



THE CANADIAN EPWORTH ERA

Vol. XV.

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

TORONTO, MARCH, 1913

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 3

A TRIP THROUGH THE LUTHER COUNTRY

I. EISLEBEN—THE BIRTH-PLACE OF THE REFORMER

FREDERICK E. MALOTT

It was on a bright, breezy morning in May that I took train from Halle for Eisleben. An hour's run brought me to the station and a fifteen minute walk down a winding road brought me to the town. Bordering the roadway were beautiful villas of modern style and decidedly modern material; but I had no sooner reached the town proper than I seemed to be transported back to the 16th century.

In reality there are two towns, as at Nuremberg, one within the other—one mediæval, the other modern. The old town still looks as it did four centuries ago. Unchanged are the streets paved with rough, cobble stones. Unchanged are the queer old dwellings and shops that overhang the narrow winding streets. The roofs patched and re-patched, are everywhere in evidence, with their queer little windows stuck here and there up to the very peak.

On this particular morning preparations were in progress for the Pentecost festivities. Men and women were sweeping the streets with coarse brooms! window were being washed, green boughs were being set up in houses, shops and churches. The Germans, to this day, keep up the celebration of this church festival in imitation of the ancient Jewish method.

An eight-day vacation from university lectures had given me this opportunity of visiting "The Luther Country," and the occasion was made doubly interesting by the opportunity it gave me of studying, in this rural community, the customs of the people. After all one does not see Germany, nor does he get to know

German life, by simply visiting a few of the larger cities.

Eisleben, to-day, boasts of a population of some 30,000. It is situated in the County of Mansfeld, in Saxony, and is the centre of a district rich in copper ore. Mining has for centuries been the chief industry of the district. In itself the town is interesting enough and pretty enough to repay a visit; but what drew me to the place was not its industries, nor its natural beauty, but the fact that it was the birthplace of Martin Luther.

former first saw the light still stands. The date of his birth was November 10th, 1483. What the street was then called I do not know, but it is now called after the man who made the town famous. At 16 Luther Strasse a tablet may be seen commemorating his birthday.

With an American student from Marburg University, who was my travelling companion, I climbed the stair leading to the "birth room," paid the fat-cheeked German maiden the usual fee and was shown the books, MSS., and other

momentoes that have transformed this rudely-furnished room into a "Luther museum."

Later we visited the Church of St. Peter and St. Paul, in the rear of the birth-house, where the infant was baptized the day after his birth, and in which he afterward preached his Reformation doctrines. The day on which he was baptized was the feast of St. Martin. It was this coincidence that gave the boy his name.

Farther down the street and near the market-place we visited the house where Luther died. Not far distant is the Church of St. Andrew, where he preached his last sermon, and in the market-place stands a statue, designed by

Slernerung, and erected in 1883 to his memory.

Little did the townfolk of Eisleben know on that night in November, 1483, that the babe born to those humble Saxon peasants was to make their little town famous.

Crowded out by the thrush of miners, Hans Luther, with his wife and babe, left Eisleben when the child was but six months old, and removed to Mansfeld, about six miles distant. Here the early



HOUSE IN WHICH MARTIN LUTHER WAS BORN.

Photo by Mr. Malott.

It was the mining industry that drew Hans and Margaret Luther (or Luder, as they were then called) hither in the year 1483. They had lived at Möhra, among the Thuringian hills, near Eisenach, a mining district also. But the richer mines of Mansfeld county attracted these sturdy Saxon peasants northward. At Eisleben they settled first. Here they made a brief stay, but during that brief sojourn their eldest son Martin was born. The old house in which the great Re-

childhood of Martin was spent. Almost the entire population consisted of rough miners, most of whom were very poor. Hans Luther somewhat improved his fortunes at Mansfeld, but he seems to have risen in the esteem of his towns-fellows more rapidly than in outward prosperity, for he was soon made a member of the town council, a very honorable office in that day.

Six other children were born to Hans and Margaret Luther during their stay at Mansfeld, and difficult enough it was to maintain and educate this growing family. And yet the sturdy miner was able in time to buy a substantial dwelling on the principal street of the town. A portion of this old house still stands, and over the gateway may be seen the Luther coat-of-arms.

Hereditarily had much to do with Martin Luther's character and career. His father was a man of purity of character and life, and of more than average mental powers. His mother was a woman of strong character and, like her husband, of deep piety. Spalatin, the court preacher, speaks of her as a rare and exemplary woman. Portraits of this worthy couple, painted by Lucas Cranach, now hang on the walls of the Wartburg Castle at Eisenach. One sees a striking resemblance between Margaret Luther and her famous son. The hard toll of the miner and his wife are reflected in their faces. Life for them was a struggle for food and clothing and shelter. This struggle was shared by the children, the biggest burden falling naturally upon Martin, the eldest. There was little that was bright and joyous in the life of these

peasant folk. The tone of the home was earnest and severe. Severity marked the parental discipline. Referring to this in later years the Reformer, while lamenting it, bore grateful testimony, however, to the love and sweet intercourse he enjoyed with his parents.

Perhaps it was to this severe discipline that Martin Luther owed the moral earnestness of his life and that tenderness of conscience that drove him into the monastery at Erfurt. The necessity of having to work hard as a child he regarded as no calamity, as it made him self-reliant and industrious.

At a very early age Martin's school days began. His father was determined 15—Epworth Era—February—37269 that his family should rise above his condition in life. A part of the old school-house still stands where the miner's children received their first instruction. Reading, writing and the rudiments of Latin were the subjects taught in this school. The last-named subject was then, as now, the bugbear of the school-boy. The severity of the school discipline was something to be remembered with shuddering. Schoolmasters, Luther tells us, were in those days tyrants and executioners; the schools were prisons and hells, and in spite of blows, trembling, fear and misery, little or nothing was accomplished. Luther was whipped as often as fifteen times in one morning, without any fault of his, but simply for not knowing what he had never been taught. In this school he remained until he was fourteen years of age, when his father resolved to send him to a better school. (To be continued.)

a proud man; trusting in his own talents and attainments, and eminently ambitious. When he became a Christian therefore, one of his besetting sins would be pride, and as he had been peculiarly favored in his call to the apostleship; in his successes as a preacher, in his standing among the other apostles, and in the revelations imparted to him, there was also peculiar danger that he would become self-confident and proud of his attainments."

We do not know whether Paul was aware of the reason of his great trial, when he made it a matter of prayer. Whether he did or did not know, he did well to consult his best friend. Two things he specifies as to why he made special prayer about this: "That it might depart from me"; that was his object. "For this thing I besought the Lord thrice," that being the means he used to attain that object. He knew that his Saviour loved him. He knew that his Saviour had power to deliver him. So he prayed. It is likely that he never prayed more earnestly than he did then. He certainly prayed persistently. He was wont to obtain special answers to his prayers. Here was delay and silence. Was not this an additional trial to the much-tried servant of the Lord Jesus? Was he never to hear the music of that now silent voice ringing through his very soul, any more? Well the answer came at last. It was a gentle denial, implied rather than spoken; and yet far more than that. It was also an assurance that although the suffering and conflict would continue, it would be attended by a glad realization of the constant nearness of the Master, and of the sufficiency of His abiding help: "My grace is sufficient for thee; for my strength shall be made perfect in weakness." What could that mean but this? "Thou shalt not be permitted to sink under these afflictions. Thine enemies shall not be able to prevail against thee. The more and the more violently thou art afflicted and tried, being upheld by my power, the more eminently will my power be seen and acknowledged. For the weaker is the instrument I use, the more will the power of my grace be manifested." Such is the interpretation of the answer to Paul's prayer, as given by that great Methodist commentator, Dr. A. Clarke.

Paul's reception of that answer was a very joyous one. He would not content to endure even greater suffering and glory in doing so, "that the power of Christ might rest upon him." To which Dr. Clarke gives this interpretation: "That it may overshadow me as a tent or tabernacle, affording me shelter, protection, safety, and rest."

What if Paul's prayer had been literally answered, by the removal of the protective trial, painful as it was? The wise man said long ago, "Pride goeth before destruction, and a haughty spirit before a fall." Paul's was real danger, from which his Master's grace and power delivered him. But what if pride had filled his heart and ruled his conduct? His fall would be a catastrophe. Ruin for himself in time and in eternity would ensue. How much his thought and heart after all become a "castaway," must have afflicted him, what carefulness it must have caused in all he did and purposed. Then the blow such a fall would give the young, struggling, but advancing church. It would be a calamity, the extent and consequences of which no tongue could describe. And what the world's loss would have been.

Yes! In spite and because of the trials and buffetings which led him so earnestly and persistently to pray, Paul's life was enriched, his mind became more effective, his successes multiplied, his Lord was honored, through the operation of the grace that sustained and strengthened him, until his service here was perfected, when he died for the Master.

Thoughts on Prayer

Fifth Paper

REV. W. S. PASCOE, D.D., HAMILTON, ONT.

IN the last paper, attention was drawn to two things: His readiness to hear and answer prayer, and the possibility that we may "hinder" our prayers, however earnestly we may pray. The reader's attention is now to be drawn to another view-point in relation to prayer. It is this: It will sometimes be proved that the kindest, wisest, best answer that God can give to our petitions, is a denial rather than an assent to our desires. But in every such case, we shall have proof that His "nay" is always spoken in a manner worthy of Himself, and that He is

"Good when He gives, supremely good, Nor less when He denies."

A wise parent who loves his child will not hesitate to deny its request for the possession of something he desires, even if he seek it with tears, if that parent knows that the thing asked for will do the child a real injury. Now God is our Father; He is infinitely wise and good; and if what we ask Him to grant is sure to harm rather than to bless us, His love for us will be best expressed by a fitting denial. "We know not what we should pray for as we ought," but He knows.

Even where denial rather than consent is expressed in His answer to our pleas, we are not to think that the matter ends there. If our need be real, and the petition earnest and sincere and trustful, His "nay" will be accompanied by a larger blessing—one more fitted to our condition and our needs. There will be no denial of His promises, no forgetfulness of His pledges, no unreadiness to really supply our needs on His part. Never! "If we believe not, yet He abideth faithful. He cannot deny Himself."

Perhaps the best illustration of this view of prayer is given by St. Paul in his second letter to the Corinthians. In the 12th chapter, he speaks of a wonderful

experience he had some fourteen years before. He had been "caught up into paradise, and heard unexpressed words, which it is not lawful for a man to utter." He never had an experience like that in his life. He called it a "vision and revelation of the Lord." And you must bear in mind when you study the narrative of Paul's, that "The Lord" was an appellation which he mostly used when speaking of his Saviour, Jesus. That Paul related what really occurred, no one will doubt who fairly studies his character and life. It occurred in the earlier part of his wonderful ministry, and probably it was granted to him by his Master as a needed preparation for his work, and especially to enable him to be steadfast and true, in the many trials and persecutions to which he would be exposed.

Paul speaks also of some great pains, and to us, puzzling trial, which came upon him after the marvelous revelation, which he but barely mentions, for, as to its grand particulars, the seal of silence was set upon his lips. What a soul uplift it must have been. Then he says: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me." Figurative expressions these, of course; but they indicated sufferings, bodily and mental, of intense and stubborn kind, which must have made the hard conditions under which he prosecuted his work, still harder.

And he speaks of this as a "gift!" Who would welcome such a gift as that? Why should we exult above measure, through the abundance of the revelations? A nice popular commentator paraphrases Paul's statement in this way: "Lest I should be spiritually proud; lest I should be self-confident and vain, and suppose that I was a special favorite of heaven." And he says further: "There is abundant reason to believe that Paul was naturally

The Other Half of the Garden

REV. DR. JOHN MACLEAN, WINNIPEG.

BEHIND my old shanty stands the garden, a heap of wild flowers, and a few trees for the comfort of the birds. In the late afternoon of the summer, I lie with my face nestling in the soft grass, and kiss mother earth for the sheer love of it. When I was younger, and my limbs were not bothered with the "rheumatiz," I was wont to go in the early morning, and sit on the sunlit side, and drink in the pleasures, holding fellowship with my little brothers of the air and the flowers. I tasted the berries on every bush, the bitter and the sweet, and was well content.

Those were my thoughtless days, when I sang for myself alone, and had no care for the listening leaves, or the feelings of the tiny creatures that crossed by path. I was a vagrant child of nature bent on pleasure, and no disciple of Saint Francis. I was always fond of the daisy "wee, modest, crimson-tipped flower," and the bluebells, and I well remember a day that as I gathered a bunch of them it began to rain, and I fled into the shanty. Flowers are flowers, but the mood had passed with the coming of the shower.

Since I have grown older, the turf is worn smooth in front of the seat under the gnarled oak, in the other half of the garden. When the shadows linger through the day, I sit and muse, and grow wiser with the passing hours. It is a queer notion and it all came through the discovery of a dusty and well-worn volume, wherein I have learned some of the secrets of the shady garden nook. The writer had gone far in the quest of happiness, and eaten the fruit of all the trees, carefully shunning the untrodden path of sacrifice, until near the close of his days, he learned that the secret of life is suffering.

I was not ready to pass out of Eden into Gethsamene, and some years wore away, before I had the courage to cross the Rubicon. In the narrow shelves close by the fireplace where a few choice volumes are kept for frequent use, I happened to turn over the leaves of a folio, and my eye fell upon three great names. I knew them before, but had never put them together in the same gallery; Dante, the "voice of ten silent centuries," with the simple laurel on his head; Carlyle, the censor of all England, and Christ, the Master of all nations and times. What grace, dignity and sadness lingered in their faces!

Out of pain and sorrow were the stars born, and the worlds built, and a groan is the anthem of every creature, whether of books, or planets, or men. All great souls have found a retreat in the other half of the garden, and all great poems have been written on the moss-covered seat under the gnarled oak. It was there that Dante wrote the Divine Comedy, and Tennyson, the In Memoriam. Sorrow is the supreme emotion of which man is capable, and the type and test of all great art.

The other night I heard a quaint songster sing a plaintive anthem in one of the apple trees, and from his retirement, the music borne on the air was wafted to my ears, and I trembled with joy. Lately I have moved my armchair, the friend of many years, from the east window to the west, and I cannot give any reason for my choice. But, that is what I have been doing all my life, moving chairs, taking small journeys, eating and drinking without any reason.

It was not by any choice of mine that I left the sunlit side of the garden, and retired to the seat under the oak, and that is one of the sweet and unconscious blessings of life. For somehow we are led, and sometimes driven into the deep

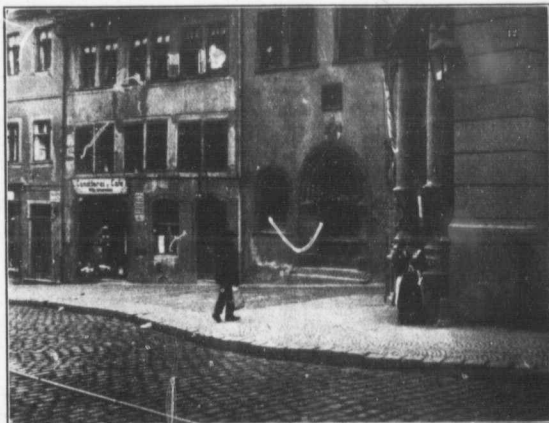
recesses where light and shade are intermingled, and there hold communion with great passions born of the years.

I am not a gull scholar, yet my head was gray, before I could understand Goethe's lines, "who never ate his bread in sorrow, . . . He knows you not, ye heavenly powers," or Dante's strange words, "Sorrow remarries us to God." I could not interpret in the lusty days of life, the prose poem of the man, who from the bronze image of the "Pleasure that liveth for a moment" was to make

though none were sadder than the poet himself.

Refinement of soul comes to those who seek not sorrow, but are compelled through the mysteries of Providence, to walk alone through the valley of shadows, for as time mellow the surfaces of pictures, so does a great sorrow long borne, imprint a softness upon the character, and beget beauty to the whole life. The tender yearning for the loved and lost, who have gone before to the better land, refines and elevates the mind. Real suffering begets sympathy for other folks, brings peace to our own souls, for

" Oftentimes celestial benedictions Assume this dark disguise."



HOUSE IN WHICH MARTIN LUTHER DIED.

Photo by Mr. Malott.

the image of the "Sorrow that abideth for ever."

I have heard the unmeaning and untranslatable laughter of the man of coarse and callous temperament, and did not understand it, but I have never heard a groan or a sigh which did not appeal to my heart, for pain wears no mask. A noted English writer once remarked to a lady, that there was enough suffering in one London narrow lane to show that God did not love men, and that wherever there was any sorrow, though but that of a child in some little garden weeping over a fault that it had, or had not committed, the whole face of creation was completely marred. He was wrong and the lady told him so. And he learned the truth so well, that he afterward confessed, that love of some kind was the only possible explanation of the extraordinary amount of suffering in the world. If the world had been built of sorrow, it has been built of love, for in no other way could the soul of man for whom the world was made, reach the full stature of its perfection.

"What is sorrow?" asks Richard H. Stoddard in some beautiful verses. Sorrow is a garden, and joy a rose which grows in it. It is a gloomy cage, and joy is a little bird singing therein. It is an endless sea, and joy is a little pearl, "round which the waters whirl." Hopeless sorrow has no virtue, but there is something real and worthy in genuine grief, that those who experience it are loved by their fellows, as possessing a virtue which they admire, and enjoying a blessing that makes them akin to the angels. Dante placed love in the Inferno those who wilfully lived in sadness,

Beauty is born in the other half of the garden, for the man who finds not thorns and briars on the road of life, will never reach the land where sorrow is unknown. The sorrow of redemption has a saving message for every penitent soul, and in the Penitential Psalms there is an appeal to the heart of the world, while the Man of Sorrows becomes the friend of publicans and sinners. Without the other half of the garden there would have been no redemption, without sacrifice and sorrow there would have been no Christ as the Saviour of man, for salvation comes by the path of penitence, as purity follows the purging of the cross through fire.

Come into the garden and rest awhile, away from the din of the city, and the strife of sinful men, and keep to the other half of the garden far from the madding crowd, that you may hold fellowship in the sacred place with the highest and best of men.

WANTED

Photographs of Epworth League groups, Sunday School classes, or indeed, of any happening or event of interest in the Sunday School or Young People's World. We need constantly a fresh supply of lantern slides for our Field Secretaries, and shall be thankful for the assistance of any of our friends from Bermuda to British Columbia, who have either photos, or films to loan. Anything received will be carefully used, and safely returned as soon as copied. Address: Rev. S. T. Bartlett, Wesley Building, Toronto, Ont.

The National Training School

MISS M. T. HOCKEY, B.A.

THE National Training School of the Methodist Church, situated in Toronto, is an institution which is at once an occasion for great pride and also for most serious study on the part of every Canadian Methodist. For pride, because it is the clear statement that in the matter of higher Christian education for women and preparation for social service, Methodism leads; for serious study, in that it is at a most crucial point in its history; with eighteen years behind, spent in learning its powers and developing them it stands to-day at the door of a marvellous opportunity, eager with its consciousness of power, to advance. Three things it desires: first, to develop its courses that it may give the most thorough training possible in each line of work it undertakes; second, to reach a greater constituency—the time is close at hand when we shall realize that training in vital practical Christianity is the most essential part of an education, to make such training possible for every Canadian Methodist young woman is part of the opportunity which lies before our school; and in the third place it would become a laboratory for the study of the

missionaries and deaconess on furlough are also taking post-graduate work.

Thorough Bible Study and the development of a strong spiritual life are the primary aims of this school. The various courses of study in the Old and New Testaments have four specific objects:—

1. To arouse in the student a love of Bible study.

2. To teach the best methods of studying the Bible.

3. To give the student a general understanding of all the Books of the Bible, with a more detailed knowledge of those portions which are important for the apprehension of the Christian faith and the development of Christian character.

4. To bring each student into a close and vital relationship with Christ.

In addition to the regular Bible study course, lectures are given in theology and the doctrines of the church, and one lecture period weekly is spent in devotional talks.

The effectiveness of the work along these lines manifests itself in various ways. Towards the end of October the students organized a non-day prayer meeting, and daily since then they have

in touch with many of the relief agencies of this city.

An average of two hours a week is spent in the study of missions. The course includes a general survey of the missionary situation throughout the world, with a particular study of our own fields and training in methods of conducting missionary work. In the various departments of the church for juniors, intermediates and adults.

In the Department of Methods, child study and principles of teaching are taken up, together with a careful study of the methods for conducting successful Sunday School and League, sewing schools, mothers' meetings, girls' clubs, and the various other lines of work undertaken by our graduates. In connection with this department each student does considerable practical work under the direction of city pastors, deaconess and mission workers. In connection with their musical work the students also do practical work, going out Saturday mornings with the nurses of the Nursing at Home Mission. Lectures on general and preventative diseases, first aid and sexology are given under this department.

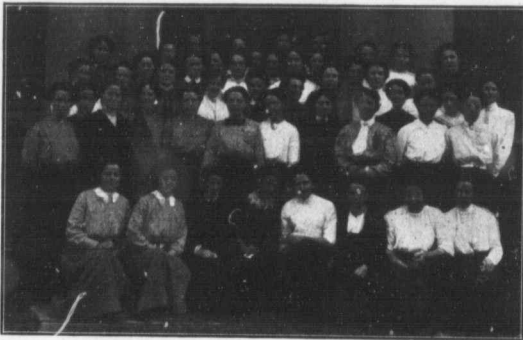
Our curriculum furnishes also excellent courses in English literature and history, the aims of which are to get the girls into intimate touch with the refining influence that comes from reading the best thought of the ages, and to awaken them to the imperative need of studying world movements. Two results unexpected, but not surprising, have already manifested themselves. One is a campaign begun and carried on by the students to raise money to buy the books for the empty shelves of an otherwise magnificent library. The other takes one back to the olden days when the family gathered about the fireplace and someone read aloud; and an evening at the close of the week or an idle hour just before tea is spent by a group of girls in some cosy spot, while someone reads a favorite. These are hours whose influence like that of a mother's love shall remain through one's entire life.

Up-to-date laundry, sewing and household science laboratory make possible good training in these different lines of distinctive feminine work, and an excellent gymnasium affords opportunity for physical development and recreation. In fact our new school building, opened only a little over a year ago, is in every way well adapted for its purpose, and besides class-room accommodation for almost any number it provides residence for over eighty.

The resident staff consists of Rev. George Bishop, D.D., Superintendent and Principal; Miss Muriel J. Hockey, B.A., Assistant Principal; Miss Hazel Martin, Miss Maud McDonald, B.A., Miss Grace Freeman, B.A. The outside lecturers are Professors McLaughlin and Bowles, of Victoria College; Rev. Dr. I. Tovell, Rev. C. A. Sykes, Rev. G. E. Fairclough, Dr. F. Albert Moore, Mrs. F. G. Stephenson, Rev. J. S. Woodsword, Winnipeg; Rev. S. T. Bartlett, Rev. F. F. Farewell, Rev. K. J. Beaton and Mrs. Scott Raff. The practical work is under the supervision of Miss Hilda Burns.

This is a description of the National Training School to-day. What will you have it be to-morrow?

For the past eight or nine years the Equity Life Assurance Company has used our advertising space for the purpose of calling the attention of total abstainers to the special benefits which it guarantees them in connection with life insurance. We would advise our readers to apply direct to the Company for information when thinking of placing insurance on their lives. Its terms, we believe, are exceptionally favorable.



GROUP OF STUDENTS, NATIONAL TRAINING SCHOOL.

(Taken in December, 1912.)

problems confronting the church to-day whose solution may lie in the sphere of woman's work.

What work this institution shall undertake, and what success it shall achieve, will depend on the answer each Methodist throughout our entire country gives to its appeal. "Let me advance to my best." This year an advance step has been taken and many await eagerly the decision of the church as to whether that advance has been made in the right direction or not.

Besides over twenty-five girls preparing definitely for deaconess work and about twelve training for missionary work in China, Japan and our home fields, there are several with teachers' certificates who are taking a year's training before going out as self-supporting missionaries among the foreigners in our West. Two students are training as Y.W.C.A. secretaries. Of the remainder several do not yet know what their work will be, but are taking full courses to be ready for their task when it comes. Many others are specializing in Bible study and Sunday School and League methods, planning to live the most effective lives possible in their home churches. Several

met at the close of the morning lectures for fifteen minutes, gathering together in His name to ask for the fulfillment of His will here. Just before the Christmas vacation they requested that a definite time be set apart for individual Bible study and prayer, and the new term opened making the period from 8.45 to 9.30 each day, a morning watch.

But while Bible study is the central part of our course, it is not all. Our Problem and Methods Departments both claim considerable attention this year. The former consists of two divisions, sociology and missions. In sociology the social teachings of Christ and the actual social conditions existing to-day are studied. Besides lectures, this course includes considerable excursion work. During the fall term the students visited, among other places, Fred Victor Mission, Evangelia Settlement, Neighbourhood House, Alexandria Girl's Industrial School, Broadview Boys' Institute, Children's Shelter, Day Nurseries, Police and Juvenile Courts and the Jail. They have done for various purposes considerable calling in the slum section of the city, and through case conferences have come

The Prayer-Meeting Committee

REV. STANLEY R. JOHNSTON, PINE RIVER, ONT.

THIS is a subject dealing with the very foundations of our Epworth League.

We recall our motto: "Look up! Lift up." How indispensable in the life of the individual Christian are these! How inseparable! To strive to "Look up" without lifting up would be in vain. "Faith, without works, is dead." To try to "Lift up" without first looking up is equally a failure. "Though I speak with the tongues of men and of angels and have not love, I am become as brass or brass or a tinkling cymbal." So, like David, we can "Lift up our eyes unto the hills, from whence cometh our help. Our help cometh from the Lord, who made heaven and earth."

"To stretch my hand and touch Him,
Though He be far away;
To raise my eyes and see Him,
Through darkness as through day;
To lift my voice, and call Him,
That is to pray."

A little child, playing in the attic of his home, accidentally fell down on the floor of a lower attic. He began to cry loudly in his distress, and soon his mother appeared to release the little captive from his dark and dreary prison. At first she could not reach him, but we hear her sweet voice saying, "Just reach up as far as you can, and I will reach down as far as I can, and I think I will be able to reach you." So the little chubby fists extend upward, and the little tear-stained face uplifts in hopeful expectancy, and the little fellow is rescued. This is Dr. Carman's definition of prayer, —reaching up just as far as we can in childlike faith and simplicity, and trusting God to come all the rest of the way.

When Peter and Andrew were first called to be disciples of Jesus Christ, they looked on Jesus, then they talked to Jesus, and then they were ready to talk about Him. So with us, the Epworth League must supply a new and aggressive evangelism. "Pity the Epworth League which holds fifty-two meetings a year without the conversion of a single soul. Pity the church whose pastor and Leaguers so miss the great service, that they have to depend entirely upon evangelistic helpers for their harvesting. The atmosphere of every meeting should be surcharged with the joyous Christian sincerity and sympathy that persuades men to be Christians. A little country League, with twenty-five members, in one year, by prayer and personal work, led eleven young men and women into the church and sent two of its members in deaconess work. It transformed the community."

We have a tremendous responsibility and a glorious opportunity as Epworth Leaguers to-day. There are 35,000,000 Methodists under twenty-one. 14,000,000 of these are under fifteen, i.e. there are in the schools of Canada and the United States 14,000,000 children. J. R. Mott estimates that 40,000 consecrated men and women could accomplish the evangelization of the world in this generation, i.e. if of every 350 children in our Sabbath Schools, one would become a missionary of the cross, the great task would be accomplished in one generation.

But sixty per cent. of our boys and girls in the Sunday School never join the church, i.e., for every two children who join the church, three go—where?

That is for you and me as Epworth Leaguers to find out.

But we do know that there are very few men converted after the age of twenty-eight.

- Not one in 10 between 30 and 40.
- Not one in 60 between 40 and 50.
- Not one in 300 between 50 and 60.

Seventy-five per cent. of all Christians were converted before the age of twenty-one.

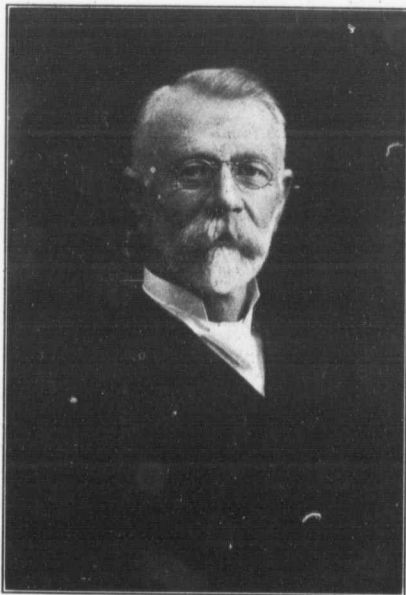
This is an age of specialization. People are seeing more to-day than ever before the need of system. "A place for every man; every man in his place." In primitive days in Canada, a farmer was his own blacksmith, his own miller—we see him pounding out a little bit of flour on a hardwood stump,—his own machinist, his own carpenter; a woman was her own tailor, her own milliner, her own dressmaker.

It was the same in business. Now, peo-

Many of our Leagues have not made these subdivisions, nor dealt with the work of each systematically. But system pays. "Everybody's work is nobody's work."

Many of our Epworth Leagues have no weekly prayer-meeting. Some who attend League find it impossible to attend the weekly (church) prayer-meeting. Therefore, all the more important stress should be laid upon this branch of the work in every League service. The pre-eminent work of the Prayer-meeting Committee is to lead that most important, all-embracing part of the work in their own Leagues. We recall the words of Hosea in speaking to the wayward children of Israel, "Break up your fallow ground." This text is not addressed to

Men of Whom You Ought to Know



REV. G. BISHOP, D.D.

Superintendent National Training School, Toronto.

(See Article)

ple are specializing. One man is a blacksmith, another a miller; one woman a dressmaker, another a milliner.

So it is in our church and our League.

The work of the Christian Endeavor Department is so important that it has been subdivided into five committees: 1, Lookout; 2, Prayer-meeting; 3, Evangelistic; 4, Sunday School; 5, Visiting and Relief. This department should consist of active members, our most spiritual and aggressive workers. It is essential that there be the heartiest co-operation amongst the varied committees, but just as imperative that the leaders of each committee accept the responsibility of his or her work, and realize the opportunity that God has given them of service.

those who have not known anything of God; not to the heathen who are in darkness about spiritual things, but to those who have known the Lord; whose spiritual nature has in the past had more or less cultivation, but who, through lack of watchfulness, or from other causes, have failed to do their duty, and we heart find has become hardened and unproductive. Anyone accustomed to the terminology of the farm knows what "fallow ground" means. The soil was once in cultivation and yielded crops, but through indolence, or absorption in other matters, the farmer has allowed his plows to stand idle in the springtime and the ground has become packed and hard. Weeds and thorns have taken pos-

session of the soil. Such a field must have thorough work. It will take a strong team and a staunch plow with a sharp point to cut down deep and uproot the soil. The prophet Hosea says that those who have become cold and indifferent in their relations to God are in that condition. How can we plough up the fallow ground in our hearts? The first great force of spiritual cultivation is prayer. Many of our Leaguers believe in prayer, but, when called upon to lead in public prayer, refuse. The work of this Prayer-meeting Committee is to try by every available means to break up the fallow ground in the hearts of our Leaguers—to stir them up to action. The family altar and private prayer are splendid means of educating people to be useful in public worship.

A prevailing weakness in our Leaguers is the unwillingness of our Leaguers to lead in public prayer. This is due to several causes:

1. Not enough real praying in their private devotions,—a tendency to "say their prayers" rather than to pray.
2. Cowardice. How we admire Tom Brown—a little fello away from home—we are afraid to pray ourselves.
3. A wrong conception of prayer. Worthy prayer are not necessarily deep ones. I have heard people pray who stuttered and stumbled and got their English badly twisted, but my heart burned within me as I listened. And I have heard men pray with smooth speech, and it rolled off as easily as it rolled out of them. "Man looketh upon the outward appearance, but God looketh upon the heart." God respecteth—not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the genuineness of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the divinity of our prayers, how heart-spring they are. From personal experience and observation I would make a few suggestions re the work of this committee:

1. The Prayer-meeting Committee should have frequent prayer-meetings of their own members, for their own development and heart-searching, and to pray for guidance.

2. If the person in charge of every meeting is not President, he should be a member of the Prayer-meeting Committee. Too often this work is placed in the hands of those who are not real spiritual leaders, merely figure-heads.

3. Don't make a livery-horse of the two or three faithful ones who are always willing to lead in prayer. It is not fair to them or your other Leaguers.

4. Try personal work. Ask some of your members during the week if they will lead in brief prayer some night if you call on them. They will not refuse. They will surprise you.

5. Outline definite objects for prayer; a local option campaign, special services, your missionary in China,—this will give them something to pray about.

6. Sometimes a number will lead in sentence prayers, who have not been taking part otherwise.

7. Study the individual, i.e., some are easily thrown off their guard; announce that after singing Hymn 210, Mr. — will lead us in prayer. Others would sooner not be kept in suspense; call on them abruptly.

8. During the winter, our League had a series of "Cottage Prayer-meetings," which were a help to the neighborhood. In this case, they might amalgamate with the Evangelistic Committee and strengthen their forces.

May the prayer of every heart be:

"O Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hath trod—
Lord, teach us how to pray."

Masterpieces of Hebrew Literature

XI. The Strongest Thing

1 Edras 3 to 5.

TOPIC FOR MARCH 16TH, 1913.

REV. W. S. LENNON, B.A., B.D., GRANTY, QUE.

WITH this literary study we make our incursion into that fairly large and interesting body of somewhat late Hebrew literature which goes by the name of the Apocrypha ("hidden writings"), which, from our Protestant viewpoint, is considered as lying outside the Sacred Scriptures. The Apocrypha is gettable in Bibles published under the direction of the English Church Society for the Propagation of the Gospel, and in not a few Catholic Bibles, but, as relatively few of our Leaguers will have easy access to the text of I Edras, it will be as well for us to embody as much of the text in this article as possible. We will use no space therefore in further discussion of the Apocrypha: Anyone who wishes to discover its place in relation to Jewish literature, and especially to the Jewish Old Testament Scriptures, is referred back to the introductory article to this series of studies in the May, 1912, issue of the Era.

The first book of Edras, from which the selection for this month is taken, is largely a repetition of matter already familiar to readers of the canonical books of Ezra and Nehemiah. Indeed, the portion we are to study is recognized as the only original part of the narrative; but that part is so striking, so interesting, and so remarkably well written, that one may be pardoned for expressing regret that the fact of its being outside the canon of Scripture makes it much less familiar to the generality of Bible readers than it ought to be. There is, to say the least, a very decided air of modernness about it—or rather—it deals so powerfully with a "timeless" question that it is easy for the reader to forget that it was written a few thousand years ago. The story (which is told in more attractive form by the Jewish historian, Josephus, in his "Antiquities," chap. xi. 3), is as follows:

Three pages, or royal guards, in the court of the Persian monarch Darius, watching the sleeping king, after an exhaustion of a royal banquet, arrange a debate for the delectation of their jaded master when he awakes. They decide that each shall write a thesis which he will undertake to defend in respect to the general question, "Which is the strongest thing?" He whose thesis is proved by the judgment of the king and his high officers of state, to be the wisest is to receive "great gifts and great things in token of victory: as to be clothed in purple, to drink in gold and to sleep upon gold; to have a headdress of fine gold, and a chain about his neck; and to sit next to Darius, because of his wisdom, and to be called Darius' cousin."

So they write their thesis: The first writes, "Wine is the strongest"; the second, with a courtier's eye to the main chance, writes "The king is the strongest"; the third gets two strings to his bow of argument, and writes, "Women are strongest, but above all things truth beareth away the victory." The suggestion when it is made to the king on his awaking pleases his royal fancy, and so the debate is soon on before Darius and the grandees of Persia and Media.

The defender of the thesis that wine is the strongest thing, makes a brief speech, scintillating with wise utterances and curious up-to-dateness. The supremacy of wine seems to him patent from the fact that "It causeth all men to err that drink it." His agreements with the findings of modern temperance advocates are striking. If writers on the socialistic aspects of the drink evil remind us that

drunkenness often has its causes in financial and family worries, or in the intolerable sense of social inequality that sometimes tortures the sensitive heart, this old debater has anticipated them, for he declares, "It (wine) makes the mind of the king and of the fatherless child to be all one; of the bondsman and of the freeman, of the poor man and of the rich; it turneth also every thought into jollity and mirth, so that man remembereth neither sorrow nor debt. It maketh every heart rich, so that a man remembereth neither king nor remind." If, again, the modern moralist reminds us that strong drink completely undermines natural affection and engenders strife, this old debater argues that wine is the mightiest of all things, because "when they are in their cups they forget their love both to friends and brethren, and a little after draw out swords." Or, if the modern temperance advocate points out that one of the most pronounced defects of alcoholic stimulation is the very false sense of enhanced power and ability it gives to its votary, this debater of I. Edras has detected the phenomenon: "It maketh to speak all things by talents," i.e., it makes a man talk "big." But our debater shows that he has observed another significant fact in regard to wine's mastery: "When they are from the wine they remember not what they have done," i.e., it puts the divine gift of memory effectually out of business. The whole argument of this debater will remind our Leaguers of the proud boast of the glass of wine in "The Dialogue of the Glasses" which appeared in the March (1912) issue of the Era:

"From the heads of kings I have torn the crown,
From the heights of fame I have hurled men down;

I have blasted many an honored name;
I have taken virtue and given shame;

Far greater than any king am I,
Or than any army beneath the sky;

I have made good ships go down at sea,
And the shrieks of the lost are sweet to me;

For they said, 'Behold how great you be!'

Fame, strength, wealth, genius before you fall,

For your might and power are over all."

The second debater makes a good case for the view that the (autocratic) king is the greatest or "strongest thing." The king is strongest because he rules and men obey without question:

"If he bid them make war the one against the other, they do it: if he send them out against the enemies they go, and break down mountains, walls, and towers. They slay, and are slain, and transgress not the king's commandment. If they get the victory, they bring all to the king." There is, in the passage just quoted, an unconscious sarcasm reminding one of the inimitable picture drawn by Carlyle, in his Story of Rosamond, of the thirty men of the British village of Dumdrudge, selected with much swearing, dressed in red, and shipped away at the public charge to the south of Spain, there to meet in due time thirty similar able-bodied artisans from some French Dumdrudge.

"And thirty stands fronting thirty, each with a gun in his hand. Straightway the word 'Fire' is given, and they blow the souls out of one another, and

... the world has sixty dead carcasses which it must bury, and anon shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. How then? Simpleton! their governors had fallen out. In like manner the debater touches upon the tribute or taxes "those who are no soldiers," i.e., the husbandmen, vinedressers, etc., must pay to the king. He reminds one of the picture the Prophet Daniel draws of Nebuchadnezzar as an arbitrary monarch in his speech before Belshazzar, "Whom he would he set up, and whom he would he put down," for our debater says of the king: "If he command to spare, they spare; if he command to cut down, they cut down; if he command to plant, they plant." Servants, moreover, dance attendance upon him both when he sleeps and when he wakes.

"How should not the king be the mightiest, when in such sort he is obeyed."

Lastly, the third debater has his innings in defence of his double-barrelled thesis, and he argues so effectively that he carries off the honors. He begins by stating his thesis in opposition to the views of his opponents. "O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordship over them? Are they not women?" For kings and potentates, husbandmen and vinedressers, are all alike "born of women," and without the ministry of a mother's love and of a mother's hand they never come to power. "Without women, men cannot be." Yes, and what is more to the point, the power of the mightiest men always shows its real source to be woman for at last it "turns again home" to her:

"If men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favor and beauty. And letting all those things go, do they not gaze, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?"

"Do ye not labor and toil to give to women." Is it not a fact that for women's sake "a man taketh his sword and his way to rob and steal... and when he had stolen and spoiled and robbed, he bringeth it to his love." For a woman's sake a man leaves father and mother and country that he may dwell with her as his uncrowned queen. "Many there be, also," "that have run out of their wits for women." Many also have erred and sinned and perished for women." At this point the debater cuts the ground from under the feet of his second opponent by a clever little reference to the comedy of making us of nothing so much as a woman's picture of Merlin and Vivian's coquette.

"Is not the king great in power? ... Yet did I see him and Agnes... the daughter of the admirable Bartolus, sitting at the right hand of the king, and taking the crown from the king's head and setting it upon her own. She also struck the king with her left hand. And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also; but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again."

The debater has now bested his opponents, for when he has drawn this amusing picture of the might of a coquette and the weakness of a king, "the king and the princess looked upon one another" as much as to say, "He has certainly made good his thesis." But the victor rises now to his main contention, "Great is Truth, and mighty above all things," and in a remarkably fine passage, in which Truth and God are really identified, he utters his panegyric over the mighty

power that founded the earth, spread the heavens, and "made the sun swift in his course." "Is not he great that maketh these things? Therefore great is the truth and stronger than all things. All the earth calleth upon truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. Wine is wicked, the king is wicked, women are wicked. . . . As for truth, it endureth and is always strong; it liveth and conquereth for evermore. With her there is no accepting of persons and rewards, . . . and she is the strength, kingdom, power and majesty of all ages. Blessed be the God of truth."

"And with that he held his peace. And all the people then shouted. 'Great is truth and mighty above all things.'"

The story closes with the information that the victor is bidden by the king to ask what he will beyond the original rewards promised, whereupon Zerubbabel

(for it is he), reminds his sovereign of an old promise made by him, that he would rebuild Jerusalem, send back the sacred vessels, and restore the temple, and he presses for the fulfillment of the promise as his reward. The king of course accedes, and the successful debater himself has the glory of leading the returning host of expatriated Jews back to the homeland. So, according to this story, the great return under Zerubbabel is dated in the reign of Darius—a clear conflict with the book of Ezra, which dates that great event in the reign of Cyrus. Moreover, while the book of Ezra finds the cause of the edict permitting the return in the fact that "The Lord stirred up the spirit of Cyrus," this writer finds the cause of the return in the successful issue of a literary debate in the palace of "The Great King."

We scarcely need to say that the story is undoubtedly a piece of pious imagination, but that makes it none the less a literary gem—rather more.

Seasonable Canadian Scenes



THE PASSING OF WINTER

"He sendeth out his word, and melteth them;
He causeth his wind to blow, and the waters flow."
"He sendeth forth springs into the valleys.
They run among the mountains."

—Book of Psalms

"For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds has come,
And the voice of the turtle is heard in our land."

—Song of S Iman

A Month in Manitoba Conference

Editorial Notes By the Way

OWING to the temporary vacancy in our secretarial staff in the field, and in anticipation of the approaching Conference Convention, it was deemed wise that the General Secretary should visit the Manitoba Conference for some weeks' district and circuit visitation, during January and February. Consequently the best possible arrangements were made for the work at the central office, and on January 15, I left Toronto to follow the itinerary planned for me by the Committee of Arrangements.

My first meeting was at Port Arthur, where a union service with Fort William had been planned. The weather man was very unkind to us. Rain, followed by heavy frost, made walking rather precarious, and the sudden and speedy drop in the temperature prompted the most of the folk to remain at home. About forty interested workers gathered, and moving from the spacious church auditorium to the school-room, we held our meeting, and we trust not without some measure of profit.

Proceeding to Winnipeg, I had the pleasure of preaching in the splendid Fort Rouge church in the morning. The mercury stood at 25 below zero, so the congregation was not an exceptional large one; but I was delighted to find some seventy boys and girls among the number. Enquiry of Brother Irvine, the pastor, brought forth the information that that was about the normal attendance, and I was not surprised when I learned that two junior church classes met on Sunday morning prior to the preaching service; one conducted by the pastor himself, and the other by the deaconess.

I congratulated the congregation on this healthy state of affairs and expressed the conviction here repeated, that the Church as a whole mindful of the children, and careful of their shepherding as a part of the flock of Christ, it would be a common rather than an unusual sight to find such a goodly proportion of the morning congregation composed of boys and girls. It is a serious matter that in so very many congregations there are so comparatively few children present. Only wise pastoral oversight, combined with parental co-operation, can produce an adequate remedy.

In the afternoon it was my great pleasure to find the Grace Church Sunday School well attended in all its departments. I enjoyed a twenty-minutes' visit with the fine class of young men which Mr. J. H. Curie has under his charge. They are a most promising lot of fellows, evidently bound together in hearty goodwill towards one another, and with unbounded confidence in their teacher-leader.

The Young Ladies' Class, under the tutelage of Brother Argue, ranks among the very best in our church. It was a joy indeed to see them literally "by the score" filling their spacious class-room, and manifestly deeply interested in the success of God's work. My old friend, W. J. Clarke, the Superintendent of Grace Church Sunday School, assured me that this class is veritable hive of fellows, industry, not only in the study of God's Word together, but in the practical application of its principles to the needs of the city living all about them.

I found the main section of the school well attended, also, and, in spite of intense cold, and the boys and girls listened most attentively to my brief address. Under the enthusiastic and skilful leadership of Mr. Tennant, Assistant Superintendent, and with the inspiring strains of a fine orchestra luring them on, this section of the school showed me how boys and girls can sing. And not only so; but the men and boys demonstrated the feasibility of

whistling as well as singing, to the glory of God. With the girls singing the verse and the boys whistling the chorus, the music was most pleasing and the effect, as far as I could observe, was good, and only good. There is a "practical pointer" here for others, and, in my opinion, it might be profitably observed in Sunday School procedure elsewhere.

At five o'clock I joined the workers of Zion Church at their Sunday evening tea, and found Dr. Cooke and his worthy helpmeet in the midst of some sixty or more congenial spirits, seeking to solve the problems of their down-town location. My heart goes out to them again as I write of them, and surely they will win some measure of success for God, even though the immediate environment of the church may make their labors both hard and involved when compared with that of the comfortable and settled residential neighborhoods of other churches in different sections of the city. Dr. Moore, who was also present at the tea, joined with me in wishing these devoted men and women much success in their labors.

I preached in the evening at our Maple Street Mission, where Brother Summer-ville has about him an earnest and apparently united band of men and women. This is the original "All Peoples' Mission" building, and used now regularly as a church, while the most important work among the foreigners is carried on in the Institutes into which the Mission has grown, under the splendid leadership of Rev. J. S. Woodsworth.

Monday came, and still the mercury hovered about the bottom of the tube. Perhaps Winnipeggers do not feel the cold like Torontonians; but they seemed to, and, as far as I could see, were as careful of their ears, noses and cheekbones as if they really felt the imminent danger of a snow storm. Everybody who had their ears, ears, and even the guardians of the city's peace were thus enveloped from head to heel. One cannot but commend the provision thus made for the policeman's comfort, and the whole force seemed to appreciate to enjoy their furs. Though it was nearly thirty below zero, I could not help taking a passing snapshot of one of these stalwarts, in the momentary lull of the busy traffic on Main street.

I enjoyed a visit to the meeting of the Ministerial Association at 4 o'clock, and said a few words to the members about our work. Mr. Williams' excellent paper on the use of the Hymn and a Bible in public worship was much appreciated.

No special arrangements having been made by the committee for me to visit any particular League on Monday evening, I took the opportunity of dropping in on two League meetings in different parts of the city. I found a fair attendance at both the Young and Maryland services, and was pleased to see the interest taken in each local meeting. There is almost unlimited possibilities in such a district League as might be in Winnipeg. Our hope and expectation are that the Methodist young people of the city may not only loyally support their own local societies, but make the District League an increasing power for effective Christian work immediately in the city, and more remotely throughout the Church.

Both pastors were present with their young people in these meetings, and evidently they are all together seeking to make their labors count for God and the Kingdom. Brother McTavish has one of the largest congregations in the city, and Brother Hamilton will ere long lead his people into a much larger church edifice, the present building having been for some

time completely outgrown. Success to them all!

On Monday morning I left Winnipeg for Killarney, where the Crystal City District Convention was to assemble. Numbers got on board as the train neared the Convention town, and seldom have I seen anywhere a more representative district gathering. It is very clear that the ministers of Crystal City District have their Sunday School and Epworth League interest deeply at heart, and are seeking to lead their people out into wide fields of usefulness. As a report of this splendid Convention appears elsewhere in this issue I shall not seek to detail its proceedings here.

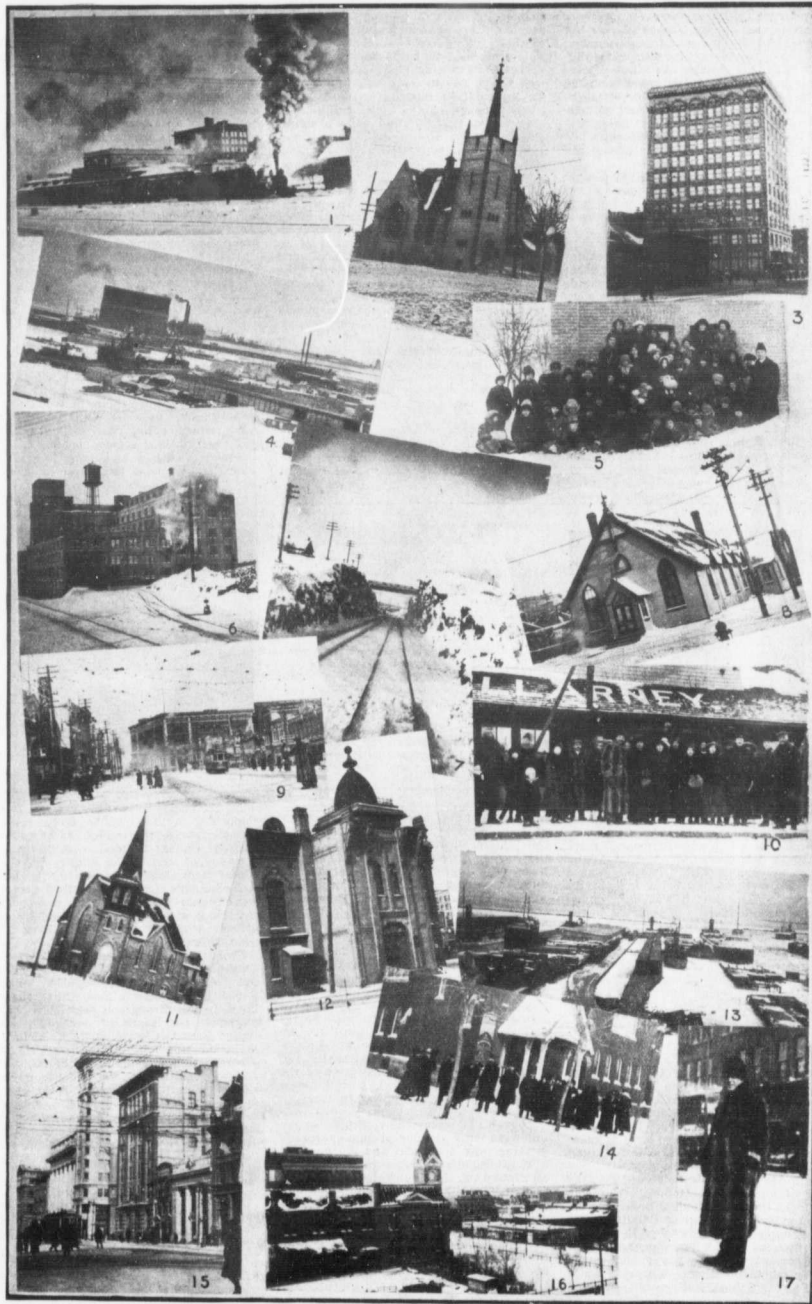
The evening meeting, however, was worthy of more than passing note, for it was not simply an ordinary Convention service as we usually see it, but a splendid demonstration of the strength of the local Sunday School and Epworth League. Nearly every member of both organizations must have been present, the spacious church was well filled, and the ser-

Key to Full-Page Scrap Photographs

1. Brandon Station, "on a cold and frosty morning."
2. Methodist Church, Fort Arthur.
3. One of Winnipeg's newest skyscrapers.
4. Port Arthur Harbor, looking towards Fort William in the distance.
5. Neepawa, Man., Junior League, in a storm.
6. Kewatin Mills, from C.P.R. train in passing.
7. One of the many cuttings in Northern Ontario, from the rear end of C.P.R. observation car.
8. Maple St. Methodist Church, the original All Peoples' Mission building.
9. Main St., Winnipeg, looking towards C.P.R. depot and hotel. Taken at 25 degrees below zero.
10. Crystal City District Delegates on Killarney Station platform.
11. Methodist Church, Rosevald, Man.
12. Grace Church, Winnipeg, the mother church of Winnipeg Methodism.
13. Port Arthur Harbor; frozen in.
14. Delegates gathering for Convention in Brandon Church.
15. View on Main St., Winnipeg.
16. Brandon, from roof of Y.M.C.A.
17. A Wind of the Bible in "mid-winter garb."

vice from beginning to end one of more than ordinary value. Other places might greatly profit from the example of Killarney in a similar manner when opportunity occurs. I found Brother Manson Doyle, our Field Secretary-elect, happy in the midst of a hearty and loyal congregation, who are sorry to part with his services even for the larger work to which he has been appointed by the Church, and wish he will assume the duties of the peace" in mid-winter garb.

Accompanied by the brethren, Doyle and Allison, I left Killarney for Brandon, to attend the District League Convention there. Brandon, Souris, and Deloraine Districts are combined in one District League, and judging from the spirit shown by the Executive at this Convention, this new District League has set a pace that many an older and more experienced League might profitably emulate. The Convention report, appearing elsewhere, will give some idea of the comprehensive programme presented during the days of the Convention. It was with regret, however, that I found so few of



the ministers of the Districts present. Out of some thirty, only five, I think, were in attendance. Every absentee may, of course, had good reasons for his absence, but I feel confident that President Morrison and his devoted band of officers would have been mightily encouraged had there been a much larger proportion of ministers there. With wise and enthusiastic pastoral leadership there is scarcely any limit to the possible usefulness of the District League; without it, the best results are impossible.

The actual work of this District League will be reported in these columns before long as a stimulus to others to do more thorough business for God in the organized young people's societies of the average Methodist district. Watch for it.

Leaving Brandon, I visited Crandall for an evening meeting. There is here about as well organized a Sunday School as one could reasonably expect to find in a place of its size. It is the joy and pride of the church, apparently, and the interest in its success is generally shared by a number of earnest workers. The operations of a Young People's Improvement Society are also growing in influence, and will, I venture to hope, develop ere long into a well organized Epworth League. Certainly, the interests of the young people will not suffer by any lack of wise leadership on the part of Brother Cruickshanks, the pastor at Crandall, and his devoted band of Sunday School workers.

its industrial machinery by the organization of an Epworth League. The young people seem to have unqualified confidence in their young pastor, and are ready to follow his lead in both study and work. A Teacher-Training Class also promises well. The meeting was well attended, my address listened to most attentively, and during the social half-hour of tea-drinking that followed, some practical questions were discussed.

From Burnside I passed on to Gladstone's attendance. A nice company of interested friends, however, gathered, and we held a helpful meeting in behalf of the Sunday School for which the pastor has great hopes and plans, and in the realization of which much permanent good will doubtless be achieved. It is most encouraging to find that many of our ministers are becoming more and more possessed of the essential value of the Sunday School, and are planning wisely for its development, even though like Brother Cann they cannot personally attend its weekly sessions.

At Neepawa, on Wednesday, January 29th, I found Brother Spence and his local workers busily engaged in both League and Sunday School work. I saw

now it may not return to the Giver void; but help to produce abundant harvests to His glory.

From Neepawa I went to Franklin, where despite stormy weather and a 25-below-zero temperature, a congregation of forty people gathered, and we had a good meeting. Brother Ridd has around him a lot of purposeful young people, and together they are carrying out a helpful Epworth League programme of religious services and practical Christian work. When such a League demonstrates the practicability of the organized young people's work in such a village as Franklin, surely there is no valid reason why other and more populous places should deem the League an impossibility. Given the earnestness of purpose which our Franklin friends manifested, and provided the minister is sympathetic and co-operative, an Epworth League is practicable anywhere. Such was my conclusion, at least, as I said "good-bye" to Franklin, and made my way to Arden.

Here I found Mr. Price and a number of splendid workers seeking to build up a model Sunday School and to do real constructive work for the whole community. With such a man as Ezra Boughton to inspire them, no wonder the local Sunday force is doing aggressive work. Our meeting was well attended, and the influence seemed beneficial.

Sunday was spent at Portage la Prairie, where two sermons and three addresses



Sunday, January 26th, was spent on the Hamiota circuit. It was a great pleasure to renew the fellowship commenced years ago, with Brother W. A. McKim Young and his estimable wife. The day was a busy one, five services being included in its programme. But it was most enjoyable, and evident signs of progress in the various phases of circuit life and work were very manifest on every hand. During Mr. Young's four years' ministry in Hamiota a goodly measure of growth has been realized, and it is with sincere regret that his people anticipate his removal from their midst at the coming Conference.

Well officered Sunday Schools and Epworth Leagues, both at Hamiota and Chuma, the afternoon appointment, are giving careful attention to the welfare of the young, and two fine Teacher-Training Classes are seeking to make provision for something like adequate religious leadership in coming days. I have seen but few churches anywhere or of any size where greater industry is manifest than on this excellent Manitoba field.

From Hamiota to Burnside occupied the most of my time on Monday. Burnside is one of the appointments under the superintendency of Brother Colpitts, a robust young stalwart from New Brunswick, who is imparting a large degree of his own zealous spirit to the young people among whom he labors. Burnside has a fine Sunday School, and recently enlarged

Easter Acrostic

Rev. Dr. Ca vert, of Kaslo, B.C., who is ever on the alert for something interesting and helpful to his Junior Leaguers, gave a very timely address last Easter on the following acrostic.

Eagerly I watch
And await the
Sunrise, for to-day
The Eternal
Emmanuel
Reigns in Triumph.
Tombs no more
Insure captivity,
Death-bands are broken
Evermore.



here, a splendid example of the potency of the pastor's personal influence over the Juniors of his congregation. It was the regular evening for the League meetings. The Juniors, some seventy-five in number, gathered at seven o'clock, and had a most heartening service with them. A second company gathered an hour later, and one of the best meetings of the trip was held. I was delighted to find such men as Messrs. Leach, Vickery, Belton and other leading spirits, deeply interested in not only the formal routine of League work, but anxious above all for the genuine spiritual edification of the young from early childhood up. Surely amidst such hopeful and healthful environment, the Sunday School and League of Neepawa will promote naturally and gradually into the working forces of the Church many of the bright and happy children whom we rejoiced to meet in the Junior League.

Though Thursday, the 30th, the day following our Junior League evening meeting, was both cold and stormy, and a Manitoba blizzard was gathering force all around us, the Juniors willingly gathered at the church for a few minutes, and partly sheltered by the building, they cuddled in together for a group picture which shows their numbers, but by no means does justice to their features. May they indeed grow up into virile manhood and consecrated womanhood, and be so receptive of the Divine word that like the

comprised my programme for the day. One of these addresses was given at the close of Sunday School, to a numerous company of men in the Empire Theatre, where a Brotherhood meeting is held each Sunday afternoon. Quite a number of these meetings are held throughout the West, and one cannot but be impressed with the great possibilities for good they offer.

From Portage to Winnipeg! Here, in Zion Church, the Conference Convention was held. It will be reported later. Suffice it to say here, that it was one of the very best throughout that I have ever attended, and some of our older and larger Conferences must look well to their standing or be content to take a subordinate and lower place to Manitoba. I understood that 212 delegates from outside of Winnipeg registered, from which fact alone it may be at once seen that the Convention was by no means a local but a truly representative gathering. In every sense it was thoroughly good, and your General Secretary was happy to say at its close, "Well done, Manitoba!"

After all, it is not what is around us, but what is in us; not what we have, but what we are, that makes us really happy.—Gekie.

SHOW THIS PAPER TO YOUR FRIENDS.

Social Service

TOPIC FOR WEEK OF MARCH 23.

Mat. 25: 14-36.

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

THE church of the present age has found it necessary to enlarge the sphere of her activities. Her labors can no longer be confined to the individual as such; she has been forced to give attention to the social environment in which the individual lives. Not only is a man a member of some definite group in the life of the whole, but his own life also is affected by the society in which he lives. For the proper development of the soul, it is necessary that the body in which it lives should be kept pure and healthy; and it is also necessary for the proper development of the individual that the environment in which he lives should be kept clean and healthful and helpful. Here is a task made ready for the people of God, to which they must bend their efforts, seriously, faithfully, and prayerfully, believing that man's cause is God's cause, always and everywhere.

We propose to consider very briefly certain types of social work as we find them exemplified in our cities. The church has developed in our cities two more or less well-defined types of social work, the Mission and the Institutional Church.

The Institutional Church is one which supplements the ordinary methods of the gospel by a system of organized kindness which touches the people on the physical, intellectual, and social sides of their nature, and by so doing conciliates them and draws them within reach of the gospel. These churches are generally situated in the midst of hard and ungenial environments. In our cities, these churches, and many suburban churches, under the pressure of adverse circumstances, are beginning to introduce institutional features, varying from a clubroom open one or two nights a week to well-equipped buildings for missions, activities. The great English missions, while emphasizing the evangelistic side of the work, are splendid examples of institutional churches. The most highly developed organization of this kind in America is Saint Bartholomew's Episcopal Church, New York, according to its report for 1910, its working staff consisted of 259 paid workers and 472 volunteer workers.

The City Mission is generally established in a poor section of the city, by some wealthy church or group of churches. It is designed to give religious privileges to people who are not themselves in a position to support a church. Sometimes it is designed to reach a certain class, as, for instance, the Rescue Mission, the Italian or Jewish Missions, and the missions almost exclusively evangelistic, while others introduce many institutional features. Among the better known city missions of the Methodist Church in Canada are the Old Brewery Mission in Montreal, the Fred Victor Mission in Toronto, and All Peoples' Mission in Winnipeg. These have all introduced certain institutional features, according to the needs of the people, and the character of the work they do. They differ somewhat in their management, their methods, and the character of the people they seek to help.

The Toronto City and Fred Victor Mission is a happy combination of activities combining all the essential features of the Gospel Mission, the Institutional Church, and the Social Settlement, and is doing a splendid work among the unchurched masses of the city. Toronto with all her magnificent churches has not sufficient seating capacity for one-half of her ever-increasing population, while the population is increasing at an accelerating rate than the church accommodation. What is to

become of the balance? Among these unchurched masses the Fred Victor Mission is working. It seeks to bring to them the privileges of the gospel, it grapples with various social evils. It seeks to help the victims of intemperance and the victims of social vice; it tries to reach the foreigners with the leavening influences of the gospel; it enters the slums and brings relief to the poor, and seeks to improve their condition and their surroundings. Its work is distinct from that which any church is doing; and it is able to do this work better than any church can, because it has greater facilities and constituted authority.

The Society is carrying on work in the following ways and places: The Fred Victor Mission at the corner of Queen and Jarvis Streets, which is its chief institution and headquarters; the Italian Mission on Elm Street, with its branch on Claremont Street; the Victor Home for Young Women, on Jarvis Street; the Victor Inn, an industrial institute for men, on King Street East; the Gospel Wagon work on the street corners in the summer time; the Travellers' Aid Department, working in co-operation with the W.C.T.U. at the Union Station; and the Students' campaign of aggressive evangelism.

All Peoples' Mission, Winnipeg, under the control of the Methodist City Mission Board, is a mighty uplifting force in that city. Its working staff, in 1911, consisted of 24 paid workers, and about 100 volunteer workers.

The churches are the generators of much moral earnestness found outside their own immediate organizations, and expressing itself in Social Settlements and various forms of organized charity.

"The 'Settlement' is simply a group of persons who make their home in a poor district and try to act the part of good neighbors. They make the interests of the neighborhood their own. They gain the confidence of the people of the district and seek to secure for them what they most value in their own lives. Often the residents of their own homes make a living at their ordinary occupations, but simply spend their evenings in social or educational work among their neighbors."

The most highly organized institution of this kind, the most successful and most effectively managed, is Hull House, Chicago, under the able supervision of Miss Addams, its founder. Multitudinous activities are constantly going on in their capacious buildings. They touch every department of art, travel, industry, literature, and social progress. About 26 persons are in residence, and 100 more come weekly to the settlement as lecturers, teachers, leaders, etc. It is estimated that 2,000 people come every week to share the benefits of the institution.

Hull House has come to be a recognized influence in social and labor circles, and is a factor to be reckoned with in the politics of the ward. It is a potent influence in producing better sanitary conditions, in purifying civil politics, in building up social righteousness, and in giving intellectual life and light and social culture. The resident in the settlement has adopted the sentiment of the following couplet:

"Let me live in my house by the side of the road
And be a friend to man."

The Associated Charities of Winnipeg is probably the best organized and most efficient society of its kind in Canada. This is a social agency, working for the betterment of individuals and conditions in the city of Winnipeg. It is a co-operative Society, co-operating with all other

charity organizations in the city, within the church or without; and also with the municipal, Provincial and Dominion officials, as well as with individual citizens of the city, who are interested in charitable work. The Society acts in a three-fold capacity: first, to co-ordinate the work of all other charities working in the city; secondly, as a bureau of investigation for relief cases; and lastly, as a relief-giving agency. It seeks to meet all cases of need within the entire city. No help is given until an investigation is made, and then only that kind and that amount of help that is needed. If the charitably disposed man has his doubts about the sincerity of the man who asks for alms, he simply turns the case over to the Society, which makes an investigation and renders help accordingly. The kind man thus saves himself from being imposed upon, while at the same time he has done a greater act of kindness for the worthy poor by presenting his case to the Society which is in a position to become acquainted with all the circumstances connected with the case. The kind man contributes to the funds of the Society instead of giving his money to those whose circumstances he does not know, and who may, or may not, make a proper use of his gift. Indiscriminate charity given either by individuals or charity societies which are not in active and sympathetic co-operation often leads to harm and demoralization.

The principles and methods of this Winnipeg Society are worthy of commendation, and merit the serious consideration of charity workers everywhere.

"Men think there are circumstances when one may deal with human beings without love, and there, are no circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron, with scant love, but you cannot deal with men without love."
—Tolstoi.

"One Christian city, one city in any part of the earth, whose citizens, from the greatest to the humblest, lived to the spirit of Christ, where religion had overflowed the churches, and passed into the streets, inundating every house and workshop and permeating the whole social and commercial life—one such Christian city would seal the redemption of the world."
—Henry Drummond, in "A City Without a Church."

Christian Citizenship

Christianity inculcates a new kind of patriotism as well as new kinds of relationships between individuals. The pagan patriotism, which still widely persists in Christian nations, is a blind devotion to one's country, "right or wrong," regardless of any moral quality, and a hatred or contempt of all other nations, simply because they were foreign. Citizenship was a blind and uncritical allegiance. But Christian citizenship is such a love and devotion to one's country as will call forth effort to make it pure and merciful and just.—*Congregationalist*.

Lovest Man?

"I love God," said the saint. God spoke above:

"Who loveth me must love those whom I love."

"I scourge myself," the hermit cried.

God spoke:

"Kindness is prayer, but not a self-made ache."

—John Boyle O'Reilly.

"All I can add in my solitude is, May Heaven's rich blessing come down on everyone, American, English or Turk, who will help to heal this open sore of the world."
—Livingstone.

The South Sea Islands and Some of Their Great Missionaries

TOPIC FOR WEEK OF APRIL 13.

Psalm 24.

MRS. F. C. STEPHENSON, TORONTO.

SCATTERED over the Pacific Ocean between the East and the West is a world of islands. Between Alaska and Asia are the Aleutian islands, which, on the map, look like stepping-stones between the two great continents. Down the coast of Asia, Japan stretches her hundreds of islands for two thousand miles. To the south, are the Philippines, the valuable possession of the United States. Still further south and around the Malay peninsula are the East India Islands. Again, going south-east, we are in the world of islands of the Southern Pacific. These islands are scattered between Africa and South America, and we hardly realize that they extend from east to west one hundred and twenty degrees, or over one-third of the circumference of the earth, and from north to south about eighty degrees. Within this area, the land surface including New Zealand, is 168,000 square miles, or, leaving New Zealand out, the combined area of the islands is only 58,000 square miles, or about equal to a little over one-quarter of the size of the Province of Saskatchewan.

Australia, New Zealand, New Guinea, and a few of the larger islands, are familiar, but the others would be a new study to most of us.

For racial and geographical grouping the islands have been divided into four general divisions: Malaysia, Melanesia, Micronesia, and Polynesia, or the Malay Islands, the Black Islands, the Little Islands and the Many Islands.

Of the beauty, the climate and the natural charm of the islands, travellers have written, and, after having given their best descriptions, have declared that words cannot picture mountain, ocean, coral reef, and the luxuriant vegetation which combine to make the charm of the islands so entrancing.

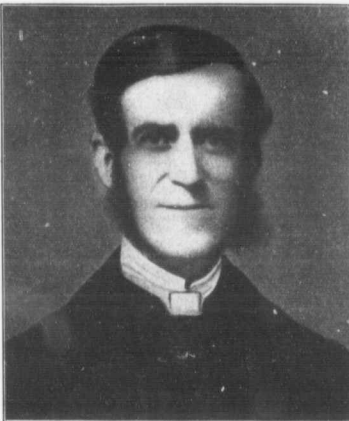
The people are divided into four races: The Polynesians, the Papuans, the Fijians and the Micronesians. Of the four races, the Polynesians are admitted to be the finest. The Hawaiian Islands belong to this group racially, as also do the Samoans. The people of the New Hebrides Islands belong to the Papuan race, which is found chiefly in New Guinea, New Hebrides, Loyalty Islands, and in the Bismarck Archipelago. The Fijians are a mixture of the Papuans and the Polynesians. The Micronesians are also a mixed race, and through intermarriage with the Japanese, many have decidedly Japanese features.

The social condition of the people, when the missionaries began work, was of the most debasing character. So revolting indeed were some of their customs that missionaries and travellers have refrained from telling what they have seen and known. To the vices and wickedness of the Islanders, the traders brought the worst the civilized nations could contribute. For greed of gain, these traders abused, murdered, robbed wherever they went, until the fear of a white man was to the Islanders the signal for defence, and the cause of much savage warfare to avenge wrongs done to their fellows.

The commission, given by the British Government in 1783, to the great discoverer and voyager, Captain Cook, to go to the Southern Pacific, to observe the transit of Venus, led to the exploration of the Southern Pacific, the discovery of many of its islands and the taking of Australia and other islands in the name of the British King. It also helped to bring to

the attention of the people of England the South Sea Islands and their condition.

Great discoverer though he was, Capt. Cook met his death in 1779, at the hands of the savages of Hawaii in revenge. It is said, for continued exactions and brutality. In recognition of his services both in the South Seas and in the Northern Atlantic, the British Government pensioned



REV. JOHN GEDDIE, D.D.

his wife and children, and had a medal struck in his honor.

EARLY MISSIONS.

The London Missionary Society was organized in 1795, and in 1796 it sent its first missionaries to Otaheite, the name given by Captain Cook to the island on which he first landed. This island is now known as Tahiti.

Down through the years, missionaries have laid down their lives for these island people. They have defended them against the curse of commercial civilization, the exploits of navigators, explorers and traders, and the aggressions of the governments of Christian countries.

It is impossible, in this short article, to attempt to give an account of the work of the missionaries, the transformation which through the gospel has taken place in the lives of many of the people, and the missionary work the natives themselves have done.

REV. JOHN GEDDIE, D.D.

One group of islands, the New Hebrides, is of peculiar interest to Canadians, for there Canada's first foreign missionary began his work. John Geddie as a boy was a hero worshipper of the daring missionaries who were conquering the savagery of the South Seas. The stories of their work and adventures stirred his heart and ambition until he resolved to consecrate his life to missions. Years before in Scotland, his father and mother had dedicated him, when a baby, to the Lord, for foreign mission work, and in

offering himself to the Presbyterian Synod as a missionary to the New Hebrides, he was fulfilling the vow made by his parents.

He made a campaign of the churches in Nova Scotia before leaving for his field, and stirred them up to an interest in foreign missions, his horse, Samson, travelling many a mile doing his share of mission work as "the Transportation Company."

Arriving in Aneiteum, the most southerly of the New Hebrides, in 1848, John Geddie and his brave wife began their work. After eighteen years of incessant labor, Mr. and Mrs. Geddie returned home to Nova Scotia to rest; but the "rest" was a vigorous campaign of the home churches. The work of the New Hebrides was the theme wherever he went. He was able to tell of the translation of the New Testament and parts of the Old; of the native pastors, elders and teachers; of schools and Christian homes; of Sabbath observance and family worship; of habits of industry and the liberality of the people; of lives laid down for the Master, and of the work carried faithfully on by those left.

Before returning to his work, the degree of D.D. was conferred upon him by Queen's University, Kingston. He was welcomed back to Aneiteum by the people whose hearts he had won, and whose lives he had transformed. For six years after his return, he encouraged his fellow-workers, travelled from island to island, directing, counselling and working, but ill-health compelled him to leave his work and go to Australia, where he died at Geelong, in 1878. Mrs. Geddie still lives in Australia, and occasionally writes to Dr. Douglas Fraser, of the Presbyterian Sunday School publications.

The people of Aneiteum contributed \$5,000 for the translation of the Bible and have sent and supported more than fifty missionaries to the other islands.

No greater monument could be erected to the memory of Canada's first foreign missionary than the simple inscription in his church in Aneiteum, written in the native language, of which the following is a translation: "In memory of John Geddie, D.D., born in Scotland, 1815, minister in Prince Edward Island for seven years, missionary sent from Nova Scotia, to Aneiteum for twenty-four years. He labored amidst many trials for the good of the people, taught many to read, many to work, and some to be teachers. He was esteemed by the natives, beloved by his fellow-laborer, the Rev. John Inglis, and honored by the missionaries in the New Hebrides, and by the Churches. When he landed in 1848, there were no Christians here, and when he left in 1872, there were no heathen. He died in the Lord in Australia, 1872. 1 Thess. 1: 5."

DR. JOHN G. PATON.

In 1858, about ten years after John Geddie began work in the island of Aneiteum, John G. Paton commenced his work in the island of Tanna. Tanna's missionary history was most discouraging, but Dr. Paton, with his two brave associates and their wives, began work. After four years, they were compelled to leave, so bitter was the anti-Christian feel-

ing among the natives. Dr. Paton went home, and after visiting Australia and Scotland, he returned to the New Hebrides and began work at Aniwa.

The story of his years of service on this little island is one of the most thrilling of missionary records. Three years after his arrival, Dr. Paton celebrated the Lord's Supper with twelve converts—all formerly cannibals. The work grew rapidly. Schools were built, and children taught; the Bible translated and Christian homes established; the power of witchcraft broken and disease cured. New plants were introduced into the island and new industries taught. In 1892 while in Canada, Dr. Paton said that the people of Aniwa were more reverent and openly Christian than any community he had ever visited. Dr. Paton's life story has been read by thousands of our young people, and has been the missionary inspiration of many.

JAMES CHALMERS—"Great Heart."

"A heart as big as a Church" is what Robert Louis Stevenson said of one of the greatest missionaries to the South Seas—James Chalmers, whom the natives called "Tamati."

In 1865 he and his wife landed at Rarotonga. The natives here were already Christian, so, when the call came from New Guinea in 1877, Chalmers gladly went to begin pioneer work. In 1882 he reported all things as changed—no cannibal feasts; tribes, which were always at war, in peace together worshipping God.

Chalmers' call for missionaries is an index to the brave, consecrated spirit of the man. In 1886 Chalmers returned to England after twenty-one years of service, and in an address he said: "Recall the twenty-one years, give me back all its experience, give me its shipwrecks, give me its standings in the face of death, give me it surrounded with savages with spears and clubs, give me it back again with spears flying about me, with the club knocking me to the ground, give me it back, and I will still be your missionary."

In Chalmers, Stevenson saw the missionary—the man who lived in the islands not for what he could get but for what he could give. He came not to minister unto but to minister, and his service was unto death. In 1901 he was murdered by savages of New Guinea.

Robert Louis Stevenson's testimony to Missions in the Islands, we give in his own words: "I conceived a great prejudice against missions in the South Seas, and had no sooner come there than that prejudice was first reduced, and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and, I believe, if they be honest persons, they will cease to complain of mission work and its effect."

For further reference we recommend "The Life of John G. Paton," 35 cents (probably in your Sunday School library); "Life of James Chalmers," five cents; "Christus Redemptor," 35 cents. See outline programme in the *Missionary Outlook* (March number).

Adjustable Authors

The most cheerful author, Samuel Smiles; the noisiest, Howells; the tallest, Longfellow; the most flowery, Hawthorne; the holiest, Pope; the happiest, Gay; the most amusing, Thomas Tickell; the most fiery, Burns; the most talkative, Chatterton; the most distressed, Akenside.—*Chicago Record-Herald*.

The Parable of the Pounds

TOPIC FOR THE APRIL CONSECRATION MEETING, WEEK OF APRIL 6.

LUKE 19: 11-27.

REV. R. O. ARMSTRONG, M.A., VIBES, MAN.

THIS is the concluding study of the parables which began a year ago with the one about the sower. Has it been a profitable study? If it has suggested something which will make the study of the Bible more interesting it will have been worth while. We have had twelve of the parables under review. There are many others, and some of them very much shorter. The meanings are not so obscure as we are sometimes led to think. If we take the words in the ordinary sense, and think reverently about them we will surely be blessed in our study of the Word of God, whatever part it may be. Let us keep on. Go deeper into the mines of truth!

The parable of the pounds may be understood better by noting the meaning of the eleventh verse. Two reasons for speaking it are there given. Do we understand them? First, "because He was nigh unto Jerusalem"; and, second, "because they thought that the Kingdom of God should immediately appear." It is a well known fact that the disciples had a notion due to a literal interpretation of the scripture that Jesus was about to set up at Jerusalem an earthly kingdom which would surpass even the glory of

terpretation of the motto of my old College class. (If any of the classmates read this they will be able to verify it by referring to the original Latin.) Jesus wanted to show the disciples a better, more truthful aspect of the way to the kingdom than that they had in mind. The kingdom was not going to come with visible suddenness. Those who were to take positions in it had to undergo a course of training ere they would be fit. We see now the meaning of the verse.

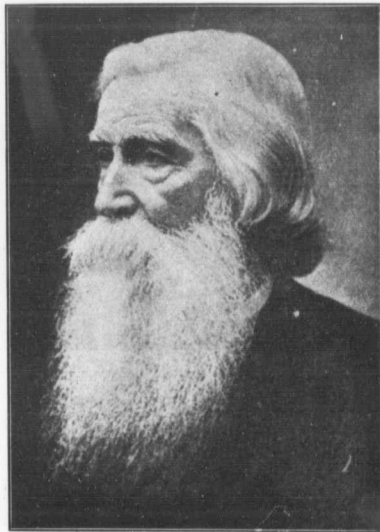
There seems also in this connection to be an allusion to the parable to a recent historical event. The parable would awaken all the more interest on that account. Archelaus, son of Herod, seems to have gone to Rome that he might be invested with the kingship according to the wish of his father. While he was absent, the "citizens" actually sent a message, saying that they did not want him to reign over them. Only a few of his "servants" were loyal to him, and on his return they were duly rewarded with good positions. In the parable of the pounds then Jesus gives a history of His own experience. He, too, is looking for a kingdom. He came to his own and His own received His not. He entrusted a few servants with His work. He will "return" as King, and their work will be recognized. They will then be qualified to reign with him. Jesus made good use of historical illustration in this case.

What is a "pound"? Talent is a word more easily understood by us. The pound is variously interpreted. Some make it synonymous with the Grace of God; some with our mission in life; some the "word" or message such as that entrusted to Timothy. In any case it is something with which we are entrusted. If we say it is the Gospel we will be near enough, for then all have the same gift. Or if we say the grace of God all are treated alike. All depends on our own efforts what we make out of it.

A general inference from the parable is that God trusts men. He bestows gifts upon us, entrusts them to us, and leaves us free. He respects our nature and our inherent dignity. He wants volunteers in His service. He wants to leave us to ourselves to see how we will act under such a test. Then

note the need of training for greater usefulness. When will we learn the secret of leadership? First there must be long and lowly service. Leadership is a costly gift.

In dealing with the servants when the King returned we will take the last one mentioned first. About six verses are taken up with his case. Why was he so blame-worthy? There was work for him to do and he had neglected to do it. Many suffered on that account. He quarrelled with Providence, found fault with his Maker. We often meet his type. They say, "Why wasn't the Bible made so we



REV. JOHN G. PATON, D.D.

Solomon. As they saw Jerusalem opening up before them their hopes were kindled anew, or perhaps it would be truer to say that their old illusions began to burn up again. They could not get clear of the idea that there was to be a great upheaval somehow, a cataclysm, and that the enemies of Jesus to be overturned and a new kingdom visibly set up in which they were to have the most prominent positions.

We labor under the same illusions where we indulge the hope of getting a crown without bearing the cross. "No palms without dust," was the literal in-

could understand it?" Yet they do not read it. They will say, "The Lord did not give me a desire to serve Him or to be a Christian"; and they make things like this an excuse for inaction. The Christian Scientists say that what we need most is a right conception of God, and then work in harmony with that. I think we can go that far with them. This man had a wrong conception of God. The result was that his life was a waste. Trench, a writer on the Parables, rather humorously remarks that not only a "naphkin" to wipe the sweat off his brow because he did not work, he was free to use it for the purpose he did. In any case he took a great deal of trouble to do nothing. The lesson is, do not quarrel with your condition, with God. Providence, circumstances—make the most of them.

"It matters not how straight the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul."

The second servant dealt with, came saying, "Lord, thy pound hath gained five pounds." This is the mediocre man. He is content with a good "pass" or a second place. In college, or in shop, he does not aim at his best, but is content with the average. He is not a man who is going behind at all, for in this case he is promoted, which seems to be quite in harmony with real life. The fault we have with this kind of man is that he aims at the second best rather than the best. Have you not heard it said that "the good is the enemy of the best"? That is the case here. We can fancy that he came with a good deal of satisfaction to announce his five pounds. Had he not done better than many others? Was he not as good as other people, to say the least? So he failed to make the most of himself. Only half of his ability was put to use. Only a part of his resources was drawn on. The trouble with many of our League members is not that they are doing nothing, but that they are not doing their best—not even trying.

Are we fair in dealing with this man? On what are we basing these inferences? First, on the way the Lord of the parable answered him. He said nothing to praise or to blame him. Is there not such a thing as expressing disapproval by "faint praise"? In this case there was not a word of commendation. Reading between the lines, I think we may infer that the Lord had no word of praise for him. Then again, in the case we are next to consider, though the man had the same pound to start with, the same opportunities, yet he made not five, but ten pounds. The height that some men reach make us feel uncomfortable at times as they look down at us, content with a half-way place. What can our mediocre boys and girls, luxuriating in privileges and opportunities, say in the presence of what Helen Keller has accomplished? Helen Keller—blind, deaf and dumb—becomes an expert linguist, botanist, writer, and exercises a powerful influence for good over the people of her time. We will not have to search far to find illustrations along this line. Every community has its own group. Look about you.

Then the first came, saying, "Lord, thy pound hath gained ten pounds." Note the reply. There was no hesitancy about this case. It was clear. "Well done, thou good servant; because thou hast been faithful in a very little, we will thenceforth use thee as ruler over ten cities." Verily there man had increased his pound one thousand per cent. That is a good yield, is it was something here to commend. This rest? Would God that we might all be able to say as much at the close of our probation. Look more closely at this. He had little to begin with. A pound in this case was only about eighty-five cents.

The commendable thing is that he was faithful "in a very little." Some give up when they realize the smallness of their gifts. This man, I submit, had many discouragements. He was surrounded by active enemies. Had not the citizens of the country he lived in sent a message after his Lord saying that they would not have him reign over them? Wherever he went, day by day, in the interest of his Lord he had to meet this antagonism. Not easy to work there; but he worked. He had to work in faith, just as we are called upon to do. Possibly he had less evidence than we have to believe that his Lord would return. It was not certain that he, a "nobelman," would get a kingdom. That was a big venture. There must have been some uncertainty about it, or he would not be going to see about it. Then again, the majority of the "citizens" did not want him to reign over them. That made it all look dark and uncertain, to appearances at least. But this servant had faith. He, above all others, believed in his Master and his work. With no uncertain step, with genuine, active faith, with unwearied

gained ten pounds." Get his life by Blaikie, Silvester, Horne, or Basil Matthews, and read it. It is more interesting than fiction, and vastly more profitable, we think. Yes, are we doing our best with the life we have? Are we doing our best for our League? For our Sunday School? For our Church? For our community? Consecration means to make the most of ourselves. We cannot do that without being Christian. This is the time for us to act; let us therefore act a noble part. "Watch ye, stand fast in the faith, quit ye like men, be strong." 1 Cor. 16:13. "Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good." 2 Sam. 10:12.

Church Advertising

Rev. J. M. Smith, whose article on "Scout-craft in the Church" appears on other pages of this issue, has issued quite a number of striking "dodgers" in the interests of his church work in its various organizations. The following matter appeared on one which came our way and strikes us as being thought provoking and so likely to do good. We have not given the setting of the "dodger," only its contents. Our Epworth Leagues might well do more of this kind of thing. Printers' ink pays when judiciously used.

LOST, STRAYED OR STOLEN.

MISSING: Last Sunday, some families from church.

STOLEN: Several hours from the Lord's Day by a number of persons of different ages, dressed in their Sunday clothes.

STRAYED: Half a score of lambs and old sheep, believed to have gone in the direction of "No Sunday School or church."

WANTED: Several young people. When last seen were walking in pairs up Sabbath Breaker's Lane leading to the city of No Good.

LOST: Some lads carefully reared and not far from home, and for a time very promising. Supposed to have gone with one or two other fellows to Prodigal Town, Hush Lane, by Golf Link Place.

ANY PERSON assisting in the recovery of the above shall in no wise lose his reward.

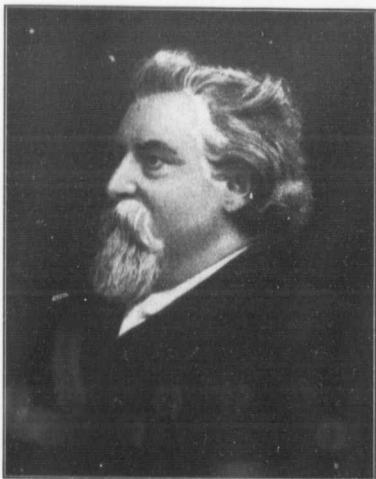
METHODIST CHURCH,
J. Melvin Smith, Pastor,

Niagara-on-the-Lake, Ontario.

Thy Song

Sing the little song God taught thee,
Even though it be unheard.
It may flash one ray of sunshine,
It may breathe one little word
That will sometime help to brighten,
That will sometime cheer some breast.
There is no achievement grander
Than to do thy very best.

—Isabel Brock.



REV. JAMES CHALMERS, D.D.

patience he kept on believing, hoping, looking for his Master's triumphant return. This servant showed great zeal, displayed great will power and industry. We join in the Lord's commendation, "Well done!" We concur in his elevation to the rule over ten cities. If we had lived in one of those cities, this is the kind of man we would want for a ruler—one who had been a faithful and trusted servant.

This is a wonderful parable; so true to life. All the parables are wonderful for insight into human nature, comprehensiveness, aptness, for far-reaching and manifold lessons. This is an appropriate parable with which to close this series. *Are we doing our best?* By the time this issue is before us the world will have observed the centenary of David Livingstone's birth—March, 1813. We would recommend every young man in the world to read the story of his life. His life is one of God's miracles of grace. It is, however, but a sample of what God can and will do for any of us. He was a man who could say—though he was not one to say it literally—"Lord, thy pound hath

The Epworth League Weekly Topic List

May, 1913, to April, 1914

The following is the Suggested List by Departments. The regular Topic Card arranged according to the calendar, will be printed, as usual, by the Book Room, and on sale soon. Send your order for these cards to Dr. Briggs, not to the Editor.

FIRST DEPARTMENT. CHRISTIAN ENDEAVOR.

The suggestion is that the first meeting in each month be devoted regularly to a study of one of the *Personal Interviews of Jesus*. The hope is that in many Leagues a Personal Worker's Class may be formed, not only for the serious study of our Lord's methods in dealing with individuals, but to become active and proficient in winning souls for Him. "Study how to win men, then go out and get them," should be the aim and purpose of our Leagues. The year's studies include these twelve Personal Interviews of Jesus:—

- May.—With Nicodemus, a Learned Rabbi.—The Need of a New Birth. John 3: 1-21.
- June.—With a Woman of Samaria.—A Call to a New Life. John 4: 1-30.
- July.—With Peter, a Fisherman.—A Call to Service. Luke 1: 1-13.
- August.—With Simon the Pharisee.—The Need of Mercy. Luke 7: 36-50.
- September.—With His Trusted Disciples.—The Messiah and His Church. Matt. 16: 13-28. (Mark 8: 27-38; Luke 9: 18-27.)
- October.—With Ambitious Disciples.—Humility, the First Essential. Matt. 18: 1-6. (Mark 9: 33-37; Luke 9: 46-48.)
- November.—With a Shifty Lawyer.—The Way of Life. Luke 10: 25-37.
- December.—With Inquiring Disciples.—A Call to Prayer. Luke 11: 1-13.
- January.—With a Disatisfied Heir.—Life Principles, True and False. Luke 12: 13-21.
- February.—With a Rich Young Lord.—Complete Surrender Required. Luke 18: 18-30. (Matt. 19: 16-30; Mark 10: 17-31.)
- March.—With Zacheus, a Publican.—The Transformation of a Publican. Luke 19: 1-10.
- April.—With Sorrowing Disciples.—Administering Comfort. Luke 24: 13-35.

These Interviews will be analyzed, and their practical bearing on personal work for the winning of others to Jesus in our times, will be treated in our columns, month by month, by Rev. John A. McArthur, S.T.D., whose articles have already helped very many of our readers in various ways.

SECOND DEPARTMENT. MISSIONARY.

Each second meeting in the month is suggested for the Missionary Committee. The following list of Topics is varied, and should mean twelve splendid missionary evenings during the year. Mr. Armstrong's recent book, "Just before the Dawn," and the forthcoming volume on the life work of our veteran missionary, Thomas Crosby, should be studied in course, in addition to the articles which will appear in this paper from month to month from Mrs. Stephenson's pen. The following is the list of missionary studies:

- May.—The Religions of Japan. Acts 17: 23-31.
- June.—The Preparation of Japan for Christianity. John 3: 1-12.
- July.—Ninomiya Sontoku, one of Japan's Reformers. Psa. 24.
- August.—Why Japan needs Christ, and why Christ needs Japan. John 14: 1-12.
- September.—Study of Canadian Mis-

sions, and Methods and Plans of Work. John 15: 1-11.

- October.—Home Missions in Canada and Newfoundland. Matt. 13: 3-8; 18-23.
- November.—Our Citizens of non-English Speech. Matt. 25: 31-46.
- December.—Our City Missions. 1 Cor. 13.
- January.—Thomas Crosby and his Call to the Indian Work. Matt. 16: 24-28.
- February.—Thomas Crosby as Preacher and Teacher to the Indians. John 10: 1-16.
- March.—Thomas Crosby and Social Service. Luke 10: 25-37.
- April.—Some results of Thomas Crosby's Life Investment. Eph. 2: 4-22.

THIRD DEPARTMENT. LITERARY AND SOCIAL.

Last year we had some of the Literary Masterpieces of Hebrew Literature, treated in these columns, by Rev. W. S. Lennox, B.A., B.D., and many of our most thoughtful young readers were greatly stimulated thereby to a more intelligent appreciation of the literary beauties of the Bible. This year the same writer will deal with some of the *Great Stories of the Bible*, as follows:—

- May.—Abraham and Sodom. Gen. 18: 16-33.
 - June.—Gideon's Victory. Judges 7.
 - July.—David's Patriotism. 1 Sam. 17.
 - August.—David and Jonathan. 1 Sam. 20.
 - September.—Naaman the Syrian. 2 Kings 5.
 - October.—Nehemiah and his Foes. Neh. 6.
 - November.—Mordecai and Esther. Esther 4.
 - December.—Daniel's Purpose. Dan. 1.
 - January.—Belshazzar's Feast. Dan. 5.
 - February.—The Conversion of Saul. Acts 9.
 - March.—A Prison Experience. Acts 16.
 - April.—Paul's Shipwreck. Acts 27.
- In addition to these wonderful stories, we shall give each month a suggestive outline for a Literary Evening, from Miss Idell Rogers, Cobourg, one of our most capable and experienced Epworth League leaders. These, together with Mr. Lennox's articles, should ensure excellent literary evenings, whether your League meets on Sunday or some other evening.

FOURTH DEPARTMENT. CITIZENSHIP.

Dr. Josiah Strong, of the American Institute of Social Service, commended our topic of last year, and has readily agreed to our request that we may use some of the themes outlined in "The Gospel of the Kingdom," a monthly magazine of social service, with which we wish all our readers were familiar. The following selection has been made for the fourth meetings of the months of the year, and the topics announced will be dealt with in this paper, by Rev. S. T. Tucker, B.A., B.D., who has already served the Citizenship Department well in these pages. You will surely find the following list practical and up-to-date:—

- May.—The Church and Recreation. John 2: 1-11.
- June.—Parents and Children. Deut. 6.
- July.—The Prevention of Crime. Isa. 1: 10-18.
- August.—Prison Reform. Gal. 6.
- September.—Sanitation and Hygiene. Lev. 14: 1-9.
- October.—Woman in the Home. Prov. 31: 10-31.
- November.—Woman Suffrage. Acts 9: 36-42.
- December.—Homes or Tenements? Luke 2: 40-52.

- January.—Religion for Men. Eph. 4: 1-15.
 - February.—Safeguarding Children and Youth. 1 Cor. 6: 9-20.
 - March.—The Delinquent Boy. Prov. 23: 12-26.
 - April.—Sabbath Observance. Matt. 12: 1-13.
- Note.—When a fifth meeting in the month is called for by the calendar, a special outline programme will be given in our columns in ample time for you to adopt it, if you so desire. The Junior Topics, as usual, will be given in a separate list for the use of our Junior Leaguers.

When Winter Ends

There's something wrong with father! It ain't the blues or chills, Or nothing with his liver, 'cause he ain't a taking pill, But he's a sitting up with books that's got a heap to say 'Bout hollyhocks and mignonette and poppies red and gay, And, pulling out the garden-hose, and laying it on the board A redwing singing on the wall that sounded like a bird.

There's something wrong with mother! You can see it in her eyes; They keep a roaming round the house and dancing in surprise; She's turning up the parlor rugs, and tilting up her nose, And getting out the camphor-balls and sniffing pop's old clothes; She's clean forgot the join she had that laid her up two weeks, And sings and sings and sings until there's roses in her cheeks!

There's something wrong with me and Ted, and we can't make it out; It ain't the scarlet fever, or a wart to brag about; But we just stand a watching where the geese are flying low, And wonder when we'll get that wind that makes the green things grow, We can't sit still a minute—why, we're like an eel that squirms; We've got the fish-hooks ready, and the pocket for the worms; And pop he starts a grinning when he whippers in my ear: "I guess the spring's a coming, and we've got it 'fore it's here!" —Gordon Johnstone, in "Munsey's."

"Beg pardon," said the hotel clerk, "but what is your name?" "Name?" echoed the indignant guest, who had just registered, "don't you see my signature there on the register?" "I do," answered the clerk calmly, "that is what aroused my curiosity."

SPECIAL LANTERN NOTICE

During my month's absence from the office a large number of letters were received making enquiry as to our Lantern and Slide Department. Many of these could not be personally answered, but the circular letters containing the facts were sent to each enquirer. I am delighted at the wide and general interest shown in the enterprise; but must ask our Leaguers to be patient. We have only a few lanterns as yet; but hope to have more before long. Everybody will be served to the utmost of our power. The set of slides "Toronto and the Coast" is in great demand, and several such sets will be made as soon as possible. Fuller particulars will be given in our next number. Meanwhile, everybody here is working hard to get ready for you, so again, **BE PATIENT, and your turn will surely come.**

S. T. BARLETT.



Our Juniors

PROUD daddies these! And who wouldn't be if he numbered such boys among his household treasures? Both these men are Methodist Ministers. Father Price, with Frank on the left, and Father Doyle, with Henry on the right. Frank lives in the Parsonage at Arden, Man., and Henry will soon be moving from Killarney to Winnipeg. Here his father (Manson Doyle) will take up his family residence, while he travels all over as one of the Field Secretaries of our General Board. Frank Price and Henry Doyle, God bless you both, and all the other little Canadians of whom you are such splendid types—you'll be men some day! Just keep growing!



Junior Topics

MARCH 23.—JAPANESE BOYS AND GIRLS: AT PLAY AND AT SCHOOL. Psa. 1.

Whatever you might think of the houses in Japan, the shops would delight you as boys and girls. Japan has been called "The Children's Paradise" and the "Paradise of Babies." If we could visit there we would think so, too, as we walk along the streets and see scarcely anything but stuffed and china animals on wheels, toy idols and idol cars, windmills, water-wheels, battledores and shuttlecocks, sugar toys of all kinds, dolls of all sizes, kites of every variety. The children usually have a nicely-embossed card fastened securely to their girdles, with their name and address written thereon, so that if in their play they wander away from home, the kind policeman soon restores the wanderer to his parents. The game of kite-flying is not only enjoyed by the boys, but often by the fathers. In the many street canals we may see the waterwork toys in operation. Little paper carts, loaded with rice and harnessed to beetles, are a source of amusement. If you peep into the homes during the evening you will see a game of "proverbs" being played with picture cards. Dolls are the chief joy of a Japanese girl's heart. There is the Feast of Dolls, the Feast of Flags, the Feast of Lanterns, the Feast of Present, and other celebrations about which the superintendent will be able to tell. Children, even in Japan, enjoy fun just as well as the Canadian boys and girls do.

Regarding education, see Chapter 6 of the text-book. Three-minute papers might be prepared by the Juniors on such subjects as "A Japanese Boy at School," "What Privileges Have Come to the Japanese Girls?" "In Her Gain is the Girl in Danger of Losing Anything?" From our missionaries' letters many things may be found regarding the progress of the Gospel in Japan. Many of the boys and girls there have become useful little missionaries in spreading the seed of the Word. According to your faithfulness, dear Juniors, will your power and influence be as men and women, and we shall hope as missionaries, too.

MARCH 30.—ANNUAL REVIEW DAY.

Outline programme to be developed by each League for a Union Meeting.

Chairman.—The Pastor.
Hymn.—Loyalty to Christ.

Prayer.
Read in concert Psa. 121.

Chairman's Address.—"What the Pastor Asks of the Epworth League."

Chorus by the Juniors.

Review of work of Junior Society for year by three Juniors.

"We're Glad to See You."—Junior Superintendent.

Solo or recitation by a Junior boy.

"We Attend the Church Services."—Address by Junior girl.

Address by President of Adult Society.—"What the President Asks of the Epworth Leaguers."

Instrumental solo.

Address by Era Agent—"The Advantage of the Use of the Era."

Chorus.—The young men.

Address.—"The Making of Citizens in the League," one of the young men.
Mizpah Benediction.

APRIL 6.—LIFE IN CHRIST. John 14: 1-5, 19.

The glad Easter Day told us of life and joy all about us. In the beautiful message of Jesus in the verses of our text we have the promise that Jesus is preparing a place where we may be with Him, where we may always have life, joy and gladness. We know the promise is sure and true, because He died and rose again that He might do this; but we know, too, that if we are to live with Him our lives must be like His—full of deeds of love, strength and courage. Tell the following story in connection with the Bible lesson:

"A little child was in the habit of playing in a large and beautiful garden with sunny lawns; but there was one part of it, a long winding path overshadowed by trees, down which he never ventured; indeed, he dreaded to go near it, because a foolish nurse had told him that ogres and hobgoblins dwelt within its darksome gloom. At last his eldest brother heard of this fear, and after playing one day with him took him to the embowered entrance of the grove, and leaving him there terror-stricken, went singing through its length, and returned and reasoned with the child, proving that his fears were groundless. At last he took

the little fellow's hand, and they went through it together, and from that moment the fear that haunted the place fled. So Jesus, having passed through the valley of the shadow of death, gives courage to his people. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."—*The Christian Herald*.

This little verse might be recited by a junior:

"The Lord is risen indeed,
He is here for your love, for your deed—
Not in the grave, or the sky,
But here where men live and die,
And true the word that was said,
"Why seek ye the living among the dead?"

Print in large letters across the blackboard—"BECAUSE I LIVE YE SHALL LIVE ALSO."

Jesus is longing for the springing of our lives into a beautiful unselfishness and self-forgetfulness—a new life for Him—like His own life which shall prepare us for the mansion He is getting ready for us.

Stories may be told by the Superintendent to illustrate the text,—stories of resurrection,—the caterpillar and butterfly,—the sleeping of the trees and flowers in winter and their awakening in the spring.

APRIL 13.—BIBLE—I WILL, S.Y. (A Bible Reading.) Heb. 13: 5; Psa. 4: 8.

For blackboard prepare the following:

God says:
I WILL be what Jesus wants me to be.
not leave thee nor forsake thee.

In having references in Bible read the Junior stand and distinctly read it aloud. The passages might be listed upon the blackboard as follows:

God's I WILL,	My I WILL.
Psa. 32: 8.	Psa. 40: 16.
Psa. 39: 33.	Psa. 61: 4.
Psa. 46: 10.	Psa. 86: 12.
Psa. 50: 15.	Psa. 138: 1.
Matt. 4: 19.	Psa. 91: 2, 15.
Matt. 10: 32.	Psa. 101: 2.
Isa. 43: 25.	Psa. 38: 18.
Judges 2: 1.	Psa. 9: 1, 2.
1 Chron. 28: 21.	Psa. 56: 3.
Joshua 1: 5.	Psa. 4: 8.
John 14: 3, 14.	Psa. 102: 3, 4.
16, 18, 21.	

A Flourishing Junior League

For the evening the League might be divided into two sections, one to look up and read one list, and the other respond with the second list. Many other passages may be found by the Superintendent. Explain some of the beautiful promises, showing how we may claim them for our own if we fulfil the conditions. Some of the illustrations from David's own life might be given to emphasize this truth.

In Daniel 1: 8, see what it was Daniel willed to do. In Job 12: 15, see what Job willed to do. Again from nature in the lovely springtime we may draw some beautiful lessons. Everything is beginning life anew, and we, too, will take on new life and will be like Jesus, walking in His truth. The story of Rebecca in "Rebecca of Sunnybrook Farm," might be told or read, showing how she gave up her own wishes to help those who needed her.

APRIL 20.—HONOR AND HONESTY.
2 Chron. 31: 20, 21; Rom. 13: 3.

One need scarcely talk to our Juniors about not stealing. There is not one who would intentionally steal from another, but not long ago a girl was heard to say, "No, I haven't studied my lesson, but if I am called on I guess I can bluff it. The teacher will never know." Was that honest? Illustrations may be found that you know to be actually occurring among your boys and girls. Honesty is the best policy. See 2 Cor. 8: 21; 13: 8. Gen. 6: 9. Emphasize the truth that he who would please God must be honest whether he will be found out or not.

(Draw as you talk.) "A mason is building a brick arch. What does he use to hold the bricks together? In India the lime for mortar is made out in the hills by contractors who sell it directly to builders. Once the missionaries found that their lime was not good but had been mixed with wood ashes and white clay. An arch in one of the buildings where this mortar had been used fell down and killed a workman. Then the mission employed a building superintendent who knew how to test the lime and could see that only honest materials went into the mission buildings."

Each of us must build a building, and building is character. No matter how fine this character building seems if it is not held together by honor and honesty running all through it, as the mortar holds bricks together, it will be worthless. If the materials you use are well selected and you build them up with honor and honesty the arched entrance that you start when you are a child will be strong enough to hold a fine high building above it. (Put the words in the drawing of the arch)—"Built with honor and honesty." Anecdotes from the lives of statesmen might be given, or lessons taken from other sources.

Be true—there's nothing half so good
As character of truth;
Let never trace of falsehood stain
The glory of your youth;
Let every thought you harbor be
As clear and pure as day,
Sincerity of purpose gleam
In every word you say.

Who?

A lady living in Ohio is the mother of six boys. One day a friend calling on her said: "What a pity that one of your boys had not been a girl!" One of the boys, about eight years of age, overheard this remark and promptly interposed: "I'd like to know who'd 'a' bin 'er? I wouldn't 'a' bin 'er, Ed wouldn't 'a' bin 'er, Joe wouldn't 'a' bin 'er, and I'd like to know who'd 'a' bin 'er.'"—*The Lutheran.*

The following account of the Junior Epworth League of Orillia is gleaned from a convention paper read by Miss Eva Calverley, of that place. We give it as a fairly good sample of the kind of study and work that might be given the boys and girls of many a Methodist Church, where now practically no opportunity for service is provided for them. What provision does your Church make for the tarring of your children for usefulness?—Editor.

In our Junior League in Orillia we have about one hundred and thirty who attend. We hold our meetings Sunday morning commencing at 10 o'clock, in our Sunday School room.

Our members are divided into four committees, Sunshine, Lookout, Glad hand and Missionary. Each of these committees takes the programme for one Sunday of each month. The executive is responsible for the programme for the fifth Sunday when there is such. Each Committee meets two weeks before the Sunday on which it takes charge, in order to have a prayer meeting and to plan its programme. Our Superintendent and President usually meet with the Vice-president and the committee. On Thanksgiving Day our Sunshine Committee takes charge of a visit to our General Hospital. All our members gather at the Sunday

and in searching for answers the juniors became much interested.

Last year, we raised sixty dollars missionary money, and this year we desire to raise seventy-five. We had our regular monthly collection and a birthday social to which all the juniors were asked to bring in little bags, which some of the girls had previously made, as many cents as they were years old, also money from some one over twenty. We raised over twenty-four dollars. Then several members met and grated horse-radish, which was sold. Our superintendent said this was surely "persecution for righteousness' sake." Talent money was increased in several ways, by baking cakes, pressing clothes, raising chickens and other methods.

This year we are asking our juniors to put their monthly offering in envelopes that they may be trained to give systematically, and this plan we think will succeed.

We try to have our Juniors take nearly all the topics and papers, allowing only one outsider to speak each month. Beside the regular topics, we now have five or ten minute talks on the Bible, the great men of the Bible, or some similar subject, given by our superintendent, that



THE JUNIOR EPWORTH LEAGUE, ORILLIA, ONT.

School and from there we march in a long procession to the Hospital, carrying some small donations of raw or canned fruits, vegetables and other such things. We have a short song service. Our Committee also sends flowers to any sick members. Money for this purpose is supplied from the treasury. This term our Sunshine Committee had charge of a Parents' Sunday, for we desired to interest the parents in our League work. On arriving they were attracted by the words "Shake hands and smile, which we placed on the doors. As they entered, a committee welcomed them, and reminded them of the smile. The front of the platform was beautifully decorated with autumn leaves, worked in with which were green leaves to form the word "Sunshine." Suitable papers were given, and both parents and children felt more a committee after the meeting.

Our Missionary Committee has been taking us on "A Missionary Trip Around the World." Beginning at home, we visited different mission stations in Canada, Japan, China, and India. We learned something of the history, peculiar customs and influence of mission work on the people. Before the meeting cards, on which were interesting things about the place we were visiting, were sold to the Juniors. Questions were also given out,

our Juniors may become familiar with it. We realize that skill in the use of the Bible is essential to efficiency in Christian work.

On the first Sunday of each month we have a reception service for our new members. Our Superintendent, President and secretary welcome all these members.

Regular attendance is encouraged by giving Epworth League pins to all who do not miss more than one Sunday, or can bring a good reason if absent, for six months. Several of our Juniors have already received pins.

Our singing is led by a choir of older members who practise during the week. We find that the choir aids the singing greatly. We have endeavored to have our Juniors learn the Epworth League hymn.

An executive meeting is held on the first Tuesday of every month. In it we discuss all our business, and we always find that the evenings are not long enough to talk over all we have in mind. Occasionally our pastor preaches to the Junior League and at such times we all sit together in the front of the church and answer any questions which he may ask. Such Sundays are always enjoyed by the League.

One evening our Junior League took charge of the Senior League programme,

and the Seniors were quite surprised to see what we could do. This helped to arouse their interest in us.

The one annual event to which our Juniors look forward is our tea and sleigh ride. Once every winter we give them this treat. The younger ones go from four to six, and the older ones in the

evening. This helps to unite our forces.

We hope that our work may be effective and we pray that our Junior League and Epworth League may be a success. We realize that our success depends to a large extent upon our co-operation with the church and with the Senior League, of which we are really a part.

Helps and Suggestions for the Celebration of the David Livingstone Centennial

F. C. STEPHENSON, M.D., TORONTO.

Can you think of anything more enjoyable or profitable than a competition which will widen vision, deepen faith, broaden sympathy, and strengthen character?

Livingstone's life has inspired many in the past to better lives, and has called many to missionary service. So great has been the result of his consecration and work that to-day the Christian Church throughout the world is celebrating the 100th anniversary of his birth by studying his life and work.

SUGGESTIONS.

Special literature has been prepared so that we to-day may know this great man and that his life may touch ours. Through the "Read a Life of Livingstone Contest" we hope to introduce this missionary hero to thousands of Canadian Methodists.

The material available for this Contest is:

1. The badges (supplied free).
2. The following books:
Missionary Travels, by David Livingstone, bound in green cloth and gold letters. 35 cents; postage, 8 cents.

Personal Life of David Livingstone, by Blake; new edition, cloth, with maps. 35 cents; postage, 8 cents.
Life of Livingstone, by Sylvester Horne; cloth. 35 cents; postage, 8 cents.

Livingstone, the Pathfinder (for girls and boys). 50 cents; postage, 8 cents.

All the above books will be sent post-paid for \$1.50, cash with order. For fuller description see a title "Livingstone in Our Homes."

Organize a Committee from which two captives should be chosen.

The pastor or some other influential person should be invited to act as umpire. The umpire and the committee should counsel and help. Care should be taken to avoid unhealthy rivalry, and a fair start and a fair chance should be secured for both sides. The committee should plan the campaign for securing readers for one or more of the Lives of Livingstone.

It may be wise to divide the territory to be canvassed, or to make a list of the membership, adherents of churches, Sunday School and Epworth Leagues. From these names the captains may choose men about whose they wish on their side. Separate meetings should be called by each captain, who will notify those assigned to his leadership, and invite them to be present at these meetings. The badges will be given out; samples of the books shown; readers enrolled; and orders taken for the books. Then call the roll to find out who are not present, and appoint representatives to see the absent ones and try to enlist them as readers.

Both sides should be allowed to hunt for new readers, whose names have not been given to either side. Badges may be had free of charge. A time should be fixed when both sides should report the names they have failed to enlist as readers. Then those who have not been secured by one

side may be enlisted by the other side, if possible.

All readers should be allowed to read more than one "Life of Livingstone." Each reader should report the title and author of the book and the number of pages he or she has read, and should state that they have read them thoroughly. The sketches should not rank with good standard biographies. The three biographies and "Missionary Travels," by Livingstone, are standard works. We would recommend that reading of "Daybreak in the Dark Continent" be counted at least equal to reading a biography of Livingstone.

Many readers of the life and work of Livingstone will not be satisfied until they know the results which have followed from his self-sacrificing labors. We cannot recommend anything better than a Mission Study Class on Africa, using the Livingstone edition of "Daybreak in the Dark Continent," by W. S. Naylor. Price 50c. in cloth, 35c. in paper, postage 8c. extra. This book is written for the purpose of showing the wonderful development which has taken place in Africa during the past hundred years. It contains maps, charts, statistics, and is well illustrated. Helps for leaders and a cloth-bound copy will be sent with the four books mentioned above post-paid for \$2.00, cash with order.

To deepen the interest and to advertise Africa during the contest it would be well to hold a series of "missionary baseball games," using the African and Livingstone questions. A sample of these questions with instructions and rules will be sent free postpaid.

Another good plan would be for the committee to arrange a series of questions on the life and work of Livingstone, and hold a contest similar to a spelling match. Let all those who are reading, meet and arrange the seats in such a way that questions can be asked first one side and then the other, on the plan of the spelling match, and thus see which side can answer the most questions. It would be well for the first test to be held with readers only present. At the time fixed for the closing of the reading contest, a public meeting might be held when serious contestants might take place with an audience to witness. Answering the questions would do much toward awakening an interest in missions and lead many more to read the "Life of Livingstone."

All who buy books and who are willing to sell them again could easily sell them after such a meeting, or if they do not wish to sell them, might lend them, or others might be bought. We are not so anxious to sell these "Lives of Livingstone," as we are to have them read. The purpose in selling them is not to make money but to deepen interest in the extension of the Kingdom of God.

On Easter Sunday the closing scene should take place, when the side which is victorious should have the privilege of unveiling the picture of Livingstone and making a suitable address. An address will be posted free to anyone who desires to have help from our office. The side which loses in the contest should pay

for the picture and the frame. While all things being equal, the side which has the most readers should be able to answer the larger number of questions, yet it is possible that in the endeavor to secure the largest number of readers who will read the greatest number of biographies, haste might defeat thoroughness. It would be well, therefore, to take into consideration the public competition by allowing so many points for correct answers, and so many points for the reading of the "Life of Livingstone."

The above suggestions should be followed or modified to suit local conditions, but surely there is no church or home in Methodism but where an earnest effort should be made to unite in the celebration of the 100th anniversary of the birth of Livingstone, by reading his life.

A Little Boy and a Big Stunt

(See Next Page)

You don't know Henry, but I do. I haven't known him long, it is true; but while he isn't big—yet—he can do big things, or try to. And that is what every little boy should do. It helps him to grow big, you know.

Well, when I was at Henry's home, recently, in Karamay, Manitoba, he and three other young folk, with his father and me, went for a little walk. My, but it was cold. Nobody minded that, though. The snow was dry, the air crisp and clear, and it was a fine day for fun. And Henry likes fun, you may be sure. He did what I called "a big stunt" for so small a boy. The pictures tell the story. See him striking off for the snow-bank on the road-side. Watch him as he lies down flat, ready for a roll. Imagine him go, head down, feet up, snow flying all around and there he lies, a sturdy young Manitoba; just such a boy as scores of others I met on my recent trip—boys who are sure to grow up to be big, strong, brave, pure, useful Christian men, serving God and helping make Canada great.

"Who is Henry?" you ask. Look at the heading to our Junior pages and you will see him again, and learn both who he is and what office his father holds. May he be even a bigger man than his "daddy" some day.

The March Wind

While yet the frosty morning air
You sneeze and fingers numb

To all the barren woods and parks
An unseen gardener comes

He loosens up the hardened soil
About the roots, and lops
Unightly boughs and broken limbs

That dangle from the tops.

He strips away the rotten bark
And branches dead and dry,
And tumbles down the ragged nests

That rock against the sky.

He rakes the withered leaves in heaps,

His task he never shrinks,

He visits every bush and tree

And whistles as he works.

—Mina Irving.

A Pod of Peas

"How do you succeed so well with your class?" was a question put by a very successful Sunday School teacher.

"I keep shelling my pod of peas," was the answer.

The answer necessitated an explanation. The man who for years had been so remarkably successful with his Sunday School class then explained that his pod of peas consisted of Prayer, Plan, Purpose, Pour out, Pull in.

Another pod of peas that every Sunday School teacher should shell includes Punctuality, Patience, Perseverance, Piety, Prayer.—Ez.

Some Meditations of an Itinerant

F. L. FAREWELL.

When the Editor asked me to give some account of my experiences and Impressions as Field Secretary, for the past six months, I wanted to know what space was at my disposal. "Make your story just as long as you can make it interesting," was the wily editorial reply. This is not an easy feat, but here goes for the effort.

Anything relating to Sunday Schools and young people is a great theme, and anything said about this great theme should be interesting. If it should prove otherwise then fall upon the writer.

As I take an hour now and then to meditate, I try to recall where I have been. This itself is difficult. So swiftly do modern means of transportation convey one over the Province, and so closely do Institutes and Conventions follow each other, that on arriving back at home the whole itinerary seems a dream. When I refer to my diary, however, it all comes back. There are the entries for payment of railway tickets, baggage transfers, lunches, berths, 'bus fares, tips, hotel bills, postage stamps, liveries and so on. There I see accounts of addresses given, round table conferences, resolutions, plans for next year, and such like. And then I recall the personnel in the con-

Brockville, Chatham, Belleville and Canington Districts.

District Epworth League Institute, one, viz.: Mount Forest District at Grand Valley, Oct. 29-31, three days, inclusive. The programme for this Institute, printed in full in the January ERA, was ideally suggestive and practical, and was splendidly worked out by the President and the Associate officers of the district.

Local Sunday School Institutes, seven, viz.: Ip Bowmanville, Matilda, Stratford, Brighton, Ottawa and Peterboro Districts.

Lectures given to the students of the Deaconess Home and National Training School—eight.

Between times I have given a deal of thought and time to the raising of a special fund for Sunday School work or to committee meetings of more or less importance.

This brief summary indicates the nature and variety of the work attended. And even then these lines of activity are only a few of those that ought to be opened up and followed in this great field of Christian enterprise and service. Readers might be interested in a running comment on personal experiences, men and events, and much might be said

have opportunities for service in number and in kind beyond those given to any preceding generation.

3. A growing conviction is gradually possessing the minds of the more thoughtful and conscientious that these opportunities bring with them increasing responsibilities of kingdom citizenship which must be assumed and carried forward in this generation.

4. Our young people and others working in the Sunday School and Epworth League and elsewhere have the capacity for leadership and work necessary to the full assumption of these responsibilities and all the work attaching thereto. This is not to deny the materialistic conceptions of life, the superficiality and contentment to live upon the lower levels, possessing the minds of so many Canadians. All this is only too true, but is due not to lack of capacity, but to lack of education, vision and leadership.

5. This general lack of leadership and of vision and the corresponding prevalent indifference and doubt are largely due to differences of opinion, one might call it a cleavage of opinion, between the conservative and radical, the past and the present, the old and the new, in respect of conceptions, beliefs, methods, organizations and many other things bound up in the development of the kingdom. This paralyzes that unity of purpose and leadership and effort, so essential to pro-



GETTING THERE!

ALL READY!

JUST A MINUTE!

THE STUNT!

GOING HOME!

tinuously moving drama:—Chairmen of districts, Sunday School secretaries, other ministers, superintendents, teachers, parents, Epworth Leaguers, other young people, and last, but not least, that row of boys in the back seat—hard to interest, perhaps, but who, after all, constitute the hope of the community and of the nation. Well, where have I been?

Summer schools attended as a member of the staff, three, viz.: Hamilton Conference at Elora; Sault Ste. Marie at Kensington Point; Ontario Sunday School Association at Geneva Park.

Summer Schools attended as a student, one, viz.: Winona Lake, Ind., August 10-21, where sixty lecture periods were devoted exclusively to the different phases of Sunday School work.

Conference Epworth League Conventions, one, viz.: Hamilton Conference at Guelph, where the Institute idea was worked out with great success.

Ontario Sunday School Association Convention, one, viz.: At Hamilton, Oct. 23-24.

Boys' Conference, one, viz.: At Toronto, Dec. 31.

Joint Epworth League and Sunday School Conventions and Institutes attended, ten, viz.: Brampton, Barrie,

on these themes and in respect of the splendid natural scenery through which one passes in the two great central Provinces of Ontario and Quebec. The vista is ever changing, and as one passes through town and city and hamlet, along river and lake, and up hill and down valley, his heart swells with gratitude for the gift of this beautiful land of Canada. But we have neither time nor space for such a comment.

I should like, however, to give a few impressions as they have come to me from time to time, not only in the past few months, but as they have been confirmed on different occasions throughout my field experience. And in order that no words may be lost, I shall state them categorically.

1. There is abroad an enlarging conception of Christianity—a growing belief that it deals not only with the mere saving of a man in the sense that he may go to heaven, but that it has to do with social life and invention and trade and commerce and politics and education and sanitation and housing, and everything that maketh a man and bringeth in the kingdom.

2. There is the free admission that young people living in Canada to-day

But in spite of these results, I am an optimist. For when the old weds the new and the past and the present merge into the future, and the radical is tempered by the conservative, and the present period of exceptional transition gives place to the constructive forces of the coming generation, then look out for the great revival. Meanwhile, mighty movements are on foot.

6. The Sunday School under present conditions is more and more recognized as the greatest conservator of life, and, therefore, fundamental to church and other Christian institutions. We should therefore give it our first thought.

7. While I have much sympathy with the conception that the larger Sunday School ideal comprehends all that the League and other younger people's organizations stand for, I am persuaded that now and for a long time to come there is and will be a great and necessary place for our present young people's societies. Indeed, it is not too much to say that the Sunday School is just as far from the reach of its ideal as the Epworth League from what it conceives to be its highest possible. But we have not seen this yet. I hope we may shortly. When we do there will be

big things "a-doing" for the Sunday School. Meanwhile let the young people stand by the banner of their present organizations. At the same time let them effect radical changes at the earliest possible moment in purpose, plans, organizations, and methods of activity.

I was going to say S. But, there—I am reminded of the Editor's advice: "Make it as long as you can make it interesting." And I have violated the principle involved.

But, readers, you will forgive me, you

know, for Sunday School and Young People's work is a great theme, and I am deeply interested. My Tithy has left you in the ditch. Don't stay there. I have the "tenthly" in the outline before me. It might help to pull you out. If the Editor is good enough to permit we might finish this discussion in some future issue. Meanwhile let us remember contently that Canada and the world—the Kingdom calls for our best service in this year of our Lord nineteen hundred and thirteen.

the Convention, and brought and received greetings. He paid a high tribute to our old friend, Wesley Stuart, now of Vancouver, formerly of Maryland Church, Winnipeg, and a missionary live coal worker.

Mr. R. Fairless, president of Zion Church League, gave the delegates a cordial and thoughtful word of welcome. His words were well weighed before spoken, and were worth hearing.

Young People's Societies are not "dying out," thinks Mr. A. R. Walker, of the C. E. Union, because they are increasing at the rate of 350 per month in the world. Good reason for stronger faith!

Our Conference Convention is to join with C. E. Union to press for the International C. E. Convention in Winnipeg, in 1915. That means "20,000 Christian men and women coming into the city," said someone. Well worth trying for!

Moving picture shows of a certain type got some severe knocking. The censoring ought to cover the province, not Winnipeg alone. If it doesn't, there will be more tragedies than ever.

The name of T. A. Briggs, of Killarney, was often mentioned at the Convention. He is one of the Convention officers, and was right on his job in making preparations for a successful Convention. He designed the prize banner mentioned above. Illness prevented his attendance this year.

The "League of Worshipping Children" came under consideration. Rev. Chas. Morgan reported such an organization in his church (Rosedale, Winnipeg), with good results. The idea is well worthy of our best thought.

Dr. E. W. Halpenny gave a few moments' interesting discussion to "Scientific Temperance Instruction." He doesn't favor the physiological arguments in teaching children, nor does he approve of teaching that the use of alcohol is everywhere and always harmful. His summary was thus: The medical profession believes to-day that alcohol has a place along with other drugs, but does not regard it as fit to be used in a social way. The social evils of alcohol, he thinks, ought to be taught.

Mrs. A. H. Oakes urged the use of quotations about a life of temperance, temperance proverbs, opinions of great men, temperance books, periodicals, etc., in giving instruction in that line.

Mrs. Jno. Wallace, of "McDougall," Winnipeg, kept the Convention in good humor while she drove home a few good lessons on "Scientific Temperance Instruction." She has been superintendent of a "Loyal Temperance Legion" Chapter for many years.

"Encouraging" was the word used concerning the reports of the young people's work. "Forward into battle," then.

It was a pleasure and satisfaction to the Manitoba workers to have Rev. S. T. Bartlett, General Secretary, present throughout. He put in several days' campaigning previous to the Convention at Brandon, Hamiota, Portage, Neepawa, Arden and Franklin. For wise counsel and tactful oversight he has no superior as a leader. Always on hand, but never in the way!

Prof. Allen recommends a ten-year educational campaign concerning the evils of intemperance. "They speak bewrayeth thee" to be a professor! Education and legislation stand or fall together. Public sentiment is vapid without law. One is soul, the other body!

Not only how well you can preach or teach, but how well you can pray, measures your success, said Rev. G. H. Peacock at one of the devotional hours.

Manitoba Convention Notes

Date, Feb. 3-5. Place, Zion Church, Winnipeg

REV. R. O. ARMSTRONG, M.A., VIRDEN, MAN.

Rev. Dr. Cooke, our representative to the General Board of E. L. and S. S. work, is pastor of this church. Both he and his amiable wife were royal in their welcome. The general committee was that Winnipeg as a whole never gave the Convention more cordial treatment. The billeting was complete, and luncheons were served each evening in the basement of the church. Thus the delegates had a splendid opportunity for cultivating the social spirit and forming a closer acquaintance-comradeship.

ATTENDANCE.

The registered attendance was 360. Of this number 212 were from outside of the city. The public audiences were splendid, and the enthusiasm rose higher each day.

PROGRAMME.

Behind the Convention was an executive which believed in the work, and believed that the best was none too good. They worked grace and common sense together in making out the programme. It was "four square" was that Winnipeg as a whole never gave the Convention more cordial treatment. The billeting was complete, and luncheons were served each evening in the basement of the church. Thus the delegates had a splendid opportunity for cultivating the social spirit and forming a closer acquaintance-comradeship.

The evening meetings, especially were well arranged. Rev. Dr. Salton, of Moose Jaw, was unable to be present. His place was ably taken by our General Secretary, Rev. Dr. Crummy and Rev. Prof. Billings, of Wesley College. Dr. Crummy, Monday evening; Prof. Frank Allen, Tuesday evening; and Rev. Dr. Bland, Wednesday evening! They were all at their best. It would be hard to beat a "rink" like that.

The Convention theme was "The Demands of To-day." Hence we had: "The Demand of the S. S. upon the Pastor," by Rev. R. L. McTavish; "The Demand of the Church upon Her Young People," by Rev. M. Doyle; "The Demand of the Scholar upon the Teacher," by Mrs. G. N. Jackson; "The Demand of the Child," taken by Rev. S. T. Bartlett; "The Demand of the State," by Prof. F. Allen; "Scientific Temperance Instruction in Sunday Schools," by Mrs. A. H. Oakes; "The Demands of China" were laid before the Convention by Rev. J. W. R. Henderson, one of our missionaries on furlough.

MUSIC

The musical part of the programme was in charge of Dr. Geo. A. Brown, choir leader at Zion Church. He is a lover of music and a devoted friend of the church which he attends. His part was done with great satisfaction. The music was well interspersed between addresses and essays, not only in the evenings, but throughout the day sessions. For a successful hour of worship or a convention give us good music!

PRESIDENT'S MESSAGE.

Rev. R. E. McCullagh, president, in his "message" emphasized the dignity of the young people's work, the need of a better vision of the potentialities of our boys and girls, more junior societies, and more

for missions. At present we support only twelve missionaries. That isn't very creditable for a wealthy part of the world like this, is it?

THE NEW FIELD SECRETARY.

The Convention lined up solidly behind the new Field Secretary, Rev. Manson Doyle (he has a good name), who will take up his work next July. One man alone cannot do much; he can do something, but when he has 200 or 300 "backers," look out! Bro. Doyle expressed his deep appreciation of the support offered by his fellow-workers, and will no doubt draw on them to make good their promises in due time. Success to him in his great work.

A prize banner was offered to the District making the highest record on the following points:

(1) Largest number of delegates at the Convention. (2) Largest amount given to missions by the E. L.'s and S. S.'s. (3) The largest number uniting with the church and becoming active members of the Leagues.

The result of this was figured out by Rev. W. B. Allison, and showed that Carman District, at 70.2 points, had won the banner. Birtle was a close second with 69 points (the secretary of the Convention, Rev. W. A. McKim Young, is chairman of Birtle District). Then came Neepawa, 49 points; Roland, 39; Crystal City, 34. "The rest were scattered."

HERE AND THERE.

The executive sent out 185 letters to the pastors about this Convention work, and received 183 answers. The other two were away. "Since the world began" was there a better report?

Every League reported C. E. department in operation, and a growing interest in the citizenship department.

Bethel Young People's Society, Hartney Circuit, reports 100 per cent. of the young people in the League.

One League held a "mock" municipal council, and suggested some reforms to the real council, which forthwith took the hint.

There are 145 Leagues in the Conference. The best Leagues use the regular programmes.

The "Week of Evangelism" for last year is to be changed into "Personal Work" hands this year. That means a campaign for fifty-two weeks.

Report had it that the recreations of our young people were being more dominated by intellectual influences. There is need of it. It is surely time to slough off all vestiges of barbarism.

Finances were in a very healthy condition—good surplus in treasury. That means larger plans. A Christian organization has no right with a surplus.

Mr. W. C. Findlay, of Vancouver, secretary of B. C. Conference League, was at

"Most teachers are 'made,' and not 'born," affirms Mrs. G. N. Jackson.

"Preach more doctrine."—Prof. Allen.

The first essential quality of a teacher, Prof. Billings holds, is good fellowship.

"Canada's Greatest Need," Dr. Bland holds, is a national ideal. "We must make Christ King." The Christian Church should lead in making Canada beautiful and strong.

"We ought to give our service," said the General Secretary, in closing the Convention, "in the same spirit Christ gave His."

Brandon Convention

The Brandon, Souris and Deloraine Districts held their annual Epworth League Convention in First Methodist Church, Brandon, Jan. 21st, 22nd, 23rd. The Brandon Leaguers banqueted the visiting delegates in the clubrooms at six. The Convention proper opened at eight o'clock, with an address on "The Challenge of the Hour to Christianity," by Dr. Mode, of Brandon College. The speaker touched on the present world unrest, military, political, educational and religious. We as Canadians must build on solid foundations of religious education and peace if we are to stand as a nation. Mr. Poole followed with a talk on the Reading Camp Association, of which he is secretary. This is a work many of us Western Leaguers are interested in—the supplying of literature to our construction camps.

Instead of the usual tiresome reports from the vice-presidents, bright ten-minute talks on the work of the various departments were introduced by the vice-presidents, and followed by splendid discussions.

Wednesday afternoon was given to a "model" League meeting, conducted by the District officers. The consecration and reception services were chosen. This was followed by a discussion, led by Rev. E. E. McCullagh, Conference E. L. President.

Rev. J. W. A. Henderson, B.A., our own missionary, just home from China, was present, and gave a very interesting address on his work as a missionary in West China.

Mr. J. Dixon, of Winnipeg, secretary of the Direct Legislation League, gave a stirring address on direct legislation and the relation of a Christian to the politics of his country.

Thursday afternoon was devoted to a conference, conducted by Rev. S. T. Bartlett, which proved most interesting and instructive. Also a debate, "Resolved, that Brandon, Souris and Deloraine District E. L. should have a summer school in Souris, in July, 1913." In the debate and discussion which followed, led by Rev. B. W. Allison, many splendid points were brought out, and we feel the delegates went home filled with enthusiasm for a summer school, which is comparatively new to the Leaguers of our District.

The Convention closed with two crowning addresses, the first from Rev. Manson Doyle, the Manitoba Field Secretary-elect, his subject being "Christian Citizenship," and the last by our General Secretary, Rev. S. T. Bartlett. The space our report may occupy is too small to adequately report either of these addresses, which were too magnificent in their proportions to occupy a small space.

A pleasing feature of the Convention rooms were the exhibits by the various departments, each occupying a room of its own.

The following officers were elected: District presidents, Rev. J. A. Goodwin, Souris; Rev. O. B. Osterhout, Oak Lake; Rev. C. E. Somerset, Melita; conference representative, Rev. A. R. Maunders, Pipestone; president, H. C. Morrison, Brandon; vice-presidents, (1) J. H. McFadden,

(2) Miss M. Webster, Souris; (3) Mrs. R. Brigham, Deleau; (4) R. W. H. Cookman, Brandon; (5) Miss E. B. Dolmage, Souris; secretary, Miss Beatrice Bridgen, Brandon; treasurer, G. D. Herbert, Brandon.

BEATRICE BRIDGEN, Secretary.

The Young People in Public Worship

Young people's organizations from the very first have given large place to the worship side of the Christian life. Devotional meetings have been a distinguishing feature; prayer, praise, and testimony have not been neglected. Indeed, some friendly critics have urged that up to this time relatively too much emphasis has been given to the worship and testimony side of religious culture and too little to the work, or practical side of Christian service. The intensely practical character of our age would make this criticism a most natural one. But let it be remembered that the age's intense emphasis on the practical makes the insistence upon the devotional side of life all the more necessary.

The object of these paragraphs is to call the attention of our young people anew to the importance of giving to their church worship their hearty personal support. One of the sins of neglect in this age is the indifference of so many people to public worship. Young

people may easily encourage this indifference by absenting themselves from the regular services of the church. Their own devotional meetings should have the effect of whetting their spiritual desires for worship in the greater congregation. The unfortunately large number of those who are seen to leave the church building on Sunday evening after the young people's meeting has closed, or who decline to attend their church services because they have been present at their own weekly devotional meeting is not a wholesome fact. The young people's meeting should act as an incentive to, not as a substitute for, the church worship.

To say that such neglect on the part of the young people of the church means the formation of a bad habit which will show its evil effects in later life is to speak truly, but is not to tell the whole truth. It sets a bad example to the non-Christians in the community; it is not thoroughly loyal to the church of which one is a member, and seems to throw one's influence against the pastor. For if the young people deliberately leave church when their own meeting has closed and that led by the pastor is about to begin, it is quite natural to infer that his leadership and message are not appreciated by the departing ones. Fidelity, therefore, to the non-churchgoing, loyalty to one's church, one's pastor, and oneself demand that all Christians be faithful attendants upon public worship.—Service.

Scout-Craft in the Church

REV. J. MELVIN SMITH, NIAGARA-ON-THE-LAKE, ONT.

YOUNG People's Societies and Sunday Schools may organize Patrols of Boy Scouts and Girl Guides for scouting exercises, physical culture, religious training and proficiency work under the jurisdiction of the church, and still affiliate with the Baden-Powell movement in the "Canadian Boy Scout," page 211, we read, "The Boy Scout scheme is for boys of every denomination and creed, and in order to enlist the sympathy of persons of all shades of opinion, the Association should be one which is representative of all denominations, but at the same time troops may be raised and managed by any existing organizations, and the membership may, if desired, be confined to boys connected with that organization. Such troops are affiliated to the local Scout Association, and agree to conform generally to the principles laid down in the hand-book, including the tests for badges, and the Scoutmasters require only to have their appointment confirmed by the local Scout Association, who are not empowered to interfere with the internal working of these troops, provided that they conform to the general principles of the movement."

The above anticipates a possibility of Church Scouts and extends a helping hand for affiliating with Church Scouts, Guides, and Boys' Clubs, etc. There are some pastors and parents who naturally hold back their boys and girls from scouting under certain environments peculiar to church relationship, therefore there may be good reasons for Church Scouts. Sometimes the only room that can be had for the headquarters for the boys' troops is a room in a church. Under such circumstances I have known boys to be taken out of the troop because of not being held in a church of their creed. And there was no blame attached to the Baden-Powell movement. Just the environment.

There are those who desire that their boys and girls to be under a stronger religious influence, leading and training than is provided for in the Baden-Powell movement, and where the boys will not

be under officers who smoke and use tobacco; and this is possibly the strongest argument of all that has been brought forth in favor of Church Scouts.

Others think the work would not be so widely and could be handled better if started and carried on locally by or in connection with the Church working in harmony with the Baden-Powell movement through the local association.

In order to give every boy and girl the best possible chance for scouting benefits, and possibly help keep this excellent scheme from running wild and away from the Church and religion, to be lost in the woods of doubt and unbelief, the Church scouting idea ought to be welcomed. I am in sympathy with a Church Scout scheme of this kind.

The editor of this paper, who has asked me to write about the benefits of scouting for young people in League or Sunday School, told me he thought the Methodist Church was the first Church in Canada to recognize and make provision for Scout-craft. Yes, the General Conference of 1910 took action, and in paragraph 331, Article XII., of the Methodist Discipline, we read, "Boy Scouts, Boys' Brigades and similar organizations for the cultivation of true manliness in boys may be organized under the supervision of the Circuit Superintending when approved by the Quarterly Official Board, shall be recognized as coming under the directions of our General Board."

In the Methodist Church this work properly comes under the department of Citizenship in the Epworth League, but can also be carried on in connection with the Sunday School; but in either case it must have the approval of the Quarterly Official Board. So now if our boys or girls want to do scouting, etc., they may and ought to have the co-operation of the pastors and Official Board, as well as the Young People's Societies and the Sunday School Executive or Committee of Management to stand by them.

To start Church Scouts, Boys' Clubs, etc., a boy or girl may gather six or

eight others together and go to the pastor and ask him to have a Scoutmaster appointed if for boys; and a Captain, if for girls.

The pastor can call the Official Board together with the Young People's Society Executive and the Sunday School Committee of Management and organize. First get the "Canadian Boy Scout" handbook from the Methodist Book Room, Toronto. For Boys' Clubs, get "Successful Boys' Clubs" by Anderson (United Society of Christian Endeavor, Boston or Chicago).

MODEL CHURCH SCOUT CONSTITUTION.

The following Constitution, Laws, Church Obligations, Etc., are suitable for Church Scouts. For other churches than Methodist a few names, items and obligations may be changed with other regulations.

I. NAME.

This organization shall be known as Methodist Church Scouts.

II. OBJECT.

1. To advance Christ's Kingdom among young people by cultivating Christian manliness in boys and Christian womanliness in girls.

2. To promote reverence, self-respect, thrift, honor, discipline, Christian piety, virtue and good citizenship.

III. METHOD.

1. Religious, educational and recreative agencies.

2. Scouting, physical and mental training.

IV. MEMBERSHIP.

There shall be three classes of members.

1. Juniors under 12 years of age, by special vote of the Church Scout Executive Committee (i.e., Young People's Society Executive, Sunday School Committee of Management) approved by the Official Board of the Church.

2. Seniors from 12 to 18 years of age, who may be either or both classes of members of the Young People's Society, or enrolled as members of the Sunday School or Church. Seniors are eligible for the Proficiency Badges as per the Baden-Powell tests, etc. Their scouting and work will be carried on separately from the Juniors.

3. Honorary Members, over 18 years of age.

It is optional whether they do scouting or proficiency work.

4. No applicant for membership can be admitted as a Scout or Guide without the consent of their parents or guardians and the approval of the pastor; and must be willing to obey the Scout Law and keep the Rules and Regulations of the Church Scouts.

5. No one shall be admitted as a member until recognized as such by a religious service approved by the pastor.

6. Scoutmasters over boys and Captains over girls must be 19 years of age or over.

7. Assistant Scoutmasters (over boys) and Lieutenants (over girls) must be 19 years of age or over, unless by vote of the Church Scout Executive.

V. GOVERNMENT.

1. Boy Scout Troops and Girl Guide Companies shall be under the supervision of the pastor of the church, church mission and under the jurisdiction of the Official Board of the Church or Circuit through the Young People's Society, Church or Sunday School.

The officers of each or all, with the Official Board shall constitute the Church Scout Executive. The pastor shall be ex-officio chairman of all boards and committees.

2. No Church Scout work is to be started or continued in connection with any church without the consent of the pastor of the church, circuit or mission and the approval of the Official Board of the church or circuit.

The Scout work should not be allowed to interfere with any existing organizations or church work, but should supplement all.

3. The Church Scout Organization shall be composed of Troops and Patrols of boys and Companies and Patrols of girls.

(a) A Patrol of boys or girls shall consist of from 6 to 8 Boy Scouts or Girl Guides.

(b) A Troop of boys (or Company of girls) shall consist of 3 or more Patrols. Troops and girls are organized separately, and generally work separately.

4. The Troop (or Company) may be called after the name of the local church and the name of some distinguished person, leader or Missionary in the denomination, such as Wesley, Fletcher, Knox, etc. The Troop is called the name of a man and the girls the name of a woman. A Patrol of boys is named after an animal and a Patrol of girls is named after a flower.

VI. OFFICERS.

1. Scoutmasters and Assistants are over Troops of boys.

2. Captains and Lieutenants are over Companies of Girl Guides.

It is well for Scoutmasters and Captains to be Warrant Officers.

3. Patrol Leaders are over Patrols of boys, assisted by Corporals.

4. Scoutmasters may be nominated by the pastor of the church or mission and elected by ballot without debate by the Church Scout Executive Committee and approved by the Official Board of the church mission.

5. Chaplain shall be the pastor or some one appointed by him and approved by the Church Scout Executive Committee.

6. Representative. There shall be a representative to the Local Association of the Baden-Powell Scout Movement and also to the District or County, etc., Association or Council.

There shall be Troop and Patrol Secretaries.

VII. OFFICERS' DUTIES.

1. Scoutmasters, Captains, Lieutenants, Patrol Leaders and Corporals. See handbooks, "Canadian Boy Scout" and "How Girls Can Help."

2. Troop or Company Secretary shall keep the minutes and records of all meetings, outings, exercises, etc. Keeps and calls the roll.

3. Patrol Secretary keeps minutes of all Patrols, professional and religious, and reports to the Troop Secretary.

4. Treasurer keeps account of Troop funds and disburses same as per order of the Church Scout Executive.

5. Patrol Treasurer collects Scout dues and keeps account of same.

VIII. CHURCH SCOUT LAW.

1. Motto, "Be Prepared to Look Up and Lift Up." This means that the Scout or Guide is always to be in a state of readiness to do duty to God and to a fellow man or woman.

2. "Be Prepared" in heart, as a Christian, to do God and everybody else and endeavor to live a holy life.

3. "Be Prepared" to do a GOOD TURN, and if not a Christian, to desire to become such as soon as possible.

4. "Be Prepared" in mind by having disciplined yourself to be obedient to every order, and also by having thought out before hand any accident or situation that might occur so that you know the right thing to do the right time and are willing to do it.

5. "Be Prepared" in body by making yourself strong and active and able to do the right thing at the right moment and do it. (See the Scout Law in the "Canadian Boy Scout" (page 55) or "How Girls Can Help" for Girl Guides.)

IX. CHURCH SCOUT RULES AND OBLIGATIONS.

1. Boy Scouts and Girl Guides, generally, do not work separately, although in some kinds of instruction and in public displays of a suitable character they may work together on occasional occasions.

2. They keep their promises. Although a bad promise is better broken than kept, it ought to be broken with humiliation, prayer, and restitution. Small obligations to others are just as sacred as large ones.

The Psalmist describes a good Scout in what he says of one who, "sweareth unto his neighbor and disappointeth him not, though it were to his own hindrance."

3. Scouts and Guides are considerate of those weaker than themselves and should never bully over those who are smaller. They should never laugh at or ridicule the cripples or others; and should have forbearance for those who do so. Never pass remarks about anyone on the street.

4. Every Scout and Guide must attend the Church, Sunday School and Young People's Society services as often as possible, and also all ordered meetings, for which credit will be given.

5. Every Scout and Guide who is a Christian and an active member of the Young People's Society or the Sunday School must be a member of the Church or some other evangelical church. Christian Scouts and Guides are expected to be Christians and are exhorted to pray publicly at meetings and take part.

Some young people think it unbecoming to pray. But the very bravest soldiers have been the most constant men of prayer. It has been said that General Sherman, a great soldier of the Union, led a life of such uninterrupted communion with God that he never lay in bed without instinct on all occasions and at all hours of the day. And when he was in the field, he was used to spread a white handkerchief outside his tent. That was a signal for intruders to keep out, even if on urgent business, for it meant that the General was inside the tent on his knees in prayer. Scouts and Guides should try to follow this habit of prayer in order to meet the difficulties of life.

In Tom Brown's School Days" the author tells us how that when George Arthur first went to Rugby he knelt down in his dormitory before all the other boys to pray. It was not fashionable in those days, and made a stir. But in a short time most of the other boys in the house were doing the same.

The Scout or Guide ought to do right whether he is in the house or out of it. To be a witness for the truth means a trial. The meaning of "witness" in the Greek is to bear testimony. A Scout or Guide brave and true, and you will influence others in the right way. Make it a habit of Him to do right.

Every day and endeavor to help some one to become a Christian or at least, to live a better life. Have a pocket Testament. Always partake of the Sacrament of the Lord's Supper. Attend to all the obligations of the Church.

6. Scouts and Guides must be in sympathy with the Young People's Society of the Church and must be enrolled as active or associate members of the Young People's Society of the Sunday School.

7. Scouts and Guides pledge themselves to abstain from the use of tobacco and snuff, intoxicating drinks, bad cards, and anything else they know will injure the body, mind or soul. Bad language is low and unchristian. Swearing is not becoming. Scouts and Guides should not listen to a swearer or bad talker or allow it but shun him. If a person tells a perver will support them in this. But often a timely word is enough. The following is told by one of our Scouts: "I saw a man said a young subaltern, on entering a room in which some of his brother officers were seated. He said, 'I have a tale to tell of a good story. Er—there—any ladies present?' No. Sir, said a senior major, looking hard at him, 'but I believe there are one or two gentlemen.' The story was not told."

8. Scouts and Guides are to render implicit obedience to parents and to those in superior rank. No one is to obey a command who had not first learned to obey. Some folks talk about it being nice to be "your own master" and "doing as you please," but no scout would be so silly as to talk thus.

9. Scouts and Guides are expected to meet their financial obligations to the Church, Young People's Society, Sunday School, etc., at least once a week. "What costs nothing is worth nothing," applies to the young people who do not pay promptly in all payments and have a bank account.

10. Scouts and Guides believe in recreation, physical and mental exercise as well as religious exercise, but they do not play at games of chance or bet on anything. They play games of skill, giving mental and physical training, but cut out all that are waste of precious time. They play to win, but would rather lose than win unfairly. Cheating at games is detestable.

The Scout or Guide who indulges in gambling, riot, revelling and vice and side in with all legitimate means to do such things. Scouts and Guides never grumble at a referee or anyone else in private or in public. They are courteous and backing by precept and example. It is expected that a small portion of time only will be taken for such things. There is need of so much time for "Good Turns" and training.

11. Scouts and Guides "Keep the Sabbath Day Holy" and abstain from scouting and all worldly amusements on the Lord's Day as well as on all other days, etc. Nevertheless, one or two, or a few Scouts or Guides could go out into the woods or open air to get the refreshment of the Bible, pray or study God's works in Nature on the Sabbath when not interfering with their duty to God or to their fellow others at the church services. But spare time on Sunday ought to be used largely in visiting and helping the objects of our pitying people to church and into the Kingdom of God.

12. Scouts and Guides should be clean, neat, and well-dressed. They should be courteous and polite to all. They should be obedient to all in authority. They should be brave and true. They should be helpful and kind. They should be loyal to their country and to their church. They should be diligent in their studies and in their work. They should be temperate and self-controlled. They should be cheerful and optimistic. They should be brave and true. They should be helpful and kind. They should be loyal to their country and to their church. They should be diligent in their studies and in their work. They should be temperate and self-controlled. They should be cheerful and optimistic.

IX. MEMBERSHIP. 1. B. your? 2. Oblig. work? 3. stand? 4. scout? 5. some? 6. requir? 7. N. street? 8. bugle? 9. when? 10. this? 11. If you? 12. a. B. 13. thank? 14. Look? 15. beauty? 16. 4. C. 17. annoy? 18. be in? 19. incor? 20. a spl? 21. ch. 22. burn? 23. comin? 24. Holy? 25. man? 26. are in? 27. you? 28. not a? 29. main? 30. with? 31. tempo? 32. 5. V. 33. a men? 34. and p? 35. form? 36. Move? 37. illegar? 38. and? 39. Remem? 40. the? 41. high? 42. His? 43. the p? 44. the p? 45. "Bles? 46. Low? 47. forth? 48. follow? 49. labor? 50. XI. 51. 52. be ca? 53. lar? 54. Las? 55. e. 56. numb? 57. the p? 58. 1. 59. and 2? 60. At 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12. Scouts and Guides must keep themselves and their outfits neat and clean. They are stewards, "Being bought with a price ye are not your own." Never be a traitor or a coward. There was a rebellion in Ireland towards the end of the eighteenth century. The rebels captured a drummer boy of the Royal Army in the front ranks. One battle was over and he played a tune on his drum. As the youngster's eye fell on the picture of a man with a sword, the Royal Highness, he pointed on the drum head, he refused to play. "Then give it to me," said the king, "I will play a tune on it." "Quick as thought the boy drove his hand through both the King's drum shall never be beaten by rebels." He paid for his courage and bravery with his life, for he struck him down and he killed him. Let every Scout and Guide be just as faithful to God and right principles as that boy to his country's honor. Now you have the essence of the Church Scout Law, which is loyalty to Christ, your King, and his way is before you and pointed out by the badge, motto and law. Will you not follow as a faithful Scout or Guide until the Scout's last trail is finished?

IX. INSTRUCTION FOR CHURCH SCOUTS AND GUIDES.

1. Become thoroughly acquainted with your Troop or Company, the Church Scout Constitution, the Scout Law and Church Obligations as well as the obligations and work of the Young People's Society, the Sunday School and the whole scheme of scouting. But above all else know and study your Bible and read good wholesome literature on scouting and proficiency requirements.
2. Never act hysterical or coarse on the street or anywhere else. Never play a bugle or other instrument on the street when not on duty, and never throw banana skins or orange peelings on the pavement. If you see any remove them.
3. Be reverent and well behaved in all religious services. Go to church to give thanks and praise to God. Worship the Lord in spirit and in truth and in the beauty of holiness.
4. Carry your religion into your work and also into your play. Throw banana. Keep a watch on your temper. It may be annoying to be laughed at unkindly; and be directed the wrong way if you give incorrect distances in a journey. But it is a splendid thing to keep your temper under all circumstances of provocation. A sure cure for bad temper is to have the Lord burn out the bad in the temper by the incoming of burning love effected by the Holy Spirit. (See Acts 15: 8, 9.) An old man wrote to his son, "Remember if you are in the right you are wrong to keep your temper, and if in the wrong you cannot afford to lose it. That is a good maxim, but hard to keep, 'Till I was present with you." So "put off the old man (of temper) with his deeds, perfecting holiness in the fear of God."
5. Wherever you are remember you are a member of the Church Scouts or Guides and privileged to wear the badge and uniform representing the world-wide Scout Movement, and any misbehavior not only disgraces yourself, but the Church Scouts and all other official scouts and guides. Remember the all-seeing eye of God is looking and sees every action, word and thought. Your honor is at stake, and your highest proficiency is to gain honors at His right hand for every action. Therefore the pure in heart, for they shall see God." Blessed are the dead which die in the Lord, yes, saith the Spirit, from this time forth and forevermore, and their works do follow them and they shall rest from their labors."

XI. PATROL AND SCOUT COMPETITIONS.

1. A competition between Patrols may be carried on under the following or similar conditions:
A patrol, a scout or guide may win who has earned the greatest number of points per patrol or individual. The average number of points is considered, therefore, the largest or smallest patrol will compete on equal terms. For example, suppose there are 4 scouts or girls in a patrol and 2 points are given for an exercise, etc. At the roll call 4 are present, therefore only 3 points are earned or an average of 1 point per head. It, therefore, becomes the interest of each scout or guide of a patrol to attend. This enthusiasm and holds the patrols and troop, or company, together. The winning patrol for the month, or the quarter, will wear the patrol prize or banner.

XII. SUGGESTED RULES FOR PATROL COMPETITIONS.

1. Five points will be given to scouts or guides, and five to patrols for every new member they secure for the Church Scouts,

the same for new members for the Young People's Society, the Sunday School and the Church. The person thus won will have to meet all the conditions of membership required to become a member of any of these, and must attend at least two ordered services each week unless sick or detained by some unavoidable circumstances in order that the competitor wins. There is a special award given each year to the patrol winning in this competition. It will be called the Official Patrol Award. The individual scout or guide having the highest number of points in this competition shall have a special award each year. It will be called the Official Scout, or Guide Award.

2. One point will be given to a patrol for each scout or guide's attendance at an ordered parade, church parade, Sunday church service, Sunday School, Young People's meeting, prayer-meeting, etc. The highest number of points in this competition and for Ordered Scout Meetings and Outings. The same for a Guide.
3. Five points will be added to the points earned by a scout or guide who passes the

test for tenderfoot, and the same to his or her patrol on that account.

4. One point will be deducted from the scout or guide, and from his or her patrol for every weekly subscription which is more than two payments in arrears.

5. Any scout or guide, whether in the winning patrol or not, who has earned full points for at least three consecutive months, shall be awarded as per the decision of the Church Scout Executive.

6. Other things for which points can be earned, or deducted, may be made known in the orders posted or published.

All scouts or guides winning Proficiency Badges are entitled to points according to proficiency.
All scouts or guides failing to attend church services and others mentioned in paragraph 2, unless sick for two consecutive meetings, will have one point deducted for each non-attendance. However, mercy may be shown towards other unavoidable circumstances than sickness by a majority vote of the Church Scout Executive after they have all the facts in the case.

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All other matters concerning the Paper should be sent to
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Smiles

"Mother," queried four-year-old Robert,
"how does a deaf and dumb boy say his
prayers when he has a sore finger?"—*The
Westminster.*

Addressing a political gathering the
other day a speaker gave his hearers a
touch of the pathetic. "I miss," he said,
brushing away a not unmanly tear, "I
miss many of the old faces I used to
shake hands with."—*London Globe.*

A bareheaded, barefooted little boy
astonished a worshipping congregation in a
Massachusetts town on a recent Sunday
by rushing into church and exclaiming:
"Where's my father? The pigs are out."
—*The Children's Visitor.*

"I hope all you little boys," said the
teacher, "commence the week right by
getting up early Monday morning."

"Yes'm," replied little Johnny, "I
always love to get up early Monday morn-
ing."

"And you feel all the better for it, don't
you, Johnny?"

"Yes'm. That's the morning we have
pancakes and syrup."

Mrs. Smith wanted to catch the last
train to Little Muckleham, so she said to
her servant: "Sally, go to the station and
see when the last train leaves for Little
Muckleham, and hurry back and tell me."

Sally went off, and stayed away for
about three hours. At last she came back,
beaming with triumph.

"The last train just left for Little
Muckleham, ma'am!" she panted. "I
see it myself!"—*Ideas.*

Cats are of a high-strung and sensitive
nature, are easily influenced by their sur-
roundings. If you wish a fine-tempered,
nice little home-loving cat, you must pos-
sess some of these attributes yourself. You
cannot expect to have a very amiable ani-
mal if you are cranky all the time. Give
the animal credit for being a good imi-
tator. If you are vile-tempered and given
to striking the kitten, and no fault if the
cat has a like manner and strikes people
and smaller animals.—*Selected.*

What Ship?

Is in good order? (Shipshape.)
Is disastrous? (Shipwreck.)
Has a trade? (Shipwright.)
Is a commander? (Shipmaster.)
Is a consignment? (Shipment.)
Is a mariner? (Shipman.)
Is a companion? (Shipmate.)
Is an inclosure? (Shipyard.)

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