

JUNIOR NUMBER

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N.B. and P.E.I.



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Newfoundland.



MRS. S. C. MOORE
Bay of Quinte.



MISS HARRIET ANGLIN
Montreal.



MISS MABEL A. BAILIE
London.

SOME CONFERENCE EPWORTH LEAGUE FIFTH VICE-PRESIDENTS

Messages from Our Junior Superintendents

To the Junior League Superintendents in The New Brunswick and Prince Edward Island Conference:

Dear Leaguers,—Someone has said, "the Junior Superintendent must be all things to the boys and girls if she would win some." That's just it,—we must be Juniors with our Juniors, working with them, studying them, and giving to them that part of the League work which we think they can do best, until, seeing the Juniors' increasing interest in the League work, their influence telling on others, seeing our Juniors uniting with the church, taking part in the Senior League meetings—actively engaged in "doing all the good they can"—we realize that "being all things" to our Juniors was indeed worth the while. Then, too, as the Junior League work has prospered even beyond our expectations, we know that we were greatly helped as we spent our time among these sympathetic boys and girls, whose bright enthusiasm is so contagious. Therefore, my friends, because this work means so much to our Juniors and to us as Junior League Superintendents, let us tell others about it, so that soon all the boys and girls in our Conference—who would make such splendid Juniors—may know what it means to have a Junior League of "their own" where these "Juniors with happy faces" will have a share in their church work.

Wishing you and your Juniors continued success,

Your friend in the Junior work,

BESSIE H. FAIRWEATHER,
Fifth Vice-President N. B. & P. E. I. Conference League.

To the Junior Leaguers of the Montreal Conference:

Dear Juniors,—We are glad to find that so many of our boys and girls are doing active service for our Junior Leagues. We have heard good reports from your societies and know you are trying to do your share of the work. That is right. We cannot have successful Leagues without your help. We are depending on you very much, and expect that in a few years from now you will be the chief workers in our churches. Stand by the Junior League. You will get a splendid training there, and it will help you to build up Christlike characters.

Your Superintendents will frequently wish you to take some part in the meetings. You may feel backward about doing so, and want to refuse. Don't do this. Ask God's guidance and support, and be confident that the needed strength will come. After a time it will be a delight to you to assist with the topics.

Do you not feel sorry for the girls and boys who have no Junior Societies to attend? We need more Leagues. Many of the churches of our Montreal Conference are without them. Shall we not pray that God will open the way for each of these churches to provide a Junior Society?

And now, dear Juniors, my message to you is to do your best in any work you may be performing, and oh, make up your minds never to touch the cruel liquor and cigarettes which are committing so much havoc among the youth of our country.

Praying that God will be very near to each one of you, and that He will abundantly bless your Superintendents in their work, I remain,

Yours sincerely,

HARRIET ANGLIN,
Fifth Vice-President Montreal Conference.

Kingston, Ont.

For Junior Superintendents and Members of the Bay of Quinte Conference:

Ours is a great and growing work. We think there is none more productive or promising. It is worthy of our very best thoughts, plans and prayers. It demands our very best interest, sympathy and effort.

Think of the good seed it is ours to sow in the very spring-time of life. Think of the virgin soil it is ours to cultivate when it is most responsive. Think of the fertile fields it is ours to reap when it is most productive. It should inspire us to renewed energy and increasing activity.

Doubtless there are many difficulties and even some discouragements in our field of service. On the other hand, there is so much more to cheer and repay us that we feel like thanking the Master for our privileges and taking fresh courage for better service.

No great work is ever done for the Master without much toil and sacrifice. Much of the fruit of our service remains unseen. Eternity alone will reveal the whole harvest of our seed-sowing in the Junior field. "One sowing and another reapeth." Yet the joy is often ours of seeing speedy results.

Look how some of our Juniors develop daily right under our eyes. See how they learn to speak and pray in public, even in the presence of their seniors, some of whom they put to shame by their frank and earnest words. One of our

Juniors, a little lad of ten, recently rose in a large testimony meeting, at an evangelistic service, and in the following words expressed his feelings: "I think we don't follow the Lord as closely as we ought to, for all His goodness to us;" and then sat down, the older folk being deeply impressed, while the pastor remarked, "Verily, a little child shall lead them."

Let me cite another case that came under my own personal observation. A little over four years ago, a mere boy, of timid nature, entered the Junior League and went to work at once. He was made a Vice-President and with fear and trembling took charge of his first meeting. He developed rapidly and was elected President inside of a year. Inside of two years he passed into the Senior League, where he proved himself so efficient, from his Junior training, that he rapidly passed through various offices to the presidency, and also became secretary of the District Epworth League, and is now the honored President of the District—all inside of four years.

Is not our work worth while? What our League has done for one it can do and has done for hundreds.

The price of such success, however, is earnest personal effort. Let every member have definite work to do and do it. Let every Junior Leaguer believe in the League. The best we have of brain and heart is little enough to bring to our work. With renewed faith and rekindled zeal let us live and labor as Junior Leaguers for our common Master and His coming Kingdom.

Yours for Christ and the Church

MAUDE G. MOORE.

Trenton, Ont.

To the Junior Leagues of the Toronto Conference:

Never was a trust more solemnly committed to men than that now committed to the church, the training through infancy to manhood of those who are to be the decisive actors in the momentous scenes about to open on the world. Woe to the church, and the world, if she so neglect her children that through their want of qualifications for their responsibilities, the nations shall stretch out their arms in vain for God.

The work of every Junior society should be the training of the boys and girls for the evangelization of the world. We believe that all plans for organization, all proposed methods, should be valued only according to their relative efficiency in attaining this standard.

Junior League work is not merely meeting with the boys and girls at business, social and devotional meetings, instructing them in courses of study, or training them in the activities of the several departments of work, it is the making of men and women, taking the plastic material of childhood and bringing it to Christian maturity.

The constitution of the Epworth League in one paragraph reads thus: "The Junior society, being a part of the Senior, should have all possible aid and support the latter can give it, and it is expected that when the members of the Junior society have reached the age limit they will enter the Senior as active members."

Yet in face of this the problem of interesting the Senior League in the Junior is a great one.

Seniors should be made to feel a greater sense of responsibility for the little ones. They should be brought nearer together by frequent interchanges, as union meetings and socials, that the members may learn to know one another as part of the great Epworth host.

Let the best people take hold of this great work. It is worthy of the best, and anything else is insufficient.

The church is dying which will not take care of its childhood. We need whole-souled workers, and the sympathy of the pastors and laity of our church.

If we put our very best into our work, there shall go out an influence that shall be interwoven forever in the lives and characters of those whom we meet. What a privilege it is to teach the boys and girls, and to be loved by them!

We know how impressionable are the minds of children, and how they receive every slightest impression of good or evil, and here the superintendent has her greatest responsibility. Everything about her is a suggestion to the Juniors. Her neatness, language, patience, her interest in their advancement, her manners and tenderness, all these things she gives consciously or unconsciously, and to be loved this great-est value of our Junior societies, if we may but be the representatives of our Lord and Saviour, Jesus Christ.

"Tis ours to fashion the children's minds,

To kindle their thoughts, and their hopes unbind;

To guide their young feet in their earliest flight,

And lead them to worlds of unsullied light;

To teach them to sing in their gladsome hours,

Of a Saviour's love, with an angel's powers."

Mrs. E. J. HARTON.

Tottenham, Ont.

To the Junior League Workers of the Hamilton Conference:

Junior Epworth League Workers,—To you is given a part in the initial training of those who may become the leaders of the church of the next generation. The necessary way to the golden age is through our Junior population. They are parts of a world that "never continueth in one stay." They can only be kept by training, growth and development. For this year 1909 the Junior Epworth League should have a better reputation, based on better work. One winter's day a young girl, barely clad, but happy in the possession of an old shawl which she offered to share with a companion, said, "Come under: I can stretch it a bit." We must stretch our efforts a little more. It is the Junior League that does things worth while that succeeds. Then in our work let us be definite, diligent and hopeful.

Paisley, Ont.

WRAY R. SMITH.

To the Epworth Leaguers of the Manitoba Conference:

Fellow Workers,—As Epworth Leaguers we should strive to bring every young person who belongs to our homes, and also those who do not belong to any other church, into active co-operation with the principles of Jesus Christ.



REV. B. W. ALLISON

In a word, let us bring Christ to all the people we can, so that they may go from our association more truly men and women than they ever were.

B. W. ALLISON, President.

Brandon, April 7, 1909.

Our outlook of life should not be of so low an order as to look upon Christ simply as a power to save us; but to look upon our lives as capable of such high and true development that the only thing which can possibly bring it to its highest perfection is the close and continual companionship with Christ.

"From a Canadian Knight"

Under the above title, the Editor of the *St. Louis Christian Advocate* publishes a racy letter from the former Editor of this paper. It is addressed to Dr. Palmore's youthful knights, and we are sure our Juniors will like to see some of the interesting things Dr. Crews has told their young cousins across the border. Here are some of the items contained in the letter:

"When I am asked to tell anything about my birthplace and early home I am at a loss, for I was a preacher's son and lived 'all over.' Well so I remember the 'moving times,' when the farmer's wagons were loaded with our earthly possessions, securely packed in boxes. To ride on the top of one of those big loads was the ambition of the boys.

There was lots of fun in those days. In winter we skated, not in rinks, but on the dear old creek, when we followed for miles its meanderings. Tobogganing down the hills was a source of great delight, and so much did we enjoy the winter's sports that the season was gone all too soon.

In the spring the great attraction was the "Sugar Making," and what fun it was to go out into the woods and gather sap from the maple trees which was boiled down into syrup and then made into the most delicious sugar. Just before the syrup congealed into sugar it was sometimes dropped upon a block of ice or packed snow, and became "tasty," which everybody voted to be the finest sweet in the world.

Gathering nuts was the employment of the autumn, when some wonderful excursions were made into the woods. To get the nuts involved rather hard work, but we were well repaid for the effort by the pastime of cracking them during the long winter evenings.

How to get an education was a difficult problem to solve for a poor preacher's boy. We lived in the country, and there was a High School four miles away, but my father could not afford to pay for his boy's board in the town. What was to be done? Give up the opportunity of going to High School? Not a bit of it! There was one way out of the difficulty, and that was to walk, which I did for two years, together with a boy companion, without missing more than a day or two in all that time. Summer and winter, warm and cold, rain or shine, we plodded our way, eight miles a day, not over asphalt pavements, but through mud and dust, snow and slush, often struggling up to our waists in snow banks, but what did we care? It was a chance to secure an education, and we stuck to our task. No doubt those two years of healthy outdoor exercise were an excellent preparation for the after work of life.

I have never used tobacco or strong drink, and have no desire or intention of beginning now. I have always been

Dear Fellow-Workers and Junior Leaguers of the London Conference:

We have made the acquaintance of many of our ardent and enthusiastic workers during the past year, and realize that we are a large army in the Master's work.

A few in the country places find many difficulties. Cheer up, my friend, we have a great and mighty Captain, and His promises are sure.

Our Juniors are wide awake. Therefore we must be on the alert, with the windows of our hearts aflame with a spiritual light, and the telephone line between us and God clear. Time spent for boys and girls is well invested, whether it be in prayer, study, planning, or in active work.

We want to receive a card from every Junior Superintendent, with your name and address, and in return we will send you an address, the owner of which you may be able to help by your correspondence, and vice versa.

Yours for the Juniors,

Nile, Ont.

MABEL A. BAILIE.

Dear Superintendents and Members of Newfoundland Junior Leagues:

I have been pleased to hear that you are each working in your various ways. May we not have a vision of even greater service? "Where there is no vision the people perish." There must be enthusiasm to insure success, and to be enthusiastic one must have interest in every department of the society, and that interest so deep that each will be willing to take responsibility—even though we naturally feel unequal to the task. Remember that "we learn by doing." All "working together," can lend a sympathetic helping hand.

"I am but one, but I am one;

I cannot do everything, but I can do something;

What I can do, I ought to do;

And what I ought to do, by the grace of God I will do."

I shall watch the continued progress of Junior League work all over the Colony.

Yours in the interest of the work,

F. I. MAIR,

Fifth Vice-President Newfoundland Conference League.

Resolution of Appreciation

Passed by the General Sunday School and Epworth League Board, on March 31, 1909.

"We, the members of the General Board of Sunday Schools and Epworth Leagues, desire to place on record our sincere appreciation of the splendid services of Rev. A. C. Crews, D.D., who for over thirteen years gave his whole time to the work of General Secretary of Sunday Schools and Epworth Leagues. His untiring and enthusiastic devotion to the varied interests of our young people was ever manifest in all that he said or did. His genial personality, his ever-ready and wise counsel, and his pulpit and platform ministrations, bear eloquent testimony to his ability as a most worthy leader. The Reading Courses, Practical Plans, and the "Epworth Era" were all initiated and successfully managed by him to the inspiration, education, and upbuilding of our young people. We pray that the marked success that characterized his work as General Secretary may also obtain in even a greater measure in his new and important position as Editor of our Sunday School Periodicals."

greatly interested in Dr. Palmore's "Knights," and send them my most cordial greetings and best wishes. Have lots of fun when young, boys, but remember that you are preparing for the day of manhood. Seek to have strong bodies, clear minds and pure hearts."

We are sure that our Canadian Juniors will endeavor to follow the good advice of our S. S. Editor, Dr. Crews, and so live in true knightly fashion.

Our Epworth League Excursion

Seattle Convention and Exposition

IF you desire full information of the splendid trip we have arranged, send your name and address to this office, and we will be very pleased to mail you free, our illustrated and comprehensive folder, containing detailed particulars of the Excursion. And if you have friends who are contemplating a trip to the West this summer, send us their addresses also. We have prepared an attractive booklet which gives a complete outline of the tour from Toronto to the Pacific Coast, and return. It will cost you nothing but a post card. SEND FOR IT! READ IT! STUDY IT! And you will be convinced that you cannot spend a more pleasant or profitable holiday anywhere else this summer, at as comparatively small cost, than we have provided for you in this Excursion.

THE CONVENTION AND EXPOSITION CITY!

When Seattle was selected as the city in which to hold the Eighth International Epworth League Convention, there was



SNOQUALMIE FALLS

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little, if any, dissatisfaction in the ranks of Epworth Leaguers on account of the great distance to travel.

A trip to Seattle brings one face to face with the mighty works of nature; the magnificent sweep of lofty mountain chains; the endless flow of powerful rivers; the ceaseless rush and ebb of the Pacific tide, which speaks most potently of all of the resistless Power which rules over the forces of nature. To one who can read the lessons which God has pictured out in the primeval landscapes, much of spiritual profit can be gained by the trip to Seattle, through the medium of seeing eyes and receptive intellect.

The city itself speaks eloquently of the power of God directed to the uses of man. Seattle is becoming known because of its great public works, accomplished by methods unknown and untried anywhere else. It is still at work sluicing down the great hills which have stood in the way of its growth and development of its commerce; it is still engaged in covering vacant spaces with handsome skyscrapers and comfortable homes; heeding no financial depression and recognizing only the necessity of everlasting effort to keep up with its growth.

Seattle has a population in the neighborhood of 300,000. It is reached directly or indirectly by seven transcontinental railroads. It has nearly 150 miles of street railway lines, and connects with other Pacific ports, Alaska and the Orient

by steamship lines operating on regular schedules. It is an inland sea port, handling an immense commerce; a cosmopolitan city on the verge of a wilderness.

Puget Sound, on which the port of Seattle is situated, is becoming known as one of the most beautiful bodies of water in the world. It is a long, narrow arm of the Pacific Ocean, winding in and out between precipitous shores, from the Straits of Juan de Fuca for many miles to the southward. Radiating from the main body of the Sound are numerous other narrow arms of water, one of them, Hood's canal, reaching to the very base of the Olympic mountains, a precipitous and snow-capped range which lies between the Sound and the Pacific Ocean on the west; the backbone of the famous Olympic peninsula.

To the southward from Seattle, Mount Rainier rises, beautifully distinct in the bright light of a clear day, and to the northward is seen Mount Baker, another noted peak. The winding arms of the Sound cut off numerous islands from the mainland, and a cruise on the Sound enables one to view a beautiful panorama of sparkling water set with green islands and precipitous shores from which the hills roll back to the distant mountain ranges.

Several beautiful Sound trips can be taken from Seattle in a day's time. One is to Victoria, the capital of British Columbia. It is but a few hours' ride from Seattle, down the Sound and across the Straits of Juan de Fuca. Although one of the most beautiful day's trips in the country, the fare is but fifty cents for the round trip.

Hood's canal is another favorite visiting place on the Sound. This is an offshoot of the Sound which reaches to the very base of the Olympic range, and in a day's trip, one cruises for eighty miles along the precipitous shore. The scenery is similar to that of the inside passage to Alaska.

A cruise through the San Juan Islands is another good trip. A shorter trip, offering practically the same scenic advantages, is the trip around Bainbridge Island. An interesting half-day trip is that to Bremerton, where the government navy yard is located and the greatest drydock in the world is building. War vessels are always to be seen there, being repaired or cleaned for ocean voyages.

Among the land trips of great beauty is that to the Paradise Valley, on the slope of Mt. Rainier. It brings one into close touch with the beautiful mountain scenery from the flower-strewn glades near the base of the mountain to the glaciers which creep down from its summit. A visit to Paradise Park requires at least three days, but it is worth the while. Going and coming, one passes through the famous Washington forests of mammoth trees.

Snoqualmie Falls, but a short ride from Seattle by train, is a famous beauty spot. The Snoqualmie, a large stream which rises far back in the Cascade mountains, makes a precipitous leap of nearly 300 feet with a resultant waterfall, which people gladly travel miles to see. A trip to Snoqualmie Falls and return by automobile is one never to be forgotten.

There are many attractions not enumerated about Seattle and the Sound country, to add to the enjoyment of those who attend the convention. All who go can depend upon a warm welcome, a comfortable stopping place, and the opportunity of rare enjoyment both spiritual and material.

HOW WE TRAVEL!

On Wednesday morning, June 30th, at eight o'clock, we hope to find our happy and expectant party ready at the Union Station, Toronto, to make the start. "Westward Ho!" From as far east as Newfoundland and Halifax we hope to see our Canadian delegation assemble. Comfortable and commodious tourist sleepers will be provided, and from Toronto westward we expect to gather up our friends—welcome additions to our Canadian contingent. Over the G.T.R. to Chicago we shall peel away through well known scenes. From Chicago the Chicago Milwaukee and St. Paul will convey us to Omaha. By the Union Pacific we shall proceed to Denver. There our journey over the Grand Scenic Denver and Rio Grande Railway to Ogden. The Oregon Short Line and Oregon Railway and Navigation Co. will carry us on to Portland, and from there we shall run over the Northern Pacific to Seattle, the Convention and Exposition city already described.

The convention exercises will afford our Epworth League members and friends a splendid opportunity of seeing and hearing the leaders in Methodist Young People's Work in all North America. Men whose names are famous throughout the three great churches represented in the Convention will be on the programme. This we expect to print in full in our next number.

The great Alaska-Yukon-Pacific Exposition will present many features never before seen, because never before possible. The educative influences of this Exposition will truly be great.

Ample time will be provided for sight-seeing, and when the excursionists are ready to return, the route may be from

Seattle to Victoria and Vancouver by the Canadian Pacific steamship lines, and from Vancouver over the main line of the C. P. R. to Winnipeg. Any route may be selected from Winnipeg home.

In this article we cannot tell you all about the scenic beauties of the journey, nor full particulars of stop-over privileges, time limit, etc., but if you will send for our folder you will find the details there.

We may, however, add the following list of rates, the price stated covering the cost of the railway ticket in each case

for the round trip: Halifax, \$109.20; Truro, \$107.30; St. John, \$101.70; Quebec, \$95.00; Montreal, \$89.00; Ottawa, \$87.20; Brockville, \$86.60; Kingston, \$83.90; Belleville, \$80.90; Peterboro', \$77.90; Collingwood, \$76.00; Toronto, Orillia, Hamilton, Brantford, Woodstock, London, Guelph, Berlin, Stratford, \$74.10. Via California points the cost will be \$15.25 additional.

A cordial invitation is right heartily extended to all. Address all enquiries to the Editor, Rev. S. T. Bartlett, 30-36 Temperance Street, Toronto, Ont.

Lessons from the Birds and Flowers

LUKE 12, 24-28

(Union Meeting with the Juniors)

BY MISS E. LENA BARTLETT.

THE world as God has made it, all is beauty." Surely there is no one who does not realize and feel the truth of the poet's words on these delightful spring days. This old world has been loosened from the bonds of winter, and the running streams, the gentle breezes, the birds and the flowers have all returned with various messages from the All-wise Maker. Even the "caw" of the crow sounds pleasant, because it suggests pictures of sunny fields, verdant woods and bright flowers which all follow the appearance of this first bird of spring.

Why do the flowers, birds, and all natural phenomena which herald the approach of spring, appear so beautiful and awaken those joyous feelings familiar to everyone at this time of the year? Might they not all reply, "The hand that made us is Divine"? The flowers give answer in their fragrance, beauty and brightness, and the birds in their delightful and inspiring songs.

BE CHEERFUL.

Perhaps the first lesson we should learn, and one which is applicable to everyone, is that of *cheerfulness*. We never see birds sulking on the limb of a tree, or looking as if life were a burden to them while they hunt for their food on the ground. From morning until night, while flying about from branch to branch, they fill the air with their joyous songs. Anyone who has studied a robin at its work, hunting for worms or gathering material for its nest, has marked the energetic, cheerful way it performs its task, as if to say, "What a pleasure it is to be alive!" And what a cheerful message the flowers have for us! Little children playing in the fields, the laborer on his way to work, the invalid lying on couch of pain, all learn this lesson of cheerfulness from their silent yet eloquent testimony. How is it that the blossoms which grow in such profusion in fields and gardens have such an uplifting effect on people? A plant kept in a cellar or in a darkened room fails to produce beautiful flowers, and even the leaves lose their beauty and become sickly and yellow. It is only by looking to the sun, that great source of light and heat, that flowers acquire their brightness and beauty. How, then, can we expect to be cheerful and beautiful in character unless we, too, look to the "Sun of Righteousness" for help?

BE TRUSTFUL.

Birds and flowers are proofs of God's care. In the lesson we read of the ravens which "neither sow nor reap, and have neither storehouse nor barn," and yet God feeds them. This is true of all birds, as well as of the ravens. But not only does God provide food for the birds, but He protects them also. We find birds' nests built in exposed places,—on the ground, in banks, in branches, and under eaves. During storms and tempests the birds remain protected in the nests which they have built in response to the instinct given them by their Heavenly Father. The examples of God's care of plants and flowers are very numerous. The buds which have been gathering nourishment from the tree during the winter, so that when spring comes they may rapidly burst forth into bunches of leaves, are provided by nature with a thick coat of soft down which keeps away the frost. Nature has provided a protection for the seeds of a plant by enclosing them in an ovary and then surrounding this by the petals and

sepals of the flower. To draw a lesson from these illustrations we have only to quote the remainder of the verse, "How much more are ye better than the fowls?" also a part of a following verse, "How much more will he clothe you, O ye of little faith?"

BE HUMBLE.

Flowers teach us humility.

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Sometimes the most beautiful flowers are found in some secluded spot in the woods, perhaps in a hollow almost hidden by leaves, and not in a conspicuous place on the top of a knoll. Following this same principle, we notice that the most beautiful Christian characters are not always those who are publicly known for their good works, but often those who cheerfully perform the little things of everyday duty unnoticed by the eye of mortals. The flowers are satisfied to grow and blossom in hidden places, and if such should be our lot we should be contented.

BE IN YOUR PLACE.

God has a particular place for each plant. We see Divine wisdom displayed in the growth of all our flowers. Because the rose will live and thrive only in a warm temperature, we find it blooming in the warm months of the year, while the little hepaticas and snowdrops may be found blossoming almost before the ice has melted. Plants which reach their greatest luxuriance in warm countries will not thrive if taken



MOUNT RAINIER

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to a cold climate, and if they live at all their growth is stunted and their fruit of little or no use. So it is with Christians. God has a place for each person, and unless we live in this place we are not doing our best work or reaping our most beautiful harvest.

BE BEAUTIFUL.

Common flowers are changed into rare and beautiful ones. Perhaps we do not realize, in looking at some of our most rare and gorgeous flowers, that they have been grown from the ordinary wild flowers. Mr. Luther Burbank, the great nat-

ural scientist, by diligent work and painstaking care, has produced many new and beautiful varieties from the common blossoms which grow everywhere without care or attention. Here is a great lesson for us. What man can do with flowers God can do with boys and girls. If we are only willing to trust ourselves to His care and to live as He has commanded, us, He will change us from the ordinary, almost useless, flower which grows unnoticed by the roadside, into a fragrant blossom, which will become a thing of beauty in the world at large.

BE INDUSTRIOUS.

Birds make great use of their natural powers. God has given birds a quality which we call instinct. Because of this power they are enabled to build their nests, protect their young, and to migrate to a warmer climate when cold weather approaches. Imagine how useless a bird would be without instinct! Yet there are human beings who try to go through life without paying any attention to what may be called the instinct of man. We know that that man is vastly higher than the other animals because of the soul which creates in him a desire for a life beyond that of the present. We can prepare for this life by developing our moral powers,—sense of right, conscientiousness, forgiving spirit, and love. A bird cannot develop these powers, but it uses what takes the place of them—its instinct. What a bird would be without instinct so would we be without those God-given qualities which we may prayerfully develop in preparation for the life hereafter.

BE CULTURED.

Plants need constant training and culture. We all know the appearance of a garden which has been neglected for a season and allowed to run wild. The flowers have become so choked with weeds that they are little more than weeds themselves. In the same way, by neglecting to prune an apple tree we get only sour, small apples, or else none at all. Just as fruits and flowers tend to revert to thorns and weeds if culture is neglected, so will we backslide in the Christian life if we neglect the daily training which we receive from Jesus Christ. So work and prayer combine to make us well grown and fruitful followers of our Lord.

Sackville, N.B.

Queenliness

"You must wake and call me early, call me early, mother dear;

To-morrow'll be the happiest time of all the glad New Year; Of all the glad New Year, mother, the maddest, merriest day;

For I'm to be Queen o' the May, mother; I'm to be Queen o' the May."

It was a merry time when the young swains and maidens gathered on the village green and danced around the Maypole. Happiest of all was the queen. The young lady who was honored with this title, and whose duty it was to direct the games and award the prizes on this occasion, was chosen not merely for her beauty, but for her lovable disposition.

I am writing this to my younger sisters. I want you to be queenly. Perhaps you think to be queenly you must be tall and exceedingly beautiful and carry yourselves with an unnatural dignity and stateliness. No, these are not essentials of queenliness. The most-loved queen of England was short in stature, yet every inch a queen. One of the sweetest characters I ever met was a hunchback. In spite of her deformity she had a queenly bearing.

You cannot all be the highest types of physical beauty, but you can be attractive. Your back must be straight. See that it is. Whoever thinks of a queen as stoop-shouldered? By proper diet and exercise and rest your complexion may be as clear, your eyes as bright, and your personal charms as great as those of any queen.

Indeed, your chances of being queenly are greater if you are not quite so beautiful as some. The "pretty girl" is to be pitted. There is a hard struggle before her if she avoids becoming proud and selfish. Deep-seated and hard to uproot is the conviction that physical beauty makes less important the cultivation of soul beauty. And this, after all, is the true test of queenliness—beauty of soul, nobility of character.

And is not this the beauty we see in the poet's May queen? As the glorious springtime fades into a memory and winter with its cold and icy touch comes again, it brings a message. The young girl who has been publicly acknowledged to possess so much womanly grace and beauty is heard to say, "When the flowers come again, mother, . . . you'll never see me more." And now she shows her queenlike spirit:

"You'll bury me, my mother, just beneath the hawthorn shade,

And you'll come sometimes and see me where I am lowly laid,

I shall not forget you, mother, I shall hear you when you pass,

With your feet above my head in the long and pleasant grass.

I have been wild and wayward, but you'll forgive me now, You'll kiss me, my own mother, and forgive me ere I go."

But God allows her to see the flowers again. And before they tenderly lay her away under the grass and the roses, she says:

"I thought to pass away before, and yet alive I am;

And now the violet's here.

O, sweet is the new violet that comes beneath the skies, And sweeter is the young lamb's voice to me that cannot rise;

And sweet is all the land about, and all the flowers that blow,

And sweeter far is death than life to me that longs to go."

Henry Drummond tells of a young girl whose beauty of character was most queenlike. She wore a gold locket into which no one was ever permitted to look. In a moment of unusual confidence, one day, she revealed the secret to a

Resolution of Sorrow

At the death of the late Rev. Dr. Withrow, passed on at the recent meeting of the General Sunday School and Epworth League Board.

"That this Board, having learned with deep sorrow of the death of the Rev. W. H. Withrow, D.D., desires to place on record its high appreciation of his sterling qualities as a Christian minister, and of the long and valuable services rendered by him as a General Conference officer in one of the most important branches of the Church's work.

"Dr. Withrow may be said to be the founder of our various Sunday School periodicals, and the chief factor in bringing them to their present efficiency and widespread popularity.

"For upwards of thirty-four years he labored in this Department, bringing to bear on his work a literary ability that was unique, and a fidelity to duty that was both painstaking and laborious, and he has reared for himself an imperishable monument in the Sunday School life of our Canadian Church.]

"He rests from his labors and his works do follow him."

friend. Within the locket were these words, "Whom having not seen I love."

Queen Elizabeth said, speaking of her crown, "It seems grander to those who look at it than to those who wear it."

During the closing festivities of Queen Victoria's coronation, Handel's "Hallelujah Chorus" was beautifully rendered. She had been carefully instructed to remain seated when the audience should rise. But as the strain peaked out, "The Lord God omnipotent reigneth—King of kings and Lord of lords," forgetting her instructions, she rose, folded her hands on her breast, and bowed her crowned head. If you earnestly desire to possess the qualifications of true queenliness you must bow your head before Him who "crowneth thee with loving-kindness."

You may never be queen of the May, or queen of an empire, but you may be queen in your home and in your little circle of friends. It may take time to develop queenly traits of character. One of our princely men has said, "You may be poor and you may be misunderstood even by your friends, but if you are true to a great principle, sometime and somewhere they will bring you royal apparel and lead you to your throne."

As did Queen Esther, so may you put on your royal apparel, and some day it may be truthfully said of you as it was so worthily and beautifully said of another,

"Her court was pure; her life serene;

God gave her peace; her land reposed;

A thousand claims to reverence closed

In her as mother, wife and queen."

—Frank T. Bell, in *Epworth Herald*.

Old Charles to Young Charles

A specimen of poetry in lighter vein from the pen of the Singer of Methodism may be appreciated. The following lines were addressed to his son Charles. They satirize the disposition to despise the ordinary duties of life, to which probably young Charles was prone:

"Take time by the forelock! Is old Charles's word!

'Time enough,' quoth his son, with the air of a lord;

'Let the vulgar be punctual; my humor and passion

To make people wait, or I can't be in fashion.

If I follow the great only when they do well,

To the size of a hero I never shall swell;

But for me, insignificant wight, it suffices

To follow them close in their follies and vices."

Report of Junior E. L. of C. E. McDougall Church, Winnipeg

(This Report was presented to the Provincial C. E. Convention of Manitoba, and the Junior banner was again awarded to the McDougall Church Juniors.)

In submitting to the Convention the report of this society, we cover the time from April, 1907, until now, for two reasons, first because our church year does not close until May, the year's work as undertaken is not complete. Second, because this year promises to be similar in all statistics. In April, 1907, and 1908, each year, we held an annual supper at which over one hundred sat at table. Following which the annual meeting for election of officers was held, the pastor conducting this. The Secretary's book shows that the Superintendent and fifty members have been present at every weekly meeting in the twenty-two months mentioned. For no reason has a meeting been withdrawn, and as one item of interest we mention that on Decoration Sunday a splendid meeting was held and the largest collection of the year taken.

We have a Sunbeam Band of twenty, not old enough to sign the pledge, but who have taken part in eleven concert programmes, visited two Junior Societies and given programmes, and assisted in many meetings. We have the same number of boy recruits, who often attend regular meetings, always attend all socials and concerts, and always remind us of their birthdays. In addition we have the names of fifty parents who are honorary members. These attend some regular meetings, are always invited on special occasions, and are visited or written to each month, and support our work well.

For Missions we raised in 1907 and 1908, \$48.00. So far this year we have raised \$21.00. In addition we have raised \$18.00 each year for temperance and \$10.00 to funds of church, besides funds for postage, gift books, music and socials.

THE OUTLINE OF GENERAL WORK.

1. Temperance. Under this head we have a regularly organized society of Loyal Temperance Legion, the officers of

lets have been distributed, and literature upon every department of Christian Endeavor work, besides two columns a week of League notes in newspapers.

2. Prayer-meeting work, including Bible study, has been the main feature of every regular meeting and the one upon which the best committee work is done. We know nineteen of our League members are members of the church and the most regular attendants at all services.

3. Relief work is carried on well.

4. Flower Mission all the year. The 2nd, 3rd, 4th and 5th prizes for best gardens grown from seeds given by the pastor were won by League members. Forty-two bouquets from one garden were carried to the General Hospital.

5. All sick members visited and written to and supplied with each meeting's programme.

6. Social work, etc., etc., has been the observance by some special features of all red-letter days—Patriotic, Christmas, New Year, Valentine, All Hallowe'en, Easter and Thanksgiving being observed by very appropriate programmes, all bearing upon the real significance of the day. All birthdays observed specially.

Band of Mercy work has been pursued every month—monthly programmes, special trips to woods and parks to be instructed by the pastor about birds. On one such occasion 150 boys and girls tiptoed through wood and glen for two hours. These were such popular trips we can advocate them for all societies. A two weeks' contest in essay writing and bird drawing was most interesting, followed by two addresses on said subject from the pastor, who encouraged the work greatly by giving valuable prizes. See portfolio on literature table, also book secretary's scrap book, every piece having been read in League meeting. Temperance and missionary scrap-books are also prepared. Twenty books in library

What Should the Canadian National Missionary Congress Mean to Our Epworth Leagues?

By REV. R. J. ELLIOTT, Waterloo, Ont.

THE only National Missionary Congress ever held is now a fact of history. It was in every respect successful. The attendance, enthusiasm, unity and results, were all that they promised to be, and equal to the most sanguine faith of its promoters.

To the members of our Epworth Leagues its holding should be a cause for profound gratitude. The father of the Laymen's Missionary Movement, Mr. John B. Slemmon, jun., of Washington, D.C., got his inspiration from the Forward Movement for Missions; a Movement that had its beginning and development among the Young People of Canada and the United States. Surely this great, unique, world-wide activity for Missions, springing up as the result of the Young People's outlook and interest in the evangelization of the world, is a sufficient reason for joyful thanksgiving.

It should be an inspiration. Increased faith and heartiness should seize all our Leaguers. No one should falter, but with the assurance that God always blesses earnest, unselfish effort, plan for larger things, and multiply your energies to aid in the "evangelizing of the world in this generation."

Shall not every League in Canadian Methodism be stimulated to perfect and complete its organization of the Missionary Department? Have a real Forward Movement Band in every local League, no matter how small the membership. Let some earnest spirit, in dependence on God, take the matter up, and do all that it is possible to do. Remember the words of the Master, "Lo, I am with you alway." He never fails us. With a literal, simple trust in Him, undertake, and success will certainly be yours.

Will our Leaguers miss this opportunity? Not if we rightly judge the past. Not if this splendid stimulus is caught by them, and put into action. Let a "GREATER Forward Movement" be the watchword. "Not as LITTLE as we DARE, but as MUCH as we CAN."

which preside at all temperance meetings. Fifty members have paraded four times to All Peoples' Mission and given the whole programme for a Band of Hope Meeting.

Have held eight silver medal and one gold medal contests. Have assisted with whole programme of four meetings of Senior League, have arranged the whole programme for one Temperance Sunday in Sunday School, and given the music and recitations on three other Temperance Sundays. For eighteen months have had regular practice under the organist and choirmaster, Douglas Little, to learn temperance songs, 2,000 copies of which we have had printed and given into homes. Result: Even the babies sing, "Saloons, Saloons must Go." We have secured the names of 210 on our pledge-cards and have an Honor Roll with a large number of names on, of those who have given ten cents or more to the Temperance Fund. We have held an annual L. T. L. picnic in the Park, with the whole exercise temperance. We take forty copies of Young Crusader L. T. L. paper, and have contributed eight columns a month of temperance notes to the newspapers. Please see sample of notes on Convention literature table. Also scrap-books. Great numbers of temperance leaf-

lets issued from family to family. See method of keeping track of them on literature table.

Thirty-six copies of EPWORTH ERA are taken by members' families. One copy of Christian Endeavor World. Twenty-eight members have moved to various parts of the world, Victoria, Scotland and Ontario. These are written to regularly and supplied with League programmes.

In concluding, we can truly say not half has been told of actual work done, but we have aimed to make the church and the Sunday School and Senior League feel that they cannot get along without us. Also to study the beauties of lives consecrated to Christ's service, that we may all desire true knowledge of Him as our Saviour. Also to do such good temperance work that all in our church shall know of temperance. Splendid anti-cigarette work has been done by the members. We have found pastor, choir, Sunday School and Senior League willing to help along all our efforts and believe there is no other society which can claim having had more attention than the Junior League."

MRS. WALLACE, Superintendent.

Winnipeg, Feb. 17th, 1909.

The Junior League, from a Junior's Standpoint

By SAM LENOVER, PRESIDENT OF VICTORIA AVENUE JUNIOR LEAGUE, CHATHAM, ONT.

AS Juniors we may and do attend the Senior League, Sunday School and church services, but we do not feel as much at home in any of these as in our own society. The Junior League is our home, and we belong to it, and it to us. It is there that we first learn to pray publicly to Christ, and speak for Him, and perform little services in His name. And in a meeting where we are nearly all Juniors, even our officers, we feel that we can be ourselves. We don't need to be "grown up," but just our natural selves. And this is one reason the Junior League means so much to us. I know several boys and girls in our own society, who a year ago were not trying to lead a Christian life, are now some of the strongest and best members of our League. And they say that the League was the means of teaching them to live for Christ, and is still the means of keeping them from doing wrong. We feel it is our own society and that we must not bring disgrace on it, and thus it often keeps us from yielding to temptation.

We love our society because we feel it needs us, that we have a place in it. We do nearly all the public work and all the committee work ourselves, our Superintendent just directing us, so, of course, it trains us in active Christian service where neither the church nor Sunday School would. Another reason our Junior Society helps us so much is because things are said and done in a Junior style that we can understand. As a rule we do not understand the half of a sermon (perhaps we don't try), and we feel that we are not needed, and if we weren't there no one would miss us. The same can be said of the Sunday School. Of course, it is more for us than the church,—still, what training do we get? We listen to the lesson taught, answer a few questions, say a few verses, perhaps, and then we are through. We are too young for the Senior Society, and still we have no other place to go, if we have no Junior League. We, as boys and girls, have a lot of energy, and we must work at something. If you older people make us feel we are not needed amongst you, and you have provided us with no Junior League, that energy must spend some place, and Satan sees this and soon tempts us to mingle with the world, and before we know it we are yielding to sin and drifting from Christ.

For this reason I think you older people could help us so much by providing ways for us to spend our time. At Chatham we formed a baseball team amongst the church boys and next year we hope, if nothing happens, to form a basketball team for the girls. We are doing this because we think that God honors good, wholesome and pure sport.

From my way of thinking, a great deal depends on the pastor of the church. How much we boys appreciate a pastor who will talk and joke with us, and still, when he sees us doing wrong will gently reprove us and will show sympathy and interest in our struggles to live a good life. Next comes our superintendent. How hard it is to find a person who will fill this place as we think they ought! The superintendent should be one of the best consecrated Christians in the church, one with a heart full of love for the boys and girls, who can sympathize with us and forgive us easily, has lots of patience, and never tires of us and our failures, but always tries to lead us nearer Christ. I believe a superintendent should be firm as well as kind, always insisting on good order and reverence, and if it is done in a kind, loving way it will always do us good. It makes us lose respect for older Christians if they allow us to be disorderly, but we don't want to feel you love us and are only trying to help us, not to "boss" us. I believe no one likes to be trusted, no even old people—much less young people. But if you would only trust us more, appeal to the manhood and womanhood in us, how much better we would be. You people who have a "bad boy" in your Junior League or Sunday School class, put him on his honor and trust him, and I venture to say, if he is a boy at all, he will be faithful to that trust. Then, again, we Juniors don't like to see you do the work that we should do and can do. I know a League that started out with one hundred members and a good Christian superintendent, but she made the mistake of having no Junior officers and of doing all her own work. The result was her League decreased to twenty members.

Our League at Chatham was reorganized a year ago last October, with a membership of eighteen, and now has over ninety members. We soon raised \$22.00 for missions, part being free-will offerings. One girl had her mother make bread, and she delivered the loaves, giving the money to missions. This year we are trying the "Forward Movement Plan." The committee have a different way of collecting the money. They have made little bags with the Junior's name on. These are given around the first of the month, and each person is supposed to put at least a cent a week in these and hand them in on Missionary Sunday. Our meetings are held on Sunday morning at 10 o'clock, but during winter months we hold small house concerts with an admission fee of five cents. These have been a grand success, for they keep us

active. Then our superintendent's home is always open for us, and we can spend an evening at her place whenever we wish, and in this way the social spirit is kept up.

Almost every Sunday one or two Juniors lead in prayer and another reads the lesson. The President and one of the Vice-Presidents take the programme. One gives a talk,—and the best way we are not allowed to read our papers in our own society but are supposed to talk them. We do it, although it is pretty hard for us, and sometimes it ends in some of the girls crying over their nervousness and mistakes, but still we keep on at it. The assistant superintendent manages the choir and the music in general, so you see we are kept busy and it is really our own meeting, and we think it the very best meeting of the day because we work to make it such. This is only a little of the work we do, and it will show you what we Juniors like and how we appreciate a meeting of our very own. The Junior work is the most important work of the church, because in a few years we will be the men and women of the day and the world will be ruled by us. Then, if you teach and train us in godly things, will it not make a great difference, not only in us, but upon our world? Thank God for a Junior League that helps keep us boys in touch with Christ and the church, and you Seniors will do well to help the boys and girls to Christ. Form a society and give them something to do. You may only have a dozen, but a dozen trained for Christ are worth a great amount of work and prayer.

I am only young, and my experience hasn't been very great, but I hope I have been able to give you some thoughts as we Juniors feel them, that will help you to see how much we need your help.

Making "Men" at Prince Albert, Sask.

By REV. J. A. DOYLE.

Splendid success is being achieved in Saskatchewan's most northerly city, in developing the finest type of young Christian manhood.

About four and a half years ago, Mr. Fred. Cox, the assistant post-master in Prince Albert, and one of the workers in the Methodist Church, had a vision of great possibilities in the lives of the boys who were then drifting out of the Sunday School and away from the church.

Under the guidance of the pastor, as many boys, from thirteen to eighteen years of age, as could be gathered were organized into a boys' club, under the name of "The Boys' League." They were appointed a constitution framed; rules, a motto, badges, buttons and necessary regalia were adopted; an initiation service and ritual for opening the meetings were arranged. Starting with about half-a-dozen boys, the membership steadily increased. Departments came into existence as demand arose. To-day the membership is fifty-four and nine departments are being worked. These are: Christian Endeavor, Missionary, Temperance, Boys' Brigade, Athletics, Teacher Training, Secret Service Band, Violin Class and Brass Band. A short historic sketch of each boy's life, and work in the League, is kept by their League Historian. Regular meetings, for the development of their religious, moral and mental life are held every Thursday evening. Careful records are kept. The average attendance is about eighty-five per cent. of the membership.

The great majority of the members have signed pledges to abstain from the use of strong drink, tobacco, profanity, and from impurity in any form. The noblest ideas are being constantly kept before the boys by their Captain and Leader, Mr. Cox. A number of the boys have become church members. Conversions are constantly taking place, and all jealously guard the good name of the Club by good conduct. The Senior League has received some of its best workers and most efficient officers from among the boys trained in this Club. The Club pays its own expenses by membership fees and collections, and in addition has decided to contribute fifty dollars a year toward the support of Mr. and Mrs. Crutcher in China.

Ample testimony has been given by parents, public school teachers and citizens generally as to the improvement in character and conduct of many of the boys who have come under the influence of the League.

There is no greater work on this earth than that of helping boys over the perilous period of adolescence, which is fraught with danger and filled with opportunity, into clean, clear, consecrated Christian manhood, then this Boys' Club in connection with the Methodist Church in Prince Albert, Sask., is doing a great work. And we believe its example could be followed in many a town and city where to-day very little is being done for the drifting boy.

Regina, Sask.

The Junior League a Factor in Church Work

BY REV. WRAY R. SMITH.

THE Junior Epworth League movement is a recognition of the power and influence of the young as a factor in church work. It was to the credit of the high priest Eli that he perceived that the junior Samuel was capable of receiving from the Lord a communication such as had been denied to himself, the possessor of Urim and Thummim; and he honored the child's individuality so far as to encourage him to declare the message that God had sent by him, instead of treating a boy as one who could receive nothing from God except as it came through his seniors.

The prevailing impression in some sections has been that the junior needs no other sphere than instruction, sentiment and affection. That individual or church must be as blind as the eyeless fish of the Mammoth Cave, that has not for years past noticed that there was something lacking in the work of the church and the Sunday School. This lack is supplied in an efficiently worked Junior League. The Sunday School stands for instruction, the Junior League for effort. The first for theory, the second for practice. In the Sunday School much of the work is of necessity done for the pupils. In the League the Junior is set to practise the precepts he has learned. He must do some of the praying, some of the speaking, some of the reading; he must seek to enforce the principles of the society and carry into practice the injunction, "Go out—compel them to come in." Thus the latent becomes the patent, and the implicit the explicit and evolved. For, as James Russell Lowell says, "Children are God's apostles day by day, sent to preach of love and hope and peace."



REV. WRAY R. SMITH

A little boy, wandering into his father's study, found a pearl opera glass, and was amusing himself with it, when the nurse came in and stopped his investigations by taking it from him, saying that it was "an instrument for grown-up people only." With wistful earnestness he asked, "Has it no little boy end to it?" Since the organization of Junior League societies our boys and girls are recognized as factors that must be calculated upon by any church that expects to

be efficient and permanent progress. The juniors of to-day ("condensed Methuselahs" they have been called) may in a few years be the leaders of every movement in Church and State. It is of national importance, therefore, that their initial training should include practice in the principles of our holy Christianity. The steam which may explode a boiler and shatter a factory would, if rightly applied and directed, run a thousand looms, weaving cloth for our garments, carpets for our homes. And the powers of youth may become a blessing or a curse, as they are controlled or uncontrolled, directed or misdirected. Our juniors are a germinal force of pledged menace to evil. There are three elements in this germinal force that make it a helpful factor in church work.

1. *Sincerity.* There is a measure of honesty about a child that is often lacking in adults. Grown-up people often utter compliments they do not mean and pretend friendships which they do not feel. But when a child declares its love it is honestly felt. Only as they learn from older people do they become insincere. A child may tell an untruth to escape punishment, but it will not put on the cloak of love while it bears hate in its heart.

2. *Earnestness.* A child thinks of but one thing at a time, and it gives its whole heart to that purpose. There is an enthusiasm and abandon about the junior nature which is refreshing in contrast with the restraint of the average adult. The church needs the leaven of this influence to permeate the whole mass, that we may have for the highest and best all that the child has in this world.

3. *Trustfulness.* There is absolute freedom from care in the heart of a child. He never worries about the supplies for to-morrow. He knows that his father will see that he has enough to eat and to wear. A lady asked the young daughter of the missionary, Judson, "Were you not afraid to journey so far on the ocean?" "No, madam," the girl replied, "father prayed for us before we started." Would that we had the same trust and confidence in our Heavenly Father that our children have in us. Let us be inspired by the sincere, earnest, trustfulness of the junior factor in our church work which the Lord has set in our midst, just as surely as He set a child in the midst of His disciples.

The Juniors will be responsible for the final success of the Father's work. Each generation is responsible for guiding and passing on to the next generation the heritage it has received from its predecessors. The Divine purpose can only be fulfilled by unbroken faithfulness. To this end the wisely taught and well trained Junior is both a prophecy and a promise.

Paisley, Ont.

Our Boys

BY REV. C. W. BAKER, B.D.

WHAT shall we do with our boys? This is a question which many to-day are asking. It is a perplexing yet a pressing question. You cannot ignore the boy, for he is in the home, on the street, in the store, in the day school, in the Sunday School—in fact, everywhere. What shall we do with him? This is a delicate and difficult question. Jesus took the boy as He found him. So must we. Within our boys are latent powers, glorious possibilities, and the promise and potency of progress.

"Dear boy within these lives

A power that deeper feeling gives,

That makes thee more than light or air,

That all things sweet and all things fair;

And sweet and fair as aught may be,

Diviner life belongs to thee."

What infinite possibilities are contained in each boy's life, what capacities for good and God! The boy is not degenerate, but may become so if his young, buoyant life is crushed out of him. The boy does not require to have anything crushed out of him. What he needs is a strong hand to help and guide him.

The worth of the boy means the worth of the man. In former days people thought it more profitable to convert an old sinner than a young boy. The boy held an insignificant position in life. Converting an old man means an addition to the church, but converting a boy means a multiplication to the cause of God. It is truly a great thing to save an old man. It is a greater thing to save a young man, but the greatest thing is to save a boy.

I believe our boys can be helped by the organization of a "Boy's Own Society." Our Society comprises boys between the ages of 10 and 16 years. Meetings are held every two weeks. The condition of entrance is abstinence from liquor and tobacco. We meet during the winter months. Every effort is put forth to interest the boys and to train them for

citizenship. Special emphasis is placed upon manliness. The boys are encouraged to take the topic. Such topics are introduced as shall be of special interest to the Society, as sports, military drill, history, etiquette, etc. A small fee of five cents is charged monthly and the proceeds devoted to a banquet or social evening for the society. Give the boy a chance. Make an appeal to his manliness and he will respond. Let the boy feel that he is wanted.

"Wanted—a Boy." How often we

This quite familiar notice see!

Wanted—a boy for every kind

Of task that a busy world can find.

He is wanted—wanted now and here;

There are towns to build; there are paths to clear;

There are seas to sail; there are gulfs to span

In the ever onward march of man.

"Wanted—the world wants boys to-day,

And it offers them all it has for pay.

'Twill grant them wealth, position, fame,

A useful life and an honored name,—

Boys who will guide the plough and pen;

Boys who will shape the ways for men;

Boys who will forward the tasks begun.

For the world's great work is never done.

"The world is eager to employ

Not just one, but every boy,

Who with a purpose staunch and true

Will greet the work he finds to do.

Honest, faithful, earnest, kind,

To good awake, to evil blind,

A heart of gold without alloy—

Wanted—the world wants such a boy."

Arkona, Ont.

Life Lessons for Me from the Gospel of Luke

Aids to the Study of the Topic for June 6th.—Luke 6. 20-38.

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

THIS gospel was evidently written for Greek Christians, being addressed to one Theophilus, and written by Luke, himself a cultured Greek who was able to hold the Greek point of view. Each of the four gospels has its distinguishing character. They all deal with the life and work of our Lord. But their view point is different and their method of treatment is different. Matthew gives us narratives with special reference to the sayings of our Lord, not necessarily observing the historical order. Mark gives us brief memoirs, with special reference to the works of our Lord. Luke gives us history, being careful to observe the historical sequence of events (L. 1-4). John gives us a dramatic portraiture of the person and character of our Lord. In Matthew Jesus is presented to us as the promised Messiah; in Mark, as the God-Man; in Luke, as the world's Redeemer; in John, as the only begotten Son. The gospel of Luke contains much matter not found in the others, especially in that part giving a record of his last journey to Jerusalem (9. 51 to 19. 27).

The passage which has been chosen as the basis of our topic contains the central teaching of our Lord with reference to the ethical life of His followers. He came to establish the kingdom of God upon earth. The members of His kingdom are to be governed by the law of love. In this address he sets forth the principle of love as the basis of moral and social life among the members of His kingdom. This might well be called

HI INAUGURAL ADDRESS.

Note the occasion upon which it was given. His work was now well under way. He had proclaimed Himself in the synagogue of His own village. He had been preaching and healing throughout the villages of Galilee. He had called Peter and Levi and other disciples; and already had a great multitude of followers more or less devoted to Him. So great was His fame that multitudes came to hear Him from all parts of Judea and Galilee. Signs of unrest could already be observed among the ruling classes. There was even now a rising opposition which was destined to bring about His death. The time had come for a more definite organization of His work. He determines to choose from among His followers a small band which is to be specially near Him, and to whom He will give special instruction in the truths of His kingdom. The members of this band are to be the recognized leaders of His church. A step so important as this must not be taken without much prayer and meditation. So we find Jesus going up into a mountain and continuing all night in prayer unto God. In the morning, after this waiting upon God, He called His disciples, and from among them chose twelve whom he named "apostles." With a vast multitude of people before Him from all quarters of Judea and Galilee, and with His chosen band of apostles beside Him the time was opportune for Him to declare the principles of His kingdom.

After assuring His followers of the blessedness that belonged to them, He proceeds to enforce the doctrine of love, which is

THE FOUNDATION PRINCIPLE OF CHRISTIAN ETHICS.

Love is to be co-extensive with the human race. We are to love everybody, even our worst enemies. This may have been a new and startling doctrine to His hearers. The love here spoken of is not the love that has its source in the feelings, but the love that has its source in the will. It is an intelligent resolve to bless others, rather than affectionate regard for them.

Love is to be co-extensive with all conditions and relationships of life. We must not be too literal in our interpretation of those passages which refer to turning the other cheek, to the giving our coat also, and such like. Their underlying meaning is very clear. They teach us that love must be allowed to rule upon all occasions and under all circumstances; that love will not retaliate in the spirit of its unworthy antagonist; that love will be ready, whenever necessary, to the general good, to surrender its own rights; that love will give to all that are needy, irrespective of their character. Love suppresses self. Love is never moved by any selfish interests, or false notions of dignity. Love never ceases to hold out the hand of good-will, even to those who would take advantage of her kindness and make capital out of her forbearance.

Love does not look for a reward. Even the sinner can love

those who love him. The most depraved of men will do good to others if he is assured that the favor will be returned. True Christian love is not satisfied with inviting the rich to her home, which show of good-will may be reciprocated. True love invites to her home the poor and neglected and spreads a table before them. True love never departs in her good work, for love is stronger than enmity.

And yet love will receive its reward. The acts of kindness, the deeds of love, that we show to others will be given back to us again. If not given back by those who received them, they will be given back by Him who is our Judge. "With what measure ye mete, it shall be measured unto you again."

His teaching on Love, our Lord has crystallized into a maxim, which is intended to be the guiding rule of our conduct towards others. This maxim has been named The Golden Rule.

"As ye would that men should do unto you,

Do ye also to them likewise."

Our Lord was in the habit of crystallizing His teaching into brief aphorisms or maxims. He was a great Sayer of sayings. The gospels abound with His maxims.

So far the writer knows, our Lord was the first to enunciate the Golden Rule in its present form. It had already been stated in a negative form by Confucius more than five centuries before. As stated by the Chinese sage it ran thus: "Whatsoever ye would not have others do to you, do not so to them." But as thus stated it only covers half of our conduct. It tells us what we ought not to do, but says nothing about what we ought to do.

The Golden Rule stated by the Master is intended to prevail in God's kingdom upon earth. The world does not act upon it. The world acts upon another rule, which perhaps it has never had the courage to formulate; and which, if stated, would run something like this:

"It is evident, then, that the Bible must be one of the books which all ought to know familiarly. The more spiritual the contact with it, the more valuable will it become to each individual reader. To know it in any other way than to its depths, where the heart of God seems beating against the heart of man, is to fail of that complete knowledge which all may have for the asking."—*Rev. A. W. Hitchcock.*

"Do unto others as others would do unto you. Others would beat me if they could, therefore I will beat them if I can." It was the law of the pagan Indian, when every man scalped his foe, knowing that his foe would scalp him if he got a chance. It is the law of the gambler, who tries to trim his fellow, knowing that his fellow would trim him if he could. It is the law that prevails to an extent far too great in the business world, where one man takes advantage of the other, believing that he is only doing what the other would do if he were in his position. It is the prevalence of this law that mars our modern civilization. It may be said that it is as fair for the goose as it is for the gander, but the trouble is that neither party is to lose late.

Some may endeavor to excuse themselves by saying that the principle of every man for himself prevails to such a large extent in our modern civilization that we are forced to act upon it in order to protect ourselves. Have we not heard the excuse, "We've got to do it in order to make our business; a man has got to live, you know." The true disciple of Christ can afford to die, but he cannot afford to live a false life or act upon a wrong principle. If a man clings to the principles of Christ he may suffer much, the world may trample upon him, some may sneer at him, while others may ply him with mean-spirited insidious temptations; but his work, and selfish motives may be appealed to, and he will be strongly tempted to look out for himself, whatever may be the consequences to others. He will be tempted to draw back a little from the Golden Rule. Faithfulness here in our everyday life in our relation to others will require more courage and involve a greater struggle than was necessary to withstand the violent persecutions that were waged against the early church. But let such a man be true to the law of love, and he will stand as a beacon light to the world; he will be the salt of the earth; his life and example will be the little leaven that leaveneth the whole lump. It is by such lives that the business world will be saved and our modern civilization elevated. Only by lives of self-sacrificing love can the world be saved.

Our boasted civilization is not perfect, and never will be until the Golden Rule is substituted for that other one,—Every man for himself, or looking out for No. 1. We as Epworth Leaguers will be able to contribute our share to the salvation of the world only as we build our lives upon love and practise the Golden Rule, and in so doing we "shall be sons of the Most High."

Lyndoch, Ont.

A Flourishing Junior Epworth League

THE report given of the work of the Junior Epworth League of the Colborne Street Church, Brantford, is so excellent that we give it in full. Miss A. Butler, the Superintendent, is ably assisted by Mrs. Caswell, Mrs. Roberts and Mrs. Barnes. These ladies, as well as the pastor, deserve great praise for their splendid work for their Juniors.

"We have on our roll over three hundred members. Last year we found it necessary, on account of the difference in the ages, to divide our League. Now we have two meetings a week. The younger ones meet on Monday at 4.15 p.m., and the Intermediates on Friday at 7 p.m. This has proven to be a great success. We have raised so far this year about \$40.00. The Forward Movement gets \$10.00, the new piano for the Sunday School \$15, the Mite-Box for the church, \$4.00, the rest goes for current expenses. Every member of the League is also a member of the Mission Band, which holds its meeting the last Monday and Friday of the month. The said \$40.00 does not include any funds raised by the Band, whose money goes to the W. M. S. We have tried it and can say that a League and Band can be carried on successfully and pleasantly in the same place and by the same people. (Study that!—Ed.)

"We try to vary our meetings. Mr. Caswell, our pastor, has been, when at all possible, giving a ten-minute talk on the 'Sermon on the Mount.' It has been a great help. Occasionally he gives a little home work, such as: 'Let us see who can write out the largest list of nouns in the Sermon on the Mount, and hand in next week.' We awarded a small prize to the winner. Mrs. Caswell read a chapter a night

For refreshments serve a cup of tea and a cookie; the cookies, if cut out as Japanese with candy eyes and mouth, carry out the idea splendidly. We bought the small Japanese cups and saucers. The admission fee was 15c., and for this each one was allowed to take home as a souvenir their cup and saucer. The girls, dressed in Japanese costumes, served the lunch; the boys gave all the programme of singing, violin and piano music, dialogues, etc. Do not be afraid to go to a lot of trouble; we did, and a great many said it was the best thing given in our church for some time. It pays to work with and for the Juniors.

"We find that contests help us in our work, and have had three this year, and are now in the midst of the fourth. The first was the Reds and Blues. Divide into two sections, a captain for each side. One side wears red stars, the other blue. Have two banners, decorated in red and blue, on which to tally for the winning side. We govern all our contests so—marks for new members, who must attend so many meetings to be counted, so many marks for being on time, for good behavior, and for collection, and close with some little treat, given by the losers to the winners.

"The next contest was the Boys against the Girls.

"In the third contest we divided the League into fourteen companies, two of each one girls, the others boys—Company A, Company B, to Company G. Each company had a captain and lieutenant. The names in each company, with the number of marks and how obtained, were written in small books. The duty of the lieutenant was to mark the books, pass them over to the captain of his company, who



REV. W. B. CASWELL, COLBORNE ST., BRANTFORD, AND HIS JUNIOR LEAGUE

of 'Jimmie Moore, of Bucktown,' and at the close the boy and girl writing, in their own words, the best story of the book, were presented with a small gift. About a month ago some of our older boys gave a debate, asking some of the church members to act as judges. We were proud of our boys. It is easy to keep the girls, but if you do not use your boys you lose them. This year we have nearly all boy officers. The Juniors entertain the Seniors, and vice versa, once a year. Some time before the Juniors entertained we took up a study of the Old Testament, learning the books from beginning to end, backwards, and to be able to turn to any at once, and under these headings: Books of Law, Poetry, History, and Prophecy, telling where one began, and how many books in that division. The night that we entertained the Seniors we had a contest in the form of a spelling match, using these books, the Juniors against the Seniors, and the Juniors were well repaid for the time spent in learning, when they won.

"We have had two very successful entertainments this year, and are now arranging for some 'Talent Teas.' One of these two took the form of a 'Japanese Tea.' We decorated part of the basement as a Japanese Tea-room, using plenty of curtains and rugs, and making cosy corners with chairs covered with curtains and piled high with sofa cushions. Use plenty of bunting, flags, Japanese lanterns and umbrellas. In this Tea-room remove all chairs and tables, using small jardiniere stands, with centrepieces, small vases with two carnations, small sugar and cream set, in place of tables, and cushions for people to sit on in place of chairs.

examined them, and, if he found them correct, he passed them in to the Superintendent. The marks totalled up from these books to find who stood in debt for the treat. It was found that the boys did, so they rented four large sleighs, the church, where the ladies had tea waiting for us. After spending an hour or so in games we separated, all voting the evening a grand success.

"The contest we are at now we call a "Double Up Contest." We used Manila paper and did the printing ourselves with a set of type which we borrowed from the grocer.

DOUBLE-UP CONTEST.

EACH ONE.	GET ONE.
I'VE GOT MINE.	HERE'S HIS NAME.
.....
(Members' names in this column.)	(New members' names in this column.)

The idea is to double up the membership, and it shows all who are at work.

"Just at this time of the year, a good plan to increase your funds is to have the Juniors bring in, on one night, rubbers, bottles, etc., which you can always sell. At Christmas time we had a donation of toys, homemade candy and fancy articles, to be given out to those in need. We have our Flower Committee who remember those who are sick."

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 Rev. F. L. Farewell, B.A., Toronto, Ont.

The General Sunday School and Epworth League Board

In accordance with the decision of the Executive, the General Board met in the Board Room, Wesley Buildings, on Wednesday, March 31st, and held three sessions, two on Wednesday and one on the following Friday.

The chief business of the Board was occasioned by the election by the Book Committee of Rev. Dr. Crews to the important office of Editor of the Sunday School publications, as successor to the late Rev. Dr. Withrow. The resignation of Dr. Crews as General Secretary and Editor of this paper, was necessarily accepted, and on, ballot, the writer was elected to succeed him.

A suitable resolution recognizing the long and valuable services of Dr. Crews was heartily passed, and an engrossed copy ordered to be prepared and presented to him.

Five good men and true were nominated for the office of Associate Secretary, and eventually Rev. F. L. Farewell, B.A., a member of the Toronto Conference, was chosen. After a couple of days' consideration, Mr. Farewell acquainted the Board with his acceptance of the position, and will enter on his official duties on the first of July next.

Detailed reports of the year's work were impossible, as no statistical returns are procurable until tabulated by the Annual District Meetings, but the interim reports of the General and Associate Secretaries, and the statements of the Treasurers, all pointed to a prosperous current year's work.

We shall give our readers a summary of the Conference reports as soon as possible.

Routine business usually transacted by the Board at its annual meeting in September was relegated to the Executive Committee. The fall meeting generally held will not be called this year.

Our New Associate

The newly elected General Secretary and Editor will have associated with him a young man of recognized ability and considerable experience. Mr. Farewell is a minister of the Toronto Conference, and is the President of the Toronto Conference Epworth League. In this office he has shown marked qualities of leadership, and the success of both Conference Convention and Institutes is largely due to his skillful management. He is no stranger to our readers. His masterly papers, as they have appeared from time to time, have been full of valuable suggestions to our workers generally. His excellent work in the Educational Department of the Elm St. Epworth League, Toronto, as noted in our last number, has been proof of both his scholarly ability and Christian consecration. His message to the Toronto Conference Leaguers as we printed it last month may well be taken now as a broader appeal to the wider constituency he has been called to serve. Could we have anticipated the appointments of the General Board, we might have held his photograph until this issue. As it is now, we hope to give our readers a later likeness of their Secretary when he actually enters into the field work awaiting him. Meanwhile, let the whole church pray that all the Secretaries may be used of God in prosecuting with vigor and success their wide extended labors. From Vancouver to Newfoundland, from Prince Rupert to Bermuda, let there be unity of both prayer and effort, and each man of the Secretarial trio stands pledged to do his best to guide, direct, or support, in every possible channel of personal or collective ministry.

"No One Would Miss Us"

This statement is made regarding the attendance of children at church, in an article on "The Junior League from the Juniors' Standpoint," which appears elsewhere in this issue. It may not be absolutely correct, but our young contributor expresses the thought of the average boy on the matter, in the sentence we quote above. It is most regrettable that so few of the aggregate of our children do attend the public preaching services of the church, and we fear Sam speaks truly in saying that the absentees are not missed. If they were expected to be present, if parents brought them and the family pew were well occupied, if the preacher made provision for them when there, if, in short, our children were early instructed in the obligatory, not optional, nature of the church services, more of them would attend, and the absent ones would be missed. Irreparable harm is being done the children if they are from any reason neglected in the public preaching services, or if they get the idea that, if not there, "no one would miss us."

The Value of a Child

How much is a child worth? Ask the parents whose little boy has been stolen from them. Do they hesitate to yield to the demands of the kidnappers and give \$10,000 for the recovery of their loved one? Money is valueless in comparison with the possession of their young son. Ask the mother whose child is lost in the labyrinth of a crowded city's streets. Her tearful eyes, sobbing voice and wringing hands will be sufficient answer. A stolen child! A lost child! How the community is stirred for the recovery of the one and the finding of the other.

Yet children are being stolen by the score, and little outcry is made. Many are becoming lost, and little concern is aroused. Satan is the most conscienceless thief in the universe, and he is permitted to prosecute his pilfering with but little protest. Sin allures our children into a hopeless maze, and but few seem to care much about it. Why? Simply because the community has not as yet fully awakened to the true estimate which, from the teachings of Christ, they should put on the value of a child.

"Educate the Heart"

That great and good man, George T. Angell, whose death after so many years of helpful ministry to the weak and neglected has caused such universal regret, said not long ago, in an issue of *Our Dumb Animals*, "I had, at Florence, a memorable conversation with the distinguished American sculptor, Hiram Powers, in which he expressed his firm conviction that the great need of our country is more education of the heart. 'Educate the hearts of the people,' said he, 'and the heads will take care of themselves. Give in your schools rewards to the good boys, not to the smart ones. God gives the intellect,—the boy should not be rewarded for that,—the great danger of our country is from its smart men. *Educate the heart, educate the heart, let us have good men!* These were the words of that old man eloquent, with an eye like an eagle's and a face full of sunshine." This is wise counsel, for in these days of incessant culture of the intellect, the danger is great that we will place too low an estimate on the supreme worth of properly directed affection, and so forget that not brain but heart rules the soul's world and shapes its destiny. And it is particularly important that in the religious education of the young we shall remember that, while our boys and girls should be intellectually well

informed, there is a worse infidelity than that of the head, and that wrong living is most of all to be dreaded. The standards of thinking may be diverse and varied, because human; but the one supreme criterion of living,—*loving*,—as epitomized in our Lord's two great commandments, is unchangeable and permanent. Education that centres in the heart, and from this supreme seat of being, radiates through the whole life, is the kind that develops the sweetest Christian characters and provides a motive power sufficient for all imperative duty.

Primary Work

Primary work is first not only in point of time; but *first* in importance. The superior value of the early teaching and training of our little children is evident from many considerations. Notice three of these.

Study it from the standpoint of the child's own personal interests. Every little life is as a new, untilled, uncultivated tract, full of possibilities for both good and evil. Infant nature is virgin soil which will produce some kind of a harvest. In it "the seed of the kingdom which is the word of God" may be sown, and into it the seeds of evil will none the less surely be dropped by the wicked one. We dare not sleep and so give "the enemy" the advantage of us. Practically considered, the question of the Primary Department is: "How can we pre-empt the child life for Jesus Christ?" The first thoughts, desires, impressions, motives, lessons, duties, are apt to leave permanent results. Entering into character, they go much farther than is generally supposed towards either making or marring the life of the adult. If the child's heart is not early charged with the law of God and the love of Christ, it will be ruled by the law of Satan and the love of self. It must prove disastrous to the character if the latter becomes the dominant force in the developing life of the young. All children have possibilities of unlimited good in them; but no child is all or always good. All children have potent tendencies to bad in them, but no child is all or always bad. Good or bad will prevail as their natures are cultivated or neglected. Parental neglect is the devil's best opportunity, and nothing could suit his evil purposes better than for a parent to postpone the religious culture of a child. Hence, *for the child's own sake*, parents and teachers must be alert, and with prayer, patience and unfaltering purpose seek to so develop the soul germ that is in every little child, that God may control the growing life, and the harvest be one of righteousness instead of sin.

Consider, now, the needs of the church, and the *first* quality of Primary Work will be emphasized.

The richest treasures of the church are the children. The most fruitful work of the church is among them. Gipsy Smith told a number of Christian workers great truths when he said that we must fight the devil with the cradle, and that we cannot afford to give him any start of us in getting hold of our little children. The neglect of the church has given Satan years the "start of us" with thousands of boys and girls. This "we cannot afford." It costs so much to recall the wanderer, to reform the prodigal, and the price of claiming and keeping a little child for God is so comparatively small that the unwisdom of passing the little ones by is at once apparent. If a fraction of the force spent spasmodically in prayers, tears, advice, entreaty and labor for reclaiming the fallen, were wisely spent in shepherding the wee ones of Christ's flock, there would be fewer wanderers to be sought on mountains wild and deserts bare.

The great need of the church is intelligent, skilful, consecrated workers. A youth who has been habituated from earliest life, as Samuel was, to the service of the Lord will be worth far more to the cause of God than one who has spent the early years of the best period of his life in "sowing his wild oats." The greatest boon you can confer on the church is not to lead a penitent adult to the mercy-seat to be forgiven for his multiplied sin, but to guide a little child to personal acquaintance with Christ, by whose sufficient grace alone he can be saved from multiplying sins. We do not exalt our Lord sufficiently when we simply magnify His power to deliver from the pains of sin's penalty in eternity. A growing child may know Him as

saving from the thralldom and servitude of sin *now*. Not to deliver from a future hell only did Jesus come, but to save from everything that is hellish now is His supreme work. The best way to save souls eternally is to fashion lives here and now according to the life that is in Christ.

The child needs Christ, and the church needs the child. Nurturing the growing child for Christ is the best way to provide competent workers for the church's future enterprises in His name. In this way the strength of the church will be increased more by culture from within than by conquest from without.

But the *first* character of Primary Work is seen most clearly from the viewpoint of Christ Himself.

From His own word there is no appeal. His authority is supreme. He taught the value of children, bade His disciples receive them in His name, warned them against offending one little one, pronounced woe upon any who would cause one of them to stumble, and in various ways made known the very thought of the Heavenly Father concerning them. What import in the words, "It is not the will of your Father which is in heaven that one of these little ones should perish." And yet thousands do perish. On whom must the awful responsibility be laid? Some one is culpable. May He not justly place the blame on the indifferent church who practically, by its neglect, passes over the little children to the baneful tuition of Satan's school for their first and most eventful lessons in living? Can we expect them to unlearn in later years the evil from which they might in large measure have been kept? The only legitimate owner of every little child is Christ. Satan, at best, is a usurper, and has no right to one of them. The claim of Christ on the children must be recognized by the church, and His commands concerning them must be obeyed, or we fall to do His will.

The Primary worker's place is therefore of incalculable value, and to fill it wisely should be the study and prayer of every parent, teacher and pastor of the Lord's little children. For the child's sake, for the church's sake, for Christ's sake, let us give good heed to our Primary Department.

The Force of Habit

No boy or girl becomes good or bad all at once. It is little by little that the process upward or downward, continually grows. Little things have serious consequences because they affect us for either profit or loss. The evil tendencies of our hearts, if unrestrained, will fix themselves into bad habits. The good forces at work within us, if encouraged, will form our characters in purity and truth. Augustine, in his "Confessions," sadly says: "My will the enemy held, and thence had made a chain for me, and bound me. For of a froward will was a lust made, and a lust served became a custom, and custom, not resisted, became necessity. By which links, as it were, joined together (whence I called it a chain), a hard bondage held me enthralled." To prevent the forging of such links into a chain enthralling in hard bondage, should be the constant aim of every Junior worker, and the intelligent assent and hearty assistance of the Junior himself cannot be sought too early. Encourage, therefore, habits of Christlike living from the dawn of childhood. This can be effectually done only by making Christ real to the child's heart. It is not primarily a matter of the understanding, but of the affections. And to cultivate the habit of loving Christ in the child, by presenting Him in fitting manner to the little soul, is one of the sublimest arts open to the study and practice of His disciples. Mr. Moody said: "God has given me two little children, and ever since I can remember I have directed them to Christ, and I would rather they carried this message to Jesus,—that I had tried all their lives to lead them to Him,—than to have all the crowns of the earth. And I would rather lead them to Jesus than give them the wealth of the world." Christ's love in the human heart is the surest principle for the formation of good habits, His grace in the life is the strongest preventive to the growth of bad habits. Paul well said, what our youth should also learn to say, reverently yet triumphantly, "I can do all things through Christ which strengtheneth me." There is no other effectual way.

The League Missionary Meeting for May The Russians in Canada

By MISS EDITH A. WEEKES, B.A., KOLOKREEKA, ALTA.

Photos by Miss Weekes.

The great influx of foreigners has brought Canada face to face with a gigantic problem, which cannot be treated and which postponement makes only the more difficult of solution. It flaunts itself boldly in the face of every thinking man and woman, and demands in no uncertain fashion the recognition and consideration of the young people of our church. The number of Russians in Canada, already great, is so rapidly increasing that inevitably they will make



RUSSIAN HOUSE

or mar this western land educationally, politically, religiously, and socially.

The Russian, Galician or Bukowinian, has little education. Of the Bukowinians a large portion are utterly illiterate, unable even to write their own names. Those who call themselves educated often read only in a stumbling fashion, and their knowledge of literature is confined to church prayers, catechism, and legend. The Galicians are somewhat more advanced and talk as they say "like the books." In the years that have elapsed since these settlers came to Canada, the older members of the families have grown beyond school age, have gone out into the world and made homes for themselves—ignorant alike of Russian and English, to be imposed upon by machine agents and crafty politicians. Now, however, schools are being established, but the law regarding attendance is far from adequate, so that many fail to reap the benefit they should from the school.

Moreover the securing of teachers is a difficulty. The life is lonely in a rural Russian settlement, alone in a shack or with several miles to ride to an English settler's. Some teachers adapt themselves all too readily to the ways of the district, even to smoking and drinking with the men. Others again give good faithful service, but in the autumn they receive the summer's salary and hie away to college. This work we do not deprecate, but something more is needed, *missionary teachers!* Teachers who come because the people are needy, because the love of Christ and of country constrains them! Let these come, not by two's and three's, but by scores, and come *now*. The people are crying out for Russian teachers, they want the prescribed prayers taught in school as in the old land, and their leaders are not slow to recognize the power of numbers. "We will be Russians though in Canada," is their watchword. On the other hand, there are many who are most eager for their children to learn English, only that they may buy and sell and get gain, not that they may become Canadian.

And of this desire politicians are only

too ready to take advantage, and to promise whatever will serve the end. The illiterate and the poor do not value his vote, and his services in the campaign are for the party or man who makes it most worth his while. These people are not regarded as men politically, they are so much ballast, the shifting of which will turn the election one way or the other, and they learn nothing of the real interests of the country they have adopted, the country which is henceforth "home," the only home of their sons and daughters.

The religion of the Russians is inseparable from their daily life and conversation. "Perhaps God will give us early spring." "Thank God for the rain." "The glory of Christ be upon you." "God give you good health"—these are as common as our "Good-morning," or "Good-bye." The morning and evening prayers are carefully observed and the children memorize long passages, Church attendance, observance of fasts and holidays, a cross after meals and prayer—this is their religion, a religion that "hath a name that it liveth, but is dead." The prayers are repeated in meaningless fashion, the length of them making speed an essential; church service does not mean worship except for the few, for the others gossip; fasts and holidays are observed less disaster follow negligence.

Then the church teaches cleansing from original sin by baptism, the necessity of confession to the priest, the working out of your own salvation, the power of the sacrament to cleanse the heart from all evil, the bread and wine becoming the real body and blood of our Lord. Yet these teachings do not seem to have had the effect of Christ's simple command "Love one another," for quarrels and lawsuits are all too frequent.

What is our church doing for these thousands of needy at our own doors? The Woman's Missionary Society has two



RUSSIAN PARENTS AND CHILD

stations, Wahstao and Kolokreeka, near Pakan, and fifteen miles from one another. At each station are two workers, to teach school, visit the homes with Bible and Gospel song, conduct Sunday Schools, teach knitting and sewing, to be helped, however possible, to try to live before them Christian lives. The General Board has built a hospital at Pakan where Dr. Lawford lives, one man to

minister to the needs of soul and body, to superintend the hospital, to oversee the work of the probationers in charge of Canadian work, to attempt what a half-dozen might be unable to accomplish. How small how pitifully small this seems in the face of the existing problem! God speed the scores who turn their eyes toward China's millions! They are needed there, but are none called to serve among the foreigners of Canada, called to learn a strange tongue and minister to these hungry souls? "We cannot be good," some have said to us, "we fast, we pray, but our hearts are bad, we cannot see God," for the yearning of the heart is wiser than the word of the



AN EIGHTY-YEAR-OLD GRANDMOTHER

priest. They are not stolid and indifferent. The children are bright beyond the average, and the faces of the older people relax at a few words in their own tongue, while they listen with eager attention to the Gospel story of love. Their home life is simple in the extreme. A small thatched log dwelling, with one or two rooms, a stove of clay, a bed of boards, a home-made table and benches, a high shelf and pole on which to hang the family wardrobe, some dark-colored sacred pictures, gay calendars and advertisement cards—such the dwelling with its furniture. The diet has for its staples, coarse black bread, potatoes, cabbage, and cheese, with always a generous flavor of garlic or poppy seed, though often they serve meat dishes very acceptable even to the English palate.

The women adhere to the native costume by the will both of their husbands and themselves though the men discard it. Can you imagine a Russian wedding scene? A small crowded room, intensely hot, the bride (in Russian dress) and groom (in English) behind the table making and receiving complimentary speeches, the whole company clapping and shouting "vivat" as glass after glass of wine disappears. Then follow them outside where a roaring fire has been built to temper the "twenty degrees below." The fiddler stands in the smoke while gay couples, in sheep-skins and felt boots, circle about the fire-hand in hand, keeping time to the music. We felt we were really in a foreign land and far from home. Just this one day the bride wears the gay crown of flowers and flying ribbons, henceforth she is no more a girl, but a woman and as such her head must always be covered by a shawl or "foot-ka." These customs may be all right in themselves, save the drinking, but in Canada we want Canadians, not Russians—and in the course of time they will become but a memory. If we are faithful to our God-given trust in imparting new

education and new knowledge of things eternal, these associated conditions and ceremonies must also pass away.

SUGGESTED PROGRAMME FOR MEETING.

Hymn 322.

Prayer—That we may realize and perform our duty to the incoming



A BRIDAL PAIR

foreigners, that they may become good Canadian citizens.

Lesson—1 Cor. 13.

Hymn 168.

Address—On the topic, especially outlining, (a) The conditions in the home-lands of the subjects of our study, (b) Their social and religious status, (c) Their prospects in their new Canadian home

Hymn 190.

Address—(a) How do the immigrants from S. E. Europe create a national problem for Canada? (b) What danger confront us if we fail to afford them all the educational, religious, and other advantages we enjoy.

Discussion—What is the present urgent need of the work as presented in



RUSSIAN SISTERS

Miss Weekes' article, and can our League do anything to supply it? Prayer and Benediction.

(Study particularly chapters 9, 10, 11 of, "The Strangers Within Our Gates." If your League has not already a number of copies in use, order soon from F. C. Stephenson, Methodist Mission Rooms, Toronto—35c. paper, and 50c. cloth. Display maps of Europe and Western Canada in your meeting.)

The Objective Method in Religious Teaching

BY REV. A. W. COONE, S.T.L.

A visit to one of our modern public schools or kindergartens would give quite a surprise to one who received early training an unmentionable time ago. The changes that experience have wrought are very marked, though they have been gradual. Perhaps the most noticeable change is the substitution of the concrete for the abstract. The child is no longer asked to learn truth in its naked form, but finds it clothed in some visible substance. The first lesson in school, and indeed many lessons until the mind is more mature, are taught through some picture, object, or model. So represented, the child perceives and learns with ease what otherwise would be difficult.

In this new era, when the church on its world-wide exploration, has made a wonderful discovery of great possibilities—the child life—and is directing its energy in the development of this discovery, no greater truth must be borne in mind than that the objective method in religious training is essential to successful child culture. The young mind finds it just as difficult to understand and accept religious truth in the abstract form as it does arithmetical truth. Addition and subtraction are taught by the use of attractive objects; the earth's roundness, and its lines of latitude and longitude are illustrated by a sphere; the law of affinity is taught by the generation and combustion of hydrogen and oxygen.

In fact, the whole trend of teaching today in all departments of education is more and more through the concrete and the objective. Why then should we not apply where possible the successful methods in our religious work?

To illustrate, a teacher desires to instruct his class in the Ten Commandments. Turning to the 20th chapter of Exodus the abstract truth is presented. But the lesson is more clearly taught and impressed if these truths are embodied in the daily life of the teacher. He may say, "Remember the Sabbath Day to keep it holy." But if his pupils find him conscientiously refraining from certain pursuits on that day, they will more readily understand and accept the Sabbath's sanctity. It is as much a blunder on the teacher's part to attend to business on the Lord's Day as to present the map of North America with the Arctic Ocean at the Equator and Panama at the Pole. "Thou shalt not steal," he says, but if he slips the conductor on the street car, the lesson has been lost.

But this question naturally arises, "Who is to be the object in this lesson study? Where is the model for the young mind?" A chorus of voices exclaim, "The life of the Perfect Man!" The mature mind may, yea must, set Him up as its model, but the child needs to see Him through some visible personality to understand His teachings. Who but the parent should be the living illustration of religious truth? To father and mother the child looks for its realization of all that is right and good. But when the parent fails, it is a dark day for the home and for the truth. A catastrophe has occurred in the young life, the moment it makes the discovery that its parent does not live up to his or her own teaching, or falls below the standard of right in the child mind. To allow another to step in and win the respect and adoration of a child, for it will give the seat of honor to some one, and the parent to lose the strongest human influence that can be brought to bear upon a young life. Many parents have lost control over their children when they have relegated the religious training to

another. Dr. Torrey once said, "It has been my privilege and no one shall usurp it, to lead all of my children to the Saviour." But when the parent model is defective, it becomes the imperative duty of the church to furnish the object for the lesson in religious things. And it is not sufficient that this object should be occasionally presented, but it must be continually before the seekers after truth. The sermon from the pulpit, or the pastor's visit to the home, the general interest of the Sunday School Superintendent, or any other officer of the church will not suffice. What the child needs is not a friend nor an adviser, but a spiritual mother, who will not only be concerned in all the interests, but who will be a continual object lesson in the way of truth. Day by day, week by week, the young mind learns from this concrete teaching, what it could not otherwise know. The Word of God is made clear by the light that shines upon it from this foster mother's life, and although it may never have been thought of, the highest privilege of the parent has been supplanted. The child looks elsewhere than to its home for its future hope and guidance.

Here is especially the place of the Sunday School teacher, the Junior League superintendent, the Catechism instructor, or the children's worker. It opens a wide sphere of usefulness and promises far-reaching results. Who can estimate the power of divine truth objectively taught to boys and girls whose life is in the formative period? Who can say what evil has thus been prevented, and how many lives have been kept from sin and deadly influences? How often has a life been steadied and saved, when in the perilous moments of temptation, weakness, or doubt there has come even the remembrance of that godly example of other years?

When some pillar of the church has fallen, when the foundations of faith seem to be crumbling, when doubt is driving to the brink of despair, how often has confidence in some friend or teacher acted as an anchor to the soul? Many times it has been said, by even the unbelieving, "You may laugh at all other religions, but not at my mother's." "I wish I were as good as my Sabbath School Teacher." There is a link that binds a faith that falters not. That Christian worker-to-day who sets before the child a true life, has taught an object lesson that is inestimable, and has created influences that are imperishable

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.

I came again when days were past,
The bit of clay was hard at last,
The form I gave it, still it bore,
And I could change that form no more.

I took a piece of living clay,
And gently formed it day by day,
And moulded it with power and art,
A young child's soft and yielding heart.

I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him never more."

Calgary, Alta.

Pilgrim's Progress

Study of Chapter VII.: The Hill Difficulty

Prayer-meeting Topic for June 20.—Rom. 7. 14-25; 2 Cor. 6. 1-10.

Carefully study chapter seven, and in doing so, note that the preceding chapter has presented characters in contrast. The Pilgrim of Stone meets with strange comrades by the way. These were Formalist and Hypocrisy. But they did not long agree to walk together, and the separation soon took place. The path divides into three. The "Narrow Way" is up the hill, straight before the pilgrims. This steep ascent is called Difficulty, and Christian addresses himself to climb the hill. On either side of the ascending path there lay a level road; one to the left hand, and another to the right. One was called Danger, and the other Destruction. By these roads the two pilgrims wended their way, each to the ruin of his soul. Christian proceeded up the hill; and here we should pause and consider carefully the experience obtained at this stage of his journey—the Pleasant Arbour; his untimely sleep; the dark shades of evening fast descending; and how amid the alarms and terrors of the way, "he felt in his bosom for his roll. . . he felt, and found it not."

The Hill Difficulty.—Who that has been at the foot of the Cross has not also had to meet the difficulties of the way? These are tests, provided for "the trial of our faith." The way is straight and narrow, but it is not always level.

At the bottom lies a spring.—Not without some special provision is the Pilgrim committed to this special difficulty.

The spring of water is placed at the foot of the hill for the refreshment of pilgrims before they ascend. The waters of life refresh the soul, renew the strength, and enable us more bravely to meet the difficulties of the way. "All my springs are in Thee," Psa. 87, 7.

Two other ways.—But where are Formalist and Hypocrisy? "If we are in, we are in," said they, in the day of their boastful profession. But the hill of Difficulty had stopped them; and, unequal to its demands upon their strength, they be-take themselves right and left, to the "two other ways," thus promoted to obviate the difficulty of the ascent, and to conduct to the same destination by and by. The result is well described in the names of these two paths—Danger and Destruction.

Running, going, clambering. Here is the Christian man brawling face to face with some hard lot, some unlooked-for test and trial of his faith. He cheerfully meets the difficulty, and with prayerful energy and energetic supplication he still climbs the steep ascent of Difficulty—"running, going, clambering."

A Pleasant Arbour.—There are times of refreshing that come from the presence of the Lord. The shade of this cool retreat and the refreshment of this half-way house, enable the Pilgrim to enjoy for a time some of the privileges he had received at the Cross. He reads in his roll and is comforted. But ere long the wearied traveller nods to sleep, and by and by he has outspent many precious hours of the day, and is faint and drawing on. He is awakened by the voice of admonition, and again starts upon his journey.

Timorous and Mistrust.—These two men, returning from the onward journey, with stories of lions and other dangers, represent the feelings of want and fears within, which agitate the soul during the seasons of unfaithfulness or relapse. These men had no certain knowledge of the dangers that alarmed them. They did not tarry fairly to inquire what were the dangers, and how they might be over-

come, but at the first influence of fear they took a hasty retreat, and departed. *I will yet go forward.*—This is the determination of Christian's better nature. His faith enables him to weigh the certainties against the probabilities of the case. To go back is certain death; to go forward is only fear of death; "To return; to Destruction is to perish;" to march on to the Celestial City is life, and safety, and salvation. Here is the Christian man triumphing over doubts and difficulties; for while some of his companions for the way turn aside, and others linger behind, he pursues his onward course.

He felt for his roll.—Though he has subdued his fears and misgivings, yet, after this conflict with opposing doubts, he feels the need of comfort, and accordingly betakes himself to the roll of the parchment. But he finds it not as at other times. He has lost it! Yes, he has lost the roll of his acceptance—the passport of his journey, the guide and counsellor of his pilgrimage, his credential at the gate of bliss. This is a great loss.

But straightway he bethinks himself of his sleep in the arbour on the hill, and determines to retrace his footsteps. It is well when the conscience can thus recall the memory of the false step, and recognize the beginning of error, and ad-

"No difficulties in the Bible are worth considering compared with the difficulties of those who cease to read it. Out of their lives has gone not only a great intellectual discipline, a touchstone of literary taste, a handbook of ethics and conduct, but the master instrument for holding the soul in communion with God. They become weak and impoverished and blind, or dark with superstition and ignorance."—Dr. R. F. Horten.

dress itself to the restoration of the loss sustained thereby.

Christian, now retracing his steps, seeks to recover the lost credential. This is always weary work, filled with reprimands and self-reproaches. Hence the feeling in the Pilgrim's mind; he sighed, and wept, and did chide himself. This retracing journey is meant to indicate the painful ordeal and anxious interval between the conviction of a specific sin and the return of confidence by the restoration of the sinner. This disquietude of spiritual experience is felt in smaller as in larger deviations, according as the conscience is tender, sensitive and true. In the "Life of Hedley Vicars," we are told what was the effect upon that young Christian's mind of one occasion of neglect of private devotion. "My soul was the worse for it," he said, for nearly three weeks afterwards.

He spied his roll.—These darksome days, no doubt, oftentimes overcast the pilgrimage; but earnest faith will strive to look through them; and by diligence, and prayer, and assisting grace, the pilgrim will work out of them, and regain his lost assurance and confidence in God. Christian has now recovered the loss of the roll; he once again has peace with God.

The sun went down.—Although sin may be forgiven, and confidence restored, the will yet be felt for a time the evil consequences of our offending. In this

case, many valuable hours of the work-day had been lost in sleep, and still further loss had been sustained in striving to recover the missing roll. The consequence is that eventide and nightfall descend on the Pilgrim ere he has accomplished that day's journey; and with the darkness all the associations of darkness gather round him—the fears and fancies, the terrors and alarms of the night season. The story of the lions, too, seem to him to be more likely to be true; and his disquietude is therefore all the more augmented.

Some Things We Would Like to See

BY REV. WRAY B. SMITH.

1. A Junior League organized wherever there is a Sunday School, whether in city, town or village, in country church, or school-house. It can be done, it has been done in some cases, it can be done again in many numbers, when we can find leaders willing to consecrate their talents to serve in this promising field.

2. Where there is a Mission Band doing good work in a monthly meeting—a Junior League organized to fill in the other three weeks in each month. The one is not a substitute for the other, the two should work together for the thorough education of the Juniors.

3. A more frequent interchange of visitations among nearby Leagues, including a sleigh ride or a moonlight drive—the visiting League to take the programme of the meeting, and the hosts to provide refreshments.

4. In every District League Convention, one lesson or at least one hour set for the consideration of Junior League work. Once in a while a model Junior meeting, some of the able Juniors taking part, thus introducing the young blood, which is to be the future life of the district, as well as of the home League.

5. The elder members of the Junior League introduced to take part occasionally in the Senior League, thus keeping the channel open between the two sections so that the stream may flow naturally in that direction.

(We would add another—6. More Pastors who, like Mr. Smith, will give due attention to the Juniors of the Congregation by organizing them "for Christ and the Church."—Ed.)

Notices

The Kawartha Lakes Summer School, of the Bay of Quinte Conference Epworth League, will be held at Chemung Park, near Peterborough, from July 5 to 12. Write Rev. W. P. Rogers, Secretary, Millbrook, Ont., for a programme.

The Second Missionary Summer School of Hamilton and London Conferences, will be held at St. Thomas, Ont., in Alma College, from July 15-22. Rev. F. L. Farewell, B.A., the newly appointed Associated Secretary, will be at the School for several days.

The Shoal Lake Summer School, including the Portage la Prairie, Neepawa, Birtle, and Yorkton Districts, will meet this year at Shoal Lake, on July 20 to 25. Among those who are expected to take part, are Rev. Dr. Chown, Dr. Elliott, and J. A. Doyle.

Miss R. Myra Bradshaw, Calgary, writes: "I take the Bulletin on my own account, for I consider it the very best publication bearing on missions, not to mention its inspirational value and its intensely interesting phase, equalling in this respect, if not excelling, our modern novel.

For Juniors Only

Cleaning House

Dolly's clothes are on the line,
Dolly's dishes fairly shine;
Dolly's home is swept all through,
Chairs and tables look like new,
Dolly's little mother, May,
Has been cleaning house to-day.

Picture books, a goodly row,
Such a pretty order show,
Games and blocks, all put in place;
Pencils in the drawing case,
"I'm so tired," says little May,
"I've been cleaning house to-day."
—Acton "Free Press."

The Deceitful Pump

BY REV. J. G. STEVENSON.

"There is a very old gentleman who is wise, and has travelled far and seen strange things. In a book he has just published he tells of an experience that once happened to him in Palestine. He was there when the weather was very hot, and every hour he seemed to grow thirstier. But everywhere the country was dry. No one had a tap like you have at home, and as there are very few wells, water is scarce. But one day, to his great delight, as he walked near a town, he saw what looked like the high wall of a great garden, and there, by the side of the wall and connected with it, was a pump with a handle. Above the pump there was a notice painted on the wall, which, being translated, read like this:—

LET THE THIRSTY DRINK FREELY.

The gentleman saw it, and smiled and rubbed his hands, and got ready to pump, for he was quite thirsty.

The handle of the pump seemed a little stiff, and he had to work for at least a minute before any water at all came out of the spout. Even then there was only a thin trickle, and before he could get his hands away from the handle, so as to catch some drops for drinking, it had almost disappeared. The little water he thus got to drink merely seemed to make him more thirsty than ever. He therefore again took hold of the handle and worked with a will. Once more the same thing happened. He pumped and pumped and pumped, and only about half a teacupful of water came through the spout. This very much surprised him, for when he listened each time he pumped, he could hear quite a tremendous rush of water; and after his third series of pumpings, he became so curious that he stopped and wondered and looked round.

Full of curiosity, he bent down and gazed inside the spout of the pump, and all he could see was a small pipe that passed through the wall, and was in no way blocked. He looked round the back of the pump to see if there was a leak, but it was all right. Baffled thus far, he climbed first on to the top of the wall and then down into the garden. Once inside the garden, he saw exactly what happened. The pump drew water up out of a well, and from that part of it that was on the garden side of the wall a number of pipes went out to different beds in the garden. On the road side of the wall the pump had just a very small pipe. So when the passer-by, all eager to drink, pumped his hardest, the

garden pipes were flooded and the beds were well watered. But the spout that was in the road only received a very little water. Thus it came to pass that those who pumped got only a few drains of water for themselves, but each pull on the handle watered the garden famously. The gentleman realized all this rather slowly, and felt a little cross at being so cheated. But for all that, he had to laugh and to pass on, a wiser man.

In some ways one cannot help admiring the cleverness of the people who planned this pump; but they were a selfish lot, and do not deserve any praise. Fancy pretending you want to be kind to others, and making this an excuse for getting out of them much more than you give! Do you ever behave at all



AN AMATEUR "MODISTE"

like this? Do you offer other children a little something just so as to get a great deal from them in return? Or do you do just a little service for mother or for some fellow-scholar simply in the hope of receiving from them a great deal more than you give? I have known boys and even girls who were just like this. Yet Jesus Christ was never like it. When He gave, He gave entirely, hoping for nothing in return; and He would have us be like Him. Of course, it is very nice when other folks return our kindness. But if we are really generous, we shall think only of what, by our gifts or our help, we are able to give to others; and we shall spare never a thought for what we may be able to get in exchange. I fancy that if you thought a little about this, it might make a difference to you. What do you think?—Exchange.

Old Pucker

Said Mr. Frown to Mr. Smile
(His tone was most severe),
"The children's faces shall be mine,
You needn't interfere."

Said Mr. Smile, with beaming face,
"Beg pardon, Mr. Frown,
The little faces I would claim,
Throughout this busy town."

With blackest look, said Mr. Frown,
"I'll make the children fret;
When I am near, you, surely, are
The one they will forget."

Yet, Mr. Smile, when last I looked,
Seemed happy and content;
I hope the children welcome him,
And cross old Pucker went!

—Helen Elizabeth Coolidge.

Sound Advice to Young People

It would be well for every young person eager for success and anxious to form a character which will achieve it to commit to memory the advice of Bishop Middleton:

"Be guarded in discourse, attentive, and slow to speak.

Never acquiesce in immoral or pernicious opinions.

Persevere against discouragements. Keep your temper.

Employ leisure in study, and always have some work in hand.

Be punctual and methodical in business and never procrastinate.

Be not forward to assign reasons to those who have no right to ask.

Practice strict temperance; and in all your transactions remember the final account.

Think nothing in conduct unimportant or indifferent. Rather set than follow examples.

Never be in a hurry. Preserve self-possession, and do not be talked out of a conviction.

Rise early, and be an economist of time. Maintain dignity without the appearance of pride; manner is something with everybody, and everything with some.

Kindness to Parents

Kindness to parents is a matter that too many young people these days too often overlook. George T. Angell, the veteran editor of *Our Dumb Animals*, speaks of his good old mother once saying to him: "George, you will never want for money, because you have been so kind to your mother." There is nothing that indicates nobility of character more clearly than kindness in word and deed to parents—a kindness that does not permit of the use of the words "the old man" or "the old woman" in speaking of father or mother. Many a father and mother have gone to their graves heartbroken because of the unkindness of their children. It should never be. It is low, mean, cruel, contemptible.

THROUGH THE GENERAL SECRETARY'S FIELD GLASSES

THE Juniors of Newfoundland are just as aggressive as their friends of the Canadian provinces. Some significant names we notice among them, indicative of the great work being accomplished for and by the children. The "Catch Up" Junior League organized at Bluff Head Cove, about a year ago, reports an increase in membership. The League meets on Saturday afternoon. The children take an active part in the exercises of the hour, and their smiling faces and bright looks are indeed an encouragement to those who labor on prayerfully and hopefully amongst them. The pastor, Rev. J. K. Curtis, it is said "always knows what to say to interest the children." He believes that time spent with the children is work for the Master which can never be counted a loss.

The "Sunrise" Junior League of Twillingate was originally a Catechumen Class, small numerically, but has grown to three times its original membership. The members participate in some way, with solos, Bible Readings, essays, etc. The soul life as well as the intellect is being quickened, a radiance shedding its light on other young lives.

The "Rising Star" Junior League, South Side Twillingate, was only organized last August with a membership of fourteen, but has grown to forty. New names are added to the roll every month. Profitable times are spent together each week, the young life being trained to take part in public entertainments as well as in regular meetings—equipping themselves to the great satisfaction of parents and friends.

At Valleyfield, Que., there is a flourishing Junior League, of but two years old, of which it is said, that the pastor is the backbone for he "is always present at, and takes part in, every meeting." The Sunday School numbers 84, 25 of whom belong to the Junior League, with an average attendance of 30. The meetings are held on Sunday afternoon from 1.30 to 2.30.

In regard to finances they appear to be orthodox, for they gave small sums to The Educational, Missionary, and Temperance Funds, as well as \$15.00 to the quarterly board of the church. This money was raised by means of a concert and social, out of which also was purchased a number of books used as prizes for committing to memory verses of Scripture. The system of question and answer has also been used, so arranged that the Juniors "searched the Scriptures."

A second concert, patriotic in nature was a great success, from the proceeds of which a contribution was given to the Quarterly Board, hymnals and Bibles purchased for use in the meetings, as well as a "Juniors' Own Library" started. Systematic giving has been adopted, each Junior to give five cents the last Sunday of each month. The Superintendent believes the work in which he is engaged, is "the noblest in the city—to guide the Juniors in the right path, being better than winning men and women."

In Montreal District there are twelve Junior Leagues, four of these societies

having a membership of nearly one hundred each. The Juniors of Centenary Church, Point St. Charles, average eighty at the regular meetings, and successful work is being carried on. The Mount Royal Juniors took the Seniors for a trip round the world demonstrating in costume the Indian boy, the Japanese girl, and the Chinaman. They intend to give a temperance evening in the spring to teach the Seniors some important lessons in this regard. Another of the Societies took up modelling classes for boys and sewing for the girls, a poor family being enriched thereby.

The Syrian Junior League deserves special mention. The attendance has been from fifty to sixty, with a little Italian lad as President. They take everything very seriously, and if they think they have done anything wrong, they run and wash their mouths out and pin their little ribbon badges on the inside of their coats.

The Juniors of Montreal City held a rally last Thanksgiving Day. When the roll was called each Society responded with fruit vegetables, or groceries, placing them along the platform as a thank-offering, to be distributed by the Deaconesses and Bible-women to deserving



JUNIOR LEAGUE OF VALLEYFIELD, QUE.

poor. A similar rally is held at Easter, when plants and flowers are donated to be used among the sick at the hospitals.

The Mount Royal Ave., Montreal, Junior E. L. of C. E. was organized about nine years ago with a membership of eight. The work has grown until now there are one hundred names on the roll. The Missionary trip proved so helpful and interesting last year that the Juniors have started around the world a second time. Workers are being developed in the ranks to carry the standard of the cross in the days to come. Miss Lambly and Miss Tariton save their training in charge. A Temperance Meeting is held once a month, the children being taught the remedy for the drink evil.

The Sherbrooke Juniors have been divided into two sections, reds and blues. The object is to see which side can bring in the most new members, each of whom counts for ten marks. Each one present counts one, and each person who repeats a verse of Scripture counts two. The side that loses gives a supper to the side which wins. The plan works well, the interest being maintained throughout the meetings.

During the winter the work at Fenelon Falls has been progressing quietly, with a membership of fifty-six boys and girls between the ages of six and sixteen. The officers are elected from the older boys and girls. The missionary trip has proved helpful and interesting, and the givings amounted to \$6.00. Some boys and girls not particularly interested in League have been won through the Social Department. At Christmas a box was sent to the Deaconess Home, Toronto, to be distributed among the poor children of the city, our happy boys and girls having learned that "it is more blessed to give than to receive."

There is a little country church called Bethel, away down on the Wooler Circuit, in connection with which there is a flourishing Junior League. In order to gladden the heart of the new Editor of the Era, the members decided to obtain some new subscriptions and renewals for his helpful paper, and besides appointed a "reporter" who is to send news items to the editor from time to time. The first item of interest has reached the Central office, telling of an "At Home" given to the members of the Foot-ball

Club on their own grounds, the boys being not only members of that Epworth League, but those of an adjoining League also. After the game the girls served refreshments, and every person present put five cents into the treasury. By moonlight other games were played. The Wooler League, The Friends' Endeavor and the Bethel League unite in a "Local Union" meeting, and a fourth League, Mt. Zion has been invited to join. The League which receives the visitors acts as hosts, while the visiting Leagues rendered the programme.

Last summer a pleasant trip was taken down the Bay of Quinte, which proved a social and financial success. The proceeds were expended in the purchase of periodicals for the Temperance House at Wooler. (The Era goes there by private subscription.)

The Junior Leagues on the Owen Sound District, while few in numbers, are enthusiastically working.

In the Scrope St. Junior League a Mouth Organ Orchestra is being organized. The younger boys have a place near the organ and form the choir, leading the singing in the meetings.

The Superintendent is constantly on the watch for good clippings from papers and periodicals, which are placed in different envelopes labelled, Missions, Temperance, etc., ready for the purpose of assisting the young members in the preparation of the various topics assigned to them.

At Corbetton League the children are almost all from the country, and meet on Saturday afternoon, at the various homes. Thus the parents become acquainted and interested in the Junior work, and often help in the meetings. The Chain of Seals is used in the League upon the completion of which the child is presented with it by the pastor at the public church service, bringing the work in this way prominently to the attention of the parents.

The Superintendent of Markdale League is the pastor of the church, Rev. J. S. I. Wilson. One Sunday in January he held an "exhibition" at the morning service proving the advantage of a Junior League. The active and associate pledges were recited. The books of the Bible, Ten Commandments, Beatitudes, Psalm 121 and the Apostles' Creed, which form part of the chain of seals, were repeated in concert, and after a "Sword Drill," he gave a short talk.

At one meeting he told the boys and girls the story of Job without mentioning his name, the children having to guess the name, which they did successfully.

It has been remarked that the boys and girls who have used the "Sword Drill" can most readily locate passages of Scripture, and the children of this District never tire of it. It is treated here in this way—one child prepares 12 passages of Scripture, and at the meeting gives one. The first to find it rises and reads the passage. The name is placed upon the blackboard. Then the second is given out and so on until the twelve have been read. The boy or girl finding the most passages prepares the drill for the next meeting. They enter heartily into this method.

In another League the Superintendent, after talking on "Prayer," asked the members to bring to the next meeting their written prayers, which they were then asked to read, doing so presently. They were instructed to write and memorize a prayer. After doing so several times they gained such confidence that they learned to take part in the prayers when called upon, without this special preparation. With such training, without doubt, as they enter the ranks of the Seniors or other meetings of the church, there will not be a call in vain for prayers in the days to come.

One of the things the Junior League accomplished in Collingwood in one year was, the "Study of the Life of Christ" by Bird, the interest being maintained throughout. At the end of that period, Mr. J. R. L. Starr, K.C., of Toronto, was invited to give an address on the subject, which he illustrated by means of excellent slides and a stereopticon, impressing further on the minds of the children truths never to be forgotten. At the "Happy family social" upon entering the room at 6.30 each Junior is given a ticket, on which is written, per-

haps, the name of "Tom Longboat." A hunt takes place to find the members of that family and all the "Longboats" sit down to supper together. Seventy sat down grouped in nine families.

At the present time they are studying three different books, "The Pilgrim's Progress," "Dr. Grenville Parish," and "Wild Animals I have Known." Besides this, the "Missionary Trip Around the World" is to be taken. The children do the talking themselves, being developed in many ways, rather than have the Superinten-



"FORBID THEM NOT"

dent "do it all." There are but three Junior Leagues on the Collingwood District, of which this is one.

At Stayner there are 32 Juniors, who meet every Monday one hour before the Senior Society. The work is divided into three departments, Christian Endeavor, Missionary, and Look-Out, each committee being active. The pastor takes a keen interest in the society, being present whenever possible. The two societies are in closest touch with each, union meetings at times being arranged. The other League is at Creemore.

In Dublin St. Guelph Junior League, the members are giving systematically to missions, the money being earned by the Juniors themselves. The "Sword Drill" has been used with great success, two sides being chosen as in the old-fashioned Spelling Match, and each Junior supplied with a Bible "the sword of the Spirit." The Superintendent calls for a certain passage of Scripture. All hunt for it, whoever finds it reads it aloud, and credit is given that side for one. For ten minutes this interesting method of teaching the Juniors the plan of the books of the Bible, and becoming acquainted with beautiful passages therein, is kept up. A meeting for "boys alone" is held once a quarter, when they transact business, report and receive new members, take part in debate, etc. An excellent pledge may be used:—"I promise to abstain from the use of all alcoholic liquors as a beverage, from the use of tobacco in any form, from immoral stories and from bad language, and will do all in my power to get other boys to take this stand." Thus boys are won for the Senior Society and to fight the evils of our day.

The Fifth Vice-President of the Milton District, reports but two Junior Leagues, one at Burlington recently organized with fifty names enrolled; the other at

Oakville, also in good condition. At Christmas the latter sent to Hamilton Deaconess Home, the sum of four dollars, besides a dozen nicely dressed dolls and some scrap books. Four baskets were sent to local shut-ins. Flowers are provided during the winter for the pulpit. A course of study has been undertaken in which the children will learn the books of the Bible, three picked psalms, the Apostles' Creed, and the Ten Commandments. An examination will be held and Diplomas presented later. There are a number of places where a Junior League might exist, but the W. S. I. is realizing the important work among the young, have organized Mission Bands, which are doing excellent things, but at best only a part of that for which the Junior League exists.

Our Western country is a splendid one for testing the truth of the maxim "Where there's a will there's a way." In November, 1908, Mr. E. Hibbard, B.A., organized the "New Hope" League on the Randoville Circuit, Alberta, nothing of its kind ever having been attempted on that circuit before. It was a decided innovation. The Executive is made up of members of three churches, Methodist, Presbyterian and Evangelical, who had come from England, the United States, and Ontario. A special effort is being made to awaken and develop a missionary spirit among the Leaguers, by making missions a matter of personal responsibility. In all the departments the success achieved is due to the persistent and consistent effort, and each member is made to feel that he or she is an integral part of the society.

The Central Dray and Express Company, of Winnipeg, gave the Juniors of McDougall Church a splendid sleigh ride during the month of March, and the forty little people who were comfortably seated behind the four-in-hand team richly enjoyed the two hours outing, afterwards being entertained at the home of the President of the firm, Mr. Thomas Andrews.

From Antler, Sask., a devoted Superintendent writes:—

"One Sunday as the Roll Call progressed, I could not repress a smile as every Junior except one testified. 'I want to be a worker for the Lord,' the exception being 'The Lord is my Shepherd.' I had not told them what I expected to do (I got down the testimonies of the Juniors for the Era). This may not be of much account, but it means much to me in charge of little flock in this corner of the Vineyard. The harvest is plentiful and we cannot afford to have one boy or girl stand idle in the field."

Among the unique socials given by the Juniors at Red Deer, Alta., was called "A Paper Social." A staff covered with tissue paper, decorated with a box of ribbon the same color, showed where each section of the Juniors was to sit, the color of the primary section being red, the junior section blue, and the older girls violet, and the boys yellow. Twelve of these boys wore walters and wore caps of tissue paper. The boys were sent to table napkins correspondingly used. An address of ten minutes was given by the editor of one of the town newspapers, on the history, manufacture and uses of paper. Over two hundred boys and girls were served to sandwiches and cake, and tissue paper hats were sent to able bodied. The programme also consisted of recitations, violin, organ and vocal solos by the Juniors, who entered heartily into every part of the entertainment.

Another feature of the work being carried on under the able superintend-

ency of Mrs. Geo. Henderson is the "Silent Committees," on which "Lively" boys and girls are placed, six from each section. Their duty is to use their influence to keep order in three ways—(1) By attracting the attention of the one who is disorderly, so that he realizes that attention is requisite; (2) By seating themselves in such a way that each part of their section is in charge of a member of the committee; (3) By creating a sentiment among their fellows in favor of good discipline. Have the committees meet with the Superintendent every three weeks at longest. Serve refreshments, getting the members to talk, and they will show you some of the weak points in your discipline, and often give helpful suggestions, making you feel the wonderful possibilities of the Juniors.

Far off in Alberta, on High River District, there are some very active Leaguers, boys and girls, who are being trained and prepared for the problems of life.

The report come from Claresholm of a League of 25 members meeting on Sunday afternoons. The study of the Gospels was undertaken, using the Perry pictures,

meat weekly, a number of whom are capable of conducting a service under the guidance of the Superintendent.

Regina District is setting the pace for Epworth Leagues and Sunday School workers in Western Canada, and this past year has materially added to the lustre of its achievements and progress. Mr. E. Brooks, of Indian Head, was re-elected President, and Rev. W. H. Coulter, of Qu'Appelle, was elected Secretary.

An aggressive campaign respecting Young People's work has already been decided upon.

Rev. J. A. Doyle is always a welcome guest at the Conventions in his home District, although he says our people have grown out of needing him now. His address on "The Call of the Child" was much appreciated.

The Epworth League and Sunday School Convention of this District was held at Indian Head, on March 16th and 17th. It came after a year's work, not holding of office merely, but hard work on the part of the District officers, and was a fitting climax to their efforts. The various addresses and exercises were on the programme

other fields, so that others may enjoy the same blessings as are ours."

Though this is not a large league, they are raising \$60 for the Forward Movement, on these excellent and thoroughly Scriptural principles. There is no better way.

Report of Saskatoon District S. S. and E. L. Convention

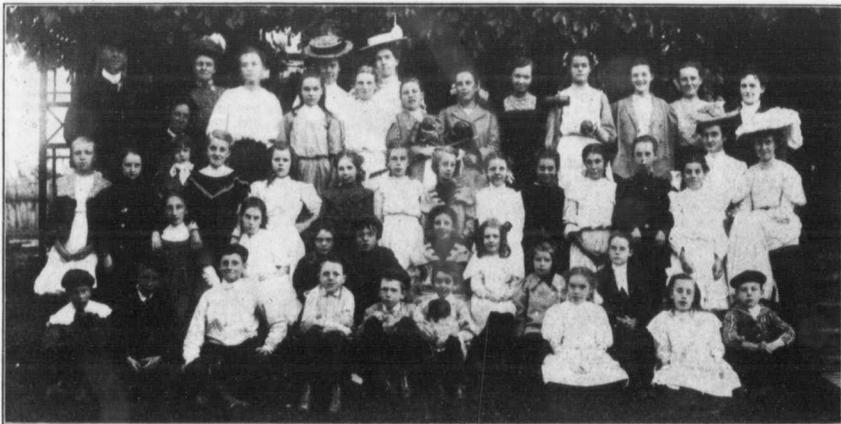
The convention was held in Saskatoon, from March 9 to 11. This was the first convention of this kind ever held in this district. Every speaker on the programme was present, and having caught the practical spirit of the programme they all gave very practical addresses.

There was a vigorous spiritual atmosphere in every session. The predominant note was "The call of the child."

The Bible studies on the 23 Psalm were model studies full of insight and inspiration.

JOTTINGS FROM THE CONVENTION.

"Every member of the church should be in the Sunday School, and every member of the Sunday School should be in the church."



REV. J. S. I. WILSON, MARKDALE, ONT., AND HIS JUNIOR LEAGUE

which the children pasted also in scrap books, refreshing their memories when the lessons were over. The history of the early Church as given in Acts is being studied at present. In spite of occasional difficulties the workers never falter, but press forward in the development of the boys and girls.

At Okotoks, in the fall of 1907, a Junior League was organized in the parsonage, and meetings are conducted fortnightly. Lives of heroes of the Old Testament were studied, scripture memorized and "gems" and readings at times given by the members. The Juniors enjoyed immensely a Missionary trip as well. Scrap books have been made, and spare toys gathered to send away in a hospital barrel, and the furnishing of a cot in the Pakan Hospital is anticipated too. During the hot weather outdoor meetings are held on a hillside. The membership of this League increased from 19 to 32, although some of the Leaguers have to come four and five miles to attend the meetings.

The Junior League at High River is doing much for the boys and girls, who

to supply definite needs along certain useful lines, and succeeded admirably. Space forbids any but meager mention of the proceedings.

A resolution was unanimously adopted asking for the privilege of undertaking, with Balcarres District, the entire support of Rev. E. J. Carson in West China. This request is expected to be acceded to at the meeting of the general board to be held soon.

In the report of the missionary department of the St. George Epworth League the president-elect of the Brantford District, Mr. C. C. Smith, wrote a very suggestive paragraph. We commend it to all our leagues as emphasizing the true spirit and method of giving to missions. He said: "No especially novel or spectacular methods have been used to bring about the lively missionary spirit that exists; rather we have followed up the conception of this work as a privilege as well as a duty every Christian owes to Christ as his Master. The members have been brought to feel that the value they set upon their personal relationship with Christ should govern and regulate their givings to his cause in

"Because it is a SCHOOL it needs qualified teachers and improved methods."

"If the work grips the worker the worker will grip the work."

"The hop-skip-and-jump method of our Sunday School lessons is not giving to our young people a knowledge of the Bible."

"The Sunday School must see in every boy a pillar of the church."

The discussion of Missions led to the following resolution being adopted by the district. "Resolved:—That if agreeable to the Prince Albert and Battleford districts, the Sunday Schools and Epworth Leagues of the Saskatoon, Prince Albert and Battleford districts assume the support of Mr. Crutcher in Chenta, China."

The District Epworth League was organized with the following officers. Honorary president, Rev. W. W. Abbott, B.A., B.D., Saskatoon; president, E. Val. Tilton, B.D., Davidson; vice-presidents, (1) A. H. Westhaver, Saskatoon; (2) Rev. J. S. Windsor, Hanley; (3) Rev. J. W. Flatt, B.A., Saskatoon; (4) Mrs. Irvine, Saskatoon; (5) Miss May Willoughby, Saskatoon; secretary treasurer, Miss Flo. Cawsey, Davidson.

Form for the Reception of Members

Used by the Junior Epworth League of Providence Church, Yarmouth, N.S.

Dear Friend:—You stand before us seeking the privilege of membership in our society. We are happy to welcome you to our midst; but before we do so, let us bring before your attention the need and object of our Junior Epworth League.

Our Lord, whom we love and serve, came to this world as a little child many years ago. This little child was called Jesus, and He was just like one of us. He grew up into a happy, healthy, and pure boy, and then He became a man, true and noble. He came to this world to die for our sins, and to teach us of himself that we might all learn to love Him. We are told that as He grew in years He grew in favour with God and man, and so as boys and girls we try to be like Him, and grow to love Him more each day we live. Jesus loves us and we believe we give Him great sorrow and pain when we disobey Him, and so we promise to obey, and be guided by Him now, as boys and girls, so that we may always live to please Him.

A number of times Jesus told His followers of the value He placed upon the child.

Matthew 18: 1-6, 10. } Read by the
Mark 10: 13-16. } Superintendent.

and so we bring our young lives to the same Jesus, that He may bless them, and fit us to do the work He would have us do.

Our Active Members pledge is clear, and simple and you will please repeat after me its words.

"Trusting in the Lord Jesus Christ for strength—I promise Him—that I will strive to do—whatever He would like to have me do;—that I will pray—and read the Bible—every day;—and that, just so far—as I know how,—I will try to lead—a Christian life,—I will be present—at every meeting—of the Society—when I can,—and will take some part—in every meeting."

For non-pledged members.

As a member of our Junior Epworth League, you will be expected to come to every meeting of the Society, when you can, and to be attentive and orderly while present.

The members will please rise and join in singing heartily our Pledge Hymn.

(Tune, Auld Lang Syne.)

"Trusting in Christ my Lord, for strength
I'll try to do His will,
And daily seek His word to make
My guide and comfort still."

"To do what He would have me do,
At home, at play, at school,
Shall be my constant ONE desire,
As in, the Golden Rule."

"To every meeting I will come
Prepared to take my part,
And show my comrades that I love
His work with all my heart."

The President and Superintendent will now welcome the new member by a hearty hand-shake.

Kentville, N.S.—"We are taking 'The Missionary Trip Around the World.' It has created special interest, and the children look forward to the missionary meeting. The first night a number of them came well wrapped up and with valises as though they were going to start upon a real journey around the world."—W. R. T.

Missionary Teaching for the Juniors

By MISS H. M. STEWART, M.A., SACVILLE, N.B.

WHOM? WHAT? HOW? "Teach missions to whom?" asks someone; "surely not to little children. Let them study the Bible, love Jesus as their Saviour, and so begin to follow Him even as little children, but oh! spare the little ones a little while before they study missions."

How can even a little child study God's Word and love Jesus, and not desire that others should know and love the One, whom he knows and loves? And that is the beginning of missions. Scarcely a Sabbath School lesson can be studied without touching on the great missionary subject, and the little ones, whether in Sunday School, Junior League, or Mission Band are willing and eager scholars.

Do you ask, "What shall we teach them?" That is easily answered. There are so many things to tell children about other children in heathen lands. How these children live, what their homes are like, what games they have, how they dress, what they eat,—these all can be made very interesting to even the smallest child. And then go on from these and show how different a child in a heathen land is from the child born and brought up in a land where Christianity rules, draws forth a child's pity and love. Anyone who has read "Twelve Little Pilgrims who stayed at Home," by Mrs. O. W. Scott, knows how this teaching can be successfully done.

Not always do clever leaders succeed.

and why? A leader must be in love with the subject, must know something, and want to know more. Being in love with the subject means having the love of God in the heart, and not only His love but His power.

This brings us to the third point—how? There are many methods, just as there are about teaching anything. And the wise teacher varies her lessons of course,—maps for studying the geography, blackboard lessons, missionary stories, all are helpful. Children love to make scrap-books, and missionary scrap-books are treasures. Each child can take a country or a missionary and make his own scrap-book. A prize for the best one may be offered, but even without prizes clever and willing fingers will do good work. Names of missionaries, where they are living, what they are doing, should be regularly studied. A "quiz" on these can be carried out something like a spelling match. If the children once begin to know, they are sure to be eager to know more, and once knowing and caring it follows naturally that they love to bring their gifts. What these young people need most of all is a power to control and guide them in their learning and their giving. Leaders are being wanted, as never before, and to the individual members of the church to-day may well come the question—"What am I going to do about this missionary teaching for our young people?"

The "Doings" of the Junior Epworth League, Central Methodist Church, Moncton, N.B.

One day, when our Junior League was first started here, we received some very sound advice which was promptly acted upon—"have as many Committees as you need, and work all you have." First, there is that Lookout Committee, composed of a member from nearly every class in the Sunday School of Junior League age. The duty of each member of this committee is to report any strangers coming into a class, and also to "talk up" Junior League, especially the programme for the following Sunday Junior League meeting.

Particular emphasis is placed upon the study of Missions in the Junior League, and the Juniors have followed the Imaginary Missionary Trip with the keenest interest. The Missionary Vice-President is a boy of fourteen years of age, with a splendid knowledge of missions and enthusiastic about his work with his committee. When the Juniors "visited" the Italian Mission, Toronto, in the month of February, this boy to half of the Juniors present gave a "talk" on the lesson, while in an adjoining classroom the other Juniors "imagined" together the trip. Then the Juniors were assembled and general questions were asked on the work. At a certain mission station study, sometimes pictures bearing on the work there are distributed among the Juniors, who at the meeting tell about views or whatever the pictures represent while the younger Juniors, that they may feel that they too are helping, are asked to paste these pictures in the Scrap Book in which our missionary items are entered. Missionary Telegrams arranged that we should have a share in the programme, make the meetings bright and attractive, and it is not long before even the tiniest of the Juniors learn to "repeat" an answer. The offering on Missionary Day goes into

the Missionary Bank as well as the birth-day offerings, when each Junior puts in as many cents in number as years in age. The Junior receives on his birth-day from the Junior League a satin Book Mark and a letter from the Junior League Superintendent.

Sometimes the Juniors bring their note books, and after a five or ten minutes' study of a certain Bible verse or hymn, write in a given time this part so memorized. In this way, one Sunday, was studied a prayer (written by Kate Douglas Wiggin) the words "Junior Leaguers" being substituted for "little children" and now at each meeting of the League, the Juniors in unison repeat this prayer:

"Father in Heaven
Help Thy Junior Leaguers
To love and serve Thee
Throughout this day;
Help us to be truthful,
Help us to be kindly,
That we may please Thee
In all we do or say. Amen."

And so, gradually, from Sunday to Sunday, the Juniors are going onward in their League work.

When in the Senior League this year the study of the "Pilgrim's Progress" was taken up, we took up also a continued story of a like nature—"The Red Cross Knight," and in the adventures of "Holiness," the Christian Soldier, the Juniors, particularly the boys, are deeply interested. Occasionally stories illustrating parts of the Lord's Prayer are read, which cannot fail to help the Juniors. So we are all happy in our Junior League work, for I think we all realize that "we have only to trust, and do our best, and wear as smiling a face as may be for ourselves and others."

Junior Topic Studies

Weekly Topics

MAY 16th—PUTTING OFF THE GREAT DECISION. Acts 24. 25.

1. Who was the preacher? See v. 24.
2. What was his subject? Also v. 24.
3. Who was the chief hearer? v. 24 again.
4. What was he? See chapter 23: 33.
5. Was he a good governor? Study vs. 2, 3, 4.
6. Was he a good man? Study v. 25.
7. What do you think Paul meant by "righteousness"?
8. Find out the meaning of "temperance."

9. Where else had Paul preached about "the judgment to come"? (Compare Acts 17, 30, 31).

10. What effect had Paul's preaching on Felix? v. 25.

11. What great error did the governor commit? v. 25.

12. Why did he send Paul away then? v. 26.

13. What "great decision" should we make and when?

MAY 23—See lessons from the birds and flowers on another page, and arrange for a union meeting with the adult section of the League.

MAY 30—MISSIONARY TRIP. CHINESE AND JAPANESE CHILDREN IN BRITISH COLUMBIA.



Whatever matter what else they saw in British Columbia, all our Juniors wanted to see the Japanese and Chinese missions.

What a jolly crowd we were. Some of the larger ones had to look after the little ones as we arrived in Vancouver by the train. It was hard to keep quiet even though we

were on a missionary trip. The mountains, the sea, and some of the people were all strange to most of us.

After dinner we started for Chinatown. How strange everything looked. We saw some little girls dressed just like the pictures we had seen. The boys were playing in the streets and having lots of fun. I liked to look at the shops. We could see through one window a jeweller making a bracelet, in another shop a man was selling cooked meat. He had some chickens in a big bowl in the window; they looked very queer cooked with their head and feet on. Fish stands, wood sellers' shops, vegetable shops, laundry shops and shops of every kind we passed, all very strange looking. While the shops were strange and queer, the people were just what I thought we should see—boys and girls, men and women, dressed like the pictures we see so often.

In a little while we halted before a tidy frame building, and in a few minutes were welcomed by Mr. and Mrs. Chan Y. Tan, our missionaries to the Chinese in Vancouver. They showed us the church, and the rooms in which the night school is held, and then to our great delight introduced us to some Chinese children who had come in with the missionary's

boys and girls. We were a little bashful until one of the Chinese boys asked one of our boys, "Do you go to school? What book are you in?" We soon found out that they were all public school boys and boys. They dressed just like Canadians and didn't seem as much like Chinese as the children we had seen earlier in the afternoon.

Before saying good-bye to Mr. Chan, we had a little service in the church. We sang two hymns and "The Maple Leaf Forever," and one of the Juniors recited. Then the Chinese boys and girls sang for us. After that we all sang together in English. Then our Superintendent gave us the following address: "The news of the finding of gold in the new land was carried away across the Pacific to China, where in many parts the population is crowded, and the people miserably poor. Some of the more adventurous ones decided to go for a time to America, and see what they could do there. It meant a great deal for them to leave their native land, more than we can imagine. For years these people had lived in their own country, quite apart from the outside world. They had scarcely known of the existence of other countries, but the idea of getting rich and of returning to their homes men of wealth became stronger than any other consideration.

"Japan also heard of America and her natural resources. Across the great Pacific both Chinese and Japanese came, and landed on our shores, strangers in a strange land indeed. Language, customs, everything was different to what they had been accustomed to, but the Chinese and Japanese were not afraid of work, and by and by almost every mine, lumber and railway construction camp had among its workers some of these men from across the sea.

"They had come simply to make money, so they did not mingle with the other workmen, they lived cheaply and when they felt they had made enough money, they returned to their native land. Some, however, brought out their wives and children and made a new home in this country.

"The Chinese and Japanese were not Christians. They worshiped idols, and they came in greater numbers, the Christian people began to realize that something must be done that these people might know the gospel story. Night schools were opened where the Chinese were taught to speak English, and services were held among the people. It was slow and rather discouraging work, but some of the Chinese accepted Christ, and began to work among their own countrymen, instead of continuing their search for wealth. One of these was Mr. Tong Chue Thon, who for many years, and in the face of much discouragement, had been an evangelist among the Chinese in British Columbia. He is still laboring faithfully to bring to them the message of Christ's forgiving love.

In Victoria, Vancouver and Nanaimo and other centres a mission work is established, while at many outside points services are conducted. By means of evening classes, the Chinese are being taught English and other branches, and

the little ones are gathered into kindergartens and mission bands. In the city of Victoria, a Home for Chinese girls has been established.

"Among the Japanese, work is also being carried on at a number of points. In Vancouver the new mission building has been a great help in reaching the Japanese in that city. At Victoria and other points services are also held and the Japanese are learning to look to Christ.

"One of the young men who was converted in Vancouver was Arthur Ozawa, who has returned to Japan, and is now a pastor there. This is a proof of how closely our home and our foreign missions are related."

We visited the Japanese Mission, and was very much interested in the splendid new building.—A.D.S.

OUTLINE PROGRAMME.

Hymn 163.

Prayer—For our work among the Chinese and Japanese in British Columbia.

Scripture lesson—Rom. 1, 14-16.

Hymn 165.

Address—On the topic, by the Supt.

Hymn 196.

Address—By one of the guides on the tour, describing the Girls' Home in Victoria.

Address—By a guide, on the Japanese Mission at Vancouver.

Hymn 181.

Address—On A Trip Through Chinatown.

News agent.

Closing exercises.

(Consult—The Story of China in Canada, 10; "Strangers Within Our Gates," 35c; "The Missionary Bulletin," The Missionary Report.)

JUNE 6—HOW TO HAVE PEACE WITH GOD. Rom. 5, 1-19. (CONSECRATION MEETING.)

1. Study v. 5 and see what word you think the most important, "justified," "faith," "peace," or "Christ."

2. Is "peace" to be sought for its own sake, or is it our as the result of our being "justified"?

3. In what or whom must we have "faith"?

4. Is there any other way to be "justified"?

(To be "justified" means to be treated by God as if we were just, or as if we had not sinned.)

5. Can we ever be truly at "peace" while we are sinning against God?

6. Name from vs. 2, 3, 4, and 5, a number of things that we may possess and enjoy as the result of being at "peace with God." Study the words "access," "grace," "hope," "rejoice," and others that follow to the end of v. 5.

7. What is the one great fact clearly set forth in vs. 6, 7, 8, and 9?

8. How do you think the word "commendeth" in v. 8 means?

9. If God commendeth his love to us by the gift of Christ, how can we commend it to others?

JUNE 13—THE POWER OF CHRIST'S LOVE. Rom 8, 31-39.

Study these precious verses over and over. Then write down on one side of the paper or blackboard the words "the love of Christ," and on the other side the words "tribulation," "anguish," "persecution," and following emphatic words until you reach the phrase "nor any other creature." There you will see a list of at least sixteen things that are combined against us. And none of them alone, nor all of them together, can separate us from the love of Christ.

—Why?—Because love is in the soul, and unites it to God, and as long as the inner life is in God, no outward force can harm or destroy it?

Home Prize Bible Questions

We give a nice book each month for the neatest and best answers to our questions, written on a post card and sent in during the month. Send in yours before the first of June. Here is a note that explains itself:—

MONCTON, N.B., March 17, 1909.

REV. S. T. BARTLETT.

Dear Sir:—I am very pleased to say that I received the book, which you so kindly offered as a prize for the correct solution of the puzzle in the Epworth Era.

I appreciate it very much, and will get a great deal of pleasure and information from reading it.

Yours Sincerely,

HELEN M. MATTHEWS.

Our questions this month are about

"SOME PALACES OF THE BIBLE."

1. In this palace dwelt four captives well favored and skillful in all wisdom?
2. Who came before a King's Palace clothed in sackcloth?
3. Near this Palace was a vineyard which the king coveted?
4. In this Palace a man stood and warmed himself and denied his Master?
5. In this Palace a king was very sorrowful, because the man he honored most was cast into a den of lions.
6. In this was found the record of Cyrus the king, about building the house of God at Jerusalem.
7. A king made a great feast in this Palace. The queen when sent for refused to appear.
8. The servant of a King of Israel who slew his master, went into this Palace, set fire to it and died.
9. Handwriting appeared on the wall of this Palace.
10. A prophet in this Palace was told of the misery of Jerusalem.
11. David said of this—"The Palace is not for man but for the Lord God."
12. Why did David say "Consider her Palaces?"

"5,000 Facts About Canada," compiled by Frank Yeigh, and published by The Canadian Facts Publishing Company, 667 Spadina Avenue, Toronto. Price 25 cents.

This is an invaluable little book, and indispensable to every person who would have a clear and comprehensive knowledge of this great country. There is more reliable data contained in its 64 pages than in any other single volume on Canada ever published. It is a busy man's encyclopedia and worth many times its cost.

Book Shelf

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

"The Fulness of Christ." A series of five discourses, by Dr. Talbot, Bishop of Southwark. Published by The Macmillan Company of Canada, Limited, Toronto. Price 50 cents net.

These excellent addresses are peculiarly opportune, and set forth in clear and beautiful language. The sufficiency of the Christian faith for every need of the human soul. As the title of the book implies, they each centre in and lead up to Jesus Christ whose claim to supremacy is strikingly set forth and established.

Acts: The second volume of Luke's work on the beginnings of Christianity, with interpretative comment, by Dr. George H. Gilbert. 267 pages. The Macmillan Company of Canada, Ltd., Toronto. Price 75 cents net.

This is one of a series on "The Bible for Home and School," being published under the chief editorial supervision of Dr. Shailer Matthews, and places the results of the best modern Biblical scholarship at the disposal of the general reader. It is comprehensive enough for its purpose, and in the hands of a busy yet thoughtful student will serve to greatly illuminate the chief historical record of the Apostolic Church. It should be stimulative of careful reading of the narrative itself. We commend it to our Sunday School teachers generally, assured that its use will greatly help them in their study of Acts.

A Boy's Eye-Views of the Sunday School. By The Sunday School Times Company, Philadelphia, Pa. Price 6c.

The brief essays written by "Pucker," which have recently appeared in the "Oklahoma Sunday School Worker," have been compiled in a neat volume. The articles embracing almost every department of Sunday School work, including Superintendent, Cradle Roll, Home Department, Decision Day, Teacher's Meeting, Blackboard, Vacations, Singing, etc., etc., have been represented in interesting style. Presumably written by "the boy," a fine illustration is conveyed of what the modern Sunday School in many localities is, what it is not, and what it might be. We recommend this book to all Sunday School Workers, especially to those who as yet are "awful green about what boys like."



Why Should Our Boys and Girls Read Poor, Trashy Books

When they might read such fascinating and entertaining books as

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Books which give a graphic account of Life in the Early Romantic Days in our Great North-West

Not Fiction, but Actual Happenings

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Papa—Ah, but, my boy, you will disturb me very much if I do.
Little Charlie—Oh, no, papa! I won't drum only when you are asleep.

A gentleman who was no longer young, and who never was handsome, said to a child in presence of her parents: "Well, my dear, what do you think of me?" The little one made no reply, and the gentleman continued: "Well, you don't tell me. Why not yet?" Two little fat hands tucked the corners of a pinafore into her mouth, as she said, archly, in a timid whisper: "Cause I don't want to be whipped."

"Mamma, can't I go up to the next block an' play with the Jones boys?" asked Henry, a boy of 6, who was being brought up very carefully.

"No, indeed!" answered his mother. "They are very bad boys."
"Then can't I go over to see Mrs. Smith's little girls?"

"No, Henry; I'm afraid to let you go." The little fellow left the room; later he stuck his head inside with: "Say, mamma, I'm going over next door an' play with the dog."

The following letter explains itself:

mister eaton co.
dear sirs:—i received de stove which i buy from you alrite but for why dont you send no feets, vat is de use of de stove when he dont haf no feets i am loose to me my kustomers sure ting by no having de feets and as dat no very pleasure for me vat is de matter mister eaton co is not my trade moose so good like odder mans you loose to me my trade and i am very anger mister eaton for dat and now i tell to you are big fools and no good mr eaton and i send you back at once your stove because you are such big foolishness peeps.

respectfuller,

i chesen.

p.s.—since dis letter i find de feets in de oven expose to me.

The Noble Life of Frances Willard

This is the subject of study for our Epworth Leaguers for the week of June 13. In anticipation of this topic we have sought out the most attractive and suggestive book in the market to recommend to our young people, and instead of a brief article dealing with the subject, we advise all our Leaguers to secure a copy of "Francis E. Willard—The Story of a Noble Woman," by Florence Wilts. The book is well bound in cloth, is copiously illustrated, and in its 143 pages contains abundant material for a most interesting and profitable evening. If the Literary and Social Committees of your Leaguers will combine, and put some thought and plan into the preparation for the meetings, one of the very best evenings your League has ever known may be spent. And if in connection therewith, you use some of the valuable temperance matter given in our April number, you ought to have a splendid opportunity to develop still further the temperance sentiment of your community.

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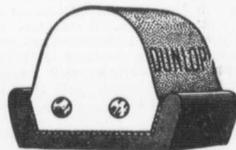
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