

THE ANADIAN EPWORTH ERA

Vol. XVI.

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

TORONTO, MAY, 1914

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 5

NEAR TO NATURE'S HEART

THE lure of the Springtime is upon us. That heart is indeed cold and hard that does not answer to its magnetic pull. Out into the sunshine, drinking in the balmy May breezes until the pure ozone swells

the lungs and its clarifying influence drives the cobwebs from the brain; over the springing meadows tinted in loveliest green and bearing promise of abundant grass; under the spreading limbs of budding forest trees with millions of expanding leaflets; listening to the trill of the bird, the chirp of the squirrel, the bleating of the lamb, the lowing of the calf, the happy whistling of the merry-hearted schoolboy;—here is life—awakened from winter's long sleep and freed from the mighty hold of the Ice King—life abounding, full and free.

We know too little of it because we live too far from Nature's heart. Good for us and only good, shall it be to come closer to her, to cultivate her acquaintance, catch the breadth of her outlook and let the spell of her spirit widen our vision until we see something of the meaning of all her works. The great Creator speaks in tones both sweet and clear in these bright

May days, and His Springtime messages, fraught with assurances of an abiding Providence, whisper peace to the soul and inspire the heart to trust in His love.

Get out of doors. Breathe deep breaths. Stretch your

limbs. Take long walks. Hold converse with Nature and let the Voice that called her into being talk in quiet tones with you. It will bring to you a boon both physical and spiritual, and like the world without on which you look

with admiring eyes, the world within will be renewed in loveliness and purity.

Seek Beauty in the open. She is all around you. The tiny floweret that modestly hangs its head in dewy woodland shade, the springing grasses that await the coming breezes to send their rippling wavelets over all the spreading meadowlands, the bursting blossoms that blushing open their glowing petals to the sun,—all are Beauty's agents and seek an inspiring interview with you.

From out the soil or from out the soul beauty accrues from the operations of the One Almighty Creator who puts no premium on ugliness anywhere, but who would fain see in all His creatures reflections of the perfection that finds its ultimate in Himself. Whatever other aspirations of soul come to us, may these reviving days of Spring evoke from our longing hearts the prayer, "Let the beauty of the Lord our God be upon us," and we shall

not pray in vain, but in our inner spiritual being shall come increasingly under the potent spell of the same Almighty Spirit who works through the whole creation to the end that He may make all things beautiful in their season.



NATURE'S CATHEDRAL

—C. A. Coles

EDITORIAL

THE ANNUAL OFFERING to the General Young People's Societies' Fund is now due. It is required by our Discipline that a collection be taken once a year in all our Young People's Societies, whatever their name may be, on behalf of the general work of the Board. Our Ministers and Presidents of all Young People's Societies are urgently requested to see that this important matter is duly attended to, and it is respectfully asked that the offering be a generous one and regularly forwarded through the Financial Secretary of the District to the Conference and General Treasurers.

W. E. WILLMOTT,
General Treasurer.

Notes

As far we have been able to obtain available information relating to our Summer Schools, we give it in this issue. These schools, while all under local management and without definite responsibility to any General Conference Board, have a practical bearing on our connexional life and work. That they have a permanent and important place to fill most of us believe, but whether they can do their best work as at present managed is questionable. To arrange that these schools shall be from ocean to ocean a connected chain of educational centres, under connexional direction and with adequate support, should be one of the aims of the forthcoming General Conference.

We cannot but regret the withdrawal of the Bay of Quinte Summer School even for one season. The conclusions reached by the Executive are given elsewhere in this number. The absence of young men from the Summer Schools has long been noticeable and regrettable, and until by some means, perhaps as yet untried, our coming men are induced in larger numbers to attend, we can scarcely expect our Summer Schools to become in any extensive degree recruiting stations for the ministry or mission fields. Perhaps the Committee on Summer Schools appointed by the General Board of Sunday Schools and Young People's Societies in 1912, may have some suggestions to make that will appreciably improve the situation.

It is a serious mistake to conduct an Epworth League solely along one or even two lines of study. The variety introduced by our Topic list well covers every section of the League life, and our responsible local leaders will do well to study the official list thoroughly before they decide to supersede it by another of their own selection. Follow up each department's outline and month by month you will surely gain some added knowledge that will mean eventually something worth while because measurably complete and full. In either department one main theme runs through the year, and the twelve studies relating thereto cannot but tend to round out knowledge and at the end of the year give a clear idea of the subject in hand.

We propose to give our readers some supplementary studies from month to month in the several departments. In this number will be found, in addition to the usual line of topics, some excellent articles on the Family and Woman's place in the Home. These, in addition to the messages and extracts bearing directly on Mother's Day, will supply abundant material for any of our Societies desiring a special programme on that occasion. A change will be found also in the heading of the page devoted to "Credo," whose splendid paragraphs during the past year have been so suggestive. During the year just beginning "Credo" will treat practical "Life Problems" from the

standpoint of a mature man seeking to counsel and aid the young in their efforts to gain the highest plane of living and to perform the noblest deeds of service. We are aiming more and more, not to entertain our readers only, but to instruct, inspire, and guide them in the mind and work of the Master as best we can.

As a splendid way to teach the outstanding events in Church history and to make our boys and girls somewhat familiar with the great men of the past, who have shaped the work of God to its present form, we advise all our Leagues, adult and junior as well, to give special attention to the "Epoch Makers" series commenced this month. If nothing better can be done, let one of your members be appointed to read Mr. Malott's splendid article in the meeting, and follow this up with a solid class exercise in which by catechizing and review the main facts will be rivetted on the memory. It will not be our fault if our young folk remain in ignorance of these giant men and their mighty deeds for the Church of Christ on earth. Do not fail to personally study and collectively use the Topics allotted to the Third Department.

Mr. Herbert D. Tresidder, the President of the Toronto Conference Epworth League, 19 Bellfair Avenue, Kew Beach, Toronto, will gladly send any quantity of small tracts free to any society sending postage in advance. We can recommend these tracts for distribution in Church or League meetings, or for handing to friends. Three especially good ones that have come to our notice are: "God's Best," "Wir's End Corner," and "How the Lord Sustains."

The District League Executive

From several letters recently received from as many District Vice-Presidents, our conviction is deepened that too few of our District League Executives are seriously facing the problems that exist in the territory over which they have been given the responsibilities of leadership and oversight for the current year. Our immediate purpose in writing this note is to kindly and yet positively remind the District League Presidents of the supreme importance of their office and work. With us Methodists, the District is the unit requiring most efficient official supervision. Without the District League there can be but little vital connection with the larger connexional League life. And without an active District League Executive, local leagues will die. The office of District League President is therefore a very important one for any man or woman to fill.

The purpose of the District Convention, meeting annually, is mainly two-fold. The work of review should be carefully performed. Yet we have known plenty of District Conventions where there was no serious effort made to examine into the state of the work on the District; indeed, there was not even a report from the Executive as a whole, or from the Officers individually. The real business of the Convention was, in our mind, almost wholly missed. It is the imperative duty of the District Executive to make systematic and diligent enquiry into the condition of affairs throughout the District, that weak points may be strengthened and strong ones emphasized. A Convention that does not review the year's operations and call its Officers to account for their year's proceedings, is not doing its whole duty to its constituency.

The District Convention should also anticipate the needs of the District and plan to meet them throughout the year. Just how this can be best done, only those in charge know. Perhaps the visitation of the various existing leagues by a delegation of the Executive will be found most practicable. Correspondence between the District officers and the local representatives should be regularly maintained, and some form of periodical reports is, in our judgment, indispensable. Where there are no leagues,

the District Executive should seek the organization of new societies. At least an earnest effort should be made to form such. Admittedly, the Pastor is the "key man" to the situation, and his sympathetic assistance should always be sought; but even where he is apathetic, the District President should seek an opening and arrange for a visit with the young folk of that community if possible.

After the Convention, what? It depends somewhat on the nature of the Convention itself. If that has been superficial and perfunctory, little planning has been made and little work will likely be attempted. But if the Convention was as it should have been—the Business Meeting of the whole District—there should be plenty to keep all the officers busy. Not at the Convention, but between conventions, is the most important work to be done, and the District President is the officer to secure the doing of it. A live President will mean an active District Executive, for he will see to it that his associates in office are not merely honorary, but active leaders in the League world within his jurisdiction. When did your District Executive last meet in serious business session?

Practical Benefits of Junior Work

Whatever enlarges the sphere of real Christian enterprise must be of advantage to the cause of our Master, and Junior work most assuredly so does. A study of the Junior Constitution will convince of this. The aim and purpose of the Junior League are in advance of anything previously existing in the work of the Church among the children; and the success of properly conducted Junior Leagues throughout Methodism is evidence of the need of such work, and of its beneficial effects upon the cause of God generally.

The introduction of the Junior organization has led to the adoption of progressive methods of Church work that have wonderfully aided the local churches in their efforts to reach and save the young. And these progressive methods among the young have reflected in other lines of effort; and the various departments of organized Church activities have been stimulated and inspired by the youthful enthusiasm of the Junior organizations. It is the conviction of the writer that no local church can have a well organized and efficiently managed Junior society in operation in it without feeling the benefits thereof throughout all its other enterprises. The enlistment of a body of pledged Juniors in the work of the Church, with the generation of such youthful enthusiasm as will result, cannot, if properly guided, act other than beneficially on the whole.

Young life with all its activities consecrated to Christ and employed in His cause, is one of the most powerful and blessed forces possible to the Church on earth; and the testimony of many an older Christian might be given of the benefits of coming in contact with the throbbing life of the young folk. Whatever tends to keep the heart young, will advantage us all; and to prevent any tendency to fossilization in our life and work, is certainly one of the wholesome results of a properly conducted Junior League. The Juniors grow as they live together in the Church, and their growth stimulating others will be felt and manifested right along.

The Church continually needs new life, not only heavenly, but earthly, and this need in a measure the Junior Society supplies. The introduction into its working forces of a number of measurably trained and cultured young people is certainly more desirable in any church than that of as many raw untrained recruits. A number of Juniors, say of fifteen or sixteen years, coming publicly into Church connection and work, after a training of five or six years in their own Society, will be of vastly greater worth than a similar number who have never known such training. The Church cannot afford for her own future strength and success to ignore, and should not belittle, Junior work, and our pastors and senior members generally will do well if they give it their sympathy and support. If "the devil gets an army when he gets a child," by all means let us

get them "for Christ and the Church" before the enemy wins them away to sin and destruction.

Junior work materially increases church attendance. The writer has known many parents come for the children's sake, and in his circuit experience many of the best attended services have been those more especially intended for the children. Reach and interest the boys and girls, and the probability is that you will influence their parents for good. The Juniors occasionally attending divine service in a body, will by their presence command attention and be an inspiration to the service throughout.

Active pastoral work among the young the Editor has proved to be one of the most effective agencies for the prevention of stagnation of interest in the prayer and class-meetings of the local church.

Another benefit to the Church by Junior work is seen in the increase of church benevolences. The Juniors themselves have been a blessing in the distribution of tracts, flowers, and in other simple yet Christlike ways ministering to the needy, as well as in raising funds. Fifty of the Juniors of the writer's League once gave a floral service in the counties jail for the inmates, about thirty aged people being cared for there, their only crime being that they were poor. It was one of the most impressive services the writer ever conducted, and the songs, recitations, flowers, etc., conveyed a blessing not yet forgotten, and of which memory still thinks with pleasure.

The Juniors should not only be instructed in the general subject of missions, but should be active missionaries at work, learning, living, acting the Master's teachings regarding missions, right at home among their own neighbors and friends.

Space will not allow a review of the various ways by which these Juniors may be at the same time instructed and employed for Christ and missions; but many avenues of practical usefulness for them will open up to the wide-awake superintendent, and the Junior League may thus become a valuable auxiliary to the spiritual, social, and financial progress of the local church in all its important spheres of study and service.

Building the New Book Room

The corners of Queen, John, and Richmond Streets, Toronto, are busy ones these days. The work of foundation laying for the new Book Room is proceeding rapidly as these lines are being written, and even before they are read by our subscribers new conditions will exist around the building, so rapidly do modern building methods advance step by step to the finished structure. Last month we told something about the excavations necessary for the caissons on which the great weight of the House will rest. The two pictures given this month show just how the construction of these foundation pillars proceeds. In one view the capacious steam bucket is being emptied into the waiting wagon. From forty feet below the street level, mud and gravel, stones and clay, have been brought to the surface and are being teamed away. Another view shows the laborers emptying a truck load of concrete into the prepared and waiting well. Upwards of 9,000 tons of concrete are needed to constitute the hundred or more caissons which we described last month. The giant mixer in one corner of the lot gets all ready; truck after truck load is run on the tracks to wherever it may be needed; the dump into the yawning well goes on until the gaping hole is filled, and thus solid and immovable pillars of stone are built up. Next month we expect to show the laying of the first steel, and step by step we shall try to picture to our readers the progress of the building until it is fully completed, occupied, and the busy hum of throbbing presses makes the heart of the Book Steward and the host of sturdy employees glad. Methodists will have no occasion to apologize for their new Book Room. That our young folk may be intelligently proud of it we shall keep them informed as to its progress, and trust the pictures will be of lasting profit as well as merely interesting illustrations of passing news events.

Woman in the Home

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

THE question of woman's public duties, her place in the world, has demanded so much attention of late years that it would not be surprising if even she herself may have allowed her home life to slip into the background. Should this be the case to any great extent, it is indeed time that our thoughts were turned to the consideration of the duties and qualities of a good wife and mother.

The interest with which this subject is considered should be all absorbing, for, next to Omnipotence, the power of a good woman is the strongest moral influence known upon earth. Neither the Christian

This truth comes out very forcibly in the earliest records of our race, for Eden was not complete while it contained only one rational and living occupant. So Eve was formed to be the complement of Adam. Co-operation or sympathy was needed, hence Adam was supplied with a helpmate, and thus the first home was established. The peculiar way in which this helpmate was supplied is very suggestive. Matthew Henry quaintly points out that "Eve was made from a rib out of the side of Adam, not from his head to govern him, nor from his feet to be trampled upon by him, but from his side to be equal with him, under his arm to

"And wherever a true wife comes, this home is always round her. The stars only may be above her head; the glow-worm in the night-cold grass may be the only fire at her feet; but home is yet wherever she is, and for a noble woman it stretches far round her, better than celled with cedar, or painted with vermillion, shedding its quiet light far, for those who else were her husband."

The keynote of a happy home is peace. Howard, the philanthropist, said, "Wherever I have a home, God shall have an altar," and that is the secret of a happy home—a place where God is enthroned as the guide of all, and where God's truth is upheld as the highest standard. Such a home was David's, and if we turn to the 101st Psalm and read it carefully we will see by what principles he was guided in looking after the welfare of his home. David determined that he would not tolerate within his home anything that could defile, that he would seek out and make friends of those who were faithful, and even for his servants chose none but those who walked in a perfect way. Nor was all this mere theory with David. While attending to some of his most attractive or most exciting public duties he was careful to return to bless his household, and even on his dying bed the thought of disorder in his home, and the knowledge that his house was not right with God added to his sorrow.

Now is David's standard too high? Is it possible for us to do as he did? It is not only possible, but it is a duty, to neglect which is to place our homes in danger from within and from without. Home influence, home maxims, home example, home piety and home emotions should first be made what they ought to be, and then upheld in all their pre-eminence as vital forces in the training of souls. What we neglect these things we are conspiring against the highest interests of society.

From the quotation read from Ruskin and from this last portion of the Book of Proverbs we see that the greatest share of responsibility for the welfare of the home rests upon the mother and father. The immense power which she possesses involves this great responsibility. There are many instances in God's Word which illustrate this. Take Samuel, for example. His early piety and his long and devout life of service to God stand connected with the fact that his mother said, "As long as he liveth he shall be lent to the Lord." Then there was Rehoboam, a foolish king, whose conduct at length rent his kingdom in twain. This is accounted for by saying: "His mother's name was Uaamah, an Ammonite." That is, she was an idolater, and her son was trained to idolatry from his youth. Of Amaziah it is said, "He did that which was right in the sight of the Lord." His mother was of Jerusalem. She was trained there in the truth, and, like other Jewish mothers, had succeeded in planting that truth in the heart of her son.

The name of Hezekiah's wife is closely connected with his mother's Abi. This is true also of Josiah, of Jehoiakim and others, both wicked and righteous among the kings of the Jews. Thus we see what a tremendous power a mother possesses, whether wielded for good or for ill.

Napoleon Bonaparte was once asked by a lady what France owed to the right education of its youth, and his answer was as profound as it was laconic, "Mothers." How different the history of that country might have been had the mothers of France realized that truth. When a mother is controlled by reason and conscience, and not mere blind affection, the blessings she bestows are unspeakable. Many have been filled with awe in gazing upon some wonderful painting or statue



BUILDING THE NEW BOOK ROOM.

(See page 99.)

ministry, with all that is hallowing in it, nor schools, nor universities, nor paternal authority, can compete with the silent, ceaseless power of a mother's influence, the secret of which is love. As one of the poets has said:

"Here woman reigns: the mother,
Daughter, wife,
Strew with fresh flowers the narrow
vale of life;
In the calm heaven of her delightful eye
Her angel guard of loves and graces
lie."

The author of the "Elegy Written in a Country Churchyard" once said: "I have discovered a thing very little known, which is, that in one's whole life one can never have more than a single mother." When that mother is a true copy of the picture drawn in the last part of the Book of Proverbs, her influence for good is unbounded.

There is often a valuable moral lesson conveyed in the meaning of a single word. For example, the word "wife" is connected with the Saxon words "weave" and "weft," and implies thrift and careful housewifery; while the word "husband," or "houseband," implies that he, the husband, binds or unites the family into one. The proper relation which should exist between two whom God has made one is expressed by Milton in one line, "He for God only, she for God in him," or, as the inspired writer puts it, "The husband is the head of the wife, as Christ is the head of the Church."

be protected, and near his heart to be beloved."

This relation between the heads of a home is both dignified and hallowed. It is physical strength supporting weakness, and gaining in return moral strength and courage. It is mutual tenderness and love, and a mutual dependence upon the other for what each alone lacks.

It is quite evident that God intended the first divine institution, the home, to be the greatest moral force in promoting His kingdom. When right principles govern the members of a home it is what it should be—a place of peace. Ruskin says regarding the true nature of home:

"This is the true nature of home—it is the place of peace; the shelter, not only from all injury, but from all terror, doubt and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently-minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love—so far as it is this, and roof and fire are types only of a nobler shade and light—shade as of the rock in a weary land, and light as of the Pharos in the stormy sea; so far it vindicates the name and fulfils the praise of home.

but what are all the effects produced by mortal power, or taste, or skill, compared with the moulding of an immortal spirit? This is the work entrusted to the care of every parent—a work which demands constant self-sacrifice, eternal vigilance and a definite aim. What infinite wisdom and tenderness were displayed in the constitution of the home as the place where such a work can be carried on most successfully. One cannot imagine more fitting surroundings than those of a model home for the cultivation of a loving, sincere and useful character.

A true home should be the nursery of all that is upright, pure and noble. If I were to ask you for an example of a model home, many of you would refer, not to David's home, but to the home of the cotter in Burns' well-known poem—describing a Saturday night in a cottage home in Scotland. He pictures the home-coming of the toll-worn cotter, and of his sons and daughters, telling of the joy unfeigned with which the brothers and sisters meet, and of the pride of the parents in their children. And then, when the simple supper is over, they all become serious as they form a wide circle round the ingle-nook while the father takes the big Bible and, reverently laying aside his bonnet, he "selects a portion with judicious care," and then says, "Let us worship God." So all join first in singing a favorite hymn, then the psalm; then follows the reading of the portion selected from the Holy Book, and after that they all kneel while "the saint, the husband and the father prays to heaven's Eternal King." After the older members of the family have all gone to their separate places in the neighborhood, and the little ones have been put to bed, again—

"The parent-pair their secret homage pay,

And proffer up to heaven the warm request

That He who stills the raven's clamorous nest,

And decks the lily fair in flowery pride, Would, in the way His wisdom sees the best,

For them and for their little ones provide;

But chiefly, in their hearts, with grace divine preside."

Is it any wonder the poet says:

"From scenes like these old Scotia's grandeur springs,

That makes her loved at home, revered abroad?"

Decline in home piety in our day has been caused, not by any one thing, but rather by a combination of forces, and its result is apparent in many ways. We see it in the paralysis of parental authority, in the straying of the boys and girls in early years from the Sunday school, in the empty pews at the Sunday services, and in a general decay in the sense of the importance of spiritual things.

Probably at no time in the world's history has so much attention been paid to education as at present; but religion is too much overlooked, in many cases despised, as an essential and vital force in the development and culture of our youth. Even men professing to be Christians will argue that religion should not be taught, but that the mind of the child should be left unbiassed to select the form or the creed which seems best when he enters upon life. Their plan of education really tends to educate for earth, not heaven; for man, not God; for time, not eternity. Is it any wonder that when such a system is followed ungodliness prevails?

Let educationists dispute, if they will, as to the advisability of including religion among the subjects to be taught in our schools and colleges; but let the

women of the land, the wives, mothers and sisters, stand firm in the decision that it shall have a place, the highest place, in our homes. As we teach the little ones to say "Our Father, who art in heaven," we can teach them to love that Heavenly Father, and we can make

the impressions of truth so real and so deep that they will be fortified for the struggles and temptations they must pass through in later years. This should be the foundation of all education for both boys and girls.

(To be continued.)

Quotations for Mother's Day

"Mother is the name for God in the lips and hearts of little children."—*William Makepeace Thackeray.*

"Money builds the house, mothers make the home."—*George Zell.*

"If you have a gray-haired mother in the old home far away, Sit you down and write the letter you've put off from day to day. Don't wait until her weary steps reach heaven's pearly gate, But show her that you think of her, before it is too late."

—*George Bancroft Griffith.*

"I think it must be written, that the virtues of mothers shall be visited on their children as well as the sins of the fathers."—*Charles Dickens.*

"There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy. Who that has languished, even in advanced life, in sickness and dependency; who that has pined on a weary bed in the neglect and loneliness of a foreign land; but has thought on the mother 'that looked upon his childhood,' that smoothed his pillow, and administered to his helplessness?"—*Washington Irving.*

"Womanliness means only motherhood. All love begins and ends there."—*Robert Browning.*

"A mother is a mother still, The holiest thing alive,"

—*Samuel Taylor Coleridge.*

"My dear mother, with the truthfulness of a mother's heart, ministered to all my woes, outward and inward, and even against hope kept prophesying good."—*Thomas Carlyle.*

"The real religion of the world comes from women much more than from men—from mothers most of all, who carry the key of our souls in their bosoms."—*Oliver Wendell Holmes.*

"Lord give the mothers of the world More love to do their part;

That love which reaches not alone

The children made by birth their own,

But every childish heart.

Wake in their souls true motherhood,

Which aims at universal good."

—*Ella Wheeler Wilcox.*

"Many speeches may be and are made about education among us, many books may be and are written on it; but, after all, the real, practical simple truth of the matter is, that the most important part of the education of our boys and girls lies



BUILDING THE NEW BOOK ROOM.

(See page 99.)

"She broke the bread into two fragments, and gave them to the children, who ate with avidity. 'She has kept none for herself,' grumbled the sergeant. 'Because she is not hungry,' said a soldier. 'Because she is a mother,' said the sergeant."—*Victor Hugo.*

"My mother was as mild as any saint, And nearly canonized by all she knew, So gracious was her tact and tenderness."

—*Alfred Tennyson.*

in the hands of their mothers. They should be encouraged in reading and thoughtful studies; they should have opportunities given them to form clear, reasonable views about literature and politics. Most of all, the edifice of their religious faith should be built up very firm and lofty, for what they are, most infallibly the men and women of the next generation will be. It is not too much to say that they hold in their hands, under the Almighty will, the coming destiny of the nation."—*Anon.*

LIFE PROBLEMS

Overcoming

One of the first and greatest problems of life is that of overcoming. We seem to be on a battlefield from the first. The struggle begins with life itself. Nature is kind, and endows us with great vitality, but gradually nature throws responsibility on us. We have to take a conscious part in the battle.

There are whole legions of things for us to overcome. There is natural inclination downward. What a pull the earth has, literally and figuratively. It is only the living plant that can climb toward heaven. The dead twigs slink back to the earth. So it is only living souls that rise above the levels of worldly wisdom and ideals.

Be an overcomer! Overcome all downward tendencies, overcome bad temper, overcome prejudice, bigotry, sectionalism, overcome ignorance, injustice and all evils. The mission of our Master was to destroy the works of the devil. If we want a text for *overcoming*, take: "And he that overcometh . . . to him will I give power over the nations."

The Initiative

This heading has nothing to do with a term used by politicians in these days. It is of a more fundamental nature than that. Every person in this land at least should learn to take care of himself. That looks selfish at first sight, but look again. We are living in a condition of society where people should learn to take care of themselves. Each winter we hear that many are out of work and cannot find anything to do. "Society" gets the blame for this in some quarters. But if you go to society about it, society will probably say that the man Down-and-Out has himself to blame for it. He did not help himself when he had a chance. Now we need not discuss concrete cases. Our object now is to prevent trouble. So I say take the "initiative." Make provision for your living. Exercise all the gifts in you towards this end. Don't waste time with the idea that you don't have to work because your father will support you. Exercise foresight. Winter is coming. Don't live as if every day was to be as sunny as this one, and that your health and environment will always be good. Trouble will come in its own way; don't invite it. Then your example will stimulate others to work. If fortune smiles on you, you will have something to help those who are in need. They that are strong ought to help the weak.

Saving Money

It has been suggested that I say something about "spending money." I do not think I will; we do not need to say as much on that topic as on the one I am taking. The lost art with people is the art of saving money. There is danger in being miserly and parsimonious, but there is also danger in being prodigal rather than generous, and wasteful rather than liberal.

The reason that some have "hard times" is because their pace is too fast. They spend more freely than they used to and in a way that would shock their forefathers.

A lawyer of standing and experience recently said to me along this line, "Always lay aside as much as you give away." He claimed that a man owed this to society, and was not doing his duty if he did not look after this. People on

sally find it very hard to resist the temptation to spend all and keep up appearances at least. "You take my advice," said the lawyer.

A word of caution, we think, should be given about spending money for pleasures, and then when it comes to the support of the gospel begin to talk about saving. I have known people to attend a travelling show on Saturday at a dollar a ticket, and let a lean and hungry-looking offertory plate pass them on Sunday without giving it a crumb. Shame on that kind of money saving.

Our Reading

What kind of books do you read, and how many? The present Moderator of the Presbyterian Assembly was staying with a friend of mine not long ago. He was reading one of the latest scholarly books out. He said that he made an effort to read at least forty new books each year. He is a man who stands before kings. I saw an item the other day about the ten best sellers as given by a leading book concern. The feature about the list that struck me most was the strong type of books that people were reading. There was variety in the list—fiction, art, science, philosophy.

The tendency with young people is to

"History is full of illustrations of the power of parental influence. It either brightens or darkens the child's life to its close."

"Thousands have been saved from drifting away by the holy memories of happy, godly homes, or when they have drifted away have been drawn back by the same charm of power."

"There are no chains so strong as the cords that a TRUE HOME throws around the hearts of our boys and girls."

—MRS. E. T. CROUCH.

read along one line. I do not agree with one of my friends who says, "Read what you like best." It is my duty to cultivate a good taste in reading, and in order to do that I may have to read from a sense of duty sometimes. "The path of duty may be the way to glory" here as well as in the service of our country. Don't be spending all your precious time reading fiction, even if it is from a Sunday-school library. Put variety into your reading. Mental food needs variety as well as physical. We owe something to our higher natures.

Limitations

The note that speakers to young people are continually striking on is possibilities. We are being told that this is a country of possibilities, and that a man may become anything he likes. Look at the above word. There is something in that, too. The word need not be a bug-bear to us; but we have a right, knowing we are human, to think of our limitations. Some have worked till they were "run down." Some have gone on taking up this office and that office until their efficiency was shattered, and personality was sacrificed to organization. We have limitations. We have a right to them. We cannot fly. Our money is

limited; only one hundred cents in a dollar. So we must not over-reach or follow any foolish illusions in trying to make things go.

Yes, we have limitations; but limitations may be made into blessings. There are possibilities in them, too. Writing about her teachers, Helen Keller says, in her autobiography: "In a thousand ways they have turned my limitations into beautiful privileges, and enabled me to walk serene and happy in the shadow cast by my deprivations."

What Shall We Do On Sunday?

Some of the Sundays in my early days were exceedingly long, but on the whole, I think, rather enjoyable. The tendency today is for a more open Sunday. Some people want to do business just about the same as any other day. Some young bloods want to play ball. Some newspapers are crying out for open shows, art galleries, musicals, and I do not know what all. It amounts to this, that we must make up our minds where we are going to stand. And as we get convictions about these things, speak out and influence public opinion. A newspaper, after all, is the editor, and he may be nothing more than a spoiled child; so do not be stampeded by his editorials.

We cannot do better than to go back to the Bible models and seek to incorporate their spirit into life to-day. We owe something to our soul life. We cannot have higher ideals unless we "pay" the price for them. Meditation is better than sensation for Sunday. What if it is a little tiresome to go to church and sit quietly, or what if it is a little time to sit and read rather than run about, our souls will never become great without discipline and chastening. Take the advice of wisdom, and "Remember the Sabbath day to keep it holy." Give your idealism a chance on that day.

Great Literature

Some little time ago I heard a lecture on Shakespeare. He was praised in the highest terms—his writings had no equal, and so forth. When a university professor, and a Christian man at that, talks in that way before the young, what impression are they likely to carry with them about the Bible? Now Shakespeare is unquestionably great. We do not object to the study of his masterpieces. But it is easy, in speaking without just comparison, to overlook the fact that the Bible antedated Shakespeare by hundreds of years, and that his writings would not have been possible at all but for the Bible. The Bible as literature is too little studied. It is a literature of power, of wide variety, and touches human life as no other writings can possibly do. What can compare with the last chapters of Isaiah (40-66), for example, in the way of drama? The Bible is the mighty mountains of literature, the rest of literature would be the foothills. Get into the Bible literature for great things and greatest things.

A Daily Exercise

Wake up. Get into the broad fresh air as soon as possible. Breathe deeply. Look up. Stretch all your limbs out to the fullest. Lay hold on life again with full purpose to make the most of it. Forgive yourself and everybody else for the past wrongs and failures. Be cheerful and courageous. Be prayerful and watchful. Set your compass toward the highest and best, and hold your life faithfully to it.

Creed

The Country Life Problem

I. The Problem Stated—Rural Decline

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

SIR HORACE PLUNKETT was correct when he said, "the country life movement deals with what is probably the most important problem before the English-speaking world today," for this problem concerns the production of the world's food, and more especially the welfare of the families of those who produce it.

The rural problem is a new one only because the tremendous industrial development and general prosperity of the last fifty years have blinded the eyes of the people to a steady drift that has been sapping the vitality of country life, first in Europe and then in America. Ex-President Roosevelt in appointing his Country Life Commission, in 1908, declared that "so far the farmer had not received the attention that the city worker has; the problem of farm life has received very little consideration." The report of that Commission in 1910, brief as it was, opened a new chapter in America to the country life question. We can see that the problem is much more acute in the United States than it is with us. The older country has drifted further, but the facts revealed by our Dominion census of 1911, coupled with the high cost of living, have turned our thoughts countryward. It is high time. The problem is here. A few rural surveys have been made, a few books are appearing, the press is agitating, we are facing our problem in good time.

The Editor has asked the writer, a country-bred, rural pastor, to open up the subject to young Methodism by a few articles in the EPWORTH ERA.

The Problem.—In rural life we have fifty-four per cent. of the people of Canada. There is invested in Canada one and a quarter billion dollars, or more than is invested in manufactures in the whole Dominion. We have more people, more families, more wealth, our national life is involved, and yet but little systematic study has been given to the problems of rural life to discover its drift and to minister to its deep needs.

Country life has undergone changes within the memory of living men which involve the whole traditional and fundamental system of farm life and work.

As we think we must admit that country folk have not adapted themselves to changing conditions and applied new knowledge and methods to their progress in the measure that their city neighbors have. This is quite natural, for the farm household live by themselves, they plan alone, go to market alone; their independence tends to make them conservative.

Country Life Decline.—Decline is here a relative term; that is, country life has not kept pace with urban life in adopting modern improvements, and yet, as a matter of fact, the farmer never had so many comforts within his reach. But we are not judged by the past; rather by our possibilities and our needs. In some ways, however, rural decline is absolute. Our population is declining. At Centreton, where the writer lives, we counted seventy-one souls that have left the place, purely rural, in two and one-half years, with ten coming in, a net loss of sixty-one. The P.S. Inspector for W. Northumberland reported at the recent teachers' convention that he inspected five schools in one day with a total attendance of fourteen, while in Hope, a purely rural place, was kept open last year for one scholar.

The census returns of 1911 show the drift of our population. From 1901 to 1911, while our rural increase for Canada was 576,162, or 17 per cent., our urban increase was 1,269,165, or 87 per cent. Our rural increases were not so actual as in new parts, and yet even in Alberta and

B.S.D., CENTRETON, ONT.
Baskatchewan, while rural gains were 344 and 389 per cent., the urban increases were 588 and 648 per cent. respectively, or nearly two to one in favor of urban increases.

But all provinces east of the Great Lakes, except Quebec, show that while the cities increased, rural numbers actually declined. Ontario, with an urban gain of 392,511, had a net decline of 52,184, while, if we leave out New Ontario, we find in our older counties a loss of 97,124 in ten years. In Nova Scotia the rural decline was 23,000, and in New Brunswick 14,930.

In Ontario nearly every county contributed to urban gains and rural losses, as the following samples will show: York—rural—urban gain 71; rural loss, 2,597. Carleton—urban gain, 6,587; rural loss, 2,561. Wellington—urban gain, 3,000; rural loss, 4,189. Durham—urban gain, 873; rural loss, 2,032.

While fifty-eight census districts record a rural loss, only three record a gain.

Our township returns tell a similar story. To these losses we must also add our rural share of natural increase and immigration. If we go back forty years to 1871, when the first census was taken in Canada, we discover that this rural decline has been continuous since that date.

In forty years in Eastern Canada, with an urban increase of 1,918,000, we have a rural loss of 23,000. If Ontario itself has a rural loss of 111,600 in those years, what would the net loss be if our great New Ontario were left out? Durham—our own home county, might be an example of Old Ontario with a total loss of 19,977, while every decade has contributed to the decline. We are told that some of our older townships have 500 empty houses at the present time.

No home more? One is surprised to find that our women and girls drift from the farms even more than the men and boys. County and township returns are interesting, but, to be brief, we learn that while urban centres have 10,865 more females than males, rural Ontario has 87,000 more males than females. Just think of it—85,000 males in the country, or 14 per cent., must go without a mate or find her in the city, while two per cent. of city girls must join "the back to the land movement," or endure single blessedness.

The young folk who leave our farm homes are generally not the slow, "ner-do-wells," but the most ambitious. The city calls for our best, and we find in every city country-bred men and women at the front in all departments of urban life. Indeed, we are told that the city could not continue to thrive without the constant inflow of sturdy young life, with its clear brain, steady nerve and firm grip upon life's essentials. We are proud of the sons of the soil, but country life feels their loss and is suffering from the lack of their aggressive leadership.

This exodus involves the problem of our social loss. We are told on every side that country people are not as sociable among themselves as they formerly were. We lack the mirth and frolic, the jolly sleighing parties, the neighbors in to spend the evenings, of former days. In many communities our young people scarcely know what sport is, while amusement is found occasionally in the nearby village or town.

The labor problem comes next in order. In the village of Centreton, one of my neighbors last fall had fifty bushels of pears. He was unable to secure help to care for them, so he bought a family of six pigs for \$60, shook down the pears for the pigs, and then sold his pigs for \$60. A new market for No. 1 pears.

What labor so scarce when leisure can there be in many a farm home for read-

ing and sociability? We know men who are too busy even to attend church regularly. There is a real danger, through lack of leisure, of fine art and the literature of our mother tongue being forgotten in most of our farm homes.

The Rural Church.—No organization is so sensitive to community life as the church. If it alive. If there is bereavement, a disgrace, a quarrel, a great loss or success, the church life feels it. The country church is feeling the pressure of the rural problem, though one is often amazed at her vitality, in spite of her disadvantages. The Lord God is her strength. Hundreds of rural churches that were crowded a generation ago are now half empty. Last fall there were three unused churches within an hour's drive of this corner. While one of them has service, still another is closed for the winter. While many of our rural churches are splendidly aggressive along all lines of church activity, one hesitates to lay bare the condition of not a few. But this is part of our problem.

Take the Bay of Quinte Conference as an example for our Ontario Conferences are much on a par. Of our 481 preaching places, probably 46 may be called urban centres, leaving 435 rural communities. From the Minutes of Conference we calculate that probably 135 of these have a week evening meeting, for the Young People's Society has practically supplanted other week evening services in the country. This leaves 300 Methodist communities with practically no week evening service, with all that it means in prayer, Christian sociability and community uplift. This means practically nothing doing between Sundays in seventy-five per cent. of our rural congregations, with the Sunday school closed in some of them during the winter. This condition is alarming.

But our greatest loss of all is probably in our loss of vision and self-confidence. The city, with its wealth, crowds, entertainments, social and political power, seems to have overruled the country. It is almost a common thought among young people that there is not much of a chance for a career for a really clever lad or a really gifted girl in the country. Very few who leave the farm home to attend a high school ever come back to life on the farm. The drift is cityward. Sometimes our ministers share this tendency, and even the congregation is inclined sometimes to think that if their minister were really a strong man he would be in a town church rather than out in the country. Country life needs a new soul, a new self-appreciation. Here is the problem.

(In a next paper we shall take up some of the influences that have been at work for the disadvantage of country life.)

Descended as are our young people from God-fearing ancestors, they are naturally looking into life for guiding principles or ideals. Since all of us have to learn that most words are hard and uncharitable, may I suggest Miss Wetzel's lines as being peculiarly applicable:

*"Whatever it cost
To fail no more
In gentleness towards the ungentle,
nor
In love towards the unlovely, and to
give thanks. One of my neighbors
Each year fall had fifty bushels of pears.
To every hour with outstretched
hand, its need
Of not-to-be-regretted thought and
deed."*

—MRS. N. A. POWELL.

Programme of the Silver Jubilee

OF THE EPWORTH LEAGUE

- - - - - BUFFALO, N.Y., JULY 1-5, 1914 - - - - -

WEDNESDAY, JULY 1st.

Broadway Auditorium.

Chairman—BISHOP WILLIAM BURT.

7.45 p.m.

Prayer—By Rev. F. M. Thomas, Louisville, Ky.

Words of Welcome—By Bishop William Burt, Buffalo.

Response—Rev. H. M. Dubose, Atlanta, Ga.

Keynote Addresses—Christ Our Life: "What Shall I Do to be Saved?" By Rev. J. W. Aikens, Toronto, Canada. Christ Our Lord: "What Wilt Thou Have Me to Do?" By Bishop William A. Quayle, St. Paul, Minn.

THURSDAY, JULY 2nd.

6.30-7.15—Morning Watch.

Richmond Avenue Church.—Rev. J. F. Knight, Charing Cross, Ont.

Plymouth Church.—Rev. William F. Oldham, New York.

Asbury Church.—Rev. E. K. McClarty, Charlotte, N.C.

THURSDAY MORNING.

Elmwood Music Hall.

Chairman—Rev. W. A. Cooke, Winnipeg, Man.

9.00-9.15—Song Service.

9.15-9.45—How the Inner Light Grows. Rev. C. W. Flint, Brooklyn, N.Y.

9.45-10.15—How Personal Religious Experience Reacts on Christian Service.

Rev. Plato T. Durham, Charlotte, N.C.

10.15-10.30—Discussion.

Prayer.

10.35-10.45—Intermission.

10.45-11.15—The Constructive Side of Charity. Rev. Worth M. Tippy, Cleveland, Ohio.

11.15-11.45—The League and the Colored People. Rev. A. R. Calhoun, Pine Bluff, Ark., General Secretary Epworth League, Colored Methodist Episcopal Church.

11.45-12.05—Discussion.

Prayer.

THURSDAY MORNING.

Plymouth Church.

Chairman—BISHOP FRANK M. BRISTOL, Omaha.

9.00-9.15—Song Service.

9.15-9.45—The Junior League our Unworked Mine. Miss Emma Robinson, Chicago.

9.45-10.15—How Personal Religious Experience Reacts on Christian Service.

Rev. F. M. Thomas, Louisville Ky.

10.15-10.30—Discussion.

Prayer.

10.35-10.45—Intermission.

10.45-11.15—The Constructive Side of Charity. Rev. J. W. Dean, Toronto, Ont.

11.15-11.45—How can the League Aid in Righting Industrial Wrongs? Controller J. Simpson, Toronto, Ont.

11.45-12.00—Discussion.

Prayer.

THURSDAY MORNING.

Auditorium.

Chairman—(M. E. Church, South.)

9.00-9.15—Song Service.

9.15-9.45—How the Inner Light Grows. Rev. Edward S. Ninde, Providence, R.I.

9.45-10.15—Row Personal Religious Experience Reacts on Christian Service.

Rev. G. H. Dettler, Nashville, Tenn.

10.15-10.30—Discussion.

Prayer.

10.35-10.45—Intermission.

10.45-11.15—The League Among the Colored People. Rev. W. W. Lucas, Meridian, Miss., Assistant Secretary Epworth League, Methodist Episcopal Church.

11.15-11.45—How can the League Aid in Righting Industrial Wrongs? Professor Harry F. Ward, Boston, Mass.

11.45-12.00—Discussion.

Prayer.

THURSDAY AFTERNOON.

Department Conferences.

"Spiritual Work"—*Richmond Avenue Church.*

Chairman—REV. CHESTEEN W. SMITH, Kansas City, Mo.

2.00-2.15—Songs and Devotions.

2.15-2.35—Getting the Bible into Our veins. Rev. F. M. Thomas, Louisville, Ky.

2.35-2.50—Discussion.

2.50-3.10—The Quest of Souls—Team Work and Personal Work. Rev. W. E. J. Gratz, St. Paul.

3.10-3.25—Discussion.

3.25-3.45—Christian Testimony as a Means of Grace and Conquest. Rev. J. A. Baylor, Bristol, Tenn.

3.45-4.00—Discussion.

"Social Service"—*Asbury Church.*

Chairman—DR. E. C. HAMILTON, Abingdon, Va.

2.00-2.15—Songs and Devotions.

2.15-2.35—Our Task and our Tools. Rev. Frank Langford, Regina, Sask.

2.35-2.50—Discussion.

2.50-3.10—How Can We Help the Neglected Boys and Girls? (M. E. Church.)

3.10-3.25—Discussion.

3.25-3.45—A Community Survey, Why and How? Rev. Arle A. Brown, Newark, N.J.

3.45-4.00—Discussion.

THURSDAY AFTERNOON.

Department Conferences.

"Recreation and Culture"—*Linwood Church.*

Chairman—MR. W. J. CAIRNS, Ottawa, Ont.

2.00-2.15—Songs and Devotions.

2.15-2.35—History of Books. — Rev. Henry C. Jennings, Cincinnati.

2.35-2.50—Discussion.

2.50-3.10—The Appeal to the Eye through Picture and Pageant. Rev. C. H. Myers, Chattanooga, Tenn.

3.10-3.25—Discussion.

3.25-3.45—Promoting Circulation of Official Organ. Rev. James Cannon, Jr., Richmond, Va.

3.45-4.00—Discussion.

"World Evangelism"—*Riverside Church.*

Chairman—(To be supplied.)

2.00-2.15—Songs and Devotions.

2.15-2.35—The Missionary Meeting. Mr. Carl Price, New York.

2.35-2.50—Discussion.

2.50-3.10—Mission Study Classes. Rev. S. T. Tucker, Odessa, Ont.

3.10-3.25—Discussion.

3.25-3.45—Promoting Stewardship by Literature. Dr. F. C. Stephenson, Toronto.

3.45-4.00—Discussion.

THURSDAY AFTERNOON.

Department Conferences.

"Junior League and Boys' Work"—*Norval Park Church.*

Chairman—REV. C. FRED. BLACKBURN, Madison, Fla.

2.00-2.15—Songs and Devotions.

2.15-2.35—The Junior League Our Unworked Mine. Mrs. L. R. Noxell, Chatham, Ont.

2.35-2.50—Discussion.

2.50-3.10—The Preparation of the Junior Superintendent. Mrs. Luella M. Evesizer, Phila., Pa.

3.10-3.25—Discussion.

3.25-3.45—The Junior League as a Preparation Class for Church Membership. Miss Ada Trawick, Nashville, Tenn.

3.45-4.00—Discussion.

"League Officers"—*Delaware Avenue Church.*

Chairman—(To be supplied.)

2.00-2.15—Songs and Devotions.

2.15-2.35—The Cabinet Meeting. Rev. Paul B. Kern, Murfreesboro, Tenn.

2.35-2.50—Discussion.

2.50-3.10—The Business Meeting. Mr. Fred. C. Monagle, Brooklyn, N.Y.

3.10-3.25—Discussion.

3.25-3.45—How Can District Officers Vitalize the Local Work? Rev. E. E. Fugley, Toronto.

3.45-4.00—Discussion.

THURSDAY NIGHT.

Elmwood Music Hall.

Chairman—M. E. Church, South.

7.45-8.00—Song Service.

8.00-8.15—Devotions.

8.15-8.45—The Challenge of the Age to Young Methodists. Rev. W. F. Fitzgerald, Leeds, England, General Secretary Wesleyan Guild of Wesleyan Church.

8.45-9.15—The Art of Finding and Enlisting the Individual. Bishop Frank M. Bristol, Omaha.

THURSDAY NIGHT.

Auditorium.

Chairman, Rev. A. C. Chews, Toronto, Ont.

7.45-8.00—Song Service.

8.00-8.15—Devotions.

8.15-8.45—The Art of Finding and Enlisting the Individual. Rev. Paul B. Linn, Fayette, Mo.

8.45-9.15—The Bitter Cry of the Down and Out. Mr. John Callahan, New York.

THURSDAY NIGHT.

Plymouth Church.

Chairman—BISHOP JOHN W. HAMILTON, Boston.

7.45-8.00—Song Service.

8.00-8.15—Devotions.

8.15-8.45—The Art of Finding and Enlisting the Individual. Rev. Wm. Sparling, Ottawa, Ont.

8.45-9.15—The Bitter Cry of the Down and Out. Prof. G. W. Dyer, Nashville, Tenn.

FRIDAY MORNING.

Plymouth Church.

Chairman—HUGH A. LOCKE, Birmingham, Ala.

9.00-9.15—Songs and Devotions.
9.15-9.45—The Epworth League among the Germans. Rev. A. J. Bucher, Cincinnati, Epworth League Secretary for German Conferences.
9.45-10.15—The League as a Leader in Community Recreation. Mr. Paul B. Kern, Murfreesboro, Tenn.
10.15-10.30—Discussion.

Prayer.

10.35-10.45—Intermission.
10.45-11.15—The General Secretary's Hour—"Facing the New Quarter-Century." Rev. S. T. Bartlett, General Secretary Epworth League, Canadian Methodist, Toronto.
11.15-11.45—A Constructive Recreation Programme. Rev. Charles E. Guthrie, Wilkes Barre, Pa.
11.45-12.00—Discussion.

Prayer.

FRIDAY MORNING.

6.30-7.15—Morning Watch.
Richmond Aec.—Rev. Manson Doyle, Winnipeg, Man.
Plymouth—Rev. W. F. Oldham, New York.
Asbury—Rev. E. K. McClarty, Charlotte, N.C.

FRIDAY MORNING.

Auditorium.

Chairman, BISHOP ROBERT MCINTYRE, Oklahoma City.
9.00-9.15—Songs and Devotions.
9.15-9.45—The Opportunity of the Rural League. Rev. J. M. Moore, Nashville, Tenn.
9.45-10.15—The League as a Leader in Community Recreation. Rev. C. B. Allen, Detroit, Mich.
10.15-10.30—Discussion.
Prayer.
10.35-10.45—Intermission.
10.45-11.15—The General Secretary's Hour—"Facing the New Quarter-Century." Rev. F. S. Parker, Nashville, Tenn., General Secretary Epworth League, Methodist Episcopal Church, South.
11.15-11.45—A Constructive Recreational Programme. Rev. Dan. B. Brummitt, Chicago, Editor *Epworth Herald*.
11.45-12.00—Discussion.

FRIDAY MORNING.

Elmwood Music Hall.

Chairman—BISHOP WILBUR P. THIRFIELD, New Orleans.
9.00-9.15—Songs and Devotions.
9.15-9.45—The Opportunity of the Rural League. Rev. N. W. Stroup, Cleveland, O.
9.45-10.15—The League as a Leader in Community Recreation. Rev. E. Bishop, Calgary, Alta.
10.15-10.30—Discussion.
Prayer.
10.35-10.45—Intermission.
10.45-11.15—The General Secretary's Hour—"Facing the New Quarter-Century." Rev. Wilbur F. Sheridan, Chicago, General Secretary Epworth League, Methodist Episcopal Church.
11.15-11.45—A Constructive Recreational Programme. Rev. F. L. Farewell, Toronto, Ont.
11.45-12.00—Discussion.
Prayer.

FRIDAY AFTERNOON.

Department Conferences.

"Spiritual Work"—*Richmond Avenue Church.*
Chairman—Rev. T. B. DABBY, Harbor Grace, Newfoundland.
2.00-2.15—Devotions.
2.15-2.35—The Leader of the Devotional Meeting. Rev. Harrison S. Elliott, Madison, N.J.
2.35-2.50—Discussion.
2.50-3.10—The Culture of the Personal Spiritual Life. Rev. F. E. Malot, St. Mary's, Ont.
3.10-3.25—Discussion.
3.25-3.45—Opportunity of the Rural League. Rev. G. F. Wells, Tyringham, Mass.
3.45-4.00—Discussion.

"Social Service"—*Asbury Church.*

Chairman, Rev. A. R. JOHNS, Flint, Mich.
2.00-2.15—Devotions.
2.15-2.35—Co-operation in Law Enforcement. Hugh A. Locke, Birmingham, Ala.
2.35-2.50—Discussion.
2.50-3.10—Forms of Service for Young Women of Leisure. Miss Helen Boydard, Phila., Pa.
3.10-3.25—How Can Social Service and Evangelism be Yoked Together. Rev. J. G. Benson, Brazil, Ind.

FRIDAY AFTERNOON.

Department Conferences.

"Recreation and Culture"—*Linwood Church.*

Chairman—Rev. R. A. CLARK, Jackson, Tenn.
2.00-2.15—Devotions.
2.15-2.35—A Constructive Culture Programme. Rev. W. S. Daniels, Stoney Creek, Ont.
2.35-2.50—Discussion.
2.50-3.10—Tying up the Troop in Teens. Rev. Peter Jacobs, Imogene, Iowa.
3.10-3.25—Discussion.
3.25-3.45—Recreation Problems of the Rural League. Rev. D. R. Davis, St. James, Mo.
3.45-4.00—Discussion.

"World Evangelism"—*Riverside Church.*

Chairman—Rev. W. I. CROFT, Wallace, Nova Scotia.
2.00-2.15—Devotions.
2.15-2.35—The Stewardship of Life. Miss Daisy Davis, Atlanta, Ga.
2.35-2.50—Discussion.
2.50-3.10—The Living Link between Chapter and Field.—Miss Bessie Brooks, Beaver, Pa.
3.10-3.25—Discussion.
3.25-3.45—The Chapter as a Home Missionary Force. Mr. Fred. S. Parr, San Francisco, Cal.
3.45-4.00—Discussion.

FRIDAY AFTERNOON.

Department Conferences.

"Junior League and Boys' Work"—*Normal Park Church.*

Chairman—MR. CLARENCE A. TITUS, Westfield, New York.
2.00-2.15—Devotions.
2.15-2.35—Practical Plans of Work with Boys. Rev. Marvin Culbreth, Nashville, Tenn.
2.35-2.50—Discussion.
2.50-3.10—Why a Special Work with Boys by the League? Rev. W. S. Mitchell, Oil City, Pa.
3.10-3.25—Discussion.
3.25-4.00—My Experience with Boys' Organizations: A Symposium, from the floor.

"League Officers"—*Delaware Avenue Church.*

Chairman—Rev. T. W. WATTS, Mt. Sterling, Ky.
2.00-2.15—Devotions.
2.15-2.35—League Reports. Rev. W. A. McKim Young, Winnipeg, Man.
2.35-2.50—Discussion.
2.50-3.10—League Finances. Mr. Nathan D. Prince, Danlston, Conn.
3.10-3.25—Discussion.
3.25-3.45—A Conference and District Annual Policy and its Quarterly Emphasis. Mr. H. S. Omohundro, Washington, D.C.
3.45-4.00—Discussion.

FRIDAY NIGHT.

Auditorium.

Chairman—Rev. M. E. SEXSMITH, Whitby, Ont.
7.45-8.00—Song Service.
8.00-8.15—Devotions.
8.15-8.45—The Challenge of the Alien. Bishop William Burt, Buffalo.
8.45-9.15—The Challenge of the Changing East. Bishop E. R. Hendrix, Kansas City, Mo.

FRIDAY NIGHT.

Elmwood Hall.

Chairman—M. E. CHURCH, South.
7.45-8.00—Song Service.
8.00-8.15—Devotions.
8.15-8.45—The Challenge of the Alien. Rev. T. Albert Moore, Toronto.
8.45-9.15—The Challenge of the Changing East. Rev. B. T. Badley, Lucknow, India, Epworth League Secretary for India.

FRIDAY NIGHT.

Plymouth Church.

Chairman—BISHOP J. C. HARTZELL, Africa.
7.45-8.00—Song Service.
8.00-8.15—Devotions.
8.15-8.45—The Challenge of the Alien. Rev. Dillon Bronson, Boston, Mass.
8.45-9.15—The Challenge of the Changing East. Rev. J. Endicott, Toronto.

SATURDAY MORNING.

6.30-7.15—Morning Watch.
Richmond Avenue—Rev. J. K. Curtis, Sackville, N.B.
Plymouth—Rev. W. F. Oldham.
Asbury—Rev. E. K. McClarty, Charlotte, N.C.

Plymouth Church.

Chairman—BISHOP N. LUCOCK.
9.00-9.15—Devotions.
9.15-9.45—The Place of the College in Preparation for Life Service. President Henry M. Snyder, Spartansburg, S.C.
9.45-10.15—Money the Expression of Character. Rev. J. Garbutt, Cobourg, Ont.
10.15-10.30—Discussion.
Prayer.
10.35-10.45—Intermission.
10.45-11.15—Writing the People's Moral Convictions on the Statute Books. Mr. William H. Anderson, New York, New York State Superintendent Anti-Saloon League.
11.15-11.45—The Extending Front of the Temperance Fight. Rev. Clarence True Wilson, Topeka, Kans., General Secretary Church Temperance Society, Methodist Episcopal Church.
11.45-12.00—Discussion.
Prayer.

SATURDAY MORNING.

Auditorium.

Chairman—BISHOP F. D. LEETE, Atlanta, Ga.
9.00-9.15—Devotions.
9.15-9.45—The Place of the College in Preparation for Life Service. Rev. J. W. Graham, Toronto, Ont.

- 9.45-10.15—Money the Expression of Character. Hon. Henry J. Allen, Wichita, Kans.
 10.15-10.30—Discussion.
 Prayer.
 10.35-10.45—Intermission.
 10.45-11.15—The League's Duty in Law Enforcement. Rev. James Cannon, Jr., Richmond, Va.
 11.15-11.45—The Extending Front of the Temperance Fight. Ex-Gov. J. Frank Hanley, Indianapolis, Ind.
 11.45-12.00—Discussion.
 Prayer.

SATURDAY MORNING.

Elmwood Music Hall.

- Chairman—Rev. G. N. HAZEN, London, Ont.
 9.00-9.15—Devotions.
 9.15-9.45—The Place of the College in Preparation for Life Service. Rev. Thomas Nicholson, New York.
 9.45-10.15—Money the Expression of Character. Rev. E. H. Rawlings, Nashville, Tenn.
 10.15-10.30—Discussion.
 Prayer.
 10.35-10.45—Intermission.
 10.45-11.15—The League's Duty in Law Enforcement. Rev. J. P. Westman, Calgary, Alta.
 11.15-11.45—The Extending Front of the Temperance Fight. Rev. P. A. Baker, Columbus, O., National Superintendent Anti-Saloon League.
 11.45-12.00—Discussion.
 Prayer.

SATURDAY AFTERNOON.

- 3.00—Patriotic Parade and Demonstration.
 Chairman—BISHOP FRANK M. BRISTOL.
 Addresses by Hon. N. W. Rowell, M.P., Toronto, and a speaker of national reputation from United States to be announced later.

SATURDAY NIGHT.

- 8.00—Grand Concert by Buffalo Clef Club, a Mixed Chorus of Two Hundred Voices.
 SUNDAY MORNING.
 7.00-7.45—Love-Feast in Every Methodist Church in Buffalo, led by its Pastor.
 10.30 and 11.00—Morning Worship in all the Methodist Churches. Sermons by visiting ministers.

SUNDAY AFTERNOON.

Plymouth Church.

- Chairman—Rev. G. S. CLENDINEN, Kemptville, Ont.
 3.30—Life Work Decision Service. (1) Rev. Wm. Williams, Hamilton, Ont. (2) Rev. W. F. Oldham, New York.

SUNDAY AFTERNOON.

Elmwood Music Hall.

- Chairman—(To be supplied.)
 3.30—(1) Life Work Decision Hour, Bishop Theodore Henderson, Chattanooga, Tenn. (2) Bishop Mouzon.

SUNDAY AFTERNOON.

Auditorium.

- Chairman—BISHOP EARL CRANSTON, Washington, D.C.
 3.30—Life Work Decision Service. (1) Rev. S. D. Chown, General Superintendent Methodist Church of Canada, Vancouver, B.C. (2) Bishop W. F. McDowell, Chicago.

SUNDAY NIGHT.

Plymouth Church.

- Chairman—Rev. H. M. DeBose.
 7.30-8.00—Song Service.
 8.00-8.15—Devotions.
 8.15—(1) Evangelistic Service, Rev. W. H. Morgan, of New York. (2) Rev. H. M. North, Durham, N.C.

SUNDAY NIGHT.

Elmwood Music Hall.

- Chairman—Rev. W. G. CLARKE, Belleville, Ont.
 7.30-8.00—Song Service.
 8.00-8.15—Devotions.
 Evangelistic Service. (1) Rev. John A. Doyle, Prince Albert, Sask. (2) Rev. Charles L. Goodell, New York.

SUNDAY NIGHT.

Auditorium.

- Chairman—BISHOP JOSEPH BERRY.
 7.30—Music.
 8.00-8.15—Devotions.
 Evangelistic Service. (1) Bishop J. F. Berry, Philadelphia. (2) Rev. George R. Stuart, Knoxville, Tenn.

Outline Studies in Social Questions

I. The Family

In our "Study of Social Questions" we have put the family first, because it is upon it that the stability and progress of society depend.

There are, however, in this socialistic age undisguised attacks upon the modern family. Some scientific socialists go so far as to say that the place of the family will decline before the independent commonwealth. The wife, no longer deemed to household drudgery, will have greater blessing of economic equality, and children will be cared for by the community under healthful and uniform conditions.

This propaganda has serious influence upon a great mass of working people, especially in Germany. In fact this protest against family exclusiveness has become a positive part of the German gospel of discontent. Alas, how can we speak of the sanctity of the home when a man and his wife have no home possessions, but both work all day in the office or the mill!

This practical creed of the socialist, this revolt against family unity, is in part the outcome of a change in the relation between family and state. Once all forms of industry went on within the home and it was independent of the state. But as for work done in the home, the economic usefulness of the family is practically outgrown. The family is thus dependent upon the community, and the mass of new legislation which deals with questions of social welfare shows how the state is striving to meet this need.

We can readily see that the state must guard carefully the material and social welfare of its citizens. We welcome such laws as deal with education, sanitation, the housing and food problems; but our hearts rebel against that legislation which would interfere with the private nursery and substitute common ownership for family unity and individual liberty. It is this love for the home which tends to detach man from complete deviation to the socialistic ideal.

So far we have seen that, through scientific socialism, there is a certain danger of the family being lost in a larger unit, the community. Alarming as this may be, there is a greater danger threatening the sanctity of the family.

Self-interested individualism, giving rise to the enormous number of divorces, threatens to shatter the family into atoms. This is due partly to economic influences and their effect upon social customs. It would be unjustifiable to say that the congestion of population in great cities necessarily lessens domestic unity. Yet it is true that these conditions are unfavorable to family life. Life in the flat and the hotel have taken to a great extent the place of the home. The migration of the population to the cities has left a scarcity of workers on the farm, and the high cost of living is the result.

But much as domestic felicity is influenced by economic causes we are safe in saying that the main causes are moral. The problem is one of a defective social creed rather than defective social arrangements. The chief trouble is not external,

but internal. Divorce visits the palace of the prosperous rather than the homes of the poor. Domestic instability is not so much the result of a hard life as a soft creed—a love of self, a love of money.

A love of self! Does the discovery that this is true bring to us a shock of surprise? Marriage involves mutual rights and mutual sacrifices. Family success continues only when self-surrender becomes the law of life.

Do we love our money? Do we realize how often the spirit of commercialism brings peril to many homes? It is natural and honorable to strive to gain, by honest effort, comforts for oneself and those one loves; but there is a great tendency to misplace our goal of finally the money idea or an unsatisfied longing for prosperity crushes the home.

Let us turn to the teachings of Jesus, and learn His instructions. We cannot but be impressed by the extraordinary emphasis He laid upon the institution of the family. His entire teaching is a transfiguration of the family. God is Father, man is His child. Repentance is but the homesickness of the soul. Jesus ever showed great sympathy with domestic life. His last thought on the cross was for His mother.

Concerning the rule of marriage and its consequences, His teaching is explicit and undisguised. As the son, however prodigal, still belongs to the father, so the husband, though in a far country of permanent separation, still belongs to the wife. The Christian law is not designed to make allowance for social failures, but to establish the principles of the kingdom of God. "What, therefore, God has joined together let not man put asunder." This severity of law made His teaching unwelcome to many who have desired to harmonize domestic inconsistency with Christian liberty; it is a teaching hard to receive; to many who have lightly become married the penalty has appeared almost intolerable. Special cases of social disease must not, however, be permitted to menace the general social health.

Jesus approached social life from within by changing the human heart. "Cleanse first the inside of the cup." The problem of the family, then, cannot be settled by legislation, but by spiritualizing the life.

As we notice certain tendencies of the age we are prompted to ask if the teaching of Jesus has given no assurance of stability to the family. Are we about to pass into an age of domestic looseness or community control? Grave as are the facts which we have stated, they have no such significance as this. True, divorce is widespread, but "an Alpine avalanche, though destructive, still leaves the mountain strong." The true love which creates a stable family still sanctifies millions of homes. Among such the spirit of Jesus enters from day to day. This is the normal type of the civilized home and upon it the progress of society depends.

(For a fuller study of this subject, the student is referred to "Jesus Christ and the Social Question," from which the above synopsis has been very largely drawn.—E. B. J.)



Amateur Photography



Developing

C. A. COLES.

THE development of the latent image is one of the most beautiful experiments which modern science has revealed, and one which cannot fail to fascinate those who witness the process for the first time. To those who wish to obtain the most enjoyment from their chosen hobby we would strongly recommend the development of their own negatives. It has been truly said that if the exposure of the plate has been correct their development can be successfully accomplished by the merest novice.

For those who photograph a variety of subjects which require varying exposures, the Burroughes Wellcome's exposure calculator and notebook is indispensable. It can be obtained for thirty cents, and deals fully with the difficult subject of exposure. I have used this method on many occasions, and have never wasted a picture when the exposure has been based on its calculations.

Plate and film pack development can only be carried out in the non-actinic light of the dark room, for although the plate has been exposed to light in the camera, and has received therein the image cast upon it by the lens, it is still as sensitive to white light as before, and the slightest exposure to such would totally obliterate the image.

For our purpose we shall require developing solution, fixing solution, three dishes and a four-oz. graduated measure, a ruby lamp (or one containing both ruby and yellow glasses is the best), illuminant for our dark room, which is usually an ordinary cupboard commandeered for the purpose.

Developers can be had in solution, powder or tablet form. The latter are very useful for those who require a fresh solution infrequently, and for those who prefer to mix their own the following formula will be found very efficient and simple in practice:—

Metal	35 grains.
Sodium Sulphite	2 oz.
Hydrokinone	50 grains.
Sodium Carbonate	1½ oz.
Water	20 oz.

This is mixed with equal parts of water at the time of use. For instance to develop a ¼ plate, one oz. of the developer is diluted with one oz. of water.

The pyro formula is the one usually employed by professionals and experienced workers.

A.	
Pro.	1 oz.
Potass. Metabisulphite	1 oz.
Water to make	9 oz.

B.	
Potass. Bromide	1 oz.
Distilled water to	9 oz.

C.	
Potass. Bromide	1 oz.
Water to	9 oz.

To make a nominal developer take A. 20 minims, B. 10 minims, C. 30 minims and water to 1 oz.

To develop—Place the three dishes on the table, remove the plate from the plate holder and place it film uppermost in one of the dishes. Pour on to the plate plain cold water and rock the dish for about thirty seconds. Then pour the water off, and the developer which has been prepared previously, and is ready to hand in a measure glass, is poured over the surface of the plate in a steady sweep, so that the entire surface is covered as quickly as possible, otherwise markings will result. Rock the dish gently so that the developer is kept in motion over its surface. After a time the image will be seen gradually appearing on the light surface of the film, and later the entire picture will come up in negative form, that is to say the light portions, such as the sky, appear black, whilst the shadow portions remain white.

Development should be prolonged until the image is all out, and the surface is practically black all over. Examination of the back will then show a trace of the image. When this stage has been reached the plate is again rinsed in water and placed in the fixing bath (composed of Hyposulphite of Soda, 4 oz.; water 20 oz.), when the white portions of the film will be dissolved out, leaving clear glass in the shadows and the high lights in dark, well graduated patches.

Fixing should be complete in about ten to fifteen minutes. The plate is again well washed in repeated changes of water for half an hour, when it may be put on one side in a current of air to dry.

A more scientific and exact procedure is that devised by Mr. Watkins, and known as the

Factorial or time system, which is based on observing the time elapsing between the immersion of the plate in the developer and the first appearance of the image. It is claimed for this method that a higher percentage of successful negatives can be obtained than would be possible by the ordinary system; that, amongst other advantages, it overcomes the difficulty of ascertaining when development is complete, that it greatly lessens the chance of light fog occurring, that if the plates are either under-exposed or over-exposed, it gets as much out of them in either case as is possible by any other, possibly more difficult, method, and with infinitely less trouble and risk; and that, with correct exposures, it gives uniform and reliable results.

Briefly stated, the method consists in noting the time which elapses between the first application of the developer and the appearance of the image, and multiplying that time by the developing number or factor of the particular developer employed. Development is continued for the specified time, and the plate is then washed, fixed, and washed as before stated. When using the above method it is advisable to only expose the plate to the dark room light long enough to note the appearance of the image, and then cover up the dish for the remainder of development. It is necessary to keep the solution in gentle motion by slightly rocking the dish from time to time, because if this is not done a curious mottling will

appear on the negative which no after treatment will remove.

Roll films may be developed in several ways. Each exposure may be cut off and developed either singly or several together in a dish, though this latter method is not recommended for the novice. The entire roll of six or more exposures may be developed in the strip by the following method:—

A deep porcelain dish is filled with developer, and the film, held by the two ends, is passed slowly through it with a saw-sawing motion until development is complete. A clip should be attached to each end of the film to prevent handling it. The up-and-down movement must be continuous and complete, so that the entire length of film is subjected to an even and continuous action of the developer.

Fixing Roll Film.—This requires particular attention. To simply drop the films in a large dish of fixing solution and leave them there will most certainly result in the spoiling of a certain proportion of the negatives. Some of the films will only be partially submerged, and others will probably have air spaces imprisoned beneath them, which will prevent the fixing solution from reaching the film. In either case imperfect fixation will occur and markings produced as the result.

The fixing bath for film should be composed of Hypo, 6 oz.; water, 20 oz. A gem jar filled with this solution makes an excellent receptacle for fixing roll films, but care should be taken to see that the film is at least an inch below the surface of the fluid.

"No sublimer picture has ever been painted than that of earth giving its best to heaven. Is there any better best than the youth of our land?"

"Coming up from the great unknown, with winsome faces they are on tip-toe, wondering what kind of a word this is, and on the mothers in the church rests a large measure of the responsibility of determining the atmosphere in which they are to live.

"Like the x in Algebra, they have infinite possibilities, and it means much to the young person to get started right. It means infinitely more to save the whole life for Christ, to give the strength and beauty of youth, the vigor of the best years, the maturity of manhood and womanhood and the ripe mellowness of old age, rather than the fag-end of a worn-out life.

"Give God the best."

—MRS. A. M. PHILLIPS.

EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

Paul the Apostle of Progress

Lesson: Acts 9: 1-30.

LIBRARY STUDY FOR MAY.

REV. FREDERICK E. MALOTT, M.A.

On the south coast of Cilicia, at the northwest corner of the Mediterranean Sea lies the town of Tarsus. Nineteen centuries ago it was described as "No mean city." It had some political importance, was the seat of a school of philosophy and was the centre of a wide commerce. Ships from all lands came to its harbor. Men of all races and tongues mingled on its busy wharves. To-day the town is of little importance, and but for one man it would hardly be remembered.

About the beginning of the Christian Era there was born at Tarsus, in a Jewish home, a boy named Saul, to whom this town owes all its fame. We know very little of this boy's early life. We may conjecture, however, that he would play upon the streets with other boys, would visit the busy wharves and would have his boyish imagination stirred by the sight of strange ships and foreign faces and the sound of unintelligible tongues.

From his own letters, in later years, we learn that his family prided themselves on the purity of their Hebrew blood. We learn also that Saul's family were Pharisees and that he was sent to the school of Gamaliel, in Jerusalem, to take training for some high religious work among the people of his nation. In this school of Gamaliel the boy imbibed that deep reverence for the Law and the zeal for the traditions of his nation that marked the sect to which he belonged.

By nature Saul was passionate and proud, and he early became bitterly prejudiced against everything that was not Jewish. Gamaliel was known as a man of mild spirit and broad tolerance; but his famous pupil, Saul, seems to have learned none of his teacher's tolerance, for, when he first appears in public life we find him trying fiercely to stamp out what he regarded as a pestilent heresy.

This so-called heresy was what we now call the Christian Religion. Its founder was a Galilean Jew known as Jesus of Nazareth. He had come forth from his quiet village home to startle the Jewish world with his preaching, his teaching and his marvellous healing powers. Saul would hear rumors of this teacher's fame and success while at his home in Tarsus, to which he had returned on the completion of his university course in Jerusalem. He would hear also of the opposition to his teacher on the part of the Jewish authorities.

Then came the climax. This young Galilean prophet was arrested, tried, and with the sanction of the Roman Governor crucified. Thus ended his brief career. A few weeks of quiet ensued. Then suddenly the followers of this Nazarene were found preaching boldly in his name in the streets of Jerusalem. They proclaimed that their Master had risen from the dead; that he had commissioned them to preach in his name; that he was present with them in spirit, emboldening and strengthening them to carry out His commands. In His name they called upon all men to repent of their sins, declaring that only by repentance, from sin and faith in His Jesus could men be saved. Such was the power of their preaching that multitudes were won to their belief.

Enraged at this re-appearance of the Jesus-heresy, the Pharisees took the most stringent measures to suppress it. Imprisonment and even death were meted out to the leaders of this movement. The first to fall was a man named Stephen, one of the most gifted preachers of his new faith. He was tried, convicted of blasphemy and was sentenced to be stoned to death.

We are told that the men who stoned Stephen laid down their garments at the feet of a young man named Saul. This was Saul of Tarsus. He had come to Jerusalem to assist in suppressing this heresy. Upon the death of Stephen the followers of Jesus fled in all directions. Satisfied that they had accomplished their end, the Jewish leaders would have let matters rest, but for this fiery young Tarsian Jew. He was for following up the work. From the High Priest he secured letters authorizing him to pursue the followers of Jesus to foreign cities and arrest them. Bent on this murderous mission, Saul set out for Damascus, a city six days' journey from Jerusalem, whither many of his victims had fled.

Now Saul was a conscientious man. He was not by nature cruel. He really thought he was doing God service in undertaking this mission. It is possible, however, that the wonderful speech made by Stephen at his trial had made an impression upon Saul. Stephen had shed from the very beginning that same zeal for, that Jesus of Nazareth was the Messiah of the Jews and that the guilt of His blood was upon their heads. Saul had ample time to ponder Stephen's words during that six-day journey. Just what change was beginning at that time we can not say, but he tells us that at noon, on the sixth day, when near Damascus, he was struck to the earth by a blinding light and that Jesus appeared to him, rebuked him for his persecution and called him to be His apostle.

Three days later, in Damascus, while he was still in a state of physical blindness and spiritual perplexity, he was visited by a kindly follower of Jesus named Ananias, who led him to faith in Jesus, baptized him in that name and explained to him more fully the meaning of the mission to which the risen Jesus had called him.

His physical sight restored, he went away into Arabia to ponder the meaning of it all. Here he seems to have spent some time. Fully convinced, after this period of reflection, that Jesus really was the Messiah and that he was commissioned to preach salvation through Him, his first impulse was to begin with his own countrymen.

With this end in view he returned to Damascus and began at once to reason in the Jewish synagogues with the Jews, trying, like Stephen, to convince them from their own Scriptures. All he got for his pains was persecution. His very life was threatened. His career would have come to a sudden close but for some friend who hid him down in a basket over the wall of Damascus. He fled to Jerusalem, thinking that there at least he could gain converts from among his countrymen.

It was now three years since he had left Jerusalem. News of his conversion had reached his home; but he failed to get the welcome he hoped for. The followers of Jesus feared him still, and the party he had deserted hated him as a renegade. Turning to the Grecian Jews of the city, who were less prejudiced than

the rest, Saul hoped to make some converts to his new faith. But he had not yet discovered his true field of labor. A plot to kill him forced him to flee again for his life.

This time he returned to Tarsus, where he spent the next five years of his life. These years would not be spent in idleness. They would be spent in still further study of the Jewish Scriptures, but now in the light of his new experience. He would, no doubt, also find opportunity in and near Tarsus to preach his new faith. God was preparing him still further for his life work.

Epoch-making men do not spring suddenly into fame, nor do they accomplish great ends without previous preparation. Men who would turn the tide of events in a new direction must be men of power, and power is not gained in a day. Saul the Pharisee and preacher of legal righteousness could not, in a day, become the apostle of righteousness by faith, the founder of Gentile churches and the greatest theologian of the early Christian Church. Had he rushed to his new work he would have failed. He waited. God opened up the way, and at the end of his eight years of preparation he found his appointed field.

In after years Saul wrote that he was called to be a teacher of the Gentiles. We have reason to believe that, at first he was not so clear about his mission. He was not so zealous for the conversion of his own countrymen that he would probably have spent his life largely among them had success attended his efforts.

Saul was thirty-two years of age at his conversion. He was now forty. Most men are well settled in their life work at that age. Saul was just about to begin his. An opening came for him when Barnabas (who had been called by the Church to take charge of a growing Church at Antioch in Syria), needing a helper, sent for Saul. Numerous communities of the followers of Jesus sprang up as a result of the scattering that followed the death of Stephen. The scattering of these was at Antioch. Here Barnabas had labored with signal success. After the arrival of Saul the church grew still more rapidly. This was largely a Gentile church, and in the providence of God it was destined to become the centre of the new mission-work. A visit to Jerusalem on the part of Saul and Barnabas, after a year of labor together in Antioch, helped to create a more favorable feeling toward this new Apostle. Antioch and Jerusalem were in sympathy. Saul's work was sanctified.

And now a most important step was taken by the Church at Antioch. It was impressed upon the leaders there that if the Gospel was for the Gentiles, it was for all the Gentiles. Hitherto the preaching of the new faith to the Gentiles had been tolerated, but it had not been advocated. Jerusalem had largely determined what should be done. But now Antioch took the lead. The church there was untrammelled by Jewish prejudices. Barnabas was a broad-minded man. Saul of Tarsus had long since outgrown his Hebrew and Pharisaic narrowness. The time was ripe, and it seemed as though the Holy Spirit said, "Separate me Saul and Barnabas for this work." With the approval of the Antiochian "Christians" (for that is what the followers of Jesus were now called), gave up their loved leaders. And out from Antioch they went upon the first definite mission, to carry the Gospel to other lands. To various Christian cities he preached of Christ in various places and in some places Christian communities had been formed, but this was the first planned and purposed undertaking of his kind.

The next twelve years became the most eventful years of Saul's life. During that time, in company with various com-

panions whom he gathered around him, he made three great missionary tours. Luke has described for us in the Book of Acts the leading events of these journeys, which were all in the Roman Provinces of Asia Minor, Macedonia and Achaia.

It was at this time that Saul dropped his Hebrew name and began to use his Roman name Paul. He had inherited Roman citizenship from his father and in these Roman Provinces, served him in good stead; but in spite of it he suffered numerous indignities both at the hands of his own countrymen and foreign mobs.

Signal success attended his labors. A chain of strong churches, served by Paul, stretched across these Provinces at the close of this period. Each of these was visited repeatedly by the Apostle, who took pains to thoroughly organize and consolidate his work. Each of these churches became also a centre of missionary influence. As a result of this period of Paul's life, his letters written during these years should be read. To take the place of a visit in person, to correct erroneous views and to defend and elucidate the Gospel, Paul wrote thirteen letters to various churches and persons. Six of these were written during this period, viz., I and II Thessalonians, Galatians, I and II Corinthians and Romans.

The success of Paul's work among the Gentiles was now assured. He had vindicated himself and his Gospel. He now resolved to go again to Jerusalem, perhaps with a view to winning his countrymen by a full report of his work. Only once during these twelve years had he gone back to the scene of his first days, and that was at the end of his first missionary journey.

The time he chose for this fourth visit was Passover week in the spring of the year 58. It was an unfortunate time to appear among his bigoted countrymen. Everywhere he had gone throughout the Roman Provinces his countrymen had persecuted him. At Jerusalem their concentrated hatred knew no bounds, and when Paul appeared before the temple they would have torn him to pieces but for the intervention of a band of Roman soldiers.

The Roman centurion, learning that Paul was a Roman citizen sent him for safety down to Caesarea, where he was held in custody for two years. Growing weary of the delay in getting a fair trial Paul appealed for a trial before the Roman Emperor. It was his right, and it was granted. Luke has preserved for us a graphic account of the voyage to Rome. From the time he met Paul at Troas, during his second missionary journey, Luke, the Macedonian physician, had been an almost constant companion of Paul. At Caesarea he remained with him, and finding that he could not go as a passenger to Rome, he went as Paul's body servant.

Paul was Luke's hero. The Book of Acts, written by Luke, is largely devoted to an account of the doings of his hero. The Book of Acts ends abruptly. It seems never to have been completed. It is believed that Luke was put to death during the time that he was writing it. According to the Book of Acts, Paul spent two years as a prisoner at Rome, and was permitted to live in his own hired house, where the Book of Acts leaves him. Here he received visitors and wrote letters. The care of all the churches was still upon him and from his prison he directed the work of his numerous co-workers.

Four of Paul's most beautiful letters were written during this imprisonment. These were Ephesians, Colossians, Philippians and Philemon.

Paul was tried and acquitted at the end of these two years. He seems to have again visited the churches he had founded. At Troas he was arrested a second time, a second imprisonment followed.

It was during these closing years that Paul's pastoral letters were written. From the last one of all (II Timothy), we learn that he was doomed to death. It is believed that he was beheaded at Rome, about 64 A.D., during the reign of Nero. Thus ended the career of the most illustrious man the Christian Church ever gave to the world.

Archdeacon Farrar calls Paul "The Hero of unselfishness, the Champion of religious freedom, the Apostle of progress." It was due to him more than to any other man that Christianity was freed from entanglement with Judaism; that it became a world-faith and a truly missionary religion. To him we owe that priceless heritage of letters that constitute so important a part of our New Testament. Some have gone so far as to call Paul the second founder of Christianity.

Of himself Paul had nothing good to say. To the day of his death he bitterly regretted his part in the persecution of Christians. He calls himself "the chief of sinners, the least of all the saints, the least of all the apostles and not worthy to be called an apostle." But the verdict of history is that he was the chief of Apostles, the greatest man of his century and probably the greatest man in history.

Courage

Lesson: Joshua 1: 9-50.

CITIZENSHIP TOPIC FOR MAY.

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

Last year in this department we endeavored to show the conditions of our social life, and what they demanded of the Christian community. The effects of the industrial revolution upon every side of our social life have convinced us that we are more dependent on outward influences than we were prepared to admit in the past. The great progress of our age has brought the world closer together. We have forced upon us the fact of the solidarity of the whole human race. The brotherhood of man has never been demonstrated so fully as we see it today. The twofold emphasis—dependence on our environment, and responsibility for the environment of others—is revolutionizing the conception of social duty.

This year we wish to interpret afresh the elements of Christian character and duty according to the social teachings of Jesus. The programme of the Kingdom of God requires not only the social machinery, but especially the individual life lived in the social spirit. We need to interpret the Christian virtues in the light of the present day.

COURAGE.

In this transitional age we must find the spirit of traditionalism. It requires courage to break loose from the prejudices and established opinions of the past. Let us note some of the forms of courage.

1. *Physical courage* is facing pain and danger without flinching. This is manifest even in the wild animals and the savage. In the development of the race, this is the forerunner of the higher. We cannot have real physical courage without some intelligent control and noble purpose.

Questions.—Has the courage of the savage disappeared in our day? Will our young people face danger and privation as the fathers and mothers of the past? Does war tend to develop this heroism in man? If so, is the fact that we have had a century of peace on this continent one reason why our young men do not emphasize the heroic side of life?

2. *Moral courage* implies loyalty of principle and duty in the face of terrible odds. It is being obedient to the convic-

tions of life no matter what may come. "It means devotion to the good in the face of the customs of one's friends and associates, rather than against the customs of one's enemies." It is willingness to brave for the sake of a new idea of the good the unpopularity that attends breach of custom and convention. It is this type of heroism, manifested in integrity of memory and foresight, which wins the characteristic admiration of today, rather than the outward heroism of bearing wounds and undergoing physical dangers." The courage of the prophets, who stood alone against King and people, is a striking illustration. We need it today, the courage to defend the rights of men, women and children in industry; to shoulder the responsibility for the poverty and misery that is found everywhere; to fulfil our obligation, as Canadian citizens, to the immigrant that comes to our country.

Questions.—Do our young people take life seriously enough? Is the multiplication of organizations and social machinery eliminating personal initiative? Has our system of public education appealed to the imagination of the youth, the greater emphasis on the personal initiative awaken the heroic spirit? Which type of life encourages the initiative and heroic—the complex life of the city, or the simple life of the country, being close to nature. Why is the country boy more heroic and aggressive?

3. *Intellectual courage* faces the problems of life in the proper spirit. It is easy to accept unquestioned a body of traditions and beliefs. It is not as easy to doubt and criticize their validity. But it is more difficult to find an answer and solution to the problems that arise. We need a courage today that sees the traditions of the past in their proper setting and feels free to set aside and substitute what is better. In the growth of the tree of civilization man leaves and branches out, but the tree never ceases to grow. We require a courage that will face the problems with true honesty and openmindedness, ready to give up the most cherished tradition, if it stands in the way of the greater good. Many people who antagonize anything new, are only showing their fear and cowardice. The social and religious unrest of today is necessary that we may lay our foundation upon firmer ground. We should never be satisfied to remain in the same conditions in which our forefathers lived. "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." Let us have the courage to face the broader fields of opportunity that our own age afford.

Questions.—Is the intelligent and sympathetic criticism of the past a sign of vigor? Do our young people desire to find out the causes of our present social conditions, or are they taking it for granted as necessary, and not willing to improve the situation? Have our League members made a survey of local conditions, so that they may intelligently face the situation?

4. *Courage* is crying out for a still rarer form of courage—the spiritual courage of Jesus. True spiritual courage is vicarious. It forgets self in the wider vision of human affinity. It finds its own life in the larger organism. It is this type of courage that goes after the other man, and identifies itself with his interests. The courage of Jesus is seen as it mingles in His uncompromisingly democratic spirit with publicans and sinners, while the Pharisees shower their scorn upon Him. "His tenderness with courage, His meekness with boldness, His self-sacrifice with a great manly spirit, His enthusiasm with patience, His humility with self respect are the inspiration of all true Christians."

The highest courage of Jesus is found in the revelation of the cross (see Matt. 19: 17-19). "Amid all the variations and vicissitudes of Jesus' life, with all its lights and shadows, He walked undeviatingly in one straight path from the Jordan to Calvary. Expediency found with Him no place with her beseeching subtleties. The consideration of consequence exercised no guiding or repressive hand." In Calvary we witness His progressively materialistic age has blinded the spiritual vision. Our young people are not sharing the spiritual heroism in our churches because they are too much engrossed in the material side of life. Missions and social service will not appeal to our people till they see the vision of universal brotherhood, and are impressed with the conviction that we are our brother's keeper.

Questions—Are our young people looking forward to become church members, deacons, missionaries, and ministers? If not, why not? Do any shrink from these because they cannot make as much money, or it involves more self-sacrifice? Why do so many refuse to take the active members' pledge in our League, and shrink from performing their full duties as Christians?

WHAT DOES COURAGE DEMAND?

1. It demands a perfectly controlled life. Our emotions must not prevail, but be controlled by a will that is trained and intelligently guided. Courage is reduced to recklessness and foolhardiness, unless properly controlled. Courage is often best shown by non-resistance and restrained passions. Jesus recommends this attitude in Matt. 5: 38-42. Courage does not imply the absence of fear, but the conquest of it. Many people have no sensibility of fear. The bravest person is the one that knows the danger, and trembles at it, but faces it heroically.

Courage is not simply for great occasions. The mother in the home can show the highest courage unseen by the world. The boy, alone with his own soul, may fight out a great battle, and manifest the greatest courage.

2. True courage is found only where we have consistency and transparency of character. Only the truthful, just and kind can be courageous. Cruelty and injustice are the product of cowardice and fear. We may have the strength of ten because our hearts are pure. In Luke 12: 1-5 Jesus associates hypocrisy with fear.

3. Faith is a pre-requisite of courage. "Hope and aspiration, belief in the supremacy of good in spite of all obstacles, are necessary inspirations in the life of virtue. The good can never be demonstrated to the senses, nor be proven by calculations of personal profit. It involves a radical venture of the will in the interest of what is unseen and prudentially incalculable." It was such a faith that Joshua needed, when he took the leadership of Israel (Josh. 1: 1-9). He required faith in his own ability, divinely trained and developed; faith in the Divine purpose that called him; faith in the unseen power of God that enabled him to go forward unflinchingly. It demanded great courage to lead a nation into an unknown country with a minimum of equipment. Courage many times demands a faith that waits God's time and means of achievement.

4. The highest courage is the product of love. It is love that casts out fear and cowardice. Love is the most forgetful. It is only love that enables us to "overcome evil with good," and be

"sanctified for their sakes." The courage of Jesus was not manifest in fighting his enemies, but in being the friend of the publican and the sinner in spite of bitter and even tragic opposition.

We close with the following quotation: "Here is the opportunity and call to courage. It is the call to every religious soul to have done with compromise, and to venture all upon a great personal experiment of union with the will and work of God. It is a call to every professing Christian to take up the New Testament afresh, read Christ's promises, and the apostolic confession, compare these with his own life and belief, and ask whether this which he possesses was worth Christ's passion, or the martyr's testimony. It is a call to orders of men to make great renunciation of riches, fame and self-interest. These are the things necessary if we would hear again the emphatic word, feel the spiritual power and seize the hour of opportunity. Christ calls for volunteers. The terms are, as ever, absolute denial of self, devotion to the death, the yoke which alone brings rest. This is the opportunity. All that is needed is men who have seen Christ, who have been crucified with Him, and who have his risen life the centre of their own."

Giving to God's Cause

1 Cor., 9th Chapter.

TOPIC FOR THE FIFTH MEETING IN MAY.

REV. R. DUKE, TORONTO.

GOD HAS A "CAUSE" IN THE EARTH.

As the final objective it is the renovation of the earth in righteousness. As the chief instrumentality to bring this about He has organized an institution which is called the Church. When then we speak of His Cause we mean His Church and the work He calls it to do. Whether in political, scientific, educational and commercial movements of nations are to receive impetus and direction from the Church, and yield their great contributions to the advancement of the Kingdom of God among men, they yet are to be regarded as without the Church, and not containing in themselves the potency and promise of the building up of the city of God here below. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Here is a distinction of ownership, drawn by Christ himself, which justifies the phrase, "God's Cause." God's Cause is purely spiritual and religious.

Now God has given great honor and privilege to His people in that He has called them to sustain and spread His Cause in the earth by contributing of their means.

The water of life is free, but the vessel that contains and carries it must be bought. Nobody questions the duty of giving. All giving who go to church, and many give who do not go. The need is manifest and pressing, and nearly all respond. When we were yet children—before we earned money for ourselves—our parents, to show us the way of duty and train us to the habit of giving, placed coins in our hands, and said, "Put it in that deposit in the offertory plate, in the house of God on the Lord's Day. Now, as earners of money for ourselves, we still give; and we have no other thought but that we shall continue so to do to the end of our journey and so on to the next question, with an ever-increasing number is, "Is what I give what I ought to give?" Few, I take it, are apprehensive that they give too much; rather, it may be surmised that, in the case of many, there is an underlying assumption that they do not give as much as they should. The question in their hearts, in

respect to this duty, is, "What saith the Lord?" The appeal must be to God.

No one can say, authoritatively, to another how much of his income he ought to set apart for the service of the Most High, neither can any body of men, however wise, learned and godly they may be. The answer to the question must, of necessity, be a matter of revelation. If it was necessary that it should be a matter of revelation to us as to what proportion of our time we should dedicate to God's service, it is clearly of equal necessity that it should be a matter of revelation to us as to what proportion of our substance we should ratify to God.

Our Maker has given us but two things, outside our own personal talents, to deal with, namely, time and substance. He has called for a seventh of the former; Would He not say how much he requires of the latter? The position into which we are thrown, in regard to the duty of giving, if there be no Divine rule to guide us, is presumptive evidence that such a rule exists.

We are thrown back upon our private judgment. But private judgment is apt to be warped by the love of money, or the dread of future want, or by the love of it is almost certain to be. This fact unifies the judgment for the office to which, in this instance, it is called. Moreover, very many are not blessed by Nature with the ability of forming sound conclusions, and those who do seldom do so when private interests, on the one hand, and the claims of God's Cause upon the other, form the subject matter of judgment. Besides, persons of equally sound mind often draw diverse and conflicting conclusions from the same premises.

Again we are asked to trust to our feelings of gratitude to dictate the measure of our giving. But, then, all are not equally capable of being moved by a contemplation of the mercies of God, therefore, giving would be a variable among those having the same income and the same financial responsibilities. Besides, those who take a large survey of the Divine goodness, and are naturally generous, will give more than is met; while those who have very inadequate views of their obligations to God, and who are by nature stingy, will give very much less than they ought, if their gratitude regulate their giving. Gratitude, like judgment, is a variable quantity, and is less fit to decide the measure of our offerings.

Others say, "Be guided by the principle of love to God." Love is hardly a principle, it is a passion, and as a religious passion is often a burning, fiery furnace. If holy Love alone is to bring the offering, she will lay all upon the altar—the last cent, and the last penny. Love may prompt to give, but Love does not know how to decide what proportion the offering should bear to his ability to give, who makes the offering. Love is the most noble—most divine—of all the impulses of the human heart, yet it is blind, and needs a rule to regulate its own expression. Men love God with different degrees of intensity, and this, in many instances, because of differences in the basal qualities of their spiritual nature. Therefore, lovers of God, of equal financial ability and equal financial responsibilities, who give solely from love, will be found to give to His cause unequal amounts, when, it is clear, they should give alike.

Again we are advised: "Give till you feel it." If I am of a generous disposition I will give a great deal before I "feel" it. If I am of a miserly disposition, I will feel a pang every time I put a copper on the plate in church. Feeling, therefore, can be no guide in giving.

And we have heard a rule proposed in these words: "Give of your means, and give their value to the cause of God." But what are luxuries to some of us? Very commonplace gratifications to others. And

who shall tell the rich what their luxuries are? All is luxurious around them, from the stables to the drawing-room. If you take away their luxuries you would leave them nothing. Then how is the word to be applied to the condition of the poor? Shall we say to them, "Cut off your luxuries, and apply the value to the support and advancement of the religion of Jesus Christ?" Where or what are the luxuries of the poor? Yet they, of all classes, must not be denied the privilege and joy of giving. The rule for some is what they gave the year before, or what their neighbor gave. And so on, and so on, forcing us to the conclusion that if there be no rule to guide us in the written Word, we must remain hopelessly at sea in respect of the fulfillment of this great and constant duty of honoring the Lord with our substance.

But that there is such a rule many competent Bible students assure us. Indeed the evidence is open to all who will take up the Bible with an earnest and prayerful desire to know what it teaches on the stewardship of our substance, with the view of practicing what it teaches thereon. "If any man willeth to do his will, he shall know of the teaching whether it be of God."

The teaching that has come to many on this subject, with the assurance that

tingly break. The magistrate would say, "There are the Statutes." So we say to all sincere inquirers who would know the mind of God on this great duty of stewardship, "To the law and to the testimony!"

(EDITORIAL NOTE.—Some months ago we commended Mr. Duke's treatise on this important subject of giving, and at this opportune time, we strongly recommend our Leaguers to study it. It is entitled *The Great Ought* and is published and sold by the Book Room. Its price is ten cents a copy or one dollar for a dozen. Your society might well secure a number for use by the members in preparation for the study and discussion of this topic in your meeting. Send orders to Dr. W. Briggs, Wesley Buildings, Toronto.)

Realizing the Kingdom of God II. What Does the Fatherhood of God Mean to Me Here and Now?

John 14: 1-17.

TOPIC FOR THE CONSECRATION MEETING IN JUNE.

Introductory.—Last month's study was on the Kingdom of God, an expression suggesting a state or a social order with its King and government and citizenship and ideals, principles and laws and relations and obligations and development. In this conception of the human race God is set forth as the King and those in right relationships with Him as citizens. Our study this month is about God as Father. The human race is thought of as a great family. God is the Father. The members of His family are sons and daughters.

In beginning the preparation of the topic, let us first of all note its wording—"What does the Fatherhood of God mean for me here and now?" "The Fatherhood of God" is full of suggestions, isn't it? And then it's *for me*; and it's *here* and *now*. So in approaching this great theme let us make the study *personal* and the time the *present tense*.

THE MEANING OF HERE AND NOW.

This whole series of topics should be thought of from the standpoint of present conditions and relationships. It is true, as we shall see, there is in the Old Testament the beginning of the conception of the Fatherhood of God. God was the father to the Jewish nation. Israel was the son. But the conception lacked largely the personal touch and the sweet tenderness and yearning love which Jesus put into His revelation of this privileged relationship. This vital relationship with God as Father exists to-day, not as a thing of the past, but as a living fact. It is between God as Father and each of us. It is a relationship which is at once near, vitalizing and impelling. So a first suggestion to the leader is just to saturate himself through and through with this thought of Fatherhood and Sonship. Live with it day by day. Read and pray about it. Study it. Think of all the benefits and privileges of the relationship between your earthly father and yourself. Name them and put them down in order—forgiveness, interest, yearning, communion, protection, co-operation, encouragement, sympathy, helpfulness, inspiration to dare and do, filial pride, and so on. Ascribe these to God. Think of Him as Father. Know yourself as His son or daughter. Spiritualize these relationships. Think of Him as entering into all your experiences; so these things are not only that yourself may have a richer experience, but that you may lead each one who attends the meeting to see the privilege there is in having an Eternal Father who

loves and cares for and impels each, here and now—to-day.

THE OLD TESTAMENT CONCEPTION.

Although the Old Testament does not make Fatherhood the chief attribute of Jehovah, the conception is, nevertheless, present. God is looked upon as the Father of His people Israel (Deut. 14: 1; Deut. 32: 6; Jer. 3: 19). And Israel is regarded as His Son (Hosea 11: 1; Ex. 4: 22).

In a deeper sense God sometimes refers to the *righteous* portion of Israel as His children (Mal. 3: 16, 17; Ps. 89: 26, 27). And now and then there is indicated a closer personal relationship (Ps. 103: 13). Because of this relationship of Father and Son the church or nation assumes the privilege of praying to God as Father (Is. 63: 16; 64: 8).

Do not spend too much time upon the Old Testament conception. Distribute a few of the above texts among the members and have them read at the proper time, just enough to show that the idea was there. And pass quickly on to the New Testament revelation of God as Father.

THE FATHERHOOD OF GOD AS REVEALED BY CHRIST.

Show that while in the Old Testament the Fatherhood of God was but one among many attributes, Christ at once makes it the fundamental attribute in the New. Its tender side is developed, and it becomes at once the corner stone of New Testament theology and life. It is through His Fatherhood that we experience the fullest revelation of God.

Christ speaks of God as Father in at least three ways.

1. God is Father of all, even the evil and unthankful (Luke 6: 35; Matt. 5: 45).
2. Then there is the more intimate personal relationship (Matt. 6: 4; 6: 6; and similar texts; See page 109).
3. The unique relationship between God and Jesus as Father and Son (Mark 1: 11; Mark 9: 7; Matt. 11: 27; John 5: 18; John 20: 17).

Because of this unique relationship, in which Jesus truly reveals the Father, we, too, have the privilege of becoming sons and daughters (Matt. 11: 27; Matt. 5: 16; Matt. 6: 9, 14, 15; John 1: 12).

THE PRIVILEGES OF THIS RELATIONSHIP OF FATHERHOOD AND SONSHIP FOR EACH OF US.

It is here the leader should begin the practical discussion of this theme. The foregoing is merely the background. It may be that another may be persuaded to deal with this historical side, leaving to the leader the work of making the personal application. Or if that other cannot be found, and if you feel the introductory part might well be eliminated, then leave it out and make the discussion of the "meaning of the Fatherhood of God to me here and now" just as practical and concrete as you possibly can.

1. *This relationship implies similarity in disposition and natural endowment.*—One of the supreme reasons for God's creation of man was to have some one akin to Him, with whom He might commune. This purpose is indicated in the beginning of things (See Gen. 1: 27). Discuss the meaning of the statement, "Made in the image of God." Show how each one is made in the image and likeness; his mind like God's mind; his will to choose like God's will; his moral nature like God's moral nature—all under limitation, of course, because of our bodily organisms and other imperfections; and yet made in our Father's image, capable of developing more and more His likeness as He revealed Himself in Christ. Emphasize this great truth as strongly as you can. Emphasize

Paul's Plan of Giving

ERIODIC	Worshipful
	Prayerful
PERSONAL	Cheerful
	Each Man
PROVIDENT	Each Woman
	Each Boy
PROPORTIONATE	Each Girl
	No Fringes
REVENTIVE	No Mixing
	Forehand
REPUTATIONARY	Deliberate
	Intelligent
RENTIVE	Generous
	Responsible
RENTIVE	Faithful
	No Deficit
RENTIVE	No Interest on Loans
	No Worry
RENTIVE	That no collection
	Be made when loans

Foreign Mission Board, Southern Baptist Convention, Richmond, Va.

it is of God, is that the basic principle for our guidance in the offering of our substance to Him from whom we derive a *legal minimum* offering for everyone, with an unmeasured privilege in respect to free-will thank-offering for all who are able to go beyond the legal tenth.

It will be found upon persevering and prayerful investigation that this principle runs through the Old Testament and is well sustained in the New; that it is primeval, and, therefore, for man as man, and not merely a law of the Levitical Code, designed only for the guidance of the Jewish people. It will also be found that the decimal proportion of income for all, with the undefined margin for free-will thank-offering for those able to go beyond is a principle for the regulation of giving that, on the one hand, does not press too heavily on the poor, and, on the other, does not cramp the outflow of the spirit of generosity in the rich. There is no space, in this short article, to support this position by evidence. I will ask the reader to open the Book and begin a study of this subject from Genesis to Revelation for himself. Ignorance of a revealed truth cannot be pleaded as an excuse for not walking according to that truth. This is not allowed the citizen in respect of any law which he may unwittingly break.

It over and over again, for it is one of the most inspiring facts in religious experience.

2. *This relationship implies that God as Father expects us as sons and daughters to honor Him by doing our best to develop our Godlike possibilities.* Himself is the ideal He has set before us (See Matt. 5: 48). Elaborate this as fully and as suggestively as you can. For instance our standard of personal purity, business integrity, political relationship, home life, etc., is God. No lowering of this standard. Our best—which is God in us—always.

3. *This relationship suggests forgiveness.* For illustration of this characteristic of Fatherhood use the story of the prodigal son, using such application as you feel the local conditions warrant and as may be helpful to some one in the neighborhood.

4. *It implies, moreover, that He knows all about us* (Matt. 10: 29-31), *is interested in us and in our welfare and desires that we shall seek only the best things, viz., the kingdom* (Luke 12: 13-32; and particularly 12: 30-32).

5. *This relationship of Father and Son suggests comradeship, communion, friendship.* Develop this thought in your own way, from the promise that under certain conditions Jesus and the Father would come in and sup with us. Bring out the intimacy of the relationship here—the gathering about the common board and entering into the common life.

6. The conception of God's Fatherhood opens wide the door of prayer (Matt. 7: 11; John 14: 13, 14; Mark 11: 24).

7. It helps us in time of difficulty and perplexity (Matt. 10: 19, 21).

8. It ensures to us the possession of the kingdom (Luke 12: 32).

9. The thought that God is my Father makes it easy for me to appropriate the fullness of meaning in the thought that "God is love." Recall the many, many times, in years gone by, when father, in the midst of sickness and little troubles and disappointment of various kinds would just love us until the clouds disappeared and gladness again filled our hearts. In such ways out of your own experience emphasize the sweetness of the nearness and protecting love and care of the Father.

10. This conception finally helps one to be conscious of the great host that in the past and in the now have been able and are now able to call God Father; and who, because of this, belong to the great family of God—our brothers and sisters—neighbors. Show how the ideal, "The Fatherhood of God and brotherhood of man" constitutes the beginning and the ending of the purpose of God in the realization of the kingdom.

OTHER HINTS.

The above are only suggestions. Use them as you think best in choosing what you shall use exercise your own initiative and originality. It seems to me that many leaders will naturally think out the relationships between Father and Son through their own experiences. Indeed it would make a splendid programme just to carry through the analogy between an earthly father and his son and God in His relationship of Father to us. One might begin the topic by asking those who are present to name some of these earthly relationships as they have experienced through them as suggestive of similarly real relationships in the spiritual realm. As one contemplates this theme he is inspired and impelled by the thought of the privileges of sonship. To know there is One—the Father of all—and yet my Father; One in whose image I live, who knows me and loves me and yearns after me and desires my success and glories in my best and urges me forward and promises me victory. Surely this makes life worth while!

Our New Neighbors and Their Church Home

Lesson. Luke 10: 25-37.

TOPIC FOR THE JUNE MISSIONARY MEETING.

MRS. F. C. STEPHENSON.

Announcement: Our missionary topic for May was "Social Aspects of Home Missions"; introductory to several months' study of Home Missions as already outlined in the February ERA. Last month we considered the value of the church to the social life of the neighborhood. Our topic for June suggests a thorough survey of our neighborhood that we may answer for ourselves the question, "Who is my neighbor?" The topic also suggests service and co-operation in helping our new neighbor to find his place in our community and church life. The immigrant and our new neighbor of to-day will be our fellow-citizen of to-morrow; we must study him and help him; he was someone's old neighbor in his old home; he will be someone's neighbor in his new home. Shall we help him to be a helpful neighbor?

NEIGHBORS.

"A bad neighbor is as great a misfortune as a good one is a great blessing."—Hesiod.

"No nation can be destroyed while it possesses a good home life."—J. G. Holland.

"Where there are no homes there will be no nation."—Veltier.

"You Canadians," said a London social worker, "have the grandest chance given to man—the youth of a new nation, with the inheritance and experience of an older one."

"Thou shalt love thy neighbor as thyself."—The Bible.

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

HELPS AND SUGGESTIONS.

"The welfare of one is the concern of all."

A Systematic Study of Local Conditions.

—Consult with your pastor regarding a survey of your neighborhood. Perhaps there are some new-comers waiting to be welcomed, or there may be families who have lived in the neighborhood for some time, but who are not associated with the life of the community and have not found their club homes. There may be sick, poor; rich, rich poor, helpless, friendless in your neighborhood, these need friends.

This neighborhood visiting under the supervision of a committee, of which the pastor is a member, should be well planned and carefully carried out. Those intending to make part of it should meet together for consultation, instruction and prayer. A map of the neighborhood should be available to the committee. To avoid overlapping in visiting, assignments covering the neighborhood territory must be prepared. The object of this work is to make our neighborhood one of Christian comradeship. After the visiting is completed work arising out of the survey which may be carried on by the young people, may be presented at the June meeting.

An encyclopedia will give information regarding conditions, history, etc., of the lands from which our new citizens come. The best immigration statistics may be obtained free by writing to the Department of Immigration, Ottawa.

A map of the world will be helpful in showing centres of emigration.

A copy of "The Word in Many Tongues" may be had free (postage 3 cents) from

the Upper Canada Bible Society, 14 College Street, Toronto. This interesting pamphlet shows samples of the Scriptures printed in the many languages used in Canada.

Literature to be used in preparing for this programme: "My Neighbor," cloth, 50c; paper, 35c; postage, 8c. "Strangers Within Our Gates," cloth, 50c; paper, 35c; postage, 8c. "Reports of All Peoples' Missions, Montreal and Winnipeg," free. "The Report of the Missionary Society" (your pastor will lend his copy). "The Story of China in Canada," 10c. "Strangers," March-June number of the Missionary Bulletin, 25c., contains the following letters, which are helpful as references: "The Foreigners in Manitoba" (p. 309), A. O. Rose, "The Austrians in Calgary" (pp. 305-308), Rev. T. Hancock and Rev. W. J. Hampton, "Home Missions in the Bay of Quinte Conference" (pp. 373-378). Order literature from F. C. Stephenson, Methodist Mission Rooms, Toronto.

SUGGESTED PROGRAMME.

Hymn 178.

Prayer—For our new neighbors.

Hymn or duet, or solo.

Reading of the Scriptures—Luke 10: 25-37.

Address—Some of our new neighbors and their old homes.

Address—The new homes of our new neighbors.

Intermission—Music.

Hymn.

Recitation—"The House by the Side of the Road."

Discussion—"How can our League help in bringing into our church relation many of our new neighbors?"

Report of Visiting and Investigation Committee.

Announcement of subject for July—"The Gospel as a Pioneer Social Force."

"THE HOUSE BY THE SIDE OF THE ROAD."

BY SAM WALTER FOSS.

There are hermit souls that live with-
out love.

In the peace of their self-content:
There are souls, like stars, that dwell apart
In a fellows' firmament.

There are pioneer souls that blaze their
paths

Where highways never ran;
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the
road

Where the race of men go by—
The men who are good and the men who
are bad.

As good and as bad as I,
I would not sit in the scorners' seat,
Or hurl the cynic's ban.

Let me live in a house by the side of the
road

And be a friend to man.

I see from my house by the side of the
road

By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife,
But I turn not away from their smiles
nor their tears.

Both parts of an infinite plan—
Let me live in my house by the side of the
road

And be a friend to man.

I know there are brook-gladdened meadows
ahead.

And mountains of wearisome height;
That the road passes on through the long
afternoon

And I turn away to the night,
But still I rejoice when the travellers
rejoice.

And I wrap with the strangers and moan,
Nor live in my house by the side of the
road

Like a man who dwells alone.

Let me live in a house by the side of the
road

Where the race of men go by—
The men who are good and the men who
are weak,
The men who are strong,

Wise, foolish—so am I,
Then why should I sit in the scorners' seat?

Or hurl the cynic's ban?—
Let me live in my house by the side of the
road

And be a friend to man.

Junior Topics

MAY 17.—FEAR NOT.—Matt. 28: 16-20.

Query: What reason had Jesus for speaking as He did? He was going away with His work only just begun. Only a few of all the people of the world knew anything about Him. Less seemed to care. Why should He speak to His disciples in any way that suggests our topic to-day? Let us see.

1. He was giving them a *Great Task*. To spread the news about His life and teachings, His death and resurrection, His ascension and glory, so that everybody should at last know about Him, surely this was a tremendous work and one at which the stoutest hearts might falter. Therefore He said, "I am with you always."

2. They were *Few in Number* for so great a work. When counted up there were not many left of the crowds that came in throngs to the Master during His most popular days. His real disciples were a small band, and weak at that. They had nothing that the world counted necessary for success. Therefore Jesus cheered them by saying, "I am with you always."

3. There were many *Difficulties* in the way of their work, and they could not overcome these alone. Face to face with these no wonder if they were alarmed. With Jesus at their head they might go forward, but without Him there was no hope. That is about how they thought, therefore Jesus encouraged them by saying, "I am with you always."

4. Varied *Dangers* were sure to confront them in their labors. Just what these would be who could tell; but the very thought of them took all the heart out of the little band. Who would guide if Jesus were absent? And He seemed to be going away. So to still their fears and make them strong to dare and do, He said, "I am with you always."

5. Cruel *Foes* would persecute them. He had told them that, and already they were how enough to assure them of the opposition of all the leaders among the Jews. How would they overcome the craft and bear the heartless opposition of their enemies? That bothered them. So to encourage them Jesus said, "I am with you always."

6. It was a long *Process* to which He called them. Such a task could not be done in a day, or a year. He had done yet, remember. What then? Jesus said, "I am with you always, even unto the end of the world." So the disciples of old were strengthened to begin the work, and we to-day are helped to continue it. Without Jesus to lead, strengthen and inspire the Church, there can be no success. With Him there can be no failure. The lessons of those days, so long ago, are ours to learn yet, and as we learn them and trust in His presence and leadership of Jesus, may we hope to win victories in His name. FEAR NOT.

MAY 24.—VICTORIA DAY.—Prov. 31: 10-31.

"It is generally supposed that the children of Royalty are reared as the children of ordinary families are not—that Royalty subjects them to rules of discipline peculiar to itself. What if this may be true of other Royal children? It was not true of Victoria. It was chiefly due to her mother's careful training that Victoria became the greatest of all the Queens of England, "able, prudent and universally honored and beloved.""

A distinguished Frenchman once said, "Good professors can make good scholars, but good mothers alone can make good

men." Many friends volunteered their advice about the education and training of the little girl who was to be some day the Queen of England, but her mother, the Duchess of Kent, was firm and resolute, believing it was better to have a modest, useful Christian Queen than a brilliant, irresponsible one. It would be well if more mothers would follow her same example, and maintain such ideas in the midst of the tremendous pressure of custom, rules and show of "so-called society" to-day. The Duchess was a rare mother.

Victoria was born in Kensington Palace on May 24th, 1819. By the death of King William IV, she became Queen in 1837, and was crowned June 28, 1838. In 1901 she received a crown "not made with hands, eternal in the heavens." No money was wasted upon her young life, and one of the secrets of her success was the poverty of her childhood. The most systematic methods were adopted in regard to her food and health. She was not allowed sweetmeats, cake or luxuries in her diet, which was a simple bill-of-fare. Her physical training in childhood laid the foundation of her remarkably vigorous constitution in womanhood. "Every moment was occupied in study, culture, practice and recreation."

"My dear Young People:—

"Our poets have furnished us with the following key notes of successful, victorious life:—

"Not failure but low aim is crime"; "We needs must love the highest when we see it"; "I will lift up mine eyes unto the hills, from whence cometh my help."

"Everything depends upon our aim. What is our dominant desire day by day? If we are seeking the highest, then as we pursue it we catch a glimpse of the gleam which is leading us on, and the divine light within us so responds to its purity and beauty that we love it."

"We recognize early in our pursuit that not within ourselves lies the power to reach the heights, but that God, in answer to our upward look, to our appeal, lifts us up to where we would be."

"Believe in God; believe in yourselves; give your lives unreservedly in service to others, and for your heaven shall begin here and now."

—Mrs. W. E. Ross.

Even at the age of sixteen she was compelled to exchange the festivities of a party for her bed, according to the maternal rule.

Her subjects have said of our good Queen, "The sun, moon and tides are scarcely more punctual and regular in their rounds and mighty offices, in their coming and going, than she in the daily routine of her domestic and state duties and frequent journeys; and the laws of the Medes and Persians are as naught in inexorableness and inflexibility compared to the regulations of Windsor and Balmorais."

Self-possession, modesty, sympathy, independence, courage and a great love for humanity were some of the marked traits of her character. When she was crowned an accident occurred which illustrates her kindness of heart. Lord Rolle, the oldest man in the kingdom, then present, ascended the steps tremblingly to salute her with a kiss. At the top he stumbled and fell, whereupon the Queen rose to help him up. "Her generous deeds, her prayers and her tears, for the British soldiers in the Crimean War, showed her care for those who fought her battles, and won the hearts of all her army."

In her early Queen life, Mendelssohn,

the great musician, visited Windsor Castle, and in writing to his mother in Germany, said, "Add to this the pretty and charming Queen Victoria, who looks so youthful, and is so gently courteous and gracious, who speaks such good German, and knows all my music so well."

When she was awakened at early dawn and told that she was now Queen, the young woman burst into tears, and addressing the Archbishop of Canterbury said, "I beg your Grace to pray for me." This request was a key to her heart. In writing her own condolence to her aunt, to the dead King's widow, she addressed the letter to "Her Majesty the Queen," and when it was suggested that the lady was now "Queen Dowager," Victoria replied, "I am quite aware of that, but I will not be the first person to remind her of it." Here we have a striking illustration of her unselfish Christian character.

The people loved their young Queen. The coronation ceremony was a gorgeous and yet solemn event. They rejoiced soon afterwards at her marriage, in 1840, with her German cousin, and sorrowed with her when in 1861 he died, as also her mother, the Duchess of Kent, at which time Victoria's nine children were living. "Ruling over a larger kingdom than any other European sovereign, with the most difficult political problems at times to solve, and terrible wars laying waste parts of her measureless domain again and again, and domestic sorrows and public difficulties multiplied from decade to decade, she preserved the honor and dignity of her high office before the world, and endeared herself, through the years of her long reign to her own people, and to all mankind. That Queen Victoria reigned with exceptional success is the tribute not only of her own subjects, but of all nations."—C. G. W.

MAY 31.—WHAT OUR JUNIORS CAN DO FOR MISSIONS.—John 6: 1-13.

The work of the Missionary Committee is to promote the missionary interest of the Society. Some of the means employed to do this are—Holding of live missionary meetings, giving to missions, praying for missions and the actual doing of missionary work in our own neighborhood as needs arise. Of course the Missionary Committee is full of enthusiasm. One League divided its whole membership into twelve bands, each band being responsible for one meeting during the year. The various subdivisions of these bands, arranged for the distribution of letters from the missionaries, obtained from the *Missionary Bulletin*, *Missionary Outlook*, etc., and for missionary reading by clipping from the *Epworth Era*, *Onward* and other papers some good article or extract to be read by the recipient at a meeting assigned. A map-talk, given by a Junior, specially studied beforehand, has proved very helpful. The use of pictures of our missionaries, curios, tableaux, etc., followed at the close by a "quiz," reviewing the principal points taught by the use of the above, has given to the young folk a fund of useful knowledge in an interesting way. Offer a reward to the one who will read in three months some missionary books selected from the Sunday School library, taking these to be read at League meetings, striking sentence or paragraph. Have systematic missionary giving. Try and have the boys and girls make sacrifices themselves in order to put money into their little boxes. Let the Juniors have the special privilege to pray for their times and to study something about his or her field. Occasionally join with the Social Committee in having unique socials, such as "a Japanese evening," seeing that decorations, games and other exercises are in keeping with the event. Have a "donor offer" that for success in our own work and that of our missionaries we must read, study,

pray and give. If we are faithful in our humble efforts we will be indeed helping in the cause of missions, and gaining knowledge year by year ourselves; we some day may be able to take our places beside those who are teaching and preaching the story of the Cross.

Is there a boy or girl who is not interested in missions? Not many! The sympathies of young people are quick and impulses so warm and loving that besides loving God their thoughts naturally go out to some one else. We love the cause of missions because we feel that we enjoy freedom today through the blessings of Christianity, which had been brought to us as a nation. In studying the geography and history of other lands we find that not until the missionary was sent and churches were built was there a high form of civilization. We have read thrilling tales of missionary heroism in such books as "Uganda's White Man of Work," "The Life of Livingstone," or "Alexander Mackay in Africa," and have gained much information. Enthusiastically would we give of our money in order that the Gospel might be carried to these lands, as well as to our own China and Japan. We can pray, and study, too. Many times during the sojourn of our missionaries in their fields of labor we may be able to send them useful gifts of various kinds. Up to date papers and books are also acceptable. For Christmas a box or bale of "cheer" may be forwarded. Letters may be written which will surely bring an answer from the missionary. A penny you earn for God's work is much better than any amount you may beg from parent or friend. "It is not what you give but what you share, for the gift without the giver is bare."

If you live in a city or town where little foreign children attend your school, instead of turning up your nose at them and calling them "Dago," "Ikey," "Sheenie," or such nicknames, remember that they are Christ's boys. When Jesus said, "Suffer the children to come unto me," He meant all the boys and girls in the world. There are children in heathen lands, whose parents may be heathen, but the children are Christ's children. Be kind to the little foreigner and lead him to know your Jesus, as you know Him. "Inasmuch as we have done it unto one of the least of these, ye have done it unto me."—C. G. W.

JUNE 7.—WITNESSING.—Acts 1: 8.

This follows up the topic of last week, inasmuch as it tells us how Jesus intended His work to be continued. Notice that St. Luke says that his gospel tells of what Jesus "began" and the story of Acts records how the apostles continued what their Lord had begun. . . . The method by which Jesus intended His disciples to work is expressed in the simple yet significant work, "witnesses." He told them that it was their privilege and duty to "bear witness" of Him wherever they went.

He taught two things about a witness.—1. He must know. 2. He must tell what he knows. This leads us to ask What we must know and How we must tell it. Let us see these points separately under the following heads:

1. Our Message. It is about Jesus. We must know the facts recorded about Him. More than this, we must know Him. The first we learn by study, the second by prayer. The gospels are written for our information about Jesus, the throne of grace is open for our acquaintance with Him. Everywhere the message is simple. It is Jesus. Never was this message more needed, never was it more appreciated. It is all that the world needs and all the world needs it. That is why we have missions and missionaries.

2. Our Motive. What is that to be? Love. Love to Jesus Himself for what He is, for what He has done for us, for

what He asks us to do for Him; love for others who do not know about Him as we do, and who need to know Him as much as we do. We love them because He loves them. We want to help them because He has helped us. Any other motive than love in work for God is unworthy of the work, the worker, and the Master for whom the work is being done.

3. Our Method. Just telling. We know what that is. It may be by vocal words, it may be by writing, it may be by giving; but it must be ours. We cannot hire somebody else to do all our telling. Jesus must do the speaking, our letters, our money, to help save the world. So the knowledge is personal, mine. The motive is personal mine. The method is personal mine. What I know, what I tell, because I love Jesus and want all others to love Him, too, makes my "witness" effective for Him.

(This may be followed up by enquiring as to where Juniors can bear witness for Jesus and how they can help one another be His true witnesses, and many simple yet effective lessons may be learned in this way. But make it clear that no company whatever it be called, League, Sunday School, Church, or what else, can ever do away with the simple and permanent personal testimony of the individual.)

JUNE 14.—HONORING GOD BY HELPING OTHERS. Matt. 39.

Christ's great "second commandment" comes into force here. The question that will most arise is as to how one's love for His neighbor may best express itself.

Show that love is something more than sweet, sentimental pity. It is practical. It not only says, "I am sorry for you," but it helps. Our Juniors may be taught this from two aspects.

1. Do no Harm.
2. Do Good.

The first is a popular kind of negative goodness in which some people seem to find satisfaction and delight. They tell you that they don't do any harm to their neighbors, and perhaps they will even say they wish them well; but they stop at that. . . . The second is positive goodness and delights to manifest itself. Love is always practical or it is a worthless and empty sentiment. Recall the question of the apostle, "How dwelleth the love of God in him?" and find out of what kind of people he asked it.

The question will arise, "Can anyone love another if he permits anything to come in that one's way that will do him harm?" This applies to such questions as the liquor traffic, gambling and all such like vices, which some people say can be allowed without breaking the second commandment, which is before us.

Can our nation honor God by permitting these things? Get your boys and girls to pass their opinions on these matters, and you will be surprised at the Intelligence and sagacity they will manifest.

The personal question will also arise, "Can anyone love another and not do everything possible to prevent harm from coming to him?" If I see my neighbor in danger from any cause whatever and fail to do all I can to remove that cause, can I say that I love him? Work this out. "Do no harm. Do good." Both apply to Juniors as well as to grown-ups. The law is in force at home, on the school ground, in play, as well as on Sunday in church or during hours of worship.

(Follow these considerations up with the ways and means whereby boys and girls may help others. Study it first from the standpoint of personal privilege; then from that of the League's place and opportunity in the community. What am I doing, what are we doing to fulfil the second commandment? These are the questions to be brought home to the minds of the young folk, and only the personal touch of the leader can do it. Let not yours be missing.)

Ruth

Here is a striking home portrait of Ruth Lennon Kitching, the little four-year-old daughter of the parsonage at Streetville, Ont. The photo was taken by her father on her fourth birthday, as she sat holding in her arms two dolls, birthday gifts, and the flowers at her feet were the outcome of the kind thought and wishes of a neighbor. When Ruth is forty instead of four she will probably appreciate even more than now the skill of her father and his forethought in preserving her likeness when a little tot. One of the chief pleasures of home photography is in treasuring from year to year the natural likenesses of those we most



RUTH.

love and whose growth through the years is of greatest interest to us. The Editor has negatives made many years ago that are more precious than money, and many another can say the same.

"Some of the merriest and most genuine of women are old maids; and those old maids, and wives who are unhappily married, have often most of the true motherly touch."—Robert Louis Stevenson.

"The mother's heart is the child's schoolroom."—Henry Ward Beecher.

"Nothing will so much tend towards saving the coming generation from infidelity, from wild hurrying into dangerous extremes, and from all other evils that may threaten it, as the growing up among us of a race of brave, earnest, working, Christian women, with highly cultivated intellects; with wide, warm noble hearts; with clear, practical heads; with tender, yet well-ruled feelings; with bright, yet controlled fancies; with gentle, graceful, modest, womanly ways; yet with strength stronger than the strength and boldness of manhood, in standing up for the right, in fighting on the side of God. Such we pray our girls may strive to be, such let us strive to make them, and high and beautiful shall be the story of women among us, and great and wide shall be the work they shall do for God and man, and greater still shall be their reward in their heavenly Father's kingdom."

—MRS. L. WALLACE.

SUMMER SCHOOLS FOR 1914

Iroquois Point

A note received from Rev. A. J. H. Strike, Morrisburg, Ont., assures us that excellent arrangements were being made at the time of his writing for this long-established school. It is to be held from July 27 to Aug. 1. The Secretary states that he expects Rev. Prof. S. Bland to have charge of the Bible Study periods, Rev. M. Taylor to conduct the Quiet Hour, Rev. F. L. Farewell to represent the General Sunday School and Epworth League work, and that a staff of competent class leaders will lead in the mission

railway lines, within easy reach of those living in the larger towns and cities within the conference, such as St. Catharines, Welland, Hamilton, Brantford, Woodstock, Galt, Guelph, Preston, Berlin, etc. It is, therefore, confidently believed that many from these busy centres, as well as numbers from smaller places and from rural districts, will welcome this chance to attend their own conference school while combining the pleasure of a week spent by the lake shore with a course of profitable Bible and mission study.

What? As in former years the school

intercourse, a feature which the school has hitherto lacked.

Thus a brief outline of what is proposed seems to run. Meanwhile the committee will continue in prayerful planning, believing devoutly in Tennyson's lines:

"Let knowledge grow from more to more. But more of reverence in us dwell."

And in the words of Saint Paul: "I will pray with the spirit and I will pray with the understanding also."

For particulars write Rev. C. S. Apple-gate, Galt, Ont.

Alma College

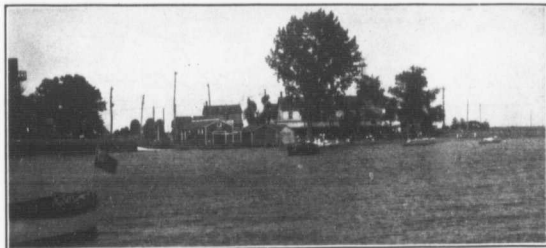
ST THOMAS, JULY 13-20, 1914.

The programme of the sixth session of the Summer School of the Sunday Schools and Epworth Leagues and other Young People's Societies of Western Ontario bids fair to equal that of any previous year.

From its first session in 1908 this school has steadily grown from a registration of 64 to 225. Its object has been to furnish young people with a delightful outing in a social, soul-stirring, spiritual atmosphere, and each year adds many to those who gladly testify to its efficiency.

The forenoon studies this year will be confined to four departments. Rev. E. E. Scott of Toronto will begin each day with a "Prayer and Life Talk." This will be followed with an institute period on "Missions in the League and Sunday School," conducted by Dr. P. C. Stephenson. Then after an intermission of twenty minutes Dr. S. G. Bland of Wesley College will conduct studies in the Bible, to be followed with an hour devoted to mission study class work.

The afternoons are devoted wholly to games and sports on the beautiful college campus. Excursions to Port Stanley and other places of interest will also be arranged. A series of vesper services each evening on the lawn with short talks by the executive, and a public meeting in the college chapel, which has recently been furnished with a beautiful pipe organ. These evening meetings will be addressed by returned missionaries, General Conference officers and others. Owing to the present sound financial basis of the school the rates are still very low. Registration fee \$2.00. Board and lodging in the college for entire term, prac-



THE WATERFRONT AT BURLINGTON.

study and other periods. The evening addresses will be by representative leaders, and, taken all in all, the outlook for a strong and varied programme is very bright. Rev. Geo. Stafford, Cardinal, Ont., is Chairman of the Programme Committee. Write him or Mr. Strike for further particulars of the school.

Hamilton Conference

The fourth Hamilton Conference Summer School will be held in the beautiful village of Burlington, on the shore of Lake Ontario, July 6-12, 1914.

Why?—The general interest in these schools during the past few years by our young people and their leaders, more especially the splendid attendance and enthusiasm manifested in Berlin during last year, have seemed to warrant the Summer School Committee in proceeding again, despite the fact that no permanent home has yet been secured for the school from year to year. If the Methodist Church possessed a college building within the bounds of Hamilton Conference this handicap would be removed. When will a number of our wealthy laymen arise and make such a school house possible?

Hamilton Conference has thousands of young Methodists enrolled in Epworth Leagues and Sunday schools, who need such inspiration and training as can be obtained only in a Summer School. Hamilton district alone has about 1,600 Epworth Leaguers.

Where? Undaunted by obstacles the committee have gone forward and have secured the consent and co-operation of Burlington Methodists to hold the school this year in their village. Burlington-on-the-Lake is an ideal spot. Nature has lavished her many advantages here of scenery, lakeside temperature, boating and bathing facilities. Moreover, Burlington is well served by electric and steam

will spend three sessions each day, as follows:

Morning, in life talks, Bible study and mission study.

Afternoon, in recreation entirely.

Evening, in hearing addresses by noted speakers.

A full and detailed account of this will appear in programmes to be circulated later. At present the committee are unable to give full particulars. Already the names of such men as Rev. Geo. Williams of Centenary Church, Hamilton; Rev. Peter Bryce of Earls Court Church, Toronto; Rev. Albertson of West China Mission have been secured.

How? Epworth Leaguers as individuals cannot spend time and money more profitably in a holiday outing anywhere than at Burlington Summer School. Reduced railway rates are expected on all steam lines. The usual rates at the school will be charged, e.g., Registration fee \$2.00, board \$5.00 for the week. It



HAMILTON CONFERENCE SUMMER SCHOOL GROUP, 1913.

has been planned to accept the kind and hospitable offer of the ladies of Burlington Church to allow delegates room in their homes.

Meals will be served in a nearby building or tent by one of Hamilton's best caterers, Mr. Jas. Crawford. Thus all will meet around one common table three times daily for refreshment and social

typically eight days, \$5.00. Early application is advised, as last year the capacity of the school was fully taken. Send name and address with registration fee to Rev. J. C. Reid, B.D., of Wallaceburg. For further information, copies of prospectus, etc., write Rev. J. H. Osterhout, B.D., secretary, Londonboro, or Rev. F. E. Malott, B.D., President, St. Mary's.

Bay of Quinte Conference

At a meeting of the Committee of Management, held at Orono, on March 25, after an extended discussion re the problem of the date and place of the school for this year, the following decision was unanimously reached, "that owing to the conflict of dates between the usual time of holding the school and the Jubilee International Epworth League Convention, Buffalo, July 1-5, and to the

tricts, owns its own site and has erected thereon a commodious pavilion and excellent dining hall.

The attendance of late years has been all that could be desired. The Sunday services, when the people from the adjacent country and nearby towns gather for the day's exercises, remind one of the best days of the camp-meeting.

The president this year is Rev. W. H. C. Leech of Miami, and Rev. D. R. Paterson of Baldur is the secretary.

shown increased attendance each year, and last year had the largest registered attendance in the conference. Sandy Lake is a joyous place for the fisherman, and any morning you may see him coming ashore with more fine fish than he knows what to do with.

The president is Rev. T. W. Price, B.A., B.D., of Arden, Man., and Rev. Geo. H. Peacock of Newdale is secretary.

Lake of the Woods—A few weeks ago the Winnipeg District Leagues in their annual meeting decided to hold a Summer School at the M.L.A. camp on the Lake of the Woods, during the first week in August. The Methodist Literary and Athletic Association of Winnipeg owns a beautiful island in the Lake of the Woods, where many young people from Winnipeg spend their holidays each summer. The executive of the M.L.A. has offered the facilities of the camp to the District League for the Summer School this year. Rev. Chas. Morgan, 525 Rosedale Avenue, Winnipeg, is the president, and Rev. R. A. Swyers, 1808 Elgin Avenue, Winnipeg, is the secretary.



ON THE SUMMER SCHOOL BEACH, BURLINGTON.

fact that the number of young men attending the school in late years has been a small percentage of the attendance, the present plans for the 1914 session be deferred, and the whole matter be referred for consideration and action to a joint meeting of the Summer School Executive and the Conference Epworth League Executive, to be held during the meeting of Conference in June. In the meantime we would urge our Epworth Leagues to send delegates to the Buffalo Convention, which will be a great inspiration to our work. We hope to offer a strong, attractive programme at a time when it is possible for more of our young men to attend. The Committee appreciates the cordial invitation of Rev. Dr. Baker to hold the school at Albert College. Principal Baker showed himself last July a true friend to our work."

R. Arthur Whattam, President; W. H. Higgs, Secretary; J. F. Chapman, Business Manager.

Souris—Souris Summer School is only two years old and is a most precocious youngster. Two years ago this summer a group of young people belonging to the executive of the Brandon-Souris-Delaware District organization, decided to take the initiative and launch a Summer School for their districts. In about two months' time they were assembled in their first session. The attendance that year was not large, but those who came decided that the time was well spent and attendance doubled, and this year will in all probability see the largest gathering for this purpose in the West. The president, Rev. Wm. Ivens of Pipestone, Man., is carrying on a most vigorous advertising campaign over the three dis-

Oxbow, Sask.

July 21-28.

The Secretary writes:—"The officers of the school are: Hon. President, Rev. J. B. Taylor; President, A. J. Tufts, B.A., B.D.; Secretary-Treasurer, P. Iveson Thacker. The school will meet in the beautiful Oxbow Park, which is barely half a mile from Oxbow, July 21-28. The Souris river flows through the park, affording good boating, canoeing and fishing. Special privileges are made for children bathing. It is the aim of the Executive to have a very strong programme this year. The morning studies will be by Rev. R. L. McTavish, of Zion Church, Moose Jaw, who is both an eloquent preacher and a thoughtful and impressive teacher. Rev. J. R. Earle, who is well known through the West, will deal with China. Other sections of the programme are still under consideration. The boy scout movement will be under the direction of Rev. E. J. Sanders, of Carnduff, who proved himself last year an expert in this work. The girls' camp will be under the direction of Mrs. G.

Manitoba Conference

Rev. Manson Doyle writes: "The outlook for Summer Schools in Manitoba this year is splendid. Each year marks progress for this work in our conference. The schools are better attended and better organized each year. In the past the stress of the management has usually fallen upon one or two devoted and efficient leaders. This year an effort is being made to distribute the responsibility. If the reader is one of those to whom a fair share of this burden has been allotted, we trust he or she will take this reminder to be faithful in its bearing. The dates of the schools are as follows:

Rock Lake, July 7th-14th—

Souris, July 14th-21st—

Sandy Lake, July 21st-28th—

Lake of the Woods, Aug. 4th-11th—

Rock Lake.—The oldest of our Summer Schools convenes annually at Rock Lake, in Southern Manitoba. This school was opened as the Killarney Institute under the leadership of Rev. Hiram Hull, E. W. Allison and others, to unite and train the young Methodism of Southern Manitoba. It has grown steadily in importance and efficiency. It is composed now of the Crystal City and Roland Dis-



CAMPING AT SOURIS, MANITOBA.

tricts. The secretary is Miss Ada Andrew, Deleau, Man.

Sandy Lake—The Northern Manitoba Summer School is held at Sandy Lake, right in the heart of an extensive Gallican settlement. In this quiet and delightful spot the young people of these northern districts gather for a week of study and fellowship. The school has

Bolton, who also had charge last year. A specialist will be secured to speak to them. We hope to secure Mrs. P. I. Thacker for this work. Mr. S. R. Wallace, a prominent barrister of the town, will be camp master and Mr. H. Wylie will be manager of transportation. These two gentlemen have occupied these positions for years, and all the old mem-

bers will be glad to meet them again. Every officer, from the President down, is working with the determination to make the school a big success for 1914. Whether the school will continue in its present form for another year is a question, as there seems to be a strong demand to make it undenominational in order to reach all classes of the district. However, this is a question that the school will deal with when in session. A new monster Sunday School picnic the day after the closing of the school, when

3. Okanagan at Kelowna Park, July 22 to 27.

4. Kamloops at Tappin, July 29 to Aug. 5.

5. Coast (mainland) at Ocean Park, Aug. 7 to 17.

6. Vancouver Island (to be arranged). Our friends in British Columbia are surely undertaking a strenuous Summer School campaign, and are covering the Conference as nowhere else in our whole Church. They deserve a most successful summer.

suspend sentence on the prisoner, representing the Christian Church, met with the general approval of the audience, but he warned her that she must be about her Master's business with greater zeal and earnestness than ever before under pain of the extreme penalty should she again appear before him on a similar charge.

The trial should awaken a greater interest in missions, both at home and abroad.



THE OXBOW SUMMER SCHOOL, 1913.

it is hoped to gather all the Sunday Schools from Souris to Estevan at Oxbow. It is hoped that such a feature will become permanent, the picnic going one year to Oxbow, another to Souris, and another to Melita, all of which towns have beautiful parks. It may be possible to work in connection with the picnic a sort of a Sunday School Institute, and steps are being taken to thoroughly look over the ground."

Windsor District

The 12th session of the Windsor District Summer School will be held in the Methodist Church, Kingsville-on-the-Lake July 26th-26th, 1914.

The programme this year promises to be one of unusual merit.

The Bible study department will be in charge of Prof. Bland of Winnipeg. Miss Beulah Shepley of the Deaconess Home and Miss Wyman of Essex will lead the Mission Study classes.

Returned missionaries will be present to represent the work of the General Board and the W.M.S.

A Sunday School Institute, covering the adolescent period, will be one of the features of the programme.

The officers of the school are: Hon. President, Rev. D. E. Martin, B.A., chairman of the district; President, Rev. C. F. Clarke, Ph.B., Harrow; Secretary, Rev. W. E. Donnelly, B.A., Gesto; Treasurer, Mrs. R. P. Heaton, Essex.

The Secretary.

Alberta and British Columbia Conferences

Late in March, Rev. J. P. Westman wrote concerning the Summer Schools in the far Western Conferences. Union Schools had then been arranged for Alberta under three general sections, north, centre and south. The first is to be at Alberta College, Edmonton, July 23 to 29; the second at Mount Royal College, Calgary, July 31 to Aug. 7; and the third at Pincher Creek (date not fixed at time of writing).

In British Columbia Methodist Summer Schools are to be held as follows:—

1. East Kootenay at Moyle Lake (date not then fixed).
2. West Kootenay at Nelson, July 14 to 20.

WHAT OUR LEAGUES ARE DOING

North Bay

The Epworth League of North Bay presented to a splendid audience recently a programme both entertaining and educational.

The Christian Church was on trial for its life, charged with failing to comply with the great commission given by her Lord and Master to teach the Gospel to all the world, and evidence of a very damaging character was presented by the Crown to prove the charge. The following witnesses were called by the Crown:—

Natooka, representing the North American Indians; Major Osua, representing Japan; Ah Mae Wing, represent-

Wingham District

During the winter months special services were held in the various churches on our district, in which our young people took an active part. In January, the temperance campaign demanded our best thought and attention. The Executive officers visited most of the Leagues before Christmas, and found them in a fairly prosperous condition. We had the pleasure of visiting three new Leagues, one at Orange Hill on the Gorrice Circuit, the other two on the Salem Circuit. In January a Junior League Conference, held in Wingham, was attended by a goodly number of Junior League workers, and was a helpful gathering. At a recent consecration service in Ethel League, eight new members were received. Occasionally, instead of using the regular Topic, we ask one of our organized Sunday School classes to take charge. Not long since it was taken by a class of boys of from eight to twelve years, and an interesting meeting resulted. This method creates a spirit of friendly rivalry, and the idea, we think, is worth passing on. We make use of the lantern and slides available at the General Secretary's office.—*M. J. Stemon.*

Moncton, N.B.

We have received a little kindergarten calendar made by Miss Fairweather, of Moncton, N.B., used in memory work among the Juniors, and the idea is so good that we pass it on. At the top is a square card, on which is written or printed the name of League and name of Junior possessing it. To this, attached by a strip of paper, string or ribbon, are twelve diamond-shaped cards, one for



THE ROCK LAKE, MANITOBA, SUMMER SCHOOL CAMP.

ing China; Mirambo, representing Africa; Krishna Pal, representing India. The usual court scene was well represented by the members of the League.

The addresses of the Presiding Judge, the Crown Prosecutor, and Counsel for the Defence were ably given.

The decision of the learned Judge to

each month. Month by month the memory work for the month is given. The children can make these themselves, and if made of pretty colored cardboard or paper, are nice to hang in their bedrooms. The idea is a very good one, and could be used in many ways. For instance, each Junior is given the square

card, the strip on which the diamonds are strung, and the first diamond on which is the Lord's Prayer. Then each month, as he or she recites the memory work, give him a diamond to put on his strip. They will work hard to make their calendar of twelve diamonds. The diamonds at Moncton are as follows:—2. Junior League Prayer. 3. Misphal Benediction. 4. Benediction. Numbers 8: 24-26. 5. Beatitudes. 6. Commandments. 7. Psalm 23. 8. Books of Bible. 9. Luke 1: 68-79. 10. Luke 2: 29-32. 11. Luke 1: 46-55. 12. Junior League Pledge.



SUMMER SCHOOL AT SANDY LAKE, MAN., 1913.

High Park Ave., Toronto

We are nearing the close of the most successful year in the history of our Epworth League. During the past year one of our officers heard "the call," and to-day Mr. Wesley Lundy is in China. Our Executive seem to have taken a deeper interest in League affairs, and we have always kept the thought uppermost, that the object of all endeavor was the winning of souls to Christ. We took charge of a revival service at Scarlett Plains, and before the meeting closed hands were held up for prayer. Excellent Christian Endeavor meetings have been held, and our members are working with more enthusiasm than ever. During the winter we have interchanged visits with other Leagues, with good results. Your "Standard of Efficiency" we have before us, and are endeavoring to reach the ideals therein suggested.—*Frank Sharpe.*

Grandview, Man.

A few weeks ago the members of River-view Epworth League assembled in their regular meeting to bid farewell to their President and family upon their removing to Edmonton, Alta. After the regular session a social hour was spent, and the pastor, in the name of the League, presented Mrs. Winterburne with an address and a morocco-bound Oxford Teacher's Bible, and referred to her work and influence among the young people of the church and community. Gifts were also bestowed upon her daughters and son. Much regret was expressed regarding the loss sustained in the removal of so able a leader, as she had done much for the League since its organization only a year ago. The young people will endeavor to work on, and follow in the Divine footsteps into which they had been led.—(*Rev.*) *Sydney Bops.*

Perth Ave., Toronto

At Perth Avenue Junior League we are doing well with the calendar. About twenty-five or thirty of our Juniors have taken it up, and the memory work is learned to perfection. We are using text cards perforated at each corner and threaded on red string. We have two samples in our League room complete, and they look very pretty indeed.—*S. Looce.*

Dunnville, Ont.

The Epworth Leaguers of Grace Church, Dunnville, have just closed a membership contest which culminated in an enjoyable social evening. The sides in the contest were Reds, Blues and Whites. The Reds secured the majority of points. For the social the three parties united in the preparation of the programme, which was of more than ordinary merit, consisting of vocal and instrumental numbers, as well as recitations, and an address by Rev. Wm. Raith. Refresh-

ments were served at the close. The Leaguers are justly proud of their pastor, Rev. R. J. Elliott, who takes a keen and practical interest in all that pertains to young people's work.

which they were heartily applauded. Mr. Wesley Stewart, District President, read an article on "Faith and the power of prayer." Excellent reports were given by the District Vice-Presidents concerning the work. Leagues had been visited personally, subscribers for the ERA obtained, and a good supply of gospel papers had been sent for the "Thomas Crosby" mission boat. Encouraging notes were sounded in regard to Junior League endeavors. The Leaguers were urged to help in moral reform work, and also assist as far as possible in the excellent work being performed at the Chinese Mission. The work in the Japanese Mission was also referred to, and an invitation extended to hold the June meeting there to meet the new missionary. At the close of this Executive meeting the members went down into the Mission Schoolroom, where were gathered a host of young Chinamen, and assisted them in the study of the English language.—*Geneva McLeod.*

Toronto West District

The results of the series of inter-League debates, to which we referred in a recent number, are given by the District Fourth Vice-President Mr. J. A. Hodgins. His report is tabulated as follows:—

Jan. 29th, 1914.

Perth Avenue (Affirmative) vs. Davenport (Negative). Subject—One of their own choosing. Winners, Perth Avenue.

Westmoreland (Affirmative) vs. High Park (Negative). Subject—No. 11. Winners, High Park.

Clinton (Affirmative) vs. Euclid (Negative). Subject—No. 14. Winners, Clinton.

Feb. 23rd, 1914.

College (Affirmative) vs. Centennial (Negative). Subject—No. 9. Subject, however, was not endorsed by meeting. Winners, College.

Vancouver District Epworth League

The Executive of the Vancouver District Epworth League was held in the reception room of the Chinese Methodist Mission on March 19th, with an attendance of thirty-seven. Two new societies were represented, Lynn Valley and Norweglan. After partaking of a dainty lun-



GOOD FISHING AT SANDY LAKE.

—From negative, by Rev. W. E. Egan.

cheon, the Superintendent of Oriental work in British Columbia, Rev. Mr. Osterhout, led in prayer. Miss B. Hartwell, of Szechwan, China, rendered a solo in Chinese. Accompanied by Miss Armstrong, three Chinese girls sang in their native language, then in English, for

Mar. 23rd, 1914.

Centennial (Affirmative) vs. Clinton (Negative). Subject—No. 8. Winners, Centennial.

Euclid (Affirmative) vs. College (Negative). Subject—No. 7. Winners, College.

Davenport (Affirmative) vs. Howard Park (Negative). Subject—No. 4. Winners, Howard Park.

Mimico (Affirmative) vs. North Parkdale (Negative). Subject—No. 13. Winners, North Parkdale.

The subjects according to number were:

Resolved:

1. "That it is the Duty of the Church to Provide Amusements."
2. "That the State Should Control all Public Utilities."
3. "That the Average Person Learns More from Reading than Observation."
4. "That the Principles of Single Tax are Sound."
5. "That the World's Disarmament is Possible."
6. "That the Family Life of our Nation is Doomed."
7. "That Trade Unions, on the whole, are Detrimental to Canada."
8. "That Parliament should Enact an Eight-hour Working Day."
9. "That Public Playgrounds should be Open on Sunday."
10. "That Military Training should be Abolished from our Public Schools."
11. "That Commission Government should be Adopted in Toronto."
12. "That Manhood Franchise should be Extended to Municipal Elections."
13. "That the Present Immigration Policy is Detrimental to Canada."
14. "That the Church has done more to Advance Civilization than the Press."
15. "That Home Missions are of more Importance than Foreign Missions."
16. That the Epworth League has Outgrown its Usefulness."
17. "That the Abolishing of the Bar would be more Beneficial than Total Prohibition."

Debates in all cases were well presented and exhibited much study and preparation.

Wiste, Alta.

An Epworth League has organized in our neighborhood. An evangelistic campaign, conducted by Rev. F. J. Johnson and our local and neighboring missionary, has just closed. These meetings were a time of blessed strengthening and reconnection, and quite a large number of young men and young women gave themselves to Christ. We have many difficulties people in the East know nothing about, but realizing our responsibility, we have enlisted in a work which we trust will be successful. Our endeavor in all our service will be to bring others into the kingdom.—*Mrs. Eva M. Coffey.*

Ottawa District

The Executive Officers meet once a month and are working hard to try and arouse work throughout the district. On January 16th a very successful Rally was held in the Lecture Room of Western Methodist Church, Ottawa, where the Eastern Field Secretary, Rev. J. K. Curtis, B.A., gave a stirring address on "Essentials to Successful Epworth League Work." We also planned a tour of the Societies, and thus far have visited six, and are pleased to report encouragement in our work.—*Rebecca J. Breadner, Sec.*

Fortune, Nfld.

At the beginning of the New Year, our pastor held a series of special services, which were productive of good. At Easter time we purpose having a service of song. We are doing our best to "Look up! Lift up." We pray that the work of our General Secretary may be blessed.—*Lucy M. Spencer.*

Calgary Epworth League Union Rally

On the 5th of March the quarterly Rally of the Leagues of Calgary was held in Trinity Methodist Church. The banner presented on this occasion was won by Victoria League. The speakers for the evening were Mr. Harris, of Wesley League, and Mr. Lacey, of Victoria League. Mr. Harris outlined the Christian Endeavor work, pointing out the need of more thoughtful prayer, both as individuals and as Leagues. Mr. Lacey followed with a masterful appeal for more practical citizenship work. He proved by his speech that he is fully alive to the needs of this young country of ours, and Victoria League is to be congratulated on having such a "live wire" in their midst. A vote of thanks was given the choir for their splendid service of song,

and every one present went away feeling that the evening had been a profitable one.—*Secretary.*

BUFFALO CONVENTION RAILWAY RATES

Buffalo being in the United States, the railway rates for delegates attending the Convention have been fixed by the United States lines, as is customary under such circumstances. Canadian rates from Port Arthur eastward have been fixed at ONE SINGLE FARE AND A THIRD PLUS TWENTY-FIVE CENTS, for the round trip. We had hoped to secure single fare for the return journey, but the Canadian railways tell us that it is out of their power to effect any change whatever. The rates from Port Arthur westward are as yet unknown to us. Consult your local Railway Agent, wherever you live, for full particulars.



THE OLDEST AND LARGEST
PRINTING AND PUBLISHING HOUSE
IN CANADA

ESTABLISHED 1829



NEW MUSIC

For the League
For the Home

NOTHING like good singing in the League and the Home. Here's a list of books of bright, new music that will make your members and friends want to sing. They'll be found splendid for the Choir which does not care to attempt specially comprehensive selections.

IDEAL SUNDAY SCHOOL HYMNS.

Board bound, 35c., by mail 40c.

Orchestra Parts can be Supplied for this.

CROWNS OF REJOICING.

Cloth boards, 35c. postpaid.

CORONATION HYMNS.

Edited and Compiled by E. O. Excell.

Cloth boards, 35c. postpaid.

WOMEN'S GOSPEL QUARTETTES.

Just the thing for your Ladies' Choir or Quartette.

Cloth boards, 35c. postpaid.

MEN'S QUARTETTES.

New, Bright Selections not too difficult for the Ordinary Quartette, but Good.

SACRED SELECTIONS FOR MEN'S VOICES.

Splendid New Numbers by the Best Writers.

40c. postpaid.

IF YOU ARE INTERESTED IN THESE
SEND FOR PRICES ON DOZEN LOTS

WILLIAM BRIGGS

PUBLISHER

29-37 RICHMOND STREET WEST
Toronto



THE Canadian Epworth Era

Published Monthly in the interests of Sunday Schools and Young People's Societies of the Methodist Church.

Subscription Price: 50 cents a year. A Club of six, \$2.50. The Paper will not be sent after term of subscription expires.

Subscriptions should always be sent to the Publisher, WILLIAM BRIDGES, Wesley Buildings, Toronto, Ont. All other matters concerning the Paper should be sent to the Editor, Rev. S. T. BARTLETT, Wesley Buildings, Toronto, Ont.

OFFICERS OF THE GENERAL BOARD OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

The General Superintendents.

General Secretary, Rev. S. T. BARTLETT, Wesley Buildings, Toronto, Ont.

Field Secretaries, Rev. F. L. FARWELL, B.A., Toronto, Ont.; Rev. J. E. CURTIS, B.A., Sackville, S.B.; Rev. MANSON DAVIS, B.A., Winnipeg, Man.; Rev. F. H. LAFORCE, B.A., Regina, Sask.; Rev. J. P. WESTLEY, Calgary.

Treasurer, DR. W. E. WILMOTT, 96 College St., Toronto, Ont.

*I like Pippa's song from Brown-
ing's "Pippa Passes":—*

*"The year's at the spring,
The day's at the morn,
The morning's at seven,
The hillside's dew-pearled,
The sun's on the beam,
The lark's on the wing,
God's in His Heaven,
—All's right with the world."*

*Every morning the year is at
the spring for the soul. We die
once every twenty-four hours, says
Pygmalion and every morning are
re-created to life in the world.
Where do we go when we go to
sleep? is the great question we
never would all like answered. Never-
theless every day is a fresh begin-
ning, and every day let us believe
that "God's in His Heaven, all's
right with the world."*

—EMMA SCOTT-RAFF.

What the Spider Told

"I was spinning a web on the rose vine," said the spider, "and the little girl was sewing patchwork on her doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'I can't do it!' she cried; 'I can't! I can't!' Then the mother came and told her to look at me. Every time I spun a nice thread, and tried to fasten it to a branch, the wind blew and tore it away. This happened several times, but at last I made one that did not break, and fastened it and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said. "The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the doorstep."—*The Young Evangelist.*

DELEGATES TO EPWORTH LEAGUE CONVENTION, BUFFALO. For information send six two-cent stamps for GUIDE with MAP. C. J. Pilkey, Buffalo, N. Y.

CHILDREN'S DAY Music for the Sun-
day School & Choir
FREE. Samples of most children's day services,
newmaking, describing C. Day Cantatas (for the S. S. &
Choir Cantatas, Children's Hymns, voices of women and
voices of men, Anthem Books for mixed voices, money
making plays, etc.)
A BUNDLE OF SAMPLES, INCLUDING OUR LATEST
FREE. For it sends a copy of SONUS OF PHRASE
AND WISDOMS will be included.
GEO. F. BOSCH & CO., Chicago, Ill., 387 W. Madison St.
New York City, 28 N. William St.

THE EQUITY LIFE ASSURANCE COM- PANY OF CANADA

Guarantees more to its policy-holders generally for their premium payments than is guaranteed by any other Company or Society doing business in Canada. Canadian total abstainers sacrifice immense sums of money by failing to get the terms it offers.

Inquiry at Head Office, written or personal, will satisfy you of the fact.

Ask for latest statement.

H. SUTHERLAND, President
Head Office, 420 Confederation Bldg.
TORONTO

Father Time: "That's What I've Been Looking For all these Years!"

"Something to make the
load easier."

"Something to take the
quiver out of my bones as I
wend my way through space.
And there it is—Perpetual
Spring—the live rubber in
New Dunlop "Peerless"
Heels.

50 CENTS THE PAIR PUT ON

THE
Alexander Engraving Co.
16 Adelaide Street West
TORONTO

Will supply Churches, Leagues and Sunday Schools with Cuts for illustrating Programmes, Church Reports, Topic Cards, etc. First-class work at moderate prices.

Thorough Training

Has earned for our School a reputation that brings us students from all parts of Ontario, as well as from the distant provinces. Learn what and how we teach and what it costs by writing to-day for our Handsome Catalogue. Address—

Elliott Business College
Yonge and Alexander Sts., Toronto

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

is just the kind of school they have been looking for. It is NOT ONE of THE MOST EXPENSIVE schools, but it is ONE OF THE BEST. It stands for health, inspiration, refinement, vigor, sincerity and good sense in the education of girls and young women.

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

A PRACTICAL BUSINESS TRAINING

is essential to the young man or woman who is desirous of making a success in any line of business.

Since 1877 Albert College has fitted many of our most prominent men with the fundamental and special knowledge necessary to a successful commercial life.

ALBERT COLLEGE

is co-educational in nature and has eleven practical courses for the student to choose from. It is non-sectarian in educational matters although under Methodist auspices. Send to-day for illustrated calendar and terms.

Albert College

Educators for 57 years

BELLEVILLE ONTARIO
E. N. BAKER, M.A., D.D., Principal



Ontario Ladies' College and Ontario Conservatory of Music and Art, Whitby, Ont. Ideal home life in a beautiful castle, remodelled after one of the palatial homes of English architecture.

The latest and best equipment in every department, backed up by the largest and strongest staff of specialists to be found in any similar college in Canada. Sufficiently near the city to enjoy its advantages in concerts, etc., and yet away from its distractions. An atmosphere and environment most conducive to mental, moral and physical stamina. Send for new illustrated calendar, to

REV. J. J. HARE, Ph.D., Principal.

3½%

ALLOWED ON

SAVINGS ACCOUNTS

We especially Solicit Accounts with Out-of-Town Clients, offering special facilities for Depositing by Mail.

**CENTRAL
CANADA**

LOAN & SAVINGS COY.
26 KING ST. E. TORONTO