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PATRIOTISM

HON. W. H. HEARST, PREMIER OF ONTARIO

A full report of the Address given by the Premier at the Annual Rally of the Toronto Epworth League Union, held in
Carlton St. Church, November 12th, 1914

MR. CHAIRMAN, LADIES AND GENTLEMEN,—You have asked me to speak to you to-night on the subject of "Patriotism," a very important and appropriate subject at this time in our country's history. And I purpose dealing with my subject first in a general way, and then with special reference to our own country and the great crisis through which we are now passing.

The words "Loyalty" and "Patriotism" are frequently used as if meaning one and the same thing, while in fact they convey distinctly different ideas.

Loyalty is defined as allegiance to the Sovereign or established Government of one's country, also personal devotion and reverence to the Sovereign and Royal Family. The English word came into use in the early part of the fifteenth century in the sense of fidelity to one's oath, in service or love. The later, and now ordinary, sense appeared in the sixteenth century.

Loyalty expresses properly that fidelity which one owes according to law, and does not necessarily include attachment to the Royal Person.

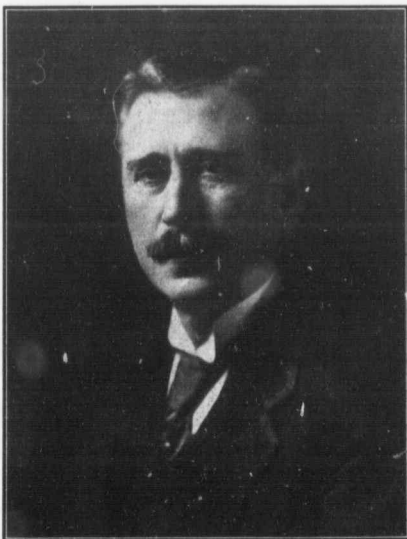
You will not find the word "patriot" in Shakespeare's writings. I am told that the word "patriot" was taken immediately from the French, where it was in use as early as the fifteenth century in the sense of "citizen," "fellow-citizen" or "compatriot." It occurs occasionally in the literature of the sixteenth century, at the end of which it was accompanied by such adjectives as "good," "true," and "worthy," which ultimately were imported into the meaning of the

noun, until finally a patriot necessarily implied a good citizen and a true lover of his country.

The dictionary tells us that a Patriot is "one whose ruling passion is the love of his country," and that Patriotism is "love and zeal for one's country,—devotion to the welfare of one's country,—the passion which inspires one to serve one's country."

"Learning," said Lord Bacon, "should be made subservient to action," and your action will largely depend on the conception you form in your youth of the duties and privileges involved in that greatest of civic virtues and most important element in national character which we call Patriotism. Patriotism is an almost universal instinct for which more men have given their lives than for any other cause, and which counts more martyrs than even religion itself; a potent sentiment which has produced great and splendid deeds of heroic bravery, and of unselfish devotion; which has inspired art, stimulated literature and furthered science, which has fostered liberty and won independence and advanced civilization!

Every art and every science has won triumphs under the stress of Patriotism that it has hardly known in less enthusiastic days. Not only have statesmen, soldiers and seamen been spurred by love of country to give the best that was in them, but our loftiest songs and noblest verse have been produced under the same influence; and while there have been patriotic blunders as well as patriotic triumphs, it never-



THE HON. W. H. HEARST
Premier of the Province of Ontario

theless stands true that men are spurred on to make the best of themselves in the days when love of country glows strongest in their hearts.

It is of the essence of true Patriotism to be earnest and truthful, to strive to keep its native land in harmony with the laws of national thrift and power. It will tell a land of its faults as a friend will counsel a companion. It will speak as honestly as a physician advises a patient. And if occasion requires, an indignation will flame out of its love and sweep before it that which is base, degrading and dangerous to the national life.

When we think of what Patriotism has done to ennoble and uplift mankind, it must surely be admitted that it is a God-given instinct to contract a special love of our native soil, its kindred stock, its ancestral traditions. Where the sentiment of Patriotism is not deep, a sacred affection is absent, an essential element of virtue is wanting, and religion barren of one prominent witness of its sway. Although the highest of revelation is to point to and prepare us for "a better country," no one can rightly read the pages of his Bible without catching enthusiasm for his earthly country, the land of his fathers, the shelter of his infancy, the hope of his children.

It is a privilege of our nature hardly to be measured, that we are capable of the emotion of Patriotism, that we can feel a nation's life in our veins, rejoice in a nation's glory, suffer for a nation's momentary shame, throb with a nation's hope.

Next to the love for God and for one's family, the love of country is the sublimest emotion that stirs the human breast and the most potent influence for good in the world.

WHAT INSPIRES PATRIOTISM?

Certainly not the richness of resource, the beauty of scenery, or the character of the climate. Some of the most barren lands of the earth, some of the bleakest and most forbidding countries, have produced the truest patriots. The Dutch marshes, the Swiss mountains, soft Italy, stern Spain, the snow-capped steppes of Russia, and the green fields of England, have equally clutched the hearts of their people with a resistless chain.

The ancient Romans believed the yellow Tiber the river dearest to heaven. The Englishman can see grandeur in the Thames beyond compare. The Alpine storm wind is a welcome sound to the Swiss mountaineer, while the Laplander believes his land the fairest the sun shines on.

A wonderful Creator has placed the different races of the earth in the climate, upon the land, and with the environment that is calculated to bring out the best that is in them. And so the very bleakness and barrenness of the land appeal to its inhabitants.

But our country is something more than the land and rock, the mountains, lakes and rivers of which it is composed. Our country is something more even than the single procession which passes across its border in one generation; it means the land with all its people in all its periods; the ancestors whose exertions made us what we are, and whose memory is precious to us; the posterity to whom we transmit what we prize—unstrained as we receive it; and he who loves his country truly and serves her rightly, must act and speak not for the present generation alone, but for those who come after him as well.

A true patriot is pledged to the idea his country represents. He does not accept and glory in his country merely for what it is at present, and has been in the past, but for what it may become. Each nation has a representative value. Each race that has appropriated a certain latitude which harmonizes with its blood, has the capacity to work out special good results and reveal great truths in some original forms.

In short, it is the Nation, not the land, that makes the patriot; if the Nation degenerates, the land becomes only a name. A land is nothing without the men. The very

same countries that have given inspiration to generations may, if men forget their patriotic duties and obligations as citizens, become the dwelling-places of listless slaves or sordid money-getters.

The true wealth of a country is not its limitless natural resources, its manufactures, or its commerce; it is the character of its men and women, its boys and girls. Byron conveyed this thought in his lines:—

"Clime of the forgotten brave!
Whose land from plain to mountain eave
Was Freedom's home or Glory's grave!
Shrine of the mighty! Can it be
That this is all remains of thee?
Approach, thou craven, crouching slave;
Say is not this Thermopylae?
These waters blue that round you lave,
O servile offspring of the free—
Pronounce what sea, what shore is this?
The gulf the rock of Salamis.
'Twere long to tell and sad to trace
Each step from splendour to disgrace;
Enough no foreign foe could quell
Thy soul till from itself it fell;
Yes, self-abasement paved the way
To villain bonds and despot sway."

PRIVILEGES AND DUTIES.

Then what of the privileges and duties of Patriotism? It is not only the privilege but the duty of every true lover of his country, every man worthy to be called a Patriot, to do his part in the development of his country and the uplift of its people. To see, as far as possible, that the riches with which a Divine Providence has blessed it, whatever these may be, are developed for the benefit and advantage of his countrymen and mankind in general;—that her commerce is stimulated so that her ships may be seen on every sea;—that peaceful homes, the abode of virtue and love, should abound;—that learning and knowledge may be the possession of her people, both rich and poor;—that her cities should be adorned with all that is glorious in art and in science;—that vice and poverty and crime and sin should be fought by a united people;—that she may stand among the nations of the world a monument of what a sober, industrious, peace-loving people can accomplish;—in short, that she may be noted alike for her commercial prosperity, her learning and refinement, and the Christian character of her people.

Not only this, but love always involves both service and sacrifice. The true Patriot must be prepared to fight the foes of his country, both from without and within, and in her cause to sacrifice home, family and life itself. Patriotism has stood this test in all lands and all ages.

It is right that I should say here that to-night I have not hesitated to use to some extent the words of another, as they expressed what I wished to say so much better than any I could suggest myself.

But I want to speak to you to-night of the country that commands your love and mine as Britons, and the call of that country on us if we are to be known as patriots in this crucial time in her history. And surely, since time began, no country ever had a greater claim upon the love and loyalty of its people than the British Empire has at the present moment. And in order that we may the better understand Great Britain's position, let me sketch as shortly as I can the circumstances leading up to the declaration of war.

GUILT OF SERBIA.

For some time the Balkan Slav race has been one vast organization of intrigue for Slav unity, with Serbia the centre, necessarily at the expense of Austria. Servian intrigue too often means assassination, and the culmination of this system was the murder of the heir to the Austrian throne and his consort; the result of a plot hatched at Belgrade. Austria was justified in resenting this outrage, and any reasonable measures taken to punish Serbia and protect Austria in the future would have had the sympathy of Europe and the world. But while this is so, it should

not be forgotten that there is no proof, and in fact it is altogether unlikely that official Serbia was in any way implicated in this murder. The incentive to the crime came more likely from within Austria herself, from her intolerable misrule of the Magyars aggravated by Viennese connivance.

AUSTRIA'S WRONG.

But Austria chose to impose conditions of such extravagant humiliation as to render their acceptance impossible, and announced war within forty-eight hours if they were not accepted. When Serbia positively crawled in humiliation, Austria refused to modify her conditions by a syllable, and turned a deaf ear to the appeals of England, France, Russia and Italy.

Sir Edward Grey, the greatest living diplomat, says of the conditions demanded: "I have never before seen one State address another independent State a document of so formidable a character." Sir Edward also said of Serbia's reply: "It seemed to me that the Serbian reply already involved the greatest humiliation to Serbia I have ever seen a country undergo."

REASON OF AUSTRIA'S ACTION.

Why did Austria act as she did?

The Russian Ambassador said, with much reason for his remarks: "Austria's conduct was both provocative and immoral; she would never have taken such action unless Germany had first been consulted; some of her demands were quite impossible of acceptance." There seems to be no manner of doubt now that Germany knew the text of Austria's ultimatum before it was sent; that it was sent with the approval of Germany, Germany knowing that it would inevitably produce the most terrible war the world had ever seen. Austria would not have sent the note without Germany's approval, so that from first to last Germany has been the real cause of the war.

It was clear to everyone, and must have been clear to Austria, that war upon Serbia would bring Russia into the field, and that Russia's action would involve Germany; that Germany's action would involve France; and that France's action might probably involve England.

Austria was, therefore, prepared to plunge all Europe in war rather than suffer the slightest modification of terms to Serbia unprecedented in the history of European diplomacy. Thus Austria deprived herself of all claim to the sympathy that would have been hers of right had she acted reasonably.

RUSSIA'S ATTITUDE.

Russia's attitude throughout was fair and reasonable. She could not stand by and see Serbia's rights as a free State ignored, and her independence destroyed. As late as July 31st she offered, if Austria would check her advance, to refer the matter to the Great Powers; but within a few hours Germany had declared war.

BRITAIN'S POSITION.

During all this time Sir Edward Grey had never ceased to work for peace; he had proposed a conference of ambassadors in London and every other method for adjustment of the difficulty that could be devised. Russia, France and Italy were all agreeable. Germany and Austria alone stood out. As a last effort, Sir Edward Grey went so far as to promise Germany an understanding to safeguard her from an aggressive policy by France, Russia and England in the future. No greater offer was possible. Thenceforth Britain's hands were clean, and they are clean to-day of the blood that is drenching the fields of Europe. That blood rests on the head of Germany. This offer was made to Germany on Friday. On Saturday she declared war.

FRANCE'S ATTITUDE.

Although France, a proud nation, had been "nursing her wrath to keep it warm" for half a century, no objection could be taken to the course pursued by her. One naturally asks

WHY WAS GERMANY DETERMINED ON WAR AT THIS TIME?

Her readiness for war was at the highest point it could ever reach. She had available for war service as many men as she could ever hope to get. She had raised by a forced levy as much money for war purposes as she could ever hope to receive. The burden of militarism was beginning to produce dangerous results among her people. The deepening of the Kiel Canal had been completed. The time was, therefore, most favorable at home.

WHAT ABOUT HER FOES?

Russia.—The great danger and obstacle to Germany was Russia. The progress of Russia during the last few years has been remarkable in commerce, in finance, in military power, and she was never likely to be less strong than now.

France.—France was passing through a grave constitutional crisis, and was in no condition to act with unity and promptitude.

England.—Germany believed England would not fight, and that if she did, she was weakened by internal strife. Civil war was at her doors in Ireland. There was unrest in India. South Africa would welcome disaster to Britain at the hands of Germany, who had so sympathized with the Boers in their late war. The other Overseas Dominions were indifferent. Such were the German misconceptions of the British Empire.

So now was the time for Germany to strike and fulfill her destiny to dominate the world and enforce German culture and German civilization upon the world. Her foolish boast was: "France in six weeks, Russia in six months, England in one year." Such was Germany's thought as to conditions. What a rude awakening she received! Russia astonished the world in the speed with which she mobilized her troops and in the efficiency of these troops. France rose as one man and faced war with determination and divinity.

The Belgians, with a courage that has thrilled the world, met the German hosts and held them until the Allies could prepare for the fight. Not since the day that the heroic Leonidas and his three hundred Spartans checked the Persian hosts at Thermopylae, has greater valor been shown than that displayed by the Belgians in meeting and holding the countless hosts of the German army.

Internal discord in Britain ceased, and with a patriotism unparalleled in the world's history, every part and section of the far-flung Empire rallied to the help of the Homeland. And to-day we have the splendid spectacle of Britons, Indians, Canadians—men from every section of the Empire—going out side by side with heads high and hearts beating true to one King-Emperor, and one Empire, to battle with a common enemy, the enemy of civilization.

GERMANY'S PLAN.

Germany never counted on resistance worth the name from little Belgium, and she no doubt intended to hurl a mass of men through that kingdom, strike France to her knees in two or three great battles, spread ruin and destruction everywhere, then turn around and transport the bulk of her forces to her eastern frontier, before Russia had completed her mobilization and was ready to strike. And when she had disposed of Russia she would be ready to crush Britain in her forward march for the Sovereignty of the World. War with Germany, sooner or later, was inevitable, and had we failed to stand by France, the conditions under which that war would have been fought would have been more unfavorable than now.

GERMAN BELIEFS AND ASPIRATIONS.

The German claim was that it was the proud task of Germany to impose German civilization and German culture upon the world, that every other nation is decadent and barbarian; that Germany was powerful enough to accomplish this task; and that all consideration of international law, social obligations or treaties, must yield to the necessity of fulfilling at any cost and by any means, her paramount destiny. Witness some of the statements of her writers:

"What we now hope to attain must be fought for and won against a superior force of hostile interests and powers."

"We must not hold back in the hard struggle for the sovereignty of the world."

"World power or downfall will be our rallying-cry."

Germany looked upon England as one whose vigor was sapped by wealth and play, and who was destined to yield her Empire in due course to the people whose knowledge, courage, discipline, whose pre-eminence in the arts of peace, and whose invincibility in war inevitably destined them for the future sovereignty of the world.

RIGHTEOUSNESS OF THE WAR.

Could Great Britain in any way have avoided war? I say unhesitatingly No! His Majesty, King George, in his message, stated the case so well and so concretely that I desire to repeat his words: "*Had I stood aside I should have sacrificed my honor and given to destruction the liberties of my Empire and of mankind.*"

For myself, I unhesitatingly say, as Premier Asquith has said—that sooner than see Britain turn a deaf ear to brave little Belgium, sooner than see her false to her treaty covenants and all she has stood for in the past, I would see her name blotted from the pages of history.

CAUSES OF THE WAR.

Britain is at war for the following good reasons:

- (1) To vindicate the sanctity of treaty obligations, and of what is properly called the public law of Europe.
- (2) To assert and enforce the independence of free states, relatively small and weak, against the encroachments and violations of the strong.
- (3) To withstand, not only in the interests of the Empire, but a civilization at large, the arrogant claim of a single power to dominate the development of the destinies of Europe.

Great Britain could not with honour have refused to go to war in defence of Belgium, and a nation that disregards honour is doomed.

The "Scrap of Paper" incident is already historic, and future generations will read that story with pride. The question of the German Chancellor to the British Ambassador—"Will you go to war just for a scrap of paper?"—has been so well answered by a short poem in *The Outlook* that I will ask your permission to read it.

"A mocking question! Britain's answer came
Swift as the light and searching as the flame.

'Yes! for a scrap of paper we will fight
Till our last breath, and God defend the right!'

A scrap of paper where a name is set
Is strong as duty's pledge and honor's debt.

A scrap of paper holds for man and wife
The sacrament of love, the bond of life.

A scrap of paper may be Holy Writ
With God's eternal word to hallow it.

A scrap of paper binds us both to stand
Defenders of a neutral neighbor land.

By God, by faith, by honor, yes! we fight
To keep our name upon that paper *White!*"

The war is not one between the Allies on the one hand and Germany and Austria on the other, but between Civilization, with the right for free and peaceful developments for both great and little nations, on the one hand, and an intolerant military Ambition for world-power on the other.

Terrible as this war is—the most stupendous in the history of the world not only with reference to the number of men and engines of destruction that are engaged, but for the consequences that will follow—it would have been even a worse thing still, a more terrible thing, had the British Empire and the Union Jack ceased to stand for liberty, for justice, for help for the weak, the down-trodden and the oppressed.

As Canadians we have always appreciated the benefits and advantages of British citizenship; we rejoiced in the heritage we possessed of being partakers of and sharers in the aims and objects of that Empire, whose flag encircles the world; but I doubt if we ever appreciated it as we do to-day in this, the Empire's supreme hour of trial. I doubt if we ever thought, as we are thinking now, of what the fearful consequences would be to us as Canadians, to the civilized world, to Christianity, if the British people ceased to be the dominant influence in the world. It has been well said that the defeat of the British at Trafalgar would have altered the map of Europe and changed the history of the world, but who can imagine what the future history of the world would be should the British fleet be destroyed in the North Sea and the allied armies be crushed on the Continent; but, thank God! grave as the situation is, we meet it as Britons should, without fear. The Union Jack, that has braved a thousand years and waved triumphant over ten thousand battlefields, will continue to wave victorious still. That flag may wave over a shot-torn hulk, but can never float over a slave. It will, I am confident, continue to advance. I am not forgetful of the admonition of Holy Writ, "Let not him that girdeth on his harness boast himself as he that putteth it off," but I have personally no more doubt of an ultimate victory than I have of the justice of our cause. It is not conceivable that we should fail, for if we fail, the light of freedom will go out all over the world.

This war is one of principle, and it must be fought to a finish. We must see this thing through, cost what it may, until, as Premier Asquith has said, Europe's Road Hog has been torn from his seat. And when terms of peace have been settled, these terms must be such as to prevent a recurrence of the terrible times through which we are now passing. When the bugle sounds the last "Cease fire" over the graves of hundreds of thousands of fathers, brothers and sons of weeping women, the terms of peace must be satisfactory and permanent. By the heavy fires and hot air of Armageddon, through which we are now passing, must be forged at last a great and enduring peace. Peace there must be in good time, but there can be no peace short of the grave with that vile tyranny of Prussian militarism.

But, while I am confident of the final result, the struggle I fear will be a long and a bloody one, and the question is, how much treasure must be paid and how much blood must be shed? The more men we send, the better we equip them, and the more faithful we are to our duty, the sooner the victory with the successful conclusion of the war will come.

The Union Jack, while it has ever stood for liberty and justice, has also meant consecration and sacrifice for the British people; but perhaps never has the sacrifice required been so great as it is to-day.

Never the lotus closes, never the wildfowl waks,
But a soul goes out on the east wind that died for Englaand's sake.

Man or woman or suckling, mother or bride or maid,
Because on the bones of the English the English flag is stayed.

The dead dumb fog hath wrapped it, the frozen dew has kissed.

The naked stars have seen it, a fellow-star in the mist.
What is the flag of England? Ye have but my breath to dare,
Ye have but my waves to conquer, Go forth, for it is there.

That flag floats in the North Sea triumphant to-day. It has swept the ocean of the enemy, until it is almost as safe for British shipping as in times of peace, and the much-vaunted German fleet, instead of attempting to brave the waves to seek that flag, is seeking safety on the Kiel Canal, afraid to move. Is it much wonder, then, that men love the flag and are willing to give their lives that this Imperial ensign should continue to wave?

One cannot find words to express the appreciation of the splendid, calm, determined, and absolutely unanimous attitude of the British people. Confident in the justice of their cause, they meet the terrible situation with which they are confronted with that calm deliberation and determination that has ever characterized Britons, and that has compelled the respect and admiration of the civilized world. Such an Empire as this cannot fail, nor can its light grow dim. We are living in its greatest day, and we feel it has a still more glorious future. Then let you and me do our part and bear our burden, whatever it may be, willingly and with stout hearts. Let us hold together in this day of trial, knowing that out of this night of darkness must evolve a greater, a better, a nobler Empire even than that of the past.

We have boasted that whenever Britain's hour of need would come, when her beacon fires of distress were lighted on her hills, Canada's sons would rush to the aid of the Motherland. That call has come to us sooner and with greater urgency than we expected, and Canada's sons are loyally responding to the Call. The first growl of the old lion was echoed by the whelps from Vancouver to Halifax, and has now echoed around the world.

CANADA'S AID.

This is not a case of aid by Canada. *It is our fight.* We are part of the Empire, and our very existence depends on the result. Germany has been hungry for colonial expansion. Should she succeed—which God forbid—her most coveted prize would be our own fair Dominion, with all its wealth of natural resources. Can you conceive of our fair land of the maple, in which the very air breathes freedom, being dominated by Prussian military rule?

This war is going to test us to the very depths of our national life. We shall have to make heavy sacrifices—sacrifices that involve hardship, suffering and death. Are we worthy of the stock from which we have sprung?

Nothing could be grander than the unanimity being displayed by the Empire. Every class, color, and creed from every quarter of the globe; British, and native princes and people, men from Canada, Australia, New Zealand, South Africa, and India, vie with one another in their desire to serve the Empire and the cause of freedom and humanity. Kipling's promise holds true:—

"Also we will make promise as long as the blood endures,
I shall know that your good is mine; ye shall feel that my
strength is yours.

In the day of Armageddon, at the last great fight of all,
Let our house stand together and the pillars do not fall."

And the Kaiser has learned to his sorrow that he has not only to fight Great Britain and her Allies, but the people from every section of the Empire on which the sun never sets.

The crisis in our history is great, the struggle is a gigantic one. It will tax our powers to the utmost to destroy this dreadful engine the Kaiser has set loose upon us. Every citizen in the whole Empire must play his or her part. No less price will purchase final and complete victory. In the days and months ahead of us there are bound to be many dark hours. Great calls will be made upon our courage and patience. There is work to be done and duties to be performed by all, quite as important if not as arduous and dangerous, as actual fighting in the trenches.

If we are to win the fight for freedom and ourselves to exist on earth, every man must offer himself for that service and for that sacrifice.

"No easy hope or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will and soul.

There's but one task for all,
For each one life to give,
Who stands if freedom fall,
Who dies if England live?"

This is an hour of immeasurable destiny for us as Canadians. If we fail through selfishness, indolence or meanness, it will take generations to live down our evil repute for faint-heartedness.

Let us come out nobly and manfully—uphold the old flag of freedom and liberty, stand by our brave boys at the front and their loved ones at home—and we will lay up for our country treasures of honour and glory in the days to come.

The Empire, Civilization, Humanity to-night call, and call loudly to every man to do his duty. Let us see in this splendid and metropolitan city of Toronto that we do it to the full.

EDITORIAL

The Final Issue

Amid all the mystery with which Bible visions are surrounded, the fact of the ultimate triumph of righteousness in the earth stands out clear and plain. The final issue, we are assured, will mean the universal enthronement of Jesus Christ as Sovereign Ruler and acknowledged King of all nations. In these days, when the sombre clouds of war hang heavy and dense, and even faith's vision is sadly dimmed, it is well to remember that the old-time seers all pointed forward to the coming day of universal victory for our Lord and King. Daniel and John both speak in glowing terms of His ultimate and final success. In their days, as in ours, the conflict was long and fierce, but they rejoiced in anticipation of the crowning glory yet to be when He should be proclaimed Victor over all adversaries and His Kingdom should be universal and everlasting. A review of past events will show the careful student that the whole trend of history has been towards the Headship of Jesus Christ; a study of present-day movements will show with equal clearness that, notwithstanding the war, events are moving forward towards His coronation over all the earth; and as we anticipate the future we may well believe that though persecutions and trials innumerable may still await the Kingdom of God, the day shall surely come when "there shall be one Lord, and His name one." Let us take heart and hopefully, diligently, faithfully do our part in building up His Kingdom. The Gospel is an everlasting fact. Truth is eternal, and in its revelation through the Person of Christ is destined to permeate all of human life and control all human action. Whatever obstacles may impede its progress, our duty is always clear. Preach it! Live it! "To doubt would be disloyalty, to falter would be sin." We are not fighting for a losing cause, but victory is assured. "He shall reign for ever and ever."

A Disheartener

It happened at the siege of Ladysmith. A civilian was arrested, court-martialed, and sentenced to a year's imprisonment. He was a discourager. He would go along the lines and say discouraging words to the men on duty. He struck no blow for the enemy—not one. He was not disloyal to his country. He was just a discourager—and that in a critical time. The fortunes of the garrison and the town hung in the balance. The court-martial adjudged it a crime to speak disheartening words in an hour like that. So it is. And that same thing is happening every day in the history of some poor fellow's life. What this old world needs most of all is the man who can cheer.

The Challenge of the Alien

REV. T. ALBERT MOORE, D.D.
General Secretary of the Department of
Social Service and Evangelism.

An Address delivered at Buffalo, N.Y., during the International Silver Jubilee E. L. Convention.

THE members of the human family have never been content to stay at home. Since the confusion of the Tower of Babel, if not before, the children of men have been scattered abroad over the face of the earth. The wanderlust has forever dominated humanity. How the world has been checked, and how the nations have been influenced by these various Semitic migrations, Aryan migrations, Mongol migrations; conquests of Romans, Saracens, Goths, Tartars, Saxons; colonizers by English, French, Spaniards, and others—history would appear to be the record, for a large part, of these great, unsettling, intermixing movements. Whether for good or evil, our restless human spirit has been stung by the love of wandering, the desire for change, the ambition for betterment.

The continent of North America, in this twentieth century of Christianity, is the great magnet, attracting the people of divers races from every continent across the islands of the sea. Through the portals of the great Republic and of the great Dominion they come in great multitudes. And too many of our people seem heedless of the multitudinous problems they thrust upon us. There is hope, however, in the awakened interest recently revealed by the increased activity of governments, Churches, communities and cities to obtain information, that they may be better know, and if possible the better solve, their problem.

To grip our subject, "The Challenge of the Alien," we must know something of the countries and peoples which supply them, even though it include great hardships in difficult and dangerous journeys, does not change the character nor the ideals of the wanderer. The religion, the customs, the ideals of these people travel with them over mountains, through strange lands, across tempestuous seas, to their new home. The returns for the recent years of the Republic and the Dominion reveal that a line drawn across Europe from the north-east corner to the south-west corner will, in a general sense, divide the two main sources of European emigration—one of which is termed the old emigration from Teutonic countries, and the other the new emigration, from the Slavic and the Latin countries. The people of north-western Europe brought with them religious and political ideals which made their assimilation, comparatively speaking, an easy matter; but the peoples of south-western Europe, in these respects, are much farther removed from our American and Canadian standards, and the work of assimilation is a much more serious task. There is a difference between these two sorts of immigrants. Those living south and west of the line we have drawn are directed more, socially (or in one word, economically), than those people living north and east of that line.

The government reports reveal that during the past decade a little more than 80 per cent of North American immigration has been received from those European countries which are more backward in learning and the industries, and slower in social advance. Add to these the numbers who have come from Asia, increasing the perplexity of our problems and multiply-



REV. T. ALBERT MOORE, D.D.

ing the difficulties of building the nation on the plans of its own people.

A further analysis is necessary. Of those immigrants coming to our continent during the past decade, less than 25 per cent are females. Many of the men come alone to the new country. Their families are left behind them, hoping either to earn and save sufficient money to bring them later to their new home, or to return to them with savings sufficient for comfortable maintenance in the old home. This places upon these male immigrants the necessity not only to support themselves, but also to support their family in the homeland. They must save the money to enable them to bring the family, or to return with a competence. Under this economic pressure, these people who dwell as strangers in a foreign land are constantly being crowded down, often misjudged, and frequently ill-treated.

But why are these hundreds of thousands of aliens attracted to these North American countries? The outstanding influence is economic. The poverty and wretchedness of the people in some Southern countries in Europe is to us almost unthinkable. A few days ago, crossing the Bay of Fundy, we fell into conversation with a very intelligent young man recently from Bulgaria. We asked him why he had come to Canada, and he replied, "to get food, clothes, a home." He stated that more than half the people of his country suffer the want of food in winter. He declared, "I do not want an empty stomach and a shivering body when I can earn wages in Canada to buy food and clothe me. Good country Canada, to poor Bulgarian." The peoples of those lands, impoverished through war, through ignorance, and through climatic conditions, hear the call of North America to construct railroads, erect skyscrapers, and develop many extensive industries for which much unskilled labor is in great demand. They discover that wages paid far exceed their possible earnings at home, and are attracted by hundreds and by thousands to our shores. They seek a better country, where the struggle for subsistence is not so desperate, and the rewards for one's toil is more secure.

Another influence is the desire for freedom—for democracy. Many thousands coming to this new world are not attracted by a larger piece of bread and butter than they were wont to receive in their fatherland. They earnestly desire to breathe the glorious air of freedom and liberty; they are anxious to enjoy the privileges of the democratic institutions of these great North American nations; they are ambitious to secure the advantages of our colleges and universities whose doors are thrown so freely open to them, while the east and social status of their home universities are almost prohibitive. We find multitudes of young immigrants pressing towards the setting sun so that they may embrace these larger opportunities, profit by these privileges, and experience the gladness of life under the beneficent rule of these democratic countries where the government of the people is by the people, and for the people. But the desire for freedom and democracy is not always to gratify a personal ambition. Too often the immigrant finds his way to North America to escape persecution. In one of our Western Canadian cities a class of non-Anglo-Saxons was organized to teach English to coming Canadians. In conversation with two of the members we were told of two Russians in that class, who came to America to escape Siberia; while an intelligent Pole, a lawyer in Warsaw, whose activity and success in his work in his native city had aroused the suspicion of the authorities, had come to our continent so that he might practice his chosen profession without molestation. Who can tell how many have come to our continent for higher reasons than the desire to have better food and better clothing? Finland and Estonia, Lithuania and Poland, Dalmatia and Bosnia, Slavokland and Croatia are ruled by foreign sovereigns, and patriots feel keenly the heel of oppression. It is not a cause for wonder that the people of these lands discover their peace, prosperity, and happiness lies in fleeing to another land where freedom of speech and freedom of the press is the common heritage of all its people.

Another incentive to immigration is the wonderful industrial expansion of this continent. The United States and Canada throb with industrial development. Railways push their ribbons of steel mile after mile over the ever developing country. Foundries and factories, farms, forests and fisheries, mines and mills, are forever calling for more and still more toilers. Besides, the mails are laden with letters from the people who have come to the friends in their native lands, urging the benefits and advantages of immigration. Another incentive—and I could wish it were abandoned by the companies, or discontinued by law—is the artificial stimulus to immigration by the steamship and transportation companies.

Coming by the tens of thousands, the aliens to our great North American nations, constitute a challenge to us which we cannot evade.

We must meet their Challenge to supply their Economic Necessities. Here are serious difficulties. Multitudes of the immigrants come from rural communities. They are agriculturalists. They are unaccustomed to urban society and urban employment. Yet on reaching the shores of North America they congregate in our

cities, they undertake unfamiliar labor, they find themselves in strange and unusual surroundings. Not all can do work with pick and shovel, or other forms of unskilled toil. Yet none are wealthy, and all must find work. Their willingness to undertake the unusual task is generally known. Strong in body, docile in spirit, they have done much of the coarse, dangerous work, with a devotion, amiability, and docility unexcelled. The physical endurance of the Slav and the Italian; the native ability of the Lithuanian and the Magyar, the courage and loyalty of the great mass of these immigrants has been tested through many heavy tasks, and tried by hard experience, and not found wanting. They have not shrunk from the dangers of the mines, nor the heat of the mills; hundreds have gone down to their death as heroes in the construction of our railroads; scores have endured the nastiness and disagreeableness of our meat-packing plants, and the heavy tasks of our foundries without complaint. And still these people do their share of work. Let us turn just to them, bestowing upon them the tribute of praise due for their loyalty and their endurance, and a reasonable wage for the heavy tasks so willingly undertaken and so well done. The immigrant has surely paid his part in the industrial expansion of which both Americans and Canadians are so justly proud.

But this Challenge implies more than a Living Wage! The alien must live among us, and rightly demands adequate housing provision. But how have we treated our immigrants of this matter? In every city on the continent we will find foreigners living under conditions which will cry shame to both our civilization and our Christianity. Thousands of men are sleeping in rooms where each man has less than 100 cubic feet of air space, while the laws of good health demand at least 450 cubic feet. Visit the places where these people exist—in one ten-roomed frame house we found 156 laborers—using the beds in two shifts, with the consequence that they were never cold. In another six-roomed house we found the doors taken from their hinges and put on slides, so they would not consume space in opening, and the beds occupied by three shifts—eight beds to each person. There are many other cases that could be quoted. Often these boarders use these rooms for living, cooking and eating, as well as sleeping. What disease breeding, health saving conditions. Besides, oftentimes the tenant who sub-lets the rooms or contracts with the boarders has a wife and family. Living amid such conditions it is not difficult to discern the probable moral and healthiness into which these places degenerate.

What have we to do with these conditions? Do not these people create their problem? Unwilling to provide reasonable conveniences, because of their desire to save their wages, are they not very often the cause of their unsanitary, disease-breeding conditions? Undoubtedly that is true, if we can excuse ourselves for leaving these peoples to their own resources in this new world. But should we do so? Is it not our duty to meet these new dwellers in our land and help them to better things?

Their Challenge is for a Home. Thank God for the model villages we find in these later days in Germany, in England, in America, in Canada. For the uplift of our national character, ought not the nation which opens its doors to receive these aliens, proffers them employment, and assures them protection, not only exact health and sanitation laws, but also make adequate provision for good housing, and so prevent the awful overcrowding which has produced disease of body, mind, and soul?

It will mean effort, and instruction, and influence, to bring to the alien the American ideal of the home. "These people are not as fastidious as English-speaking people, and their ideas as to the amount of room a family needs and the privacy necessary for the members are very different from ours. When Miss Remington took over the Italian barracks on Canal Street in Buffalo, in which more than 1,000 people were packed, she set things in order by attacking the first floor. She put out the tenants, rearranged things, and appropriated three rooms for herself and assistant. When the tenants learned that she had set apart three rooms for her use, they commented, 'What extravagance!—what will they do with all that room?' and they concluded that a millionaire had taken possession of the house. It was not strange, for on one of the floors one room was occupied by five families. Thousands of these peasants from south-eastern Europe were raised in one large room, which in winter was shared by the pigs, rabbits, chickens, and geese, and had the following description of a typical hut of a Muskat: 'One square, earth-floored room, the unplastered walls and low ceiling of which were black with smoke. One-fourth of it occupied by a large brick oven, another fourth taken up by a large bed which was commonly known as the 'family bed,' and the remaining space filled by a long, unpainted table with a rough bench along each side of it, a pail of water, a manger for the pigs, and a wooden dish for the rabbits that were crowded together in a corner, and the chickens (were) in the coop under the oven.' The English-speaking, not very long ago, used to share the room with these pigs and chickens. The parents with whose family I know, of a sterling worth, were in the habit, forty years ago, of giving the pig shelter over night on the family hearth. Some of these people do that to-day. Dr. Herdon found three pigs sheltered in the home of a foreigner in a New England town; he called them 'twentieth-century pigs,' but they were pigs in every sense of the word. It will take time to bring these people to a right idea of what a home ought to be, for they were raised under standards very different from those obtaining in America."

Then their conception of relation of sexes must be raised. The home cannot reach our standard unless there is virtue. The freedom which exists between the sexes does not necessarily imply a state of immorality—but it does affect the sensitiveness of the relation of the sexes. It may be true that domestic infidelity is not more common among the non-Anglo-Saxon than among English-speaking peoples, but we must insist upon conditions which do not permit that familiarity which must break down the natural sense of personal purity. In their own lands it is doubtless perfectly proper, under their different standards of social and domestic life, to permit the free intermingling of the sexes. Under those circumstances it does not even suggest immorality. But they have come to a new world. Everything about them differs from the land from which they came. And there are many customs, habits, and ideals wholly innocent there, which must disappear as has the sheepskin coat of the Doukhobor, and the quaint garments of other peoples. We must provide the home and ennoble the home life of the alien.

The further Challenge of the Alien is that he should become a citizen. In our republic, an American, a subject of the Republic; in our Dominion, a Canadian, a subject of the Empire.

This means the oath of allegiance after the necessary residence in his chosen country. But what should mean in preparation for that oath? Residence, not

less than five years—some say seven, and some think longer. But is that everything? Should not the candidate for naturalization be able to read and write, and also evidence some knowledge of the constitution and ideals of the nation whose citizenship he desires to espouse? But does this responsibility rest upon the alien desiring citizenship, or upon us born under the flag, educated in the schools, and enjoying the citizenship he seeks? Is it not our responsibility to set high conceptions, and lead this alien into a proper realization of what citizenship really means?

Is it ours to surround him with higher influences. Too often his rendezvous is the saloon, his companionships the undesirable, and his instruction from the seamy side of our civilization. We allow him to make the bar-room and its associations his social centre, thus dwarfing his conceptions and degrading his purposes in life. Too often the great problem in regard to the Alien is the American, in these United States, the Canadian in our Canadian Provinces. We have not made for him the proper social centre; we have not given him the proper education in our national ideals and life; we have not opened the way for him to become a strong, clean, upright, intelligent citizen. Let us fully realize that upon us in this land is the responsibility of betterment for the immigrant.

Is it not to our shame that he should have the ignoble surroundings in our cities and villages? Is it not our responsibility that while of indictable offences during the past ten years the adult foreign-speaking immigrant committed two per cent. less per capita than the English-speaking residents of the land, the children of these immigrants have committed, per capita, just three times the indictable offences as the children of English-speaking citizens. Should we not meet the Challenge of the Alien in regard to all these responsibilities?

As members of the Church of Jesus Christ, First, let us study these people in their customs, their beliefs, and their conditions, in the lands from where they come. Second, let us give them social centres in our churches, with an education in things of useful nature, clean amusements, for these people have the playful spirit, and good influences; and Third, let us give them the highest possible interpretation of Christianity. This is not to proselytize them to our faith, but to develop them into our citizenship.

The emphasis I desire to make is that the challenge of the Alien throws responsibility upon the American, the Canadian, to play the manly part, in leading the immigrant to the highest conception of our national life and personal citizenship.

One of our cities had many children of aliens. The Fresh Air Fund had taken a bunch of these boys to the Fresh Air Camp. One evening as the sun was waning to a glorious setting, these boys were playing ball. One of the number, a little Russian, had no knowledge of God until he had come into touch, some months previous, with the organization which controlled the Fresh Air Camp. As the play proceeded the sun, talking on a golden glow, and looking from under a cloud with that marvelous coloring of atmosphere, and cloud, and sky, so peculiar to our Canadian climate, attracted this lad as he was about to throw the ball. He paused; his startled eyes grew big with interest, and wonder, and purpose. Dropping the ball, he gazed aglow, his eyes glorious, in the setting sun, he whispered to be heard for yards, "Boys, boys; look; it's God look'n down upon us; let's play the game fair!"

Oh, people, God is looking down upon us Americans, and Canadians! Let's play the game fair with the alien peoples who have come to dwell among us.

The Social Service Exhibit at the General Conference

EXPERIMENTS carried on in the psychological department of Columbia University go to show the average person under average conditions "remembers one-tenth of what he hears, three-tenths of what he sees, five-tenths of what he both sees and hears, seven-tenths of what he says and nine-tenths of what he does." This is a strong apology for the Social Service Exhibit, one of the most modern methods of social propaganda. With a view to increasing interest in social welfare, showing the complexity and extent of social service and opening up the way for educative and constructive forces in this phase of the churches' work, the Department of Temperance and Moral Reform, now the Department of Social Service and Evangelism, prepared the exhibit which received so much attention at the General Conference in Ottawa. The motto of the exhibit, which is one

thing, greed, and militarism" and on the directly constructive side the consideration of temperance, purity, unemployment, the slumless city, child welfare, supervised playgrounds, law enforcement, health conservation, racial assimilation, rural welfare, woman's suffrage, direct legislation and vocational training and guidance.

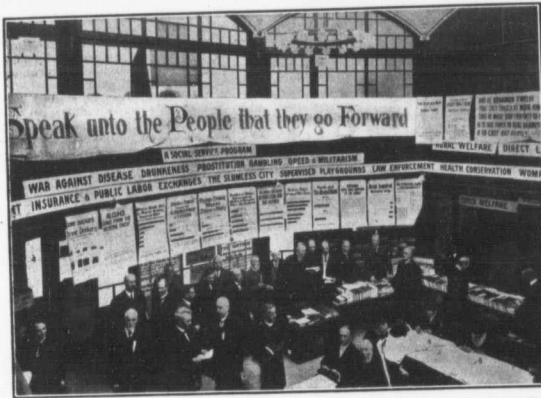
One room was entirely taken up with a display on child welfare which revealed the very serious extent and the preventable causes of child mortality. Another phase of child life, called attention to the necessity for proper treatment of dependents, diseased, defectives and delinquents. This of course refers to adults as well as children. The posters on the conservation of health and especially the fifty scientific posters on alcoholism attracted much attention. Among these

TOTAL ABSTAINERS.

(Signed)
THOMAS BARLOW, M.D. F.R.S. K.G.V.O. F.R.S. Coll. Phys. Physician to H.M. the King.
FREDERICK TREVES, F.R.C.S. G.C.V.O. Hon Col. R.A.M.C. T.F. Sergeant-Surgeon to H.M. the King.
G. J. H. EVATT, M.D. C.B. Surgeon-General R.A.M.C.
VICTOR HORSLEY, F.R.C.S. F.R.S. Captain R.A.M.C. T.F.
G. SIMS WOODHEAD, M.D. F.R.S. Lt-Col. R.A.M.C. T.F.

To complete the exhibit there was a display of about four hundred books bearing upon social service. The wide interest taken in social and economic literature was evidenced by the fact that during the Conference over 500 books bearing upon such questions were sold or ordered. This includes the report of the Royal Commission on Industrial Training and Technical Education, furnished through the favor of the Department of Labor at Ottawa, a report that is calculated to have a wide bearing upon the morals of the nation and social development.

The Department of Social Service and Evangelism, under the indefatigable leadership of Dr. Moore, the re-elected General Secretary, proposes to prepare slides of the exhibit and organize lecture bureaus on all phases of this work, information regarding which may be secured upon inquiry.



A SECTION OF THE SOCIAL SERVICE EXHIBIT AT GENERAL CONFERENCE.

that rang out its forceful appeal in arousing the Canadian Church to its extensive missionary work during the last ten or fifteen years is equally forceful in calling the Church to the intensive work of putting into fuller expression the life of the Kingdom of God in the various relations of men in the complex struggle of a modern nation—"Speak unto the people that they go forward." This is a call to missionary extension and it is equally a mighty slogan for social service, evangelism and religious education. These phases of the churches' work were displayed on a banner which read as follows, the record of the inauguration of the Christian ministry:

And he ordered twelve The Christian ministry.
That they should be with him. . . . Fellowships.
That he might send them forth to preach. . . . Evangelism.
And to have power to heal sickness. . . . Conservation of health.
Social Service.
And to cast out devils. . . . War against evils of society.
Mark 3: 14-15.

The complexity and extent of a social service programme was made evident by the outline of each work. "War against disease, drunkenness, prostitution, gam-

was most conspicuous an appeal issued since the declaration of war by five medical advisers to the King.

EFFECTS OF ALCOHOL on NAVAL AND MILITARY WORK

TO ALL MEN SERVING THE EMPIRE
It has been proved by the most careful
SCIENTIFIC EXPERIMENTS
and completely confirmed by actual exper-
ience in
ATHLETICS AND WAR.
as attested by
FIELD-MARSHAL LORD ROBERTS, V.C.
K.G., K.P.,
FIELD-MARSHAL LORD WOLSELEY,
K.P., G.C.B.,
and many other Army Leaders, that
ALCOHOL OR DRINK

- (1) SLOWS the power to see Signals.
- (2) CONFUSES prompt judgment.
- (3) SPOILS accurate shooting.
- (4) HASTENS fatigue.
- (5) LESSENS resistance to Disease and Exposure.
- (6) INCREASES shock from wounds.

We therefore most strongly urge you, for your own Health and Efficiency, that at least as long as the war lasts you should become

New Year Pointers

Habits are the windows of the soul.
Those who do big things prepare for them early in life.

Greatness without goodness is salt without savor.

The man who has nothing to do is not to be envied; he is a parasite.

The man who has Conscience and Honor on his side need never fear failure.

A religion is to be measured by what it can do for the poor and needy.

Happiness is a by-product of service and sacrifice.

Those who press forward for better things always get promoted.

Dreaming about something and doing nothing will never reform the world.

Spiritual sowing is the most fruitful sowing there is.

A full orb'd life is both fruitful and useful.

Merit is always closely linked with humility.

Impulsive, irregular, moody, Simons often make steady, regular, courageous Peters.

Take character into the market-place, but not to sell.

People who look back soon lose interest in looking ahead.

Character building is a life's work—a full life's work.

The time for which you have long prayed is here. Do your part.

Get up some enthusiasm for the every day duties. Win where you are.

The only real failure is loss of character.

Does the other fellow's task seem worth while? Why not make yours that in reality?

The right kind of reformer is divine enough to commune with God and human enough to go about among men.

We are not here to say how the world should have been made, but we are to say something about how it shall be governed.

It is going to cost something to bring in the Kingdom of God; are you willing to pay your share?—Credo.

"How We Increased Our Attendance at League Threefold in Two Weeks"

F. J. E.

At the inspiring Epworth League Rally recently held in Carlton St. Church, at which the Premier of Ontario spoke, Mr. Lewis, President of the Toronto Epworth League Union, mentioned the splendid progress being made by the Elm St. League. In concluding his remarks he asked, "Are we downhearted, Elm St.?" The answer from the 250 members of that League present was such an emphatic negative that none could doubt it. "No!"

The reason Mr. Lewis made the remarks he did was that he had visited the Elm St. League on the previous Monday and had seen that the League was living up to its reputation as "a League that lives by doing things."

The "Thing" that we have just "done" was in the nature of a competition, and as it was attended with such results as to earn the warm commendation above mentioned, and as presidents of other Leagues are visiting us to ascertain fuller particulars, we have been requested to write an article explaining the scheme in full.

Previously to our commencing the competition, we had a membership at our League of about 180, consisting of the usual assortment of good, bad and indifferent members, common to I suppose, to every big League. The attendance was averaging about 100 for ordinary meetings. Some of us felt that this meant that there was "something wrong somewhere."

We thought of our Sunday evening services—a congregation of 1,500, mostly young people—and we realized that we should have nothing to boast about even if our League was 300 strong. We therefore looked round for ways and means of increasing our membership, and the scheme we have just completed was the result.

We divided our membership up into *ten teams*, each team being designated by a color. Over each team there were two captains—a lady and a gentleman. The teams were picked as evenly as possible—so many good, so many indifferent, so many bad. As far as possible where there were "cliques," we split them up, putting one person on each team. In this way many new friendships and acquaintances were formed.

We then had a meeting of all the captains, and it spoke well for future success when nineteen attended the meeting, the twentieth being out of the city. The captains were, of course, selected as carefully as possible, the ones chosen being people upon whom we could rely to willingly sacrifice any personal advantage for the good of the League.

Each captain was given a copy of the following rules and regulations, which explain the details of the competition:

PLEASE READ CAREFULLY AND PRESERVE.
The object of this competition is four-fold.

1. To get new members.
2. To look up old members who have not attended lately.
3. To give everyone some work to do.
4. To make members better acquainted with each other.

The competition can be made a big success if everyone works their hardest. While the aim of each team will be to win, yet let us remember that the general good of the whole League is what we should strive for. You will readily see that it is imperative that the rules must be strictly adhered to, and we are trusting to every member, especially to the captains, to see that this is done.

GENERAL RULES.

(1) The competition will be held on every Monday night, beginning with Nov. 9th, and ending Dec. 14th, both dates inclusive.

(2) There are ten teams with two captains each. Every member can ascertain their team by consulting the lists posted in the school-room, and on the notice board, or by asking the League secretary, Miss Olmstead.

(3) The method of scoring is as follows:

For a regular member, each attendance, 2 points.

For a new member, first attendance, 6 points.

For a visitor, each attendance, 1 point.

Note.—Before a new member can be counted they must be received into the League. The night they are received into membership the six points are allowed; after this night they count two points as ordinary members, and join the team which brought them in.

(4) Members must report to their captains who will be in the Rest-Room (adjoining the school-room). Counting ceases at 8.10 p.m., when the lists must be handed to Miss Olmstead.

(5) All visitors must report to Miss Olmstead only, who will be in her usual place at the secretary's table.

(6) On no account must any canvassing be done in the vestibule on League nights. Any team which persists in breaking this rule will be fined ten points.

(7) In the case of any dispute, the judgment of the President, Mr. Eric Johnston, must be accepted as final.

sent and registered by 8 o'clock. In this way you can help very greatly to make matters run smoothly.

Do not delay, but start at once. The Competition begins Nov. 9th. Reception of new members every Monday night.

Of course we had the ever-present pessimist who persisted that things would not work smoothly, pointed out where troubles would arise, etc., etc.

Just a word, then, as to the results. The lady captains kept the score for their teams, and when it was made up for the night at 8.10 handed it to the League Secretary. The gentlemen captains were the "policemen"—telling people where to go, keeping the vestibule and passages clear, etc. In not a single instance was a fine imposed or a dispute taken to the President for settlement.

The competition finished a week earlier than anticipated, so we had five Monday nights in which to work. The actual figures are as follows:

First night, Nov. 9.—Missionary:

Old members present	113
New members received	62
Visitors present	75
Members, etc., too late to count or not registering	12
	<hr/> 262

Second night, Nov. 16.—Programme by girls of Y.W.O.A.:

Old members present	162
New members received	44
Visitors present	109
Members, etc., too late to count or not registering	24
	<hr/> 339

Third night, Nov. 23.—Literary:

Old members present	178
New members received	32
Visitors present	95
Members, etc., too late to count or not registering	10
	<hr/> 315



ELM STREET LEAGUERS ENJOYING AN EVENING OUTING.

NOTES FOR CAPTAINS.

It is upon the Captains that responsibility must rest in seeing that the foregoing rules are observed—especially with regard to Rule No. 6.

If the Captains all do their duty, and we feel sure they will, the success of the competition is assured.

If a member on your list has left the city, or for any other reason cannot continue as a member, please report at once to Miss Olmstead. In this way we can get an accurate list of our membership.

Important.—If possible, please be in attendance each Monday night, by 7.45, and strive to have all your members pre-

Fourth night, Nov. 30.—Citizenship (very stormy weather):

Old members present	160
New members received	17
Visitors present	82
Members, etc., too late to count or not registering	9
	<hr/> 268

Fifth night, Dec. 7.—Christian Endeavor:

Old members present	201
New members received	28
Visitors present	98
Members, etc., too late to count or not registering	14
	<hr/> 341

The figures speak for themselves. New members 183, our total membership now being 362. The winning team is to be banqueted next Monday night.

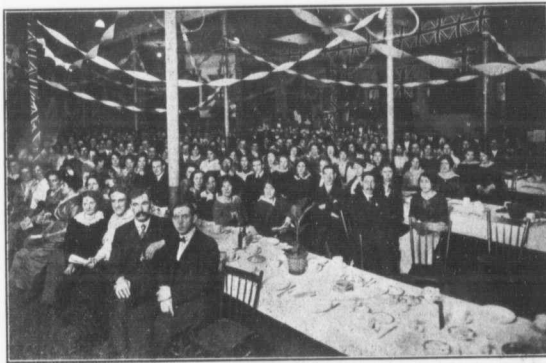
Every team worked splendidly. The present spirit and enthusiasm speak well for the future; we do not mean to slacken our efforts although the competition is over.

We heard the other day of a fairly prominent Toronto minister who would not start a League in his church, as he said, "Leagues are out of date." We, in common with other Leaguers we would mention, are only hoping that the Spirit will prompt him to pay us a visit one Monday evening.

In conclusion we wish all success to all Leagues, and for all League work in Canada we hope and pray that the coming year will be the best in its history.

The New Year

Our belief is that Providence is both loving and wise. That wisdom is nowhere better shown than in the provision



THE ELM STREET LEAGUE BANQUET, HELD DECEMBER 14TH, 1914.

for new days, new weeks, and new years, when we can "take heart and begin again." Shall we do it? If we would make the most of life we must do it. The past, at the command of a new faith, will prove to be an asset. Has it been full of failure? Well, failures may be used to teach us something. Has there been success? Then we may be encouraged to cease. They tell us that when Lord Kitchener took charge of the Boer war his first question after landing was, "Have we won a fight?" "No, my Lord," was the reply. "Win one," was the brief order he gave. They did, and confidence was restored in the prowess of the British army.

Start into the New Year with a new consecration of yourself to God, then with high purpose and enthusiasm, faith, hope, and love, go forward in a truly militant fashion. God has a great work for you to do.—*Credo.*

The late Marshall Field stopped one of the smallest cash boys in his store and said:

"My boy, how much do they pay you?"

"Four dollars a week, sir," replied the boy.

"That is more than twice as much as I got when I was your age."

"Well," said the boy, "perhaps you were not worth so much to your firm as I am to mine."—*Ex.*

The Meeting of the General Board of Sunday Schools and Young People's Societies

The Board met in Toronto, December 9th and 10th. All members but two were present. What the Board did will be seen from the following summary.

1. Constituted the Education Section, as per the new Constitution.
2. Redistributed the Field Work, as per General Conference legislation.
3. Made provision for the discharge of the work for the coming term (two years) or until the Board meets again, according to the new law.

The Education Section comprises General Superintendent Chown, the General Secretary, the Editor of the Sunday-school periodicals (these three *ex-officio* members), and the following gentlemen: G. S. Clendinnen, H. B. Kenny, G. H. Wood, A. H. Lambert, J. Holmes, F. L. Farewell and F. H. Langford. In addition these were made Corresponding or Advisory members of the Section: F. C.

and Secondary Division classes in the Sunday school, and the General Secretary was instructed to have suitable certificates prepared.

It was decided to circulate the Rally-day programmes in future at one-half the cost to the Board. A Rally-day Epworth League Service will be provided at cost price. These will be used next season. Many schools and leagues have been tardy in remitting their offerings to the General Fund. All these are to be requested to forward their several amounts speedily. The Canadian Efficiency Standard Tests for boys were adopted and recommended to all our people. Copies of this are on sale at the General Secretary's office at ten cents per copy, postpaid. Get one!

A Course of Study for Catechumens, supplies for the League of Young Workers, and an Installation Service for Officers and Teachers in the Sunday school, were some of the new supplies ordered and which will be provided as expeditiously as possible. Further developments growing out of the meeting will be reported as soon as they shall have had time to mature.

Worth While

FLORENCE S. HALL.

Sitting on the beach, gazing dreamily at the vast expanse of the Pacific Ocean at Clo-oose, on the north-west coast of British Columbia, my reverie was broken by the appearance of an old Indian of the Nit-naat tribe.

He gave me a stolid look, and then asked in broken English, "Yu King George wuman?" to which I replied, "Yes."

A moment of silence; then, eyeing me with another stolid look, he asked, in Chinook and broken English, that I go to his wigwam as he had something which he would like to show me. "Navitka," (yes), I replied, so off we started, and soon we stood inside his dwelling amidst a heterogeneous collection of things barbaric and otherwise.

He had arranged around the place twelve large pictures of the disciples and one representing Christ. Pointing to them he named each one, but Bartholomew, which he could not pronounce. Lastly, pointing to the one of Christ, he asked, "Yu savey um?" "Navitka!" I replied, and looking at his face I saw such a light of joy that his ugly visage was fairly transformed. Then I discovered that he was a Christian Indian.

Next day the missionary informed me of the history of the pictures. They had been sent to him by an Epworth League in Ontario, and the old Indian who was the recipient of them found untold comfort and joy in the company of the disciples and their Master.

While we remember others in foreign countries, let us give a passing thought to our neighbors within the Dominion—the Indians—for they, too, are precious in His sight.

Only One Man Missing

The constable in a small town received by post six "rogues' gallery" photographs, taken in different positions, of an old offender wanted for burglary in a neighboring city. A fortnight later the constable sent this message to the city chief of police: "I have arrested five of the men, and am going after the sixth to-night."—*Ex.*

Stephenson, J. F. McLaughlin, F. Woodbury, W. A. Cooke and T. F. Harrison. To this Section is given the responsibility of directing in the Lesson Courses for the Sunday school, the Topic and other studies for the Epworth Leagues, the Rally-day Services, Lectures in Theological and Training schools, Teacher Training and all such concerns. The General Superintendent was elected representative of the Board on the International Lesson Committee. The General Secretary was authorized to have Leaflet literature, report blanks, etc. provided, as necessitated by the recent legislation, for use in Sunday schools and Epworth Leagues.

The Field was divided and the Secretaries allotted thus: British Columbia and Alberta, under the supervision of Mr. Doyle, to reside at Calgary; Saskatchewan and Manitoba, under Mr. Langford, at Regina; Montreal and all Eastern Conferences, under Mr. Farewell, at Montreal. The retiring Secretaries, Revs. J. P. Westman and J. K. Curtis, were voted the sincere and hearty thanks of the Board for their excellent services. The new division of the Field takes place at next Conference.

The General Secretary was authorized to make special provision for the Field work in the other four central Conferences. All will be well supervised as far as the strength of the staff will permit. The Board decided to issue denominational certificates of enrollment for Adult

EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

IX. Luther, Zwingli, Calvin and Knox

Fathers of the Reformation

THIRD MEETING IN JANUARY.

Rom. 9: 14-33.

FREDERICK E. MALOTT

Naturally, the first name that occurs to one when the Protestant Reformation is mentioned is that of Martin Luther. It was he who struck the first decisive blow at Romish errors and papal presumption. But he was not the only champion of the great Reform Movement. Other men, in other lands, helped to determine both his character and his progress. For an account of the life and work of Martin Luther, the reader is referred to a series of articles in the *Epworth Era* of 1913. The brevity of these articles forbids even a concise repetition of the facts of his remarkable career.

ZWINGLI.

In Switzerland, two men, who were contemporaries of Luther, did for the Swiss Republic what Luther did for Germany, and ultimately exerted an even wider influence than he. These men were Ulrich Zwingli and John Calvin.

Zwingli was born at Wildhaus, St. Gall, in 1484. His parents were well-to-do peasants. Two of his uncles were priests. As he was an uncommonly bright boy, eager to learn and with a talent for music, he, too, was destined for the Church. He was educated at Basel, Bern and Vienna. After his graduation from the University of Basel, he was ordained priest and was appointed pastor of Glarus. During the ten years he spent in this parish he made a diligent study of the Bible, the greatest of the Church Fathers and the works of Welfli, Huss, and Waldus. His intense patriotism led him to oppose the raising of regiments of Swiss mercenaries to fight the battles of other nations, and especially did he protest against an alliance with France. Finding himself in the minority at Glarus, he accepted the parish of Einsiedeln, in the Canton of Schwytz, a celebrated place of pilgrimage. Through his study of the Scriptures, Zwingli had already come to see the errors of the Church of Rome. At Einsiedeln he saw the absurdity of the inscription over its gates, "Full forgiveness of all sins can be had here." He at once began to preach against the sale of indulgences. As early as 1517 he discussed with his friends the possibility of abolishing the papacy. In 1518 he openly denounced indulgences and drove Samson, the trafficker in these, out of the Canton. By making Zwingli chaplain to the pope, the papal authorities hoped to quietly silence him, but he was not so easily silenced.

His fame as a preacher secured him a call to the cathedral of Zurich. On the first of January, 1519, he began a series of sermons on the life of Christ as drawn from the gospels, and soon men who had given up church-going began to flock back to the services. He now entered upon that career of reform that made him famous. For a time, during Luther's mysterious disappearance, he bore the Diet of Worms, the Swiss Reformer became the central figure of the whole Protestant movement. He rapidly won the great

of the Swiss Cantons to his views and soon a number of the other Cantons followed, until, at his death, a Confederation of Protestant Cantons stood ready to face the hostility of Rome. To this day the Protestant Cantons are still the most advanced and most prosperous of all the Swiss provinces.

At Zurich, Zwingli's church is still the chief attraction. The building was begun in the 11th century. It is poor and bare when compared with the great cathedrals of other lands. On the west tower stands a statue of Charlemagne, placed there as a recognition of his contribution to the fund that built the church. The interior is utterly destitute of ornament, but it is "Zwingli's church," the "gross Munster." Its true greatness, however, is not its size, but the fact that it was the first church in Switzerland in which the doctrines of the Reformation were preached.



JOHN CALVIN.

Near the church is a statue of Zwingli, and across the bridge, in the Wasser Kirche, is the Zwingli museum, with many interesting documents left by the great Swiss Reformer.

Zwingli was a man of an entirely different type from Luther. His early life was bright and joyous, while Luther's was hard and joyless. He lacked Luther's spiritual experience that came to him from striving after peace with God. He was a Humanist, with the Humanist's broad outlook, but with a will to correct the evils of the time. He viewed matters from the intellectual rather than the purely religious side, and his reforms were carried out with less passion and more tact than the German Reformer ever displayed. If Zwingli had a passion it was patriotism. At different periods of his life he was chaplain to a Swiss regiment. His death occurred on the field of battle at Kappel, October 10th, 1531, as the result of a spear thrust that he received while bending over a wounded soldier to comfort him.

JOHN CALVIN.

It was reserved, however, for a greater than Zwingli to make Switzerland famous as the home of the Reformed faith. Geneva, in the west, soon surpassed Zurich as a centre of Protestant influence. The one man to whom, more than all others, this was due was John Calvin.

Born in Noyon, Picardy, in 1509, Calvin, whose father was a lawyer, was edu-

cated for the church. Later he decided, with his father's approval, to follow the practice of law. But while he was engaged in legal studies, he became deeply interested in the Scriptures and in the works of the Reformers. At Paris, in 1533, he began to speak freely against the Romish Church and its faith. Persecution drove him from France and Switzerland became the land of his adoption.

He settled first at Basel, where he published his famous "Institutes." After a brief visit to Italy and another to his native land, he sold his father's estates and returned to Switzerland. Through the influence of Geneva and led his help to the cause of Protestantism there.

With all the energy of his intense nature Calvin threw himself into his work. His aim was to bring every department of the life of the city under clerical control. A confession of faith was drawn up and a strict code of faith was drawn up and a strict code of conduct was given to the people. The city became a theocracy. No prelate ever wielded more autocratic powers than Calvin. The sternest and strictest morality was demanded. His regulations even took the form of determining the style of clothes the citizens might wear.

Naturally a reaction set in against the severity of Calvin's rule, and the Reformer, finding himself in disrepute, left Geneva and settled in Strassburg. There, in 1539, he married a widow, Heloïse de Bure.

Geneva, meantime, like England, under Charles II, sickened of the profanity that prevailed under the Libertines, and Calvin was recalled. His enduring work now began. Geneva was made a place of refuge for Protestants of all lands. Here the English Puritans were taught their theology. Here the Bible was translated. Here a great school of Protestant theology was established and all under the guidance of Calvin. His labors were prodigious. Teaching, writing, preaching, correspondence, controversy, government took up every hour of his days at this period. His writings were voluminous. The marvel is that he was able to accomplish so much. He was a man of frail physique. He had a thin, pale, finely chiselled face, a well-formed mouth, a long pointed beard, black hair, a prominent nose, a lofty forehead and flaming eyes. He was modest, plain and scrupulously neat in dress, orderly in all his habits, extremely temperate in eating, scarcely allowing himself sufficient food for vigorous work.

Calvin was intolerant. It was a day of intolerance, but his intolerance led him to participate in a crime that is a blot upon his character and a stain upon Protestantism. The burning of Michael Servetus, for denying the doctrine of the Trinity, admits of no defence.

Calvin left his mark indelibly upon the Protestantism of Holland, England, Scotland and the New England States. These hold to what was known as the "Reformed" faith as distinct from the Lutheran. Unfortunately for Protestantism, Luther and the Swiss Reformers could not agree on the question of the Lord's Supper and the relations of Church and State, and Protestantism was divided when it should have been united and strong.

JOHN KNOX.

In the "old town" the visitor to Geneva is shown the site of the house where Calvin lived, and near by the old Romanesque Cathedral, dating back to the tenth century, where Calvin preached, and in an adjoining street he is shown the church where John Knox, a no less

famous man, preached to English and Italian refugees during the period of which we are writing.

The Scottish Reformer, who was born about 1513, first comes into notice as a papal notary at Haddington. Later we find him a tutor to the sons of two members of the Scottish nobility. It was during this period (1540-43) that he came under the influence of Geo. Wishart, who was already preaching reformed doctrines in Scotland. The persecution that put Wishart to death, drove Knox to take refuge in St. Andrew's Castle. The taking of this castle by the French resulted in the condemnation of Knox and others to the French galleys, where for eighteen months he endured a living death. English influence secured his release and he came to England in 1549. It was at this period that he began to preach the doctrines of the Reformation. For five years he was minister at Berwick, at Newcastle and at London. He is believed also to have had a hand in the compilation of the Book of Common Prayer.

On the accession of Bloody Mary he fled to Switzerland. Here he met Calvin in Geneva, and Bullinger in Zurich; but Calvin appealed to him most strongly. For a time he preached to English and Italian refugees at Frankfurt and Geneva. In 1555 he made a brief visit to Scotland, returning again to Switzerland. At the urgent request of the members of the Scottish Congregation, Knox returned in 1559 to his native land. The Reformation was taking hold of Scotland, and a leader was needed. It was a critical period in the history of Scotland. Both political and religious strife separated the people. To the strong and fearless leadership of Knox Scotland owes both her religious and political freedom. Even Mary Queen of Scots trembled before this man of courage and conviction.

In 1560 the Reformed religion was made, by legal enactment, the religion of Scotland, and John Knox was appointed minister of the Church of St. Giles, then the great parish church of Edinburgh, a position he held until his death in 1572. His life, like that of Calvin in Geneva, was very laborious. He took a deep interest in public affairs, and at the same time performed all the duties of his large parish. At this period he wrote his history of the Reformation. Numerous controversies also engaged his attention, but through it all he took a fair share of social enjoyments. He was married twice, his second wife surviving him.

Like Luther and Calvin he was a man of strong convictions, not without faults, but withal a man of true worth and of noble genius. The highest testimony was that paid him at his grave by the Earl of Merton, "Here lieth a man who in his life never feared the face of man, who hath been often threatened with danger and dagger, but yet hath ended his days in peace and honor."

Purity

CITIZENSHIP TOPIC FOR FOURTH MEETING IN JANUARY.

Colossians 3: 1-10.

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

In studying this topic it will be well to group certain passages together.

1. *Prov.* 4: 23-27, *Mark* 7: 14-23. The wise man of the Old Testament perceived that the value of all human activity was found in the motive and purpose of action. All truly human activity arises from the desire, purpose and will of man. The inner life is the fountain, from which issue the purposes of human life. When the spring is pure, the whole stream will be pure. Chemicals cannot purify the stream when the spring is polluted. On

the other hand, poison will not permanently taint the water when the source is pure.

Some men say, give us a perfect environment, and we will have perfect lives. This is where Socialism failed. It borrowed many good suggestions from the social teachings of Jesus, but failed to grasp the underlying law of life. Jesus said, "there is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile him." Outer influences are of no profit, unless we assimilate them and react. We can so emphasize the value of environment in the solution of social problems that we lose the vitalizing power of the Gospel.

2. *Matt.* 6: 22-23. It is not the eye but the mind that sees. Everything depends on the attitude of our mind, whether we shall be full of the light of truth and knowledge, or whether our lives shall be full of the darkness of ignorance and prejudice. Purity implies that each life possessing it is governed by the spirit of sincerity and open-mindedness. 3. *Col.* 3: 11; *1 Tim.* 6: 9-10. To develop a selfish life, will leave us still in the darkness concerning the noblest experiences of life. Self-realization is not selfishness, but self-investment in a greater life. We need faith as well as obedience. Our faith should not only accept truth, but should manifest a spirit of charity towards others. Purity of heart enables us to see the best in others, whereas impurity breeds suspicion.

For Jesus, cleanness does not consist in outer washings, but in the spirit of charity. "Give alms of such things as ye see, and behold all things are clean unto you." The best of God's gifts become polluted, when they are harbored by a miserly spirit. If we are willing to share our blessings, they will multiply in our hands.

4. *Titus* 1: 15. *Matt.* 5: 8. To have a new spirit means to create a new world, a regenerated and sanctified life. God created everything good. Nothing is in itself impure. Impurity is the perversion of the good by an evil will. "Unto the defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." When we turn the truth of nature into vulgarity; when we misuse the good things of life for selfish purposes; when we pervert the innocents, that are for the common good, into channels of wrongdoing; we are manifesting the impure spirit.

It is only the pure in heart that can see God. "Who among men knoweth the things of a man, save the spirit of the man that is in him? Even so the things of God none knoweth, save the spirit of God." When we have the spirit of sincerity and truthfulness, we can better understand the character of God. Purity of heart does not mean innocence. The gold is not pure till refined. The human life is pure, when it is purged of sin, and disciplined in the righteousness of God. Sin was not normal to human life. It changed the whole character of man and altered the attitude of nature. "When man fell, the whole world fell with him. All creation received a shock. Thorns and thistles sprang up." The murderous spirit of Cain caused the earth to be unfruitful for him. "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Sin makes nature turn against us.

Purity means the heart purged from the poison of selfishness, free from the perverting influence of envy and prejudice, full of the light of truth and righteousness, fully dedicated to the service

of God and humanity. It is the love of money, the lust of the eye, the pride of life, that poisons the fountains of human activity.

Temptations arise from within. "They that will (will to be) rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The same principle is true in regard to society. Public opinion should be kept pure. When social evils find a recognized place in our social life, it shows the existence of impurity in our social consciousness. Society should hold up the sacredness of the human body, and fore-arm individual life against the evils of abuse. It should emphasize the value of holy estate of matrimony and home life and safeguard these from the rampant evils. It should declare the fundamental value of human life and drive out economic slavery, e.g., child labor and sweating system. It should emphasize the advantages of the law of stewardship in our life, and prove that the common welfare ought to come first. We must keep with all diligence the social conscience, for out of it are the issues of social life and public opinion.

The Present War

FIFTH MEETING IN JANUARY.

Psalm 46.

PREMIER HEARST'S ADDRESS.

In connection with this Topic we strongly recommend a careful study of the Address with which this number commences. It was delivered with much force to the Epworth League Rally on November 12th, and the Premier received vociferous applause from time to time. The influence of the speaker's personality is, of course, missed in the mere reading of the address; yet because it outlines in clear and concise form the events leading up to the War and the obligation resting upon us because of it, we would like to have it read before every League, Club, Brotherhood or other Young People's Society in Canada. It would be a wise thing to secure a number of extra copies of this issue so as to circulate this address as widely as possible among your friends. The matter it contains and the article of Mr. Tucker's that follows, should afford abundant material for an intelligent study of present-day conditions by our young folk.—Herron.

THE PRESENT WAR.

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

We are sufficiently interested in this war to desire a knowledge of the real cause. There are not found in the facts that occasion the war, but lie beneath the surface of diplomatic relations. "This is not a royal war, nor a government war, nor a war of diplomatic making; it is a war of free nations against the devilish system of imperial domination and national oppression. . . . It is a deliberate war of aggression, for which German ambition has been aiming and preparing for more than twenty years." The policy of Germany is well expressed by Prof. Cramb. "It is war; it is strife. Isolation of Russia by bribes; the destruction of the antagonistic force named France beyond the power of raising her head; and, thereafter, Germany will be face to face with the day of reckoning with England. The Hour to which German officers of a Chauvinist tendency drink, will then have struck."

We cannot treat every side of this question. We would like to show how Germany has been prepared for this conflict by her literature. The modern writers,

who have poisoned the German mind, are Bernhardt, Treitschke and Nietzsche.

F. von Bernhardt writes: "War is a biological necessity of the first importance, a regulative element in the life of mankind, which cannot be dispensed with, since without it an unhealthy development will follow, which excludes every advancement of the race, and therefore all real civilization." How can we believe in any permanent peaceful relation with Germany, as long as German statesmen, writers, teachers and preachers unanimously tell us that the philosophy of war is the only gospel of national salvation?

To make war a biological necessity is to declare the principle of the survival of the fittest as the method of human progress. According to this law, the "weaker nations must succumb." If Germany wins, smaller states, like Belgium, Holland and Switzerland, will be eliminated. All weaker races must be enslaved to German Imperialism.

History shows us that the small nations have in proportion contributed infinitely more than great empires to the spiritual inheritance of mankind. Let us note the viewpoint of England, the Englishman, "the decisive struggle for life in modern humanity is not the external and superficial struggle of the battlefield, but the permanent and deeper internal struggle of the city, of the workshop, of the home, of the soul, the struggle for political rights, the struggle for a living or for a higher standard of living, the struggle for the recognition of the weaker nations."

Again, Bernhardt says: "Self-sacrifice is a renunciation of life, whether in the existence of the individual or in the life of the State. By self-assertion alone can the State maintain the condition of life for its citizens. The duty of self-assertion is by no means satisfied by the mere repulse of hostile attack; it includes the obligation to assure the possibility of life and development to the whole of the nation embraced by the State. This is not the verdict of history, nor the doctrine of Christianity. Self-assertion, that destroys the weaker nation, will ruin itself eventually. A self-assertion that recognizes the rights of others, and develops by friendly co-operation, will abide."

F. von Bernhardt considers the Courts of Arbitration as an interference with the natural course of history. By it "a weak nation is to have the same right to live as the powerful and vigorous nation. The whole idea represents a presumptuous encroachment on the natural laws of development, which can only lead to the most disastrous consequences for humanity." This is following the ideal of Nietzsche, who claimed that the mass of humanity should be ruled by the "Master Class." His theory leads to autocracy.

This war represents the conflict between autocracy and democracy. It is not a question of whether King George or Emperor William shall be the War Lord of the world. On the one side, it is the death struggle of medieval autocracy; on the other side, it is the birth throes of a new international democracy. The problem of this war is to press to the last stage the democratic principles announced in the Gospel of Christ, partially developed in some nations, but which must be proven as the only solution of international problems. The Anglo-Saxon race have been the pioneers, who have partially worked out this principle. Like the Hebrew people, they have received this as their covenant blessing, but in them all the nations of the world must be blessed. The outcome will be a world democracy, governed by a Parliament of Nations, in which the smallest principality will have a voice, and can contribute its share to world progress.

Bernhardt and Treitschke claim that Germany has a very important mission to fulfill to the world. "No nation on the face of the globe is so able to grasp and appropriate all the elements of culture, to add to them from the stores of its own spiritual endowment, and to give back to mankind richer gifts than it received. It has enriched the store of traditional European culture with new and independent ideas and ideals, and won a position in the great community of civilized nations, which none else could fill." Bernhardt claims that "It is German science, which must regard its superiority in unwearying and brilliant research, in order to vindicate our birthright."

We admit the leadership of Germany in every line of scientific research, but we deplore the spirit animating it. National life is more than intellect. Intellectual development must serve the larger life of the nation. The German has become crazed by the phenomenal progress of this scientific age. He has made science his religion. Science, applied to the study of nature, has given us a new heaven and a new earth. But, for the Germans, it has done away with prayer, miracles and the Divinity of Christ. Science has revolutionized industry, and developed new social problems unheard of fifty years ago. It has forced the workingman into the position of a machine to be ruthlessly exploited. Even when labor was organized it was on the basis of the "Closed Shop." Science has given us, through Historic Criticism, a new Bible and a new interpretation of life. But the German can find no place for Virgin Birth, Resurrection and the miraculous. All that is dear of tradition and history must be ruthlessly destroyed. If it is contrary to science, Compare the attitude of the British theologians: "Let us have

are not the traits of a full-orbed manhood." "The weak and the botched must perish; that is the first principle of our humanity. And they should be helped to perish." According to this principle, we would not help poor suffering Belgium. We would gather up our skirts and pass on the other side, allowing her to be defeated and demolished, just because she is smaller and weaker than Germany.

The German people have a false view of British colonization. "All the colonies which are directly subject to English rule, are primarily exploited in the interests of English Industries and English capital." They are looking at Britain through German glasses. I wonder where they find the evidence that Britain exploits her colonies or forces them to trade with her. The policy of British colonization is (1) to encourage self-government where possible, as in Canada, Australia and South Africa. (2) To lift the weaker races and build up a civilization tending to self-government. This is found in India and Egypt. What other illustration have we in history similar to British rule in India? (3) To maintain the policy of non-interference in relation to the question of trade and markets. The export and import returns of South Africa in 1910 show that over 70 per cent. of their trade was with Germany. The Canadian Government appealed to the country on the question of reciprocity with the United States. In neither case did the British Government complain or interfere. I wonder if Germany would allow one of her colonies to trade so extensively with Britain. (4) To maintain the spirit of religious tolerance. The British Government has allowed no interference with the religious traditions or customs of her colonies. The Mohammed-



ON THE GATINEAU.

Amateur Photograph. From negative sent by Miss Jean Smith, Ottawa.

all the historical criticism we can, but until science can prove that these facts are untrue, we will accept them by faith."

Finally, Germany applied science to war and international diplomacy, with the result that she aims at world supremacy, no matter what countries are crushed. It is nothing more than the worship of science. The spirit of Germany has sown the seeds of science, and must reap now the harvest of doubt, despair and ruthless destruction. Science has a work to do, but it must be governed by the spirit of mercy, brotherhood, liberty and equality. Nietzsche looked upon these qualities as the marks of the slave. They

dans of India are loyal to Britain to-day because of her religious liberty. (5) To prohibit slavery in every form under the British rule. The traffic in human lives would be universal in Africa if Britain had not interfered.

The British Empire is "the outstanding experiment in liberal statesmanship in the world's history, the most effective power for good in world politics, the most convincing proof that an unswerving respect for the political rights of the people is the strongest bond of unity and loyalty, that order is compatible with liberty, and that the conflicting claims of nationality can be and must be reconciled with the claims of humanity. . . . The

British Empire is the perfect type and exemplar of all free commonwealths of all future federations of civilized communities, the nearest approach to that federation of humanity which has been the philosophers' stone of human statesmanship.

The German mind cannot grasp the value of these principles, because it has not the true spirit. The German leaders think this policy shows weakness. The attempt to Prussianize the Polish people of East Prussia is a striking illustration of the policy of German colonization. Germany has proven a total failure as a colonizing nation. Pan-Germanism is now a delusion. It is England, not Germany, that has made possible the development of dependent States, and has given them the opportunity to work out their own culture.

The most important feature of the German spirit is found in their vision of a world religion. The highest ideal for them is a world Dominion. It is the hegemony of a planet. "It is reserved for us to resume in thought that creative role in religion which the Teutonic race abandoned fourteen centuries ago. Judea and Galilee cast their dreary spell over Greece and Rome, when they were already sinking into decrepitude, and the creative spirit in them was exhausted. The Germans conquered Rome, and dazzled by Rome's authority, they adopted the religion and the culture of the vanquished. . . . In the seventeenth century Germany flung off Rome; the eighteenth century undermined Galilee itself; Strauss completed the task that Elkhorn began; and with the opening of the twentieth century Germany, her long travail past, is reunited to her pristine genius, her creative power in religion and in thought." What is the nature of this great movement? "The movement, the governing idea of the centuries from the fourteenth to the nineteenth, is the wrestle of German intellect, not only against Rome, but against Christianity." While preparing for a world empire, Germany is also endeavoring to build up a world religion worthy of her "pristine genius." It is the religion of valor, interpreted by Napoleon and Nietzsche—the glory of action, heroism and achievement. "War and courage have achieved more great things than the love of our neighbor. It is not your sympathy, but your bravery, which has hitherto saved the shipwrecked of existence. . . .

What is good? All that increases the feeling of power, the will to power, power itself in man. What is happiness? The feeling that power increases, that resistance is being overcome, not contentment, but more power, not peace at any price, but war—not virtue, but efficiency. . . . The beatitudes of Galilee have been remade to suit this new religion. "Ye have heard how in old times it was said, Blessed are the meek for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the warmakers, for they shall be called, if not the children of Jahve (Jehovah), the children of Odin, who is greater than Jahve."

"To-day two great forces are seeking supremacy—Napoleonism or Kaiserism and Christianity. This speaks volumes in regard to the seriousness of this war. We are not fighting Germany, but the spirit of the Anti-Christ. We are fighting for our self-preservation, for the spirit of freedom and brotherhood, for the principles of democracy; but, supreme above them all, we are fighting to crush the Christian spirit in Germany, that would

annihilate the Christian religion, if it could. Can we stand back and let such a spirit prevail and become a world power?"

We conclude in the words of Premier Asquith, who said: "We shall not sheathe the sword, which we have not lightly drawn, until Belgium recover in full measure more than all that she has sacrificed; until France is adequately secure against the menace of aggression; until the rights of the smaller nationalities of Europe are placed on an unassailable foundation; until the military domination of Prussia is fully destroyed." I would like to add, until the spirit of the Anti-Christ is crushed, and the universal authority of the Christ be vindicated, so that Christianity may be on the sure road to world supremacy.

We would recommend the following books, any of which will be sent all charges prepaid, to any address, by the Book Room, on receipt of the price quoted:

"The Anglo-Saxon Problem," by C. S. Lewis. 70 cents.

"Germany and the Next War," by F. von Bernhard. 70 cents.

"Germany's Great Lie," by Douglas Sladen. 75 cents.

"Germany and England," by Prof. J. A. Cramb. 75 cents.

"How the War Began," and others in the *Daily Telegraph* series, now being issued. 35 cents.

Realizing the Kingdom of God

X. The Witnessing that Counts Most

Matthew 25: 31-46.

TOPIC FOR FIRST MEETING (Christian Endeavor) IN FEBRUARY.

At the January meeting we discussed together "The Faith of a Present-day Christian." In February we have as our topic, "The Witnessing that Counts Most." These themes suggest the two essentials of service. Witnessing is the expression of one's faith. Indeed, it is the test and measure of one's faith. It is the test, inasmuch as it is expressive of the sincerity and strength of one's faith. It is the measure, for the reason that it is indicative of faith's breadth and depth and fullness.

This is again a topic that the leader should long meditate upon before finally outlining his plan of treatment. What *to you* is the witnessing that counts most? What type of life is it that most strongly appeals to *you*? This is the question that you should think upon and think upon long. Then set down your conclusion in writing and score out and underscore. Compare it with the ideal set forth in the lesson as summed up particularly in the words, "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me." Compare it most of all with the supreme idea of Christ's own life whose witnessing was the great medium through which God revealed to His wondering children His purpose and plan of salvation.

THE MEANING OF WITNESSING.

The root meaning in the word witnessing is to bear testimony or to give evidence of things and persons. It has in it the idea of reiterating or emphatically affirming such evidence. The witnessing in the sense in which it is used in the topic has to do with the *reiteration* and *emphatically affirming* the truths about God and Christ and life and salvation and the kingdom. And inasmuch as each of us is a witness to these truths then it is incumbent that each Leaguer should be in his own life, in his thought and in his purposes, in his speech and in his conduct—a witness for Jesus Christ,

and such a witness as will ensure that his witnessing counts most.

Witnessing for this age: In reading this clause, "Witnessing for this age," put the emphasis on the *THIS*. More and more we young people see how necessary it is that the *sinners of this age* be *up-to-date*; not modern and up-to-date in the shallow, popular sense, but *modern and up-to-date* in the sense that we must be able to interpret the spirit of the age—its optimism, its altruism, its progressiveness, its all-comprehensiveness—and so be able to give to the *sinners of this age* the message of the Gospel in such terms as will be understood by that age. Never before has the gospel taken on such a full meaning as in this twentieth century. And it is for us, as young people, to study how best to add to modern conditions and how best to bear witness to it as to enable it to do its work in the solving of the many and complex problems of our modern civilization.

SOME CHARACTERISTICS OF THE WITNESSING THAT COUNTS MOST.

These characteristics that follow are such as the leader may have worked out already in his study of the topic. If so, it is good. If, on the other hand, the leader has the conviction that there are other characteristics of witnessing which are more worth while than those suggested here it is even better. Then there will be some scoring out to be done and some insertions to be made. I trust there may be both a scoring out and an adding to. Here are a few characteristics or tests of the witnessing that counts most.

1. An *Optimistic Faith*. A review of the topic, "The faith of a present-day Christian," will provide abundance of material on this characteristic. People like a witness who has convictions and who has reasons for his convictions. And we all know how we like the sunny optimist, the fellow who believes in the best things; who somehow is sure of the happy ending. Difficulties in the way and discouragements? Yes; but here's a way around them. There's the goal ahead. We must reach it. We will reach it. Come along! Forward march! Everybody together! I think the fellow who has an optimistic faith has one of the secrets of the "Witnessing that counts most." Don't you? Be sure you emphasize this characteristic strongly.

2. A *Broad Outlook*. Happy is the young man or young woman who has learned to see things in "the large"; not from his own personal viewpoint or that of his community, or church, or nation, or even of the present. But his is the viewpoint of the Kingdom and the viewpoint of what might be a quarter of a half-century hence. Now don't you think that it is a normal thing for everyone to have this larger vision? And if we haven't it, then we ought to be encouraged to cultivate it. The Leaguer who rises above the lower levels and may at times be considered not very great or important.

3. An *Adherence to One's First Ideas*.

"To your own self be true.

Then it will follow as night the day,
That thou canst not be false to any man."

Adherence to a principle or ideal is one of the best things in character. One need not be obstinate or even dogmatic. To evolve wisely one's ideals and then to pursue them with interest and tenacity and tactfully gives one strength and power. Do you think loyalty to a

person or adherence to a group of ideals for which one's life stands constitutes the truer motive in life? Here's a splendid opportunity for a number of expressions of opinion.

4. *Willingness to do the things immediately about one.* There is a tendency in human life to dream of great things and great deeds—not a bad tendency, either—rather than to be satisfied with the doing of the smaller things just about us. Is there any necessary opposition between the two? Hasn't the preaching, the larger outlook, with the desire and the willingness to be and to do in the routine duties of the day and hour just what God gives us the opportunity to be and to do. "But" and "if" and "can't" and "I'm not qualified" and "ask the other fellow"—these and similar words and phrases should have no place in the dictionary of the Epworth Leagues. "I ought," "I can," "I will"—these words should be the attitude of the young Christian in all things, both small and great. Yes, the world likes a fellow who is true to the great and little things in life, the immediate things about in the home and League and church and school. Find illustrations of this out of your own experience and the teaching of the Scripture lesson.

5. *Recognition of worth in others.* This characteristic is worth while witnessing and the others that follow are almost self-evident, as indeed are still others that no doubt the leader has worked out. One of the tests of the Christian life is the power to see and utilize the worth of others. This is the very basis of co-operation and democracy. It is better for a group of young people to try a bit of work together and fail than for one of them alone to do the job successfully. Democracy will succeed only as its individual units learn to see the common interest and the common good and the mutual points of contact and to work in unison for the attainment of the common end. Urge the young people to see the value of the art of recognizing the good and the worth of others.

6. *The witnessing of silence.* What do you think? To be misunderstood and misrepresented and unjustly treated and to stand silent, going your own way when one knows and when others know the injustice—do you think this a kind of witnessing that counts? In how far does the leader think it right to carry forward this kind of witnessing. Find illustrations indicating that to be silent is to witness, and under other conditions to be silent is to violate one's own self-respect and honor. In how far is the policy of non-resistance a strength or weakness?

7. *The Forgiving Spirit.*

8. *Fair Dealing.*

9. *Constancy in Witnessing.*

10. *Spontaneous Unselfishness, etc.*

Something might be said on each of these last four characteristics. But already the leader has the idea and has caught the spirit of the witnessing that counts. And this is the kind of witnessing that's winning out.

If the leader wishes he can draw up a list of the types of witnessing that don't count for much. The self-confident, the patrolling, the unsympathetic and unreal, the professional and so on. These, of course, should be set forth, if at all, before the positive and real type of witnessing that draws men and women and children nearer God.

The leader has in this theme a splendid opportunity to use the other members of the League, giving to each of a number one kind of witnessing that counts for presentation, or he may use a blackboard and call for suggestions from the meeting, adding new and to the principal ones and summing up all at the close.

Or finally, he may centre each discus-

sion about a hypothetical question to illustrate each of the foregoing characteristics. Altogether this theme should prove a very suggestive and inspiring one.

Our Missions and Twenty Years of Social Progress in Szechwan

MISSIONARY TOPIC FOR FEBRUARY.

Matt. 25: 31-46.

MRS. F. C. STEPHENSON.

SUGGESTED LITERATURE.

"Our Share in China," Paper, 40c.; cloth, 60c.

"The Missionary Bulletin for December contains nine letters from West China. Price, 25c.; a copy, \$1.00 a year.

"Heal the Sick." By Dr. O. L. Kilborn. Paper, 40c.; cloth, 60c.

"The Christian Guardian is publishing a series of articles written by our West China missionaries.

"The Missionary Report for 1914." (Obtain a copy from your pastor.) Sunday School Missionary programme, 5c.

Our eight missionaries who left Canada in 1891 to open a mission in Szechwan, China's great Western province, travelled the two thousand miles from Shanghai through China as she had been for centuries, almost untouched by Western in-

Chinese made a reputation for these over-the-seas men which the missionaries had to contradict by medical service, by Christian home and family life, by neighborliness, and by open declaration that they had come, not for gain or personal or national advantage, but to toil and to teach of the One True God and His Son, their Saviour.

In 1892 work was begun in Chengtu, the capital, and in 1894 a second station was opened at Kiating. In 1895 all the missionaries had to leave their work and come down to Shanghai on account of anti-foreign riots. Returning the next year, they found everything quiet. Evangelistic, hospital and school work were again carried on.

In 1900 the missionaries were again forced to leave their fields on account of the Boxer uprising. During their eight years in Szechwan, they had made friends and had found many who believed their message and had left all to follow Christ.

The Boxer movement did not accomplish its object, and rid China of the missionary, and his teaching; instead, about thirty thousand Chinese died rather than deny Christ, and China's new day dawned, she hardly knew why.

When our missionaries returned to Szechwan, after the Boxer riots, they found the mission property unharmed and the people friendly. From that day our work has grown in all departments, and throughout the districts of Szechwan assigned to us as a mission field.



BY THE BROOKSIDE.

Amateur Photograph. From negative sent by Miss S. Moogh, Waterloo.

fluence, proud that everything within the Empire excelled all to be found in the countries of the "Barbarians," as they called outsiders, and thoroughly satisfied with herself and her institutions. China was then drowsily looking back in reverence on her great past, unconscious that her new day was dawning.

No more favorable mission field in China could have been found than that of Szechwan, with its great natural resources, its system of irrigation and fertile plains, its silk and porcelain industries, and, best of all, its population of 67,000,000, most of whom had emigrated from other provinces in their days of revolution. In leaving their old homes these emigrants were obliged to break away with the past, and now as Szechwanese, were not bound so closely to their ancient traditions and superstitions as their fellow-countrymen, who had never moved from the homes of their ancestors.

One of the greatest difficulties with which the missionaries had to contend was that they were "not wanted." The

We have become responsible for the evangelization of about ten million people. We have eighty missionaries under the General Board and twenty-five under the Woman's Board. Including the wives of missionaries, we have an adult missionary community of 170.

There are ten main stations, in all of which medical work is carried on. Our largest hospital is in Chengtu; there is none better in all China. In connection with the Union University, a medical school was opened this year with seven students. In our hospitals last year, 1,251 in-patients were cared for and 43,504 out-patients received treatment.

Besides the ten main stations, we have 86 out-stations. Our missionaries are assisted by 345 Chinese workers. The membership is 3,154. The hope of our work is with the children. Already we have 68 Sunday schools with 3,765 scholars.

One of the most important and encouraging departments of our mission is the educational work, from the primary school to our share in the Christian Union

University. Our schools number about 190, with an enrollment of about 2,500 scholars.

The press work! Who can follow its influence? Over 29,000,000 pages were printed and sent out from our presses last year. We print in four languages, Chinese, English, Miao and Tibetan. The printed Gospel is doing a wonderful work and our presses are used by many societies.

The evangelistic work includes Church and Sunday-school work, Bible and tract selling, street preaching and visiting the tea shops, holding summer schools for Bible study, training workers, and personal work everywhere and always.

We have the distinction of having sent out the first missionary dentists—Doctor Lindsay and Doctor Thompson. Through the work of the dental department many of the wealthy class, hitherto inaccessible, are being reached.

China's political upheaval in 1911 abolished the Manchu dynasty, established the Chinese as rulers, introduced, in name at least, a republican form of government, and aroused in millions of her people a spirit of patriotism. During this revolution, the foreigners were protected by the rulers, but many were in danger from bands of robbers and from local disturbances. During the revolution our new hospital building in Chengtu was in very truth a house of refuge until conditions were quiet enough for the foreigners to proceed safely to the coast, where many remained for a few months. At the end of a year the work was again carried on in all departments.

Never before in the history of our Mission has the outlook been so bright as it is now. Our missionaries are asking for more workers, more prayer, and that we in the homeland keep informed regarding the wonderful opportunities which we have to-day in Szechwan. When war was declared, the Mission Board sent a cable to West China, stopping all building operations. This does not mean that the work will not go on, but that the Mission Board recognizes that these are stressful times and that it would not be wise to build while the income for the present year is not yet assured. More money is needed and we have faith to believe that our Epworth Leaguers will respond.

China's greatest revolution was not that of 1911, when she wrote Republic, instead of Empire, but it was in 1907, when with one stroke the Empress Dowager abolished the old educational system and decreed the introduction of a modern school system, modeled after that of Christian lands. Since that time the introduction of the "new learning" came many changes. China set her face towards the light.

Szechwan to-day is not the Szechwan of twenty years ago, or of even ten years ago. Then the land was gay with the gorgeous colors of the opium poppy; now it is nowhere to be seen; opium has been abolished. Then beggars were everywhere; now an industrial home makes begging impossible. Evidence of reform is everywhere; the field-day sports of the government schools, the government university with qualified foreign teachers, the associations for abolishing foot-binding, the beginning of the study of medicine, and the acceptance of the services of missionaries, are hopeful signs that China is in earnest in seeking the best for her people.

"The Present, the Present is all thou hast

For thy sure possessing;

Like the patriarch's angel hold it fast
Till it gives its blessing."

—Whittier.

JUNIOR TOPICS

JAN. 17.—THE CALL OF SAMUEL 1 Sam. 3.

We have learned how the Israelites came into the land of Canaan, and now we will learn some things which happened to them there. The tabernacle was placed at Shiloh, where a great many people came every year to worship God. Among the people who came was a woman whose name was Hannah, and who had a little son called Samuel. When Samuel was three or four years old she took him up to Shiloh with her, and left him with the good old high priest Eli. She wanted Eli to teach Samuel and to have charge of him till he grew up, so that he would be a good man. Samuel lived with Eli and helped him with his work in the tabernacle. As he grew older he pleased God more and more, and a great many people loved him. Eli had two sons of his own who were grown up, but they were not good men and did not want to please God as Samuel did. Eli was good himself, but he did not punish his wicked sons, which was very wrong of him.

A few introductory facts such as the above, should be told the pupils, and then the story of the call of Samuel, which is found in 1 Samuel 3. Two or three outstanding points should be impressed on the minds of the boys and girls. The following are suggested:

1. Samuel was quick to answer when the voice called. He thought he was Eli when he wanted. Some boys and girls do so as Samuel did. Instead of saying, "Here am I," they say, "wait a minute," or "after a while," and then forget all about being wanted.

2. Samuel loved and respected the old man Eli and did not like to tell him that God was displeased with him, because he knew it would make Eli sad. We should always be kind and respectful to old people and never laugh at them as some boys and girls are apt to do.

3. God trusted Samuel with this important message for Eli because He knew Samuel would tell him in the right way. If Samuel had been a disrespectful, thoughtless boy, God would not have called him. He likes boys He can depend upon, and if we show ourselves willing and ready when we are young, He will trust us with bigger things as we grow older.

4. Samuel started when a very little boy to work for God. How much better than waiting till he grew up.—H. M. B.

JAN. 24.—OPIUM SLAVES. John 8: 31-36.

The Indian Government derives a revenue of four million pounds a year from the sale to China, of about eight tons of opium a week, and it is estimated that China produces ten times as much opium as she imports from India. These facts reveal the greatness of the problem that confronts those who feel that the curse should be removed. What is opium? It is the dried juice of the capsules of the poppy, and when used as a medicine produces stupor or sleep and alleviates pain. When used in excess it causes death. The Chinese use opium for smoking in long pipes, and it has a very bad effect upon the system and moral character of those who indulge in this terrible habit.

On May 30th, 1906, the following resolution was adopted in the British House of Commons: "That this House affirms its conviction that the Indo-Chinese opium trade is morally indefensible, and re-

quests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

In Foochow a few years ago a remarkable public meeting was held by the gentry of the city to urge all who care for Chinese well-being to join in efforts to free their country from the thraldom of this deadly drug. One can hardly realize the devastation that has been wrought by the opium smoking. In a little more than half a century since the introduction of its use in China, it is conceded to be one of the greatest evils of that land. One of England's statesmen, Mr. Morley, said, "England will forego her revenue if China really wishes to lessen the importation of opium from India."

The Chinese are determined to prevent, if possible, the rising generation from becoming addicted to the opium habit, to which so many men and women have already been slaves, with ruined constitutions and vitiated characters. The land devoted to poppy cultivation has been cut down. Users of the drug are being excluded from military and civil offices.

Science, education and law strong in force are being used to eradicate the dreadful evil.

If our Junior Superintendents have not read and studied the story, "From Opium Fiend to Preacher," written by one of our own missionaries, Rev. A. P. Quirmbach, get it at once from the Forward Movement Office. Rev. Dr. Burwash has said of it: "This simple story of the grace of God in the life of Cheng will create not only faith in the work of our missions in China, but faith in the Gospel everywhere."

There is a little leaflet obtainable from three cents from the W. M. S., Room 20, Wesley Buildings, entitled "Life from the Dead." In which Dr. Anna Henry, of Chengtu, tells the story of a woman who, suffering from the pangs of the opium disease, received medical care, as well as a spiritual uplift, in the hospital. Like the leper of old she returned later to the ministry which effected a cure in her case. "Only as they are fortified by the strength which God alone supplies can we hope to see them stand. For these poor, suffering, weak and struggling ones we ask for many prayers."—C. G. W.

JAN 31.—SAMUEL THE WISE JUDGE 1 Sam. 12: 1-5.

When Samuel grew to be a man he was called a judge. The people had no king except God, but God would speak to Samuel and tell him what He wanted the people to do, and Samuel would tell the people. The Israelites ought to have been very glad that God was their king, for no other king could be so good, so great as God. When Samuel was a very wise judge, because he listened to God and did just as He told him. If the people were wicked, Samuel would punish them, because God told him to. But the people grew tired of having God for their king. They wanted a king they could see, and one that could fight battles with them. They came to Samuel and said, "Give us a king." Samuel was very sorry they were so dissatisfied, but he went and prayed to God about it, and God said that if they wanted a king they could have one. He was sorry though, that the people had rejected Him, and told Samuel to tell them that

if they had a new king they would have lots of trouble, for he would not be as good to them as God was. But still the people called, "We will have a king." God chose Saul for their king, and Samuel first took him off by himself and anointed his head with oil, and told him what an important thing it was to be called of God to be king of Israel. (The leader, if she thinks wise, may tell the entire story of Saul looking for the lost asses and coming to Samuel for help.) Soon after Saul was anointed, all the Israelites gathered together to see their new king. They were greatly pleased with him, for he was big and tall, and fine-looking. They were sure he could fight all right. Though they were to have a king now, the people did not forget all that Samuel had done for them. After all the years Samuel had spent among the people, how glad he must have felt when they said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand." Why was Samuel such a good man and such a wise judge? Because he always went to God when he did not know just what to do, or what to say to God's people. Will God help us when we go to Him? Yes, just as He did Samuel, and we should pray to Him just as often. The leader should impress this great truth on the minds of the Juniors. It is the most important lesson to learn from this story.—H. M. B.

FEb. 7.—DAVID, THE SHEPHERD BOY. I Sam. 15: 1-13.

Saul was not a good king. He cared more about himself and being rich and great than he did about pleasing God. Samuel used often to go and see him and advise him to serve God, but still Saul did not do what God told him to. God saw that Israel would have to have a new king who would be righteous and good, so He told Samuel to go down to Bethlehem and choose one from the sons of Jesse. There are many interesting stories of the boyhood of David. I should have three of the juniors tell three of them.

1. The choosing of David from the eight sons of Jesse. I Sam. 15: 1-13.
2. The visit of David to Saul. I Sam. 16: 14-23.
3. David and Goliath. I Sam. 17: 32-51.

The leader may bring out the following lessons from the stories:

1. It is not our outward appearance that counts as much as what is in our hearts. Samuel thought that the eldest son of Jesse must be the one chosen for king because he was so big and fine looking, but God said, "Look not on his countenance or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."
2. We do not have to be grown up to do good in the world. God wants the boys and girls as well as the older ones. David was only a boy, but he was chosen for king. He was kind to Saul and became his armor-bearer, and he killed Goliath, and thus quieted all the Philistines.
3. David trusted entirely in God to help him kill the giant. He knew he could not do it alone, but that God would help him, because the Philistines were wicked people. He was not afraid when God was with him. God helps boys to do hard things now just as much as He did in David's time, if they trust in Him as David did.
4. David was willing to use all he had to do God's work. All he had to fight Goliath with was a sling and a stone. He could play the harp, and sing, and he used these talents in helping Saul to get well. We may think we have not much to give God, but if we are willing

to give Him what we have we will soon find we can do a lot of good. God just wants us to use what we have willingly, no matter though it seems little and insignificant to us.—H. M. B.

FEb. 14.—DAVID AND JONATHAN. I Sam. 20: 11-17.

After David killed the giant, Goliath, he was brought to see Saul, the king. Saul was, of course, very glad to have the giant killed, and was so grateful that he told David he must stay and live with him. Now Saul had a son, Jonathan, who when he saw David began to love him very much. David was so brave and good that every one loved him, but Jonathan was his special friend. He took off his robe and gave it to David, also his sword and his bow, so that David would be dressed just as much like a prince as Jonathan was. Of course Jonathan was a prince, because he was the king's son. The two friends were very happy to be together, and promised always to be kind to each other. But David was not always to be so happy, for Saul became very jealous of him, because every one liked him and praised him so much. Saul wanted the people to praise him for defeating the Philistines, but instead of that they praised David. Several times David had to run away and hide from the king, because he tried to kill him. Samuel had told Saul that God was going to give the people a new king, and he was afraid David would be the person he would choose, so thought he would get rid of him by killing him. Each time David ran away Jonathan would plead with his father for David's life, and Saul would promise that he would let him live. But when David came back, Saul always forgot his promises. Finally, David and Jonathan thought of a plan whereby they would be able to tell if Saul really wanted David to be killed, for if he did David would have to stay away from his house all the time.—Tell the story as found in I Sam. 20, bringing out Jonathan's great

more of the happiness of our friends than our own. If we show the Jonathan spirit we will be true friends.—H. M. B.

Our Junior Essay Contest

In the November number we proposed an essay-writing contest among the Juniors and suggested the general subject, "How we should spend Christmas." We offered some prizes for the best essays sent to us, and proposed to print the best essay in the January issue. So here we are. But we have to print more than one or two or even three essays. After carefully reading all that have reached us up to December 16th, the latest date we could possibly wait, we have selected the first five and these are given here-with. In addition we print a little essay from a little girl who surely has some very excellent "likes." The names and addresses of all these are attached to the printed essays. It has been no easy task to sort over all we received, for they came from all over the country and represented both big and little Juniors. But we have done the best we could and hope the competitors whose essays are printed will like the books we have sent them.

In addition to those whose essays appear in print, the following sent in compositions, quite a number of which were very good indeed, and all the following deserve commendation for their work. Their names are:

Lily Harrow, Mary Smith, Nellie White, Beatrice Kerr, Margaret Stewart, Maud Standing, Frances D. Constable, Aleda McConnell, Lily V. Saunders, Milton Brown, Alberta White, Margaret A. Pentland, Irene Wilson, Belva Scariet, Florence Chisnall, Frances Bobier, Miriam Bruton, Marion Adams, Harold West, Vera Lamson, David Brown, Sabra Nelson, Doretha Miller, Jack Davey, Charlie Smith, Annie Facer, Wilhelmina McFarlane, Maxwell Donaldson, Irene Cripples, Willie Brown.



BUFFALO AT BANFF.

Amateur Photograph. From negative sent by Rev. C. M. Trace, Moose Jaw.

love for David and the sorrow they must have felt when they had to separate from each other.—The most important lesson to be taught is that of true friendship. Jonathan did not know but that he might have been king had David not been there, but that was of no importance to him, when compared to the safety of his friend. He loved him so much, and was so true to him that he would give up anything for himself as long as David was safe. To have friends we must be friends, and to be friends we must be kind, unselfish, thoughtful for others, and think

A number of Junior League Superintendents have written the editor that the work undertaken by their members was much appreciated. We believe the exercise of essay writing is one that should be encouraged and hope it will be made a part of the real weekly work of the League. Of course everybody cannot write the prize-winning essay, but some time perhaps everybody will come "first." Surely it is worth attempting even if a prize is never won. We shall offer another contest after a time. Meanwhile, Practise!

Antonio's Christmas

JOSEPHINE PARKER, STONEY CREEK, ONT.

It was Christmas Day and Dorothy and Willie were alone. Papa and mamma had gone out to Port Arthur to see some of their friends, who were sick. They had promised to be back before Christmas, but a big snowstorm had blocked the track, and nurse was afraid that they would not be back before the day after Christmas. What a dull Christmas for two little children all alone in a big city house with only the servants! They were so lonely that nurse let them play in the drawing-room instead of the nursery.

They arranged all the chairs in a row and pretended the line was a snowed-up train. Willie was conductor and Dorothy was passengers. Just as they were in the midst of it they heard music in the street, and, running to the window, they saw a little boy outside beating a tambourine.

"Why," said Dorothy, "his feet are bare."

"Dess he hang up bofe his stockings and bofe his shoes too for Santa Claus," said Willie.

"Let's open the window and ask him," said Dorothy.

But the window was too high for them to reach, so they took papa's cane and pushed it up. The little boy smiled, but they could not hear what he said, so they ran to the big front door, opened it, and told him to come in.

be sure that Antonio never went hungry after that. Long afterward he would say: "That was a fairy Christmas."

"That night after Dorothy had said her prayers she said:

"Mamma, I know something; whenever you feel sad and lonely just find someone sadder and lonelier than yourself and cheer them up and you will be all right."

I think that is the best way to spend Christmas; to help someone else. Don't you?

How We Should Spend Christmas

LORNA KENNEDY, ACTON, ONT.

The glad song, "Glory to God in the highest, and on earth peace, good-will towards men," rings through the world with ever-increasing volume and enthusiasm.

Christmas is, and should be, a season of joy; of home comings of those who have wandered from the old roof tree in search of fame or fortune; of reunions of parents and children, kindred and friends. If we would make our Christmas the gladdest, happiest day of all the year, it is by thoughtful planning for others that we shall accomplish it. If we are away, our thoughts naturally turn first to the dear ones at home from whom we are separated. Whether or not we remember them with the customary

book, has a tendency to make us all sleep sounder and have brighter dreams.

We are soon going to celebrate the birthday of that wonderful Babe, while thousands upon thousands of His little blood-brothers will be suffering from the cruel war, because of cold and hunger and insufficient clothing, especially so in Belgium. What then can we all do that is more in the truest spirit of Christmas than to reach out our hands to these little ones; to let a warmth into their cold bodies, a little light into their dark souls, and to bring the sunshine of happiness to their eyes?

This ministering to others will result in greater thoughtfulness throughout the year.

"Now to the Lord sing praises,
All you within this place,
And with true love and brotherhood,
Each other now embrace;

This holy tide of Christmas
All others doth deface.
O tidings of comfort and joy!
For Jesus Christ, our Saviour,
Was born on Christmas day."

The Sisters' Party

BOWENA E. NUTTING, UXBRIDGE, ONT.

It was about two weeks before Christmas. Mildred Wilson and her sister Olive were sitting before the fireplace, very busy, making their Christmas presents. They appeared to be as happy as any two girls could wish to be, chattering to each other and contriving their gifts. The question finally arose as to how they were going to spend Christmas Day. This, of course, was a rather difficult problem to solve.

Mildred said, "Let us go to grandma's, since she gave us such a pressing invitation; and you know we always have a delightful time there on such an occasion."

"Oh, no," said Olive, "we don't want to go to grandma's, because there will be no one except cousins, aunts and uncles there and I don't call it fun when they are the only company."

"Then what do you wish to do?" asked Mildred.

"Well, I think it would be nice to stay home and have a party and ask all our girl friends to come," suggested Olive.

This did not exactly suit Mildred. She worked away at her present, not saying a word for several minutes. There was a puzzled expression on her face, which one could scarcely understand, but in a few minutes it was as clear.

Mildred broke the silence by saying, "Grandma will be so disappointed if we do not go, and she said we could take three or four friends with us if we wished."

Olive seemed quite satisfied now and answered, "Oh, that will be all right. We can take our best chums." You can invite Ethel and Winnifred, and I will ask Viola and Erma to go."

Now as both agreed to this, the question seemed settled for the time. The girls worked "steadily on, but again Mildred appeared to be bothering about something. She thought to herself that this plan was really selfish. Their chums could have a splendid time at home on Christmas, and why not ask some person to go who had not such a privilege?

Mildred said, "Suppose we invite poor little Chris Thompson with the cripple, and his mother to go with us, also the two little Clark girls, who are orphans? I am sure we would all enjoy ourselves and we would be helping to make others happy."

Olive finally consented to this, but she did not seem fully contented. They hastened to tell their mother and father what they had decided to do. The parents were greatly pleased with the plan and



THE JUNIOR LEAGUE OF UXBRIDGE, ONTARIO.

He was a little frightened at first, but the carpet felt warm to his poor, bare feet. He said that he had come from Italy and that it was warmer there than it is here, and that he was very poor, so poor that he had no shoes. He said that he had to go from house to house singing to get pennies to get some dinner, and he was so hungry.

"Poor little boy. Our mamma and papa are away and we are having a pretty sad Christmas, but we'll try to make it nice for you," said the children. So they played games and Antonio sang to them. Just then the folding doors rolled back and there was the dining-room with the table all set, and Thomas, the black waiter, smiling as though it was a big dinner party instead of just two tiny children.

"Well, I never!" said nurse, when she saw Antonio. But she felt so sorry for the two children that she let him come to the table. Such a dinner as he ate. He had never seen one like it before.

"It is a fairy tale," he said.

Just as dessert was being served in rushed papa and mamma. They were so glad to see their darlings happy that they gave each some extra kisses. You may

Christmas box, we will at least want to write them a long letter either just before or on the holiday.

Christmas for ever nineteen hundred years has been gradually becoming the greatest festival of this world; the day for rejoicing, the day for loosening parastings, the day for being supremely happy by making others happy—which is by far the easiest way of being happy ourselves.

We say wrongly sometimes that Christ asked that we shall bring Him gifts on His birthday. Nowhere in His Book does He ask this. He asks us to bestow what we may have, good gifts or inconsiderable tokens, upon others. For Christ is in every child and what we give to a child in true Christian spirit we give to Christ. "Inasmuch as ye give it unto one of the least of these, ye give it unto me." No holiday centred in selfishness could survive with undimmed light for twenty centuries. We should try to make others happy whose nests are less downy than our own.

The pleasure of seeing a poor child's face light up with joy and gratitude on receiving unexpectedly even an orange, a box of candy, a tin whistle or a picture

were proud of their daughters. The girls proceeded to ask their guests. The night was cold and frosty and as they walked along the sidewalk creaked under their feet. They soon delivered both messages, which were accepted with much interest. Turned homeward they discussed the presents they should give their guests. Mildred appeared to be in her glory, but Olive still seemed to think that she would rather have her chums spend the day with them.

By the time they arrived home they had decided to give little crippled Chris a magic lantern which he could run himself. His mother really needed a dress, but the girls thought they could hardly afford to get her such an expensive present. Finally they decided not to give each other presents, but to use the money for Mrs. Thompson's dress. The two little Clark girls were each to have a doll-carriage and doll. Mrs. Wilson thought these presents were very well chosen, indeed.

Christmas morning a large sleigh drove up to the front of the Wilson home, and it was not long before the family was all in it. They drove to the home of their guests to get them. Within half an hour the whole party was seated comfortably in the sleigh. They were about two hours driving to their grandpa's, but all enjoyed the drive very much. When they drove up to the house they were greeted with shouts of "Merry Christmas to you all." They went into the house and after a hearty handshake with aunts, uncles and cousins, they took off their wraps. When they walked into the parlor they saw before them a large Christmas tree, beautifully decorated and almost loaded with presents. By the time Mildred and Olive had their gifts placed on the tree dinner was ready. What appetites they had! Everyone ate so heartily!

After dinner grandpa took the presents off the tree and handed them to little Chris to call out the names. How tickled and surprised he was when he came to three or four parcels which were for himself. Everybody received one or more presents. When Mrs. Thompson got her dress the tears ran down her cheeks for joy, and the little Clark girls fairly screamed with delight when they received their dolls and the carriages. The afternoon passed away very quickly. They played games, grandpa told them stories, and they had all sorts of candy to eat. Supper was served about five o'clock and they started for home.

The drive home was delightful. It was a beautiful, clear moonlight night and not too cold. They took their guests home with them to stay over night. When they arrived all said they had had a splendid time, and as they were quite tired they soon retired for the night.

When Mildred and Olive had gone to their own bedroom they began to discuss their day's enjoyment.

"Oh, didn't we have a grand time," said Mildred. "Really I have never enjoyed a Christmas so much before."

"Yes," replied Olive, "I had a delightful time. It seemed so good to see little Chris, his mother and the two little Clark girls having such a lovely day."

"It is so nice to be in a party if they have made some poor persons happy and given them a good time," said Mildred.

I am sure you will all think with me that Mildred and Olive spent their Christmas very profitably. They could have stayed home and had their party if they had wished, but this, of course, would have been selfish. However, they were not only thinking of themselves. How much nicer it was for them to give these poor people an enjoyable time than to have left them alone in their own little home. How much nicer it would be for us to remember the poor on Christmas Day than to spend it only on ourselves.

How We Spent Christmas

HELEN WEST, DELAWARE, ONT.

"Hurrah," shouted one of the boys as he came into the house the day before Christmas.

"We are going to have a fine time to-morrow. Cousin Bert has sent me a card saying that he and Uncle Will and Aunt Jane are coming here to-morrow to help us eat our goose."

No time was lost in putting up a Christmas tree and getting everything ready for the morrow. Mother always keeps some gifts on hand in a big trunk in the attic, so she trudged merrily up two flights of stairs and unloaded the trunk. She brings to light plenty of gifts to go around, besides what Santa Claus will bring.

Will, who had been going to college, was home, and Mabel and Isabel, teachers in the city, were there also. They each brought a share of presents for the others and hid them in the shed over night. At half-past eight o'clock sharp the cousins and aunts come into the house with hands full of boxes and bundles of all shapes and sizes which they throw on the table, whose contents give rise to much curiosity.

All become so sleepy that at half-past nine each one is ushered off to bed and is soon sound asleep. Nothing is stirring, not even a mouse, and the breaking silence of the night is a rattle of papers, but Will does stay awake long enough to realize that Santa is willingly filling the empty stockings and loading the Christmas tree.

In the morning Will is awakened by Cousin Bert leaping out of bed and looking at the sight before him, for really here was just what he was wishing for, a "Victrola." Where did it come from? It was the present from Will. The two arise and dress as fast as they can, and race downstairs with the instrument, to be at the door at the bottom of the

and grave. In the centre is a vase of carnations doing their best to look and smell sweet. On one side of it is a bowl of cranberry sauce, a bowl of beans, and peas, and lots of other good things. They finished off with candies and nuts.

The afternoon was a happy one. They all went out and enjoyed themselves skating, skiing and snow-balling. At five o'clock the supper was ready and they sit down to a table beautifully decorated with holly and flowers. After supper they have a taffy pull. Each person is pulling, after which they all eat and enjoy it. The cousins are going to stay till New Year's and they all gather around the fireplace to tell stories and ask riddles. At last Isabel, the flower of the family, starts to play and sing, while the others gather around her and join in the chorus. Thus they pass two hours, after which they are tired enough to go to their beds. Will lies awake, and before us goes to sleep his last thought is that he was sure Christmas was to make people happy, and he was glad to think that he knew how to spend Christmas. With this thought he turned over and slept till morning.

How Christmas Day Should be Spent

MARJORIE CURRY, MARKDALE, ONT.

Christmas Day is generally spent as a feast day, but I think it should be spent by going to church in the morning, if you are near by, in giving presents and money to the poor, and in making other people happy, because "It is more blessed to give than to receive."

A few years ago there were two little girls named Mary and Laura. Mary's parents were very wealthy, and she always had everything she wanted.

One Christmas Day she had an invitation to a Christmas party. The day



THE HAY HARVEST.

Amateur Photograph. From negative sent by Rev. F. H. Langford, Regina.

landing by Uncle and Aunt, who were already up and about.

After breakfast they give around the boxes and open them with eagerness. There was not one that didn't get his or her share. Even mother, who never expected anything, was laden down with presents. Next come preparations for dinner. Mabel and Isabel help their mother, while the rest go and play games or anything to amuse themselves. At last the meal is all on the table and a merry group sit down to a dinner which is enjoyed by all.

At the head sits father smiling over a big goose, and mother at the other end is looking over a huge bowl of potatoes

was stormy and her parents would not let her go, so she pouted and acted very rudely all day. She would not try to amuse her little sisters, and when asked to take a basket of good things to poor lame Ann, she replied, "Send Joe, I am reading my new book." Consequently Mary went to bed very miserable, because Christmas had been no day at all.

Now Laura's family were not nearly so wealthy, yet everything was love and sunshine. Laura had been invited away, too, but her father being ill, she could not go, as her mother needed her to mind the baby. She willingly stayed at home, helped to prepare the Christmas dinner and waited on her father.

When dinner was over she said, "Mamma, dear, may I ask those little Smiths into a Christmas tea party? I will get things all ready first, and Jane can help me with the tea."

Such fun as they did have, "Oh, mamma," said Laura afterwards, "how they did eat and eat, and I am sure I had a better time than if I had gone away."

Now, which little girl showed the Christmas spirit, Mary or Laura?

How I Would Like to Spend Christmas

"I would like to have lots of snow and ice, so as to be able to have plenty of fun.

"I would like to go skating with my sisters, and have some friends come to visit us.

"I would like to have money enough to send something to the Canadian soldiers who will not be home for Christmas."

MURIEL McFARLANE (age 8).

Stoney Creek, Nov. 29th, 1914.



THE CONESTOGO LEAGUE, BANNER BEARERS OF GALT DISTRICT.

Amateur Photographers, Attention!

On pages 13, 15, 17, and 19 of this number we give four prints made as stated in each case. These have been selected from a large number of negatives submitted to us by readers who have been more or less benefited by the suggestive articles written by Mr. Coles for us during the past year. A number of films have been necessarily returned as quite unsuitable for our purpose. The offer we made in the October issue, we repeat. Send in your best films. If they are of such general interest or pictorial merit that we can use them to advantage in our paper we will make an enlargement for you from the negative used and send with our compliments. In case your films are unusable by us they will be returned. No expense is involved in the transaction. It is one of reciprocal assistance and service, that is all.

The Editor regrets that so many of his young friends are evidently very careless of their films. Quite a number of otherwise excellent subjects have come to him in a badly marred condition through imperfect fixing in the hypo bath, insufficient washing, and such like causes. "What's worth doing at all is worth doing well."

Hamilton Conference

The twelfth Epworth League Convention of the Hamilton Conference was held in Wesley church, Brantford, on the 5th and 6th of November. The president, Rev. W. S. Daniels, B.A., B.D., presided over the different sessions.

After the devotional exercises, addresses of welcome were given by Rev. D. E. Martin, B.A., pastor of the Convention church, and Rev. A. E. Lavell, chairman of the Brantford District.

Four live addresses, dealing with questions of vital importance to Epworth Leaguers, namely, Life's Calling, Life's Training, Life's Work, and Life's Ideals, were given by Rev. A. E. Marshall, B.A., Rev. R. D. Hamilton, Rev. T. E. Hollins, B.A., and Rev. Geo. H. Williams.

There were five group conferences with

FROM THE FIELD

livered by Rev. Dr. and Mrs. F. C. Stephenson and Rev. J. H. Arnp, B.A. The following resolution was unanimously carried: "That this Hamilton Conference Epworth League Convention express our high appreciation of the 'Link Scheme' for raising missionary funds among our Leaguers and that we as a Convention adopt the scheme and agree to do all we can to further the plan among our District and Local League workers."

An address by Rev. H. W. Crews, M.A., President of Hamilton Conference, was much appreciated. He gave an excellent statement of the organization, the fellowship and purpose of the Epworth League. The Reports of the Treasurer and of the Summer School Committee were read and adopted.

At the close of the Conference session a unanimous resolution of love and esteem was tendered the retiring President, Rev. W. S. Daniels, of Stoney Creek. To him is very largely due the splendid condition in which our Convention and Summer School are now placed.

The following officers were elected by ballot: Hon. President, Rev. H. W. Crews, M.A., Woodstock; President, Rev. D. Draper, Acton; Vice-Presidents, (1) Mr. William Braidwood, 56 Rose St., Galt; (2) Miss M. Z. Bennett, Acton; (3) Rev. A. E. Marshall, B.A., Brantford; (4) Mr. H. C. St. Clair Fisher, Queenston; (5) Miss Mabel Elliott, Norwich; Secretary, Rev. H. W. Ainslie, M.A., Guelph; Treasurer, Mr. Harry Card, Elnora, Summer School Committee: Rev. J. H. Wells, B.A., Waterdown; Rev. W. J. Bull, B.A., B.D., St. David's; Rev. W. S. Daniels, B.A., B.D., Stoney Creek; Wm. Denyes, Milton; Mr. Emory, Plains and Appleby.

Stratford District

The Annual Convention of Epworth Leagues was held in Trinity church, Stratford, Nov. 4th and 5th. Mr. R. B. Hamilton, of Millbank, President of the District, occupied the chair. The keynote of the Convention was "Evangelism." The importance of individual work was kept prominent throughout the Convention. Rev. F. S. Farewell delivered an address at each session. In speaking of citizenship and politics, he said that the day was soon coming when women will exercise equal franchise rights with men. He suggested that young men acquaint themselves with politics, for he prophesied that both next Dominion and Provincial elections will be won by young men. A number of ministers also gave very helpful addresses. Rev. J. W. Baird's subject was, "Plan of Visitation." Rev. R. A. Miller spoke on "League and Evangelism." The four essentials peculiar to the Evangel are Vision, Value, Virtue, and Victory. The business of the League is to promote the value of the Cross of our Redeemer. Rev. F. E. Mallott gave an address on "Opportunities for Life Investment." He said not every man has money to invest, but every man has a life to invest. The supreme thing is to feel that our whole life is given over to God, not just a little of it.

Rev. A. E. Doan spoke on "The Epworth Leaguer's Religion." He believed that our Leagues needed more individuality. "Solemnity is not a virtue," he declared. "Let us carry our meritment into a religious channel. Let our mirth be sacred, and God's kingdom will surely advance."

Miss Hattie Baker had charge of the subject, "Rural Difficulties and How to

carefully chosen leaders, discussing the problems affecting the different departments. Through this means much inspiration was given the workers. The group leaders were Miss Allen, Mrs. F. C. Stephenson, Rev. R. D. Hamilton, Rev. C. D. Draper and Miss Agnes Butler.

One of the most interesting features of the Convention was the period conducted by the General Secretary, during which the reports of the District Presidents were given and plans suggested for the year's work throughout the Conference. These reports were proofs that the Epworth League is alive and very necessary and helpful to the life of the community. The General Secretary also greatly encouraged the Convention by his inspiring address on Friday afternoon.

Much interest was evidenced in the Junior League. A banner for Junior work, generously donated by Rev. F. L. Farewell, was presented to Barton St. Junior League, Hamilton, this League being the best in the Hamilton District, and as the Hamilton District had the best showing of all the Districts of the Conference in Junior League efficiency, the banner naturally fell to the best Junior League in Hamilton District.

The Missionary Department was emphasized, and inspiring addresses were de-

Meet Them." The discussion brought out many noteworthy points, one of which was that of getting young men to take their share of League work. For want of "a young man's man" at the head of the League, interest often waned and small membership resulted.

Miss Nicklin added to the interest of every session by her violin selections. She also accompanied Rev. W. E. Milbison, whose solos were much appreciated.

The members of Trinity and Central Leagues united in serving lunch at the church, for the delegates, and a very sociable time was spent.

The following are the officers who were elected: Honorary President, Rev. W. E. Milbison; President, Mr. R. B. Hamilton, Millbank; Vice-Presidents, (1) Rev. C. J. Moorhouse, Trowbridge; (2) Miss Hattie Baker, Munro; (3) Miss Ella Dickinson, St. Marys; (4) Mr. E. B. Hale, Stratford; (5) Mrs. Cooke, Stratford; Secretary, Miss Clara Hansen, Mitchell; Treasurer, Miss Ethel Gilkinson, Atwood; Conference Reporter, Rev. J. W. Baird, Mitchell; Summer School Corresponding Secretary, Miss Tilly Angus, St. Marys.—Reported by Miss Jennie Cosens.

Bowmanville District

On Friday, Nov. 13th, the annual Convention of the Epworth Leagues of Bowmanville District met in Orono, when a pleasant and profitable time was spent. After a hearty welcome by the pastor of the Convention church, the morning session was devoted to the Christian Endeavor Department. Comprehensive address on "Our Duty as Epworth Leaguers" was given by Miss Florence Osborne, and Rev. F. L. Farewell gave some practical and helpful suggestions.

After dinner, served in the basement by the ladies, the delegates again met in the auditorium, the president, Miss Frances Corley, Bowmanville, presiding. The officers presented their reports, revealing the progress of the various departments throughout the District. The superintendent of the Oshawa mission, (which is supported by the District), Rev. W. H. Truscott, was present, and explained the needs of his work. In connection with the new church, which is being erected, the Leaguers signified their desire to assist financially, and also to provide clothing for the mission.

Nor were our popular missionaries in China forgotten, a letter from Rev. and Mrs. G. W. Sparling being one of the most enjoyable numbers on the programme.

Each department received its full share of attention. "What Summer School has Meant to me," gave an opportunity for many to speak of these seasons as among the most helpful and inspiring times in their lives. Dr. F. C. Stephenson closed the session with a short address, in which he challenged the Leaguers to make the most of their opportunities in the missionary department. Later he conducted a conference on mission study classes, and Miss E. M. Werry, Tyrone, met with the young ladies and gave a thoughtful talk on Deaconess work.

In the evening Dr. C. W. Slemon gave an excellent address on "Alcoholism—Its Relation to Heredity," and Rev. H. B. Kenny, Bowmanville, and Rev. W. H. Higgs, Tyrone, gave scholarly addresses on literary subjects.

The secretary's report showed an increase in numbers, missionary offerings, EPWORTH ERAS, and in almost every de-

Wouldn't you like to have a profit-making share in this building?



The New Methodist Book and Publishing House at Queen, John and Richmond Streets, Toronto as it appeared on Thanksgiving Day, October 12th.

If you have a hundred dollars or more which you would like to invest you can buy a debenture which will bring you in 5% with interest paid twice a year anywhere in Canada and with your principal repaid at the end of a three or five year period.

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TORONTO, ONT.

partment there was cause for encouragement and thanksgiving.

The new officers are: Hon. President, Rev. H. B. Kenny, Bowmanville; President, Mr. Jas. Vinson, Oshawa; Vice-Presidents (1) Miss Florence Osborne, Courtice; (2) Miss Marion Burns, Oshawa, re-elected; (3) Miss Pearl Skinner, Tyrone; (4) Mr. A. L. Pascoe, Solina; (5) Miss Marion Rowland, Newcastle; Secretary, Mr. Harry Rutter, Bowmanville; Treasurer, Mr. Cecil Allin, Orono; Summer School Rep., Miss Elva Tucker, Orono; Conf. Rep., Rev. G. R. Clare, Newcastle.

Exeter District

The Annual Convention of the Epworth Leagues and Sunday Schools of the Exeter District was held in Alisa Craig, on Tuesday, Nov. 3rd, Rev. C. W. Baker, B.D., president, in charge. Despite the downpour of rain in the morning the District was fairly well represented. A good attendance was at all three sessions.

At the morning session, brief reports from the different schools and leagues were given, outlining progress and methods employed. The agencies most worthy of note to help on the work were: (1), A substitute staff of officers in training;

Mr. David A. Johnson gave his experience re organized Bible classes. The best way in rural churches to interest the young men lingering around the shed, is to bridge the church and shed with an organized Bible class, thus enlisting their services for the church.

The Forward Movement for Missions was ably presented by Rev. R. H. Barnby, B.D., who maintained that the Church's work was to save the world, and not our community alone, as our prayers often imply.

The important subject of Teacher-Training was handled by Principal J. H. McKay. He set forth the following principles—(1) Know your work, (2) Know your scholars, (3) Employ the art of prayer, (4) Know the Bible and form a mental picture of the lesson before teaching it, (5) Banish self, and (6) Ability for teaching can be acquired. A fitting conclusion to this session was the beautiful Consecration service, ably guided by Rev. H. J. Uren.

At the evening session, three fine addresses were given. The first, on "Temperance and Moral Reform," by Rev. S. Jefferson, pressed home the refining influence of the teaching of the Bible upon the individual and the nation. The second, on "The Discovery of the Child,"

one of the best Conventions ever held in this District.

Resolutions dealing with social service and missions were endorsed by the Convention.

The following officers compose the Executive for the ensuing year: Hon. President, Rev. W. H. G. McAllister, B.A., Exeter; President, Rev. A. H. Brown, M.A., B.D., Alisa Craig; Vice-Presidents, (1) Miss Mary Dale, Granton; (2) Miss Jean Baird, B.A., Parkhill; (3) Miss G. Mawson, Exeter; (4) Rev. Geo. Barnard, Elmville; (5) Miss Nellie Medd, Winchelsea; Secretary, Wilbert Stanley, Denfield; Treasurer, Mrs. John Hanson, Alisa Craig; Cor. Sec., for Summer Schools, Miss Max Wilson, Parkhill; Sec. Temp. and Moral Reform, Rev. S. Jefferson, Crediton; Sunday School Secretary, Rev. C. W. Baker, B.D., Woodham.—A. H. Brown, Sec.

Roland District

The District Sunday School and Epworth League Convention held at Baldur, Man., was most successful. There was a very satisfactory representation from the various circuits on the District.

The Convention was opened by Rev. John E. Lane, Chairman of the District. The President of the District League, Rev. D. R. Patterson, presided over the sessions.

Outstanding features in the afternoon session were the papers by Miss N. D. Graham, B.A., of Roland, and Mrs. B. Playfair, of Baldur, who told the Convention that she had the honor of being the first League president in Baldur. Miss Graham reminded us that prayer is the most important asset of our work. Mrs. Playfair said that the Church must give to missions the very first place in life. The visiting delegates were entertained to supper by their Baldur friends.

Addresses of more than ordinary interest were given at the evening session by Miss Annie Playfair, of Hartney, and Rev. Manson Doyle. Both speakers drove home some telling truths that should produce good fruit.

At the morning session Rev. H. Dodd, of Swan Lake, led the Convention in a most profitable quiet hour, after which Rev. Mr. Barber, of Minto, took charge. It was also agreed that the first week of the New Year should be set apart for self-denial and prayer in the interests of the Forward Movement for Missions.

The following are the officers for the next year:

Hon. President, Rev. J. E. Lane; President, Rev. D. R. Patterson; Vice-Presidents, (1) Miss Berie Swan Lake; (2) Mrs. John Playfair, Baldur; (3) Miss Gould, Miami; (4) Mr. Orville McMahon, Roland; (5) Miss N. D. Graham, Pomeroy; Secretary-Treasurer, Miss Velma Webster, Roland; Agent for ERA, Miss Vera Creamer, Baldur; Conference Representative, Rev. Mr. Lane.

A striking feature of the Convention was the suggestive mottoes, painted by our local artist, Mr. Bateman.

Picton District

The Picton District Epworth League Annual Convention assembled for its twentieth anniversary, in Consec, Nov. 12th, 1914, the president, Mr. Mallory, in the chair.

The meeting was opened at 8 o'clock with devotional exercises, led by Rev. C. G. Williams, pastor of Consec Methodist church. The president gave a short address of welcome and Mr. Spence spoke on "Character Builders."

The afternoon session was opened by Rev. H. M. Servage, who spoke on "Service," after which Mr. Mallory called on the Leagues for their reports.

WHAT 1915 REQUIRES

The President's Message to the Epworth Leaguers of the Toronto Conference

THE Epworth League movement is God's movement for the young people of Methodism in Canada. Its aims, objects and purposes conform to His divine plan for every young man and woman—everywhere, under every circumstance. He delights to bless every effort intended for His glory and the salvation of young people.

May every officer in our Conference, and in every Conference and every member, come to realize the above facts.

Then will we see the requirements of 1915 met fully. They are

- 1—That every one may KNOW personally Jesus as Lord and Saviour;
- 2—That every one may be fully consecrated to His service;
- 3—That every one will give His service FIRST consideration in their lives;
- 4—That every one will make the Word of God the RULE of their lives;
- 5—That every officer study the constitution—the purpose—of the League, and know their duty;
- 6—That every member be loyal to the officers, and strengthen their hands by ready service through committees and personal initiative;
- 7—1915 requires that our Leagues take advantage of every hour and opportunity to advance the interests of our Lord; study well their plans; eliminate everything upon which they cannot claim God's blessing; and above all else "Win Others to Jesus."

HERBERT DEAN TRESIDDER.

- (2), Competition for a diploma and seal;
- (3), Special means of encouraging the Sunday-school scholars to attend church, and (4), the use of the Teacher-Training Class.

"Epworth League Committees in Action," was the subject of an address by Miss Jean Baird, B.A. She enjoined the importance of committees blocking out their work, and aiming at something definite during the year.

In the afternoon session, Rev. J. A. Snell gave an address on "The Juniors, Our Best Asset," claiming it to be for the interest of our race and nation to enlist them for service in and for the church.

by Rev. L. W. Reid, B.D., showed that Christ discovered the value of the child, and that it was the work of Christians to lead the child to discover its Saviour and Christ.

The third, on "Evangelism," by Rev. W. G. H. McAllister, B.A., developed the principles (1) The greatest need of the world is Christ, (2) The most important mission of the Church is to reveal this Christ to the world.

Appropriate maps and mottoes on the walls, with the ferns and plants on the platform, the good music throughout the sessions, and the warm devotional feeling that abounded, all tended to make this

A paper on the "Opportunities of the Citizenship Department" was given by Mr. Garfield Pearsall.

Mr. Farewell gave a sketch of Epworth League work.

A patriotic address was given by Mr. C. G. Williams. He said that "Canada" spells Courage, Adaptability, Newness, Action, Difficulty, and Achievement. Five things a good citizen should desire are Truth, Purity, Courtesy, Valor, Patriotism.

Officers were elected as follows: Hon. President, Rev. H. S. Conson, Bloomfield; President, Mr. H. Dodge, Milford; Vice Presidents, (1) Mr. Mallory, Bloomfield; (2) Miss Maidens, Conson; (3) Mr. Morton, Conson; (4) Mr. C. W. Burr, Bloomfield; (5) Miss Ila Brough, Pictou; Sec., Miss Laura Striker, Milford; Treas., Miss C. Pettigill, Wellington; Conf. Reporter, Mr. Archer, Wellington; Rep. to Summer School, Miss Addie Haight, Pictou.

At the evening session the devotional exercises were conducted by the Rev. E. Horston. Mr. Mallory introduced the new President, Mr. H. Dodge.

An address was given by Rev. Mr. Harrison, "Opportunities for Life Investment."

A paper was given by Mrs. Ackerman on "Rural Difficulties in Our Neighborhood."

Mr. Farewell appealed to every Leaguer to win some one to join. "How will you bring to become missionaries?—From report by Casie Black, Sec.

Lambeth, Ont.

South from London, six miles over the traction line, the road runs through the village of Lambeth, one of the prettiest villages in Ontario. No! It is neither "slow" nor "dead." True, there are no five-cent moving picture galleries, or dancing academies, but we have an Epworth League that keeps the young people wide awake without such.

Ours is a live Epworth League. "Why?" Because we have an intelligent executive with a consecrated, devoted and thorough-going president at its head. Our meetings never drag. Once a week regularly the Epworth League opens its doors to the young people of the village, the majority of whom are members and regular attendants. "Yes?" On consecration evenings we have just as many present as on any other night in the month.

We study the topics as arranged by the General Board and outlined in the CANADIAN EPWORTH ERA. The more we examine these topics the more clearly we see the necessity of following a definite line of study. In this way an interest is maintained throughout, from service to service. We are sure those who have tried these topics have found them as beneficial as we have, and advise those who have not yet taken them up to do so.

Another feature of our Epworth League is the way the business part of the League is managed. We have committees to meet the different phases of the work, and the chairmen keep them busy. Our executive holds regular meetings. Only in this way can we be successful.

We find it to the best advantage to use our own members to fill the programmes of the weekly services. Only occasionally are we helped by members of other Leagues coming in and giving us aid. A few weeks ago the London District League Executive visited us and rendered an excellent programme. Mr. MacArthur, of London, President of the Executive, gave an inspiring and rousing address on what the Epworth League meant to the community, and we went away desiring to make our League more influential than ever.

Though our League is on the "up" grade, we are not satisfied to remain where we are. We want to go forward

earnestly and prayerfully, to be whole-souled, faithful workers, bringing others to a fuller knowledge of our Lord Jesus Christ.

May the purpose of every League be to "Look up! Lift up!"

(Miss) RUBY FORTNER.

Peterborough (George Street) Juniors

A personal note to the Editor, from Clarence E. McKee, Superintendent, contains the following encouraging paragraph:

"Probably you remember that you visited the Junior League of George St. Church about the middle of September last. At that time you threw out a challenge to the League to have forty members present on the following Sunday. I am glad to say that we had a little more than the required number present. Since that time we have increased our membership to over 80, while we have been

having between 58 and 60 out regularly. There is every prospect of a much larger increase in the near future. You will thus see that we have been enrolling quite a large number."

SPECIAL LANTERN NOTICE

We have had so many enquiries as to our Lantern service that it has been quite impossible to answer all by letter as fully as the writers have desired.

Therefore—

We have had a descriptive Leaflet printed, and shall be pleased to mail a copy to all who may wish information as to the way we provide Leaflets for Travel Talks, Literary Evenings, and such like.

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A book written by a worker among boys, to help those who are doing the same work. "The author understands boy nature perfectly," says Winfield Scott Hall, Ph.D., M.D. "Workers should read this book carefully, and catch its spirit."... 1 00

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The Sunday School at Work. Edited by John T. Farris, D.D.

Compiled from the experience of nine able workers in the Sunday school. It contains help for every department... 1 35

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One at a Time

Two Irishmen were employed on a dump barge. One day the waves ran high near shore. The tug's old towing cable parted. The barge rolled into the trough of the sea and the two Irishmen were washed overboard. One swam to the shore and after a short rest was about to start back toward the other man, who was still wrestling with the waves.

"Why, what are you going back into the water for, Pat?" inquired a bystander. "Why, Oi had to save meself first," said Pat, "and now Oi'm goin' back to save Meike."—*Monarch Messenger.*

The First Great Battle of Namur, 57 B.C.

History is repeating itself in the European war. Almost 2,000 years ago the Romans, under Julius Caesar, attacked the Belgian fortifications at Namur just as the Germans did in 1914. The catapult, the most powerful engine of war known in Roman days, was the forerunner of the great siege howitzers of the Germans. Supported by this artillery, the Roman soldiers rushed the Belgian defences in their famous "testudo" or "tortoise" formation, closely massed and with shields overlapping to form an impenetrable defence against the spears and darts of the enemy. The captured Belgians of Namur were sold into slavery.

Vegetable Immigrants

Celery originated in Germany.
The onion originated in Egypt.
The citron is a native of Greece.
Oats originated in North Africa.
The poppy originated in the East.
Rye came originally from Libertia.
Parsley was first known in Sardinia.
The pear and apple are from Europe.
Spinach came from Arabia.
The sunflower was brought from Peru.
The mulberry tree originated in Persia.
Walnuts and peaches came from Persia.
The horse chestnut is a native of Tibet.
Cucumbers came from the East Indies.
The quince came from Crete.
The radish is a native of China and Japan.

Peas are of Egyptian origin.
Horse-radish is from Southern Europe.
—*John Hancock Satchwell.*

A class in one of our Sunday schools was asked if they knew anything about Goliath, and a little girl said he "was a great big giant," and then she added, "and—and he was a Philippine."

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saved its policyholders \$100,000 in its ten years of business by selling them without profits policies and having all premiums paid direct to Head Office without commissions. Premiums collected were \$381,000, instead of \$489,000. Fourteen other Canadian Companies received \$18,499,686 in their first ten years mainly for with profits policies and paid in profits to policyholders \$81,550. Their combined accumulated surplus over shareholders' contributions was \$79,707 at the end of their first ten years. Which looks best to you?

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