

# THE CANADIAN EPWORTH ERA

Vol. XVI.

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WM. BRIGGS, Publisher

TORONTO, JUNE, 1914

WESLEY BUILDINGS  
TORONTO, ONTARIO

No. 6

## CHILDREN AND CHURCH ATTENDANCE



ANY ministers are waking up to the fact that there is an alarming absence of children from the public services of the Church, and, better still, many are seeking to remedy the situation by inducing as far as possible the younger members of the family to attend at least the morning preaching service. Primarily the parents are the responsible persons for the formation of the church-going habit on the part of their children; but unless there is something more than imperative duty laid upon the children their presence in the House will be under protest, and an unwilling attendance is not desirable. The influence of the minister should supplement the leadership of the parents in not only bringing but in holding the children to the public preaching services. The personality of the preacher has much to do with the children's attendance and attention. His provision for them, if wisely made and intelligently adapted to their understandings and needs, will make the preaching service something else than a barely endurable hour of hardship to them. Children may be led but should rarely be driven to church, and when there should instinctively realize that they are part of the family of worshippers, having a place in the congregation as naturally and as properly as their parents.

While no one man's method will apply to all preachers, the experiences of those who have succeeded in holding children to their preaching services should be at least suggestive to others who are anxious to do similar good work in their ministry to the more juvenile members of the families under their pastoral care. We think that no one formal plan will be found equally appropriate to all cases, believing as we do that the minister himself is the all-important agent in securing and retaining the children. One man's method may not suit another man's mind; but all men should seek to adapt to their own cases and congregations those plans that commend themselves as best under a careful study of all the circumstances and persons involved.

The plan that the editor found most generally helpful in his own pastorate is outlined in his Junior League Handbook in the chapter devoted to the Pastor and the Juniors. There will be found the outline of the course he followed with slight local variations in several of his pastorates, and it is not very different from the general scheme of the Young Worshipers' League as introduced during the past year or two in a number of churches on both sides of the water. But while almost any man can outline some kind of a plan on paper, only the man behind the pulpit can make a success of any plan in the congregation he faces from week to week. On another page we

give the testimony of Rev. W. B. Smith, our minister at Hespeler, Ont., on the workings of the Young Worshipers' League in his congregation. Our recent visit at Hespeler pleased us in every way, and not the least pleasant impressions made on our mind were from the number of cheerful and apparently happy little folk we met there. The photographic group was, of course, not taken on Sunday; but, at our request, as many of the members of the League as could come out on Monday that we might secure the group. If not in just the same way, at least in the same spirit, hundreds of other ministers might do as Mr. Smith has done in encouraging the children to be regularly in attendance at the preaching services of the church. We commend most heartily every effort, either locally or connexionally, that helps this good cause along, and shall appreciate any other testimonies, experiences, suggestions, plans, from any of our ministers anywhere who are securing "the child in the midst."

### Planning for the New Year

The new League year has not so far advanced that those Executives which have not as yet made systematic provision for the coming months may not still do so. We take it for granted that the hundreds of new presidents, elected at the recent annual meetings, have at least in the majority of cases met their committees and arranged the work of the year in outline. It is well to be cautious rather than careless in the apportionment of members to the several committees. And when thus carefully constituted, the different departments should be kept busy. Idleness is a bane to committees as well as to individuals. The various vice-presidents will find abundant scope for their ability and enterprise in outlining an appropriate programme for their working groups. Let each one plan something bigger and better than has ever been undertaken before; let all vie with one another in healthy competition for the highest degree of excellence in work done; let pastor and president inspire all the officers and committees; and there will be no danger of decline of interest or of lack of workers. The Leagues that actually do something and keep planning to do still greater things are the ones that thrive and grow and make themselves a blessing to their members and helpful servants in ministering to the community. During the new year seek as never before to make your League a live centre of activity from which shall radiate influences that will stimulate every good phase of life in your neighborhood as well as discourage every tendency to evil. Make yourselves felt as agents for God in the construction of community as well as individual righteousness. Get in the sinners whenever and however you can, and build up the saints by

study, prayer and service. Never consider your League as a little or unimportant thing, never ignore or trifle with the principles vital to its growth; but unite to make it a big and mighty agency in the uplift of everybody whom you may touch in the various ways within your reach. Plan big things and work together to realize them.

### Make It Easy

Many young people find it difficult to live as their inmost hearts prompt them to. The blame is not wholly theirs. The social world of to-day makes it exceedingly easy for the youth to form questionable if not really vicious habits. The Church does not make it equally simple for them to do right. We have the conviction that many young fellows go astray, not because they wilfully purpose to do so, but simply as the result of the easy drift downwards in which they so readily find themselves. The attractions of life seem to be almost altogether on the devil's highway; the paths of righteousness too frequently appear to be hard and thorny to youthful feet. This is wrong. The ways of God are being caricatured when they are presented to the boy or girl as anything else but pleasant and fair. The beauties of holiness are neither visionary or future but present and real, and should be so appreciated by the growing child. Satan may well laugh when the Christian life is presented to the boy as a long succession of self-denials or a continual repression of the natural instincts of normal being. He knows that the wholesome cravings of the child reach out after such things as will minister to his pleasure here and now as well as to his salvation in some future sphere, and if the Church will not provide these he sees that the need of pleasure is met to repletion. The danger of us adults is that we may make the way of right living hard to the young, while the enemy sees to it that the ways of error and sin are made extremely easy for youthful feet to tread. Why may we not make it as easy for our children to do right as the evil one makes it easy for them to do wrong? That is a vital question, and one which in our judgment the Church must face and solve if she would retain the most promising of the thousands of the children. We cannot afford that any of these little ones should perish.

### Practical Prohibition

It is generally conceded that our Epworth Leagues and kindred young people's societies exist not only to cultivate good characters in the individual members themselves, but to enable these members together to do their part in the development of similar goodness in the community to which they belong. No one among us will object to our young people personally pledging themselves to abstain from intoxicating liquors, and few, if any, will find fault with the idea of every Epworth League becoming a recruiting station for the enrolment of such abstinents. But is that enough? We think not. In our judgment the time is opportune for every Epworth League to join in an active propaganda for the elimination of strong drink, not only from the personal use of its individual members, but from the business life of the community. No League does its whole duty, as we see it, if it limits its activity to the room in which it holds its meetings or to the limited number who constitute its membership. The church is a good place to come to as a place of meeting, but it is equally good as a place to go from for the exercise of influence that shall drive the drink traffic forever out of business. Every League should educate its members, not only in personal total abstinence principles, but in practical prohibition politics. Every Epworth Leaguer should be to the utmost of his influence among his fellows an educator in temperance, but he should also be an agitator in prohibition legislation. We can see no other consistent course before our societies than for them to unite, formally, publicly and unequivocally place themselves in open alliance with those measures that are likely to most quickly

and thoroughly rid the country of the drink curse. We confess to no hesitation or qualification in our own mind on this score as far as Ontario is concerned, and make no apology whatever for counselling every loyal young Methodist having the permanent good of his Province at heart to support in every way within his power the Liberal leader, Mr. N. W. Rowell, in his noble endeavor to "Abolish the Bar." With party politics in its narrower and meaner sense we have nothing to do, but with the politics of the party that will strike the hardest and quickest blow at the most deadly enemy our country knows, we are in deepest sympathy and heartiest accord. Let the intelligent young manhood of Ontario assert itself at this critical period, and not for party gain but for the triumph of purity and truth, the advance of righteousness and godliness, the alleviation of suffering and the obliteration of poverty—for God, and Home, and Native Land—join forces in the spirit of noblest patriotism and help the cause along. Don't be afraid of politics in your League as long as they are based on such principles as N. W. Rowell has consistently advocated. Read Isaiah 28, and learn present-day lessons for the country's good.

### A First Duty

To make inventory of one's duties or to place each in its proper and relative place in the correct scale of values is not easy, but perhaps impossible; yet one of the "first" duties of every young person is to see that as far as lies in his power he is physically fit for the work of the day. One may not have full and perfect control over his health, but we are assured that thousands of our youth are culpably careless as to their physical condition, and by ignoring or neglecting the laws by which health and strength are conserved are inviting disease and making physical weakness sure. Many have attributed to a "strange and mysterious Providence" conditions and experiences with which the Almighty has had no direct connection, but which have come as the natural and logical results of violated physical law. To be at one's best and to preserve one's physical condition on that high and healthful level is one of the "first things" that our Creator expects of us. No one can do best work without best conditions under which to do it, and one of these is physical fitness. Any high-minded youth, therefore, will allow himself no habit which he knows full well will entail physical debility and unfit him for the proper performance of his daily tasks. We believe that such a consideration clearly and tactfully presented to a boy will do more to prevent the cigarette habit than an emphatic prohibition by dogmatic authority will accomplish. The same is true of liquor drinking, and indeed of any of the grosser forms of vice. Because our young folk cannot afford to indulge in these they may be led to ignore them altogether, and they will do so if they are early taught the sacredness of the body and the supreme value of preserving it in health. It is a duty one owes himself, his fellows, his work, his future, his God, to conserve his physical well-being. It is a "first duty." Do it.

### Local Initiative

We have long been of the opinion that the Epworth League should develop the powers of the young folk themselves in initiating plans and methods of work that are best suited to their own neighborhoods. Young Methodists should not be content to remain forever children. By this we mean that our Leagues should not ask to have everything outlined for them by somebody outside of their own home circle. They may start as inexperienced juniors, and while in the kindergarten grade may require by their very immaturity that someone more advanced and experienced shall tell them exactly what they shall do and how they should do it; but surely the Epworth League is more than a kindergarten. We confess to considerable disappointment with many Leagues we have known in this

particular matter. And we shall continue to impress on all, as we have done time and again in other ways before this, that it is impossible for any person, no matter how wise or experienced he may be, to direct from hundreds of miles distant the operations of a League of whose local conditions, members, opportunities or needs he practically knows nothing. This is not written in any fault-finding spirit or through any unwillingness to serve in every possible way; but to restate the underlying principle of League success, viz., that best results can only follow the most intelligent study, adaptation and co-operation by the local officers in charge. As to matters of local procedure the pastor can advise better than the General Secretary, the League Executive can devise more wisely than the General Board, and, lacking this local intensive study, wise adaptation, and unity in service, all the plans outlined on general principles by any official head, whether person or board, will fall short of realizing the best results. If your work is going to succeed, it must be *your* work, you must put yourselves into it, and if *you* don't do it, *nobody else* can.

### Helpful League Devices

Several suggestive diagrams will be found in this issue. These are copies of department charts as used by the Bellefair Epworth League, Toronto, recently. The last meeting in March in this progressive League was somewhat out of the ordinary. Being a fifth night in the month it was used as a kind of stock-taking, and each department was reported by the vice-president in charge. The thermometers were drawn by the energetic president of the League, Mr. Norman Dynes, who worked out the programme from suggestions made by Mr. Tressider, the president of the Toronto Conference League. By consulting the diagrams which we have reproduced elsewhere, it will be at once seen that each department had its own appropriate scale of values by which the work was gauged. The vice-presidents when reporting in turn showed how high up on the scale of efficiency their department stood when judged by the work actually done during the previous term. We see no reason why such a device might not be profitably used in all Epworth Leagues, and while the exact scale may not be the same in all cases, but varied to suit the conditions and needs of the locality represented, the plan is a practical one and may be utilized to the betterment of the activities of our local societies generally. We shall be glad to hear from any League using these or improving on the suggestions they convey. Such practical helps will not only stimulate other workers, but they will contribute no little value to our pages as they appear. Send on any such devices you may have used and we shall pass them on to the whole League world as we are able to reach it.

### "Give Ye Them To Eat"

So advised the Master, and the astonished apostles wondered at His words. He who knew the need of the people and was at the same time conscious of His own power, desired above all things to bring the leaders of the band accompanying Him into fullest accord with His plans, and into perfect sympathy with His spirit. The great physical need of the people was bread. Their spiritual need was God. Herein is life. Christ was the manifestation of God. The apostles were to be the dispensers of life. For this Jesus had called them. But as yet they saw not the urgency of the people as did their Master. They were neither conscious of the unlimited provision possessed by Him, nor of their own ability to receive from Him and transmit to hungry men and women all about them. But they learned the lessons. The feeding of the multitude was but a step in their training for world-wide evangelism. The need of the people everywhere is still *Bread*. Physical wants are met by it, and in some form or other it is the world's staple food. What bread is to the body, Christ in His revelation of God is to

the soul. The distribution of the supply rests with the Master's representatives. He still remains the sole source of life. His disciples still rest under the responsibility of giving bread to the people. Only so can abundant life be universal. The counsel of Jesus will abide in force until every need of man has been met. That happy consummation seems still a long way off. But we may hasten its approach and make its existence real. One way, and one way only, is open for this. Feed the hungry multitude! The Bread of God is plentiful; we have it in abundant store; the channels of approach to the hungry are open; the sense of spiritual need is acute; and we rest under the binding obligation contained in His words, "Give ye them to eat." Forget not the emphasis on the pronoun. *Them, give!*

### The Silver Jubilee

We have been asked about how many will probably be in attendance at the Buffalo Convention next month; but while our hopes and expectations are high for a record attendance, we have no way of knowing just how many are likely to be present. It is a great opportunity, and we trust that thousands of our Canadian Leaguers will avail themselves of it. There are no restrictions as to attendance. It would be manifestly impossible to conduct a convention of such importance by limiting the numbers to a delegated membership. Every Epworth League Convention of international character in the past has been open to all Leaguers, and this is to be no exception. Every member of your society may attend and enjoy all the rights and privileges by enrolling at the headquarters according to the simple regulations prevailing. Just get to Buffalo, fall in line, and you will not get lost, but will make one of a magnificent multitude of young Methodists, the like of which is seen only once in a generation. If necessary, deny yourself something else by way of summer outing to get to this mammoth celebration. It will be truly international in scope and influence. Then, later in the year, October 25 and 26, we Canadians will celebrate the passing of the first quarter-century of the Epworth League in Canada. The Executive of the General Board approved the suggestion of the General Secretary for the preparation of a suitable commemorative service for the dates named above, and in due time full announcement will be made. This year of grace, 1914, should be from ocean to ocean a year of deepened interest in the young folk of the Church, increased activity in providing for them through the medium of the League, and greatly accelerated spiritual momentum in all branches of youthful service. Let us make the first week in July and the last week in October memorable ones in our League history.

### SPECIAL

## Buffalo Convention

### INFORMATION FOR DELEGATES

The printed circular of information to Epworth Leaguers who propose to attend the SILVER JUBILEE CONVENTION, in BUFFALO, JULY 1-5, has just been received—May 20—and we hold the paper in order to give the facts to our readers. The contents of the circular may be found on page 143 of this number. Had we been able to secure the information earlier we would have given it a more prominent place in our paper. This note, however, will call your attention to it, and we advise you to turn at once to the last page but one of this paper and get the facts well before you—

Then Decide to Come with the Crowd  
BUFFALO, JULY 1-5

## Comfort Powders

EMMA B. GALLOWAY, TORONTO.

MISS MORGAN walked slowly down the avenue. It was spring time, and the trees were beautiful in their new suits of green. The tulips were a brilliant mass of crimson and gold. The air was fragrant with the perfume of apple blossoms. All nature was choral with praise. Lillian Morgan was in perfect harmony with the gladness all around her, and as she listened to the robins singing so gaily in the tree-tops "Cheer up, cheer up; God is good, God is good," her heart responded, "God is good, God is love."

She became so absorbed in her thoughts that she was quite startled when Dorothy Lawrence touched her arm.

"Oh, Miss Morgan, do you know that Jeanne has scarlet fever, and that we can't go to see her or do anything for her? She will be quarantined for six weeks," said Dorothy disconsolately.

"Why don't you write to her, Dorothy? That would help a little, wouldn't it?" asked Miss Morgan.

"It might if I knew how to write letters, but I don't."

"You don't know how to write a letter to your most intimate girl friend, and you are in the second year at High School; I can scarcely believe that, Dorothy."

"Oh, you know what I mean, Miss Morgan. I can't write good letters like you write. Do you remember the letter you wrote me last summer when I was away on my vacation? I read that letter about twenty times. I am trying to do what you asked me to—I am trying to live it now."

Somehow just at that moment Miss Morgan's hand touched Dorothy's with a loving little pressure which Dorothy understood, and, thus encouraged, she continued.

"Of course I know how to write an ordinary letter about school and tennis and all such things, but I have been thinking lately that when one becomes a Christian they should write better letters. I mean the kind that help people."

"Yes, I understand what you mean, and I am glad you are thinking of such things."

"You know how to write that kind that help. Will you tell me the secret?" coaxed Dorothy.

"I have no secret, Dorothy; unless it be prayer and practice."

"Pray about writing a letter! Why, I never thought of that. Do you really do it, Miss Morgan?"

"Certainly! I never yet wrote a letter that really helped anyone without first praying about it. I always ask God to give me the message that will help, for you see He knows just what help is needed. Won't you try it, Dorothy? Ask His guidance and direction in everything."

"Yes, I will try, Miss Morgan; but I do wish I could do something for Jeanne right away. It will take me a long time to learn to write letters."

"I'll tell you what to do. Send her some 'Comfort Powders.'"

"'Comfort Powders,' what are they? Something nice, I am sure. You always do have such lovely ideas."

"Come in and spend the evening with me. I shall be all alone if you don't," said Miss Morgan, as they stopped in front of her home. Dorothy gladly accepted her friend's invitation. They left their hats and coats downstairs and went up to the den.

"Oh, what a dear little room! I'd just love to have a den like this. It's so nice to have a little place all your own,

isn't it? I think it is perfectly lovely that I can have you all to myself to-night. I am so lonely without Jeanne. It must be awful to be shut in on such a glorious day as this," and so Dorothy chattered away, not noticing that her friend and Sunday-school teacher was very quiet. Then suddenly the thought of Jeanne brought Dorothy back to the "Comfort Powders."

"Tell me about those 'Comfort Powders,' Miss Morgan. Where did you ever hear of them?"

"I really do not remember where I first heard about them, whether I read of them or whether someone told me; but I never paid much attention to the idea until the time came when I especially needed comfort myself. Sometimes the Great Physician brings them to us Himself, and sometimes He lets someone else be His messenger. I shall never forget that night a few years ago when He brought me such comfort and peace."

Miss Morgan paused and looked out of the window for a few minutes, then said, "On the second shelf of the bookcase over there you will find my every-day Bible. Open it to Isaiah 66: 13, and you will find the 'Comfort of Powder' that helped me so much that night."

Dorothy found it and read, "As one whom his mother comforteth, so will I comfort you."

"Now turn to 2 Corinthians 1: 3-4, and you will find that we are not only comforted because He loves us, but that we must bring it on to others."

"2 Corinthians 1: 3-4," repeated Dorothy. "Why, Miss Morgan, it opens right there itself."

"Yes, it has been opened there a good many times. Now read what it says."

And Dorothy read, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

"Isn't that beautiful!" exclaimed Miss Morgan. "Now, to make these powders, you select such verses as Phil. 4: 19, Psalm 104: 34, Isa. 41: 10, Deut. 33: 27, and many others that you can hunt up for yourself. Then take some pieces of white paper, about 2½ by 3½ inches, write your 'Comfort' verse on one of them, fold it up as a physician folds up a powder, slip a dozen of them into a small envelope, and mark it on the outside:—

"COMFORT POWDERS." Take one each morning and evening."

"Thank you, Miss Morgan. I will do that to-morrow. That will be something different, anyway. I suppose you have written to Jeanne, Miss Morgan?"

"Yes, I heard Tuesday night that she was ill, and yesterday morning I sent her some flowers and a note of congratulation."

"Congratulations! What do you mean?" gasped Dorothy. "Don't you know that she has scarlet fever, and—"

"Yes, dear."

"And that she is very sick, and that they are quarantined and no one can go near them?"

"Yes, Dorothy, I know it is very serious."

"Well, I don't see anything in all that to congratulate anyone about," said Dorothy.

"I suppose it does sound strange and almost heartless to you, but you see it is just like this. Won't you tell Jeanne to

feel that she is so badly situated. I told her that I was sorry she was ill, and that I would remember her every day. But I also told her that she was to be congratulated on being shut in with such good company. She is a Christian, you know, and no contagious disease can keep Christ out. She has her mother with her, and a trained nurse to take care of her, and everything money can buy right at hand to make her comfortable, so why should we condole her situation? Think what it would have meant to Mary Carter, down in Harris' factory; alone in a boarding-house, and away from all her own people. Do you not see the difference?"

"Yes, I see now. I might have known you meant something good, but it did sound dreadful to me at first."

"No doubt it did; but couldn't you girls be more friendly to Mary and make life more pleasant for her. I asked Jeanne to try and plan some way to help her. She will have plenty of time to think while she is shut in."

"I suppose we are selfish in our friendships," said Dorothy slowly. "You see, Jeanne and I are always together, and we do not need anyone else."

"No, but Mary needs someone else. I wonder if you couldn't be the one."

Two days later the postman left a letter at the Russell home. Mrs. Russell carried it upstairs to Jeanne. When she opened the letter two small packets dropped out; one was marked "Take one every morning" and the other one "Take one every night."

"Oh, mother, look quick! What do you suppose these things are? They are from Dorothy."

"Read the note; perhaps it will tell."

But the note did not explain. It did not even mention her. I asked to open one to see what they were. She took one from the packet marked for the morning, and opened it very carefully, lest she should spill the contents.

"I am afraid Dorothy is playing some trick on me," she said, when she found it was empty. However, as she unfolded it she saw the verse written on it.

"Oh, look, mother, there is a verse on it. Listen, 'Cause me to hear thy loving kindness in the morning, for in thee do I trust.' Psa. 143: 8."

This gave Jeanne something new to think about. All day she was wondering what her evening powder would be. This is what she found: "I will bow of flowers, I will dawn; and sleep; for thou, Lord, only makest me dwell in safety."

During Jeanne's illness Dorothy cultivated the friendship of Mary Carter, and together they planned surprises for Jeanne. Every day they sent her something—a note, a picture postcard, a puzzle, a snapshot, a bag of fruit, a bouquet of flowers, or an illustrated letter. Mary had a knack of making a letter very interesting by drawing a picture or two to illustrate some part of it. At first she was very backward about sending them to Jeanne because she did not know her very well, and she was afraid, a fear which was not for them; but Dorothy coaxed her to help until she finally consented. Jeanne was so pleased that she watched eagerly for the postman every morning.

She was often lonely, and began to feel more sympathy for Mary. After many consultations with her mother it was decided that Jeanne should ask Mary to accompany them to their summer cottage in Muskoka. Of course Dorothy was to go too; she always did.

"I'll give her the invitation as soon as

I am able to get out," said Jeanne. That would make a good comfort powder to send her, wouldn't it, mother?"

So it was all arranged at last. Mary Carter had two weeks' holiday in August, which she spent with Dorothy and Jeanne at the lake. She enjoyed every moment of the time. The boating and bathing, and rambles through the woods were a source of great pleasure to her, and the time quickly passed.

She was to return to the city on Saturday afternoon. Friday evening she went out alone to her favorite place on a large rock close by the lake, to watch the sunset. Nearly an hour later Mrs. Russell came out and found her there. The sun had gone down and the moon was casting its soft light out over the lake.

"What are you thinking about, Mary?" asked Mrs. Russell.

"I was thinking of all your kindness to me, and how much I have enjoyed the last two weeks, Mrs. Russell."

"Are you sorry you have to go back to the city?" questioned her hostess.

"Yes and no," the girl replied. "I like my work very well, but I am sorry to leave you. The love and the home life of the last two weeks have done me more good than the change and the rest of Mrs. Russell."

"The girls just returned from the post-office with this letter from Mr. Harris. I wrote him last week, saying I would like to keep you a little longer as the change was doing you good, and he has replied saying your vacation is extended two weeks."

"Oh, how good you are," cried Mary. "And," continued Mrs. Russell, "after we return to the city at the end of September we would like you to live with us. You would go to work as usual, but share our home life, if you will."

"Oh, Mrs. Russell, I can never thank you enough," was all Mary could say as she tried to smile through her tears.

That night Mary could not sleep. She lay awake a long time listening to the music of the waves. She arose early next morning and went out for a walk before the others were awake.

About eight o'clock Mrs. Russell called her daughter. Jeanne slipped on her dressing gown and went into her mother's room. Mrs. Russell sat in her little rocker holding a note, which she asked Jeanne to read. Jeanne read it twice, then handed it back to her mother, who said, "Isn't that sweet, Jeanne? That child has taught me lessons of faith and trust that have more than repaid me for any kindness we have ever shown her. Shall we not live as she thinks we do?"

Jeanne came back to her room with a very sober face.

"Mother says it is time we were up and dressed," she said to Dorothy, who was almost asleep again.

Dorothy got up at once. Jeanne was very quiet, and Dorothy, watching her, saw her biting her lips and winking hard to keep back the tears as she combed her hair.

"Is your mother annoyed that we are late getting up?" asked Dorothy.

"Oh, no," replied Jeanne. "Mother is just getting dressed herself. She called me in to read a note that Mary slipped under her door this morning. Would you believe it, Dorothy, Mary actually thinks God planned all this holiday for her, and that He has arranged it so that she should live with us when we go home. She thinks we love Him so well that we wanted to do something for Him, so He planned it all and told us we could help carry it out. She said she doesn't think, but she does not understand why He chose her as the one to receive such blessings."

"Well, are you not glad that we have been friends with her, and tried to help

her?" asked Dorothy, her face shining with joy.

"Yes, I am glad, but I wish I were as good as she thinks I am. I didn't think about His plans at all. I planned at first just to please Miss Morgan, and afterwards because I liked Mary herself."

"Never mind, Jeanne, He was leading

even if you did not think of it. We will try to carry out His plans in the future, won't we?"

Mary always says that her comfort did not come to her in powders, but in loads, just as David speaks about in Psalm 68: 19, where he says, "Blessed be the Lord, who daily loadeth us with benefits."

## Outline Studies in Social Questions

### —II. Duties to Neglected Children—

UNTIL recent years the child problem has been neglected. Society has at last come to realize the tragic consequence of this neglect and is emphasizing as never before the relation between child development and social progress. More than a century of agitation was necessary in Christian England before the employment of the parents of chimney-pees for centuries Christians have permitted immature persons to bear the burdens of long days of toil because they thought it was inevitable. The past has shown that where there is profit in their redemption the public is slow to move. Hence those who would right the wrongs of childhood must delve below mere appearances and see the situation in all its causes and effects.

Before considering the methods of care for neglected children we must see who are classified under this term.

Ignorance and extreme poverty are often causes of the neglect and death of infants. Then there are those parents who are actually cruel, who send their children out to earn money and maltreat them if they return without it. Alcohol benumbs the moral sense of the parent and he loses the beast in man. It is not surprising that children of such parents become the slaves of vice.

We have already spoken of young children sent too early to work in factories before education is advanced, the bones strong, the muscular development complete.

We also find defective children—the crippled, blind and deaf; abnormal children—feeble-minded, imbeciles and epileptic.

After the student of social duties has discovered the facts he must study the causes of such conditions; that is, what there is in the habits or surroundings of the families which has led to such cruelty and harm. He must also consider the consequences of neglect; the preventable mortality of infants, the crippling of the body, the waste of education of life, the suffering which comes from thwarted desire of children to play without too early care. Success is no accident, it is a matter of scientific method carried out by earnest administrators. During hundreds of years of philanthropic activity the world is devoid of certain methods of dealing with the needy little ones. What are these principles of guidance?

Every child has a right to conditions favorable to health, education and morality, and therefore to food, play, maintenance, good example and love. It is the duty of the state to see that none of these are withheld. There are many examples of such supervision; the government inspects the dairies to prevent the distribution of milk which is not pure; philanthropy has established associations of trained nurses to give instructions to mothers in relation to the methods of preserving the lives and vigor of their children; physicians have opened free dispensaries for poor mothers

What are the principles governing the treatment of children morally abandoned or cruelly treated? There are cases where the physical wants are met, but where the soul of the young child may be assailed by examples of vice. For such cases the community ought to provide protection by humane societies and juvenile courts backed by laws which provide punishments for parents who contribute to the downfall of their offspring. If parents are shown to be unable to give adequate maintenance and supervision to their children then the community ought by public or private charity to supply what is essential.

What are the principles regulating the care of defective children—the blind, the deaf, the crippled? The first principle is to prevent where the causes are known; the next is to cure as far as possible. Medicine and surgery are doing a great deal. There are special treatises on methods of teaching the deaf and the blind to communicate with each other and the outside world. Boarding schools are provided, but it has been found that both the deaf and the blind may be taught in ordinary schools by special teachers. In large cities where this is possible it has the advantage that the children are not deprived of home.

What is the duty of the community to abnormal children? Any human being who cannot be educated and trained to be capable of self-support and self-control by reason of imbecility should, for his own happiness and for the protection of society, be maintained in cottage homes in separate villages apart from all other human beings, under the gentle but firm care of teachers, physicians and superintendents, as they cannot succeed in competition with normal children, the attempt to do so brings misery. These isolation colonies should be so arranged that when the children grow up they will not be permitted to marry and have children of their own.

Attention must be called to methods of dealing with children in crowded neighborhoods, where idle groups are left to their own resources. We know that supervised educational playgrounds must be provided by the community with play directors who know how to make play a path to productive work. Part of the time, however, should be left for "free play," for enjoyment is itself useful.

(Based on chapter iv. of "Social Duties," by Charles Henderson.—E.B.B.)

A tramp called at Mr. Cobb's house one morning.

"I've walked many miles to see you, sir," he said, "because people told me you were very kind to poor, unfortunate fellows like me."

"And are you going back the same way?"

"Yes, sir," was the answer.

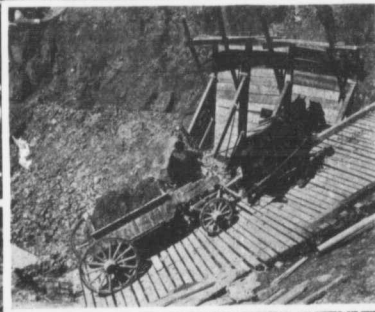
"Well, said Mr. Cobb, "just contradict that rumor as you go, will you? Good morning!"—Lippincott's.



THE FIRST DERRICK



CONCRETE MIXER.



HAULED UP.



GRILLAGE.



BOILER CELLAR

## BUILDING THE NEW BOOK ROOM. FOUNDATION PICTURES.

THE first derrick, shown above, is one of several used in the construction. It is capable of hoisting and swinging into place a load of seven tons each time. The concrete mixer is in a very busy corner. Some 15,000 bags of cement, 7,500 bags of sand, and 6,000 of broken stone are passing through this machine and being used in the concrete work of the foundation. The finish of the boiler cellar will mean the completion of the excavation, during which upwards of 14,500 loads of dirt have been removed. The team in the picture does not draw the wagon up, everything being hauled out of the hole on to higher level by steam. The wire cable may be seen attached to the front axle of the wagon. The grillage rests on top of the concrete in the caissons. The concrete reaches right down to the solid rock, an average depth in the one hundred and more caissons of about forty feet. The steel grillage constitutes a firm basis for the pillars that will uphold the whole superstructure, and each distributes the weight evenly over the huge concrete pillar reaching far away below the earth. Each "grillage" weighs five tons. One is being lowered into place in the picture. The value of solid foundations is surely well illustrated in these operations. Watch each succeeding number of our paper for the latest steps in the process of building the Book Room. (For our latest picture see page 142.)

## LIFE PROBLEMS

### Don't Discourage

Perhaps it is not a good thing to begin a talk about Life Problems with a "don't." I would not do it unless there was a good reason for it, and I think that there is. Some people we meet overflow with discouragements. They manufacture "indigo," and are ceaseless in their efforts to work it off on other people. Paul exhorted parents to deal wisely and kindly with their children "lest they be discouraged." A look, a word, a contemptuous, impatient shrug of the shoulder will do the damage, perhaps beyond repair.

I know some will say by way of excuse, "I had to put up with all kinds of discouragements, and it is good for you." If that kind of talk is right, then let us put all the difficulties we can in people's way. That is absurd. Lord Nelson's uncle, who took him on his ship when Nelson was only twelve years of age, tried to discourage him from being a sailor. Nelson had set his heart on that, and stood a most difficult test to show his fitness for the work. The lad became Britain's greatest seaman, but he says he never forgot the misery of that hour. A nature less strong than his might easily have listened to the discouragements.

Let us encourage, not discourage, the young people, the boys and girls. Let them dream. The most unlikely boys sometimes prove to be the most useful men.

### Joining the Church

"Do you accept a person as a member of the Church with only a desire; the Word says, 'Ye must be born again.'"

This was the question asked of a pastor after a talk on the duties and privileges of Church membership. If I may answer the question here I would say distinctly "yes," assuming, of course, that the desire was toward Christ. We are taught that the desires of the righteous shall be granted. Likewise, " whatsoever ye desire when ye pray, believe ye receive them," etc. I should say then that "desire" is a very good qualification to possess before entering upon Church membership. I would like to see it grow. If our desires are unto the Lord and after righteousness and truth there need be no fear about the new birth. Some folks want a candidate to reach a certain standard of creed or conduct (these standards being the measuring rods of Church membership); whereas in the early days "The Lord added unto the Church such as were being saved." The desire to learn—for discipleship—is the test.

### Overpraising

Overpraising is a common fault, and like other faults unchecked, it will be the occasion of much mischief. The wise counsellor of the book of Proverbs knows about the man who overpraises, and thus comments: "He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him." How true that is! The "judicious Hooker" in modern times has spoken of this fault as applied to the Bible: "As incredible praises given to men do often abate and impair the credit of the deserved commendation, so we must likewise take great heed lest by

attributing to Scripture more than it can have, the incredibility of that do cause even those things which it hath abundantly to be less reverently esteemed."

These testimonies from different ages indicate the gravity of the evil. Sometimes it is a preacher who gets inordinate praise from some warm admirer of his preaching or pastoral work. Immediately there is a feeling of jealousy or depreciation that stands in the way of the man's real usefulness. Mothers have the habit of overpraising children in other homes in order to shame their own into some line of action. Nothing could be much more foolish. It leads the children to hate the ones that are set up as a model of conduct. Politicians are oft overpraised and then their opponents take occasion to point out some of their faults, and thus prevent the people seeing the good they might. Speak well of people, of course, but there is no need of using superlatives in describing the average human being. Men are but men, not angels.

### Life—A Battle

Our optimism may sometimes get the better of us if we do not give a care to it. The rosy hues of youth may deceive us about the real nature of life. The real and the ideal are far apart. That is why many want their lives to be that they should be similar to that of Job's before "trouble came." But that is not often the case. Trouble is a factor in the making of a life. If trouble does not come to some it is because they run away from it and ignore responsibilities. The man, for example, might have had less trouble. But the opportunity for vicarious suffering is always with us.

"Thou therefore endure hardness as a good soldier of Jesus Christ." Get in the firing line. Fling ease and self away. The world grows better only as men sacrifice and deny themselves for righteousness sake.

### "Clean Up"

"Clean up," is the fad in these days, and as such it is I think the prince of fads. That cleanliness is next to godliness has long been a popular maxim. If any of my readers want to get a good example of teaching along this line of action read some of John Wesley's letters to new converts. Here is a line from one of his letters in 1739: "Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house, and all about you."

"Clean up" then all around, room, bookshelves, writing desk; set things decently and in order. Clean up thought chambers, forget the mean and unpleasant things; clean up words, speak of the good, the beautiful, and the true; clean up conduct; plumb it with a love of righteousness and truth.

### A Young Man's Room

There is nothing better to help a young man live a good and useful life more than having a room of his own. The better situated that room is the more effect it will have. If he has to share it with another they should try to "agree" and decorate it together.

First put in some good pictures, the best that can be afforded. Make a good bookshelf, and stock it with some good

books. I do not like to see a library made up of nothing but stories. Put in a variety of the masterpieces. Have a corner for photos of best friends. Have some small flags and pennants strung up. Hang some good mottoes on the wall, some of the best life maxims. Lastly, have a place for everything, and everything in its place.

### Choosing a Calling

Next in importance to life itself comes character, and next to that the matter of deciding what our life's work or occupation shall be.

A leader in the educational world relates this incident of recent date. A boy was asking advice about what course he should take. Evidently he was quite indifferent to the nature of the two proposed. His test question was, "Which course will bring the most money?"

My educational friend expressed very strong disapproval of such a mercenary spirit in one so young. But there it was.

Poets, philosophers, and artists of all sorts, may seem very unpractical people, but give us a world where they are appreciated, and where they can grow rather than a world where everybody is pulling the muckrake and trying to accumulate wealth.

How long would we keep our country if there was not a strong spirit of altruism and Christian living to be found? Would there have been any Canada at all if men had not chosen to die for their country when they might have lived in ease "at home"?

Choose then the calling for which your nature is most fitted, where you can grow the best character, and where you can do the most good to other people. Making a life is better than making a living. Put all the emphasis you can on soul culture.

### Companionships

A man is known by the company he keeps. Put the emphasis on the word keeps. In a busy mixing age like this a Christian man will be everywhere; like his Master, now with Pharisees, and now with "sinners," but he seemed most at home among spirits of higher aim than either of these classes.

It strikes me that some young men have too many friends. They are in with all kinds. They run with the hare and hunt with the hounds. They worship at all kinds of altars.

As a general rule choose few companions, but let them be the choicest. For purposes of highest fellowship and inspiration keep your list revised from time to time. Drop the least worthy, hold the more worthy. The companions of the wise shall be wise. Be a friend to everybody, but do not be everybody's chum.

If we cannot see that everything is for the best, we can at least believe in making the best of everything.

The grain of wheat "falls" into the ground in order that it may bring forth fruit; in other words it first gets out of sight.

Victories gained without effort are not worth talking about.

Cheerfulness, like flowers, may be cultivated.

If you promise yourself to do a thing—a right thing—do not be dishonorable about keeping your word.

*Credo*

## Woman in the Home

MRS. THOS. HOULEHAN, JR., CHESTERVILLE, ONT.

(Continued from our last number.)

**L**ET us see what qualities Solomon attributes to a virtuous woman that we may know how our girls should be trained if they are to develop into the finest types of wives and mothers.

They are all homely qualities, qualities which the humblest may possess, and which every girl, in whatever station of life she may be, should be taught to copy.

First she should be *industrious*. "She seeketh wool and flax and worketh willingly with her hands."  
"She layeth her hands to the spindle, and her hands hold the distaff."

When, on that day of creation, "the Lord God took the man and put him into the Garden of Eden to dress it and to keep it," it was His purpose that man should increase according to his own industry.

The Bible contains many promises to the diligent or industrious.

"The hand of the diligent maketh rich."

"The hand of the diligent shall bear rule."

"The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat."

"He that gathereth by labor shall increase."

"See stult who a man diligent in his business, he shall stand before kings."

The next quality is almost like a negative form of the one we have just mentioned—not *sl slothful or idle*.

"She riseth also while it is yet night and giveth meat to her household and a portion to her maidsens." "She eateth not the bread of idleness."

You are familiar with the injunction of Solomon, "Go to the ant, thou sluggard, consider her ways and be wise." Nature is full of apparently insignificant things which if observed in the proper spirit are beautifully instructive, and Solomon's ant is but one of these.

Difficulties are no excuse for idleness.

"The slothful man saith, There is a lion in the way, a lion is in the streets."

"As the door turneth upon his hinges, so doth the slothful upon his bed."

This fault of over-indulgence in sleep was one which Solomon abhorred.

He said, "Drowsiness shall clothe a man with rags."

"How long wilt thou sleep, O sluggard; when wilt thou arise out of thy sleep?"

And again, "Be not sleepy, lest thou come to poverty."

There is another most serious fault which often accompanies or grows out of idleness.

Of it Paul wrote, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." "Withal they learn to be idle, wandering about from house to house, and not only idle, but tattlers also and busybodies, speaking things which they ought not."

Because the mind and hands, if not kept busy with helpful things, will soon be occupied with harmful things, parents owe it to their children, girls as well as boys, to teach them to be diligent in spirit.

Another quality might be called *thrift*. "She considereth a field and buyeth it." "She perceiveth that her merchandise is good." This is a virtue with which some are naturally gifted; they instinctively place the proper value upon things and are capable of using them to the full extent of that value, while others probably given the same objects, yet not perceiving their worth, allow them to remain idle or to decay for want of care.

One woman will throw aside a dress or a hat as absolutely worthless that another by a little alteration will keep and use. Even in such material things as dress and food the quality of thrift is much to be desired. Economy should be practised in all departments of a household in order to prevent discomfort, unhappiness and even poverty; but there is another manner in which it is essential that all girls should be taught its application. That is in the matter of *herself*, her own capabilities, her own talents, her own heart and mind. Teach her that these are resources that should be made the most of, and having learned to truly appreciate them, she will not be inclined to lavishly throw them all away upon some worthless man; but by leading him to see the value she places upon them will inspire him to offer as much in return. To the young girls I would say, "Do not be afraid of placing too high a value upon yourselves, your innocence, your purity, your conscience, your God, or rather the God in you." Do you know those lines of Coventry Patmore, who is called the poet of domestic love? I would like every girl to have a copy of them put up in her room where she can see them every day until they are engraven upon her heart:

"Ah, wasteful woman! she who may

On her sweet self set her own price;

Knowing he cannot change her,

How has she cheapened Paradise!

How given for naught her priceless gift.

How spoiled the bread, and spilled the wine,

Which, spent with due respective thrift,

Had made brutes men, and men divine!"

Next is the quality of *charity*. "She stretcheth out her hands to the poor, yea, she reacheth forth her hands to the needy." Charity in the sense of almsgiving or relieving the needs of the poor is indeed a virtue, but in teaching the young to be charitable we should bear in mind the broad sense in which Paul uses the word "charity" or "love."

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things."

With such "love" as this in their hearts the daughters of our homes possess unlimited power.

Another quality of the virtuous woman is *forehandedness*. "She is not afraid of the snow for her household, for all her household are clothed with scarlet," or double garments. What ease of mind, and therefore of body, too, is enjoyed by those who are always prepared before-hand for the inevitable. In any household emergencies will arise which could not have been foreseen, and for which they could not be prepared, but we should be prepared for those things which come in the natural course of life, the change in the seasons, and all the transitions in life, from infancy to childhood, youth, maturity, old age, and death. Through each of these stages there should be preparation for the next; then running through and uniting all would be a chain of golden links which would make "life, death and the vast forever one grand, sweet song."

One more: "She girdeth her loins with strength and strengtheneth her arms."

"Strength and honor are her clothing, and she shall rejoice in time to come." Perfect health is indeed an important quality is a good wife and mother, and it is not surprising to find it mentioned here with these other virtues when we think of all the misery which follows ill-health and weakness.

"The first duty we owe a girl," said Ruskin, "is to secure for her such physical training and exercise as may confirm her health and perfect her beauty, the highest refinement of that beauty being unattainable without splendor of activity and of delicate strength."

Upon the soundness of the body much of the happiness of the future depends, and this thought should induce the mother to keep a watchful eye over anything which might affect the child's health. The nervous system is very easily injured in childhood, and often a child needs to be repressed rather than stimulated in learning. "A wise man should be husbanded rather than used."

Not only should mothers do all in their power to secure for their children a healthy body, but the children should be taught the vital importance of taking care of the Temple of God in which they live. How much in these days of the principle of conservation in regard to the natural resources of a country, and it is a principle which should be understood by every child; but let us teach it as applied to his own resources also, especially to his strength or health. Teach the child that over-indulgence even in a good thing is unmanly, unwomanly, and urge upon him the necessity of temperance in all things.

Now what is the reward of all these virtues?

"A woman that feareth the Lord, she shall be praised." "Her children arise up and call her blessed, her husband also, and he praiseth her." "Give her of the fruit of her hands, and let her own works praise her in the gates."

The reward is in the broad nature, coming through the children, the husband, and her own works. It is indeed a fine thing to merit and to obtain the praise of our friends for what we have done, but the greatest benefit we receive is not the praise, but the increased power which follows each duty well performed.

It is for us, as women, to set the standard in our homes, and in doing this let us remember the advice given by one of the great writers: "If you would have a happy family life remember two things—take as your principle, stand like a rock, in matters of taste, wisdom and the current."

Let us not compromise with the world, nor barter away for worldly considerations one fragment of the truth, but maintain inviolate the sacredness of the Elder Brother, with whom we are joint heirs to the many mansions prepared for those who love and serve the Heavenly Father.

Get all the good there is to-day,  
Don't fret about to-morrow.  
There's trouble 'round us all the time  
What need is there to borrow?  
The wise man sets what joy he can,  
And leaves the fool to his folly.  
He knows too much to waste his life  
In gloom and melancholy.

Look on the bright side every time,  
Don't waste your days weeping.  
When an old man looks dark and dull,  
Turn out the silver lining.  
Be wise! Be cheerful, bright and glad.  
Leave to the fool his folly,  
And let your motto be: "Cheer up!"  
Your rule of life is: "Be Jolly!"

—Somerville Journal.



## The Country Life Problem

### II. Some Influences Causing Rural Decline

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

**L**ORD EMMOTT, the Colonial Under Secretary in the British Parliament, who last summer made a tour of England's Colonial Empire, declared that he noticed the same tendency in the Dominions as in Europe for people to herd in cities. In our first article on the Country Life Problem we considered the decline in rural life, especially in the loss of our population and labor and social losses to the advantage of city life. We are now to look at some of the influences that have been at work to create this problem.

In the first place we have lost our rural industries. When in 1769 Arkwright invented the spinning jenny with horse power to run it, and Watt the same year invented the steam engine, and when James Brindley about the same time constructed the canal for cheap transportation, a beginner of our modern factory and transportation systems. The factory system which developed early in England, is fifty years old in Ontario. Its industrial centre is the city. We have lost our rural industries.

Formerly every rural centre had its industry. There the wagon shop did all its work in wood, iron and leather by hand; the harness maker, taylor, weaver and shoemaker plied their trade, the mill ground flour, corn and oatmeal for the community; there was the tannery, the carpenter shop, where windows, doors, furniture and coffins were made, and all planning was done by hand.

All this is gone, with the splendid families that added to the resources of the community life. Thirty years ago there were in this town (Highland) at least ten power industries on the Shelter Valley Creek where now only three remain, and altogether doing less business than one of the ten of former days. We do not regret the rise of the factory system, where nature's forces are harnessed to relieve human muscles, and a machine displaces human hands, where one girl can spin as much yarn in a day as a thousand girls could by the old hand processes.

This system with its co-operation of capital and specialising of labor has resulted in enormous industrial economy, an enormous increase in articles for use at a cheaper price, giving lighter work, shorter hours, and better wages to the workman. But it has absorbed our corner industries and opened thousands of positions of infinite variety to the youth of the farm itself. And moreover, the farm family which formerly cured their own meat, made their own soap, yarn and cloth, sugar, butter and cheese, hats and clothing, now send their raw material off to market, and their sons and daughters with it to assist in transporting and manufacturing it. Times are changed. A new day is here with its new day problems. The drift is cityward.

**Machinery on the farm.**—In 1834 McCormick invented a reaper, but its usefulness was first demonstrated at the Crystal Palace Exhibition in 1851. The self-binder in 1886 first tied the twine with the deftness of human fingers. Compare for a moment the old way with the old plough, sowing by hand, the scythe and cradle, hand rake, flail and fork, with the twin plough, the wide water wheel drill that will cultivate, sow grain, sow grass seed, and drag all with one operation, the self-binder, mower, hay loader, hay fork, the steam thrasher that will put through as much grain in a day as a farmer and his son would thresh all winter with the flail. Add the corn

planter, potato digger, the modern barn with its windmill or gasoline power, and one can see that machinery has set free three out of four from the help needed on the land.

The Census Bureau of the United States estimated in 1890 in computing farm labor that farm products that one person produced that year on the land as much as five did forty years previously in the old way. When my father bought his first self-binder, I remember that we all were perplexed to know where the men formerly needed for harvest would all earn a living. Where are they now?

**The West.**—The completion of the C.P.R. to the Coast, in 1885, threw open that great lone land, free, none better outdoors, to whoever would go and till it. Farmers' sons went, laborers, even laborers—the east got the land fever and went. We do not blame them. It is a great thing to own under God a part of the earth we live on. A landless man is at the mercy of his fellows. They are not lost to rural life, but their places are empty in many a home, many a social club, many a church in the east. They have their own rural problems in the new west.

**Social unrest** is in the country, and is contributing very largely to our problems. To crowds of our young people the city appears to offer what country life lacks to them. Nearly every farm has one of its members or a friend in the big town, in some profession—a bookkeeper, stenographer, teacher, clerk, contractor, mechanic, or commercial traveller. These visit us for holidays or week ends. Their life and work from a necessarily superficial standpoint appear attractive.

City life offers better wages. A bricklayer, carpenter or painter receives from 35c. to 60c. an hour; a young lady stenographer gets \$800 a year; an unskilled workman \$2 a day; and a housemaid, \$15 to \$20 a month. This looks big when there is not a position on the farm in a whole township with anything like as much. They all appear to live an easy street, with ample holidays, while the hand-to-mouth process and the daily grind are not in the romance.

Again, the farm cannot expect to retain labor in the country while employment is offered to farm help for only nine months of the year. A man will not sit around all winter waiting for his job to start up in the spring when he can get all year work at good wages. The Canada Year Book for 1913 states that there never was a greater demand in industrial life for both skilled and unskilled workmen. The doors are open. Here is a secret in the farm labor problem.

But why are our women and girls leaving the farm more than the men and boys. With the factory system there is probably not one-half the work to do in the farm home that there was in the olden days. Fewer helpers are needed; but why do so many young women think that shop or office work is more honorable than housework? Many of them become restless at the farm home, necessary labor of the farm home. Ninety-five per cent. of our farm homes are supplied with water from wells or springs, while in twenty-five per cent. it is carried fifty feet or more. They reason like this: Why dig a pump out of the snow bank and carry water fifty feet, with water piping only ten cents a foot, and while city homes all have water on tap, both hot and cold. The writer has been pastor in twenty-nine different rural communities and has yet to be pastor of a family having a properly equipped bath-

room, while every city home has one—who will say why this is true? A writer residing in the *Farmer's Advocate*, speaking about his start as dairy cat, says that "formerly his wife used to keep a few cows," etc. The country girl knows the city women do not keep cows, etc.

Then again, young people in urban homes, earning wages, usually have their own earnings to spend at their own will. Many a country youth works hard and long and sees no visible returns. It appears to him that he works for his father for nothing, and his father gives him his board and clothes. The farmer's son often envies the hired help, to see their cash in hand. This tendency to create dissatisfaction in many young lives.

Lack of entertainment and variety in country life reduces its attractiveness for many. This accounts much for the lure of the city for some who have got a taste of its sport, concert, and entertainment, and for the reason that immigrants and others will walk the city streets seeking in vain for work while the farmer cannot secure labor.

**Makes in farming** and unsatisfactory returns for some work are probably at the root of our problem. Perhaps the economic causes reach the deepest of all. An occupation, to hold men permanently and ennoble them, must give returns for labor, interest on capital, and should allow for some profit. A bright young farmer said to me recently, "The greatest trouble with farming is that it does not pay." This has been, in part at least, the fault of the methods employed.

In the first place land has been cleared and farmed that is entirely unsuitable for agriculture. "The Trent Watershed Survey," a volume just off the press from the Commission of Conservation, Ottawa, says that in 1911 there were 144 abandoned farms in the region surveyed, for sale for taxes at less than six cents per acre on the average. One township assessor told me recently that he had assessed this year thousands of acres of practically waste land in this old township. The former holders are gone. The land is "ryed out." This land and some portions of nearly every farm should be growing pine or spruce or cedar instead of rye.

Even on good land a majority of our farmers are losing the victory over the soil through indifferent methods. The Agricultural Committee of the Commission of Conservation in 1912 made a survey of 1,202 farms in Canada with amazing results. Of 800 farms studied in Ontario they find that probably 70 per cent. are decreasing in fertility, with 15 per cent. standing still and 10 per cent. increasing; 34 per cent. of the farmers had no system of rotation of crops; 77 per cent. took no care to prevent waste in manure, which contains fertilizing strength \$2.00 per ton; 14 per cent. did not know the name of one variety of seed they sowed or planted; while 24 per cent. knew some of the varieties used.

Read in a Dairy Convention report some time ago that there are 300,000 cows in Ontario that produce an average of \$35 per year, while it costs \$33 to feed a cow, leaving \$2 for all the labor and for profit. One is not surprised that some of our young people dislike milking. What does all this and such like information mean? That we are a decreasing fertility, poorer soil, poorer crops and poorer people mean but more careless, then less efficient, then less self-respecting workmen, then exit.

This, of course, is the dark side of the story, the side of the question that works for decline in rural life. There is a brighter side, and here is our hope, for Dr. J. W. Robertson, of Ottawa, declares that if all of our farmers handled their farms as ten per cent. of them do they would have twice as much return for

their labor, and the amount can easily be made threefold.

Some of our best families leave the old homestead or sell out in order to give their young people in the city or nearby town advantages of an education or some occupation or privileges that the country does not afford. Their interests were rooted deep in the social, educational and religious soil of the community, and a renter or new-comer cannot take their place. Their departure adds to our problem.

Our young people often work with a complaint. They can see the hard side, the long hours, the unfavorable years. Many a fond mother says with a lament, "Well, I hope my children will never have to work as hard as I have." Thus an easier life becomes an ideal. Has country life lost its soul, its self-appreciation? Surely there is a dignity and inde-

pendence, an abundance and a world full of beauty on the farm, if we had time to look up from our task and see it. Country life in general needs new methods and a new appreciation. Our next paper will deal with some of the remedies at hand and the good time that is coming.

The following sources of material upon the rural problem, to which the writer is indebted, are mentioned for the use of those who may wish to give study to it. In this course of articles is limited to bare suggestive facts: "Rural Life in Canada," by Rev. John MacDougall; the report of Roosevelt's "Country Life Commission"; "The Rural Church," a volume in the Men and Religion Messages; "The Canada Year Book, 1913"; Reports of Commission of Conservation, Ottawa, 1912 and 1913; together with articles in many magazines.

## Sowing Seeds in Danny

REV. WM. R. ARCHER, B.A.

An Address given at the Bay of Quinte Conference Epworth League Convention.

WITH apologies to Nellie McClung, let us take her title, "Sowing Seeds in Danny," but let "Danny" be everybody's little brother as well as Pearlle Watson's, and let the term be generic in that it may apply to little girls as well as boys.

Our subject resolves itself down to the care of the garden soul of Danny, so that the harvest shall be the desired harvest, 1st, in kind; 2nd, in quantity; 3rd, in quality.

A garden has five real necessities, all of which we will live with the same letter "S":

1. Soil. 2. Seed. 3. Showers. 4. Sunshine. 5. Sower (somebody).

A garden soul—Danny's soul—has just the same necessities.

1. Soil. It is good. A normal Canadian child is good soil. It will grow anything, good seeds as well as weeds, to perfection.

Selected seeds. The choicest he has the farmer uses on his farm, and often sends to the Government Experimental Station for better than he has. What seeds are falling upon the mind of Danny—in the home, in public school, in Sunday school?

Down in Queen's Park, there are on opposite sides of the campus, Varsity and the School of Practical Science. The former teaches theories and sciences and all kinds of knowledge. The School of Practical Science applies these mathematical laws to practical problems in mechanics and engineering. Similarly the Gospels teaching love for the Kingdom are followed by the Acts of the Apostles, which show the results of this knowledge "applied" in the lives of the apostles.

So is the Sunday school to the Junior League.

What kind of seeds? The Boy Scout movement sows the seeds of soldiering and teaches a boy to "be prepared"; the public school sows seeds that make for a harvest of scholars to fill the ranks of the professions. If certain seeds bring forth soldiers, others bring doctors, lawyers and ministers, what our Church imperatively needs is a harvest of Epworth Leaguers.

The future of the movement depends upon it. The salvation of the Epworth League as well as of young Danny himself depends upon our Junior Department being more, much more especially emphasized.

The prolonged life of the Sunday school is vitally related to its Junior and Intermediate Departments.

Sunday school facts admit a loss be-

tween twelve years and sixteen years, why? Because just such Danny needs a School of Practical Science to develop some of his powers.

Change the figure. The hydro-electric is the result of hitherto undeveloped power being developed. Niagara was running to waste. At the Falls the picturesque view is the least marvel.

Enter the Power House. Go down and view the mighty conditions for falling water, twelve feet in diameter—the turbine shafts, about three feet through, taper-pointed and flanged at the point, made to revolve and to thereby generate electric power. An Indian would not have believed the prophecy if he had been told that that falling water would light the cities and run the machinery of a province.

Is Niagara spoiled because its latent power is developed? Neither is Danny spoiled. Development is what he needs. The writer was standing some years ago on Table Rock at Niagara, and a stranger told him and said, "What would you do if that river was full of young men, all going down and over the brink?" The answer was, "It is a terrible prospect. What would you do?" He replied, "I would get busy, busier than I am." He left me, but his sermon remained, and will remain.

To-day, oh, how many Dannies are in the streams of life, running to waste.

The Junior League may be called a lifeboat station, with crews to save children, but a better name is a power house to develop Danny. Built prepared, all ready for the flood of Dannies, and when the power is developed there will be a surplus of 180,000, not horse power, but Danny power, above running expenses.

2. Danny's garden soul needs showers. These are the showers that spell harvest. "Church prayer service," "Preaching service," "Family altar"—than which latter no matter what magnificent colonial or otherwise furniture the home contains there is no article as valuable to little Danny. No, the piano is not as valuable, nor is the time as well spent in practice there as it would be were Danny at the altar. The Sunday school, too, is a shower for Danny. But we hold that what our Dannies need, what they want, is a little meaning of their own. For this we plead, as we believe it, too, will meet their need well, refresh their garden souls, and will cause the good seeds to grow better than any other shower.

This service is provided for in the constitution, and for Danny's sake may we

pray and work that the showers of blessing fall, not merely on a local shower, touching two or three districts, but a general rain of Junior Leagues all over the Conference.

3. Sunshine is the third need of Danny's garden soul. Not but what religious exercises might be bright, made bright and kept bright, and as sunshine; but we have called them "showers," because without them every good seed withers, it does not grow. What is the sunshine which Danny needs? Yes, to be in the sunlight of the Sun of Righteousness.

In his ball play. Let us have Junior League Baseball nines, Junior League indoor baseball teams, Junior League social evenings, and give them a good time generally. We have found a Junior League yell for festive occasions to be good to fix them clear and a kind of college spirit, which tends to make of them a unit and generate in them a love for their alma mater the Junior League. This is our yell:

"Excelsior, Excelsior, c'is, boom bah! Excelsior, Excelsior, rah, rah, rah. Who are we? Come and see On Wednesday night and then you'll be A Junior Leaguer, too, too, too. Excelsior, rah, rah, rah!"

5. Sower. This is a generic term which includes all Christian workers. We recall the work of the mighty yoke General Booth who in his lifetime was given as a motto to fix around the city of London and now has the freedom of the city of our God, and we recall his message as one New Year's Eve he searched his vocabulary for a word of greeting to all the Army officers who would also be a motto to fix around the world in cablegram and telegram. He chose that wonder-word "Others."

This motto will alone make Junior League superintendents, for there must be "somebody" to "plan" and "pray" and "persevere" if Danny is going to have the harvest we covet for him.

Notice this couplet:

"We are that we may become  
We become that we may do."

We have become. All of the past centuries are focused upon us. The present age is the best ever. As a nation we have become, as a church we have become, as young people we have become. What have we done? What are we going to do?

For our future there are three possible courses, to "use," to "abuse," or to "disuse." Capability determines responsibility. Your capability is to help Danny. To be a sower of the seed in the little garden soul he has.

Abuse our powers? No! We have resolved otherwise. We will not desecrate the consecrated. We will not forget the day and the time when we offered ourselves to Him forever and for any service.

To disuse is simply to bury. To be capable but unwilling, as though a physician trained were to be too indolent to practice, an engineer too lazy to work, an Epworth Leaguer retreating from a convention, his heart on fire, allowing himself to cool off rather than to fire up and entuse others.

Use! What can I do? What did Jesus do with the little basket of a small boy or with a basket of endowments as apparently limited in the possession of D. L. Moody? He fed with them many thousands.

The professor was telling the class in English history of the Elizabethan era. He turned to one of the young men and asked, "How old was Elizabeth, Mr. Holmes?" The young man wore a far-away expression. "Eighteen on her last birthday sir," came the reply.

# The Young Worshippers' League

The Methodist Church, Hespeler, Ont.

REV. W. B. SMITH, B.A.

Like many others, the present pastor of the Hespeler Methodist Church has been endeavoring to interest the boys and girls of the church in the public worship, especially in the morning service. After some years of varied effort, in which only partial success was achieved, he gladly welcomed the reports in the *British Weekly* of the development in the old land of an organization which is little more than an enrolment and not really an addition to the already numerous organizations of the church. I refer to the League of Young Worshippers, which has been supported by the powerful advocacy of Sir W. Robertson Nicoll, and many others.

The League was organized in our church on the first Sunday of the present year. Having thoroughly explained it on two previous Sundays to both parents and children, at the public services, and also in the Sunday school, and having secured one of the younger high school pupils to act as secretary, the enrolment of all worshippers under sixteen years of age, at the morning service, was made by the pastor and the secretary. A blank card and a pencil was supplied to every boy and girl, by means of which they furnished their names and age. From these cards the roll was constituted, and to each name was assigned a number. A large piece of cardboard had been inscribed with the name of the League in clear type with a form below on which the attendance of one hundred members could be recorded for six months. This was placed upon a thin board prepared for the purpose, and hung in the vestibule, where it could be seen by everyone passing upstairs into the church auditorium, thus serving the purpose of advertising as well as recording the attendance. Here the secretary or his assistant stands every Sunday morning, and as the boys and girls enter the church each gives his number to the secretary and the attendance is marked.

soon expect a series of supplies for this important work, which will be simple and attractive, and, without attempting too much, cover the ground and thus be suitable for use in every congregation of our Canadian Methodism.

From what has been said it will be seen that the Young Worshippers' League is scarcely another organization, and yet when properly worked may be made very effective in developing the regular attendance of our boys and girls at the morning service. Let it not be thought, however, that such an enrolment

Sunday our membership now, after less than four months, has reached almost an even hundred. The average attendance has been 66.6 per Sunday. Thus with a simple elastic organization, or enrolment, a certificate of membership, on which may be printed a morning and evening prayer, a prayer appropriate to the House of God, and a simple pledge to attend regularly or habitually the morning church service and to be quiet and reverent in God's House; with a short talk to the children and a children's hymn during the service, together with a little pressure on both parents and children to co-operate, and I do not hesitate to say that in the great majority of cases the results will more than justify the efforts. Empty pews will be filled with worshipping families. Hitherto careless parents will begin to come with



LEAGUE OF YOUNG WORSHIPPERS, WITH THEIR PASTOR, HESPELER, ONT.

as has been suggested, or even the giving of certificates and rewards, will accomplish the results desired. The League is only one element in a combination and the whole combination is necessary to success. The other element in the process is the service itself, and here several points must be carefully guarded. *First*, The children must be recognized, and the most satisfactory and helpful recognition, beyond making the whole service of such a character that children will be able to appreciate it, is to work in a five minute talk specially prepared for them, and, if possible, a children's hymn. *Second*, In doing this one must guard against lengthening the service or little time will be left for the main discourse. *Thirdly*, Care must be taken not to over-emphasize the presence of the children or the impression may be given that the morning service is mostly for children. Nothing must be permitted which will detract from the order and reverent worshipful atmosphere which should ever characterize the services of the sanctuary. We have found the following variation of our usual Methodist order most satisfactory and follow it with almost strict regularity:—

1. Doxology. 2. Invocation. 3. Hymn. 4. Prayer (not too long nor too loud). 5. Choir. 6. Lessons. 7. Announcements and offering. 8. Children's sermon. 9. Hymn, choosing one suitable for children. 10. Sermon and prayer. 11. Hymn and benediction. There are many hymns which both children and older people should know, and when known they will love to sing, and these may frequently be used and repeated sometimes Sunday after Sunday to the joy and inspiration of the whole congregation. If anyone is doubtful, let him try No. 363 to Wiltshire for a few Sundays.

Though not perfect, the Young Worshippers' League has supplied what hitherto seemed to be lacking, and from an enrolment of about sixty on the first

their children, and, most important of all, a new generation of worshippers will grow up who will be able to say, "I was glad when they said unto me, 'Let us go into the House of the Lord.'"

## The Bible First

Nearly a half century since a Christian man sat by his fireside, while his only child, a little boy, was playing on the hearth. The father had just received the morning newspaper, and commenced to read the same, when the child, climbing upon his father's knee, said: "Bible first, papa; Bible first." The child's utterance came like a supernatural voice, and the father could not forget the lesson thus conveyed. The child's sentence became the man's motto. He went to duty with these words ever foremost, "Bible first, papa; Bible first." He resolved in business, in pleasure, in work, in worship, and in rest to let the Scripture teaching take the lead. He studied the Bible at home, he taught it in the Sabbath School, he kept its precepts before him in all the transactions of life. In getting and in giving he followed the light of the holy volume. The result was that heaven smiled upon his undertaking. As he scattered in his charity, he gained. Wealth was bestowed upon him by God. He employed it in benefiting his race, and at a ripe old age passed away to his reward, leaving five churches in Philadelphia, erected by his munificence, to testify his deep interest in the cause of Christ.

Such was the career of the well-known American engineer, Matthias W. Baldwin, who devoted the second engine he constructed to the work of the American Sunday School Union, and thus afforded the means for issuing the first Christian literature for the young ever printed in America by steam.—*Rev. J. Hiles Jackson, D.D., from "The Bible First."*

### YOUNG WORSHIPPERS' LEAGUE

No.	NAMES.	JAN.		FEB.		Etc.
		4	11	18	25	
1	.....	1	1	.....	.....	Etc.
2	.....	1	1	.....	.....	
3	.....	1	1	.....	.....	
4	.....	1	1	.....	.....	
5	.....	1	1	.....	.....	
6	.....	1	1	.....	.....	
7	.....	1	1	.....	.....	
8	.....	1	1	.....	.....	
9	.....	1	1	.....	.....	
10	.....	1	1	.....	.....	

A certificate of membership was provided to each member and some little reward to those most faithful for six months. The certificate used was secured from Hodder & Staughton, of London, England, whose Toronto office is 17 Wilton Avenue. We also secured sample supplies from the "Sunday Circle" of London, including a beautiful button, which we intend giving as a recognition in June. While these Old Country supplies have excellent features, they are by no means ideal, and I am glad to know that our General Sunday-school Board and the Book Room authorities are now working on this matter, so that we may



# Amateur Photography



## Hints for Young Beginners

C. A. COLES.

**W**HEN time exposures must be made without consulting a watch, seconds may be counted by steadily saying, "One little second," "two little seconds," "three little seconds," and so on. Many use this method and can count up to one minute without varying as much as two seconds, and a variation of two seconds in exposures of twenty-five seconds and upwards cannot be detected in the result.

When making instantaneous exposures hold the camera steady, just as you would fire a gun by gently but firmly pressing down the trigger.

Time spent in selecting the viewpoint when exposing landscapes is a good investment.

Become thoroughly familiar with your camera. You should understand exactly just what takes place when this knob is pushed or that screw turned.

Emergency notice-plates for use in the lantern.

(1) Smoke a piece of plain glass by holding it over a candle flame and then write with a pin point or a lady's hatpin.

(2) Or write on finely ground glass with a soft lead pencil, and then varnish or collodionize the glass. The 'ground' effect will be thus obliterated, leaving the pencil marks plain and clear.

(3) Or fix, wash and dry an ordinary lantern plate (unexposed), and then write on the gelatine surface with a soft pen and waterproof ink.

The best type of negative to enlarge from is a comparatively thin one, with good gradation and a fair amount of detail. Such a negative can be obtained when exposing and developing the plate, by giving full exposure and moderate development.

Yellow stains may be removed from negatives by immersing them in

Hydrochloric acid ..... 1 oz.  
Saturated solution of alum... 1 pint.

and afterwards well washing.

A negative that is too dense will not give a satisfactory enlargement, and should be reduced. For over-exposed negatives which are too dense and fogged, use the following, which, whilst reducing density, increases contrast—

Saturated solution of Hypo... 4 oz.  
Potass Ferricyanide, 10% Sol. 20 oz.

Rock the dish until sufficiently reduced, then quickly remove and wash in running water for about half an hour.

For a negative which is too strong in contrast through under exposure or under development, or which exhibits halation, Ammonium Persulphate reducer should be used. This reducer has the peculiar quality of attacking the high lights before the shadows, and therefore lessens contrast.

Place the negative in

Ammonium Persulphate, 10 to 20 grains  
Water ..... 1 oz.

When sufficiently reduced remove the negative and place at once into a 5%

solution of Sodium Sulphite for a few minutes to arrest the action of the reducer; then well wash in running water.

Neither of these reducing solutions will keep long in solution, so they must be freshly prepared when required for use.

Many pictures will be greatly improved by the judicious addition of clouds. A selection of cloud negatives will be required for the purpose. Two exposures are necessary. The "cloud" negative should be placed in the lantern carrier and that exposure made first. Remove the "cloud" negative, then the "picture" negative must be put into the carrier and the second exposure made. It must be

close to the light for examination during the process of development. The safe way is to keep the negative in the developing tray well covered and to look at it just as little as is absolutely necessary.

"Prevention is better than cure." Learn that it is a great deal easier to prevent photographic troubles than to remedy them afterwards. Stains, fog, finger-marks, blisters, and all the rest of the ills that young photographers meet are usually the results of either ignorance or carelessness. Moral: Study your work and then carefully perform it step by step.



—C. A. Coles.

"THE SILENT GLORY OF A SUMMER'S DAY."

remembered that the clouds will only require to be printed very lightly; therefore, the length of the exposures must be carefully regulated; that for the clouds will surely be much less than for the picture.

Dark-room fog is caused by an unsafe ruby light to work by, and is frequently the result of holding the negative up

Dust and dirt are dangerous in the dark-room; therefore keep dishes, floor, table, shelves, sink—everything scrupulously clean.

When making portraits have the background as unobtrusive as possible, for as in painting so in photography, the background is often the making or marring of the result.

## EPWORTH LEAGUE TOPICS

### Epoch Makers in Church History

#### II. Origen—The Apologist

LEAGUE STUDY FOR THE WEEK OF JUNE 21.

Read, 1 Cor. 2.

FRDERICK E. MALOTT.

Of all the early centuries of Christian history, the first stands out with the greatest distinctness, because we have become familiar with it through our study of the New Testament. It was an era of great men, great events and great writings. Poor indeed, in comparison with it, was the century that followed. Perhaps we should not say this if we knew the second century better. It may be that the best writings of that age have been lost. Certain it is that those we have are dull and commonplace in comparison with the writings of the Apostles. Certain it is, too, that no epoch-making men like Paul belong to that period. There must have been missionary activity, however, for, at the end of the second century, we find that Christianity had a series of strongholds enrolling the Mediterranean Sea. In addition to the churches founded by the Apostles, there were great, strong churches at Vienna and Lyons in the West, at Constantinople and along the northern coast of Africa. Of the latter the most important were those at Carthage and Alexandria, Jerusalem, Antioch, Rome, Alexandria and Constantinople were, in succession, the great missionary centres of the Roman Empire. Each of these churches was presided over by an Elder or Bishop, who was looked up to as a sort of Father or Patriarch, and to whom all matters of dispute were referred. Around each of these churches was a group of smaller churches in the surrounding country forming a district or diocese. In connection with some of these great churches there were schools for the instruction of youth and for the training of missionaries.

At the end of the second century Alexandria took the lead of all the cities of the Roman Empire in matters of religion and education. It was the meeting-place of Greek philosophy, Jewish thought, Roman provincial polity, and Oriental commerce. Just at the time Christianity became a missionary faith, Alexandria became the intellectual centre of the world. Ptolemy I. had established a great university there, in his own palace. His library of 700,000 volumes was the greatest library of ancient days. In this city, under royal patronage, Jewish scholars had produced the Greek version of the Old Testament, known as the Septuagint. A recent writer has called this "The first Apostle to the Gentiles" because it brought "the Old Testament Scriptures within the reach of the whole civilized world of that day. Here Philo, the Jew, had labored to blend and harmonize the Hebrew Scriptures with the teachings of Plato. Writing, in A.D. 134, to his brother-in-law, the Roman Emperor, Hadrian speaks of the Christians of Alexandria as though they were as numerous as the heathen. "The city," he says, "is rich and populous—no one lives there in idleness. They have one God. Him the Christians, Him the Jews, Him all the Gentile people worship; and

I would that this city were of purer morality, since it merits, by its magnitude, the supremacy of Egypt." In *Hypatia*, Charles Kingsley has given us a true picture of the life and thought of ancient Alexandria.

In this great, intellectual centre, Pantænus, a converted Stoic, established, about the year 180 A.D., a Christian college. Tradition says the church at Alexandria was founded by the Evangelist Mark. Of that we have no authentic records; but we know the later history of this great church and of the school connected with it through the writings of the famous men who made this school first the rival and then the successor of the famous University of Ptolemy. Of these men Clement and Origen were the greatest.

Origen was born of Christian parents, at Alexandria, in the year 185 A.D. As a boy he gave evidence of remarkable mental powers. His father, Leonidas, very early discovered that he was no ordinary child. The boy's strange, deep questions often puzzled him. He predicted for his son a remarkable career. Like a wise father he gave him the best education that was within his reach. The school of Pantænus was already famous. With a breadth of view found only at Alexandria, Pantænus had taught both Greek science and Christian truth to the youth who entered his school. It was in this school that Origen received his education and afterwards taught. The early death of his father threatened to cut short his school days, but he eventually served to reveal the worth of the boy.

When Origen was but seventeen years of age, the persecution of Alexander Severus broke out against the Christians. Among others, Leonidas was arrested. It was soon evident that as was doomed to death. Martyrdom, in that age, so far from being dreaded, was actually coveted by the bravest of the Christians. Origen, young as he was, would gladly have gone with his father, had he not been restrained by his mother and his friends. He wrote to his father encouraging him to die firm in the faith. The father's death cut off the only support of the mother and son. For a time, a lady of rank supported Origen at school, and then the young student resolved to take up teaching as a profession.

Both the mental energy and the Christian character of this young man were above the average. He soon attracted the attention of Demetrius, Bishop of Alexandria. Young as he was, the Bishop appointed him Principal of the school in which he had studied. Clement, who had been at the head of the school, had fled for safety during the persecution of Severus. The students soon became warmly attached to their brilliant and devoted young teacher. Their affection and admiration for him knew no bounds. Many young men of heathen homes were attracted to his lectures. His classes became so large that he had to devote his time to the more advanced of his students, while he handed over the others to his assistants.

Origen's favorite studies were philosophy and the Christian Scriptures. These he ever sought to harmonize. A new era had dawned upon the Christian church. In Paul's day the majority of those who believed the Gospel belonged to the humbler classes. Many were poor and many were unlearned. At Athens,

the intellectual centre of Greece, Paul had the least success. There he founded no church. But in Origen's day there were in the Christian Church many learned men who had been converted to Christ. Many of these were philosophers. Some of them had been teachers of philosophy. They now sought to find in Christianity the answer to the great questions raised by the philosopher. Succeeding in this, they turned their attention to the intellectual men of their day and taught and wrote in defence of Christianity. These men are known to us as "The Apologists" of the early Church. The names of a number of these men have come down to us. It is to this class that Origen belongs, and of all the Apologists he was the greatest. In comparison with his magnificent defence of Christianity, the writings of the other Apologists were like school-boy essays.

While lecturing in his own school, he still found time to attend lectures in the University at Alexandria. Under a famous teacher named Ammonius Saccas, he studied the writings of Plato, the Stoics, and Pythagoras. He began also the study of Hebrew that he might better understand the Old Testament Scriptures.

Origen lived with the utmost frugality. From the Stoics he had learned the philosophy of doing without. We might say that the precepts of the Sermon on the Mount and the practical maxims of the Stoics were the rule of his life. The tendency of the times, among religious men especially, was to adopt the extreme ascetic life. Origen carried his asceticism so far that he afterwards regretted it. In the minds of many, salvation was possible only through a most rigidly supervised and denied his nature. With Origen, however, it was a matter of attaining greater efficiency and usefulness.

His literary labors were excessive. Teaching, writing and travelling occupied him for twenty-eight years after his appointment to the Catechetical school. His travels were in a most rigidly supervised and denied his nature. With Origen, however, it was a matter of attaining greater efficiency and usefulness.

His literary labors were excessive. Teaching, writing and travelling occupied him for twenty-eight years after his appointment to the Catechetical school. His travels were in a most rigidly supervised and denied his nature. With Origen, however, it was a matter of attaining greater efficiency and usefulness.

In the year 216 we find him in Palestine. His fame had preceded him. So eager were men to hear him that when he visited Caesarea and Jerusalem, the Bishops of these churches opened their churches to him. It was still customary in these churches to allow laymen to occupy the pulpit. At Alexandria and some other churches this custom had ceased and church discipline required that only ordained ministers could speak from the pulpit. Bishop Demetrius, we have reason to believe, had become jealous of his brilliant teacher Origen. When he heard that liberty to speak in the churches in Palestine had been given him, he strongly disapproved of the proceeding. A cooling arrangement between him and Origen and fifteen years later an open rupture occurred.

On his way to Greece in the year 230, Origen stopped again in Caesarea and Jerusalem. To avoid any further censure, the Bishops of these churches ordained him to the ministry. When Demetrius heard of this, he was so angry and banished Origen from Alexandria and later deposed him from the ministry. The reason he gave for doing this was that Origen's teaching was not orthodox. His real reason was jealousy. The church at Rome approved of the action taken by Demetrius and Origen was soon regarded throughout most of the Christian world as a heretic. In those days, as in our day, men were afraid of scientific investigation.

Origen now left Alexandria and settled in Caesarea, where he soon had a flourishing school. Here he pursued his liter-

ary labors with unabated vigor and zeal. His pupils here, too, were most enthusiastic over him. He gave them methodical instruction in all branches of knowledge. His fame spread over all the East. He was invited to the chief schools and churches to give his judgment on great questions and to assist in settling disputes. Travelling thus continued to interrupt his teaching and his literary work.

During the reign of Decius, one of the most bitter of all the pagan persecutions of the Christians broke out. To escape this Origen, whose desire to become a martyr was not so great as in youth, fled to Tyre, hoping to escape persecution. But there he was arrested, imprisoned and maltreated. He survived these troubles, but, broken by his sufferings and weakened by his excessive labors and his rigid asceticism, he died a few years later at Tyre in the year 254 A.D.

From his earliest years Origen had lived a blameless life. Some there were who criticized his teachings but no one could criticize his life. Many Church Fathers whose lives could not compare

been largely to the poor and the unlearned. But in the age in which Origen lived scholarly men were looking toward Christianity to find rest. But they wanted to be sure that it was better than other religions and superior to philosophy for weary men. Now it was due to such men as Origen that Christianity gained a standing among scholarly men. He reconciled science and religion for the men of his day as Temple and Pambain and other scholarly men have done for the men of our day. He did more to win the world of his day to Christianity than any other man of his century.

Unfortunately the early Church, because of its distrust of him, let many of his works perish. But we still have enough of his writings to enable us to appreciate the greatness of the man.

Among his writings that remain to us are his Hexapla (a copy of the Old Testament giving the Hebrew and the various Greek versions side by side), his commentaries on the books of the Bible, his great work on science and his Apology for the Christian Religion contained in his reply to Celsus, was a Roman philosopher of the second century who

tife form a complete Christian view of the world.

The older Origen grew the more he lived in the Scriptures and the less he cared for anything outside them. Here he did his greatest work. In purifying the text, and in expounding it he made the Bible a living book for his age. Harnach calls him the Father of the scientific method of dealing with Scripture and with all truth. Had the Church not banned him he would have exerted a much greater influence than he did. Had the Church understood him and adopted his scientific methods she would probably have been saved from many errors that afterwards crept into her theology and crippled her work.

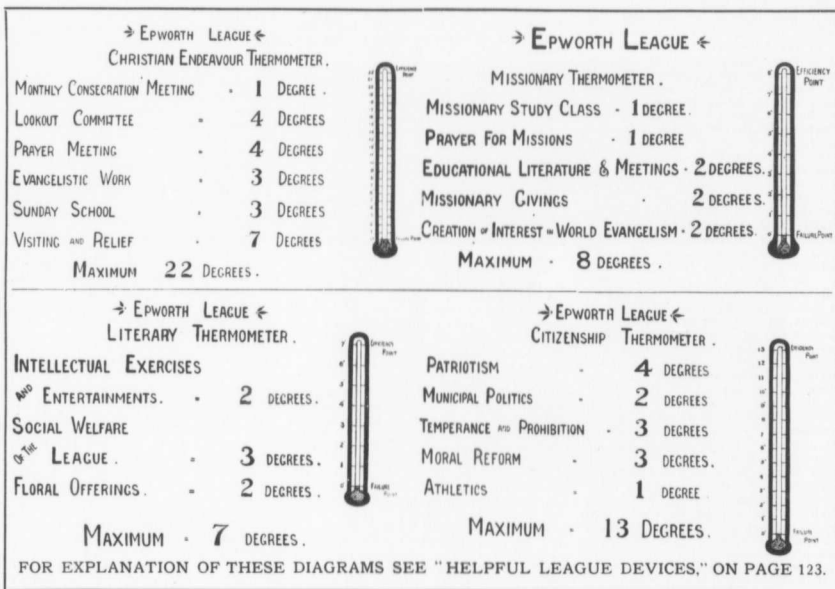
### Truthfulness

Lesson: Matt. 5: 33-37; Jas. 3: 1-12.

CITIZENSHIP TOPIC FOR JUNE.

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

What is Truth? Not an encyclopaedia of facts, nor a summary of principles.



with his for purity have been canonized by the Church while he has been passed over. The verdict of history is, however, that he was the greatest and the saintliest of the Fathers of the Church. Origen's fame rests chiefly upon his writings. He was the most prolific and at the same time the profoundest writer of the early Church. Jerome of Rome said no one could begin to read all his writings. His broad scholarship enabled him to write well on many subjects. Science, theology and philosophy were the three departments of research in which he most delighted. The Church of the first century had few scholarly men. The Apostle Paul stood head and shoulders above all the other Apostles in point of learning and intellectual greatness. The appeal of the Church has

had studied Plato and who wrote against the Christian religion. We should probably never have heard of him had it not been for Origen. In his reply to Celsus, Origen goes over every argument that could be advanced by the acutest critic, and in the most painstaking manner he answers these arguments. This work, along with his great work entitled "Concerning First Principles," gives his philosophy of the Christian Religion. To us his science is a strange medley—but science is constantly changing. Perhaps a century from now the great scientists of our day will be laughed at by a future generation of men. For Origen's day his was the highest science. Its value lies in the fact that it was the first scholarly effort to present in science

Truth is as wide as life. Truthfulness is living in obedience to the law of true human nature.

"Truth is in each flower,  
As well as in the solemnest things of God.  
Truth is the voice of Nature and of Time;  
Truth is the startling monitor within us;  
Naught is without it, it comes from the stars;  
The golden sun, and every breeze that blows—  
Truth, it is God, and is everywhere."

The ground of truthfulness is wider than any personal life. Human nature, which underlies all individual life, is universal. We belong to a social organism. Paul expresses this thought—

"Putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another." (Eph. 4: 25.) When we are true to our own life, we must be true to others. Jesus declares the same principle—"Thou shalt love thy neighbor as thyself." All human nature is so vitally related that to know one you know all. It was Jesus that revealed the true human nature. He considered sin to be foreign matter, poisoning the spiritual life of man, and causing disease and death.

Truthfulness is not one of the many laws of human life. It is the attitude of the whole being toward all law. It implies:

1. *Sincerity.* To be our own true self is the highest goal of human life. As the seed unfolds its being till it brings forth the beautiful flowers, so should human life unfold itself naturally until it matures into the full manhood of Christ. The cause of insincerity is the disease of sin. As soon as man and Eve disobeyed God they tried to cover up their sin. "Everyone that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." (John 3: 20-21.)

2. *Open-mindedness.* Unless we are ready to receive the truth no matter where we find it, we cannot grow. Jesus did not limit himself when he sought illustrations of the truth. All nature was at his hand. When we shut our eyes to the truth from one sphere of life we limit our growth and poison all our life. If science, philosophy, business or social life reveals certain truths, we should not reject them because they are contrary to traditional prejudices.

We owe truthfulness to ourselves. Falsehood is a forfeiture of personal worth and a distinction of personal integrity. "What a flaw is in steel, what a falsehood is to the character—a source of weakness, a point where under strain it may break." As God is light and in Him is no darkness, so man, the image of God, was made to have light in himself. Sincerity and consistency are necessary to true moral growth. "No one can wear repeatedly a habit of affectation before others, except at the cost of his own integrity. One cannot seek to seem to be more to others than he knows he is without peril of becoming in his own eyes more than he is." In Matt. 6: 22-23, Jesus shows us that the evil eyes of insincerity and deception will bring the worst type of darkness in our own soul. Instead of showing brightness, and bears the print of moral blindness.

In Matt. 5: 33-37, Jesus declares that we need no expediency in oaths to justify our truthfulness. "Let your communication be yea, yea; nay, nay; for whatsoever ye shall say, that shall be cometh of evil." If we have truth in the inward parts, we require no oaths to establish the truth. "We ought to give an unhesitating 'yea' to the cause of the good in the world—i.e., allegiance to the cause of good must be one of absolute loyalty and of complete self-surrender; and we must give an uncompromising unchangeable 'nay' to the solicitations of the cause of evil in the world—i.e., our opposition to evil in all its forms must be unqualified and fearless. This is what it means to be a 'yea-man' and a 'nay-man'."

The maintenance, then, of the unity of our own life depends on the habit of truthfulness.

"To thine own self be true,  
And it must follow as the night the day  
Thou canst not then be false to any man."

Truthfulness is the indispensable bond of social life. We can be members one of another in the social organism only as we live together in truth. The more complex our social life becomes the more dependent we grow one upon another. The spirit of truthfulness as a social virtue is seen in many forms.

(a) *Restrained Speech*—Jas. 3: 1-4.—Speech is the main avenue by which we live together in truth. It is the organ of civilization. Through speech education is conducted, commerce carried on, society managed, politics promoted, and religion propagated. "Out of the abundance of the heart the mouth speaks." The tongue is truly an unruly member. The only way to control it is to have a proper spirit toward others. It is well to restrain the words of anger and jealousy, but better still not to have such a spirit.

(b) *Kindly Speech*—Jas. 3: 5, 8.—The tongue is a fire stirring up the lowest traits of human nature. Slander and gossip are the parents of many disputes. The tongue is so often the instrument of uncharitable words and the weapon of hatred. John Wesley and his ministerial friends signed the following rules of conduct: "It is agreed by us, without dissent, are underwritten: (1) That we will not listen or willingly inquire after any ill concerning each other; (2) That if we do hear any ill of each other we will not be forward to believe it; (3) That so soon as possible we will communicate what we hear by speaking or writing to the person concerned; (4) That till we have done this, we will not speak or write a syllable of it to any other person whatsoever; (5) That neither will we mention it after we have done this to any other person." This would be a noble pledge for us all.

(c) *Consistent Speech*—Jas. 3: 9, 12.—Nature is always consistent. Springs do not send out both bitter and sweet water. Fig-trees cannot yield olives, and grapes cannot bear figs. We cannot both bless and curse and be consistent. If we are true friends we shall know them." We betray our character in the words and thoughts we express. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

#### QUOTATIONS.

We resent calumny, hypocrisy and treachery because they harm us, not because they are untrue. And yet it is not calumny nor treachery that does the largest sum of mischief in the world; they are continually crushed, and are felt only in being conquered. But it is the glistening and softly spoken lie; the amiable fallacy, the patriotic lie of the historian, the provident lie of the politician, the zealous lie of the parson, the friendly lie of the friend, and the careless lie of each man to himself that cast that black mystery over humanity.—John Ruskin.

Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit for all that; and it is better that our hearts should be swept clean of them, without ever care as to which is largest and blackest.—John Ruskin.

Untruthfulness exhibits itself in many forms: in reticency on the one hand, and exaggeration on the other, in disguise or concealment, in pretended concurrence in others' opinions, in assuming an attitude of conformity which is deceptive, in making promises or allowing them to be implied which are never intended to be performed, or even in refraining from

speaking the truth when to do so is a duty.—Samuel Smiles.

Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upward; bear the pain of disappointed hopes while others gain the accomplishment of theirs by flattery; forego the gracious pressure of the hand for which others cringe and crawl. Wrap yourself in your own virtue and seek a friend and your daily bread. If you have, in your own cause grown gray with unbleached honor, bless God and die.—Heinzelmann.

How happy is he born and taught.

That serveth not another's will!  
Whose armor is his honest thought,  
And simple truth his utmost skill!

Whose passions not his master's are,  
Whose soul is still prepared for death;  
Untr'd unto the world by care  
Of public fame or private breath.

This man is freed from servile bands,  
Of hope to rise or fear to fall;  
Lord of himself, though not of land;  
And having nothing, yet hath all.

—Wotton.

His nay was nay without recall;  
His yea was yea, and powerful all;  
He gave his yea with careful heed,  
His thoughts and words were well agreed;

His word, his hand and seal.

—Inscription on Baron Stein's Tomb.

## Realizing the Kingdom of God

### III. What Does the Phrase "Jesus My Saviour" Mean to Me?

Luke 5: 17-32; Matt. 16: 24-26.

TOPIC FOR THE CONSECRATION (FIRST)  
MEETING IN JULY.

*Introductory.*—The two previous Consecration Topics led us to think of Christ's conception of the Kingdom and the Fatherhood of God. We now come to consider another great truth as contained in the phrase "Jesus my Saviour." Note that the topic has been put in the form of a personal question. "What does the phrase 'Jesus my Saviour' mean to me?" I should therefore strongly urge the leader of the meeting, or rather the one who shall discuss this topic, to live with the theme day by day for some little while before looking to the helps for suggestions. Just work out in your own mind what the phrase means to you, or if you feel you have not yet experienced its full meaning, then consider what you think it ought to mean.

In discussing this topic, as well as any other which contains an essential truth, it is well to keep in mind that the principle involved has enlarged and developed throughout the centuries, just as we saw that the "Kingdom of God" and the "Fatherhood of God" have greater meaning to-day among people generally than in the Old Testament or even in the days of Christ, so taking it for granted that the word "Jesus my Saviour" have a fuller content of meaning to-day than in any age of the past. Think out your own ideas, therefore, and if under the influence of the Spirit they stand the test do not be afraid to express them. Never hesitate to be in a meeting your natural and original and best self.

*The Situation.*—One might at any time ask himself the question, "Why do I need a Saviour?" Without involving any theological discussion, the answer might be made a very simple one. "Call up a personal experience in which you or your child or grandchild or some one of your family or friends was in a situation in which a son or daughter has

violated a fundamental principle which both father and child know to be right and whose operation is necessary for continued happy relationships between them. The result, of course, is alienation between father and child. The father may continue to love the child, but there is not that mutual sympathy and good-will and co-operation which previously existed, nor can there be such without a reconciliation. This may be effected directly between the two on the initiative of either, or by means of a third party. If, however, the child is indifferent to reconciliation or regards its parent with fear rather than with love, then it is necessary that a reconciliation be effected through a third party who will represent to the child a father's yearning and a father's love. This latter situation obtained between the human race and God. God placed man, whom He regarded as His son, under moral law and gave him freedom either to obey or disobey the law. Obedience meant mutual good-will, understanding, interest and love and development. Disobedience meant alienation and the establishment of a wrong relationship between them. Man chose to disobey, and so put himself out of harmony with God as Father. He did not seek a reconciliation, but the Father's love made it necessary for Him so to do. Jesus, God's only Son, was chosen as the reconciler, the revealer of God's longing for the return of the disobedient one, and as we respond to this appeal for reconciliation we enter again into a right and therefore happy and harmonious relationship with God as Father and take our places once more as members of the Divine Family. Jesus as reconciler becomes, therefore, our deliverer or Saviour, drawing us back from a wrong relation with our Father to a right relation with Him. To continue in or to enter upon this right relationship is the privilege of everybody. See I Cor. 15: 22.

I think some such illustration as this might be used with profit. Put it in your own words and give it your own individual touch.

**The first meaning of "Salvation" and "Saviour."**—The root meaning of the words which are translated in the English Bible, "Salvation" and "Saviour," vary. To deliver, to bring, to snatch away, to escape, to save safe, to keep alive, to save alive, to preserve, to make whole, are all used in the Old or New Testament. The fundamental idea running through them all is to deliver. *Salvation is deliverance, and the Saviour is the deliverer.* This thought should be kept prominent in our discussion.

**The development in the meaning of Salvation.**—The leader or he may not use the following suggestions, but will depend upon his own judgment. If he wishes for three or four minutes of reading responses from the other members present, which I think is sometimes well worth study, especially if arranged beforehand, then the first part of the study provides this opportunity.

We have already hinted that the early Hebrews had no such conception of salvation as we in our day. Their first idea of salvation was that of deliverance from immediate danger or trouble, and inasmuch as a frequent part in these early days was defeat in battle, salvation became synonymous with victory and the victorious leader was regarded as a saviour. See Judges 3: 9; 3: 15; 6: 15-15; 1 Sam. 9: 16; 1 Sam. 3: 18. Sometimes Jehovah himself was looked upon as the Saviour of Israel. It was He who was the God of the armies of Israel. 1 Sam. 11: 13; 1 Sam. 19: 5. By degrees a broader conception was developed, and men were said to be saved from trouble—Ps. 34: 6; Is. 34: 2; from violence—1 Sam. 22: 3; from reproach—Ps. 57: 3; and so on. In all this God as deliverer is again fre-

quently spoken of as saviour—Is. 43: 3-11; Is. 45: 15-21. At first these dangers and troubles from which the people were delivered were immediate and external. Later in the Old Testament there developed the conception of future salvation for the nation—Ps. 147: 49; 25. Moreover, the idea of salvation became spiritualized—Is. 65: 17-19; Dan. 12: 3. There is also, in view of the destruction of the Hebrew nation, a growing emphasis upon the salvation of the individual—Ps. 36: 2; Ps. 109: 31; Ps. 41. Throughout the later Old Testament times there seemed to be a growing sense of intimacy and confidence in the individual's relation to God. Further, the thought that this earth only is the scene of God's salvation and the glories of the messianic age give way before the growing thought of an hereafter—Ps. 49: 15; Ps. 73: 24-25. Even a dim conception of the resurrection is evolved—Is. 26: 19; Dan. 12: 1-3. Lastly, the earlier conceptions of the Old Testament dwelt upon salvation from the consequences of sin in the later Prophets we see the idea developing that salvation is not only from the consequences of sin but from sin itself—Ez. 36: 29; Is. 43: 25; Is. 44: 22; Jer. 33: 8; Ps. 130: 8. In these latter conceptions we have a preparation for the still more profound meaning of salvation as set forth by Christ.

**The Teachings of Christ Concerning Salvation.**—We have already seen that in the later centuries of the Old Testament the thought of salvation had become spiritualized. It was other-worldly, universal, contained some idea of the resurrection, and was for the individual. In the two or three centuries before Christ clarified and emphasized these ideas. From Christ Himself we have a full revelation of salvation and His Saviourhood. Let the leader add to and enlarge as he will on the following suggestions as to Christ's teaching on this great theme.

1. Salvation is universal. It is for everyone who will accept the conditions. Give illustrations of this from observation and from experiences in mission fields. John 3: 16; John 10: 16.

2. Salvation is individual. Most of Christ's time is spent in dealing with men as individuals, and the conditions of citizenship in the Kingdom which He lays down are such that each man must fulfil them for himself. He directed His teaching largely to the poor and the despised. Luke 4: 18, 19. He came to seek and save the lost. Luke 19: 10. He called sinners to repentance. Mark 2: 17; Luke 5: 32. In short, He made the chief blessing of His Kingdom to consist in the remission of sins. Matt. 26: 28.

3. Salvation as taught by Christ is both present and future, and also social. It begins here and follows to the life beyond. See Jesus' statements both in the Synoptic Gospels and in John. The Kingdom which He sets forth stands for a higher order of society than that which at present exists. Its blessings are not only earthly, but heavenly. Luke 9: 20; Matt. 6: 20; Mark 10: 21; John 18: 36. On the other hand Christ represents the Kingdom as being present already. Matt. 12: 28; Luke 17: 20, 21; Matt. 11: 11. Also see the parables of the Kingdom which are indicated as a development from small beginnings. See the Sower, Tares, Mustard Seed, Leaven, etc. If you wish to make a fuller study of this phase of the topic use the concordance or get suggestions from your pastor.

4. Salvation is from sin as well as its consequences. It implies a complete transformation in one's attitude and relationships. Search out passages in the New Testament setting forth this truth from the standpoint of Jesus, of John, of Paul.

**The meaning of salvation for me.** Here is where the leader must largely use his

own personal experience in making his presentation of the topic current. The following suggestions, however, might be helpful:

Salvation through Christ means for me—

1. **Right relations with God as Father.**—The meaning of this relationship was set forth in the topic a month ago. A review of this will give you some conception of its meaning. Emphasize the fact that outside of this relationship there can be no true enjoyment or success in life.

2. **Right ideals in life.**—Show how a necessary principle of a successful life is a right ideal. It is essentially the ideal that constitutes the man. As he thinks in his heart so he is. A right attitude to all things is essential. A right relation to God gives one that right attitude both to God and his fellows—sympathy, interest, good-will, love, service, faith, optimism and so on.

3. **Right motives for conduct.**—If one has right ideals then he has right motives in his conduct towards his fellow man. Show how Christ puts conduct and service in the very forefront of life's programme. To be great or chief among his fellows one must minister or serve. Matt. 20: 26, 27, 28; Matt. 25: 31-46. Enlarge on these passages as you will.

4. **Development of your best life and the largest possible contribution to the extension of the Kingdom.** Show how if one has right relations with God, right ideals and right motives for service that one has all the essentials of a full, all-around life. With these he should be ready to give his body and mind and moral life, bringing forth their fullest development, to the service of those about him. Salvation is not merely a process by which we attain heaven, but is rather a way by which we come into such right relation with God and with the world as will enable us to live most nearly that life as it is purposed by God—the life which Jesus calls the more abundant life.

In closing the discussion the leader might make a statement as to his own experience or an appeal to all who are present to take Jesus as their Saviour and so come into harmony with all the forces of life that make for true purpose and development. If he feels inclined he may speak of the child who is born in the Kingdom and because of right instruction and leadership grows up in the Kingdom, choosing to retain that right relation to God into which he was born through Christ, and to follow those right ideals and motives which are his by virtue of that relation in the development of his largest spiritual life, or he may speak of the boy or girl or young man or woman who enters the time comes to make a permanent choice of Jesus as Saviour chooses not to avail himself of this privilege but goes out of the Kingdom to live an abnormal life away from God and without those ideals and motives which would make his life worth while. The leader may follow this up by making an appeal to such for a reconciliation with God and a re-entering into the Kingdom where a new beginning may be made in a life that may make for power and service. Just as to the nature of the appeal will depend upon the personality and characteristics of the leader and also those who may be present.

In preparing this topic for the meeting be wholly yourself, natural, and initiating, in a prayerful mood throughout. Think of the needs of the young people, and particularly those who are not in the church, and prepare your address accordingly. In doing so you will surely have a good time in presenting it and spend these to your fellow young people.



## The Gospel as a Pioneer Social Force

Lesson—John 3: 14-23.

TOPIC FOR THE JULY MISSIONARY MEETING.

MRS. F. C. STEPHENSON.

We cannot study the development of our Dominion without recognizing the great influence Methodism has had upon the religious and social life of our people.

In the early days the Methodist preachers wove a chain of influence and social fellowship as they visited the settlers scattered over their great circuits. These visits were not only opportunities for worship and for expounding the Scriptures, but they were delightful breaks in the monotony and loneliness of the lives of many of the settlers, for in those days the news of the world could not be glanced over in the morning paper, and the postman was unknown. The preacher carried to these pioneer news from the outside world as well as of the neighborhood happenings. He was also the source from which they obtained much of their reading matter, for the saddle bags were usually "well filled with books, and the people appreciated the privileges of listening to the preacher read and of borrowing his books. Thus whole communities and settlements were influenced and high ideals were placed before the people.

The Church has always been the centre of the social life of the neighborhood, but in many communities in which there were few churches in the days gone by camp meeting was the event of the year. It provided the opportunity for the whole community to gather and enjoy a week or two together. The object of the camp meeting, however, was not a social gathering, but to bring men and women to God, and in these open-air tabernacles many were converted and returned to their homes with higher ideals for themselves and their neighborhood.

Special services and revival meetings have always been a social force, and through them the character of whole neighborhoods has been completely transformed.

With the growth of Methodism and the settlement of Old Ontario, a Church paper was decided upon, and on November 21st, 1829, the first issue of *The Christian Guardian* appeared. It announced as its objects "the defence of Methodist institutions and character, civil rights, temperance principles, educational progress and missionary operations." With Egerton Ryerson as editor, it soon became recognized as a champion of equal rights, and privileges for all creeds and classes and a fearless opponent of dominant church establishment in Upper Canada. Ryerson successfully fought the battle for civil rights and religious liberty.

To this great man we are also indebted for our first public-school system, with all that it has meant to the life and development of our Dominion.

With its growing constituency Methodism saw the necessity of providing for the higher education of her youth and for the training of her young men for the ministry. The men who founded the first educational institution of Methodism were men of wide vision and great faith. They gave, until they knew they were giving, in laying the foundation of the splendid educational institutions which to-day represent Methodism from the Atlantic to the Pacific, and which are influencing the life of our great Dominion.

Methodism to-day stands for all it advocated in the early days and more. Her opportunities are greater and her responsibilities have increased. The frontier of Methodism in the old days was the most

distant settlement and the preacher followed the settler. This frontier still exists and the immigrants are creating new frontiers, the most distant of which may not be the lonely homesteader on the distant prairie but the new-comers huddled together in our cities and industrial centres creating slum conditions.

The call of Methodism to-day is for workers and leaders, and her greatest potential force is in our Sunday schools and Young People's Societies. In the degree that these young people are prepared will Methodism continue to influence the national, religious and social life of our country. The old camp meetings have gone and the Summer Schools have come. These summer gatherings rally our young people to show them the degree of responsibility which must some day be theirs and to direct them in the study of conditions in our own and other lands. Were the Summer Schools to stop with the study of social conditions, they would fail to carry out their purpose, for these gatherings, like the old camp meetings, bring before all who attend the necessity of personal surrender to Christ as the condition under which He can accept service.

### SUGGESTED PROGRAMME.

Hymn.

Prayer.

Reading of the Scripture—John 3: 14-23.

Hymn.

Address—"What Older Canada owes to the Pioneer Preachers." Reference: "The Methodist Church and Missions in Canada and Newfoundland."

Recitation or Solo.

Address—"Our Pioneer Fields To-day."

Reference: "Strangers Within Our Gates"; "My Neighbor"; *The Missionary Report*; *The Missionary Bulletin*; *The Missionary Outlook* for May.

Discussion—"What can we do to make our Church a Force for the Social Uplifting of the Community?"

Hymn.

Closing.

LITERATURE RECOMMENDED FOR USE IN PREPARING FOR THE PROGRAMME.

"The Methodist Church and Missions in Canada and Newfoundland." By Rev. A. Sutherland, D.D.

"The Church of the Open Country." By Rev. Warren H. Wilson.

"My Neighbor." By Rev. Jas. S. Woodsworth.

"Strangers Within Our Gates." By Rev. Jas. S. Woodsworth.

(The price of each book is 35 cents, paper; 50 cents, cloth; 8 cents, postage. Order from F. C. Stephenson, Methodist Mission Room, Toronto.)

The Country Life Problem. May *Epworth Era*. Page 103.

Outline Studies—The Family. May *Epworth Era*. Page 106.

Sabbath Observance. April *Epworth Era*. Page 82.

The Call of the Community. January *Epworth Era*. Page 7.

### SUGGESTIONS.

Keep a file of the *Epworth Era* for reference. Look out for articles to use in connection with the League topics.

The two greatest factors for the uplifting of a neighborhood are the Church and the School. Either their influence must dominate and they become social centres or men will gather and discuss neighborhood conditions under environment which is debasing alike to them and to the interests of the community.

The Church must serve. Every member of the Church has been saved to serve.

Christ's interpretation of neighborliness to the young lawyer, when He told him the story of the Good Samaritan, was service. He announced that service to all was the necessary qualification for leadership. He declared His mission was service and that He had come "not to be ministered unto but to minister." Inasmuch as the Church service the community, it will uplift it.

Study the influence of the Church upon community life in the pioneer days in the Maritime Provinces, Quebec, Old Ontario and Newfoundland.

Do you pray for your Church and neighborhood? You cannot pray intelligently until you know the people and the conditions of your neighborhood.

One Church in Oxford County, Ontario, has given fifty men to the Christian ministry. How many has your church given?

How many are now thinking of preparing for the ministry or of going as missionaries?

What conditions exist in your neighborhood which are harmful? Can you help to change them?

Has God used you to win others to serve Him? What do you intend to do with your life?

How can we help make our Young People's Society, as part of our Church, serve our community?

## Junior Topics

JUNE 21.—FORWARD, MARCH! Exodus 14: 15.

For the Leader: The children of Israel had been in Egyptian bondage for many long years, four hundred or more, and now they were set free under the leadership of Moses we all know more or less thoroughly. The bare historical facts are simple, and the boys and girls will recall them under review of such names as Egypt, Pharaoh, Joseph, Jacob, Moses, Aaron, and Plagues. A few leading questions will be sufficient to give the setting of the story of serfdom and deliverance, and too much time should not be spent on the mere record. The greater lessons of faith and obedience demand attention.

In the advance of the Israelites towards the land of freedom (Canaan) ahead of them, they came face to face with great difficulty and much danger. They found themselves in peril because the Red Sea was before them and the angry Egyptian king with his army were behind them. If they should go ahead they would be drowned; if they stayed where they were set free they would be killed; if they went back they would become slaves again. It was a perilous place for them surely.

Naturally the people became frightened, and many of them wanted to surrender to Pharaoh and save their lives even if he did enslave them again. Many complained to Moses and found fault with him for the sad plight in which they found themselves. They forgot very easily and quickly that God had called Moses to lead them and that He was their supreme guide and deliverer after all.

Verses thirteen shows us what Moses thought about it and how he sought to quiet the fearful hearts of the people by reminding them of God. Then follows the command to "Go Forward!" We must learn if we can what it implied, and find out the spirit and purpose both

God and Moses wanted the people to show.

The main points to emphasize and work out are: (1) As to spirit, God wanted the people to "Go Forward." Fearlessly, Orderly, Reverently, Willingly, All together. (2) As to purpose, they were to "Go Forward" to Realize God's presence, and Do God's work. Step by step in the development of the lessons write each point on the blackboard, and the Juniors will easily remember it all. You will eventually have a fine acrostic thus:

F earlessly.  
O rderly.  
R everently.  
W illingly.  
A ll Together.  
R ealize God's Presence.  
D o God's Work.

The present day lessons are obvious. The Indians are to lead them and in like manner the society must advance. Boys and girls must have the same spirit, and the Church cannot honor God in any other way. . . . Application should be made to the League to which you belong. We are all (personally and collectively) united with God to advance. Progress should be our watchword, service to God our aim,—and if we trust and obey our Leader in the spirit of the Topic we shall fulfil the purpose of our lives as persons and as a united body of young Christians.

#### JUNE 28.—WHAT THOMAS CROSBY DID FOR INDIAN GIRLS AND BOYS. Psa. 24.

A little boy named Satana lived in the Indian village of Nanaimo, to which place Mr. Crosby had been appointed the missionary teacher. This lad's home was built of rough cedar slabs, fastened together with strips of strong bark, and in it a number of families lived. Often in the winter time the home was the scene of many a wild Indian dance. One day the missionary met this bright boy playing with other children with "no clothing on except a short print shirt, and painted up in the strangest fashion, with a tuft of his hair tied on the top of his head. Satana was a real flathead Indian, and had endured all the suffering belonging to such a barbarous custom. After he grew a little older his name was changed to Sallosaitan, a name which is fragrant with precious memories in the work of the Master. He attended school, and like other boys was fond of fun. Sometimes when the teacher would go to call them all in to their lessons, he would find his pupils all hiding behind the bushes which surrounded the mission school-house, and when an attempt would be made to bring them in every boy would run towards the hall, and plunge in head first, and swim away out from shore and pop their heads up, laughing at their patient teacher on the shore. One day, however, Sallosaitan came to the missionary's house and told him he didn't want to be tattooed any more or live like so many of the Indians about him, and asked Mr. Crosby to let him live in the mission house where he would work and do anything for his teacher whom he dearly loved. After due consideration he was allowed to make his home with Mr. and Mrs. Crosby, where he not only learned many useful things concerning this life, but also the story of a Saviour's love. "Thus early in life was his heart saturated with devotion, and his determination made to live and labor for the Christian cause, until he died for him." His new name given to him was David, and if you desire to read a most interesting story of a young hero, get the little book written by Rev. Thomas Crosby called "David Sallosaitan." It only costs ten cents. This was

only one of the many boys for whom Crosby labored and died.

In that excellent book, "Up and Down the North Pacific Coast," by Dr. Thomas Crosby, you will find all the help you need in the preparation of this topic, and others, which may follow concerning our Indian work. Make no delay in placing this volume among the books of your library. The following quotations from the book will doubt be of service to you: "We had not been long at Port Simpson when it was evident to the missionaries that something must be done to save and protect the young girls of that coast from being sold into the vilest of slavery. They would come, one after another, and ask the missionary's wife for protection, and thus one and another were taken into the house until it was crowded and we had to enlarge it." "For several years these girls were clothed and fed at the missionary's expense; and the Indian Mrs. Crosby shared with these defenseless ones the mother love of her heart, and her own little children learned to talk Indian before they could speak English." . . . "It soon became evident that we must care also for the boys, as we had several little orphan boys in the Girls' Home." In 1875 a new building was brought into use and in 1880-81 the first two hundred dollars raised by the Hamilton Auxiliary was given to the "Crosby Home." The following year Mrs. Crosby thrilled the women of the east with reports of the work she and her husband were endeavoring to do, and in 1883 a new Mission House was built, largely by Mr. Crosby's own hands, after which the old one was used entirely for the girls. After the Home became a beneficiary of the W.M.S. the Auxiliaries were frequently supplied with news of the work of which heretofore they had been ignorant. "In addition to girls who need the protection and discipline of such a Home, there are others whose parents are willing to pay for their instruction." The influence of the missionaries and of the "Crosby Home" is felt and appreciated. The transformation is almost entirely due to Dr. Crosby and the other Christian workers who have stood as sentinels guarding the morals of the community during the transition period.—C. G. W.

#### JULY 5.—OUR COUNTRY. Ps. 67.

*For the Leader:* Make this an open meeting of your League. Invite parents, seniors, and friends generally, to attend. Have the League room arranged in some new order. Let the Canadian flag be in evidence. Arrange for some tasteful decorations. Give the Juniors time to prepare for this Dominion Day celebration of some preliminary practice. Advertise the service well. Secure the presence and help of Pastor, League President, and S. S. Superintendent in the programme. Sing appropriate hymns and choruses. Give the whole service a true patriotic ring.

*Plan:* If I were arranging the programme I should observe the general suggestions given above, and for the main exercise I should enlist the assistance of half a dozen at least of the most advanced Juniors. With an ample number of Yeigh's "5,000 Facts About Canada" (1914 edition) to work with, I should encourage these persons to prepare a series of brief papers or addresses dealing with our country, e.g., "Area," "Provinces," "Population," "Trade," "Immigration," "Cities," "Churches," "Railways," "Waterways," and such like. With "5,000 Facts" in hand any bright boy or girl will readily compile a most interesting essay on some such subject as we have suggested. These interspersed with suitable songs will constitute a brighter programme

than if any one person undertakes to deliver a lengthy address.

In concluding the study, let the pastor question the Juniors as to Canada's needs. He will, of course, explain that a nation's greatest wealth is not material, but is found in the character of its people. Our country can be truly great only as the people are good. To make Canada all it may become we want the right kind of people to live in it. To develop a great Canada we must share, what do we need? He will raise such items as the Bible, Churches, Worship, Sabbath Day, Prohibition, Colleges, Education, Teachers—a great variety of associated words will be named. From these he can develop some great foundation truths and send your young folk away proud of the country in which they live and resolved to do their best as good citizens to make it truly great.

#### JULY 12.—WHAT SHALL WE EAT AND DRINK? 1 Cor. 10: 31; Dan. 1: 12; Prov. 23: 31.

*For the Leader:* This is a splendid opportunity to secure if you possibly can, from some respected physician, an address on food and drink in relation to health. If a joint meeting be held with the adult League, and prominence be given the address, a large attendance may be secured and the speaker feel that his time has been well spent. If this cannot be done, and you are thrown on your own resources, it will be your privilege to advise your members for their health's sake. In this you will not have an altogether free hand, for after all parents are most responsible for what the children eat, and they, rather than the little folk, must need instruction. Still there are some few general principles on which you can safely and with wisdom instruct the Juniors. Categorize them on such questions as these: Why do we eat? What should we not eat? How often should we eat? Why have we teeth? Do we chew our food enough? When is food digested? What happens if food is not digested? How do the teeth assist the stomach? What about eating fast? What is "too much" food? What makes us hungry? Is it natural to get hungry? What is "a good appetite"? How do people form an appetite for unwholesome things? What is nature's drink for all creatures? What do we mean by "strong drink"? How does alcohol affect the stomach? If the blood in our veins is bad can we have good health? Is alcohol ever a food? Why do people ever use poisons? Should not alcohol be always treated as a poison? What about people who give poison to other people? Is the liquor business ever anything else than a curse? Why don't we destroy it altogether?

These are typical questions that may well form the basis of a free conversational study between leader and Juniors and from them and others of like nature many simple, sane, and wholesome lessons may be drawn. In course of the study the superintendent should carefully impress the children with a few elemental truths, concerning, e.g., the sacredness of the body, the consequences of bad habits, the rapid growth of evil appetites, the need of preserving health if we would most enjoy life, the much unnecessary sickness of humanity, the value of plain food, the benefits of thorough mastication, the supreme worth of water as a beverage, and the crime of strong drink.

If any of the Juniors are not already practicing abstinence, encourages them to become such at once, and make your League a real live and aggressive temperance society.

MEET ME AT BUFFALO, N.Y.,  
JULY 15.

## AMONG THE LEAGUES

### Peterboro', Ont.

A most successful year of the George Street Church Epworth League has just closed. It has been a year of great helpfulness and inspiration to all who have assisted with the varied programmes, and to those who have attended the meetings. Through the year there have been several special features, namely, the Annual Rally last September, a banquet in November, and Rev. Byron H. Stauffer in December delighted a large audience with one of his excellent lectures. Under the charge of the Missionary Department a missionary play was presented by the members of the League.

Spiritually, numerically and from a monetary standpoint the League during the past year has gone forward and upward, and we trust the coming year will be one of even greater success.

### Brantford

"Wellington Street Epworth League, Brantford, at its annual meeting, received the reports from retiring officers, showing progress all along the line. Not a dull meeting had been held, but each was inspirational and well attended. Many of the members have contributed to programmes, and benefited thereby. "The Dairy Maids and Haymakers" cantata is worthy of mention.

"The new executive is looking forward with keen interest to the work of the year, and will have the co-operation of the entire membership. We know of no more inviting meeting place than our League, and the spirit of good-will and friendship is ever present. There is abundance of work to do, and we are all willing laborers in the vineyard of our Master."—W. L. TOWNSEND.

### Dunnville

The reports given at the annual meeting of Grace Church Epworth League, Dunnville, showed great prosperity during the year.

"Apart from those added to the membership roll through the agency of a contest, there has been a goodly increase, and the League stands as one of the largest in the district. Missionary givings have been materially increased, as well as funds for general use. "The Young People's Day" recently held was a decided success, the church being crowded at both morning and evening services. A special choir of male voices led the singing in the evening. The pastor delivered two appropriate sermons, the themes being, "A Rule of Righteousness" and "The Voyage of Life." A large number of juniors were present. The following evening a splendid programme was enjoyed. The League begins a new year under most encouraging circumstances."—M. C. KAUFMAN.

### Florence Circuit

The Annual Circuit Convention of the Florence Epworth League, Ridgeway District, was held on Sunday and Monday, May 10th and 11th. Special Epworth League discourses were given on Sunday at the regular hours of service by Revs. W. Jesson, of Newbury, and E. W. Muxworthy, of Thamesville. On Monday afternoon and evening sessions were held, at which Revs. S. W. Mux-

worthy and B. Snell gave inspiring addresses, the latter in the interests of the Junior League.

Rev. J. C. Reid addressed the audience of the evening on the social duties of the Epworth Leaguer. Miss Sherman, of Thamesville, generously contributed to the enjoyment of the day by her service of song.

Reports from the various Leagues show a manifest interest in all departments of work.—WINIFRED DOWNS, Secretary.

### Owen Sound

"In this issue of the ERA appears a group photograph of the Executive of Westside Epworth League, Owen Sound, under whose guidance the League attained success not equalled in any previous year. Much credit is due our energetic President, and as a mark of our appreciation we presented him with a framed photo of the members of the Executive together with an illuminated address.



EXECUTIVE OFFICERS, WESTSIDE EPWORTH LEAGUE, OWEN SOUND.

We rank as one of the best Leagues, we believe, in the Toronto Conference, and in the District Convention we stood first, according to reports presented. Our meetings are planned a month ahead, and each Vice-President is required to give a written report at each monthly business meeting of the definite plan to be carried out during the succeeding month. The question of so many of our Leaguers being lost to the Leagues by removal was discussed at our last Executive meeting, and it was felt that something might be done other than letters of introduction or the transfer cards which are printed but seldom used. In connection with our League we have inaugurated a Publicity Department, and a system of advertising is now being worked out. We have also a "Duty Roster." On this roster the names of all the members are arranged alphabetically, and as each Vice-President desires someone to lead a meeting, he consults the roster, takes the next name in order that has not an X after it (in-

dicating that the person represented has taken part once, X, twice, XX, etc.). In this way no one is left out and every person is given the opportunity of helping in the League work."—CHAS. A. WAITE, Con. Publicity Dept.

### Port Simpson

The following is an extract from a letter received from Rev. J. H. Raley, Chairman of the Port Simpson District, B.C.:

"I took the Epworth League up the Skeena River. With us were four of the members of the League at Port Simpson. We went about 200 miles into the interior and had a truly blessed time. Several of the heathen of Kishpiax were converted, and the Epworth League resuscitated. At Kishpiax we had with us some Catholics from Bear Lake, one of whom, wearing a great cross given him by the priest, was converted. While with us he learnt a number of Gospel hymns and was singing them as he and his wife started with a dog team on a journey of 100 miles further into the interior. My Indian boys took the beautiful banner sent them from Toronto up the Skeena on the trip, and it was the admiration of all who saw it. The Kishpiax Epworth League, hearing the story of the new banner, asked if the Chief of

the League could not charge their old one and let them have a new one, as the League was being renewed and they did not want to wear their old clothes any longer. I am sending it to you, and if you can have one made for them it will be good missionary work. Anything you can do will be much appreciated. The Kishpiax Leaguers are heroes. Since I was here and we shook heathenism, one of the leading Leaguers died. The heathen claim they killed him with witchcraft, because, with others, he gave me a petition asking us to put an end, if possible, to the heathen customs which are still practiced in that village. The lives of the prominent Epworth Leaguers are threatened, and some are fearful of results. I had a letter from the missionary Mr. Tomlinson, which states they are trying to destroy him by witchcraft. He is still alive and well, and has not lost any sleep over the matter. Our people take the Epworth League seriously, and it is a strong evangelizing factor of our

mission work, and has a future. After laboring among the Coast Indians for nearly a quarter of a century, I leave them for a new field at Chilliwack. My men here can be depended upon to carry on the evangelistic work."

### Toronto West District

The annual rally and election of officers of Toronto West District Epworth League was held Monday evening, April 20th, in Clinton Street Methodist Church, and was well attended, about five hundred being present. Reports were received from the retiring officers which showed that much had been accomplished during the year in every department. The outstanding feature of the Citizenship Department was a series of debates, reference to which has already been made in the ERA. In the Junior Department the report showed that wonderful strides had been made. After a well rendered solo by Master George Buckley, two minutes each was allowed the candidates for election in which to state their reasons for election to office. From January to March inclusive a contest had been held among the Leagues of the District for (1) best average attendance; (2) number of new members brought into the League; (3) average attendance at Junior League meetings; (4) number of regular subscribers to missionary funds, all based on the roll December 31st. The prize for this contest, a beautiful banner, was won by Pauline Avenue League, which had an average of over seventy per cent. In the fourth conditions. The banner is to be competed for annually until a League has won it twice consecutively, when it becomes the property of that League.

The following officers were elected: President, Miss H. A. Sheppard (re-elected); Vice-Presidents, (1) Mr. Wm. K. LeDrew, (2) Miss E. Lightfoot, (3) Miss A. Cokell, (4) Mr. J. A. B. Hodgins, (5) Mr. L. Sparks; Rec. Sec., Mr. R. M. Horning; Cor. Sec., Miss B. Caldwell; Treasurer, Mr. E. Robb.

### Moncton, N.B.

We are on the church top at Old Central these days, for we have with us a minister who puts his whole soul into the work of the church. The social song services on Sunday evenings are proving a source of great helpfulness to the congregation and a splendid means for the young people to get acquainted, especially the strangers.

A social we had recently, without doubt, was the best we ever had. The plan may not be new to our Leaguers. Each Leaguer received a slip of paper on which was a number with a letter; for instance, mine was No. 9 and "E." Then I had to hunt around until I found a "choir" with No. 9. Gradually all the No. 9's got in a bunch and we had to spell out the word our combined letters formed—"Wedding." Then a poem had to be written about "wedding" and sung to the No. 9 tune—"Solomon Levi." Our little poem, composed for the occasion, was:—

"We're going to a wedding on the 24th of May,  
So come along and see the fun,  
And don't you stay away;  
I wonder who it's going to be—  
I haven't yet found out.  
But here are several candidates,  
So bring along the scout."

There were in all eleven choirs, and each one had to appoint its own conductor. Our minister (who is over six feet) was conductor of Choir No. 1, which choir happened to be made up of mostly the youngest members of the League, and it was screamingly funny to see him

stand on a little infant class chair, take off his rubber (a No. 10 it looked like) and conduct to the tune of "Put on your old grey bonnet." At the conclusion of the song, he tossed the rubber up to the ceiling. One of the funniest of the choirs was one whose theme was "Snowshoeing" and tune "Home, Sweet Home." Their chorus went something like this:

"Parson, O parson, we all did have such fun—  
Not even danced the tango with our snowshoes on."

(Mr. Goodwin had just preached a sermon against the tango.)

Of course, all the songs had to be given without the piano accompaniment. One girl called out to be conductor that she had lost the key, and he yelled back, "Well, use your own key, then." For three hours we had the liveliest time imaginable. Three choirs tied and had to sing off for the prize.—B. M. F.

### Lumsden Beach Summer School

August 3-11.

Our apologies are hereby tendered our friends in Saskatchewan for the absence of announcement of their Summer School at Lumsden Beach, from our last issue. By an unpardonable oversight the letter of Bro. Langford giving particulars of the school was mislaid. Rev. A. B. Johnston writes:

"Lumsden Beach school grounds are located on the western shore of Lost

place to which our youth can go both for recreation and study. Any of our schools who may be thinking of giving up their denominational control, should consider these things."

Mr. Langford gives the following data regarding the programme of the school:

1. Round Top meetings at 7 a.m. Conducted by Rev. J. A. Doyle.
2. Bible Study, 9 a.m. Prof. F. W. Bates, of Regina College.
3. Mission Study, 9:45 a.m. Rev. J. R. Earle B.A., of West China
4. Social Service, 10:30 a.m. Rev. Hugh Dobson, Field Secretary of Temperance and Moral Reform.
5. The Ethical Sunday School, 11:15 a.m. Rev. Frank Langford.
6. Evening addresses, 8 p.m. By Dr. W. W. Andrews, Rev. C. W. Brown, Rev. T. J. Wray, Rev. Principal Milliken, and others.

The Summer School will be preceded by a camp for boys and girls, the boys in charge of Rev. E. G. Sanders, of Carnduff, and the girls in charge of Miss J. Goddard, deaconess of Metropolitan Church in Regina.

### OFFICERS.

President, Rev. J. A. Doyle, Prince Albert.

Vice-President, Mr. Wm. Hindson, Regina.

Fin. Sec., Mr. F. R. Sebolt, Regina.

Cor. Sec., Rev. Frank Langford, Regina.

Any of these officers will be pleased to answer enquiries regarding the school.



SOME HESPELER EPWORTH LEAGUE MEMBERS.

As the Editor saw them one Monday evening recently, just before the League meeting was held.

Mountain Lake, twenty-five miles from Regina, on the Regina-Saskatoon line of railway, and ten miles from the historic town of Lumsden, from which it takes its name. The grounds—twenty-five acres in all—are a series of natural terraces rising up out of a wide bathing ground. Auditorium, dining-hall and cottages are there, and tents at a nominal rent are provided for students and campers.

"On Round-Top every morning at sunrise a prayer and consecration service is held; the forenoons and evenings are devoted to lectures, and the afternoons to tennis, boating, bathing, scout work and rest. Swimming and sport are not allowed on the Sabbath; the use of tobacco on the grounds is hardly ever seen; cards, dancing and kindred dissipatedions are unknown. This is a safe

### Pincher Creek, Alta.

The reports given at the annual meeting of the Epworth League at Pincher Creek were most satisfactory. Various obligations have been met and the treasury has a nice little cash balance on hand. Despite the exodus from the town the membership of the League has increased. The young people meet every Monday evening in the church. The pastor's wife, Mrs. Lytle, is superintendent of a flourishing Junior League.

The will of the Lord is not proclaimed from house-tops, but whispered to our hearts by a still, small voice.

Try to have less faults and more virtues than other men, but don't talk about them.

# A Chinese Fairy Tale

REV. R. O. JOLLIFFE, B.A., TZEI-LUITSING, WEST CHINA.

**L** IEN Wha Chang, which means the Lotus Flower market town, lies on an apex of the Tzei-luising itinerating route, just within the bounds of a hill country. It is, like the lotus land of mythology, of which you have all read, a land of cliffs, but it is not a land of streams, and instead of "three mountains of aged snow" there rise right behind the town a group of half a dozen red-head-kopies. Each hill, based by green rice fields, is corkscrewed, as it rises, into narrower and narrower circles of vegetable fields, is fringed at the brow with a halo of the feathery bamboo, and is finally peaked by the stately banyan tree.

On the highest of these hills stands the temple of the place—the Lotus Flower Monastery, a dilapidated and deserted structure. The idols are many, but the worshippers are few. During the day one room is used as a school, where fifty youngsters yell out their tiresome lessons into the patient ears of plaster gods; but at night the three Buddhas must be content with the silent homage of their eighteen disciples and with the mice and bats for more lively company.

To the left of the temple stands an ancient banyan tree, the circle of whose

In the trickling stream was all that ever heard of the precious bell. The temples crumbled into dust with the idols and the devotees who worshipped them. The monks who guarded the temples and strove for endless life in prayers and fastings, in crushing all emotion and restraining all desire, died and were forgotten, but the well of water obeyed its God-given call to freedom and flowed on through the centuries, daily pouring forth its all to bless mankind, and daily renewed for service. So ends one chapter of the tale of the golden bell in the well of the Lotus Flower Monastery, in this "land where all things always seemed the same."

The next chapter opens in so unromantic a period as the middle of May, 1913, in a poor country home about ten miles away from the Lotus Flower temple. Mr. Chen one night had a dream. Perhaps he ate too much fat pork at his mid-monthly feast of meat, or perhaps he had not had enough, for hunger and pressing creditors are also such stuff as dreams are made of. The dream that came to the man Chen was no lotus intoxication, but a vision arousing to deeds of action and motion.

The visitant told him that the golden

store for Farmer Chen were he but able to find the miraculous bell?

The family decided to act, and set out at once in quest of their "golden fleeces" in the form of a golden bell. Upon reaching the well they commenced to bale out the water. By means of a crude, unmanageable bamboo pump mother and son laboriously drained off the water, while the father still more laboriously quarried away at the stones from the bottom of the well. The work was hard, hard even for them, inured to no ordinary life of exertion among the hills, but on they toiled. The curious crowd gathered around, some to laugh and scorn and some to sympathize, but Mr. Chen took no notice of either scorn or sympathy. His eye was already on the golden bell, the heavenly book and the precious sword. Mealtime came and they scarce stopped for food lest the water should flow in and all their work be lost—besides, who could tell just what moment he might come upon the precious object of his search; the golden bell might be beneath that very next stone.

Night came on—they lit some candles and went on feverishly with the work. The longer they toiled the deeper the well and the slower the stones came up. Every hour increased their difficulties, and they could see that despite the frantic efforts of their tired limbs the water

## SCRIPTURE READINGS TO ACCOMPANY THE CURRENT EPWORTH LEAGUE TOPICS.

	FIRST WEEK.	SECOND WEEK.	THIRD WEEK.	FOURTH WEEK.	FIFTH WEEK.
<b>1914.</b>					
MAY .....	Matt. 13: 24-33.	Matt. 5: 1-16.	Acts 9: 1-30.	Joshua 1: 1-9.	1 Cor. 9.
JUNE .....	John 14: 1-17.	John 1: 35-42.	1 Cor. 2.	Matt. 5: 33-37.	
JULY .....	Luke 5: 17-32.	John 3: 14-21.	Col. 1: 9-23.	James 2: 1-12.	
AUGUST .....	Matt. 16: 24-26.	Matt. 6: 19-34.	Rom. 5.	Micah 6: 10-16.	
SEPTEMBER .....	John 15: 1-17.	Eph. 2: 13-22.	2 Sam. 5: 4-12.	2 Cor. 6: 11-18.	Psa. 19.
OCTOBER .....	Acts 1: 6-8.	John 13: 1-17.	Eph. 3.	Isa. 1: 10-29.	
NOVEMBER .....	Joshua 1: 1-9.	Acts 17: 22-32.	Matt. 10: 5-33.	Matt. 25: 31-46.	Luke 6: 27-38.
DECEMBER .....	Matt. 20: 20-28.	Psaln 24.	1 Tim. 3.		1 Cor. 13.
	Matt. 28: 18-26.		Rom. 9: 14-33.	Prov. 23: 1-11.	Job. 28: 12-28.
			2 Tim. 2.	1 Cor. 9: 19-27.	
<b>1915.</b>					
JANUARY .....	James 2: 14-26.	Rom. 10: 1-13.	Rom. 9: 14-33.	Col. 3: 1-10.	Prov. 23: 29-35.
FEBRUARY .....	Matt. 25: 31-46.	2 Tim. 2: 1-15.	1 Tim. 4.	Mark 2: 1-12.	
MARCH .....	1 Cor. 12: 12-31.	1 Cor. 3: 9-23.	Eph. 5.	Lev. 11: 44-47.	
APRIL .....	Eph. 5: 25-27.	Luke 10: 25-37.	Rom. 8: 1-17.	Matt. 7: 21-25.	
	Luke 10: 25-37.			Matt. 25: 14-30.	
				1 Cor. 10: 24-33.	

shade I found by actual measurement would almost cover a baseball diamond, while just below the cliff to the front is a well of beautiful spring water. Very ordinary to look at is this well, but linked to it in both tradition and actuality are some strange tragedies in superstition.

Long, long ago, in the Golden Age of yore, were ranged upon these hills not one, but forty temples, each with its quota of priests, and all thronged with multitudes of worshippers. The head temple of all was this Lotus Monastery, the tottering descendant of which still crowns the leafy hill, and here also dwelt the Lao Ho Shang, the chief of all the priests of the monasteries. It is said, moreover, that this head priest had a golden bell, with which he sounded the call to worship, and that whether in the misty morning, at noon, at twilight, or in the cloudy night, all monks at once rose to chant their hymns of praise to "the enlightened one," and knelt to pray for deliverance in Nirvana.

One day, for some strange reason now unknown, the high priest dropped the bell into the well below the cliff and its golden voice was hushed forever. They sought for it long and earnestly, but its echo

of ancient time lay buried still in the depths of the well, and moreover, could be found, and that with it lay the "Tien Shuh Bao Chien," the heavenly book and the precious sword, which would open his way to undying fame and all success. The apparition left and farmer Chen awoke. He told the dream to his wife and fifteen-year-old son. They believed him, and hope grew big in the poor man's heart. Who would not be tempted with such a proposition? Who would be so foolish as to throw away this, the one chance of his lifetime? To be sure he was poor, and unfortunate, but then was not Hsueh Ren Kwei, in the time of the Tang dynasty, poor? So poor and unfortunate that he tried to hang himself, yet he lived to descend a haunted well and there receive the precious emblems—among them the heavenly book which could not be read under ordinary circumstances, but which, when in times of doubt if it were worshipped, displayed in the clearest writing directions for his guidance. Did not Hsueh Ren Kwei go forth in the power of these things to bridge the sea and to conquer peoples? And who would tell what might be in

was steadily gaining. At length they stopped. How long they worked I do not know, but they raised upon the bank around the well a huge pile of stones that will be a perpetual monument to their tremendous exertion, a monument indeed that stands up to mark a spiritual tragedy in the Kingdom of Superstition.

Poor man! He staked his faith on a dream—and lost. That was the unkindest cut of all. It pains to lose, even when such loss means gain, but who can measure the keenness of the blow when a heathen has publicly staked his all upon some unseen force—and lost. Then indeed hope grows cold and bitterness burns up within the heart, for faith, the foundation of all spiritual life, has had a shock.

The villagers, in pure sympathy with the crestfallen fellow in his fruitless search, gave him a few hundred cash and sent him home—without the golden bell, without the heavenly book or the precious sword. Would that they had given him a copy of the real and trustworthy Heavenly Book that would truly give him all success in life, and would be the surest guidance in every time of doubt.

### A Significant Item

Here is an item which appeared in the Syndicate newspapers recently:—

#### YOUNG MEN DRIVEN FROM MINISTRY.

New York, Jan. 14.—Rev. Dr. Gandier, principal of Knox College, Toronto, speaking to the Home Missionary Societies of Canada and the United States, declared that the cold rationalism in the universities is driving young men from the ministry.

"Cold rationalism;" yes, that's the phrase used, and that means "a soulless system of doctrine which, rejecting revelation, makes reason the sole guide in the interpretation of Scripture and dogma."

Just how much of the above is true only those affected know. But we certainly lament that which *may* be true. Many of our young men are first guided towards the university through the Epworth League influence. How important, then, that our Leagues stand for and cultivate a strong faith in the divine inspiration and interpretation of the Bible—building its very life into their characters—so that when the young men reach the universities they will go through everything and become men, ordained by God as well as by the Church, and not be diverted by any "cold rationalism" that may exist. Our Leagues need the very best spiritual guidance obtainable, and everyone who has the future of Methodism at heart should be a member and strong supporter of the Epworth League.—*Tres.*

### About the Third Department

There appears to be a general idea among Leaguers that the whole aim of the Third Department should be to produce entertainments and socials, and many of our Third Vice-Presidents will tell you so; all of which is the result of ignorance as to what the constitution says. Here it is:—

#### THE OFFICER.

"The Third Vice-President shall have charge of the Literary and Social Department. It shall be his duty to interest the members of the League in Bible study, and, wherever practicable, organize an Epworth League Reading Circle. He shall give attention to the circulation of our Connexional literature. He is expected to arrange plans by which newcomers will be visited, strangers welcomed and the social interests of the League and Church promoted.

#### THE DEPARTMENT.

"(1) This Committee shall provide the intellectual exercises and entertainments of the League by means of lectures, debates, essays, literary programmes, etc. It shall have charge of all 'courses of study' pursued by the members, and of 'reading courses' in connection with the League.

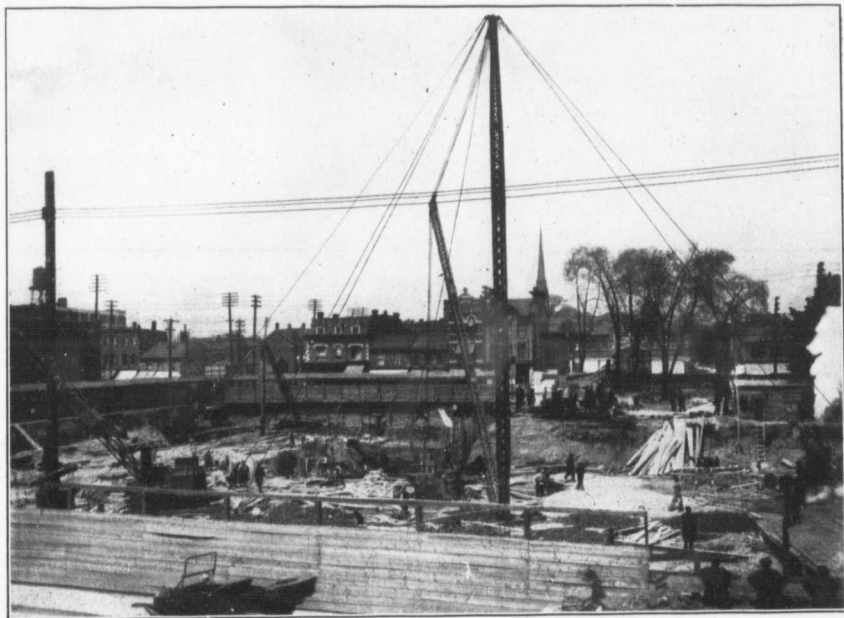
"(2) It shall be the duty of this Committee to promote the social interests of the League by welcoming strangers to the meetings, and by providing for the mutual acquaintance of the members. Where practicable, under the direction of

the Superintendent of the Circuit, in our central churches to provide parlors, reading rooms and kindred facilities for social enjoyment conducive to the proper development of Christian character.

"Fiscal Offerings.—This Committee may provide flowers for the pulpit on Sunday, and distribute them to the sick at the close of the services."

The information on page 94 of the April ERA must not be taken as an indication that "socials" are the whole thing in the Third Department. The need of socials should be the least need of all. The need is for social *fellowship*, and these "socials" are only a means of getting through a lot of formalism that is paramount in too many Leagues. The need of our young people to-day is education as to what are the fundamentals of *Social Fellowship*, and the programmes outlined in the February ERA for this Department, coupled with a faithful working out of the details in the constitution as given above will do more in two months to develop the social fellowship our League stands for, than "socials" will do in many times that period. Try it and see. Others have. And as for the "social" evening, have it occasionally, but see that it is *profitable*. Give our young people well prepared programmes—good sound food—and let the "socials" be the dessert, served when there are visitors or as a special evening's "extra."—*Tres.*

The little fly of selfishness will spoil any ointment, home or abroad.



GENERAL VIEW OF NEW BOOK ROOM, TAKEN MAY 16th.

The automobile is on Richmond St., the trees on Queen St., and John St. is at the extreme left of the picture. The property is 230 ft. on Queen and Richmond Sts., and 220 ft. on John St., so that the site comprises 50,600 square ft.

**International Epworth League  
Convention**

July 1st to 5th, 1914, Buffalo, N.Y.

**ITEMS FOR INFORMATION.**

1. The Convention will begin on the night of July 1st, with a great mass meeting at the Broadway Auditorium.
2. Three simultaneous meetings will be held daily during the Convention with the same programme but with different speakers at three places namely: The Broadway Auditorium, Elmwood Music Hall and Plymouth Methodist Episcopal Church.
3. The Headquarters for registration will be the Delaware Avenue Methodist Episcopal Church, corner Tupper St. and Delaware Ave. Those who arrive in Buffalo by boat or the Lackawanna Ry, take a Main St. car, get off at Tupper St. and walk three short blocks to the left. Those arriving by all other railways take an Elmwood car, get off at Tupper St. and walk one block to the right to the Delaware Ave. Methodist Episcopal Church.
4. All delegates immediately on arrival should register and secure the badge which entitles them to all accommodation privileges and convention concessions, including programme, hymn book, etc. All who desire to make reservation for rooms and board in advance must have registered by mail and have received a receipt for same. No accommodation will be provided for any except those who register and pay the registration fee, which is \$1.00. We urge upon all the necessity of registering in advance and at an early date. For all matters pertaining to registration write Rev. E. L. Waldorf, D.D., 443 Porter Ave., Buffalo N.Y.
5. Ample accommodations in homes for lodging and breakfast will be provided at \$1.00 each.
6. The hotel accommodations, European plan at usual rates \$1.50 and up. Better make application soon since Buffalo is a great summer city and the hotels are usually crowded at that time of the year.
7. For all information concerning board and rooms, write Rev. F. H. Coman, D.D., 270 Georgia St., Buffalo, N.Y.
8. For information regarding railway rates, special trains (to be had wherever one hundred or more delegates get together) or special cars (to be had when- ever thirty or more delegates get together) write Rev. E. K. Copper, 349 Railway Exchange Building, Chicago. He represents the Central Office.
9. Special features during the Convention: Excursions will be arranged for Niagara Falls and certain places of special interest in Buffalo. On Saturday afternoon, July 4th a great patriotic parade and demonstration, in which the Evangelical churches of Buffalo will join. Addresses by speakers of national reputation from Canada and the United States. Saturday night there will be no session of the Convention, but a concert given by the Ciel Club Chorus of Buffalo (200 voices) which has achieved fame in rendering unaccompanied music. A banquet of Original Leaguers will take place on Thursday night, and another banquet of Conference and District Officers of the League on Friday night.

**Little Kindnesses**

Some kindnesses are like little gateways that open into great roads. Or, shall we say, they are like little keys that unlock great doors. Here is an incident from a report of a very famous mission in Nottingham. A working woman was having a heavy washing-day. She was wringing a large quilt by hand, not being able to afford a wringer. A lady from

one of the houses whose backs overlooked the terrace in which the woman lived called to her: "It is very hard work doing those without a wringer. If you like to come round and use mine you are quite welcome." The kind offer was accepted. While the work was being done, an invitation was given to the mission. The invitation was accepted, because "It seemed to me," said the woman, "that this was the right sort of Christianity." That servant of Christ little knew when she was offering commonplace help that she was taking the first step to bringing a woman home to God.

Now it is a very suggestive thing that our Lord was always emphasizing the enormous power of commonplace services. What infinite results He attributed to giving a cup of cold water! What value He placed on the fraternal kiss and the ministry of water for the weary feet! I think that many of us fall in life's duty because we are always assuming that little

things don't count. We think that big things are required if anything worthy is to be done. No, it is the little kindness that opens the big door. It is the offer of commonplace help which brings people into the kingdom. A returned convict was won for Christ because the mayor of his town said a kindly word to him when he got his release!

Everybody can carry these tiny keys about. Everybody can perform acts of Christian courtesy and good-will. The world is weary for civility in commonplace, for graces in the ordinary road. A gracious letter will sometimes make the receiver sing for days together. A simple "Thank you" may be the oil of courtesy to many a laboring soul. A cup of cold water may give the pilgrim new heart for the road that is yet to be trodden. And "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."—*Sunday Companion.*

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- History and Use of Hymns and Hymn Tunes. David B. Breed - - - \$1.50
- Hymns You Ought to Know. Selection of 100 Standard Hymns, with a short introductory sketch of each. Henry F. Cope - - - - - \$1.50
- Musical Ministries in the Church. W. S. Pratt - - - - - \$1.00

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### Hodge Podge

A young mother who still considers Marcel waves the most fashionable way of dressing her hair was at work.

The precocious child was crouched on its father's lap, the baby fingers now and then sliding over the smooth and glossy pate which is father's.

"No waves for you father," remarked the little one. "You're all beach."

When a veteran business man died one of his friends who was away and could not return in time for the funeral telegraphed his home florist to prepare a suitable wreath. After consulting with his wife he wired that the ribbon should be extra wide, with the inscription, "Rest In Peace" on both sides, and, if there was room, "We Shall Meet in Heaven."

The florist was awfully and his new assistant handled the job. It was a startling floral piece which turned up at the funeral. The ribbon was extra wide and bore the inscription:

"Rest in Peace on Both Sides, and if There is Room We Shall Meet in Heaven."—Exchange.

"I'm wantin' to tell you, Davy," he said in a confidential way, as we trudged along, "about the gate o' heaven . . . And I been wantin' t' tell you," he added, "for a long, long time."

"Is you?"  
"Aye, lad; an' about the women at the gate."

"Women, Skipper Tommy?" said I, puzzled. "An, pray, who is they?"  
"Mothers," he answered. "Just mothers."

"What they doin' at the gate? No, no! They're not there. Sure they are playing harps at the foot o' the throne."

"No," said he positively; "they're at the gate."

"What they doin' there?"  
"Waitin'."

"What's they waitin' for?" I asked.  
"Davy, lad," he answered, impressively, "they're waitin' for them they bore. That's what they're waitin' for."

"For their sons?"

"Aye, an' for their daughters, too. . . . 'Ah, but,' I said, . . . 'I'm thinkin' God would never allow it t' go on. He'd gather us there, at the foot o' the throne.'"

"Look you, lad," he explained, in a sage whisper, "they're all mothers, an' they'd be waitin' t' stay where they was, an' ecod, they'd find a way."—Norman Duncan ("Doctor Luke of the Labrador.")

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