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Our Pledge

Trusting in the help of the Holy Spirit, I promise

that I will follow the example of my Saviour and Lord, and make an honest effort daily in all things to do the will of God my Heavenly Father.

January

How beautiful thy frosty morn,
When brilliants gem each feathery thorn!

How fair thy cloudless noon!
And through the leafless trees at night,
With more than summer's softened light,
Shines thy resplendent moon.

—Barton.

January is derived from Janus, a heathen deity, who was supposed to preside over the gates of heaven. He was represented with two faces, one looking towards the old year, the other towards the new. He was the first King of Italy, and the ancient Romans used to give the doors in their houses the name of Janus. The heathens of old used to celebrate the festival of New Year's Day with every sort of veneration, and the primitive Christians kept it as a solemn fast which is still partially observed in England. The Saxon name of January means "Wolf month," as the wolves at that season are desperately mischievous, from being unable to procure food.

—Loaring.



What shall I wish for you at this the opening of the New Year? What better can I wish than that in the deepest purpose of your heart you will give first place to the principles of our Pledge, that you will cherish nothing in your thoughts that will mar its high ideals, that you will permit nothing in your daily habits that will militate against its fulfilment? To do the will of your Heavenly Father as Christ your Saviour and Lord has set the shining example, and as the Holy Spirit will graciously help you, is surely the holiest resolve you can make, and to realize it in regular practice each day, is the highest attainment possible to any earthly mortal. That you may know the purifying and ennobling influence of our Pledge in your personal character and public conduct is the best way I know of wishing you A Happy New Year.

A New Year's Wish

Our Heavenly Father's will has a two-fold aspect, and consequently a dual bearing on our lives. He speaks to us in His will of Control, and again in His will of Command. We believe the former is being fulfilled in the world about us, and that eventually the course of all human events will demonstrate His unchallenged sovereignty. But it comes more closely home to us than in this general sense. To me as His child, His will of Control calls for humble submission. To it I must consent, no matter what may be involved. It may mean that I lie passive in His hands and patiently endure, or it may require that I sit quietly at His feet to study. It may ask of me the relinquishment of all I hold dear, or that my whole plan of life be changed from my own fond wishes to conform in all things to His purposes for me. In it all I must learn to say with unquestioning resignation, "Thy will be done." But to most of us, it is His will of Command that most appeals. This summons us not to a mere passive submission, but to active obedience. It appoints me to some positive, practical course of activity and enterprise in which doing is paramount. It

is not enough that I should be willing that my Heavenly Father should do with me what most pleases Him, but I should be willing to actually perform for Him what He most wants done. We should keep this two-fold meaning ever in mind.

To ascertain clearly the will of God in the details of daily life is not always easy; yet, such knowledge is not denied as if we seek aright. As a

What is God's Will

general principle of character, I know that my Heavenly Father wants me to be as good as I have the capacity and power to be. As a general principle of conduct, I know that He wants me to do all the good I have opportunity to do. We may be always sure, therefore, that all habits and practices that tend to growth in Christian character and promote spiritual fruitfulness, are His will for us. There should be no room for question in the mind of any young disciple as to whether or not it is the Heavenly Father's will that he should pray in private, read the Bible, keep the Lord's Day, attend Divine worship, or do some kind of active personal work in the Church. These and similar duties are so fundamental, so vital, that no one need for one moment hesitate about accepting and doing them as a part of daily life. They are always according to God's will for His children, and the doing of them should be as natural and regular as eating, or drinking, or sleeping, in the daily routine we follow. Neglect of them means loss of soul health, depletion of spiritual power, impoverishment of Christian character, estrangement from God, and ultimate apostasy. We know instinctively that such essential practices admit of no debate. They are, and must ever be, our Heavenly Father's will.

There are other matters, however, concerning which we all need guidance. Problems of conduct, especially such as relate to our associates, often arise to give us more or less anxious thought or even worry. The solution of them is not always plain. Questions of policy are unexpectedly thrust upon us, and we

hardly know what is best to do. Much honest concern is often given the young

Our Safe Example Christian who wants in all things to be consistent and to act as a loyal follower of Jesus Christ should, in such matters, what shall be the controlling law to guide and direct us,—the example of our certainly friends or that of our Lord? Certainly the latter. Our associates may or may not know all about us; He always does. They may be no more trustworthy as guides to us than we are to them, and we know our own incompetency to safely lead our friends; but He has been with all the way of human life, and is able to fully direct His followers. We may ask Him and find adequate instructions.—True, He made no detailed inventory of daily duties, nor did He set before His disciples any long catalogue of proscribed personal habits which here and there, nor would He do so were He now visibly among us. But He did announce as His great controlling principle of conduct and as the constant practice of His life, "I do always those things that please Him." On all questions, therefore, that admit of differences of opinion among honest Christian men and women, our only safe plan is to study them from the viewpoint of personal loyalty to our Heavenly Father as exemplified by Jesus Christ our Lord, and to act accordingly. Never, then, will such questions arise as now too often bring perplexity to our minds and lead to inconsistency in our conduct. "Will it do me any harm?" is not the only nor is it the chief question. "Will it honor God?" "Will it exalt Christ?" "Will it please my Father?" "Will it help some other one?" "Will it brighten or dull my own religious experience?"—these are the kind of questions that should be honestly faced and prayerfully decided.

In these matters, no one person among all the circle of our earthly counsellors is wise enough to render infallible judgment or to afford aolute guidance to us. We must seek direction elsewhere. These questions must be faced alone with God and be decided as He alone can give light and wisdom to His enquiring child. Were we to pray more and question one another less, on all such debatable points, we would doubtless make fewer errors and go less frequently astray. But it is often more congenial to our desires to talk to an earthly friend than to the Friend who knows us through and through, about these things. This may explain our frequent perplexity. Only in more prayer and a more intimate daily communion with God, is our safety and strength, for through these channels alone can a safe light and a satisfactory explanation of duty come. It is sound advice, therefore, and our young people may safely follow it, to say: Cultivate the habit of private enquiry each morning, of your Heavenly Father, as to all that affects your relations to Him or influences your conduct among your fellows; trust His Spirit's guidance be true to you; be diligent in discipline; loyally serve Him as you have opportunity with your associates; and in such communion with Him and fidelity to His leadership and example you will find it increasingly easy and a source of abounding joy as the New Year grows old, to say: "Trusting in the help of the Holy Spirit, I promise that I will follow the example of my Saviour and Lord, and make an honest effort daily in all things to do the will of God my Heavenly Father."

Beginnings and Endings

WE have all read the old proverb, "Begun is half done." I suppose the ancients merely meant by it that the execution of any task was important enough to warrant careful attention to the beginning of it. And they were correct. Another has said, "People must begin before they attempt to finish or improve." Yet it is this very act of beginning that most troubles many of us, and no truer statement was ever penned than that which millions have verified.—"Procrastination is the thief of time." The habit of putting off until some other day what should engage our thought and activities to-day, has robbed thousands of part of life's richest treasures, and has left their paupers forever.

The untiring march of Father Time in his progress through the centuries, once again forces upon us more or less consideration of this problem of begin-

EACH temptation met separately, each religious duty taken up when it comes and attended to then and there, no struggle passed through in advance, but the battles fought when they force themselves upon us. **ONE DAY AT A TIME** and each emergency or endeavor in its order! Adopt that rule, resolving soul, and your resolutions will be as strong on the thirty-first day of December as they are on the first of January. **Way, far more so: for to-day they are mere hopes, promises, expectations; then they will be achievements.—From "Vision and Service."**

nings. Already the calendar is changed, and whether we are willing or not, we stand face to face with a new year. Many have resolved to begin it aright. This is wise and commendable, and given a purpose strong enough and continuance in well doing sufficiently prolonged, there is no reason why our hopes as we face at the dawning of the year may not become realities during its progress. There is some solid truth, however, in the statement of the great German philosopher, "All beginnings are easy, it is the ulterior steps that are of most difficult ascent and most rarely taken." But even so, we should not lose heart, for if we count every day as a new opportunity, we may begin each of the 366 days of 1912 as we began the first day, and accomplish 366 times over what we did on January the first.

At the longest, and to the best as to the worst of men, life passes one day at a time. Not what I may achieve this year, but what I shall accomplish to-day, is of great moment, and calls for utmost vigilance and care. No one-day of our brief mortal life is not a year so much as a day, and not so truly every day as a minute. It is the misuse or careless neglect of the little moments that constitutes the chief loss in life. "Time wasted is existence; time used, is life." It is verily true and none are to be more pitted than those persons whose chief employment seems to be to put in the time. Thomson may well write:

"Their only labor was to kill the time,
And labor dire it is, and weary woe,
It is inexpressibly sad to see how, in thoughtless dawdling through the days, so many seem to forget utterly the impressive fact that "Time is the wheel-

track in which we roll on toward eternity." I never realized this so deeply as when standing one day at the very entrance to San Francisco's underworld and pondering some of the problems involved in the immoral life about Chinatown. I happened to look up, and there, high above the domes of St. Mary's Church, and close to the dial of the clock, were the words of wise admonition, "Son, observe the time and flee from evil." And yet, despite that silent warning, hundreds of careless and self-indulgent youth have passed on from the very shadow of the sanctuary to her house, in which reside disgrace, misery, shame and death. And I remembered the couplet whose truth I wished many such might appreciate.—

"Timely advised, the coming evil shun;
Better not do the deed than weep it done."

Beginnings in evil are as much to be avoided as beginnings in good are to be welcomed, for as surely as the practice of good ensures goodness does the practice of evil develop villainy. In either case like produces like. An old Spanish proverb well says, "Live with wolves and you will soon learn to howl." No young person, therefore, can act prematurely in making early choice, or unwisely, in definitely and resolutely repeating it each succeeding day until nothing finds lodgement in the mind but pure thought and holy desires. One day at a time shall thus pass, and by its passing make addition to his wealth of godly character, and enlarge his priceless store of eternal riches laid up in the heavenly world. Youth is more inclined to think of beginnings than disposed to ponder endings; but endings surely come as well or woe, and he only is wise who makes provision by a right use of to-day for the last day, towards which all other days tend. Young well counsel:—

"Thou think'et it folly to be wise too soon.
Youth is not rich in time, it may be poor,
Part with it as with money, sparing,
Day
No moment but in purchase of its worth;
And what it's worth—ask death-beds,
they can tell."

But, thank God, the testimony of thousands who have lived for Him, when they have faced the irrevocable past in the light of a dawning eternity, has been so clear and bright that many other tired and wearied pilgrims have been encouraged to press on all undaunted and unafraid, until God's good angel shall welcome them also into the effulgent glory of the Celestial Country. Truly—

"No smile is like the smile of death,
When, all good musings past,
Rice waffled with the parting breath
The sweetest thought the last."

But for such an ending we must carefully choose a right beginning.

I am confident that the great majority of my readers will be making a new beginning. Knowing the weakness of youth as only one can who has vivid recollections of his own early struggles, my one great fear is that some of you may become discouraged, and cease your daily resolutions and strivings after the highest and best things of God. I have greatly beloved years ago by a striking yet brief motto someone gave me. It was of only four words, but they came to mean much, and I pass them on to

you. "Every day—a little." That was all. But what more can one ask? It is by just that process that the good become better and the bad grow worse. Every day, not some days only; every day, not just when one feels like it; every day, not on some indefinite future day; "Every day—a little." And, mind, not every day—all. No one ever successfully crowded into any one day, the work of a life-time, of a year, of a month, or even of a week. Neither is it every day—a lot. That may be possible to you later, and yet, after all, "little" and "lot" are at best only comparative. What may seem to you a very great deal now will appear but a small achievement by and by when your capacity for work has increased and your powers of accomplishment have developed. But that of that distant period need you now worry. To-day calls, to-morrow will be but another to-day.

"To-day is yesterday returned; returned Full-powered to cancel, expiate, raise, adorn, And restate us on the rock of peace; Let it not share its predecessor's fate, Nor, like its elder sisters, die a fool."

In such words does Dr. E. Young admonish those who deem it possible, paying it unprofitably, and postponing to some future time the work to which the present insistently calls their attention. And again he warns against presumption on to-morrow when he writes:

"In human hearts what bolder thoughts can rise, Than man's presumption on to-morrow's dawn? Where is to-morrow? In another world. For numbers there is certain; the reverse is sure to none."

Keep on, therefore, doing the day's "little" cheerfully and hopefully, knowing that in God's glad to-morrow you shall realize all the fruitage of your to-day. And in all your doing, be encouraged by the thought that Henry Ward Beecher expressed in these words: "God will accept your first attempt, not as a perfect work, but as a beginning. The beginning is the promise of the end. The seed always whispers 'oak,' though it is going into the ground, acorn. I am sure that the first little blades of wheat are just as pleasant to the farmer's eyes, as the whole field waving with grain. Even so, may our Lord see beauty in our beginnings of 1912, that we by patient continuance in well-doing may behold His beauty when as King Eternal He shall summon us at the end of our days into His glorious Presence and to the company of the glorified forever. So shall beginnings and endings all centre in and lead to Him!

Some Best Things

AMONG the inspiring and helpful features which we hope to present to our readers during the current year, none will be of greater interest or value than the series of twelve articles from leading Methodist representatives in different parts of the world. Attention was called to these in our last issue. The first article appears this month. It is from the versatile pen of the President of the Epworth League of the Methodist Episcopal Church, Bishop Quayle, and we confidently expect that his appeal will greatly stimulate all our Canadian Leagues, as well as those of his own and other churches all over the world. It is an inspiring thought that Methodism is one in pur-

pose and plan throughout the earth. Young Methodism must learn to act well its part in the furtherance of the Kingdom of God through the skillful use of Methodist machinery, and this series of articles should go a long way toward strengthening the purpose of every Epworth Leaguer to fit himself for most effective work in the universal establishment of the reign of Jesus Christ. The vision of John Wesley was bounded only by the horizon of human need; ours to-day must be no narrower in scope. His call to service was not local or circumscribed; "The world is my parish," must still be our watchword. Each month some leader in Methodist circles will address us on some vital theme, and as the result of a careful study of the articles as they appear, we pray that a deeper purpose may constrain us, and more heroic service be rendered, that we may realize all we can here and now for Christ's glorious Kingdom among men.

The topics and writers in each case for the coming half-year are: *February*, "The Heritage of Young Methodism," Rev. W. B. FitzGerald, General Secretary of the Wesley Guild, Wesleyan Methodist Church; *March*, "Prayer as a Bond of World Comradeship," Dr. Fitchett, the well-known journalist, preacher, and historian of Australasia; *Methodism*; *April*, "The Spiritual Value of Social Work," Dr. F. S. Parker, General Secretary and Editor of the Epworth League, Methodist Episcopal Church, South; *May*, "Young Methodism and Individual Work," Dr. E. M. Randall, General Secretary of the Epworth League, Methodist Episcopal Church; *June*, "The Young Methodist and His Bible," Prof. W. J. Moulton, Headingly College, Wesleyan Methodist Church.

One special request we make regarding the series. It is that the President of every one of our Young People's Societies, whether Epworth League, Club,

or other page, for instance, will be found a suggested outline for a debate, which, at our request, Mr. Farewell has kindly prepared. We advise that every League make much of the Citizenship Meetings, and that each Fourth Vice-President see well to the maintenance of young men in the services for which he will be responsible. Every month there should be earnest and serious study of some great problem dealing with what most vitally concerns us both personally and as related citizens of a great and growing country. Do not fritter away the time of your meetings in mere passing or transitory enjoyment. Have a purpose, work towards it, unite all your forces to achieve something worthy of your society, and be satisfied with nothing less than the culture of noble and useful lives, loyally devoted to God and Home and Native Land.

Bay of Quinte Convention

A considerable portion of this issue relates to the Bay of Quinte Conference League. We are well pleased to give prominence to the messages of the officers of this splendid organization. This paper exists to serve the interests of all our young people's work, and whenever its pages can be made of use to the various societies of the Church anywhere, the editor is thankful for the privilege of co-operating with the officers concerned in advancing their work. Much that immediately relates to the forthcoming Convention of the Bay Conference League is of common interest to our Leagues in all parts of the Church, so that this paper will gain rather than lose in interest because of the articles from the pens of the Bay representatives. The editor commends the example of these aggressive officers to all others in similar capacity everywhere, and cheerfully places this paper at the disposal of all who can use it to advantage in extending the work of God throughout the connexion.

"Religious Education"

Your attention is called to the article on another page from Prof. Willett, on "Religious Education in Young People's Societies." It contains so much that we believe to be indispensable to the perpetuity and strength of the Epworth League, and so clearly expresses some of the convictions that we have time and again voiced in these columns, that we give it place with great satisfaction, and commend a careful study of it to all our leaders and young people generally. The article on "Religious Education" from which this article is taken is, like all the issues of this magnificent magazine, full of the highest class matter. Every young minister who purposes to keep abreast of the progress in practical religious education, should become a member of the Religious Education Association, and regularly study its splendid Quarterly.

Two Distinguished Contributors

With great pleasure we print in this number the address of Bishop Quayle, President, and Dr. Randall, General Secretary of the Epworth League of the Methodist Episcopal Church. The underlying principles of the Epworth League are the same whether in Canada or the United States, and for the most part the procedure is the same. Our general methods in both countries. Our readers will gladly welcome the salutations of these beloved leaders, and will heartily join in earnest prayer that the young people of world-wide Methodism may be true to their glorious ancestry and faithfully perform the tasks that confront them to-day.

WE have celebrated Christmas and we are facing the New Year. This is symbolical. The joy with which the old year ends should fill all the spaces of the New Year. The Man who came out of the heart of humanity with a message of love and victory, whose wondrous words we are all witnesses, who was the Word of God, is the pledge that sometimes all the days shall be like Christmas Day; and the earth of warfare and sorrow, of storm and blood, become the earth of the Redemption.

In this faith let us praise God for the memories and ministries of the Christmas that is past, and then confidently and gladly turn toward the New Year and the New Years which are to be.—From "Preludes and Interludes."

Circle, Class, or whatever its name may be, shall arrange for the public reading of each article at the earliest convenient meeting after its appearance. Every one of the series will form a very appropriate and helpful item for your programme. Start at once with Bishop Quayle's stirring appeal for world-wide vision and service, found in this issue. What better contribution could you find for your consecration service or missionary meeting? See that all your constituency gets his viewpoint and catches in some degree his spirit. It will vitalize your activities throughout if they do.

Citizenship Programme

We hope to give in each issue of this paper a suggested outline programme for some meeting every month, generally in reference to the Fourth Department, as this is the newest and most vital in its details of procedure the least familiar in our League work. On an-

Epworth League Stock-Taking by Districts

MERCHANTS are everywhere busy "taking stock." They want to ascertain the losses or gains of the past year, and to learn with some measure of exactness their present worth. Books are made up, records fully tabulated, and a balance-sheet prepared. All this is right and wise, and if every separate Epworth League would make such examination of its true standing at the end of 1911, there would be seen not only reason for thanksgiving for past successes, but perhaps even more clearly many abundant reasons for continued and increased activity in 1912. It is good to know without self-flattery just where one actually stands before God and in face of duty.

With just such purposes in mind, your General Secretary has been honestly endeavoring to find out the present condition of the Epworth League department of the business of the Methodist Church, conducted in Christ's Name and for His glory.

Some weeks ago a questionnaire was sent out to a number of representative persons from Bermuda to Vancouver, relating particularly to District League organization and work. One hundred and forty-eight replies are before me as I write. They are from every Conference and well-nigh every District in our Church. From them, together with the usual Convention reports and ordinary correspondence of the General Office, a fairly complete idea may be gained of the present state of the Epworth League by Districts. Note, please, that no attempt is made now to report on the condition of the local Leagues. To this we may call attention next month.

THE MARITIME CONFERENCES.

It is probably well known to all our readers that provision is made in the Constitution for the union of all the Leagues and similar young people's societies on any District into a District League. The operation of such a District League is practicable only when and where there are a sufficient number of local societies to form the union with some prospects of efficiency and success. It is evident that in not a few instances, and in the Maritime Conferences especially, District Leagues have been organized prematurely, and in consequence have existed only on paper. They are said to have "died" when really they never truly lived. Do not misunderstand me. No reflection is intended on the past in any way, unless it is a reflection to say that men have attempted the impossible along District lines. There have been from the beginning, there are to-day, there will continue to be for years to come, excellent Leagues in many centres of our Eastern Conferences; but two, three, four, or even five Leagues scattered over a District that is widely extended in territory and that has none too good facilities for travel and inter-visitations, cannot be expected to successfully conduct a District League. The fact is that outside of a few Districts having a populous city in them, there are not, and probably never will be, enough Epworth Leagues on any one District in either Newfoundland, Nova Scotia, New Brunswick, Prince Edward Island, Quebec, or Eastern Ontario, to successfully operate a District League.

In Newfoundland, outside of St. John's, there is probably no District, except perhaps Carboneau, where a District League could be organized with fair prospects of attendance, and even on this District there are only five Leagues. If some who seem disposed to criticize

the Eastern work could be transported there and made to cover the territory comprised in some of the Districts, they would quickly change their mind and express a more reasonable opinion of the work. The only practicable method for Newfoundland is for the Conference Epworth League to treat the whole Island as one District, and as such work it to best possible advantage,—not try to form District Leagues that will necessarily be foredoomed to failure. It would be a good thing if the Epworth League Committee of some other Annual Conference were as thoughtful and active as that of Newfoundland, if one may judge by their reports. Where District Leagues cannot be maintained, surely the Annual District Meetings and Annual Conference Committees have additional responsibilities in relation to the young people's work.

The general state of affairs in Nova Scotia is well summed up by a sentence or two written by the chairman of Guysboro District, "Our chief difficulty in this District is the want of young people. They are continually going off to other parts." Other men give similar testimony, and no person who has travelled much in the province will question the correctness of it. There are splendid Leagues in Nova Scotia, but good work as they may do locally, they are

SUCCESS cannot always be measured by the immediate result to individuals. The world has never been given the names of those in the City of Damascus who held ropes the night that Paul was "let down in a basket by the wall," but the act of these men gave to the world that which has made history, shaped the course of nations, and the Epworth Leagues are being named in the light of eternity. Then think for a moment of the illustrious company of those who have "held the ropes" in the critical times of national history. Individual heroes succeed in its truest sense is measured by the fulfilment of duty. The man who is loyal to himself and the duty that lies next to him, is the successful man, and he may die as "poor as a turkey." But the man who has written on his tombstone gives him a right to a place amongst earth's most illustrious heroes.—From "Gitty Shots."

not numerous enough nor contiguous enough to make a success of a District League. Take an example or two: Of Sydney District, Bro. Lunan says, "There are but five Leagues, and at present I do not think it possible to organize a District League." He adds that the condition of these Leagues is "fairly good, and in a quiet way they are doing faithful work." Of the Liverpool District, Bro. G. W. Whitman says, "The Leagues are doing fairly good work," but he does "not think it possible at present" to organize a District League. Of the Windsor District, Dr. A. C. Borden writes, that there are four senior Leagues and four Leagues on the District, that the matter of District organization "has been duly considered, but no organization has been made." The writer was present at the last Convention held on this same District, at Brooklyn, in 1907, and knowing the existing situation it, has no fault wherewith to find with the hesitation of the brethren regarding the formation of a District League. Of the Yarmouth District, the Chairman reasonably says that with but three Epworth Leagues and one other Young People's Society, District organization may be "possible but not practicable under existing conditions." Such is the general testimony. The only solu-

tion is to be found by organizing more individuals before the territory is practicable or not, surely the men on the ground must be the final judges, as certainly they should be the best. It appears, therefore, that outside of Halifax, no District organization is probable, and while a Convention was held in Halifax in January, 1910, no work of an aggressive nature has apparently been undertaken recently by the District League. Bro. Glendonning of this District, says: "There are two or three good Leagues, but, in my opinion, League work is not in a flourishing condition."

In Nova Scotia, as in Newfoundland, it appears that rather than attempt the practically impossible in District organization, there is a place for the Conference League to foster the local work with all the Districts combined practically into one, for administrative purposes.

In the adjoining Conference of New Brunswick and Prince Edward Island, conditions are very much the same as in Nova Scotia. Some years ago, District organization, as undertaken in a number of instances, but to say that, apart from St. John, any District League flourished and grew, would be to carry a wrong impression. Attempts have been made, but, as Rev. J. C. Berrie says of his District, it might be said of others regarding Conventions, "We made the attempt, but none came from outside the city of Fredericton, only the ministers." Fredericton itself has a thoroughly good League under competent leadership, but it scarcely follows from this fact that there can be a District League similar. The same is true in such centres in other parts of the Conference as Moncton, Sackville, Summerside, or Charlottetown. Yet, of the Charlottetown District, Bro. Harrison, the Chairman, writes: "There are three Epworth Leagues on the District, two in Charlottetown and one at St. John's Harbor. The other Circuits are scattered, and there is not much prospect of extending this work. District organization has been discussed several times without any satisfactory results."

In this Conference, the organization of a League for the whole has been attempted more than once; but it is impracticable to work it under the prescribed Constitution for a Conference Epworth League, and the Committee of the Annual Conference is the only medium through which, as we see it, any work of extension or development can well be inaugurated.

Let no person think that the young people of the Eastern Conferences are being totally neglected, however. One Chairman writes: "We are working along the old lines, and find them entirely successful. With fine congregations, well attended prayer-meetings, and flourishing Sunday Schools all over the District, the Gospel is not without its influence." Another states a general fact when he writes of his own field that "Mission Circles and Bands are all the meetings our young people can be induced to attend." The ministers of the Maritime Conferences are facing the problems of their young people as they deem best. It is not our prerogative to criticize them, and so long as best results are obtained, and best work done, God is glorified in the progress of His Kingdom, whatever name be given the organizations through which it is achieved. For his young people's work as well as for every man shall give account of himself to God; however he is appointed to labor. There is but one final Arbitrator of us all.

THE CENTRAL CONFERENCES.

As we proceed westward to Ontario, conditions change, and the farther we go into the province the better they get. The Eastern portion of Montreal Conference has local difficulties that make any League operations on a District scale just about as hard as in the Maritime section. Perhaps no more discouraging fields are to be found anywhere than in the Eastern Townships. Locally, some fine Leagues are at work, but outside of the splendid Union in Montreal City, in which the two Montreal Districts are combined, but little District organization is at all practicable in Quebec or Eastern Ontario. Such Districts, however, as Matilda, Brockville, and Kingston, show larger opportunities and are operative. In the Bay of Quinte region much solid League work is being well done. Eleven Districts are organized, seven of them held Conventions during the Fall, and the others will have been held, perhaps, before you read this. That the Bay Conference is continuing its excellent record of past years is very evident. An extract from the Lindsay District Secretary's report is perhaps true of the Conventions as a whole. "The Leagues were well represented and people from the surrounding country attended the meetings in larger numbers." The Belleville District Secretary reports that the League is "getting stronger all the time," and certainly the detailed reports of the local societies as given in the District Bulletin, show a commendable record. Bowmanville Convention came on one of the dreariest and wettest days of the Autumn, yet it was splendidly attended throughout, as a group photograph would have proven had it been at all possible to make the exposure. Whitty reports favorably, and Cobourg leaders say that they had the best Convention in years, at Canton, where the Forward Movement was definitely launched six years ago.

Toronto Conference is not lagging behind. Ten of its Districts are well organized. Seven outside the city have held Conventions recently, and the mammoth Rally of the Toronto Epworth League Union in October was a phenomenal success. Toronto Conference contains some new Districts, where pioneer work is being faithfully done, and which will bear fruit in days to come. Many excellent reports have been given of the Conventions held. One says: "We had a good convention with

them, they are everywhere, not only in the Epworth League. Still another, and not a minister either, remarks what we have repeatedly called attention to: "The Epworth Leagues in this District hold an annual convention, but otherwise no work, to my knowledge, is done." This may be remedied by more frequent Executive meetings, and a systematic plan of work for the year, without which no District League can expect to grow.

The Hamilton Conference has at least eleven District Leagues, and for the

throughout and a broader view of our mission as Sunday Schools and Epworth Leagues of the Methodist Church was grasped. A spirit of deep earnestness combined with a sincere determination to do more and better work was an outcome of this Convention, which was throughout all its sessions marked by the Divine Presence."

The fact that thirty-five attended the prayer-meeting at 7 o'clock on an exceedingly unfavorable morning is evidence enough that rail and mud present no insuperable barriers to present-day



AT THE EARLY MORNING PRAYER-MEETING.
Rain and mud outside—Sunshine and cheer within.

most part they are actively at work. Guelph, Simcoe, St. Catharines, Walkerton, Galt, Brantford, and Palmerston we know had conventions in the autumn or early winter. I had the privilege of attending four of them, and better gatherings I have not seen in all my years of League experience than some of them were. All were good, but it would be a difficult matter to find conventions of any character better conducted throughout than were those of the Guelph and Galt Districts at Acton and Elmira, respectively. A snapshot of the young folk taken at the close of the morning session at Elmira speaks for itself, and the excellent character of the Acton Convention we pointed out last month. The prospects are good for a year of great prosperity in Hamilton Conference.

As far as my records show, London Conference has eleven organized Districts, of which nine have held conventions up to the time of writing (Dec. 12). If I cite Chatham as a sample of these, it is because I was present and know that the writer of the following summary of the Convention gave a correct synopsis of its character. The acting Secretary wrote of this gathering at Dresden: "The attendance was large, there being an excellent representation from all the Leagues in the District.

I must apologize to the friends in the group for the picture shown; but it is given simply to show that even under the most disagreeable weather conditions, our young people can still turn out for a sunrise prayer-meeting (without any sun). Do not fear, the age is not wholly decadent, nor have young Methodists all wandered from the beaten track of prayer and fellowship. The Epworth League is in some places, believe me, very much alive, as hundreds in the London Conference would cheerfully testify. To the best of my knowledge of the facts, the Districts within its bounds are doing, on the whole, excellently.

THE WESTERN CONFERENCES.

Going still westward, into the Manitoba Conference, we find new conditions. Take the case of Port Arthur District. Of it, Bro. Swyers writes: "Our District is perhaps the most peculiarly situated in the Conference, in that it extends along the line of railroad some three hundred miles, and yet is comprised of only six circuits and missions, or seven. If we regard Keewatin as distinct from Kenora. Four of the above Circuits are in the extreme east of the district and the remaining three in the extreme west. There is a stretch of nearly two hundred miles without any organized Methodist work at all. This mass of distance is the very thing, as I see it, that would militate greatly against the success of a District League organization. If a Convention were being held in Port Arthur, the expense of sending a fair representation of delegates from Kenora would be prohibitive, and it would inflict as great a hardship on the Leagues of the east end to send delegates to Kenora. Our great handicap, then, is we have no place centrally located where a convention could be held.

However, I think it imperative that something should be done, and the best solution I see at present is to have Leagues and Sunday Schools join forces, and in that way it might be possible to arrange two conventions, one to be held in Kenora, the other in Port Arthur or Port William."

This is wise, and is being done in many new sections of the West with profit. A number of Districts in the four Conferences west of Ontario have combined for the advancement of the Epworth League work. In Manitoba, Neepawa, Birtle, and Portage la Prairie Districts, are, we understand, thus united, while Brandon and Souris are



GALT DISTRICT CONVENTION AT ELMIRA.

added emphasis on Citizenship." Another writes: "During my three years on this District we have had splendid conventions in point of attendance, interest, and spirituality." Another points out one reason for no larger success when he says: "Some of the Vice-Presidents did very well last year, and others did nothing. We made a few changes and look for better results." Oh, the "do-nothings" in office!—but

From the outset there was an impressiveness that seemed to grip every one present, and the active interest displayed on their part showed that all had come to learn. The programme, carefully outlined, touched on those questions which seemed of the most vital import to all interested in forwarding the Kingdom of God through the agencies represented. The spirit of evangelism seemed to predominate

also joined together. If not in large numbers, at least in spirit and enterprise, our Western Leaguers are the peers of any, and they are keenly alert to present-day problems and their solution by the application of practical Christianity. Summer School gatherings there take the place sometimes of the ordinary District Convention. Look next month for the fine group picture of the Rock Lake School, and when you consider that probably a dozen or more of such schools will be held

In Saskatchewan, Alberta, and the greater part of British Columbia, the Epworth League work is in a formative state. Of his District, for instance, Bro. W. Rothwell writes: "Zion Church, Moose Jaw, is the only one having a League. Our territory is new, many small towns where scarcely a prayer-meeting is kept going," and another, referring to the difficulties in the way of church work in the new places, says: "In these small towns prayer-meetings seem to do better work" than to try to

maintain an Epworth League also. Throughout Saskatchewan the leaders for the most part report that with perhaps only a couple or three Leagues in the District, and far apart at that, a constitutional District League is out of the question, and they are right.

In Alberta conditions are much the same. High River, McEldon and Lethbridge are united, and as reported last month, the Conference League is seeking to develop the work of the Conference generally, and with good prospects, from reports to hand. The actual condition in a number of places there is well described in a letter recently to hand from one of our hard-working ministers, who is, in Western parlance, "right on the job," as follows:

"There is a fair interest in the meetings, but it comes on the shoulders of three or four people, and, personally, I have usually to arrange the meetings in spite of committees, for there is not a leader in the bunch. This becomes burdensome to me as the pastor. Then our constituency changes so quickly that permanent organization is difficult. I am very doubtful whether the League organization is just the thing in this western country. I am convinced that it cannot rest upon mere sociability nor upon any superficial attractiveness, but that we must have a heart and core of loyal Christian young people. What can you expect when the best part of the League goes to a dance upon its night of meeting? Now, I am

But that man, like many others, is laying solid foundations, and, as another wrote of his work, "may hope to see something from it some day." In the Districts of British Columbia Conference, but little in the way of formal District organization is as yet feasible. But there, as in Alberta, the interest is growing, and a number of gatherings are being planned for the coming summer, rather in the form of schools than conventions, and there is a future before these Conferences that the older ones in the East can hardly hope for.

I have not referred to the work of our Leagues in such cities as Winnipeg, Calgary, Edmonton, or Vancouver. Though not strictly District Leagues, much work has been done. Calgary has recently been organized into a City Union, and as there is only one League on the District outside the city, it is practically a District organization. The two Vancouver Districts, are united for organized work, and the Leaguers of the city are to be highly commended on the splendid spirit and enterprise with which they are doing it.

Such a glance at our work as a whole, shows us that about sixty of our Districts have some form of organization, while others are growing towards organization, and that on perhaps fifty of the whole no District organization would be possible. The state of the work may not be all we would like to see it. Frankly, it is not; but as a connection, our young people are worthy of their ancestry, and of them the Church may well be proud, and for them give thanks to God.

When a man refers to "the best days" of the Epworth League as being some time in the past, he is blind to the present, and living within too narrow a sphere to appreciate the possibilities of the future. What that future may evolve under Divine Providence, for our young people's work, none of us can know, but that the League has "outlived its usefulness," that it is "a decadent institution," that it is "unfitted to the needs of the youth of to-day,"—these and all such mournful groanings are from persons who either do not know what the Epworth League stands for, or who, perchance, never felt the holy, glowing enthusiasm of a real, live Society of Leaguers.

The young people of our Church, thank God, are, as a whole, loyal to Christ and true to their Church. Who says the contrary does not know young Canadian Methodism as it is, from ocean to ocean.

Let the "knockers" quit their knocking and go to kneeling. Give the young folk more cultivation and less criticism. Help them rather than hinder, and the generation growing up among us will



BRADFORD DISTRICT CONVENTION AT BONDHEAD.

throughout the West during the coming summer, you may surely conclude that, though our Western leaders cannot do their work just after our pattern in the Central Conferences, they are doing it after the manner that best commends itself to their minds and hearts, and we rejoice with them in the doing of it. Writing of the Birnie Convention in November, Bro. J. H. Irwin said: "The Convention had its marked characteristics. One of these was the great emphasis placed upon the truth that 'the child' belongs to Christ, and it is the duty of the Christian Church to cast around it an influence that will prevent it wandering into the world and becoming lost to the consciousness of approval with God. Again, the missionary interest was high, which endeavored to show itself in a very practical way, when it was resolved that the Sunday Schools and Epworth Leagues of the District contribute the sum of \$750.00 for the support of a missionary—Rev. J. H. Lowes, of Berens River. This amount was apportioned to the Leagues and Sunday Schools of the District."

In closing, he wrote: "We can only wish that such conventions came oftener—but since they do not, we must resolve to use our added knowledge in a practical way." Surely, he is right, for the test of a Convention is the use made in a practical way of the added knowledge gained by attending it.

THE new-born year is hailed alike by rich and poor, old and young. Friendly greetings, sunny smiles and generous wishes are plentiful as stars. Even foes relax their enmity and forget their quarrels; and vows, involving a higher and better life, are earnestly made on earth, and carefully registered in heaven. Happy, thrice happy, would it be, if each year continued and ended as pleasantly and satisfactorily as it began—E. Davies.



SIMCOE DISTRICT CONVENTION AT WATERFORD.

not discouraged, for I love the West, as you may suppose, and would not exchange Alberta Conference for any other, but we must begin in a very small way in some of these western towns, and in the East you need not look for very large reports. Meanwhile we will work on. . . . We have about ten active members in our League, and about eight associate members."

do honor to the Church of their fathers and give strength and stability to their native land.

Young folk! God loves you, Christ sympathizes with you, the Church needs you, and because we believe in you we trust you to go forward to increase more and more in power to work for the Kingdom we together long to see over all the earth.

Religious Education in Young People's Societies

PROF. HERBERT L. WILLET, D.D., UNIVERSITY OF CHICAGO.

There are two extreme types of young people's organizations, somewhere between which it is necessary to find the appropriate place for the individual chapter or group to stand. The first is the tendency toward a mere prayer-meeting life, of a more or less highly emotional character, which satisfies itself readily with the expression of religious feeling and arrives at nothing practical or permanent. The opposite extreme is that of a group which devotes itself with definiteness and exclusiveness to lines of study supposed to be advantageous to its intellectual and religious growth, but thereby losing the larger view of Christian service and the development of the spiritual life. There is danger in both of these extremes and both ought equally to be avoided. The young people's organization is not a mere prayer-meeting, neither is it a mere study circle. Both have their value, but they are only a part of the whole.

There is need of elasticity in the preparation of programmes of work for the young people. No two chapters are alike. They are as different as individuals. The plan that will work in one case may be wholly unsuited to another. . . . Every individual society needs such personal inspection, study, and wise adjustment as the individual child in school work.

When this has been said, it still remains that in a normal programme for young people's work there should be found some ample place for courses of study. There are few chapters in which no work of this kind can be undertaken. It is true that this is not a first concern. The young people's society is not a study guild, but a training school for service. Yet intelligent training signifies also acquaintance with the great disciplines with which the Church, as a whole, must concern itself. To my mind, these are four in number: the Bible, Christian history, missions, and social service. The Bible courses should be planned rather to introduce the student to the Bible as a piece of literature than to secure his attention to minute parts of it in exegetical studies. The story of the English Bible, the general division of the Word of God, and the relations of part to part, with some few representative book studies to illustrate the process, are of greater value for the type of mind with which we are dealing here than courses of study in prophecy, Christian doctrine or Hebrew history.

On missions nothing need be said, for the text books on this glorious work of the Church so essential to its success, are numerous and multiplying.

But a new duty awaits us just at the present moment in leading the young people to awareness with regard to the relation of the Church to the social order of our generation. The whole study of the relation of the Church to industry, to commerce, to womanhood, childhood, and moral uplift, is one of the things to which fresh attention is being given, notably in the studies of the American Institute of Social Service. Such themes ought to have a place in the educational programme of a young people's organization.—From the current number of Religious Education.

IF YOU LIKE THIS PAPER TELL YOUR FRIENDS; IF YOU DO NOT, TELL THE EDITOR—WHY.

World-Wide Young Methodism

BISHOP W. A. QUAYLE.

President of the Epworth League of the Methodist Episcopal Church, Oklahoma City, Okla.

WE Methodists are world folk. So were we born; so must we stay. Our Founder-father's saying, "The world is my parish," is our Magna Charta under God. Wesley learned that wide saying from Jesus, who said, "Go into all the world"—WORLD: emphasize the word so—"and preach the Gospel." Thus are we committed definitely and perpetually to a world policy.

We Methodist young people, by our youth, and dreams, and strength, and gladness, and love of man, and love of God, are committed to a planet-plan. We Christians are citizens of all worlds, anyhow. God has no star near or remote where the child of God will not have the lit lamp of welcome and the fire upon the hearth. Such people dare not be insular. We are by birth citizens of some nation; but by our new birth—by our inheritance of the Christ, with what He is and what He did—we are citizens of the universe. We MUST be large. We must feel the tug of the whole earth as the sea waves feel the tug of the silver, silent moon.



Whoever may be forgiven for being narrow, young Methodists may not be forgiven. Youth is by its ruddy and rapid blood, a world personality. What are distances or boundless breadths of seas or stretch of rugged landscapes to youth? Distances have no meaning to the wild celebrities of the youth-folk. But in particular they should have world vision and world migrations of love and fealty who are holy folks. And are Methodist young people holy folks? Please God, they are. They belong to that fair company whom the apostle Paul named "Saints." Saints are not those who think themselves holy, but are those who are trying hard to be like Christ. They who hunger and thirst after righteousness and who long inexpress-

libly for the pure heart and practise the pure heart,—such are saints. I believe of our young Methodists that this is their high endeavor.

We must, in common religion-decency, be loyal to all the lands for which the Lord Christ died. I look to see Methodist youth, the mightiest world tie this world has ever known. We must look beyond our home land; for are we not of that good company for whom God is making ready the Homeland of the Soul? We youth, must know this world, study its geography we must, and on our knees. Know the far places of the world near. Have the world set by heart that God could study the map of the planet by looking at our hearts. Think on that, beloved youth.

And we must love the world. We must not be trivial; we must not harbor clan prejudices. We must not be guilty of the pitiable pettiness of talking of color in races. We are color-blind who love the Christ. We dare not call any race of men common or unclean, seeing they are the chosen of God, and are all those for whom Jesus died; and they are all candidates for that citizenship which is on high. "Their citizenship is in heaven." We must love the human race in its entirety. All men are become our countrymen and fellow-citizens of whom we are justly proud.

And universal young Methodism MUST feel kinship. We must study to be big enough for that. We Methodist youth are not brothers-in-law, but brothers, BROTHERS. Do we know it? Do we feel it? Gauge the life, brother or sister youth of Methodism, by that simple test. If we do not feel it, let us amend our Constitution. "I move to amend each young Methodist so that he become big enough to know that Methodism is one." "It is seconded." "All who support the amendment, rise and stand and be counted," and ALL YOUNG METHODISM IS ON ITS FEET!

"The amendment is carried and is become a part of the Constitution of young Methodism."

O Methodist youth, be big. Measure up to God's now so that in good time ye may be able to measure up to God's THEN.

Andrew—the Personal Worker

REV. J. H. McARTHUR, S.T.D.

THE sudden appearance of John the Baptist from the wilderness as a prophet of God and a preacher of righteousness, created a great commotion among the people. Pharisees, publicans, soldiers, all alike were attracted to him, and for each he had a suitable message. Men began to wonder whether the Hope of Israel would not be realized in him.

While he was preaching and baptizing in the district of Bethany beyond the Jordan, about twenty miles from Nazareth, the home of Jesus, the Pharisees of Jerusalem sent a deputation to him to inquire if he were the long-promised Christ. He denied that he was the Messiah, but said that it was his humble duty to prepare the way for Him.

Among those who came to John were certain pious-minded men, who were

sibly Nathaniel, may have likewise become the disciples of John.

The next day after John had received the delegation from Jerusalem, and had heard before them his testimony concerning Christ, he saw Jesus coming toward him, and he pointed him out as "the Lamb of God that taketh away the sin of the world." It was probably only about six weeks since John had baptized Jesus and had beheld the Spirit of God descending upon Him like a dove. Since then Jesus had been in the wilderness, where he had fought out with the devil the greatest battle in the world's history. From the wilderness he came forth as a victor, and proceeded to the place where John was baptizing, possibly in the hope that he would find there in companionship with John men whom he might win to himself

which Andrew did for the Master. It was personal work. He is a type of those who do individual work for individuals. Notice here some characteristics of Andrew and his work.

Andrew seeks the Lord for himself. But he is led to do this by the influence of another. He was led to Christ through the influence of a sermon preached by the Baptist, and the text was, "Behold the Lamb of God!" There are few, if any, who ever find Christ unless they are led to him by others. This is God's method. He uses men to bring to Him needy souls. One reason why there are so many who have not yet found Christ as their Saviour is our various communities is because in our churches and leagues there are so many followers of God who are not trying to bring their fellows to Christ. Andrew began to seek Christ because he heard the Baptist talk about Him. It was well for Andrew and his unnamed companion that they began to seek Christ when

The New Year

REV. E. M. RANDALL, D.D.

General Secretary of the Epworth League of the Methodist Episcopal Church, Chicago.

OUR Epworthians rejoice in the New Year. They should! It appeals to the hope, buoyancy, and iridescent dreams of their youth. If the past year has been one of pure living and worthy service, the New Year is contemplated with greater confidence in the blessings and achievements it contains.

The entire world welcomes the New Year. It invites every one to bury the sorrow and regret, to turn from the sin and folly of the old year, and begin a new and nobler chapter of life. The world is immeasurably better and happier for the good resolutions out of which so many have entered a nobler career at this season.

Cynics affect to despise the New Year and the resolutions it inspires only too frequently to be broken. But the cynic is wrong, and our youth and the world are right. God has set time in cycles that life that turns upon crises may have its times of renewal. The dawn of 1912 is another invitation from our Lord to enter a new and still better era of our lives.



REV. E. M. RANDALL, D.D.

The Epworth Leagues of the Methodist Episcopal Church have a commendable custom of using the first Devotional Meeting of the year for extending the enrolment of the Morning Watch. A young man in a suburban chapter of Chicago incidentally discovered, a few weeks in advance, that he was appointed to lead this service. Never having kept the morning watch, he felt he could not lead the service; for how could he discuss what he had not experienced, or recommend what he did not practise?

However, instead of declining, he began keeping the morning watch, that he might speak out of his personal experience. The daily communion with God through prayer and meditation upon the Word brought new and surprising experiences, privileges, and spiritual visions. For the very blessedness of it he was held on and on one evening, until the whole night was spent with God.

On the first Sunday of the new year, the chapter assembled for its usual devotional service, with a great surprise in store. It was spiritually cold and dead, and its devotional meetings formal and listless. But this evening it was confronted by a leader who had come direct from his personal Pentecost. Before the service closed a pentecostal experience had fallen upon all, and they gathered with him about the altar for a consecration service such as few had ever known. All but three joined in the Morning Watch covenant for the New Year.

The effects were permanent. Months later the pastor told the writer that it was a new chapter. The charter and the membership roll were the same, only brighter, but the chapter had been made over into a new chapter simply because the New Year had led one young man into a personal Pentecost that at the New Year's devotional meeting had become contagious.

There is a Pentecost in the heavenly storehouse for every Epworthian and for each chapter at the opening of 1912. Are we going after it?

ready to accept his teaching and his baptism, and to become his disciples. They were more devout, more humble, and more simple in their religion than were the self-righteous and self-indulgent Pharisees, and were looking yearningly for the coming of the Messiah. They recognized in John a man sent from God, and gladly became his disciples.

Some of these humble-minded followers of the Baptist had come from the little fishing village of Bethsaida, on the northwest shore of the Lake of Galilee. The families of Zebedee and of Jonah were partners in the fishing business. Perhaps it was the slack season for fishing, and the young men of the two families, John and probably James, and Andrew and Peter, had gone down to where John was baptizing, about thirty miles from their own village. Others, including Philip, and pos-

sibly Nathaniel, had come from the building up of His Kingdom.

On the following day, as John saw Jesus passing, he again pointed Him out as the "Lamb of God." This he did in the presence of two of his disciples, Andrew and probably John, who immediately began to follow after Jesus. As He turned round and saw them following, Jesus asked what they wanted, and invited them to come to the place where He was staying. This invitation was immediately accepted, and these two men spent the rest of the day with the Master. So impressed were they with their interview with Jesus, and John's testimony concerning Him, that they were ready to accept Him as the promised Messiah.

Andrew immediately goes out and finds his own brother, Peter, while John probably went out also to seek his brother James. This is the first work

they did, and that they immediately accepted His invitation to come and see where He was staying, for the next day. He left that part of the country, and a mere knowledge of His lodging by the Jordan would have been of no value; a warning to all who delay in accepting the invitation of Jesus. Now is the time to seek Him; to-morrow may be too late.

After finding Christ for himself, he immediately goes out to bring others to Him. We do not anywhere read that Andrew was specially gifted, but whatever ability he possessed he used for the Master. He could at least tell others that he had found Christ. He did not do this because he was asked or specially commissioned to do so. He did it voluntarily and gladly. As it is natural for flowers to bloom and for birds to sing, so it is natural for men and women who have experienced the

divine love in their hearts to tell out the good news to others. Let no leaguers think that his pastor has been commissioned by the church and paid by his congregation to do his work exclusively, and, therefore, all others are excused from telling the story of Jesus to their friends and neighbors. Andrew may have been less talented than his brother Peter, but he was not less consecrated, nor was he less needed. The little hills in our lands may be less known than the mighty Niagara, but they are more useful, and more essential. "God fructifies the world by small rivers; He saves the world by private Christians."

He seeks first his own brother. The true missionary begins work at home. But he does not confine his work to his own home and community. This man who brought his own brother was the same man who afterwards brought some Greeks to Christ. He was first a home missionary and then a foreign missionary. Our own Dr. Briggs, in a recent sermon, says: "In my opinion, Andrew was the first Christian missionary. He was the first personal worker after our Lord that the Book divine speaks of. When the Greeks said, 'We would see Jesus,' Philip told Andrew. This was news. Andrew told Jesus. This was evangelism. There is a lesson for workers in that fact alone. The Andrews cling to the lowly duties and toll upward and onward without backsliding, without self-praise or advertising. The world to-day needs the Andrews."

Andrew did individual work for individuals. The world can never be brought to Christ merely by the preaching of the man who stands behind the pulpit. To this must be added the testimony of the private Christian—the man of every-day life. The influence of the pulpit must not be discounted; but the influence of the personal worker and his part in bringing about the kingdom of God is not, in our day at least, fully appreciated. See how personal work for God is emphasized in the Gospels. Jesus was a personal worker. Andrew was a personal worker. He brought his own brother to Christ. He brought to Christ a lad who had five loaves and two fishes. He brought the inquiring Greeks to Christ. Philip brought Nathaniel to Christ. A man from the multitude brought to Christ his only son, who was possessed of a devil. Four men brought their palsied neighbor to Christ. Mothers brought their children to Christ. The members of the early Church knew the value of personal work, for "those that were scattered abroad went everywhere preaching the gospel." It was the method of the early Methodists and explained their success. They were at it. They were all at it. And they were always at it. It is the method of the Korean Christians, and explains their phenomenal success. Their aim was to add a million converts to their numbers in 1911. It is the method that must be adopted to-day if we are to see a mighty revival of God's work in our midst. Jesus has given us the promise of the Spirit that we may be effective witnesses for Him.

Recently the air that our organist played one Sunday seemed to lodge in my brain. I took it home with me; there in the back of my brain it kept singing away, even the next morning, pervading all I did, in all my work, yet spilling none. That is the ideal that we are to strive for, that God's presence shall be in our lives all the time, as was that air, pervading all our life and thought and action.—Dr. J. H. Jowett.

Citizenship—Its Ideals

J. ERNEST ROBERTSON, ALMA, ONT.

THE recognition of no fact is of greater importance in any community, than the fact of the oneness of its life. Rural Ontario, by which we mean all communities outside the cities, will never reach its ideal until the value of united effort on the part of every individual becomes recognized as a vital principle, and is actually made operative. And this is true of every organization in the community. They must be united in a common community uplift. To accomplish this ideal every organization which focusses on the town, village, or country community, must contribute to its maximum ability. The Epworth League is no exception. If the League is going to minister to the needs of the individuals in its membership, it must also minister to the needs of the community. It must view every effort from the community standpoint, and if that department of work is being attempted is not uplifting the community, it will not reach the individuals in the League and must as a result fail. And it is interesting to note that the smaller the community, the more binding becomes the application of this principle.

Community life is complex. Industrial, recreative, political, fraternal, educational and religious activities are found in every community, however

study the vital civic needs of the community.

So long as the system of education tends to educate our boys and young men for the city, and away from the town and farm, and so long as the great majority complete their education at the age of fourteen, it will be necessary for every community to supplement the education of the boys and young men. Many a boy out of school for a few years is craving for a higher knowledge, and many a boy has fallen a prey to commercial organizations that have taken a large amount of his savings, promising him a correspondence education, which through his inability and lack of trained concentration he fails to keep up with, and, discouraged, he gives up long before he has gotten even a small percentage of value for the money he put into it.

The supplementary education of the boys before the age of fourteen is worthy of consideration. The activity of the younger boys, and the directing, and what very often leads to mischief, can be turned to good account through wise leadership. In the developing of community leadership, therefore, the Epworth League has certainly a large and legitimate field.

Recreative life must have a liberal share of attention. There is no doubt that with the many demands made upon the time of individuals, every nerve is strained to keep pace with the demand. The world is going at a break-neck speed, and we feel that we must keep up with it. This is true, but in rural Ontario, the fact that the young men and boys do not know how to play, every year finds us growing less able to keep up the swift pace. There must be time for play, real play, in which everyone must take part. We are, to a degree, becoming deformed, diseased, and unbalanced. Better, a better temper, greater satisfaction, and larger results in the accomplishment of things attempted, await the individuals in those communities that develop the recreative side of their lives. In this the League has a task to perform, an unoccupied field lies before its members.

The Church is going through a crisis. Many are the stairwells that have come from within its fold and have gone out to do battle in the world, with a rugged manhood that was fearless. In the days when the Church was the centre of attraction in the community, every avenue of life was invigorated by the manhood of the Church. To-day men are asking whether she has become sterile, or whether she will come forth through this crisis, bearing the laurels of victory. In this hour of need, she requires the support of every organization, and especially of that which she has nurtured up to maturity, the League. To the call for young manhood to man the ranks of the Church, let us respond, and lend to it a larger strength and more virile services.

Note.—The papers, of which this is the first, contain the substance of an excellent address given at Palmerston District E. L. Convention, and are put into their present form for the benefit of our four vice-presidents. In order that the ideals contained in this article may be carried out in the local societies and that the Citizenship Department may become a real, live factor in the League, a large number of suggestions will appear in Mr. Robertson's next paper. For a number of the suggestions contained in these articles the writer acknowledges the suggestions of *Rural Manhood*.—Ed.

A CIVIC CREED

I believe that the place in which I live, while I live in it, should be regarded by me as the greatest place in the world; and that, as it gives to me the best life, it deserves from me the best that I can give to it.

I believe that my duty to my city and my country is as sacred as my duty to my family and to my Church, and a part of my duty to my God.

I believe that service of the public is one test of true religion, and that the right use of the ballot is a sacrament as holy as the Supper of the Lord.—Amory H. Bradford, in "Preludes and Interludes."

small. In each of these lie questions that are of greatest importance to community, county and province.

In no part of national life is there a more important factor than the home. As in generations past, it was, and always will in the future be, the bulwark of the nation. It must receive very serious attention in the solving of the community problems. Rural mail delivery, rural phones, improved highways, cheap daily papers and magazines, electric railroads, and many other things, tend to cause an unrest. To fit the young men and boys into these new conditions, to make them satisfied to remain in these, without a desire to rush to the city, is the business of every organization, and the League is no exception.

In the realm of Citizenship there is a vital need. Politics run riot in the rural communities to the neglect of the real civic interests. Some of the most serious forms of political corruption, bribery, vote selling, and trickery are all too prevalent. Municipal government has in many cases become a farce, largely through the lack of that knowledge that is necessary to discern community needs. From a non-partisan standpoint, therefore, the League has a splendid opportunity to minister to the civic needs of the young men and boys of the community, in training them to

Christ's Doctrine of Society

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

GOD and one man could make any other religion, but it takes God and two men to make Christianity." It is not sufficient to love God supremely; we ought also to love our neighbor. The goal of Jesus' efforts was the establishment of an ideal society as much as the production of an ideal individual. Jesus gives us a new doctrine of Society in His gospel of the Kingdom. This Kingdom is spiritual, not political. It is based on personal character, not on political organization. His Kingdom goes deeper than mere political form; it puts a new soul into Society. The basic principle of this Kingdom is the Fatherhood of God and the Brotherhood of man. This two-fold relationship—Divine sonship and human fraternity—has given a new motive, and will help to build up a new Society.

The development of Society depends on the advancement of the individual. The method of social progress is the moral contagion of spirit on spirit, as the leaven, hid in three measures of meal, works until the whole is leavened. Social progress rests on personal regeneration. Jesus gives the individual the first place in His doctrine of Society. "Life is more than meat and the body than raiment." "What shall it profit a man if he gain the whole world and lose his own soul?"

If the perfection of the individual is the end of social effort, how can personal character be realized in Society? Jesus has laid down some principles, some of which we shall consider.

1. *Self-Affirmation.* (Study Matthew 7: 15-21, Mark 4: 22-25, John 15: 1-4.) This principle of self-affirmation is the basis of all other virtues. No one

order to find ourselves we must lose ourselves in ministering to others. Only by participating in the ordered system of Society does man apprehend his own powers, appreciate their worth, and realize their possibilities. Not the light under a bushel, but on a candlestick, is of value, for it gives illumination to those around it. Savor that has lost its savor is fit only to be cast out. The leaven is profitable only when it imparts its nature to other particles, by leavening them.

Jesus teaches this principle in regard to Himself. "I am among you as one that serveth." The Son of Man came not to be ministered unto, but to minister." While washing the feet of the disciples, Jesus taught them the great law of service. For Jesus, the true test of discipleship was based on service.—"The disciple is not above his Master, nor the servant above his Lord." "Whoever will be chief among you, let him be your servant." "If any man serve me let him follow me." The test of the salvation of the individual rests on his service for others: "For I was hungry and ye gave me meat." Not simply the confession of sin, nor acceptance of creed, but the fruits of the Spirit are the signs of discipleship. "By their fruits ye shall know them." It is not service rendered for pay, but service performed to meet a need. All true service for others has a reflex action on our own life. The giving of even a cup of cold water in the name of Jesus will not lose its reward.

3. *Sacrifice.* (Study Matthew 16: 24-25; Luke 9: 23-26; John 12: 23-26.)

Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." If an man will come after me, let him deny himself and take up his cross daily and follow me." Self-realization comes only through self-sacrifice.

We should distinguish between self-denial and self-sacrifice. We can deny ourselves for our own sakes, as the athlete does who strives to win a prize. We may even give our life for the sake of a principle or a conviction, as martyrs have done. But the highest form of sacrifice is to die for a person. Jesus taught that we should not only develop our own life to its fullest capacity, but find our greatest realization in helping others to find themselves.

Vicarious sacrifice is not suffering instead of, but suffering with another. Herein lies the superiority of sacrifice over example. Jesus set a beautiful example of perfect resignation when He said, "Be of good cheer, I have overcome the world," but He went further when He said, "And I, if I be lifted up from the earth, will draw all men unto me." "For their sakes I sanctify myself, that they also may be sanctified through the truth." Example is simply the fulfillment of life in self-assertion. Vicariousness is suffering with another in order that he may be able to truly assert himself. The law of vicarious suffering is the supreme law of life and of society. It brings harmony between man and his neighbor. It is by this method we will win the world for Christ and His Kingdom. By vicarious sacrifice we multiply our spirit in the life of others, and thus increase our fruit many fold. There was only one Christ, but because He died for us, there are many Christians. Mere example would never accomplish this.

Jesus taught that Society exists to help the individual realize himself. But he can find himself only when he sees himself for others. His service for others is "inspired by love and measured by sacrifice."

A Message from President Clarke

TO THE LEAGUERS OF THE BAY OF QUINTE CONFERENCE:

Dear Young Friends,—When the Epworth League was first organized the fear was expressed by some that the League membership would provide too easy a way into the Church, and that it would lower the standard of average Christian experience in the Church.



REV. WILMOT G. CLARKE, B.A.

courage and the grace to pay the price of sets before us is the prayer of

Your fellow-laborer in the Lord,

WILMOT G. CLARKE.

President of the Bay of Quinte Conference.

Belleville.

MAN AS THE UNIT OF VALUE.

Jesus in His doctrine of the Kingdom makes man the unit of value.

1. Man is the unit in determining the end for which Society exists. Society was made for man, not man for Society. The State was founded because human beings have social needs which grow out of their social natures. The ultimate end of Society is the full maturity of the individual life. But the chief means for its realization is through social relations. Society is the necessary instrument for the perfecting of personal character.

2. Man is the unit in determining our obligation to others. We are to love our neighbors as ourselves. True self-respect is the basis of our respect for others. "What we would that men should do to us, do we also to them likewise."

3. Man is the unit by which we measure social progress. Society has no personal consciousness. Progress is reflected in the life of the individual.

can truly love another till he loves himself. True self-love is the necessary condition of worthy love for others. True self-love implies the development of our various capacities with a corresponding enlargement of their opportunities for action. It is the light shining, the salt preserving, the seed producing first the blade, then the ear, then the full corn in the ear. The first duty of the individual is self-development. We must make a distinction between self-assertion and the development of selfishness. Selfishness is the wilful exaltation of self out of the true relations of life. It is not self-assertion, but self-indulgence. True self-assertion is the developing of every capacity in accordance with the laws of Society and of our own being.

2. *Service.* (Study John 13: 12-17, Matthew 6: 1-4; 25: 31-46; 10: 37-42.)

We cannot develop the highest qualities of human character except by service for others. In order to increase our strength we must expend it. In

The Significance of the Missionary Forward Movement

REV. R. A. WHATTAM, ORONO, ONT.

"Except a man be born again he cannot see the kingdom of God." "For as many as will come after me let him deny himself and take up his cross and follow me."

THE first scripture has reference to the initial essential experience of the Christian, the second is the absolute instrument and condition of continued discipleship. The new birth ushers the believer into true life. Sacrifice, and self-devotion in service, are the natural expressions of that life. The bounden duty of the Church is, therefore, to lead the sinner to the experience of conversion, and the Christian to glad submission to the inexorable law of the cross.

The times of the Church's power have been eras of clearly evident sacrifice. The cross of the Christians of the first century was to preach the gospel of redemption to the opposing, persecuting humanity of their time—to write in letters of fire and blood the message of salvation upon the life of that day. Victory and progress, glorious and unparalleled, are recorded of the Church of that age. But the glory waned in the selfishness and indulgence of the centuries following. The Reformation produced an army of sacrificial heroes whose service gave to the world new life and light. But the selfishness of the succeeding era gave to the seventeenth century a weak and non-militant Church, planted in a corrupt world. The Wesleyan revival brought new spiritual life to that age, and was irresistibly victorious because it carried a cross. So, too, our fathers won this country for Christ and righteousness. They preached the gospel of the new birth, and established with evident sacrifice and self-denial, a Church which is the heritage of Canadian Methodism to-day.

How can that Church retain her power and continue the blessed evangelism which is at once her life and crown and glory? By leading her people to conscious faith in Christ and revealing to them His cross. The former is hers in her Saviour, and the latter in the missionary problem of our day. We believe the blessing of God will be withheld from us if we refuse to take up this cross of Christ. Canada is the strategic point in the world's evangelization, and this is the decisive hour of Christian missions. Methodism is the strongest Protestant in our country. If she fails to take up her cross she forfeits her right to discipleship.

The Forward Movement for Missions proposes to teach this all-important lesson to the modern church. The cross of Christ to our fathers was never at hand. To preach the Gospel and establish the institutions of Methodism afforded them tasks commensurate to their strength. Therein were occasions for self-denial worthy of a true Christian life. Thus they followed Christ and he blessed their efforts. We, too, have found our Christ. If we are to continue his disciples we must take up our cross. We, like the men who have gone, must preach our gospel, and make our sacrifice in Christ's service. Our cross, however, is not at hand as at first hand. Our tasks reach out beyond our homes and congregations. Our country and our world is greater than that of our fathers. Our tasks are greater. Our material resources are much greater. We have received this abundant wealth not for selfish ends but for the purposes of God. If we use it selfishly our money

will prove to us a curse. If, on the other hand, we realize our stewardship, our responsibility to God, and take up our cross, then will Christ own our service and invest us with power to perform His tasks. His presence with us will then instruct and sanctify.

Methodism, therefore, needs, first, a right relation to God; secondly, an intelligent vision of the cross of the modern Christian; thirdly, a sacrificial release of her resources for His glory. The Forward Movement has, therefore, adopted the motto, "Pray, study, give."

God has a plan for the redemption of this world. One of the parts of that plan is a praying church. To call into living expression the latent prayer energies of the Church is to magnify mightily her powers for service. The Forward Movement encourages and inspires prayer. And for the more effective work of intercession prayer must be based on knowledge. That all the Church may have intelligent comprehension of the problem of the modern kingdom of Christ is the aim of the Forward Movement. To seek, first, God's Word, our own people and the



strangers within and without our gates; to study the conditions from which they come; to learn God's farther world, where Christ has not been preached to the needy, suffering, benighted millions; to get a working knowledge of the various agencies that are in operation to facilitate our ministry; to work in sympathy with the officers of our Church who have had laid upon them the onerous burdens of leadership and administration; to follow to their far-away posts our missionary bands of noble men and women who go to labor amid the unappealable conditions and frequent dangers of the heathen world; to catch the prophetic vision of the future when Christ shall reign over all the world;—these, and nothing less, should constitute the aim of every true Methodist.

To make all this possible the Forward Movement lends itself unflinchingly to assisting our people. It has established a central office which serves the Church under the general supervision of its Secretary, Rev. F. C. Stephenson, M.D., by monthly missionary meetings and study classes in Sunday Schools and Epworth Leagues; by summer schools; by

publishing missionary literature adapted to individual students, to classes, or organizations; and by a line of personal communication between our missionaries and the Church at home, through the *Missionary Bulletin* and connexional organs. Thus it lays a foundation in education, kindles enthusiasm, and assists the Church to project the life of Christ into the world.

The Forward Movement teaches the duty of Christian stewardship. The world belongs to God. He has given us more than a double portion of wealth. This we should administer for His glory, and the good of our less-favored brethren. The joyful dedication of our monetary possessions to the extension of the kingdom is living for Christ. True Christian giving is, therefore, a spiritual act. It may be as holy as prayer, and in many cases it is required that we may pray consistently. We cannot offer the petition, "Thy kingdom come" truly, while the sinews of the kingdom's warfare remain in our purses or to our credit in the banks. If the Church of to-day robs God of its givings, His blessing will be withheld and she will be unable to do more than great problems of the kingdom. The Forward Movement for Missions is teaching to our Methodism this great and pressing lesson.

The Forward Movement, in all its purposes and aims, seeks for a revival of true religion in the life of the Church of to-day, through communion with God, study of His Word, world, and work, and by sacrificial service in His name. Born in a revival in our colleges in 1901, it has spread until its influence is felt throughout the whole connection. Through his ministries and appeals, many lives have been won for Christ, scores of missionaries have gone forth to preach the glad evangel of Jesus, and hundreds of thousands of dollars have been added to the exchequers of the Missionary Society. May its work, which has been thus signally owned of God, continue until the whole Church is permeated with the missionary spirit and every member takes up the twentieth century cross of Christ.

Not In Our Hymn Book

The hymn below is the one which his latest biographer, the Rev. John Telford, regards as the hymn which celebrates Charles Wesley's conversion:

"Where shall my wondering soul begin?
How shall I all to Heaven aspire?
A slave redeemed from death and sin,
A life of grace and peace from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?"

"Oh, how shall I the goodness tell,
Father, which thou to me has showed?
That I, a child of wrath and hell,
I should be called a child of God;
Should know, should feel, my sins forgiven,
Blest with this antepast of Heaven?"

"And shall I slight my Father's love?
Or basely fear his gifts to own?
Unmindful of his favors prove?
Shall I the hallowed cross to shun,
Refuse his righteousness to impart,
By hiding it within my heart?"

A helpful plan comes from Collier St. Barrie, in encouraging young beginners to lead in prayer. It suggests that all who are willing should be asked to stand, and that while all the prayers are standing, a round of sentence prayers be voiced. The example and stimulus of the older members will encourage and strengthen the weaker ones, and the number of volunteers will be increased.

Charles Wesley The Prince of Hymn Writers

REV. D. N. McCAMUS, LONDON, ONT.

THE poet sings at Heaven's gate, and it is because he is at Heaven's gate that he sings." The poetic power to attract men to Heaven's gate is a gift of rare value, and is the peculiar endowment of the Christian hymn-writer. "A true poet," observes Carlyle, "is a man in whose heart resides some effluence of wisdom, some tone of the eternal melodies." The artist who plays his eternal melodies on the responsive chords of the human heart, has a ministry scarcely less than divine. He is the greatest poet who possesses the most perfect medium of genius and character for the inspirations which come to men through "Heaven's gate."

" Blessings be with them, and eternal praise,
Who gave us nobler loves and nobler cares,
The poets who on earth have made us heirs
Of truth and pure delight by Heavenly lays."

The poet is a creator of sentiment, and sentiment more than any other human thing, rules the affairs of men. It is the river which cannot be restrained or ignored while its source continues. The most formidable barriers must eventually yield to the accumulating forces of the feelings of the people. He is a great poet who pours into the hearts of men the energy which compels moral reform and aggressive righteousness. It is the function of the hymn-writer to triumph over the confusion sin has made and give right conceptions of God and to unseal in the human heart sympathy for the ministry of grace.

The home of sin is the human heart. Singing is an inspiration without a pen; it is the unspeakable language of the soul. But the melody of Christian song must wait for the hymns of the inspired minstrel. "People cannot think and sing, they can only feel and sing." is a statement which emphasizes an important truth. Some person must think for the people, and prepare for them hymns rich in the expression of religious feeling.

At the beginning of the great evangelical revival of the eighteenth century, when the feelings of the people were being deeply moved under the preaching of the "re-vitalized doctrines of primitive Christianity," God raised up Charles Wesley to prepare hymns for the people;—hymns, as beautiful as poetry, devout in sentiment, and singularly adapted for music." Through these hymns the common people found expression for their religious feelings in prayer or praise, in humble confession, or in joyous worship.

The first hymn from the pen of Charles Wesley worth preserving was composed immediately after his conversion. The new fountain of feeling springing up in his heart, found expression in the hymn beginning with the words,—

"And can it be that I should gain
An interest in the Saviour's blood?"

His poetic genius now being under the dominion of the Holy Spirit, he gave to the world during the following fifty years of his life some seven thousand hymns, or an average of about three for each week. He was the most prolific of hymn-writers, "exceeding all the poetry of Watts, Cowper, and Pope put

together." Just before he fell asleep, and when so feeble he could not write, he dictated to his wife the following beautiful and significant words,—

"Jesus! my only hope thou art,
Strength of my falling flesh and heart,
Oh, could I catch one smile from thee,
And drop into eternity."

Charles Wesley was a Christian poet, and Christianity is essentially a religion of the heart. It is a religion of love and joy, it is a singing religion, and therefore the source and home of lyric poetry. Methodism has shown itself to be a Christian religion by creating for the people an atmosphere of sacred



CHARLES WESLEY.

song. Not more than half a dozen of Charles Wesley's thousands of hymns and poems are other than sacred.

Charles Wesley is admitted to be the greatest of Christian lyricists. He was an inspired poet. Those quickening powers which stir the heart of man, and which we call inspiration, vary according to their source, degree and purpose. Some inspirations are evil, some are of the world. The poetry of Charles Wesley shows that the controlling inspiration of his spirit was the Holy Ghost. His inspirations did not invest him with the authority which belongs alone to the holy men moved by the Holy Ghost to receive and transmit a revelation of God's will to men, yet through inspiration Charles Wesley was made a reliable and illuminating witness and interpreter of the Word of God and human experience. The language descriptive of a great musical composer might appropriately be attributed to our Methodist minstrel.

"I write according to the thoughts I feel. When I think upon God my heart is so full of joy that the notes leap as it were from my pen." At times when some new vision came to him he would hasten to his home at City Road, and, dismounting from his little grey pony, would run in, exclaiming, "Pen and ink, pen and ink." It was because of his communion with the Divine that he was able to write that greatest of all hymns of Christian experience, "Jesus, Lover of My Soul," and who but a man under Heaven's in-

spiration could write that appealing, persuasive and truly Gospel hymn, "Arise, My Soul, Arise"?

Charles Wesley was a Methodist poet. To him belongs the proud distinction of being the first to bear the honored name of Methodist. Through him George Whitfield was converted, and also Edward Fessenden, the author of that immortal coronation hymn, "All Hail the Power of Jesus' Name." A few days after his own conversion his brother John found the Lord, and the joyous event was celebrated, it is believed, in the hymn,—

"What morn on thee with sweeter ray,
Or brighter lustre ere hath shined?
Blest be the memorable day
That gave thee Jesus Christ to find."

Charles Wesley's hymns have preserved unto us and have proclaimed to the world the doctrines of Methodism in their purity and simplicity. A Methodist chapel was once described by James Montgomery as "A converting furnace." A very important part of the fuel for the furnace of conversion is found in the revival hymns of Charles Wesley. It is a significant fact that out of the eighty-six hymns of "Full Salvation" found in our Hymn-book, seventy-two were written by him. Hymns proclaiming the doctrine of perfect love are very rare outside of Methodism. Said Fletcher of Madeley, "One of the greatest blessings God has bestowed upon Methodists next to the Bible is their collection of hymns. While our people continue to sing Wesley's hymns they will continue to believe the distinctive doctrines of our Church."

Charles Wesley is an immortal poet. Truth is immortal, and the reason why we claim for the hymns of Methodism immortality, is because they are true to the Bible, true to nature, and true to Christian experience. Many of his most precious hymns are "the Bible in rhyme," and his compositions show a marvellous skill in "rightly dividing the word of truth." Two thousand and thirty of his compositions are "Short Hymns on Select Passages of Holy Scripture." Of his poems it has been said they do not contain "One corrupted thought, one line which, dying, he could wish to blot." If it be true that "the shortest road to immortality is by the production of a grand soul-stirring hymn," then Charles Wesley found immortality for his name among men. While human nature continues in need of the grace of God, and the Gospel continues to produce holiness of heart and life in men, the best hymns of Charles Wesley shall live and shall be chosen to nourish and express Christian devotion. The vital doctrine of the incarnation, the undying interest of the people in the advent of the world's Redeemer, and the hope kindled by an ever-living Christ, have invested with immortality Charles Wesley's sublime and popular Christmas carol,—

"Hark, the herald angels sing,
Glory to the new-born King."

Charles Wesley's eighty years of probation closed March 29th, 1788. His work is finished, but not his life. In City Road Chapel there is a tablet to his memory on which is represented a lyre, and above this a scroll bearing the inscription,—

"In Psalms and Hymns and Spiritual Songs."

RECOMMEND THIS PAPER TO YOUR FRIENDS.

Our Obligation to the Foreigner

REV. DR. J. H. McARTHUR, ERIN, ONT.

THE Church's duty to the non-English population coming into Canada is urgent.

There are a million people a year in Eastern Europe moving in a westerly direction. Of this number a large contingent reaches our own shores annually. Have they a right to come? Has any one a right to stop them? They are driven out of their own land by the very force of their numbers. Their own lands are getting too small for them. Their numbers are more than their land is able properly to support, at least with their present knowledge of tilling the soil. Other conditions also prevailing in their own country lead them to seek new homes in other lands. Have we a right to prevent them from entering our land? We sometimes hear the cry, "Canada for the Canadians." But who gave us the title deed to this country? Who are we that we can say, "Hands off!" to all comers? They have a right to come, for they are God's children, and this is God's land. We may have a right to keep out certain "undesirables," because of their moral aberrations. Such characters would exert a baneful influence upon the morals of the community in which they lived and upon the moral life of the nation at large. The morals of this land are in the keeping of the present generation of Canadians. And it is our duty to preserve the land from the moral contamination that would result from the coming in of these "undesirables." But so far as others are concerned who are seeking to make an honest living in this part of God's earth, we have no right to say to them, "You must not enter our gates."

They have been coming, they are still coming, and they shall continue to come in still greater numbers. It seems to be the order of divine Providence that it should be so. In the last eleven years since the beginning of the present century there have been in round numbers, half a million of non-English speaking people who have reached our shores and settled in our land. These half a million of foreigners, together with those of the same class that were here before them, and the children that have been born to them since their arrival, make up a very considerable portion of our population. And still they come! The prospects are that there will land on our shores from this class alone, a quarter of a million people every year for many years to come.

Now, what are we going to do with them, and what is our responsibility toward them? Upon entering our land they should be welcomed by the Christian Church, should be presented with the gospel of Jesus Christ, and be brought under Christian influences. We can only assimilate them into our Canadian life and make them true citizens of our Dominion, by first making them true Christians. It has been conjectured that in fifty years there will be fifty millions of people in this Dominion, mainly as a result of immigration. A large percentage of this population will be of this non-English speaking class and their descendants. What Canada will be morally and religiously fifty years from now will depend on what the Christian people of to-day are doing for the immigrants.

Our nation to-day is in the making. The immigrant is an essential factor in the process. Canada is the melting-pot of the nations. Out of the fusion and amalgamation of various races a new people is being formed, a new nation is coming into being within the bounds

of our Dominion. Whether this new nation shall be one in which righteousness is found, and whether this new people shall possess moral fibre and Christian piety, will depend upon our fidelity to duty in preaching to the newcomers the Gospel of Christ. We have great opportunities and grave responsibilities.

The Methodist Church of Canada has assumed responsibility for preaching the Gospel to one-third of the immigrant population for which the Protestant Churches are responsible. This is no light task. There is a great diversity of nationalities and of tongues represented in our Dominion. The Bible has been printed and sold in over one hundred languages in this land; and in the city of Winnipeg alone it has been sold in more than half of these. To evangelize these people, or one-third of them, is no easy work, but the task must be assumed by Christian people and be performed in a most manly and Christlike manner. To shirk our duty towards these newcomers who are to be fellow-citizens with us in this Dominion would be unbrotherly, unmanly, and un-Christlike, and would mean disaster for the future, for which God will hold us accountable. We dare not slight this work. We cannot do so with impunity. Our children in the generation to come will suffer if they are forced to live in a moral and religious atmosphere that has been poisoned by sin through our neglect to preach the Gospel now.

What is the best way in which to accomplish our task? The various denominations in Canada must engage in this work according to some definite, well-understood and organized plan, so that there will be no unnecessary overlapping. Two of these plans may be suggested. These "strangers within our gates" might be divided among our Churches according to their languages, so that all who speak one tongue will

would be to divide these people among the different Churches according to the communities in which they live. Thus, for instance, all the foreigners of whatever language living together in the same community or city might be allotted to the missionaries of one Church, while those living in another community might be allotted to the missionaries of another Church. This plan, like the other, has its objections. It overcomes the handicap of distance between foreigners living in different communities. But, on the other hand, it would be impossible in many cases to secure a missionary who could speak all the languages of a community sufficiently well to administer to their spiritual needs. The plan that has been adopted by the various Churches is a combination of both plans. The one that seems to work best in the Western Provinces is for the Church that is doing work in a particular community to administer to the needs of all the foreigners living in that community irrespective of their language. In some cases, however, certain Churches are holding themselves solely responsible for work among certain races. For instance, the Methodist Church is looking after the Italians of the Dominion irrespective of their place of abode. The hope is entertained that some day we may have an Italian Conference in this country. Already we have five Italian missionaries, most of them being probationers. Many Italians in Canada have abandoned entirely the Roman Catholic Church, and are accessible to Protestant missionaries. Likewise the Methodist Church is holding itself almost entirely responsible for work among the Orientals of British Columbia, the Japanese, the Chinese, and the Hindoos. The Presbyterian Church largely occupies the territory and administers to the needs of all classes on the Eastern side of the Rocky Mountains.

The Congregational Church is working among the Swedes, Norwegians, and the Welsh. The Baptist Church has missions among the Germans, Scandinavians, Galicians, Russians, Hungarians, Bulgarians, Servians, and Syrians. The Church of England is laboring among the Jews, Swedes and Macedonians. The Presbyterian Church is doing work among the Hungarians, Scandinavians, Finlanders, Galicians and Greeks. The Methodist Church is doing mission work among the Poles, Germans, Ruthenians, Russians, Galicians, Scandinavians, Italians, Jews and Syrians.

For further information on this subject see the following pamphlets: *Our Strangers from the far East*, by Rev. E. W. Morgan, B.A.; *The Report of Methodist Missions Among Non-English Speaking People and The Church and Immigration*, by Newton W. Neil, K.C. Write to the Methodist Mission Rooms for these tracts. See also *The Missionary Report of Our Church and Strangers Within Our Gates*, by Rev. J. S. Woodworth.

SHOW THIS COPY TO A FRIEND.



ALL LIVING IN ONE HOUSE.

be handed over to the care of one particular Church. Thus, for instance, all the Italians might be handed over to the Methodist Church. This plan has its obvious advantages, inasmuch as it would tend to overcome the handicap of the language. But it also has its obvious difficulties, inasmuch as those who speak the same language are so scattered throughout the length and breadth of the whole Dominion, that it would be practically impossible for a few missionaries to reach them all. Another plan

Bay of Quinte Official Messages

Christian Endeavor

A. W. Terrill (1st V.P.).

THE work of the First department is to build up and strengthen the spiritual life of the league. Its purpose, as its name implies, is to strive to bring about an evident Christ-likeness in the members. This is the object of all Christian life, the goal of all Christian effort.

Christ-likeness implies that our individual characters are to be so purified of evil and have what is good in them so fully developed, that we shall be dominated by the same principles that Christ manifested. In proportion as it is accomplished do men take knowledge that we have been with Jesus and have learned of Him.

Christ-likeness means holiness, freedom from sin, and the way to attain it is to keep the thought studiously fixed upon Christ. In order to do this we need the power of the Holy Spirit's presence. When our Lord was giving His last instructions to the disciples, He told them of the Comforter, the Holy Spirit, which would abide with them forever, teaching them all things. In our Leagues to-day we need greater Spiritual Power through that abiding Presence, to teach and guide. We may have it if each member seeks to become filled

prayers of all Epworth Leaguers throughout the Conference go up to God for a gracious outpouring of the Spirit upon all who attend, inspiring their lives to more active service in the Master's vineyard.

Literary and Social

Miss F. Hall (3rd V.P.).

The social spirit must dwell in our hearts and pervade our intercourse with others. The ordinary "Social Evening" by no means represents all that should be attempted by our committees. Sociability in itself is good; but only as we use it as a means to a greater end is it at its best. The words "Social to save" stand for the correct attitude we should assume to the real purpose of our League as a whole. To be sociable as Jesus was, that we may bring all the powers of human sympathy into play in order to reach the heart of another to ease it of its pain, or that we may bring sunshine to some shadowed life;—that should be our aim. "To do good and to communicate forget not," would be a fitting text for our Social Committee.

Our Leagues are to be training schools in such truly Christian Social Service, and every avenue of league ac-

Divine Library. To know it, and to apply its messages aright to the needs of the age in which we live, are truly noble aims. To be, to know, to do what our Saviour and Lord wills for us should actuate us in all our Literary and Social work. Let us do our work as well, both the unseen and the seen; make the house where Gods may dwell, beautiful, entire, and clean." Willing, waiting to do our part, we know God will do His.

Citizenship

G. F. Stewart (4th V.P.).

The wisdom of the authorities of the Methodist Church in providing a Citizenship Department in connection with the work of the Epworth League, has already been amply vindicated by the strong and fast growing interest that is being manifested in the various subjects of study and work included therein. A sufficient time has not yet elapsed for the organization of this branch in all the Leagues; in this, as in other departments, indeed, a great deal depends on the aims and ideals of the local leaders. It is very gratifying, however, to be able to record that a large number of Leagues have entered enthusiastically on the line of work indicated, in some the Citizenship might be the most popular of all.

Although no definite numerical report can be made on the 4th Department in the various societies of the Conference, it can be stated in general terms that the work is taking well among the young people, a considerable number of whom have studied "Canadian Civics," with great interest and profit. In this way added strength and usefulness have been introduced into many Leagues.

It would be superfluous for me to suggest methods of procedure or to give outlines of programmes here and now. THE EPWORTH ERA has contained from time to time a large amount of helpful matter, and, after all, the character of the programmes must depend upon the needs of each local society and the kind of talent that is available there.

I would strongly urge upon all our young people the importance of a thorough study of the general and comparative principles of our own and other Governments, and especially of the historic bases upon which rest our guarantees of civil and religious rights and liberties; with the ultimate purpose of emphasizing the great responsibility placed upon every citizen, and particularly upon every voter, present and prospective, in the exercise of the franchise and in the discharge of all other functions, duties and privileges of citizenship.

There should be no hesitation in having a full, free and frank discussion of the outstanding political and moral issues of the day, care being taken, of course, to eliminate undue partisan bias and feeling. One of the most hopeful signs of the times is the large and ever-increasing number of the better class of citizens who have broken loose from rigid partisanship, and who vote for men and measures rather than for mere party aggrandisement. This new Department of Citizenship in our League should inspire a still larger number of coming electors to consider always and only the highest and best welfare of their country, and to recognize in themselves and to instil into others the eternal principle that "Righteousness" only can "save a nation," and the correlated truth that "sin is a disgrace to any people." Let "Canada for Christ" be the burden of our prayer, and our watchword as we go forth to save our land for God.

The President's Call to Prayer

TO THE BAY OF QUINTE CONFERENCE EPWORTH LEAGUERS:

Dear Friends,—In a month from the time you receive this issue of "The Era" we will be assembled at our Tenth Biennial Conference Convention at Belleville. This is by far the largest, and should be the most effectual gathering of our Young People within the bounds of the Conference. Local Leagues will send delegates to this Convention trusting they may become enthused and inspired, and bring to their respective Societies a fresh empowerment for service.

How can this be accomplished? There is only one answer. The assembled hosts must be vitalized with spiritual power. And herein lies my appeal to you; there must be an agreement of prayer and effort. Will you join with the Conference Officers in praying for:

- Our Father's guidance and blessing upon our Convention as a whole.
- For wisdom and power to be given those who have kindly consented to take part in this Convention.
- For the Local Committees who are endeavoring to make this Convention a success.
- For His guidance in selecting the Officers for the ensuing term.
- For the Master's benediction to abundantly rest upon those who so graciously offer to entertain us.

REV. L. S. WIGHT, B.A., B.D.

Believing that this Convention will result in largely increasing the consecrated intelligence and spiritual fervor of our Young People, I am,

Yours in His service,

L. S. WIGHT,

President Bay of Quinte Conference Epworth League.

Stirling, Ont.

with the Spirit through more fervent prayer and a closer study of the word of life, and it is the duty of the Christian Endeavor Department to seek to instill this thought into the mind and heart of every Leaguer.

As the time draws near, when again we shall meet in our Conference Epworth League Convention, may the

tivity should find outlet there. All our study of books will fail to make us useful disciples of our Master, who are not to be ministered unto, but to minister," unless we draw our supreme knowledge and find our inspiration in books than modern poetry, history, or biography, are the ancient books of the

Junior

Mrs. J. F. Chapman (5th V.F.).

"A lovely being, scarcely formed or moulded,
A rose with all its sweetest leaves
yet folded."

The place given to the child shows the state of civilization in every age and nation. The most marked indication to-day of the ever-increasing power of the Man of Nazareth is the importance attached to child culture.

Classical Greece and Rome never sang lyrics of child life. But look at the utterances of the Saviour of man! He presented the child as the ideal of the kingdom of God. He made few utterances of sterner import than those spoken to the people who would harm the pure fountain of child life or underestimate the value of children in His kingdom. Few scenes of rarer beauty are portrayed in scripture than when Jesus took the little ones in His arms or told the Apostle to feed His lambs. The term of endearment reveals the infinite tenderness of the Christ heart.

The Church is just commencing to realize that the child is God's inalienable property and belongs of right to His kingdom. The grandest era will dawn when we firmly grasp the conception that it is better to save a life than to save the fragment of a life. The soul may be of equal value in either case, but in the one instance it is the life won and in the other a fragment that can never be, for time or eternity, what it might have been.

It is for the Church to throw its protecting watchful care and affection about the child that he may never wander from the hallowed associations of the Father's home.

The aim of the Junior League is not to teach lessons, but to touch lives. It strives, by an all-round development, to keep the boys and girls in the Church and to use them in practical service for Christ.

Oh, that the Most High would breathe a divine anointing upon us that we might nurture and train them all for Him.

Finance

Miss Rogers, Cobourg (Treasurer).

There is nothing more plainly taught in the Bible than that there is no true religion, no spiritual life within the soul, without the impulse to offer of our substance to God. "Freely ye have received, freely give." Is the gospel mandate, but in our carelessness we sometimes forget that money is as important a factor in the work of the Church as it is in business life. The time for our biennial convention is near, and the officers of the Bay of Quinte Conference Epworth League invite the District Leagues and Leaguers to come into a closer fellowship with them in giving and receiving. We hope that all districts which have not paid the small annual fee of \$2.00 will send it to the Conference Treasurer at once. The expenses of our Conference Convention will be heavy, and there is no revenue other than the annual tax levied upon the District Leagues and the collections taken at the sessions of the Convention.

Allow us at this time to stir up your pure spirits by way of remembrance, and to invite both District and individual Leaguers to send once and again unto our need.

Secretarial Instructions

W. Ketchum, Brighton.

To the Members of the Bay Conference League:

For some years past your Executive has issued a small publication, *Tidings*, for the purpose of announcing our Biennial Convention. This year we deem it advisable to use the columns of our excellent League paper, THE CANADIAN EPWORTH ERA, and throughout this number to be found much of special import to our Conference work. A thousand extra copies of this paper are being



A ROSEBUD.

sent to our local Presidents, with this request, that they be distributed to the best advantage.

It is with deep regret that I find that it will be impossible to be at the Convention in Belleville, on February 6, 7, and 8 next. With great anticipation I have looked forward to attending and taking part in this gathering of Leaguers from all over our Conference, but as I leave for California the first of January, it will be impossible for me to be with you.

I am thankful for the honor placed upon me in electing me to the office of Secretary of the Bay of Quinte Conference Epworth League, and, although unable to complete my term of office, I trust that what time and labor I have been able to bestow on this work may add somewhat to the success of the Convention.

My earnest prayer is that God's richest blessing may rest upon all your sessions and that much good may be the result.

Your attention is called to the following

ITEMS OF INTEREST, INFORMATION, AND INSTRUCTION:

The first session of the Convention will be held in Bridge St. Church, Belleville, on Tuesday afternoon, Feb. 6th, 1912. Plan to be there.

Dr. F. C. Stephenson will be present with the Missionary Exhibit.

Good Conventions may happen, but the most effective ones are well prepared for, and "More things are wrought by prayer than the world dreams of."

A splendid welcome awaits us by the Belton Leaguers.

Pastors and Presidents will kindly announce the Convention, see that a full delegation is appointed, and be in attendance themselves if possible.

If delegates are not yet appointed see that they are at your next meeting.

Note the arrangement of the Programme and come prepared to take part in the "Conference."

Names and Addresses of delegates, and expected times and places, should be sent to Mr. J. Arthur Marsh, Belleville, by Feb. 2nd to facilitate the billing.

A Registration Fee of 50 cents will be required of each delegate. This will assure you Lodging and Breakfast at one of Belleville's hospitalities homes during the Convention, a Programme, and a very appropriate Badge.

Dinner and Supper will be served in the New Y. M. C. A. Building by the Woman's Auxiliary of the Y. M. C. A. at the rate of 25 cents per meal. This will afford an excellent opportunity for Epworthian sociability.

Mr. Arthur Chapman, Belleville, has kindly consented to act as Chorister for all day Leagues or Methodist Young People's Societies whose aims and methods of religious work are similar to those set forth in the Epworth League Constitution shall be eligible for representation and entitled to vote, the scale of representation being one official delegate for every twenty members of the fraction named.

N.B.—Delegates will purchase a single fare ticket at starting point for Belleville, and obtain at the same time from the agent a Standard Railway Certificate, which should be handed to the Secretary on arrival at the Convention. On presentation of this, duly filled up and signed, the return ticket will be issued free. If you are certified as having attended the Convention and handed in Certificates; but if only 50 to 250. The regular rate will be one-third of a single fare. In any case the certificate must be presented and a ticket purchased before leaving the starting point. Standard Certificates alone are of no use to travel on. For the execution of each certificate a fee of twenty-five cents will be charged by the joint agent of the railways, who will be in attendance Wednesday and Thursday, Feb. 7th and 8th. Tickets will be issued from Feb. 2nd to 8th and will be honored for return journey up to and including Feb. 12th, 1912.

If more than one company's line is travelled over, an additional certificate should be obtained on purchasing ticket at point of junction.

Ask your agent for a through ticket.

Do It Better

An old painter of Sienna, after standing for a long time in silent meditation before his canvas, turned away, saying, "May God forgive me that I did not do it better!" May this prayer also be upon our lips, as with a glance backward we step out upon the three-hold of this new year.

The past

"Now is a part of forever.

Bound up in a sheaf, which God holds tight;

With glad days, and sad days, and bad days which never

Shall visit us more with their bloom

And their bright;

Their fullness of sunshine or sorrowful night.

"Let them go, since we cannot relieve them.

Cannot undo and cannot atone;

God in His mercy receive and forgive them;

Only the new days are our own.

To-day is ours, and to-day alone."

And so

"With mingling hope and trust and fear

I bid thee welcome, untried year;

The path before me pause to view,— Which shall I shun, and which pursue?"

I read my fate with serious eye;

I see dear hopes and treasures fly,

Behold thee on thy opening wing,

Now grief, now joy, now sorrow,

Bring.

God grant me grace my course to run,

With one blest prayer,—His will be done."

—Selected.

here helping Mr. Lousley conduct a normal school for the training of country teachers. They also gave their assistance in all the departments of church work. The interest is growing, and many delinquent believers have been revived, also six new inquirers added to the church last Sunday. The meetings were planned for the different places with the object of enlisting the interest of the three departments of the mission, and, as Mr. Fuh said, "Have all work together for the uplift of our country-men." The one manifest weakness in the organization is, no women have been invited to the meetings, and this, we hope, will be corrected in this generation. Thank God, we no longer have to use a microscope to see the effect of Christianity, and what is now required is careful watering and wise, Christ-like pruning of the infant church in this country. The great problem is to use what we have to give in the way of help, so as to make it count for most, without getting in the way of our Chinese leaders who are also feeling the burden of responsibility for the spread of the gospel. Would that we missionaries were "wise as serpents and harmless as doves." They take up a collection every month, and have added a few dollars to the Swang Gu Fen Fund, which I mentioned in a previous letter. Two years ago, at our annual Thanksgiving meeting, the fifteenth of the eighth moon, the people were moved to do something better than the ordinary, so under the inspiration of our evangelistic meetings the evangelists, Fan Co Dju and Fuh Lih Chen, set on foot the idea of contributing money enough to purchase a chapel in Swang Gu Fen, a big town sixty miles from this city on the Jenchow road, to commemorate the first revival held in Yulinshin. Their zeal was high but purses low, so it has taken some time to get sufficient money to make the purchase. They entrusted me with the funds, and over one hundred silver dollars stands to their credit, which they have collected during the two years. At the present time the most difficult problem is to persuade the local people to sell to the church (on account of the new government regulations).

In this case we do not ask for your money, but we urgently request your electrical resulting prayers to influence the minds of the public men in this town to study Christianity, and then to accept Christ as their Saviour; also that the infant church in China may be impelled in all her actions by the Spirit of the Man of Nazareth, then selfishness will be eliminated and the Christ enthroned in the heart. May this be likewise true of the Church in the East.

REV. DR. W. E. SMITH.

Yours,
W. E. SMITH.

"Stop in the midst of the bustle and hurry and temptation of the day for thanksgiving and prayer. A few minutes spent alone with God at midday will go far to keep you sane in the midst of the worries and anxieties of modern life."—R. A. Torrey.

The Trouble in China

(NOTE: The following is an extract from a letter written by Rev. G. W. Sparling, B.A., B.D., before the rebellion actually broke out in China. It will explain in part the cause of the revolt against the Government. The entire letter will appear in The Missionary Bulletin.—Ed.)

JUST now China is passing through another of her trials, and we are all wondering what the outcome will be. China is changing rapidly, and reform is taking place so quickly that one can scarcely keep pace with the changes, but the long-talked-of railroads are not being laid with the speed that we had anticipated. I remember that years ago people said there would soon be a railroad to Chengtu, and we would no longer be compelled to make the wearisome horseboat trip, but, as far as appearances are concerned, that railroad is no nearer now than it was then.

The Government repeatedly appealed to the gentry and wealthy classes, but their money was very slow in coming. The people did not seem to have sufficient confidence in the enterprise nor did the Government, to be willing to contribute their funds. Just recently the Government decided that all trunk lines shall be state-controlled, and instead of appealing further to the Chinese people, has contracted for a foreign loan of some thirty million dollars. This compels the Government to depend on the people, and will also put the roads under its control, so that in case of trouble, traffic cannot be impeded. This action of the Government has been resented by the people, and many indignation meetings have been held, from which the protests have been sent to Peking urging the authorities not to accept the loan. But the Government very wisely stands firm, for we believe that, in this instance, as in many others, it is far in advance of the people, and if the Government were contented to listen to their dictates, such rapid changes as we see going on would not be taking place.

THE CHINESE BELIEVE THAT POKERS WANT TO PARTITION CHINA.

The ruling class of China are the Manchus, and the people regard it as a yoke of bondage that they are forced to submit to these people, whom they regard almost as semi-foreign. Naturally in these indignation meetings foreigners in general receive their share of abuse. A story has been circulated throughout China that the foreign powers are ready with a knife, as it were, to slice up the country and each take her allotted share. The part which Great Britain wants is our own province of Szechwan. This a great many people believe, and when the Government allowed the foreign powers to invest capital here in railroads, it but roused them further, for they thought that it meant the entering of the point of the knife. Thus the people continue in a state of constant ferment, regarding us all as enemies waiting for an opportunity to pounce upon them, rather than friends seeking to do them good. But this con-

dition is not as bad as it was some years ago. Some of the people are becoming enlightened and know a little about international relations. They are prepared to regard China as one in the great community of nations, and are ready to allow a certain amount of intercourse. The Government has a very firm hand upon the people, and we think that trouble cannot very easily arise. It is God's own way of bringing this great nation forward on the pathway of progress, and it would be strange if any real and solid undergo changes such as are taking place in China without some ripples upon the surface."



REV. G. W. SPARLING.

The Elk Lake Mission

On November 2nd, the following letter was written:

Dear Mr. Tucker,—I am in receipt of your favor of the 29th ult., and note with considerable interest your kind enquiries concerning our mission at Elk Lake. I am very sorry that I cannot give you a more encouraging report of our work at that part of the field. You will, no doubt, have seen from time to time the complaint of the people at Elk Lake to the Government concerning the unsatisfactory transportation facilities. So great was the difficulty that at the opening of the Porcupine boom the people of the place, being discouraged at the slowness of the Government in sending in the promised road, simply removed by the score even the hundred to the newer and more likely place. Now, our church at Elk Lake, instead of having its ordained minister, and a large auditorium crowded with men, has only a half-dozen members and no pastor at all. I was only there from July until October, when I was moved to Matheson. Another very important reason why our work at Elk Lake is at present suffering is because we have only four less men up here this year than last. All the probationers are getting a hundred dollars less than the discipline allowance, and still we cannot get funds to warrant our District Superintendent in asking young men to come back here. If we had either the funds or the men we should certainly supply Elk Lake the first of all. At present we have a purely temporary arrangement whereby the Presbyterians, who are suffering equally with us, draw out of Gowganda and the Methodists out of Elk Lake. If you hear at any time of the railroad being actually built into Elk Lake or of any considerable move into Gowganda or West Shining Tree, you may rest assured that the work in Elk Lake is prospering. But until there is assurance of something better than is here at present, our cause is a thing of indefinite futurity. My work is now at Matheson, a circuit of over a hundred miles, and with, not a roving, unstable mining population, but a farming and more permanent people. Thanking you for your interest in us up here, and wishing you every success, I remain,
Yours in the love of Christ,
WILFRED L. CULLIS.

The Improvement of Time

It seems that life is all a void.
On selfish thoughts alone employed;
That length of days is not a good,
Unless their use be understood;
While if good deeds ONE year engage,
THAT may be longer than an age;
But if a year in trifles go,
Perhaps you'll spend a thousand so:
Time cannot stay to make us wise—
We must improve it as it flies.

—I. Taylor.

About the Bay of Quinte Conference Summer School

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

The Summer School was born in prayer, has been carried on in faith, and its results are beyond summary. In the winter of 1902 the Rev. S. F. Dixon of Woodier, president of Brighton District E. L., negotiated with Campbellford District Executive for a union of the Districts in Forward Movement work. This was nappily accomplished, and soon resulted in a new missionary, Dr. Lawford, in the West. But more, Mr. Dixon proposed a Summer School for the Districts of the Bay of Quinte country. Twelve o'clock Park was an ideal place for a school; park, water, trees, hotel, cottages, pavilion; needing only prayer, faith, work, students, teachers and funds. The Holy Spirit was present and guidance clearly granted at that little prayer meeting of five souls in the basement of Campbellford Church. The Lord pointed forward and we decided to go. Sford Dixon secured the park, arranged the programme, rallied the four districts included, provided the funds, and gave us the Summer School in 1903. It was not without opposition, but it proved itself a blessing, and has continued its good work until the present.

In 1906, the Conference Epworth League at the Bowmanville Convention

back, with his yard or more of pigtail to speak of life in China; Dr. Will Adams: our own lamented Emberson, tall, thin and tired, but at Chemong for old Quinte Conference's sake when he should have been in bed; J. S. Stewart, with happy smile and sure of victory. Such men were good company for us all in those precious weeks.

It was found that some sixty mission study classes had been formed in the Conference after the 1907 Chemong School. Three youths, with the secretary, wrestled at Twelve o'clock Park until near midnight, for surrender and guidance. Both were given. One youth received his call on the last great day of the school, accepted it while Dr. Bishop was speaking, and went home with joy unspeakable. Four years after he wrote to his father from his mission in Alberta, saying, "When I came here last summer there was not a person to lead in prayer, but last night, at the end of our month's meetings, forty spoke in testimony, and, oh, father, I wish you could hear them sing." At the first Chemong school fourteen confessed that they were face to face with a call to Christian work of some kind. At one of these precious "knoll talks," the writer as leader asked all who were

Junior Topics

JAN. 28.—JOHN G. PATON. Ps. 27: 1-5.

This is your monthly missionary meeting, and if the thrilling story of this remarkable man be prepared in sections, and so recounted by the Juniors themselves as a continued story, it ought to be of great interest. Manifestly, no detailed account of his life and labors can possibly be given in the short space at our command here. Let every Superintendent who does not already possess the book, send 25 cents to Dr. Briggs, Methodist Book Room, Toronto, for a copy of the "Story of John G. Paton," written especially for the young folk by his brother James. This book contains upwards of 500 pages, and is, therefore, much too extensive to be covered in one evening; but half a dozen Juniors might be chosen to give some brief account of Paton's family and childhood days as treated in the first three chapters; his school days, early struggles, and first public work to his call to the Foreign Field, up to chapter nine; his early work among the cannibals, as described in the succeeding nine chapters; some account of the dangers met and overcome in the progress of his labors, as given in almost any of the



THE BAY OF QUINTE SUMMER SCHOOL, AT WELLINGTON, ONT., 1911.
Photo by Herington, Trenton.

took up Summer School work, and the Twelve o'clock Park School was amalgamated and came under the Conference Epworth League Missionary Department. In 1906 two schools were held, one at the old stand and a second at Bobcaygeon. These two merged into one in 1907, and met at Chemong Park, near Peterboro, for three successive years. The last two schools have been held at the beautiful village of Wellington, in Prince Edward County.

It would require a book to contain the Summer School story. Four objects are steadily kept in view, the study of the Bible, missions, methods of work, and life problems. Professor McLaughlin of Victoria College has led in Bible study in six different years. His sympathetic spiritual leadership has become a part of the very life of our school. With him in the early days Dr. Eber Crummy, Dr. E. N. Baker and Rev. J. P. Berry, led us by the hand. Some missionary was always present. Rev. A. C. Huffman, appointed to China; Dr. Smith, one of the pioneers in Sz-Schuan, with his loving enthusiasm; Dr. Ewan, with his hospital in his heart; the Victoria College band, five men, ready to speak or sing or pray; Dan Norman, so like he used to be in college; Mr. Quirm-

settled in life's work and satisfied it was God's place for them, to show it, and only thirty could respond. Some of the school's best work has been to help the unsettled ones solve life's problems.

It was all work, but some play. What happy memories and inward smiles as we recollect the fat man's race on the Saturday afternoon, with Dr. Crews first and Prof. McLaughlin a good second, or when the fine team of Brighton District girls pulled Campbellford team in 1903 in the tug-of-war, or the music of an impromptu quartette with the auto-harp accompaniment floating across the still water at night and unwittingly entrancing the listeners on the shore with weird melody never so sublime—for God was everywhere. Who could go through such a week, in such company and in the presence of such resolves, and live the old life afterwards?

The attendance at the schools has varied from one hundred to two hundred. The Rev. A. H. Foster has for three or four years past been the business manager of the school, and building on a good past, has by his genial energy and consecrated solid push, made it a potent influence in the Conference Epworth League.

next ten to twenty chapters; the story of the well as found in chapter sixty-six; the printing of the first book in Aniva, or some other equally interesting story found in succeeding chapters. None of these chapters are long, all are fascinating, they are easily retold, and it will not only be greatly entertaining to the boys and girls to read the book; but a splendid exercise for them to tell their part of the story in their own words. No more beautiful or helpful missionary book for Juniors can be found.

Thought for February—Christ's teaching about Service.

FEB. 4.—THE SPIRIT OF JESUS. Luke 22: 24-27.

Read together the verses of our lesson, also Mark 9: 33-41. The Superintendent should tell the story leading up to this lesson, of the Journey of Jesus and His disciples to Capernaum, and of the growing opposition of the people to Jesus, so that instead of travelling along the old familiar roads of Galilee and Judea, He sought the side-roads and retreats among the hills. Lead up to the conversation among the disciples, disputing among themselves as to "Who is the greatest in the Kingdom of Hea-

ven?" Bring out in your study the value and error of Personal Ambition. From the boys and girls ascertain what are some of their own stumbling blocks. Commit to memory Gal. 5: 22-23. Prior to this meeting the Juniors could be requested to bring brief essays on any of the following virtues to be read at the

A boy can make the world more true
By an exalted aim;
Let one a given end pursue,
Others will seek the same.
Full simple things, indeed, these three,
Thus stated in my rhyme;
Yet what, dear lad, could greater be?
What grander, more sublime?

"Be fearless and honest, and don't forget your mother," she said.
The lawyer took Sandy into his office, where he worked his way up and became an expert accountant. He studied law and rose to be a successful lawyer. He made his own fortune and his mother's too, because he was fearless and honest and did not despise hard work.—*Junior Christian Endeavor World*.
—C. G. W.



ONE OF THE STUDY CLASSES AT WELLINGTON SUMMER SCHOOL, 1911.
(See p. 23.)

FEB. 18.—THE SECRET OF HAPPINESS. John 13: 12-17.

Goodness and happiness are related. Indeed they grow out of each other. The happy-hearted are welcome everywhere. They serve others with a spirit of gladness. Happiness is one of the good gifts of life which we must all seek after. Happiness often springs out of some duty well performed. It may be some important duty, or some little daily task. We will reach heaven not by vain longings, but by the wise use of what lies around us. We come nearest to it when we keep our lives new and beautiful by filling them with the things that are lovely and pure and of good report. Whatever we do or think that leaves anything beautiful or noble on our life adds to our happiness. "To watch the corn grow or the blossoms set; to draw hard breath over plowshare or spade; to read, to think, to love, to pray; these," said Ruskin, "are the things that make men happy."

The following passages might be memorized by individual Juniors and repeated at the meeting:—Psa. 144: 15; Prov. 3: 13; Prov. 3: 18; Prov. 14: 21; Prov. 23: 14; John 13: 17; James 5: 11; 1 Pet. 4: 14; Psa. 146: 5; Prov. 29: 18. The Superintendent may find the following quotations helpful in the development of the topic:—

"Usefulness is the truest measure of living."

"People do not very often need money; at least a thousand times of ten; they need love more than money."

"The best way to help people is not to lighten the burden for them, but to put new strength into their hearts, that

service:—Gentleness, Trust, Kindness, Obedience, Humility, Love,—showing how by these we may possess the true spirit of service as taught by Jesus. The influence of the love of Christ in our hearts and its effect upon our lives might be explained by the Superintendent by means of candles. First, show them unlighted and talk about their possible varied use. Light one with a match. Show the difference yet the similarity between them. Then light the second from the first, showing the effect of holy influence. If Christ's love be in our hearts we may lighten some part of the world which would be all dark without his shining.

FEB. 11.—THE TEST OF GREATNESS. Mark 10: 42-45.

There are many ways of testing our greatness, and many opportunities are given us in the plain, common tasks of life, for serving Christ in humble and loving ministry to others. The Superintendent might very aptly introduce the Story of the Holy Grail. After telling the story let the Juniors commit to memory in the meeting the following:—

"Not what we have, but what we share,
For the gift without the giver is bare:
Who gives himself with his alms deeds
three—
Himself, his hungry neighbor and
Me."

The three words could be printed in large letters upon the blackboard and a talk given on each:—WATCH, WORK, PRAY.

Ask one of the boys to recite the following little poem:—

WHAT A BOY CAN DO.

"What can a boy do, anyway?"
You ask. "What grand or great?"
Listen a moment lad, I pray,
And I three things will state.

A boy can make the world more bright
By kindly word and deed;
As blossoms call for nature's light,
So heart love's sunshine need.
A boy can make the world more pure
By lips kept ever clean;
Silence can influence shed as sure
As speech—oft more doth mean.

SANDY'S OPPORTUNITY.

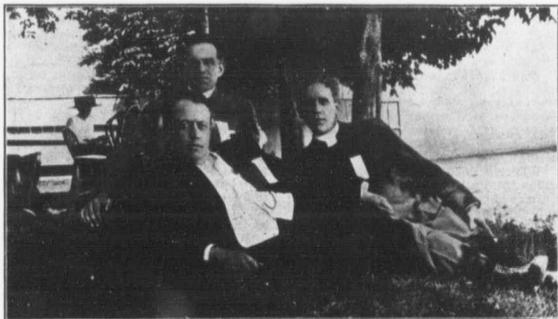
Scotch people think that England is a land of gold, and it is quite common for young men to go "up to London" to seek their fortune.

"Well, Sandy," said a companion to a lad of this class, as they stepped off the train in London, "don't you wish you were at home with your mother?"
"No," replied the boy. "I promised when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, lad, what can you do?" a loud voice behind him inquired.
"I can be loyal to anybody that will give me something to do."

A lawyer, passing, heard the remark.

Rev. Prof. Daxsee. Rev. Dr. Scott.



Rev. R. C. Armstrong, Missionary to Japan.
"ON THE OLD ONTARIO STRAND."
A Trio of Teachers at the Wellington Summer School, 1911.

He noted the fearless look on Sandy's face and heard the honest ring in his voice. "Tell me your story," he said.
It was not a long story. Sandy's mother had been left with little money and a child to bring up. She had done her best, and had now sent him forth to make his way in the world.

they may be able to carry their own loads."
"In the home we live, we must not merely minister in material ways, and in services of affection, but strive to promote the growth of character into whatsoever things are pure, and lovely."
—C.G.W.

WEEKLY TOPIC CALENDAR

WITH SUGGESTIONS BY THE EDITOR

JAN. 21.—GREAT HYMN WRITERS: CHARLES WESLEY, Psalm 96.

Read Mr. McCamus's article carefully. If you are to lead the meeting, arrange your programme so that all the hymns used shall be selections from the notable compositions of the subject of our study. As a part of your programme you might well have from a dozen or more of the members, the recitation by each one of, say, one favorite verse from Charles Wesley's hymns. This meeting should provide for some form of examination of the Methodist Hymn Book. You might appoint two or three persons to find out the number of Charles Wesley's hymns contained in it, others to mark the hymns most frequently used, and still others to report on the number of his hymns in the hymn-book that they have never heard sung in church. Do not permit any one to read Mr. McCamus's article in your meeting, and refuse absolutely to countenance the weakening method of cutting up any article and handing out so many fragments to be simply read to the meeting. The article, like all others relating to our topics, is provided in order to give food for thought and material for re-statement in the speaker's own words. Let your young people study it, and then give in their own way, preferably as an address, brief treatment of such themes as, The mission of religious poetry; The power of singing in the Wesleyan revival; The secret of Charles Wesley's influence; Charles Wesley's characteristics as a religious poet; The hymns that live and never grow old; The place of praise in public worship; How and what we should sing. Many such themes will readily suggest themselves and be very profitable.

JAN. 28.—CHRIST'S DOCTRINE OF SOCIETY. Matt. 7: 16-20; 13: 54-58.

You will find Mr. Tucker's article on another page. Look it up, read it well, and mark how he treats the subject point by point. If possible, use the blackboard, writing down the main thoughts so that they will appeal to the eye as well as reach the ear of each of the audience. Assign sub-topics to different persons rather than cover the whole ground yourself. Such questions as follow will be found apt and interesting:

Wherein does the Kingdom of Jesus differ from all other kingdoms?

In what sense is the individual of supreme worth in the esteem of Christ?

By what way may we expect human society to reach its highest state?

What is our personal obligation to our fellows, and how is it to be fulfilled?

Name some principles announced by Jesus for the perfecting of the individual.

Define selfishness, and show how it differs from self-assertion.

How does social service help the one who renders it?

How did Jesus give His disciples an object-lesson in service?

What test of blessedness is applied in Matt. 25: 34-40?

Through what process does self-realization come?

Distinguish between self-denial and self-sacrifice.

In what way is sacrifice superior to example? (Illustrate.)

How is vicarious suffering "the supreme law of life and society?"

FEB. 4.—STUDIES IN NEW TESTAMENT CHARACTERS. ANDREW. John 1: 40-42, 6: 8-10, 12: 22-24.

Bear in mind that this is your Congregation meeting. No more fitting subject than that for this evening. Your League must train your members in Personal Work, and Andrew is set before us as a shining example in this. Study Dr. McArthur's article well, and by as many different persons, of the points named below:

Give some incidents in the public ministry of John the Baptist.

Describe how Andrew probably became a disciple of John.

In what way did Andrew become acquainted with Jesus?

How did Andrew show that he appreciated Christ's company?

What do you understand by Personal Work for Christ?

Give some instances of Personal Work from the Gospels. (See list.)

What prompted Andrew to go out after Peter first?

In what sphere should every Christian begin personal testimony?

Describe some of the benefits of comradeship in Christ's service.

What qualities were most marked in Andrew's character?

Give a brief account of Andrew's career as found in the Gospels.

Why cannot the preacher in the pulpit attribute to his preaching all that is necessary in winning souls?

How may the Epworth League be made a truly soul-saving agency?

What is our own League doing in personal evangelism?

FEB. 11.—OUR OBLIGATION TO THE FOREIGNERS. Romans 13: 1-10.

QUESTIONS FOR STUDY.

What are some of the causes of the emigration from European countries?

How far is the cry "Canada for the Canadians" right and practicable?

What is a "Canadian?" Who are fit for Canadian citizens?

What qualities are most desirable in the Canadian people?

About how many foreigners on the average come to Canada yearly?

Describe our duty as a Church to these immigrants, and tell how we should seek to do it.

What is the real basis of our duty to the newcomers—self-interest, our country's future welfare, the command of Christ, or what?

What part does the Bible play in the building up of a pure national character and life?

Into how many different languages and dialects has the Bible been translated and sold in Canada?

Tell of some plans whereby the non-English speaking people may be given the Gospel.

Among what class of foreigners are the various denominations in Canada doing work to-day?

Do not permit any one person to answer these questions, but let arrangements be made well ahead of the meeting for their discussion by a number,—the more the better. Keep your meeting thinking, speaking, singing, praying, working, right on the one straight line of the topic.

An Optional Programme for Your Citizenship Meeting

REV. F. L. FAREWELL, B.A., TORONTO, ONT.

Recent events in Canada have attracted world-wide attention to the development of the Canadian national spirit. Indeed, as one looks back over the recent Reciprocity campaign, he sees this phenomenon as its most outstanding feature. It is well, therefore, for young Canadians through whom the national spirit crystallizes and expresses itself, to study earnestly the motive force that makes for its development. Is it loyalty? Is it patriotism? Is it both? May patriotism and loyalty be in complete harmony? Are they always so? When they are not, which should be the motive principle determining national choice?

The discussion of these and similar questions involves the study of the meaning of the words "patriotism" and "loyalty," and in order that such a discussion may be thorough and as truly helpful, I would suggest as an optional programme for citizenship night in January a young men's Debate on the following theme, viz.: "Resolved, that loyalty is a more commendable motive principle in nation building than patriotism."

The following suggestive arguments might enter into the discussion:—

FOR THE AFFIRMATIVE.

1. Personal loyalty is one of the strongest natural traits.

2. Monarchical forms of government are most stable in which this personal allegiance is strongest, e.g., Victoria, Edward VII., George V., Emperor Francis Joseph, etc.

3. Most great nations have been either empires or kingdoms held together by personal devotion to the crown. Instance Greece, Rome, the Napoleonic Empire, Germany, Italy, Russia, and the British Empire, etc.

4. Loyalty to a common king and emperor is necessary to the maintenance of an empire, e.g., the British Empire.

5. Continuous loyalty on the part of all the people would forever banish internal discussion, rebellion and revolution.

6. Loyalty even to a corrupt and tyrannical king and government is better than civil war, for "war is hell," and the king and government in process of time will give place to others.

7. For these reasons loyalty is the highest patriotism.

FOR THE NEGATIVE.

1. Define clearly the distinction between loyalty and patriotism, the former being fidelity to a person, the latter fidelity to one's country.

2. Show that when loyalty interferes with the highest freedom, loyalty should cease and patriotism begin. Instance the English Revolution in the days of Charles I. and the American Revolutionary War.

3. Patriotism makes for the development of the highest national ideals—equality, justice, brotherhood.

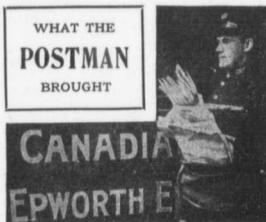
4. Patriotism is the foe of every unnecessary national evil.

5. Patriotism has been the propelling motive in winning the rights and liberties of the common people.

6. Patriotism, while in harmony with the highest imperialism, is in opposition to the centralizing principle and to the unwholesome tendency to magnify and worship place and power and royalty.

7. Patriotism is the forerunner of a world consciousness and a world citizenship, "When men shall brothers be the whole world o'er."

Many similar arguments, constructive and destructive, may be formulated and presented during the debate by either side.



Sydenham Street, Kingston, League is buying a piano, and the president says they "hope to do a good winter's work in all the committees." "Well! Have as many committees as you need for your work, and work all the committees you have.

In Perth, the League President of last year reports that he "found a personal letter to the irregular members and the young people of the Church helped the attendance." It is the personal touch that counts for most every time. General appeals may be appropriated; a personal word or letter must be.

At Little Britain League life is flourishing, and they write: "We are encouraged in some ways, especially in the Citizenship Department." They find that "leaving each meeting in the hands of the vice-presidents in succession is a good way to keep up interest and secure variety." A progressive working League!

Here's optimism for you. It is contained in a communication from Seaford. "Never lose sight of Jesus. Live for others. Never give up. Victory is sure. God is on our side." That has the ring of conquest in it, and surely will entice some of the faint-hearted to do more valiantly for the Divine Leader.

The Thornbury League is hoping for increased life and power from special meetings there during the current month. We hope to hear of hundreds of accessions to our active membership roll this winter as the fruitage of widespread revivals on our circuits. Let us all pray, and work for God, with this end in view, "Our young friends for Christ!"

From Epsom comes another encouraging note: "We are working each Department of the League, and find all very interesting and helpful. . . . We do not need more entertaining meetings, but want to realize that every Epworth Leaguer is a soul-winner." Let no active member be content without leading at least one soul into fuller fellowship with Christ during this winter.

At the Trenton (Wesley) Junior League, on the first night of each month, the sexes are divided. The pastor, Rev. W. P. Rogers, takes charge of the boys, and Miss Collins conducts a sewing class among the girls. This is a splendid arrangement, admits of variety, brings the pastor into living contact with his boys regularly, and emphasizes what is often lacking,—the industrial element.

The Hartington League is helping in the laudable enterprise of raising money for the repairing of their Church. No League should be wholly dependent on the Trustee Board; but should in some way or other assist in the finances of the local Church. At Freeton the League pays the sexton's salary of \$50 a year, thus directly contributing to the running expenses of the whole establishment, of which the League is a part. Leaguers, do your duty in this regard.

We are glad to hear good reports from the Rosevere Mission Band, "the Banner Mission Band of the Montreal Conference." They claim to be "a very wide-awake Band," and in that surely set a good example to many older societies. Keep awake, girls and boys, for if you let the sandman get into your eyes he will put you to sleep sure. We would like to hear from more of our Mission Bands everywhere.

The Juniors of Cameron, Ont., have been studying China lately, and held a very successful Rally a few weeks ago. The Superintendent wisely remarks: "I find it pays to keep the boys and girls busy." Of course it does, and their big brothers and sisters, too. There is no hindrance or injury so great as that produced by idleness, whether the idler be big or little, old or young, male or female. So, to work, everybody!

Here is a cheery note. Why cannot your League write one similar or even better. It refers to the Sandford League. "Our League recently added fourteen new members. . . . We think that is pretty good for a country place. We raised thirty-five dollars for missions last year, but mean to come above that this year, and do not see why we cannot, with earnest work and prayer." Excellent record, splendid purpose, right spirit, correct method,—all are here. "Go and do thou likewise."

Thank you, Kinsale, for your short but expressive testimony, "We find the ERA just grand." I would like to print more new music as you suggest, but really the call for that splendid new Epworth League hymn, as printed in the June paper, and offered at a cent a copy on single sheets, was so very meagre, I am not encouraged to try the experiment very often. It seems that the majority of our Leaguers are satisfied with old time-honored hymns, and do not appreciate a good thing when they have it offered to them for practically nothing.

The Richmond Hill League inaugurated the present season with a banquet,

Our Sackville, N.B., League finds that debates are a good thing to arouse interest. They are having one every two months, and the young people are greatly benefited thereby. Perhaps there is no method better calculated to develop the art of expression than this. The debate, if the subject be well chosen, intelligently prepared, and presented with enthusiasm, will greatly assist a young person in public speech—skill in which we surely need to cultivate to-day. The League should aim at raising speakers, and may succeed if it goes the right way about it. Tell us of some of your debates.

The Montreal Juniors met in their annual Thanksgiving Day Rally in the lecture room of St. James Church. Not only did they greatly enjoy the programme in what they received; but especially so in what they gave, for we read that "a most generous collection of useful articles had been gathered together for distribution by mission workers among the needy ones of the city." This is education of the right kind. It trains in practical Christian philanthropy and gives the girls and boys the right view of life, not so much in getting as in giving. By all means cultivate this spirit in your Juniors, and during these winter months there will surely not be lacking abundant opportunity.

Prospects are good in the League work on the Vancouver Districts. The energetic President, Mr. W. C. Findlay says, "As a District we expect to make this the biggest and most fruitful year in the history of the East and West Vancouver Districts." That they are on the right road to realize their aim is evident from another important sentence referring to the District officers, "Every person is pledged to do their best work in the interests of the District." When District officers personally take up their duties with a serious purpose, and then collectively plan for diligent and faithful work, there is little doubt of prosperity being realized. We need officers who have been selected, as Mr. Findlay says, "with the utmost care," and who after their appointments "do their best work."



YOUNG LADIES' RACE, WELLINGTON SUMMER SCHOOL, 1911.
Rev. A. H. Poster, Judge.

for which an attractive menu card and fine toast list was issued. The toasts were "King and Country," "The Trustee Board," "The Ladies," "The Press," "The Churches," "The Council," "The Ratepayers' Association," "The Fraternal Societies," "Village Organizations," and "Educational Institutions,"—a comprehensive list surely, and all perfectly proper and well within the purpose and scope of up-to-date Epworth League work. Let those who think that an Epworth League has no business studying anything but the Bible and missions, or holding any other than prayer meetings, wake up to the larger pressing need of doing something practical to realize high Christian ideals in the control of all local municipal concerns, and in whatever pertains to good government generally.

The Epworth League at Kingsville was "At Home" to their friends on Halloween. A pleasing programme was provided. The second page of the printed announcement and invitation is particularly attractive and business-like. It contains the following set up in display type in excellent form: "A Thousand Welcomes. Our Object: To seek the advancement of Christ's Kingdom among the young people of our Church and congregation, and the spiritual, social and mental improvement of the members of our League. We need you. You can help us, and we can help you. Speak to others about coming."

Let us never fail to keep the supreme purpose of our organization to the front, even in our social gatherings. These may well be made a means of grace to all.

A correspondent in Barrie well says, "Personal work, we find, helps the person who is doing it as much as anyone else." Do you, dear reader, know by personal experience, the blessedness of reaching out after someone else? There is no joy like that which comes from leading souls to Christ. Try it and prove it true.

It is a good idea to have, as they do in the Linwood League, "at least one good literary selection at each regular meeting." It not only adds variety to the programme, but gives the less experienced members who would not readily take part in a more elaborate or pretentious "literary evening," an opportunity to contribute something to the service, and so gain experience for larger and more public effort.



QUENSVILLE INDIANS.

The President of Milliken Epworth League suggests a meeting at which the different Vice-Presidents shall state the progress and also the failures of their work. He reports a meeting of this kind and says it has done "a lot of good." It enables the League to "strengthen the weak places and to wake up the slow members."

A pastor wisely writes: "From my experience, . . . where the pastor attends League, he should help and encourage the young people to take part, but should not do more of the League work than his share, his object being to train up workers. The pastor should use his influence to have the regular E. L. Topics handled intelligently, with full information. Special features, Mock Parliaments, Trials, Debates, and such like, should be worked in, with a good spiritual tone, so awakening interest and throughout maintaining the spiritual atmosphere." To all of which I most cordially assent, and wish my brother could bring every pastor in Methodism to say for himself and his young people, "Amen!"

What do you think of this? No matter where the place or who the writer is. Perhaps you have felt something the same yourself, and can sympathize with him. He says: "I think this is the hardest place one could find in Christendom. We cannot get teachers or officers that will be anyway near faithful. I have been carrying on the work pretty near alone for over a year." Doubtless this is true, brother; but do not be cast down overmuch. One of the most marked chapters in my Bible is I. Kings 19, and I have been looking it over again since reading

your words. And do you know, I am glad it is in the record, for it assures me that I am not the first who has felt just as you have expressed it. Read it well, and then mark the directions of verse 15, which being interpreted means, "Back to Business!" We have our "blue spells," but let us never forget that God can never use to good advantage a discouraged man. Cheer up.

Here is a good plan for District Executives. That of the Owen Sound District held its regular business meeting at Massie, on the afternoon of the anniversary of the Epworth League of that place. The officers of the District were also present at an anniversary meeting in the evening. The Walter's Falls League was well represented also. After a capital pro-

gramme, in which the various departments of League work were well presented by the representative officers present, the home League served refreshments, and a pleasant social hour was spent together. This is the very best kind of Executive work, and we would like to know of similar combined meetings on every District.

The Men's Sunday Club of North Street Church, Goderich, issues a neat four-page folder quarterly, containing the topics and leaders' names for their morning meeting, and a few other interesting items. This little poem is on the current issue. It is good.

Bursting in from school or play
This is what the children say,
Trooping, crowding, big or small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by:
"Where's mother?"

From the weary bed of pain
This same question comes again:
From the boy with sparkling eyes,
Bearing home his earliest prize:
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say:
"Where's mother?"

I am asked if it wise for the Epworth League President to preside at all meetings, or if it would be better to have another officer take charge. The latter certainly. No Epworth League can be maintained in a prosperous condition if it is a one man's affair. The "one man" (President) had better set ten men to

work than try to do the work of ten men. The President who attempts to personally conduct every meeting will soon cease to be a power in any meeting. Remember, your young people do not come together to be preached to or to be talked at by any one person; but to be used thereby that they may grow increasingly useful. Give them an opportunity to lead and let the President be willing to follow. In the executive work the President is first, not that he is expected to do all that is needed, but to see that all that is needed is done—by himself plus others, and the more the better.

In a bright new letter giving an encouraging account of the League work in Fredericton, N.B., the President, Bro. J. M. Lemont, describes a social evening given in October to the students of the city. From the following paragraphs others may find suggestive hints: Hp writes:

"Our annual social of welcome to the students was held October 10, and was most successful. Fredericton being an educational centre, we receive into our congregation a large number of new young people every fall, and part of the duty of the League is to make them feel at home in our church, and introduce them to our own boys and girls. At our annual fall social, there are always so many strangers present, that it is a difficult problem to start the ball moving. We have found the most effective way to be the collection of autographs. Little blank books and pencils are distributed, and at a given signal everybody is sent out collecting signatures, prizes being offered to the young man and young woman who can show the greatest number of names in their books at the end of five minutes. The transformation is magical. Where an instant before everything was quiet and lifeless, now all is bustle and noise and cheerfulness. The whole room, so orderly and sedate, becomes like a human ant-hill, and there is no more formality for the rest of the evening. This method, excellent as it is, cannot be followed frequently, and we have to resort to other expedients to break up the stiffness. This year we adopted the following plan. The whole company, numbering about 150, was divided into groups, according to the letter of the alphabet with which their names commenced, A, B and C in one group, D, E and F in another, and so on. The leader of each group then took down the surname of each person, and reported to the chairman the longest name of his group. These long names were all written on the blackboard, and the audience picked out the longest name of all. A prize being then presented to the fortunate possessor of the long name. In this particular case there were three claimants for the prize, each with eleven letters in the name. To decide among them, we had to have recourse to the weigh scales. The scales were brought in, and the task of weighing the rival claimants created a good deal of amusement. The first prize finally went to our second vice-president, Miss Cadwallader."

ANNOUNCEMENTS have been made that the Manitoba Conference Sunday School and Epworth League Convention will be held in Brandon, February 6-8, 1912. Convention theme, "The Challenge of the Age."

The Queensville Indians at Home

Each year the Queensville Epworth League gives a unique entertainment which has for some years been a most popular event, and anticipated with keen interest, and many surmises as to what the originality of the members will plan next.

An Indian Potlach was the culmination of ideas and plans this year, and was thoroughly enjoyable and educative from the minute the first dusky warrior appeared on the scene until "God Save the King."

The decorations were of cedar boughs, Indian relics, snow shoes, tiny canoes, an Indian cradle, and such like articles, and formed a fitting background for the gorgeously attired tribe of red-skins, who remained on the platform during the programme, and who were a continual source of entertainment to the large audience.

An original medley of Indian songs was sung by the entire throng, and was followed by a tomahawk drill by twelve braves in war-paint and feathers, a bow-and-arrow drill by some braves, and monocoined maidens in many-hued shawls, several songs in Cree, a paddle motion song by four little braves in a canoe, who sang lustily Pauline Johnston's "The Song My Paddle Sings," set to music. Among the recitations were "The Passing of Cadieux," by Isabel Ecclestone McKay (the *Globe's* prize poem of last year), and Drummond's "Stove-Pipe Hole," in French-Canadian patois. A warriors' chorus completed the programme, each contributor to which was announced by his or her chosen Indian name, and the patrons pronounced the Potlach "one of the best yet."

Rev. A. McNeill and Mrs. McNeill, who have spent several years in work among the Indians in Keewatin, lent valuable aid in the preparation, and their posters, each artistically decorated with a sepia sketch of canoe, camp-fire, dog-train, or Indian head, received much favorable comment, and attracted many people to see and hear.

London Conference Epworth League Convention

The Epworth Leagues of the London Conference met in Convention in the Askin Street Church, London, on Thursday and Friday, December 7th and 8th, about two hundred delegates being registered.

The evening sessions consisted of addresses, one by Rev. W. H. Barracough, B.A., descriptive of work among the Indians of British Columbia, illustrated by a fine lot of lantern slides. He made a strong appeal for more workers among the peoples of our own land.

Rev. J. W. Alkens warned the young people about being so busy and zealous that they lose the passion for souls, and be carried away by the frivolous pleasures of life, making it a hollow mockery. A fresh baptism of the Holy Spirit is needed to equip for the great work of saving men and women.

At the day sessions, practical demonstrations of the various departments of young people's work were given. The League of Askin Street Church gave a timely illustration of how a Business Meeting should be conducted, and the young ladies of First Church a Social Meeting. The Junior League, as demonstrated under the direction of Mrs. Noxell, Chatham, is worthy of special mention. Master Creswell Anderson presided, and the Juniors very creditably presented a splendid program. The Superintendent, Miss Watson, proved her excellent leadership of the Juniors in the Bible Drill she conducted with the boys and girls. At the close of the

programme, Mrs. Noxell urged the formation of a Junior League under a wise Fifth Vice-President at every appointment, claiming that for successful adult Leaguers there must be first properly organized Junior Leagues.

One of the most profitable features of the Convention sessions consisted in Mission Study Classes under the tuition of Miss Sifton and Mr. S. Soper.

The Convention closed with an address by Dr. Manning and the administration of the Sacrament of the Lord's Supper.

The following officers were elected: President, Rev. T. E. Sawyer, Thameford; Vice-Presidents, (1) Mr. H. White, St. Mary's; (2) Miss Mary Davis, Florence; (3) Mrs. J. W. Hibbert, Gorrie; (4) Rev. J. H. Osterhout, Londenboro; (5) Mrs. J. Noxell, Chatham; Secretary, Rev. J. F. Knight; Treasurer, Miss H. Westman, London.

Bracebridge League reports increase in both membership and attendance, with finances good,—three excellent points.

Prize Competition

Open only to members of the 1911 Bay of Quinte Summer School, as follows:—

1. Study the "Who Am I?" snapshot on p. 11. The prize will be given to the one who writes the clearest and fullest statement about this man and his work, within the limit of 500 words.
2. The Editor's Study Class shown on p. 19 was one of several of similar character. The prize will be given to the one who writes the best description of a Study Class and its benefits, within the limit of 600 words.

In each case the prize will be a well bound volume (in cloth)—THE CANADIAN EPWORTH ERA for 1911,—a most useful book.

All articles must reach the Editor on or before February 1st.

Write on one side of the paper only, and give name and address in full.

A competition somewhat similar will be given each month. Watch for the February ERA no matter where you live.—S. T. Bartlett.

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Smiles

"Children," said the teacher, "give me a word with an 'I' in it." There was thoughtful silence for a moment; then Gussie, aged six, raised her hand. "Needle," she cried, with a note of triumph in her voice.

"Susannah," asked the village pastor of the middle-aged and unblinking bride, when it came to her turn to answer the usual question in such cases, "Do you take this man to be your wedded husband for better or for worse?"

"Jest has 'e is, Mr. Smith, sir; jest has 'e is. If he gets any better, I'll be knowin' the good Lawd's a-goin' to take 'im; un' if he gets any worse, then I'll be attendin' to 'im meself, never fear!"

The minister was spending the afternoon at the home of one of his members. The father told his little son to bring some apples from the cellar. The child obeyed, and in the kitchen found an especially large red one, which had been brought up the day before, so placed it on the dish with the others.

When they were passed, this was the apple the minister took, and, feeling it, remarked to his host that the cellar must be very warm.

"Did you not bring these apples from the cellar, Ned?"

"Yes, father, all but that one pastor has; it was in the kitchen."

"Why did you not tell me?" asked the pastor.

"Well," with childish frankness, "I didn't think you would take the biggest one on the dish!"

Since little Paul wrote his composition on snow, his mother hopes that he may be a poet.

"I don't really know what snow is, but I think it may be air with clothes on."

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