



THE CANADIAN EPWORTH ERA



Vol. XV.

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

TORONTO, OCTOBER, 1913

WESLEY BUILDINGS
TORONTO, ONTARIO

No. 10

A TRIP THROUGH THE LUTHER COUNTRY

VIII. LATER LABORS AT WITTENBERG

FREDERICK E. MALOTT

WITTENBERG has been well called the Cradle of the Reformation. It was there the great movement was born. It was there it was nursed and defended by Luther and his coadjutors. Luther spent the greater part of his life in Wittenberg. His greatest colleague, Melancthon, also lived and labored there. The house in which Melancthon lived still stands and, like the Luther rooms on the same street, is a place of interest to tourists. Statues of both men stand in the market square in front of the old town hall and only a stone's throw from the "Town Church," where Luther preached so often.

Our last article dealt with Luther's labors during the first year after his return from the Wartburg. The labors of the Reformer were continued with unabated zeal and along the same lines for some time. New difficulties and new opposition had to be continually met. The Zwickau heresy was only one of the hindrances to the work Luther was trying to do. The opposition of the Roman See now assumed new forms. Decrees of Councils and papal bulls were powerless and harmless to check the onward march of the Reformation, or daunt the fearless leader of the movement. Pope Hadrian VI., who had succeeded Leo X., now tried new methods of defeating Luther. Hadrian honestly avowed that there were abuses in the Church that needed correcting and he set about the work of correcting some of them. His own life was strict and he demanded a stricter life of the clergy.

Thus began what is known as the Counter-Reformation. This reform movement within the Church put a check upon the Lutheran movement by turning back to Rome many who were beginning to sympathize with the work of Luther. The

new Pope saw the need of reform, but he had no intention of allowing Luther to reform the church. Indeed, he began to use the utmost severity in trying to stamp out what he called the Lutheran heresy. He tried first personal attacks upon Luther, accusing him of being a drunkard and a debauchee. To this Luther replied, in a letter to Spalatin, by calling the Pope an ass. Thus both sides descended to vulgarity; but it was a day of rough speech.

Hadrian next tried to arouse the fears of the German nobles by telling them

his work and saved him from the fate of Huss and Jerome of Prague. On the other hand the papers took advantage of this political protection to set prince against prince and in time succeeded in plunging Germany into civil strifes that prevented the spread of the movement over the larger area it would otherwise have covered.

But the opposition of the Papacy was not so great a hindrance to Luther's work as the fanaticism of his own followers. The Zwickau heresy was hard to kill. Two men, Carlstadt and Münzer began secretly and then openly to revive these errors. They carried their teaching so far that they aroused the peasants of Germany to a widespread revolt against constituted authority.

"The peasants' war was partly the result of grievances against the Princes who governed them oppressively, and partly the result of the fanatical religious views they had learned from their leaders. Poverty and hard times caused the peasants' discontent. Many atrocities were committed before the revolt was suppressed. Luther, throughout this painful period, used his influence to suppress the revolt; nevertheless he came

In for a full measure of abuse as the instigator of the whole thing. When the revolt began he saw that it would do the cause he had at heart infinite harm and he exclaimed, "All my enemies, near as they have reached me, have not hit me as hard as I have been hit by our own people." In the martyrdom of a number of ministers who had begun to preach his doctrine in various parts of Germany, he saw only a good omen, a presage of final victory; but in these ill-considered movements, such as the peasants' revolt, he saw only disaster for the cause he was laboring for.



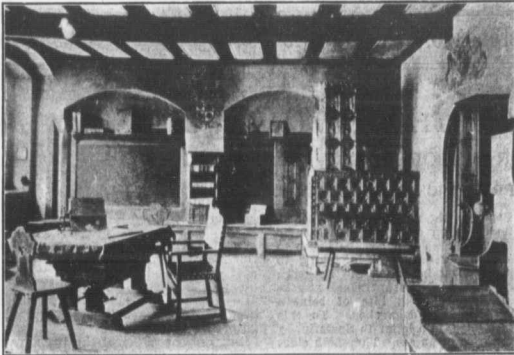
WITTENBERG TOWN HALL AND CHURCH, WITH STATUES OF LUTHER AND MELANCTHON.

that the man they were defending would end by repudiating their authority as he had that of the papal throne and anarchy in both Church and State would follow. But all Hadrian got for his pains was a renewal of the demand of the German nobles for a redress of their grievances against the papacy.

We must not forget that the Reformation in Germany, as in England, was partly political and partly religious. This was both a help and a hindrance to it. By protecting Luther from the penalties of the Church of Rome the German Princes made possible the continuance of

Just here let us pause to ask just what Luther was trying to do. Like John Wesley, at a later day, Luther's aim was not to found a new Church. His supreme concern was that the Word of God should be preached in its purity; that congregations everywhere should be edified, sustained and guided by it. Whenever this privilege was denied to Christians, he maintained that they had a right to ordain a priest for themselves who would preach the pure Word of God.

In this spirit he advanced cautiously and by degrees in the changes he introduced into public worship and Church discipline. One of his greatest and best innovations was the preparation of a body of hymns



ROOM IN WHICH MELANCTHON STUDIED AND DIED.

in the German tongue and the introduction of the use of these in public worship that the whole congregation might sing. The first of these collections appeared at Wittenberg in 1524. This was followed from time to time by larger and better collections. Luther was himself the author of some of the best hymns in these collections.

Wrong-minded enthusiasts among his followers had condemned all the arts, even music. Luther now took occasion to commend the arts. He says in the introduction to one of his collections of hymns, "I would rather that all the arts, and especially music, should be employed in the service of Him who has created them and given them to man."

It was at this period that Luther began to advocate better schools for Germany. He was the friend of education, and to him more than to any other man Germany owes to-day her pre-eminence in matters of education.

But although Luther was broad in his sympathies and was the friend of art and education, we find at this time leading humanists, like Erasmus, turning away from him because they thought his method of dealing with error too drastic, and that he had made unnecessary disturbance throughout Europe. But Luther held steadily on his way, confident of the ultimate success of his work, and history has verified his verdict.

International E. L. Convention 1914—BUFFALO—1914.

It is not too early for you to take note of the above. The next International Epworth League Convention will be the Silver Anniversary, celebrating the 25th year of the League's life. Look out for further announcements; but mark it down in your mental note-book.—Buffalo, 1914.—July 1 to 5.

The Meeting of the General Board

THE General Board of Sunday Schools and Young People's Societies met in the Board Room of Wesley Buildings on September 3rd and 4th, General Superintendent, Dr. Carman, presiding. A full report of the proceedings of the various sessions is hardly possible here; but a summary of the conclusions reached is given.

The reports of the various Secretaries showed the office and field work of the year to have been well sustained. The recommendations of the Secretaries were given in one summarized report, the result

provided in the Constitution, separate Annual Conventions are held for Sunday School and Epworth League work; but would counsel that in the newer parts where, because numbers are not large and communities are scattered, the separate Conventions are impracticable, joint Sunday School and Epworth League Conventions be held for the furtherance of both sections of our work."

"That a Committee be appointed to study the main workings of both Sunday School and League under present Constitutions, and that this Committee be empowered to prepare a simplified and reconstructed Constitution for both Sunday School and Epworth Leagues, and to submit the same to the next Annual Meeting of this Board."

"That wherever any of the Secretaries of this Board be called upon to conduct Sunday services, they seek the opportunity of using the envelopes of the Board for the raising of finances."

"That we deplore the fact that the military authorities in several parts of Canada have made an attempt to turn to military account the Boy Scout organization; and we urge all Scout Masters and others in responsibility in the Scout Movement to make clear distinctions between it and the Cadet Movement and to preserve it under the highest moral and religious supervision."

"That this Board make provision for a Course of Religious Instruction for Catechumens; and that a Committee on Evangelism in the Sunday School be appointed to prepare a detailed policy and plan in respect to the following questions: Religious instruction for Catechumens; methods for winning for Christ the young people of our Sunday Schools and Junior Leagues; forms of activity through which the young people may express their religious experience in service."

"Feeling the lack of adequate leaflet literature in respect of Sunday School and League work for distribution among local leaders and workers, that the General Secretary be empowered to secure or prepare forthwith a full series of leaflets covering both departments of our work, and that the cost of these be provided for from the Special Fund."

"That there be prepared a simple form of service for the Annual Installation of Officers and Teachers in the Sunday School, and that the Board request that the same be inserted in the next issue of the Church Discipline."

"That a Committee of this Board be appointed to draft a form of survey of the conditions in regard to Sunday School and Young People's work in any community, and that such a survey be carried out in several typical Districts of our Church this year, under the direction and supervision of the Field Secretaries."

"Believing in the necessity of educational evangelism in all our congregations, we approve of the proposed scheme of holding in Alberta Conference a series of Winter Schools in various Districts or sections of Districts. These schools to take the form of Institute work in the afternoons and evangelistic work in the evenings. We advise that efforts be made to have all probationers and at least one representative from each circuit or mission on the District present at the school."

"We recognize the excellent work being done on numerous Districts where as pro-

vided in the Constitution, separate Annual Conventions are held for Sunday School and Epworth League work; but would counsel that in the newer parts where, because numbers are not large and communities are scattered, the separate Conventions are impracticable, joint Sunday School and Epworth League Conventions be held for the furtherance of both sections of our work."

"That a Committee be appointed to study the main workings of both Sunday School and League under present Constitutions, and that this Committee be empowered to prepare a simplified and reconstructed Constitution for both Sunday School and Epworth Leagues, and to submit the same to the next Annual Meeting of this Board."

"That wherever any of the Secretaries of this Board be called upon to conduct Sunday services, they seek the opportunity of using the envelopes of the Board for the raising of finances."

"That we deplore the fact that the military authorities in several parts of Canada have made an attempt to turn to military account the Boy Scout organization; and we urge all Scout Masters and others in responsibility in the Scout Movement to make clear distinctions between it and the Cadet Movement and to preserve it under the highest moral and religious supervision."

"That this Board make provision for a Course of Religious Instruction for Catechumens; and that a Committee on Evangelism in the Sunday School be appointed to prepare a detailed policy and plan in respect to the following questions: Religious instruction for Catechumens; methods for winning for Christ the young people of our Sunday Schools and Junior Leagues; forms of activity through which the young people may express their religious experience in service."

"Feeling the lack of adequate leaflet literature in respect of Sunday School and League work for distribution among local leaders and workers, that the General Secretary be empowered to secure or prepare forthwith a full series of leaflets covering both departments of our work, and that the cost of these be provided for from the Special Fund."

"That there be prepared a simple form of service for the Annual Installation of Officers and Teachers in the Sunday School, and that the Board request that the same be inserted in the next issue of the Church Discipline."

"That a Committee of this Board be appointed to draft a form of survey of the conditions in regard to Sunday School and Young People's work in any community, and that such a survey be carried out in several typical Districts of our Church this year, under the direction and supervision of the Field Secretaries."

"Believing in the necessity of educational evangelism in all our congregations, we approve of the proposed scheme of holding in Alberta Conference a series of Winter Schools in various Districts or sections of Districts. These schools to take the form of Institute work in the afternoons and evangelistic work in the evenings. We advise that efforts be made to have all probationers and at least one representative from each circuit or mission on the District present at the school."

"We recognize the excellent work being done on numerous Districts where as pro-

lum for matriculation and teachers' certificates. The plan used so successfully in North Dakota where the course is outlined by the various Churches and the examinations set by the Department of Education, is respectfully commended for study and adoption, with such modification as may seem desirable to the various Provinces."

"That this Board endorse the principle of graded lessons, believing that it more than any other forms an efficient and progressive basis for the study of the Bible in the sphere of religious education."

"That a committee be appointed to select and publish a list of books which will be suitable for our Sunday School teachers and will guide them to a wise selection of literature for circulating libraries and personal use."

"That in view of the absence of many of our children from regular church services, we recommend the Movement, known in England as the League of Young Worshipers, which has helped so much in a large number of churches there."

"That we impress upon all our Circuit and Sunday School Superintendents the great importance to the Sunday School of the Disciplinary provision for the Quarterly Meeting of the Committee of Management, and request a much more general observance of this constitutional requirement than now prevails."

"That the following be adopted as a Ten Point Standard of Efficiency for our Epworth Leagues:—

1. Four Departments organized.
2. Junior or Intermediate League.
3. Systematic Weekly Topic Study.
4. Monthly Business Meeting.
5. Annual Membership and Evangelistic Campaign.
6. Anniversary or Rally Day, with contribution to the General Fund.
7. One fourth of members taking Canadian EPWORTH ERA.
8. Systematic Contribution to Forward Movement for Missions.
9. Study Class, Teacher Training Class, or Reading Course.
10. Representation at Annual District Epworth League Convention.

"That in view of the awakening interest by men of vision in the Rural Problem, a committee of three be appointed to study the problem from the standpoint of this Department of Church work and present to the Board at its next meeting the results of their investigation."

In addition to the foregoing, which grew out of the joint report of the Secretaries, the following were also adopted on reports of committees or as the results of the deliberations of the Board on the work brought before it:

"That we have our special anxieties regarding the moral and spiritual welfare of our youth in this generation, when the facilities for Sabbath-breaking and general dissipation are so largely multiplied and increased, and we call upon our Church leaders and especially upon our Sunday School Superintendents, officers and teachers, in all reasonable and practicable ways to discountenance the operation of these tendencies to disregard the sanctity of the Sabbath and promote the popular dissipations of the day."

"That this Board requests the General Superintendents to address a personal letter to the members of our Epworth Leagues and other Young People's Societies about the first of October, and to our

Sunday Schools for the beginning of the next New Year, the same to be sent out to Presidents and Superintendents by the General Secretary to be read in the open meeting of Society and School."

A second request from the Alberta Conference was received for the appointment of a Field Secretary for that Conference exclusively and the Board replied:

"That this Board regrets that it is still not in a position financially to grant the Alberta Conference's request for a Field Secretary for that Conference alone; but just as soon as we see our way clear a competent Field Secretary will be ap-

The Rev. J. J. Redditt, Assistant Book Steward, was introduced as representing the Central Section of the Book and Publishing Committee, in the interests of the CANADIAN EPWORTH ERA. After a statement of the case from the standpoint of the Publishing Committee and a free discussion of the condition, prospects, and needs of the paper, it was resolved:—

"That this Board affirms its conviction as to the indispensableness of the CANADIAN EPWORTH ERA to the work of the Epworth League, and in view of the urgent need at this time of increasing the circulation of this paper, we inaugurate a campaign to this end, with the



THE SECRETARIES OF THE CENTRAL BOARD.

From left to right they are M. Doyle, J. K. Curtis, S. T. Bartlett, F. L. Farewell, J. P. Westman, F. H. Langford.

pointed to give his time and attention to the growing work in that Conference."

A memorial from the Epworth League of the Montreal Districts was presented, requesting that one of the Field Staff be allocated to reside in Montreal, and the Board resolved:—

"That in view of the importance of our Young People's work in Montreal we consider it advisable that the place of residence of Mr. Curtis be changed from Sackville, N.B., to Montreal; but that no change be made in the supervision of the work in the Maritime Provinces and Newfoundland, Mr. Curtis still being considered the Field Secretary therefor."

object of adding subscribers to the approximate rate of an average of at least one hundred per Conference; that to this end we urge upon all our Field Secretaries in their itineraries to press the matter of increased circulation at every available opportunity, and that Conference District and local third vice-presidents as well as all our pastors, be asked to press the matter immediately and personally, that this valuable agency for the strengthening of our League work may be continued in increasing efficiency and influence. As a Board we pledge our support in every possible way to the preservation and extension of the paper."

"Recognizing the growth of the pernicious cigarette habit with its deplorable effect on the moral and physical life of our youth and consequent manhood, and the need of seeking the most effective means to restrict and prohibit the manufacture, importation and sale of the cigarette, this Board seeks to co-operate with other bodies to confer or correspond with the Right Hon. R. L. Borden, Premier of the Dominion, seeking effective legislation to grapple with the aforesaid evil."

The above was adopted and referred to the Temperance and Moral Reform Department of the Church.

Resulting from a discussion on the revenue of the General Sunday School Fund, as provided for through the offerings of Italy Day, and with a view to securing uniformity and general observance of the Discipline in the matter of financial support of the Board, the following resolution was adopted, and in harmony with the instructions of the Board has been mailed to every pastor and Sunday School Superintendent throughout the Church.

"That inasmuch as in meeting the financial obligations of this Board, a situation which is seriously embarrassing has been created by the failure of many of the Superintendents of this Board to make Missions to take up their annual offering for the General Sunday School Fund, and by the failure of others to make returns of the full Italy Day offering when taken, according to Discipline, this Board earnestly appeals to all our pastors and Sunday School Superintendents to comply with the reasonable provisions of the Discipline, so that none may be delinquent in regard to the financial support of the Board in its work.

"We urge that a special effort be made, in this the last year of the current quadrennium, to enlarge the contributions of the whole Church, and direct that to this end, all our pastors and Sunday School Superintendents be asked to faithfully observe the paragraph of the Discipline giving directions regarding the General Sunday School Fund, assured that if this be done, at the approaching General Conference the Board will be able to report all its financial obligations fully met and its treasury in satisfactory condition.

"We direct that a copy of this resolution, with that of the paragraph of the Discipline referred to, be sent immediately by the General Secretary to every pastor and Sunday School Superintendent in our Church."

From Par. 296, Discipline:

"On the last Sunday of September in each year special offerings shall be taken up in the Sunday Schools, and special envelope offerings in the regular Church services in support of the General Sunday School Fund, and this Sunday shall be observed generally as Italy Day. It shall be the duty of Superintendents, Circuit Clerks and Chairmen of Districts to see that such collections are taken up."

After a report from the General Secretary on the preparations being made by the Committee for the forthcoming International Epworth League Convention, the Board passed as follows:

"That this Board endorse fully the plans for the next International Epworth League Convention to be held in Buffalo, N.Y., from July 1 to 5, 1914, and that the Field Secretaries and the representatives of the various Conferences on the Board be asked to assist the General Secretary in every possible way in advertising the Convention and in securing the largest possible Canadian delegation."

The General Secretary explained the steps already taken towards securing a

Sunday School membership in our Church of half a million, and the following resolution was enthusiastically adopted:—

"That this Board heartily endorse the movement inaugurated by the General Secretary for a great Ingathering Sunday School Campaign, and that such be conducted as thoroughly as possible under the auspices of the Board, throughout the whole Church, that the total Sunday School membership of our Church be brought up to the 500,000 mark if at all possible during the present Conference year."

The report of the Committee on Advanced Course in Teacher Training was adopted, and the following books were accepted as comprising that course:—

The Worker and his Bible. (Barclay.)
The Graded Sunday School in Principle and Practice. (Meyer.)
The Teacher and the Pupil. (Weigle.)
Missions in the Sunday School. (Trull.)
Landmarks of Church History. (Cowan.)

The section of the General Secretary's report dealing with statistical returns for the year, reads as follows:—

"I regret that to date the General Conference Statistician has been unable to tabulate the figures for the whole Church, and this through no neglect or failure of his own. Consequently I am unable to quote altogether from his official schedules, but the figures I have collected in addition to those he has been able to provide are, I believe, correct and will be very little altered, if changed at all, when Mr. Baldwin makes his official report.

Our Sunday School totals are as follows:—

We have 3,360 Sunday Schools, with 593 additional union schools.

In our own Sunday Schools there are 376,199 scholars enrolled.

In union schools there are 8,708 Methodists reported.

In West China Mission we count on 3,500.

Our officers and teachers number 39,581. So that our total Sunday School force is now 427,388, being an increase of 27,268 during the year.

Our Epworth Leagues and Other Young People's Societies number in all 1,954, 13 less than in 1912. In these there are 79,685 members, a decrease of 798 when compared with 1912.

Our Sunday School work gives us ground for congratulation on a reasonably prosperous year, and the Epworth League is by no means as weak as it has sometimes been represented as being."

The following were the committees appointed during the sessions:—

On Evangelism: J. P. Westman, F. Holtby, T. B. Darby, M. Doyle, and W. A. Davidson.

On the Rural Problem: F. L. Farewell, F. H. Langford, J. K. Curtis, M. S. Madole, and T. S. Cassmore.

On Course of Study for Probationers for the Ministry: F. H. Langford, W. E. Cooke, J. K. Curtis, E. S. Bishop, and W. I. Croft.

On Reconstruction of the Sunday School and Epworth League Constitutions: A. C. Crews, F. L. Farewell, E. S. Bishop, G. S. Clendinning, F. Woodbury, E. R. Machum, J. A. Doyle, and the remaining Field Secretaries.

In each case the first named is Convener, except in the last-named committee, which was placed in charge of the General Secretary, who is also considered *ex-officio* a member of all committees.

The Committees on Summer Schools and Boys' Work, appointed by the Board at its 1912 session, reported progress and were continued with the addition of the name of F. H. Langford to the latter.

A resolution appreciative of the excellent Sunday School periodicals published under the editorship of Rev. Dr. Crews was heartily adopted, as were also similar ones relating to the work of the General Secretary of the Board, the Field Secretaries, the Treasurer, and the Auditor, Mr. James Hales.

The time and place of the next meeting of the Board were left with the Executive Committee.

The Finance Committee, consisting of the Treasurer, Dr. W. E. Willmott, Dr. Cooke, E. Keenleyside, and F. B. Holtby, reported on the appropriations for the coming year, showing the financial budget to require a total of \$21,356 to meet all probable expenses. This was shown to be approximately \$4,000 more than last year on account of the additional Field Secretaries appointed to meet the expressed needs and desires of the Manitoba and Saskatchewan Conferences. Confidence in the offerings of the Church were expressed, and the hope and expectation of a full Treasury were manifest.

Further consideration of the proceedings of the Board and the outgrowth thereof must be postponed to a future issue. Meanwhile the above will afford quite a full account of the business actually done.

500,000

HALF A MILLION

500,000

This is the number which we are aiming at in our Sunday Schools within a year.

THE EPWORTH LEAGUE MAY GREATLY HELP!

You want something to do; here it is. You want something that you can do, here it is. You want something in which everybody can take a share; here it is.

Organize your League for The Campaign. Place yourselves at the service of your Sunday School Superintendent for earnest, persistent, untiring work in making a systematic house to house canvass of your community for new members. Get your share of the HALF MILLION.

THE LEAGUE FORUM

"Credo" has been travelling around a little during the summer months, keeping an eye on things, and as a result he believes some things more than ever. One of them is the great importance of young people's work, the need of early religious instruction and training for service.

Another thing is that Canada, being a "young man's" land, affords the greatest opportunities for young people's work. Canada is free from traditions that entangle and circumscribe the older lands. We have a virgin soil and a virgin opportunity. We are pioneers and every thought we express or embody in an organization will "tell on ages." We are a democratic people and things pass on their merits. There is no feudalism in government or traditions in Church to stand in our way—"The whole land is before you." What we want to do, is to take up our task with a firm hand and hopefully. Those who sow to the spirit will of the spirit reap life ever-lasting.

My attention has been called to a criticism of the Young People's Societies which was based on their membership. This was taken as an indication that such work was declining, people losing interest in it; in brief all sorts of inferences were derived from that source. It is surprising what a lot of inferences people will draw when they are not required to furnish definite proof of their premises.

Now let us glance at some facts. First, there are some successful Leagues, and some which are not. Some are indifferent.

With regard to a live League, what are the causes? Is it luck? We think not. If you will take the trouble to study things up, you will find a live paper around there; if he isn't the League lives in spite of him. Then—mark this—you will find that League has live officers who meet frequently and study to adapt their society to the ever growing and ever changing needs of the community in which they live. The "dying" League belongs to the last decade. It used to be alive, but it overlooked the fact that live things must adapt themselves in order to grow. The dying League draws what little inspiration it has from the past and then wonders why it can't travel a faster pace. They do not take the League paper, "don't believe in" Conventions, and of which is self-evident—and consequently they are dying.

The indifferent League is drifting, lying on its oars, and very soon will be on the way to a fins.

This is the young people's age. The boundless resources of youthful energies are scarcely tapped as yet. Never was there such a time to do some great thing as now. Move into line. The reason for decreases is simply because people are asleep or trying to run a League this year on worn-out methods. Some deceive themselves into the notion that if they organize the thing will go itself. Try to run a farm or shop that way!

During my travels, I passed one evening, on the streets of a very important city, a group of young men and women gathered around a portable organ holding an open-air service. As I went by I found that they were from a Baptist Church. All kinds of entertainments and addresses are given on the streets, and though it is too late for this season, it is a good idea to keep in view for another. Take your testimony, your good music, your Christian light into the streets. Men hear you. "Lift up your voice with strength."

The Salvation Army gets into the street. I have stood by and admired the frank, yet brief and manly way they gave their message. Who are these people? Just folks like ourselves. But we have been hidden in hot-houses or kept in cold storage and dread the encircling fresh air. Let us see if we can't be more aggressive. During the winter months we may be able to hold some meetings in by-ways we never thought of before. For example, it so happens that these paragraphs are written within the sound of some splendid orchestral music and vocal singing, all being given for the benefit of some idle "wine bibbers" gathered in the rotunda of a hotel. I need not say where. It looks to me like good music in the devil's service. Now, can we not use our good music and best talents for the Lord's service over a wider area than at present?

The fear of making a mistake or of failing haunts some people till they cease to be useful at all. Did you ever know of a man who did not make mistakes? Remember it is only a fool who never changes his mind. Some of the biggest men of history made big mistakes, but that wasn't all. In making ventures, in launching out by faith, they accomplished great things. Occasionally they failed to remind themselves that they were human. Practice brings effectiveness, but we seldom get practice without the chagrin of mistake.

First, let us seek for the faith, the spirit of endeavor, the desire to do something—then go ahead. The following words are an extract from sermons delivered by a great schoolmaster to his "boys":—

"Get for all of us the athlete's splendid energy, not for any of us the knight's gallant deeds of open daring and endurance, but for all of us, if God help us, the thrill of brave fighting, the glow of high pursuit, the joy of grim and resolute striving, the happiness of doing our duty, and finally the peace that passeth understanding. All this is his who learns to endure hardness as a good soldier of Jesus Christ."

During the summer, five or six thousand and medical men visited London, England, to attend the International Medical Congress. Thirty-two years had passed since it met there before, and one paper in reviewing the progress of medical science since then, said: "Perhaps its most fruitful achievement has been the discovery that disease can be controlled and prevented." That statement has a significance deep and wide. Evil is like disease, and it, too, can be prevented. Some men regard evils as necessary. Giant Despair and Doubting Castle they think are fixtures in the world. Some may avoid them they aver, but others are just as surely to be caught. "Take up the gospel" of the doctors and write it in your "credo" that leanness and one paper cant, pessimism, and spiritual inertia can be prevented.

"These things shall be, a loftier race Than ere the world has known shall rise."

"I'm going to be a missionary, and want everyone else to be." That is what I heard a newly-elected Missionary Vice-President say. It has the right ring and the right conception. We all need the missionary spirit. It takes a society with the missionary spirit to send out and back up missionaries.

Col. Hughes, the Minister of Militia, is reported as having delivered a very impressive address at Halifax after travelling 12,000 miles in Canada inspecting our "defences" and defenders. He said that the day for looking upon soldiering as a pastime had gone, and he warned officers of the "permanent force" that they could not retain their positions unless they proved their efficiency. Mere seniority would not count.

How I wish we could have Col. Hughes address our League conventions. One of our greatest drawbacks is this: I intend to bring it up in the "Forum" and Colonel Hughes' speech has given me a good text. O, dear! Why is it so many people want office or will take office and then do nothing? Folks "used to be" concerned about these things when I was young. We hope the time will be long distant when they will cease to be. Efficiency—not aristocracy, or seniority, or privilege, must be our test-day. Study human nature and put the best man or woman available in the office. Pitch the red tape part of things "to the moles and to the bats," using Isaiah's words as to the "junk heap," to use a modern expression.

The year's campaign is now opening in good earnest. The skirishing and "marking time" period is over. Let this be the greatest campaign in the history of your Local District, and Conference League. Measure up to what is expected of you and then "go one better." Think of the lives you can reach and inspire for Christ in this campaign. Pray and work more earnestly. Consecrate yourself to-day unto the Lord.

Seen From Above

Standing on the roof of the towering C.P.R. skyscraper in Toronto recently, to take some pictures of the city, I was interested in the remark of a boy who was there on a sight-seeing trip, evidently, "It's great when you get up as high as this," was his remark as he looked out over the wonderful panorama spread beneath him on every side. And so it is! "Great," is about as expressive a word as I know to describe it all. What advantage elevation gives to a sight-seer, I can't see anything down here, I heard a girl lament, as she stood by her mother's side in the crush of the Exposition, as its crowds pressed in on every side. And she couldn't. The boy on the elevation and the girl on the level—both with keen, anxious eyes wanting to see—yet, how different. To see, get up; up above the bustle and crush, up above the smoke and grime, up above the worry and noise—and the city's magnificence and beauty are spread before you in fascinating panorama. But on a low level all this is lost to view. It is there; but you can't behold or enjoy it, simply because your position hides it all. So in God's universe everywhere. To see, you must rise to an elevation or lose the beauty He has created. In the realm of Truth it is so. In the sphere of Character it is so. In the world of Spiritual Beauty it is so. "Get up, higher!" is sound counsel for the most of us, for because we live on too low a plane we fail to see all our Heavenly Father has for us. When we rise to His heights and behold with open eyes the wondrous sights He spreads before our admiring gaze, we may well exclaim, "Get up, higher!" Yes, "It's great when you get up as high as this."—Editor.

The Foreigner in Canada

DOUGLAS DICKSON, ALBERT COLLEGE, BELLEVILLE, ONT.

WE are face to face to-day with the task of assimilating into our citizenship, peoples of various tongues, of ancient and to us peculiar customs, of less independence than ourselves, having been for centuries forbidden even to think for themselves; people to whom the real advantages of education and experimental religion, as yet mean but little and who have had no responsibility in the making of the laws by which they have been governed. But withal they have the same kind of bodies to be fed, and clothed, the same kind of minds to be trained, the

man's problem has outgrown him, and he must needs peep from his dark seclusion, to see new-born races striving for place, and power, in his old haunts; and his old problem fall upon other shoulders.

In the history of modern civilization, there is no nation, in all those of earth, that has been able to combine vital progress with exclusion. If we enclose a body of water, leaving neither inlet nor outlet, in due time, one of two things must happen. Either the waters will find some way of escape, or they will become foul.

China is a practical illustration of the long enclosed waters finding a means of escape, and who shall say, whether or not China's progress shall yet sweeten the whole earth.

The natural conclusion at which we arrive is, that cosmopolitanism that is, the blending of nations, seems to be the coming condition of the world, and if it is properly controlled, surely it will be a boon.

We, in Canada, above all others, have need to sanely and honestly consider our growth as a cosmopolitan nation.

Our land is vast and we would have it peopled. We cannot people it with the wealthy. We would not if we could, for wealth never yet has been a true nation builder. Wealth means luxury, and those who enjoy the luxurious life are ever repelled by the pioneer life.

For many years our call must go out to those who are willing to live, and work, far from our centres of civilization, where every turning furrow deepens the foundations of our future; and wherever we find those who are willing to put their heart's blood into the building of our land, whether it be "in field or forest, at the desk or loom," they should receive our welcome, hearty, strong, undying.

In England, Ireland, and Scotland, perhaps, we desire to find those we need, but now we have drained these lands of their young blood till old Motherland holds up her hands in protest, and she is like Rachael "weeping for her children." Then we turn to Europe, where we find those, who are willing to come, and who can be spared; but alas! we have developed so fast, our courtesy is at the lowest ebb, and we receive these brave hearts, sons of the oldest and noblest races of the earth with suspicion, unkindness, and lack of Christian love. Our English, Irish and Scotch we induce by every wile, to go to our far lands, begging that they accept the gift, but when the shiploads arrive from middle Europe, we pen the newcomers off, and send them in droves to city factories, logging and construction camps.

They come to us, splendid brawn and muscle, simple, trustful, from lands where they have lacked most of the advantages and privileges we enjoy; but we have forgotten that our schools are comparatively recent institutions, and that our religion, which has made us what we are, is not a sole right for ourselves, but a heritage in trust for all men.

In after years, these men will say, "We are the builders of Canada's railways and canals, we were the diggers of Canada's coal, we cut down Canada's forests," and how long, thank you, will it be ere they shall say, "We are the makers of Canada's laws"?

To-day we have direct steamship service between Austria and Canada, which means that improved methods of transportation will increase the number of those who will come to us. Present immigration evidences the rapidly advancing change in our social and national life, and if we do not meet our responsibilities in a worthy manner, what of the Canadian of one hundred years hence?



W. C. Lowry (McGill) instructor-navy, worked with extra ballast gang "E," C.P.R. construction, near Wilkie, Sask.

same fatherhood, and motherhood, the same love for dear ones, the same capacity for joy and sorrow, as we ourselves have.

These future fellow-citizens come from the oldest historic lands, lands steeped in tradition, custom and ceremony; from the frontiers of Austria and Germany; from Poland, and southern Russia nurtured in tyranny; from Rumania, Servia, and Greece, Syria and Italy, they come to us in almost endless stream.

The word has gone forth that Canada is a land of broad acres to till, of huge tasks to be done, and above all that Canada is a land of Freedom. It seems a pity that these people in their eagerness to be one with us, should drop so readily their old-world niceties, and so soon become accomplished in our vices and habits. Many of them are eager to be instructed and informed, but many, whose early enthusiasm has been checked and chilled, have little or no desire to remain with us. A motley crowd they seem at times, with their multitude of languages, and dialects, and their varied religious differences.

Why is this the gigantic problem, that it seems to have become to-day?

Because among other things, we have forgotten that but a few short years divide us from the time when, our clearings were the camping grounds of the red men, and no axe as yet had rung echoing through these woods, no axe but that which stripped the birch tree of its cloak, to make the tiny vessel, which would carry the brave, skimming over these waters; waters which knew less of freedom than he. In bondage they by the rocky shores, but he restricted only by the shores of time. For as the wind sped, till the first foretender, tided on the heaving bosom of St. Lawrence, set foot in the unknown wilds. To-day the red-

As we think of progressive nations of to-day, we must direct one attention to the various degrees of freedom, which the people enjoy, for freedom and progress are two things which go hand in hand, and the measure of freedom enjoyed by a nation, marks the extent of its progress and development. Not the freedom of lawlessness, and personal gratification, where "every man is a law unto himself," but the freedom of a proper adjustment of wise laws, "for the people, and by the people." A freedom which does not permit any wrongs to escape correction; which does not permit of the manufacture of anything, which would be derogatory to the health of the nation; which does not allow the needless sacrifice of human life, demanded by much of one so-called civilization to-day; but a freedom which makes possible the purity, happiness and health of every individual.

Progress springs from the seed of communication, and wherever the seed has been freely sown, the harvest has fully justified the primary risk. Progress everywhere because of communication has meant more or less of emigration and immigration.

From the old fabled times of the Phoenician, through the history of the nations of the ancient world, what each has added to each marks their advance, and development.

It was the inception of new blood, of other cultures and ideas, and the enfranchisement of other peoples, that spelled the power of the Roman Empire, as it does of the Empires of to-day. In the past centuries none of the advancing nations could call themselves an exclusive people, because each has been built up of many peoples, more or less different to themselves. Even so, when we think of our boasted British nation.

Looking to such a present day example of this idea, as China, the same conclusion regarding true progress is evident.

We look at our foreign brother, and we say "he is ignorant." He has had little chance to be anything else, and yet, the only endeavour we make to improve that is a private one, when it should be a national one.

merchants are pleased to serve them, and receive their patronage. Our employers of labor find them faithful workers, and are glad to have them, but in nearly all else we neglect them. We house them in a certain way, and allow certain condi-

tions to come, we shall be a nation of happy homes. If we can do this, then over the world will go, Canada's fame as the home of brotherliness, and the highest possible fame shall be ours, in the accomplishment of the truest and best.



View shows dining shack for fifteen Finlanders working as stationmen, also boy cook. To the right the large clay oven is being fired red-hot for bread-making.

We say, "he is drunken." Our foreign brother has never had so much freedom, nor such generous laws as he finds in our land and also he has nothing to take the place of his old surroundings, and amusements, and most of all, one failure to cope with our own national evil, entraps our foreign brother, and his moral standards still further degenerate. In the same way we turn loose upon him our varied vices and habits without offering warning, or providing protection, and give him little, if any, of our consolation. He has been accustomed to some form of religious ministrations, which, however inefficient it may have been, has yet given him the right to count himself a sharer in Christian truth, a right which we deny, else we would meet him with brotherly love.

It is an appalling fact, that in nearly all the momentous questions that past generations have been called upon to decide, it has taken such loss, such suffering to bring home the necessity of action. Shall this question, that rises so rapidly to a place of greatest importance for Canadians, go the usual way, and total up its pitiful cost, before we shall seek to do our duty.

We lay the burden upon the Churches, but this is no problem for a Church or denomination until the day all denominations become one. This problem of the foreign population, is one for every Church, every denomination, every organization, every part of our Government, and most of all for every individual Canadian.

With these people we have a wonderful opportunity, and we can mould them. If we will, into what we will, provided that we begin before they have had long experience of neglect.

Our breweries have no objection to taking their money, and supplying them with a very poor return for value. Our

hions to develop, then we wonder they do not rise above their surroundings.

We have considered the foreigner in Canada as a great responsibility; let us learn instead to consider the foreigner as a great national asset.

The Canada of to-day has brighter prospects perhaps, than any land in this old world, has ever dreamed of; brighter prospects of world power and commercial wealth; brighter prospects of domestic happiness and peace. There is no land to-day, that has realized such a responsibility in the Christianizing of other and less fortunate nations; and shall it be said that, "Can-

"Then let us pray, that come it may,
As come it will, for a' that,
That sense and worth, o'er a' the
earth,
May bear the gree, an' a' that.
For a' that, an' a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brithers be, for a' that."

Some of Earth's Costliest, Biggest and Oldest Things

The largest library is the National, in Paris, which contains 3,909,000 books.

The tallest monument is in Washington, D.C. It is 550 feet high.

The highest chimney is in Glasgow, Scotland, and is 474 feet.

The deepest coal mine is near Lambert, Belgium, and is 3,500 feet deep.

The largest monolith is in Egypt—106 feet.

The biggest bank is at Cardiff, Wales.

The greatest dock is the Bank of England, London.

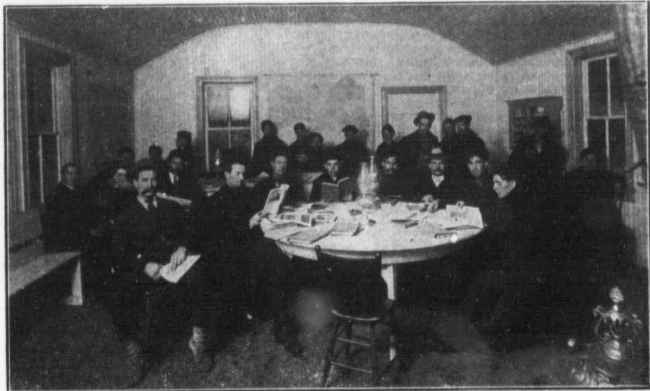
The oldest college is University College, Oxford. It was established in the year 1050.

The largest college is in Cairo, Africa. It has on its register each year over 10,000 students and 310 teachers.

The largest bronze statue is that of Peter the Great in St. Petersburg, Russia. It weighs some 1,100 tons.

Damascus is claimed to be the oldest city in the world.

The most costly book is a Hebrew Bible which is owned by the German Govern-



Interior of reading camp, Cobalt, Ont. When a camp becomes a town and the church and school appear on the scene the Association feels that its work is done and moves on to the frontier. J. E. Corcoran, B.A. operated a night school at the Hollinger Mine, Timmins, Ont., until May, 1912.

ada going forth afar on mercy's errand, yet holds aside her skirt, lest it brush against the poor stranger in her own streets"?

It has been said, "A nation's strength lies in the happiness of her homes." Then it is ours, to so educate and help our foreign brothers and sisters, that in the

ment, and which the Pope offered \$125,000 for, but which the Government of Germany would not give up.

Until recently the most costly medicine was supposed to be metallic gallium, \$150,000 a pound. But lately radium has far outstripped it in price, bringing about \$200,000 an ounce.—Chicago Tribune.

A Few Famous Songs

OPTIONAL TOPIC FOR THE MONTH'S LITERARY EVENING.

MISS IDELL ROGERS, COBURG.

POETS." Emerson finely said, "should be lawgivers." He meant that the boldest lyric inspiration, "should not chide or insult, but should direct the child code and the day's work." In 1793 Fletcher, of Salford, uttered his famous dictum to the Marquis of Montrose as follows: "The poorer sort of both sexes are daily tempted to all manner of wickedness by infamous ballads sung in every corner of the streets. I knew," he continued, "a very wise man that believed that if a man were permitted to make all the ballads he need not care who should make the laws of a nation. And we find that most of the ancient legislators thought they could not well reform the manners of any city without the help of a lyric and sometimes of a dramatic poet." It is certain that we, as an English-speaking people, are the possessors of songs that have not only made history of themselves, but for those who have sung or listened to them. Are we not losers to-day in that we are letting the old songs fall into disuse and allowing in their place meaningless or coarse rag-time ditties and mongrel ballads? It has been truly said that if words were given us to conceal our thoughts, music must have been given us to express them; to turn our tears to laughter and our laughter to tears; to make our brief joys long and our worst sorrows brief. For what more thrilling voice than the voice of music—the voice of words and music blended into witching melody or soul-inspiring harmony? For very few know the origin of the old songs—the songs that please them—the songs that are always favorite songs. If our Epworth Leaguers would take up this work and have during the coming winter a number of evenings with the old songs, secure the services of local soloists, who will sing the old favorites, have others tell the history of two or three of these, and another give a short paper upon "the influence of a nation's songs upon its people," they would arrange evenings that would indeed be profitably spent. And if in so doing there was awakened in the young people a desire for these better things, and a wholesome contempt for all that is low, or in the very least suggestive and ribald, they would accomplish a good and profitable work.

Let us look at just a few of our famous songs. It is said that Handel once said that he would rather have been the composer of the exquisite air of "Robin Adair," or "Eileen Aroon," than of all of the beautiful music that he has written.

The song was written by Lady Caroline Keppell, the second daughter of the Earl of Albemarle, and sister of the late famous Admiral Keppell. She was wooed by Robin Adair, a handsome but penniless Irish doctor, and ardently returned his affections. Her family was scandalized at the thought of a marriage, and sent her away to separate her from the young doctor. At Bath she wrote the song that has become so popular and fitted the words to the plaintive Irish air of "Eileen Aroon," which Robin Adair had no doubt often sang to her. Her steadfastness was rewarded by her father's time withdrawing his objection, and she was married to the hero of the ballad, who later gained high eminence in his profession.

The true story of "Eileen Aroon" is even more romantic. Carol O'Daly, a man of much consequence in Connaught, and an accomplished harpist, excelling especially in music and poetry, paid his addresses to Eileen, daughter of a chieftain

named Kavanagh. For political reasons he was obliged to leave the country temporarily, and her family impressed upon her that he was faithless and arranged for her marriage with a rival of O'Daly's. Disguised as a harper, O'Daly returned the night before the day fixed for the nuptials. Under the first influence of his disappointment, upon hearing what was about to take place, and seeking a quiet, sequestered spot, he composed the song "Eileen Aroon."

"Then wilt thou come away?

Eileen Aroon!

O! Wilt thou come or stay?

Eileen Aroon!"

In his disguise he joined the guests at the wedding and was summoned by Eileen herself to sing and play. Touching the harp, with all the pathetic sensibility which the dramatic occasion aroused, he indicated in the first stanza, according to Irish idiom, that he would walk with her, that is, be her partner and constant lover for life. In the second, that he would tenderly care for her and afford her every possible delight. She, having recognized him by his eloquent pleading, manages to clope with him. The well-known motto of Irish hospitality, "Cead Mille Failte,"—a hundred thousand welcomes—was taken from this song, which is one of the historic ones of the Emerald Isle.

In old Scottish songs one of the most beautiful and pathetic is "The Bonnie Banks of Loch Lomond." The refrain is supposed to have been the adieu of one

of Prince Charlie's followers to a dear friend, before the poor fellow's execution at Carlisle. The lady was at the side of the scaffold and was thus addressed:

"Ye'll tak' the high road, and I'll tak' the low road,
And I'll be in Scotland afore ye."

The low road meant for the prisoner the grave, and his words were meant to convey the thought that death would bring his spirit to Scotland, before she could travel back to the banks of Bonnie Loch Lomond.

This conception has its simile in the Christian's belief, that loved ones who have passed before are with Christ and He is not far from any one of us. May they not, too, therefore, be ministering spirits?

Adelaide Ann Procter, a daughter of "Barry Cornwall" wrote "The Lost Chord," which has been so beautifully set to music by Sir Arthur Sullivan. This is one of the most successful songs of modern times and a reference to the circumstances under which the music was composed is of interest. Only a few months after Sir Arthur Sullivan had accepted the post of Principal of the National Training School for Music, he received a severe blow in the death of his brother Frederick, whose talents as an actor were widely recognized. For nearly three weeks Sir Arthur watched by the sick man's bedside, night and day. One night when it was well known that the end was not far off, the sick one lay for some hours in quiet slumber. Sir Arthur picked up this poem of Adelaide Procter's and at once the music began to shape itself in his mind. Slowly the melody grew until it shaped itself into a triumphant psalm, signifying defeat and sorrow crowned with triumphant, immortal victory.



OUR COMPETITION THIS MONTH.

Here is a picture that surely tells a story. When you have heard what that bright, laughing girl has said to the other, and after you have entered into the feelings of the open-mouthed boy who is evidently appreciating the dialogue, if dialogue it be,—in short, when you have made up your mind about the picture write it all down as neatly as you can and mail to the Editor on or before November 1st. Two good book prizes will be awarded to the best two storytellers. This much you may know about the picture: It was taken one morning by the Editor on his way to the office. The trio are "children of the Ward" in Toronto. An early morning rainfall had

left the street clean and the air pure, and whether the girls had enjoyed their breakfast or not, it was no wonder they laughed and apparently enjoyed life. The morning sunbeams were dancing among the branches and fast drying up the pools, and all Nature seemed glad. But, there, I must stop or I shall be telling the story myself, and that would never do. You do the rest, please. Call your story what you like, give the "kiddies" any names you will, I do not know them, they do not know me, and you will not be telling any secrets if you write all you know or imagine about them. Remember, November 1st.

—THE EDITOR.

Great Stories of the Bible

VI. Nehemiah and His Foes

Nehemiah, Chapter VI.

TOPIC FOR WEEK OF OCTOBER 13.

REV. WALTER S. LENNON, B.A., B.D., GRANBY, QUE.

It is a strange coincidence that the year 1740 was the occasion of the first great public success of two of the most national and most popular English songs, "God Save the King," and "Rule Britannia." A few years later "The Star of Oak" was written by David Garrick, "who had great talent in turning a ballad," and composed by Dr. Boyce. It was written to commemorate the year, the "wonderful year" of triumphs, when the British arms were covered with glory by the Marquis of Granby, Lord Hawke and General Wolfe. Garrick's song calls upon his hearers "To add something more to this wonderful year," and is intended to incite to heroism and deeds of valor.

And so we might go on delving into the quaint legends and folklore that surround the old ballads and songs, or hearing the interesting circumstances that attend the history of the more modern ones.

Take up the favorite songs of any land—of England, of Scotland, of Ireland, of Germany, of Wales, of Canada—delve into encyclopedias and books of reference, and learn the interesting stories and romances that surround your selections, have as many as possible sung, either as solos or as choruses, strive to waken a love for chaste wording and beautiful melody, for songs of constancy, enduring faith, devotion, patriotism, and you will not only provide a successful and entertaining evening, but an uplifting one as well.

Light On the Window Sill

ANNETTE CHADBOURNE SYMMES.

When the shadows fall, at the close of day,

When the sunset fades, and the wind grows chill,

I fold my sewing, and mend the fire,
And put a light on the window sill.

The table is spread with a savoury meal,

I wait his coming home from the mill;
The kettle sings o'er the crackling blaze,
And the light gleams bright on the window sill.

He is coming now, with a weary tread,
But he sees the light from the distant hill,

And his heart can picture home's warmth and rest,
In the glow of the light on the window sill.

Oh, many a time in the busy day,
He conquers the foe that tempts to ill,
With the thought of the home he will seek at night,

And its cheery light on the window sill.

So, courage, heart! Tho' the world's great deeds
Shall ne'er be wrought by thy labor, still

In a quiet home thou canst do thy best,
And keep a light on the window sill.

To lighten others to strive to win,
Is the humble task that thy days shall fill;

And the busy workers the hand shall bless
That keeps the light on the window sill.

The encouragement of drunkenness for the sake of the profit on the sale of drink is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country.—*John Ruskin.*

"What is the devil offering you? Make no bargain with him—he'll cheat you."

THE power one strong, forceful personality has to impress itself upon the multitudes and to lead others whither they would never have gone unled is certainly very evident in the story of Nehemiah and his successful rallying of the discouraged Jews to the task of rebuilding the walls of Jerusalem in spite of the trickery and intimidation of their Samaritan and other foes. This chapter in particular, with its record of final success in the simple words, "So the wall was finished," is as fine an illustration as one could find of the familiar words of Browning's "Paracelsus":

"'Tis in the advance of individual minds
That the slow crowd should ground their
expectation

Eventually to follow: as the sea
Waits ages in its narrow bed till some
one wave

Out of the multitudinous mass extends
The empire of the whole, some feet per-
haps

Over the strip of sand which could confine
its fellows so long time: thenceforth the
rest.

Even to the meanest, hurry in at once,
And so much is clear gained."

It was undoubtedly the strong personality of the Persian King's cupbearer that unified and directed the nation's vague longing for a sure defence for its capital city. Without him there would perhaps have been much longing and many painful half-determinations to proceed in the work, but they would all have come to naught with him there was daring, enthusiasm and "a mind to work." And one does not in the least wonder at the fine following of the devoted people when he reflects upon the splendid leadership of this remarkable patriot. Nehemiah was "the measure of the stature of the fullness of a man," however he may be tested. His compatriot and contemporary, Ezra, may be subject to criticism from our modern ethical and religious view point, but Nehemiah is as fine a character as the pages of the Old Testament present, and as a consequence most commentators delight to do him honor. Here are a few of the tributes offered to him. Says Prof. McFadyen, "The personality revealed by the memoirs of Nehemiah is glorious almost to the point of romance. Scarcely did the Hebrew people produce so attractive and versatile a figure—at once a man of prayer and of action, of clear, swift purpose, daring initiative and restless energy, and endowed with a singular power of inspiring others with his own enthusiasm."

Dr. Joseph Parker in his "People's Bible" (which, by the way, the leader of this meeting should read upon Nehemiah), is more unreserved still in his praise: "On reviewing the character of Nehemiah," he says, "we seem unable to find a single fault to counterbalance his many and great virtues. For pure and disinterested patriotism he stands unrivalled. . . . Every act of his during his government bespeaks one who has no selfishness in his nature. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. . . . As a statesman he combined forethought, prudence and sagacity in counsel with vigor, promptitude and decision in action. . . . But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God."

Hastings' "Dictionary of the Bible"

adds its tribute as follows: "Nehemiah is a conspicuous instance of the right man in the right place. It was his privilege to render great services to his country for which both his character and his position befitted him. He was patriotic, courageous, and God-fearing; he knew how to exercise the inflexible will of an autocrat, as well as to be persuasive when that would best accomplish the good he had in view."

Dr. Alexander Whyte also gives him this tribute: "A self-contained man. A man of his own counsel. A man with the counsel of God alone in his mind and in his heart. A reserved and a resolute man. A man to take the command of other men. A man who will see things with his own eyes, and that without all eyes seeing him. A man in no haste or hurry. He will not begin till he has counted the cost. And then he will not stop till he has finished his work."

All these fine characteristics ascribed to Nehemiah come out best in his dealings with his persistent opponents, Sanballat, Tobiah, and Geshem. This trio of conscienceless conspirators left no stone unturned, or no vile scheme untried to defeat our patriot in his purpose, but the wise and determined governor thwarted each scheme in turn and proved himself invulnerable. When Nehemiah's commission and purpose were first made known they were met by Sanballat's angry, contemptuous remark, "What do these feeble Jews? Will they fortify themselves? . . . Will they make an end in a day? Will they revive the stones out of the heaps of rubbish, seeing they are burned?" And Tobiah, after the satellite's usual manner, very dutifully reflects his master's thought, but gives the sarcasm a more striking form, "Even that which they build, if a fox go up, he shall break down their stone wall."

Notice the absence of all references to Nehemiah in these sarcasms. That is rather a suspicious feature. The tone of the utterance seems confident enough, but the studied avoidance of Nehemiah's name raises the suspicion that Sanballat and his right-hand man are not quite so confident as they seem, and that these pointed sarcasms are after all only a kind of whistling to keep their own courage up. Nehemiah answered by bringing the sneer before God in prayer just as King Hezekiah had spread out the threatening letter of the Rabshakeh before God in the temple, and by addressing himself energetically to the building of the wall until it was raised about the city to one half its required height. Meanwhile the vague consciousness of Sanballat and Tobiah that this Nehemiah is a man, and that by his hand things will most assuredly get themselves done, has grown into an unpleasant conviction. They now drop their shallow scorn. Indeed they feel their Samaritan resources insufficient to cope with the situation, form a coalition of the surrounding peoples against Nehemiah, and with the assistance of the Arabians, Ammonites and Ashdodites try the virtues of a military demonstration and threat of armed interference. They do not seem to have been very sincere in this threat, for there is no record of any actual attack being made upon Jerusalem—their hope probably being that the mere threat of attack would itself stop the building and divert the energies of Nehemiah to a more specifically military preparation. But the Governor, with a remarkable energy and determination, straightway organizes

A Canadian Harvest

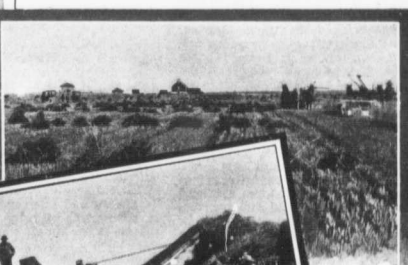


Thanksgiving Day

WHAT people could

have more reasons for grateful praise to God than Canadians have? Peace and Plenty! Unity and Harmony! All temporal blessings are ours. Every social and moral good are within our reach. Truly, Heaven smiles upon our land. Let us give thanks!

The almost boundless store of harvest bounty has in Divine Providence been bestowed upon us for a dual purpose—physical supply and spiritual reminder. Let us thank God for the former as we partake of "daily bread," and at the same time remember that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God doth man live." Therein lies our unfailing source of abounding life.



one half of his staff of workers into a garrison and keeps the other half at work on the main task of wall-building until the danger is nearly over, and then probably contents himself with arming the builders so that they might at any moment rally to the defence of the city at the trumpet call. Nehemiah's address to the nobles and rulers and people in this period of strain and anxiety is simply magnificent. "Be ye not afraid of them, remember the Lord which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses." The second part of the address is as well worthy of quotation as are the words of Macaulay's Horatius:

"... how can man die better
Than facing fearful odds
For the ashes of his fathers
And the temples of his gods?"

The event proved that to be ready for the fight is very often the best way to avoid fighting. Sanballat and his friends apparently did not stomach very well the idea of joining battle with men so resolute and so resolutely led; but the strain of the moment on Nehemiah is graphically enough pictured to us in the words with which the fourth chapter closes: "Neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes; everyone went with his weapon to the water." In other words the captain stood resolutely upon the bridge throughout the storm and darkness, and would by no means seek the rest of his cabin till the danger was well overpast.

And so the work progressed until only the gates are lacking to make the wall complete. Sarcasm has failed; threat of attack has failed; now the conspirators,

realizing more keenly still that Nehemiah is the key to the whole situation and that if they do not somehow get him in control their cause is lost, plan to secure his person or perhaps to take his life. What a tribute that is to a man's worth when the foes of his cause recognize that the cause itself is summed in his personality and that the only recourse remaining to them lies in the policy, "Smite the shepherd and the sheep will be scattered." The next move of the conspirators is the invitation to Nehemiah to meet them in a conference in one of the surrounding villages. What the exact terms of the invitation were, or over what the conference was supposed to be held, is not stated, but probably the hint was thrown out that if Nehemiah did not wish to have unpleasant relations with the authorities at the Persian Court, he had better meet with the allies and come to some friendly understanding with them. Four times they press the invitation, and four times the stalwart-souled Governor sends the high-minded reply that has brought courage and moral fibre into many a tempted soul in like circumstances, "I am doing a great work, so that I cannot come down: why should the work cease whilst I leave it and come down to you? Would God that all our young people might find a life programme so worthy that they would be constrained to turn away from enticements to lesser things with that noble reply!"

Falling here again, Sanballat has recourse to the deadly "open letter"—nominally addressed to Nehemiah, but intended still more for the people under him—in which the unselfish patriot is vilely accused of all kinds of organized political self-seeking. He is bent upon rebellion; he is, his soaring ambition, like that of Julius Cæsar, aims at winning a

crown—the charge that proved so deadly when launched against the world's Christ in later days. The letter is devilishly cunning; it aims first at filling Nehemiah with a great personal fear. It attacked him through his knowledge that Persian kings were not given to investigating very thoroughly the grounds of such an accusation directed against any of their high officers before meting out punishment. Persian kings moved upon the easy principle that it was much better to lop off a few innocent heads than to risk allowing a possible rebel to carry out his plans. But the letter had also a further and more subtle purpose. It aimed at creating suspicions concerning the purity of Nehemiah's patriotism in the minds of his people, and a fear of what the consequences would be to them if the Persian king heard the rumor of which the letter spoke. Nehemiah's answer is a manly and caustic denial of the charge, and a flat counter accusation of insincerity on the part of his accusers. They have "feigned" the whole scheme of rebellion "out of their own heart." But the situation, none the less, worries him, and once more he takes refuge in prayer. "But now, O God, strengthen thou my hands."

Twice in this chapter of conflict he has turned the point of his enemy's blade. The next thrust at him is a more subtle one still. It aims to strike him under the very guard of his piety. Like the enemies of Daniel, who confessed among themselves, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Nehemiah's foes have concluded that his religion is his most vital point. A hired prophet, Shemshai, backed up by others of a like kind, is secured to reveal to Nehemiah, under the guise of friend-

ship, a supposed attack that is to be made upon his life, and to ward him to ward off the danger of assassination by taking refuge in the holy precincts of the temple where none but priests were authorized to go. At all costs Nehemiah must be discounted in the eyes of his people, and what will do that more effectively than to frighten him into a breach of religious law. That in a moment would rob him of the hero-worship with which the people regarded him, and would most effectively destroy the discipline under which he had thus far successfully led the people in their heavy task. But Nehemiah is not to be caught by that guile, nor the soul of him to be intimidated by that base fear.

Is not his answer to the mock-prophet worthy of being written in letters of gold, should such a man indeed be, and who is there that being such as I would go into the temple to save his life? I will no go in!" Nehemiah has a firm grip of the truth that great causes are inevitably bound up with the personal characters of those who further them, and that his own strength as a leader lies in his own unassailable worth. Like Sir Galahad he could have sung:

"My strength is as the strength of ten, Because my heart is pure."

Apparently it was only after the courageous reply had been given to the subtle tempter that Nehemiah detected the cloven hoof in the supposed prophet, and discerned that God had not sent him, but that he was a bought man—a mere hireling prophet whose aim was to give his enemies "matter for an evil report" against him.

The last bolt has been shot by the enemy and it has fallen short of the mark. Strong in the purity of his intentions, in the fixity of his avowed purpose, and in the largeness of his trust in God, Nehemiah presses forward his workers in their task, and so at last "the wall was finished."

These long days of anxiety and unrelied toil have their sufficient reward in the finished wall and the new sense of security that came to the people who had struggled so earnestly to re-establish their national strength. But there was reward beyond that, too: Nehemiah has not only brought to naught the counsels of his foes, but he has awakened them to a truth they had been too obtuse up to this point to grasp, namely, that "the work was wrought in God." It is often so: some great truths that would have saved us from many follies had we only let them timely win their way into our souls are learned at last when our foolish battle has been fought and the field lost. But it marks the long suffering forbearance and graciousness of God that they are learned then, and that we may still "rise on stepping-stones of our dead selves to better things."

An Expensive Fly's Leg

For several months an expert accountant searched the books of a certain grain company in St. Paul, Minn., for an error of an even hundred dollars. They spent much more than \$100 in trying to trace the money. And then, after having gone over the books time and again, the accountant's pencil chanced to stop at an item of \$40.

The pencil point rested on the figure 1, when the figure suddenly broke in two and slid down the page. Upon examination it proved that the supposed figure 1 was a fly's leg. The fly had undoubtedly been crushed in the book when it was closed, and one of its legs had chanced to adhere to the page in such a way as to make the entry of \$40 appear to be exactly \$100 greater.—*Hay and Feed Journal.*

Woman in the Home

Proverbs 31: 10-31.

TOPIC FOR WEEK OF OCT. 26TH.

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

THE oft repeated adage comes to our mind, "The hand that rocks the cradle rules the world." This is the expression of the supremacy of the woman in the onward march of civilization. The statesman who frames the political and legislative policy of an Empire, and the general who plans a victorious campaign, must take second place to the mother in the home as a factor in the training of the boys for life's work, and laying the foundations of national greatness. The influence of a home-loving, home-making Queen did more for the moral and social life of England than the brilliant career of a Gladstone or a Wellington. The woman that sits on the throne of a truly democratic home, manipulating all the strings of government in the best interests of its members, and always master of the situation, is a greater factor in the true progress of the nation than a score of industrial leaders. In the one case all the money and possessions are used to build up human character. In the other case human lives are used as slaves to build up fortunes. We need men and women with souls and character, not human machines with the heart crushed out by industrial oppression.

The home is the natural sphere of woman. It is the only place in which she can fulfil all her possibilities. The woman that has failed to reach the high and honorable position of wife and mother has lost the most fruitful opportunities of development and happiness. Money will not purchase this type of happiness, neither can we obtain it by shunning the noble obligations of life. True happiness can be purchased only by the path of sacrifice. The higher the sacrifice, the greater shall be the pleasure.

WIFE.

Woman was created as a helpmeet to man. "And the Lord said it is not good that man should be alone. I will make a helpmeet for him." Man and woman were created to live together—two halves of the sphere, the positive and the negative, the light and shade. It requires the two elements to complete the ideal of human personality. We may measure the development of civilization according to the degree to which woman is given the place of helpmeet with equal responsibility and right in the home. When the man stands in his tent smoking while the woman toiled, the human race did not advance. When woman is reduced to a slave and instrument to satisfy man's lust, then all the safeguards of marriage and home are taken away, and the moral strength of the nation is dissipated and national ruin is inevitable. But when she is held in high respect, and the virginal woman is at a premium, then all that leads to personal and social purity will be encouraged and developed.

Many women marry not to be "loved, honored and cherished," but to be "with all his worldly goods endowed." The woman that marries for love—not a love that demands from others, but a love that is willing to sacrifice for others—will mean more to the home than great wealth. She will face any trial and sacrifice, if she can make her husband happier and her home more helpful.

A woman can be a helpmeet in the economy of the household. "A dollar saved is a dollar earned." No manager of an industrial concern has a greater opportunity of showing his ability than the woman in the household. She may do as much towards the financial success of the

home as the husband by her economy and good management. The wife is not receiving her dues to-day in regard to the financial upkeep of the household. When the wife is willing to work as hard as the husband to make the dollar earned go as far as possible, she has brought an element into the home that means more than the industry of the husband, because of its influence on the children.

The woman that desires to be a true helpmeet, must be willing to be a mother. There are few men that do not covet the honor of fatherhood. When the wife refuses this privilege and duty, she makes the most irrevocable failure of her life. The majority of men who marry and provide a home are good citizens. They marry the woman in whom they see, or think they see, the greatest possibilities of happiness and success. To him the home is a refuge, an anchorage, and an inspiration. The poorest home, full of the sunshine of motherhood and the happy chorus of healthy, rollicking children, with every evidence of cleanliness and economy, will bring more happiness to the hard-working husband than a great fortune.

In olden days the wife had to do most of the work for the household—spinning, weaving, cooking etc. Now so much is done outside of the home. Many women spend the time formerly occupied in these pursuits in playing bridge and other games in women's clubs. As woman's responsibilities lessened in the household, she sought more pleasure and social life. But the ideal woman in the home will use part of that time at least instructing her children, and making the home an attractive and inspiring place for husband and children. "She may not need to sew and spin, to weave, to cook, to launder, bake or scrub, although she will do the happiest women do some of these, but she can shed her love-radiating, home-making presence into every corner of her home, whether it be an apartment on the thirteenth floor, or a cottage with a garden, where she spends a morning. She can love and laugh and be cheerful, and give out peace and rest and harmony. That is what men need more than anything else in the world—rest, peace and harmony."

MOTHER.

Motherhood is truly the crowning goal of woman's life. No one can estimate the value of her self-sacrifice. Hear the opinion of some of the great men. "All that I am or hope to be," said Lincoln, after he had become President "I owe to my angel mother." "My mother was the making of me," said Thomas Edison. "All that I have ever accomplished in life I owe to my mother," said D. L. Moody. "To the man who has a true mother, all women are sacred for her sake," said Jean Paul Richter. Few great men but ascribe their success to the example, instruction and inspiration of their mother. The optimism of mother has often been a saving quantity in life. "I could never have reached my present position had I not known that my mother expected me to reach it." The greatest heroism known in the world is found in the humble home. No one else makes such sacrifice or endures so much suffering uncomplainingly as mother. There is no other human love like that of mother that will follow the child from the cradle to the grave, never once abandoning, never once forsaking him, no matter how unfortunate or degenerate he may become."

Many mothers become discouraged because they think their work of less importance than that of men. She thinks it would be a great privilege to be able to do a man's work. But she forgets it is a greater privilege to shape and control the early influence and environment that creates the man who does the work. Man does, but woman creates. The home affords the best opportunity to develop all her talents. To run a home as it should be run, is as big a job as a woman can find. It calls for all the education and knowledge that she can acquire. As manager, teacher, counsellor, companion, nurse and servant, she is today the most potent force in every economic problem that exists.

PREPARATION.

The training for the responsibilities of the woman in the home should begin in early childhood. The mother can do much to prepare her daughter for the duties of the home. Many mothers desire for their daughters an easier life than they have had. But ease purchased by the evasion of responsibility is not conducive to the best development. Others encourage their daughters to avoid the responsibilities of motherhood, because of the cares and worries involved. Other mothers seek high social standing for their daughters at the expense of love and all that is true and noble. Girls coming out of such homes cannot become true wives and mothers.

One of the main faults of our present school system is that girls have so much home work and social duties they do not really live but only lodge at home. Then they are sent to a Domestic Science school to be trained in home-making. How much better if our schools could cooperate with the home by demanding as part of the home work duties to be performed in the home—cooking, cleaning, sewing, etc.

The co-operation of the school with the home is necessary. The mother finds it difficult to train her daughter in the duties of the home when her classmates are roaming about having a good time. We need the ideals of home-making incorporated into our school curriculum. Then the selfish girl that refuses to take her part in the home affairs will lose her standing in the school and eventually in social life. True home-making cannot be taught merely in a school. These principles can be instilled only in the home, where sympathy, love and the spirit of service are found. True home-making is a science that must be learned. But it is not learned out of books, but out of experience. A girl that has not learned how to fulfill the duties of daughter and sister in the home, can never know how to fulfill the functions of wife and mother, no matter how many books she may have read or how many medals she may have won in a course of Domestic Science. It is the spirit that makes the home, not the scientific cooking or the hygienic cleaning. What is necessary is character. There is a poor chance for a girl becoming a true wife and mother who never cooks a meal nor washes a dish, nor makes a bed nor relieves her tired mother of responsibility even for a day.

The home is the only efficient school for true culture and womanhood. The school may teach grammar, but it is in the home the child learns to speak correctly. The school may teach economics, but it is in the home the child learns to be honest and frugal. The school may give instruction in science of life and hygiene, but no one is better fitted than the mother to unfold to her daughter, just awakening to womanhood, the sacredness of her body and all its wonderful mysteries, and the high ideals of virtue

and purity so necessary as a preparation for wifehood and motherhood.

Truly woman's sphere is in the home with all its sacred duties and glorious privileges. The failure of the woman to give her individual attention to the development of the child is to break the only chain by which this nation can come up to its full flower and fruit. The hope of our country and of the Christian religion depends more on the mother and wife than on the church and government.

SUGGESTED PROGRAMME.

- Hymn.*
Lord's Prayer—unison.
Hymn.
Reading—She Always Made Home Happy (p. 238).
Scripture Lesson—Prov. 31: 10-31.
Hymn.
Reading—Mother's Growing Old (p. 233).
Topic—Woman in the Home.
Duet or Quartette—Home Sweet Home.
Selection—The Light in Mother's Eyes (p. 236).
Question—Are our Canadian Homes declining?
Music.
Question—What tendencies to-day are a hindrance to the Home?
Selection—Light on the window-sill (p. 225).
Summary—By the pastor.
Closing Hymn.
Benediction.

PRIZE WINNERS AUGUST PICTURE COMPETITION.

The winners of the book prizes offered for the best answers to the Question asked regarding the pictures on page 182 of our August number are awarded to Fred Doupe, Woodville, Ont. and Julius Desjardis, Ottawa, Ont. The adage quoted by each was, "If at first you don't succeed, try, try again." Others sent in correct answers also; but the two named wrote with neatness and much care and well deserve the prizes. Some guessed the answer to be "Look before you leap"; but a study of the two pictures will show the correctness of the one awarded the prizes.

The best answers to the Question regarding the pictures on page 184, were received from Adeline Holt, Wheatland, Manitoba, and Percy Homewood, Muirkirk, Ont. Paul's words as found in 1 Cor. 9: 24, and Hebrews 12: 1, were quoted by them to illustrate and enforce the pictures given. Correct! The books have been sent the winners and will see hope afford them all delightful reading.—The Editor.

Personal Interviews of Jesus

VII. With a Shifty Lawyer: The Way of Life

(Luke 10: 25-37.)

TOPIC FOR NOVEMBER 2ND.

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

A CERTAIN lawyer began to question Jesus as to how he might obtain eternal life. He did not come to have his ignorance enlightened, for he did not think that he was ignorant; but he came to tempt Jesus, for he was envious of His popularity and would be glad to assist in bringing about His downfall.

The Jewish "lawyer" belonged to the class known as the scribes, who were the recognized interpreters of the law and teachers of the people, ordained by the laying on of hands, and highly regarded both by themselves and others as of great importance and dignity. Along with the judges in the ecclesiastical courts. Their chief priests and elders they questioned the order constituted the final authority on questions of practice and faith. Their influence over the people was great but not good, powerful but not healthful. According to Jesus they laid heavy burdens upon the people which they themselves were not at all intent to bear; they *did not*; they loved to be conspicuous for their religion and to win applause of the people. He warned men against them, saying, Beware of them; and pronounced woe after woe upon them for their hypocrisy.

As a class they were utterly opposed to Jesus and His teaching; they questioned His authority; they sought a sign from Him; they murmured because He transgressed their tradition, and complained that He ate with sinners; they rejected Him and His message; and were filled with unbounded indignation when they beheld His popularity among the people and His power to work miracles of mercy and to speak words of wisdom. They said that He blasphemed; that He had a devil; that He cast out devils by the price of devils. They were among the chief actors in persecuting Him; they sought to destroy Him, and laid wait for

Him that they might catch Him in His words, they set out, part in His death and mocked Him on the cross. Such is the general character of the scribes and the gospels record but two exceptions. (Matt. 8: 19; Mark 12: 28-34.)

The lawyer who approached Jesus on this occasion may have been a true representative of His class. Since he had no sense of guilt, the question he asked was to him a theological rather than a practical one. He desired not to gain knowledge for himself to his own advantage, but to test the knowledge of Jesus to His disadvantage.

In this lawyer, Jesus recognizes an intelligent, though self-righteous man, who has failed to interpret aright the religion of the Jewish law, and failed, too, to comprehend its spiritual significance and its moral requirements in relation to his fellow men. The lack of these cannot be atoned for by right beliefs and religious formalities. Jesus is to be seen in him where he stands morally, as judged by his own law which he so much values. Being satisfied with himself he has no sense of guilt; but Jesus will try to reach his conscience as well as his understanding. He will slay him with his own weapon—the law. This is the task which Jesus accepts. How will He perform it?

The lawyer's question indicates that he thinks that eternal life is to be obtained as the reward of something that is to be done. He has the legal view of religion. Jesus, therefore, refers him to his Law. "As a lawyer, you have expert knowledge of the law, now what does the Law say about this question? How readest thou?" The lawyer is equal to answering the question. He does so by quoting two passages from the Law, one taken from the Book of Deuteronomy, and the other from the Book of Leviticus. The answer is absolutely correct, winning

religion both in its Godward and its manward tendencies. One may well wonder if the Master had not given him some help in getting the right answer. The answer may be paraphrased thus: *Thou shalt love the Lord thy God from all thy heart, as the central focus from which all the rays of the moral and spiritual life go forth—a heart love, manifesting itself in three distinct loves; with all thy soul, will all the intensity of the feelings—a soul-stirring love; with all thy strength, with all the impulses and powers of thy will—an active love; with all thy mind, with all the powers of thy intellect—an intelligent love; and Thou shalt love thy neighbor as thyself.* "This do," says Jesus, "and thou shalt live."

This do, keep your law, and you shall live. This is the answer which Jesus gives to the lawyer's question. Is it adequate? Is it correct? Is it in harmony with the teaching of scripture? Is it not overthrown by the statement "By the deeds of the flesh shall no man living be justified"? Does it take any cognizance of guilt and repentance and faith? How does it compare with the answer which Jesus gave the conscience-stricken men on the day of Pentecost, when they ask, "What shall we do?" and the answer which Paul gave the Philippian jailer when he asked a similar question? Is the answer which Jesus here gives the answer which you would give in a similar case? How does it compare with the answer that might be given by a representative Methodist, or Anglican, or Baptist?

Obedience to the law has some relation to repentance and faith, for it is both their test and their fruit. Doubtless Jesus has in view the guilt of the man and seeks to make him feel it. He drives him to his law, that he may know his guilt and his weakness through his unwillingness and his inability to obey it. The law would drive him to the gospel for salvation, and the gospel would lead him back to the law that he might obey it in love.

The questioner now cannot but see where he stands in the eyes of his law, but, unwilling to yield, he, lawyer-like, commences to cavil. His knowing and his doing fall apart, he is verily guilty; but he determines to justify himself on the ground of pretended ignorance. He begins to fence; he does not know who his neighbor is. Among the theologians of the day it may have been a moot question, "Who is my neighbor?" The lawyer now falls back upon this question; perhaps he will be able to entrench himself behind it.

Jesus answers this question, not by giving a definition of "neighbor," nor by supporting his view by logical reasons; but by giving a simple but telling illustration of neighborliness. Examples are more powerful than arguments, and illustrations are more convincing than logic.

Notice the main lines of the story. Jesus answers on the spur of the moment, by an illustration, taken from the experience of men rather than from nature: he pictures a case of suffering so extreme that it is nearly fatal. The sufferer is intentionally neglected by his compatriots, being the religious leaders, his brethren in the church, but he is tenderly cared for by one who is an alien both in race and religion, who belongs to a class of foreigners detested by the sufferer and despised by the lawyer, but who, despite the fact that the sufferer is his natural-born enemy, makes ample provision for the amelioration of his sufferings. The extreme pitiableness of the case adds to the guilt of the neglecting priest and Levite; while the alien birth of the benefactor serves not only to reveal the guilt of the Jew, but also to expand the idea of "neighbor."

Jesus now asks the lawyer, "Who act-

ed the part of neighbor?" And the answer is so self-evident that the lawyer cannot balk; but not wishing to pronounce the detested name of Samaritan, he answers, "He that showed him mercy." The questioner is again forced to answer his own question, and in doing so the excuse of ignorance by which he sought to justify himself is swept from under his feet.

In a few simple words Jesus makes the application: "Go, and do thou likewise." There is nothing more to be said, the lesson is complete. The lawyer has no reply to make, he quibbles no longer. The lesson is irresistible and unanswerable. The way of life is the way of love, as illustrated in the conduct of the good Samaritan. He that loveth hath fulfilled the whole law, for love is the fulfilling of the law.

1. Learn from the Master how to aid pupils in solving their own problems. Jesus did not do for men what they were able to do for themselves; nor did He tell men what they were able to find out for themselves. By suggestions and questions He would aid men in discovering for themselves the truth that was not very clear to their mind.

2. Learn from the Master how to be practical in your teaching. To impart knowledge is a great work, but it is not the greatest. Jesus sought not only to inform the mind as to the principles of truth, but also to enlighten the activities of men in the cause of truth. His aim was not only to enlighten the mind, but to influence the life. He not only asks, "What is written?" but He also adds, "This do"; He not only asked, "Which of these three acted the part of a neighbor?" but He also added, "Go, and do thou likewise." All teaching is faith which does not tend to make men better. Jesus' concrete results in the life and character of those whom He taught. It was not enough that the lawyer should be instructed as to who his neighbor was; he must be exhorted to become himself a neighbor to needy men. Jesus would have men learn the truth, but above all He would have them practice it.

Your Query?

In listening to a sermon just recently I was impressed by the question which the preacher raised,—one which neither he nor any of his hearers could mathematically answer, but one that goes to the very heart of all success. "How many people," he asked, "are in downright earnest in church work?" And then he proceeded to argue that if even a fair proportion of Methodist Church members were honestly devoted to the work which they profess to love, there would be marvellous progress made. Was he not right? Think it out; first, in a general way, and, then with personal application. To draw deductions from general conditions that seem to point to a spirit of apathy, is easy; but to sit in severe and honest judgment on *myself*, to stir up and apply all the spirit of enterprise and powers of activity which I possess until I am doing my best for God's Cause,—that, that is another matter. But it is the crux of the situation: "Am I in downright earnest?" Test yourself and if the answer is unsatisfactory, rectify yourself without delay.—Errors.

Faith is the nail which fastens the soul to Christ; and love is that grace that drives the nail to the head. Faith has hold of him, and love helps to keep the grip. Christ dwells in the heart by faith, and he burns in the heart by love, like a fire melting the breast. Faith casts the knot, and love draws it fast.—*Erskine*.

To the President of the Local League

The Form which follows should be in the hands of every local Epworth League and other Young People's Society President. It has been sent out from the General Office, under instruction of the Executive, to all District League Secretaries, and by them to the various Societies within their jurisdiction. If your District Secretary has for any reason failed to supply you, just drop a card to the General Secretary and you will have a blank by return mail. When filled in by the local officers, these reports are to be returned to the District Secretary and by him to the General Secretary. It is of considerable importance that this be attended to promptly, for from the information contained on the Forms, very desirable working data for the guidance of the General Board in the future will be gleaned. Will every one concerned, kindly do their part to assist the General Secretary in securing the facts desired.

THE METHODIST CHURCH.

..... District Conference.
 REPORT OF LOCAL YOUNG PEOPLE'S SOCIETY
 To be filled in and mailed without delay to the District Secretary.

(Name and Address),

Name of Society?
 Name of President?
 Address of President?
 Total Number of Members?
 Number of Male Members?
 Number of Female Members?
 Number of Active Members?
 Number of Associate Members?
 Name and Address of Agent for THE CANADIAN EPWORTH ERA?
 Number of Subscribers for the ERA?

What Departments are organized?

Have you a Junior League?
 If not, why not?

Does your Society follow the regular Topics?

If not, why, and what topics do you take?

Are there preaching places on your Circuit without an organized Young People's Society?

If so, what and where?

On an average, how many persons attend your regular weekly meetings?

Is your Society kept open throughout the summer?

How much Forward Movement money did you raise last year?

What was your contribution to the General Y.P.S. Fund?

What special work has your Society done recently?

Have you reported anything to the ERA from your Society within the past year?

If not, why not?

Will you have a strong delegation present at the District Convention, or at least try to send such?

Is your League GROWING?

If not, why not?

(Signature of Secretary)

Date P.O. Address

Our Citizens of Non-English Speech

TOPIC FOR WEEK OF NOVEMBER 9TH.

Matthew 25: 31-46.

MISS MABEL CURTIS.

"New occasions teach new duties,
Time makes ancient good uncouth;
We must upward still, and onward,
Who would keep abreast of Truth.
Lo! before us gleam her campsides,
We ourselves must pilgrims be,
Launch, our 'Mayflower,' and steer boldly
Thro' the desperate wintry sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

PERHAPS the above lines best express one's conclusions when coming face to face with the many problems which confront one working among the foreign people who have of late years been coming to our shores.

In earlier years of our national life the problems of immigration were not so complex as they are to-day. Then, it was largely people from the British Isles and Northern Europe who came to us, bringing with them manners, customs and ideals similar to our own, quite prepared to enter intelligently into our Canadian civilization. But to-day the scene is changed. From central, eastern and southern Europe marches an army, the like of which the world has never known. Unlike other armies, old and young, weak and strong, travel side by side. Let us look at them as they pass—Germans, Russians, Poles, Ruthenians, Galicians, Bohemians, Italians, Syrians, and, last but by no means least, the Jew, bearing upon his form and visage the marks of persecution and trial. Each evening as the sun sets he turns his face toward the East, and prays to the God of his fathers for guidance and blessing upon his long journey.

But whether marches this army, and why? Could we but join with them in conversation we would hear the word "America" on almost every tongue. Had not the agent told them, as they gathered that market day in the little home village, that he would even loan them passage money if they would go to America, a country so rich and free that none lacked for food. Even the old grandparent's eyes brightened at the prospect of his sons and daughters enjoying these blessings which he had been denied in his life's pilgrimage. How well they remembered the day when their friends gathered to bid them a last good-bye ere they started for that far away land. Even now their eyes grow misty at the memory of those left behind—some to follow when success crowned their efforts—others—well, perhaps theirs had been a last good-bye. Yes, they had suffered much in the land of poverty and oppression had surrounded them on every hand, but they now are on their way to America, to Canada, which, according to all they had read and heard, was the land which promised them almost everything they had ever wished for.

After some days, or maybe weeks, of travelling, they reach the seaport, and there yonder is the great vessel which is to convey them to Canada! But before they embark they must pass the immigration authorities, where a surprise awaits some of them. A young woman in passing the examination is found to have sore eyes, symptoms of the dreaded trachoma, and after waiting the great hours is told that she cannot proceed on her journey and must return to her home. Words and tears are of no avail—only one more life with disappointed hopes, and her mother who preceded her to Canada grows old and sad waiting for the daughter who

cannot come to her. For various reasons others, too, have to return.

In a day or two the fortunate ones are on board and the great ocean vessel starts out on its voyage. On and on through the deep she goes. The days pass along drearily, as all days do that take us farther and farther from loved associations. However, at noon of the sixth day the glad cry of "Land" is heard. To those who travel in ease and comfort this word usually brings joy, but to those who have been travelling in steerage quarters the



A TRIO OF AUSTRIAN BEAUTIES.
(Courtesy of The Missionary Bulletin.)

word brings greatest pleasure, and the loneliest heart grows glad at the thought of finding himself about to land on the shores of the "promised land."

And now the time to land has come after what seemed like hours of endless waiting. Mothers and their little ones, some waking, some sleeping, some crying with fright at the unusual stir and commotion, fathers, brothers, sisters, all bound together by hope, prepare to leave the vessel.

No small amount of romance sometimes creeps into an ocean voyage and this has been no exception. Lingered apart from the main crowd, stand a pair of youthful lovers, who, if one may judge, seem to have become wonderfully well acquainted in those six days. The future? Who can tell. Like

all other things, Love, too, must go into the "melting pot" to be tried.

But now they are here in our own land. We can no longer view them from the upper deck of an ocean steamer. We meet them everywhere. Sooner than many of us think they will wind their way into our national life. "Only foreigners," does some one say? Yes, foreign, indeed, to us, for have they not given to the world its wealth of literature, art, music, such as has never been exceeded. Yes, did not there come from the far East One whose words ring down to us to-day, "A new commandment I give unto you, that ye love one another, as I have loved you?" Need we go farther, then, to reason out our attitude toward these people who have come to us? What shall we do for them? Perhaps we might do well to heed the words of one who wrote: "If we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal souls, if we imbue them with right principles, a just fear of God, and a love for their fellow-men, we shall write upon these tablets something which will brighten all eternity."

Stories of the British Empire. By Agnes Maule Machar. Price \$1.25, postage 18c extra. Order from the Methodist Book Room, Toronto, or any of its branches.

This is a book of thrilling interest, and deals with British history, not in dry-as-dust manner; but with all the fascination of well-told stories. Written for young folks and busy folks, it is well adapted to the use of the casual reader who desires to put in an occasional hour to both entertainment and profit. Its 52 chapters deal with the outstanding events of British history from the earliest times to the stirring days of the Boer War. Each story is complete in itself and is likely to whet the intellectual appetite of the reader for ever larger knowledge of the persons and events described. It is nicely illustrated, nicely bound, and well fitted to its purpose throughout. As a gift book it is appropriate at almost any age. Put it on your library shelf at once. It will not stay there unused.

**LONDON CONFERENCE
EPWORTH LEAGUE**

BLENHEIM, ONT.

OCTOBER 14 and 15

Every Young People's Society in the Conference should be well represented.

The Society of Very Young People

It is easy to grow from youth to maturity. It is impossible to travel the other way. The young people's society belongs to a certain company of people. It ought not to be taken from them. Very young people may not be as capable as those who are older, but if the difference is due to a matter of years, the younger class will soon overtake the discrepancy.

There has been a great deal said of late about the duty of those who have passed the time of life to be taken from as called youth, to leave the young people's society to the younger people who are crowding on behind. This is a very natural protest in view of a tendency that has always existed and is likely to continue in the future. And yet the protest is quite right and the tendency demands watchfulness.

It is an easy thing for people to become infatuated with a movement in which they have born a vital part. This devotion leads to activity in the interest of the work, and very likely such intelligent effort that the withdrawal of such a person would mean that the work would be seriously crippled. We have already, therefore, two reasons why interested members remain in the society longer than some persons think they should. The welfare of the society first. It really appears that the work the society is doing could not be done so well if they should withdraw, and, in the second place, there is the matter of their own preference and desire. Five or six years of earnest, fruitful effort, gladdened by growing efficiency, have forged links that cannot be easily broken, and the member of maturer years is inclined to remain in the society. Then again, due to another explanation. The younger members have come to depend upon this person to such an extent that any suggestion of withdrawal is met with a storm of protest so strong as to create the overwhelming conviction that any change of that kind would really be disastrous to the society. For these, among other reasons, many people are to-day found in the young people's society who would not under ordinary circumstances be counted young people.

Two or three things should be noticed, which, if considered, may help such persons to wisdom in their conclusions as to their continued relation to the societies of which they are now members.

First, the real objective of the young people's society is not the society, but the young people. The real objective is not even the work the young people may now do, but rather the kind of workers the young people may become. That throws a new light upon the whole question, does it not? Of course personal pleasure is not to be considered as a reason for continued membership in the society unless it is well supported by other reasons. Even the clamorous desire of the younger members of the society cannot be accepted as an inflexible rule in this matter. Their wish may destroy their judgment, and their prospective is very apt to be defective. There is only one criterion by which to judge the question of one's continued membership in the union, and that is what effect your presence and work will have upon the whole thing of the young people for the work they are by and by to do. If you can by remaining make the younger element bear the burdens of responsibility, face the problems of management, and by doing the best they can learn to do better; if you can by remaining stimulate the younger people to persistence and diligence and devotion; and if you can by remaining suggest and correct and inspire, without

bearing the burdens that others must bear if they are to grow, then by all means remain and help the young people become strong in their work for the Kingdom. But if you find that your presence prevents the development of interest and leads the younger people to have you do the work because you can do it better than they, thus depriving them of the very drill that is needful to growth, then I would say find the best way out, and leave your society to those for whom it was made, so that you may do for them what it has already done for you.

The ideal young people's society is perhaps not made up of the very young people. The middle of youth is preferred, say from eighteen to twenty-five years of age. Some would rather say from sixteen to twenty-four. Hard and fast lines must not be drawn, and the best rules that may be suggested will be open to exceptions. The point is that it is a mistake to allow a society to develop so as to be in any way unsuited to the needs of youth while it becomes the pleasure-ground for those who are hovering around the fifty mark of life. If either extreme is tolerated, by all means let it be in favor of the "very young" rather than to the advantage of the "past young."

In most places the junior society takes care of those from ten to fourteen or fifteen years. The intermediate society provides for those from fourteen to sixteen or seventeen. And the senior society is then provided to meet the needs of those from eighteen upward to twenty-five or perhaps thirty. But where the work is being begun for the first time, one started afresh after a lapse of interest, the one society is to serve the purpose of all grades, the problem is a serious and difficult one.

My purpose now is to tell you the story of a society that impressed me with the youthfulness of its members. When I knew this society first it was really a junior society, and composed of those who rightly belonged in the junior period. As such, it did excellent work. A few years passed, and the inevitable change of growth came. This society became the senior society, yet it was made up of very young persons, relatively, and certain advantages became apparent.

The first advantages appeared to be disadvantages. They were left without the superintendent who had directed the work of the junior period. He had moved away, and for a while they were left alone. They did speak of giving up the work, but a new leader could be found, but that was quickly vetoed by their enthusiasm of the boys and girls as they faced new responsibilities. The only alternative was for the young people to do the best they could by themselves.

The work did not go well at first. "These young people," as they were called, did not have the knack of doing things; their meetings were disorderly, but without order, and sometimes the leader failed or fell down in the attempt; sometimes he did not even attempt. The whole enterprise lacked the inspiration of success, but the "very young people" were the true soldiers, and young people in the face of the disorder were evidences of inappreciation on the part of some members and officers of the church. It was said that they were playing at Christianity. It was even hinted that it was wasteful to open the church doors for such a meeting. But the work went on.

Fortunately, a specialist in such work came among these young people about this time. He met the officers and talked with them. A meeting of all the members of the society was arranged that

they might have a conference together. A great many things were said that were calculated to be helpful, but two stood out conspicuously. First, they were impressed with the seriousness of Christian work as a whole, and particularly their part in it. It was pointed out that the building was made up of stones, each insignificant in itself, but important as a part of an imposing structure. Their responsibility was to see that their part of the building should be so. And good, however small it might be. The second thought of great importance was that each person should be absolutely himself in all his work, and at any cost avoid imitation, either in word or work. It was urged that true success depended largely upon loyalty to one's own best nature and full and unhampered use of one's own gifts. Many things were forgotten, but with all in that conference these two thoughts remained. There was another thought that remained also. It was that all true Christian work is service unto God, and no worker should be disappointed if men failed to appreciate their work. Their one ambition should be to secure the favor of God and that should satisfy.

These thoughts coming to older persons might have been remembered, but they would have had to contend with fixed habits and tendencies. There would have been much to unlearn before the work of real learning could be commenced. The younger people were eager and ready learners, and at the very beginning these principles were established in their lives.

The result proved very satisfactory. The society became more efficient. Its members rapidly developed power. This was partly the result of years, partly a natural ease resulting from practice, but still more a matter of increased personality. The meetings were not of the stereotyped style, there was personality in them. The work was not at all freakish. The only strange thing that did were so ordinary and commonplace. To name them would seem absurd, but they were things that should be done, and they did them without regard to the judgment of people. The value of the society was everywhere apparent, and as these young people grew out of the society and were appointed to tasks in the general organization of the church, they brought a new efficiency with them. They introduced a certain freshness and power that was delightful. This work of personal development, without imitation, could not have been done with persons of maturer years, but it was in this case continued in later life, because begun with the very young people.—*Jean Daring in Service.*

Evil Company

Sophonius, a wise teacher, would not let even his grown-up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill-behaved Luidinda—"dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you, child; take it."

Eulalia did so and her hand was soiled; and, as it chanced, her white dress also was blackened.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said her father. "You see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."—*From the German.*

About the Junior League

MISS ETHEL WRIGHT.

THE Junior League is one of the most vital organizations in the Methodist Church. Its aim is to keep the boys and girls in the Kingdom and fit them for life service.

Greater emphasis than ever before is being laid on the proper care and training of the child. We are realizing that the child of to-day is the man of to-morrow. The state says that his intellect must be trained and his body cared for. Doctors and nurses visit our schools seeing that disease does not work its ravages on the child. Men and women are employed to teach the boys and girls how to play. Gymnasium work is systematically taught in order that their bodies may be perfected. The manual training teacher, the domestic science teacher and the art teacher are all doing their share toward making school life easy and pleasant for the boys and girls. The school is being made to fit the child, not the child to fit the school, as was formerly the case. The individual is becoming of greatest importance. Each child is a living germ to be developed from within.

But alas! unless the spiritual nature of the child is equally as well cared for and developed, it can never become the perfect being God intended it to be. The church is awakening to her great responsibility in this matter. She is realizing, as never before, that she must keep the child in the Kingdom and that it must begin very early in life to grow in the nurture and admonition of the Lord.

The Methodist Church acknowledges that all babes are born into the Kingdom, and it is the duty of every follower of Christ to see that everything possible is done to keep the children surrounded by Christian influences. They should be taught from infancy of the love of Christ, and the Christian life should be made the easy and natural one for them to live. Their souls should grow and expand just as the tiny flower unfolds its petals to the sun.

Great importance should ever be laid on parental training, but it is a sad fact that too often all the religious training of the child is left to the Sunday School, and whatever other church organizations the child attends. The Sunday School and the Junior League must both do their share in awakening the parents.

The pledge of the Junior League reads as follows:

"Trusting in the Lord Jesus Christ for strength, I promise that I will try to follow Him, that I may learn to do the will of God, my Heavenly Father, in all things,

and at the foot of the pledge card is a space for the parent to sign his or her name, stating that they are willing their child should sign the pledge, and will do all they can to help the child keep it. This is only one of many ways in which the interest of the parent may be obtained.

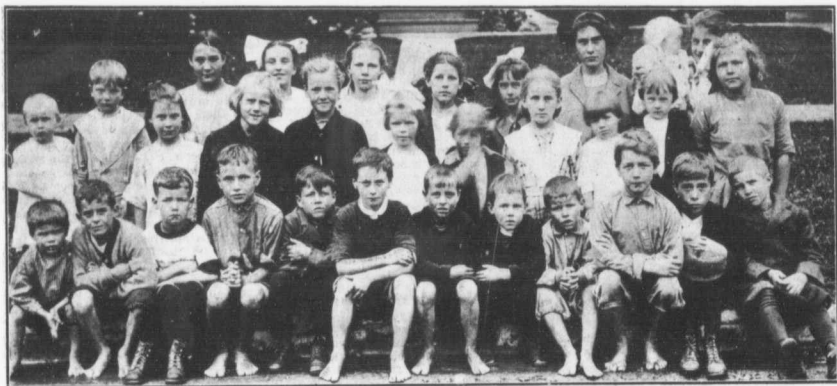
A great deal of the success of a Junior League depends on the Superintendent. The Superintendent should be a thor-

oughly consecrated man or woman, who realizes that the care of the child is the biggest and most important task the Master has given him or her, as the case may be, and one who fully appreciates child nature and tries to understand it.

The Junior Leaguers should, as far as possible, plan and take charge of their own meetings—the Superintendent or one of the Assistant Superintendents being behind the plan. The meetings should be bright and cheerful, and variety should be one of their strong points. It is wonderful how gracefully and easily the children can fill the different offices. One is often surprised to see how perfectly the President fills his or her position, how well the Secretary takes down the minutes; what excellent papers the Juniors write, and how well they can debate. The Junior League should always afford them an opportunity of expression as well as impression. There is a wonderful lot of talent stored up in every Junior League only awaiting the touch of the Master hand to set it in motion. Each child should be given work to do along lines that are congenial to its tastes.

At no time in life is memory as keen as in childhood and the Leaguers can be taught, in ways which will be most pleasant to them, certain important information concerning the Bible, which will prove invaluable to them in after life, such as the number of its books, the names of the books, the natural divisions of the Bible, when and why certain books were written and many interesting facts and stories recorded in the Book.

Children are hero-worshippers, and it is during childhood's days that they can be taught to best advantage the bi-



BOYS AND GIRLS AS WE SEE THEM EVERY DAY.
The streets of the City shall be full of boys and girls playing.

Here they are, a truly typical group of boys and girls on the city streets. Just everyday "kids" the most of them, ordinary "youngsters" you will probably say. So they are. We did not select them for their beauty, indeed they were not selected at all, but just came at our call. It happened this time in London. The place was Piccadilly street. The children's names we do not know. But they are somebody's boys and girls, and a jolly lot they seemed. Just a "Halloo" gathered them together before the camera, and here they are with their "message" to you. What is it? Read it in their faces. "We are coming men and women. What do you think of our pro-

spects? Give us a chance and we will do your country credit. But don't despise us because we are just a lot of 'kids.' Make the city's streets safe places for us to play on. Keep them and us clean. Give us room and we will grow. Give us healthy atmosphere and we will grow strong. Give us wholesome moral surroundings and we will grow into good men and women. We are only boys and girls now, but soon we will be as big as you. Help us to be better than the average that we may help Canada to be God's best country in the days to come."

Do they speak something like this to you? Then, remember that all about you there are just such boys and girls

with just such living appeals to you. You need not go to London to find them. They are right at your own door. What are you doing for them? What is your Church doing for them? What is your League doing for them? "Not much," do you say. More's the pity! Get to work for your own youngsters, do not let them be swallowed up in the world's swirling vortex and be perhaps lost to virtue and truth, to the Church and the Kingdom, to God and Heaven. They are worth saving. They were not born to be damned. If they are lost to the Kingdom, you may be to blame. Save the boys and girls. You can, but will you?

ographies of the great men and women of the Bible. They love stories and will never forget those that are told to them in an interesting and fascinating manner, and what is still more important is the fact that they will unconsciously make the strong points in the Bible heroes their ideals.

The pastor should be the friend of the Junior Leaguers. We all know how children love the pastor who is interested in them and how ready they will respond to the loving touch of such a man. Furthermore, he can make the League of great assistance to himself as by means of it he comes into close relationship with the boys and girls and they become trained for intelligent church membership.

The Junior League stands for progress and growth in the Christian life of the boys and girls, and for the bringing into the Kingdom of the children who early in life may have strayed from the fold. It is the place where they are fitted for church membership and are trained to take their place in the different departments of the church, where in adult life they may do effective service for their Master and Lord.

Mother's Growing Old

MARIETTA CARPENTER.

Mother's hair is turning white,
More she feels the cold,
And her step is not so light.

Mother's growing old,
Growing old each silver hair
That we've helped to make,
Tells of sacrifices made
For her children's sake.

Mother tires so quickly now,
Less her dear hands hold;
Lines are deep'ning on her brow,
Mother's growing old,
Growing old! These lines of care
That, alas, we've laid,
Tell of heartaches and of prayers
For her children made.

Mother reads her Bible through
Glasses rimmed with gold;
Ah! 'tis plain and sad to view
Mother growing old,
Growing old that she might give
Us a mother's love,
Helping us so we may live
In the home above.

Mother's form is spare and bent,
Illness we are told;
For us life and health are spent,
Making her grow old,
Growing old lest careless feet
In wayward paths might roam;
Growing old to give each day
Us a home, sweet home.

Montreal Conference Epworth League Convention,

Arrangements have been perfected for a first-class Programme for this Convention, which will meet in the Methodist Church.

CORNWALL, ONT.
OCTOBER 7 and 8

Let every Society in the Conference send a good delegation.
Help to make this the best Convention in the history of the Conference League.

Junior Topics

MISS C. G. WALLACE

OCTOBER 19.—THANKSGIVING; OUR NATION'S GLORIES AND PERILS.—Lev. 23: 29-43.

"Oh that men would praise the Lord for His goodness and for His wonderful works to the children of men."

"Count your blessings."

"Remember the goodness of the Lord in the land of the living."

"All things work together for good."

"And God is able to make all grace abound unto you, that ye having already all sufficiency in everything, may abound in good works."

"Praise the Lord, O my soul, and all that is in me bless His holy name."

"For he hath done great things for me whereof I am glad."

How great are his blessings to our country. He hath dealt with us as with no other people. Our barns have to be enlarged to encompass our harvest. His air and His sunshine enliven our bodies. His inspiration enlightens our minds. His bounty enlarges our hearts.

His mountains He filled with gold, silver, copper, iron, lead—for our use, and with coal to keep us warm. "Verily His goodness is past finding out."

"Day unto day uttereth speech and night unto night sheweth knowledge."

"For God so loved the world that He gave His only begotten Son." If God so loves us ought we not to love him, and manifest our love and thanksgiving in lives of dutifulness?

A Thanksgiving story might be told. From leading articles in newspapers and magazines information can be obtained which the Superintendent may use to emphasize the truth of our topic. While we are justly proud of our great country and its resources, while we pride and glory in the fact that we have unworked mines as yet, of countless wealth we are in peril of what? How should Thanksgiving Day be really spent? Does not God require of us something more than praise from our lips. Is thanksgiving confined to one day in our lives?

OCT. 26.—THE CHINESE.—Matt. 6: 19-23.

Is there not a great opportunity in China to-day?

Physically, as never before, is there not access to the country, as never before?

Not only physically, is not China open morally and intellectually? Instead of the old educational system what has taken its place? What great movements have been going on in China? What organizations have we as a Church at work in China? Name some or all of our missionaries there. Tell of the specific work they are carrying on. Who were Dr. and Mrs. Hart? What did they do? What are we doing to follow in their footsteps? What is being done at the present time to perpetuate their memory and their noble and untiring labors in that far off land. Because of the great things we have heard, our hearts are swelling in a joyous anthem of praise that old things are passing away, and all things are becoming new. What are we doing that the girls of China may be helped? Have we done anything yet to assist the doctors in the hospitals there? What news does the latest MISSIONARY BULLETIN and the OURLook bring to us? Are we praying, are we studying, are we giving that the boys and girls of China may be happy and blessed as we are?

NOV. 2.—BRANCHES.—John 5: 7.

"I am the vine, ye are the branches." If we bring to Jesus we shall be like Him.

Last spring a man came to my door with a large, queerly shaped pair of shears in his hand, ready to give the grape vines their annual pruning. The vine was full of strong, fine-looking runners, ready to send forth a luxuriant growth of foliage. The strong shears snipped steadily along the trellis and when their work was done my vine stood shorn in its graceful manner. The vine was left but sturdy, stubby branches, cut back close to the parent vine. Had I not learned from past experience I would have thought my grapes ruined, but the wise gardener knew that the strength of the vine which was needed for fruit would be lost if the branches were allowed to run at will. The strong branches left on the vine would soon bear fruit. As the pruning was necessary for the good of the vine, so God's plan is best in regard to our lives. Our wills must blend with His will. A beautiful plum tree in our garden blossomed this year and apparently looked as if we would at one time have some delicious fruit. The days went by and we discovered a caterpillar slowly creeping down its trunk and upon investigation found many others on the branches. What was wrong? Into our lives come the things which destroy the fruit which was expected. How can we remedy the trouble?

It is the life lived with Christ every day that will in the end result in the fruit upon the branches being worthy of His acceptance. To bear fruit we need strength, health, constant care, earnest endeavor and sincerity of purpose. Where do we get these? "Whosoever thy hands find to do, do it with thy might."

NOV. 9.—TRUTHFULNESS.—Exodus 20: 16.

"Is there a lie commandment?" The little boy asked, when his mother told him it was wicked to tell lies. The ninth commandment is a truth commandment, for every lie is bearing false witness against our neighbor; it is wronging our neighbor by withholding the truth from him.

One of the hardest lessons we have to learn is to tell the exact truth every time, and yet that is one of the truest tests of character. What should we think of a clock that kept good time as a usual thing but that could not be depended on seven days in the week? The one time that the clock told a falsehood might make us miss a train, or be late in meeting an important engagement. We would not trust that clock again.

Suppose we draw on the blackboard six clocks that are alike in size and shape, but that are not alike in their ability to tell the truth.

The first clock we will call "Mr. Always-tells-the-truth." When this clock points to twelve in the day time we expect immediately to hear the noon whistle blow, and when it points to nine in the morning we expect to hear the school bell ring.

The second clock we will call "Mr. Almost-always." This clock is not well regulated, so it is not to be depended upon.

The third clock is "Mr. Once-in-a-while." When it is convenient he tells the truth, which is when he has just been wound up.

The fourth clock we will call "Mr. Out-of-order." He points one thing, and strikes another, so we know something is wrong inside.

The fifth clock we will call "Mr. Hardly-ever." He tells the truth when it is convenient for him, which is twice in the twenty-four hours.

The sixth clock we will call "Mr. Never." He keeps going, but he is always too fast or too slow. He deceives no one, for his character is known, and for this reason he does less harm than the clocks that sometimes tell the truth.

Which would you rather be, "Mr. Always-tells-the-truth," "Mr. Almost-always," "Mr. Once-in-a-while," "Mr. Out-of-order," "Mr. Hardly-ever," or "Mr. Never-tells-the-truth"?—*Epworth Herald*.

NOV. 16.—HUMILITY.—Matt. 20: 28.

How can we attain humility in spite of our successes? How will humility show itself in our relation toward others? What gain comes from humility? The poet Whittier has said: "The dear Lord's best interpreters are humble human souls." Explain this. To receive the Kingdom of God as a little child is to be teachable, meek and conscious of need. Tell the story of Jesus and the disciples as the children were one day brought to Him for His blessing. Illustrate the topic by the use of the following passages of Scripture:

The one example. 2 Cor. 8: 9
 Promise to the humble. Jas. 4: 6-10.
 A Pattern. Matt. 11: 25-30.
 Humility's reward. 1 Pet. 5: 5-11.
 Humility's hesitancy. Jer. 1: 4-10.
 The fruit of experience. Luke 15: 18-21.

The story of Christ washing the feet of the disciples could also be used to emphasize the truth as contained in our topic.

LITERARY AND SOCIAL.

From the *Epworth Herald* we have adapted the following "Motto Evening." Every one present should wear some motto or parable in symbol. The work of studying out these mottos and proverbs will amuse and instruct.

GOLDEN MOTTOES.

A vain man's motto: Win gold and wear it.

A generous man's motto: Win gold and share it.

A miser's motto: Win gold and spare it.

A profligate's motto: Win gold and spend it.

A broker's motto: Win gold and lend it.

A fool's motto: Win gold and end it.

A gambler's motto: Win gold and lose it.

A wise man's motto: Win gold and use it.

White and gold may be used in decorating with gold and white flowers. The Scripture lesson might be on "Bible gold," read by the members:

Pharaoh's gift of gold. (Gen. 41: 42.)

The ark of gold. (Ex. 25: 11.)

Achan's theft of gold. (Josh. 7: 21.)

Solomon's temple of gold. (1 Kings 6: 21, 22.)

The idols of gold. (1 Kings 12: 28.)

Tirshatha's gift of gold. (Neh. 7: 70.)

Hiram's gift of gold. (1 Kings 9: 11.)

Queen of Sheba's gold offering. (1 Kings 10: 1, 2.)

Special prayer may be made for more consecrated workers, "All for Christ," and a talk might be given on the motto, "Look Up, Lift Up." Help for this talk may be obtained in a free leaflet published by and obtainable at the Central Office. Write for it.

It is true that I cannot prevent the introduction of the glowing poison. Gain-seeking and corrupt men will, for profit and sensuality, defeat my wishes, but nothing will induce me to derive a revenue from the misery and vice of my people.—*Late Emperor of China*.

A Scout Troop Entertains a Guest

F. H. SWEET.

TRAMP, tramp, tramp, tramp, tramp! It sounded along the lower level of the big road, swung round the turn, died away for a time behind the line of high rocks, recommenced louder as the road opened to view again, and then came on steadily, tramp, tramp, tramp, up the long, steep road, nearer and nearer. An old woman sitting on her camp stool watched breathlessly. Not many people passed along this road. It was too remote, in too wild a country, too poor and rocky in itself to be used except in case of necessity. A few drovers went by occasionally with cattle purchased from back-country farmers, now and then a peddler riding on his red wagon, a few small game trappers or hunters after the no inconsiderable profits from muskrat and similar skins, and possibly a tramp or two who had sufficient reason for seeking the woods temporarily—that was about all.

So the old woman leaned forward, peering eagerly through the straggling, decaying clump of lilac bushes as old as herself, her faded eyes full of interest and her fingers twining and intertwinning in her eagerness. Tramp, tramp they came on until she could hear their voices and see their faces. Then there was a quick call of command, a halt, a few minutes of consultation between several who seemed to be officers, and then the patrol of forty or fifty wheeled to the right under some trees just below the lilacs and disbanded.

The old woman's face beamed. They were scarcely twenty yards away, near enough to recognize them if they had been acquaintances, and probably more persons than she had seen in all the last two years.

"An they're only jest boys," she murmured softly; "little bits of ones, too, my dear. What in the wide world are they doin' up here, I wonder? I really thought they were some kind of soldiers at first, the way they tramped, tramped up the hill. An' now what are they up to?" bending forward a little. "Gatherin' firewood, I do believe, and huntin' up a place for cookin'." The idea of boys like them cookin' vittles! My Sammy couldn't have cooked so much as a baked 'tater, an' he was eighteen when the big tree fell an' killed him an' his pa. Dear me! I wish I could be doin' somethin' for the boys. Seems as if I ought, bein' a woman an' they bein' on my place.

She rose painfully to her feet and hobbled inquiringly into the house. But it was a pitifully scant store that her anxious eyes were able to search out. Even the little heap of fuel was of small knots and broken sticks she had gathered under the trees, for her rheumatic limbs were too stiff to use an axe in chopping and splitting. Into one paper bag or bag after another she looked and shook her head. "Won't do," or "Not enough," she mumbled disappointedly into each.

Over in a corner under a shelf was a good-sized bag which seemed odd full. Several times her gaze had gone toward it inquiringly. Now she stepped resolutely forward. The bag contained nearly two bushels of white meal which she had paid for with huckle-berry money and sent down by a friendly drover to bring up. It would be enough to keep her, with other things, through most of the fall and winter. But she did not think of that. It had been a long time since she had been able to offer hospitality to any one, and her withered hands trembled with eagerness as she dipped out a handful and began to mix it up for cakes.

"Boys have good appetites," she said aloud with a little quiver of anticipation in her voice, "an' I guess six or eight, cakes apiece won't be any too much. An' there must be nigh on to fifty boys. But the bag holds enough for 'em all, I guess. I'm pretty spongy at makin' cakes, too; an', if I do say it, I can make good ones. I'd better hurry, though. I'm glad I didn't let the fire go out."

Down below the lilacs most of the boys had dropped into lounging groups upon the grass and rocks, leaving half a dozen or so of their number to gather fuel and prepare the evening meal. It was an ideal place for camping, with a gushing spring of pure water and with big, spreading trees under which were thick layers of dry pine needles and leaves.

It still lacked an hour of their usual time for going into camp; but the place looked so cool and inviting after the long, hot march up the hill that the officers succumbed to the suggestions and ordered a halt. There was nothing but knapsacks to throw aside and provisions to open for the day's cooks, and then all but the detailed fuel gatherers could rest until the meal should be ready. No tents were carried by them, nor even bedding, except the heavy, waterproof blankets strapped to their knapsacks. When it came time to turn in they would throw themselves upon the leaves as bedded boys training themselves for a hardy, vigorous manhood.

Being so early, the cooks and fuel gatherers did not hurry about their tasks, and there was much amusement to be seen among the boys. As they became a little rested many of them began to indulge in athletic stunts of running and jumping and tree-climbing and other things.

But at length the odors of cooking bacon and coffee began to fill the air; and one by one the boys, with interest sharpened by the afternoon walk, left the various sports and commenced to remove tin cups and plates from their knapsacks.

Then the talk shifted round to various dishes that appealed to the appetite, to delicious meals that had gone before and delicious meals to come. Gladly lingered longer on the cooks before the two fires, and tin plates and cups began to rattle suggestively. One of the cooks was seen to remove a skillet from the fire and another a coffee-pot, and at that moment there came an eager, quavering call from the tin bushes. Large pots turned. The face of an old woman was peering down with one bony arm beckoning.

"Somebody in trouble likely and needing help," exclaimed the Scout Master quickly. "Smith, Burke, and Thomson will go with me to investigate. Hold supper a few minutes."

Before they reached the lilacs the old face had disappeared. The rest of the boys kept their gaze anxiously upon that point. They did not have to wait long. In less than five minutes the four reappeared, two of them bearing large pots and the other two a pall and a big, old-fashioned blue plate. From above all the dishes the boys could see steam rising.

Hurrying carefully down the slope, the boys placed the dishes beside each other on a grassy spot and turned back. But as they did so the Scout Master called out: "Corn cakes, boys, and made by a past master. Also, the past master, Mrs. Selter, says that she has two gallons of blackberry syrup made with her own hands. I've never tasted blackberry syrup myself; but being made by the maker of these cakes, I know it's the

most delicious thing a Scout ever put in to his mouth. Scouts Cormack and Williams will go back with us and bring it down. Now, don't touch any of these cakes until we bring the rest and everything's all ready. We're assured there will be not less than seven apiece all round with syrup to match."

In a few minutes four more big dishes, with steam rising above them, were hurried down and placed beside the others. Then the four boys went back up the slope on a run.

"Do you suppose there are still more?" questioned one of the Scouts of a companion, his gloating eyes leaving the heaping dishes to follow the boys to the lilac bushes. "Seems to me as if there's a dozen apiece already. But look up yonder, fellows!" excitedly. "Company is coming."

The last remark was unnecessary, for the entire troop was already looking. The old woman had walked out to the end of the lilacs to watch her cakes down to the camp; and when the boys returned there seemed to be a short argument between, for she was shaking her head and they were insisting. Then suddenly she seemed to yield, for they bent forward a little and clasped their hands to form a chair, and the old woman seated herself upon this royal conveyance, placing

her hands upon the shoulders of the two boys behind. When they arrived at the camp the Scout Master gave a brief order to one of his aids, and a pile of knapsacks were thrown into position and covered with red sweaters. On this throne the guest was seated, and more knapsacks were piled up behind to form an easy back for her to lean against. The old woman's face was more than beaming now; it was radiantly happy, and her eyes were snapping with almost the ardor of returned youth. As they seated her upon the throne the worn hands patted and stroked the arms of the boys in a way that made the lips of their owners soften strangely as they smiled down at her.

"Scouts McRae and Dupont are detailed to wait upon our guest of honor," the Scout Master said. "They will bring her a cup of our camp coffee, about which she has expressed a curiosity, a plate of bacon and such other things as happen to be on our night's menu. Now all the Scouts will form into single file and march in front of Mrs. Selter, who will fill their plates with cakes and cover them with an extra allowance of syrup, then right wheel past the fire for coffee and such other things as our cooks have prepared. After supper is over, Mrs. Selter will remain a while to hear us talk, and before she leaves our musically endowed

Scouts will give a little concert for her benefit."

It was well on in the evening when the human chair was again formed and the old woman was taken back home. As they went up the slope, round the lilacs, and into the house she kept murmuring: "O boys! O boys!" It was not much, but it was eloquent, and the boys understood.

As they placed her gently in the rag-carpet-covered chair by the fire, which had not yet gone out, she looked from one to another with moist eyes. "So you ain't going off to-morrow, nor maybe the next day?" she said wistfully. "I heard one of the boys say that. I am glad. The camp'll be something nice for me to look down to through the lilacs."

"No, we shall not leave to-morrow," the Scout Master smiled. "Indeed, I rather think we shall put our whole two weeks of vacation here. It's an ideal place for camping, with good water, a stream for fishing, and thick, wild woods for the Scouts to hunt in and explore. That's what we started out for, and I don't think we can be better suited than right here. I talked it over with most of the Scouts, and they seem to be well pleased with the idea. Then one of them—the one you kissed good night and thought looked like your boy who was killed—broached another good idea that



EXCAVATING FOR THE FOUNDATION OF THE NEW WESLEY BUILDINGS, JOHN STREETS, TORONTO.

SHOWING CORNER OF QUEEN AND

We expect to give our readers from time to time, some realistic pictures showing how the new Wesley Buildings are being erected. By watching our pages from month to month you will be able to see just about how the new structure looks as it continues to grow under the skilful hands of the builders. Our first picture is necessarily preparatory. You will see just how the work begun in the huge task of excavation. The power-

ful excavator is a striking contrast to the old-fashioned pick and shovel, and well illustrates the wonderful development of modern machinery. The gigantic shovel scooped up the solid bank as if it were but sand, and as shown in the photograph, a shovelful about made a load for the team. It will be interesting to remember that in this excavation 14,000 cubic yards of earth were removed for the basement of the new House. A

load consists of one and a half cubic yards. Forty teams, averaging nine loads a day each, were employed in removing the dirt. That means that 360 loads a day were carted off. Question: How many days were necessary for the 40 teams to carry off the whole? There's a "sum" for you. What bright Junior Leaguer will answer it first on a post-card to the Editor? Get out your pencil quick. It's very easy.

we like very well. But I'll speak of that to-morrow."

The next morning the old woman was awakened by the sound of voices and brisk chopping. Rising and dressing hastily she opened the door and stepped out. Twenty or more of the Scouts were engaged in cleaning up the saplings and small undergrowth that was creeping from the woods toward the cabin. Each of the troop carried a hatchet in his belt, designed for burning and clearing about camp, but not large enough to be used against trees. For such work as this undergrowth, however, and even for fairsized saplings, they were quite serviceable.

As the Scout Master saw her he came forward. "Good morning, Mrs. Selter," he called, cheerily. He heard you mention that the undergrowth was getting ahead of you here, so we're taking advantage of it for our exercise ground. You see the Scouts are in training for all sorts of woodcraft and strong growth work, and this is the best and easiest to our camp. We'll take turns about twenty or so of us working here half of each day we stay, while the rest go hunting or fishing or scouting. I have detailed four to go back to a store we passed yesterday to get some axes."

"Lige Cross's store?" she interrupted. "Why, that's twelve miles away!"

"Our patrols are in pretty good training for such distances," the Scout Master assured her. "They'll be here with the axes by noon, and then the trees can be chopped down as we work back toward the woods. I'll have the cut wood packed close to the cabin, so it will be handy for you. And now there's another favor I want to ask. Mrs. Selter, if you don't mind. Should it rain, our provisions are pretty sure to get wet. Can we store them in your kitchen, and maybe use your stove a little, too? Perhaps you might be willing to cook a little now and then. After all, they are only boys and are rather amateurish about a fire."

The old woman laughed outright in her gladness. "Willin' to let you?" she cried. "Why, I'll be awfully pleased! An' I'll show the boys everything I can that they want to know. And don't care how long you stay."

"It will be just the two weeks, I think, Mrs. Selter," the Scout Master said. "Many of us are obliged to go back then. But that will be time enough for us to see a good deal of each other."

And apparently it was; for when the Scouts finally broke camp it was not one that the old woman kissed good-bye, but twenty or more. And not until the last one had gone out of sight down the hill did she hobble back into the cabin and go straight to the kitchen, which was well stocked with all sorts of provisions. Now that they were going home and would have no further need for such things, the Scout Master had said it seemed a pity to make the Scouts carry unnecessary loads.—*Epworth Era*.

Every large life is devout. Carelessness of God is a sign of a small soul. Devoutness means prayer. We turn our faces toward God, find way to our knees, make our prayer.

Prayer is man and woman at their best. We are never so sublime as when we make our prayer. We have in that one act shown that we are not children of the ground, but children of the sky. Prayers which have been offered by devout souls are the ruts worn in the road that leads to God. They are always the soul's highest form of utterance.—*Bishop William A. Quayle*.

Luxury, my lords, is to be taxed, but vice prohibited.—*Lord Chesterfield*.

The Pink String

"Peter," said his mother, "I want you to do a little errand for me."

"Yes, mother, tell me quick, for it's 'most school time."

"You will be sure and not forget!"

"Oh, mother, Jack Ray's been telling me that whenever he has an errand to do his mother ties a string around his finger. That keeps him in mind, every time he looks at it, that he has something to do. Did you ever hear of anyone doing that?"

"Yes, many a time. So you would like a string?"

"Yes, here's the string bag, and here's a nice piece of pink string."

"Now then?" As she tied it on his finger mother told him what she wanted him to do. "And, Peter," she added, "be sure to speak very politely when you ask it."

"Yes, I'll remember."

"I know you always mean to be polite, dear, but you sometimes forget, as all little boys do. Good-bye."

She kissed him and he hurried away, soon joining some other boys on the way to school.

"What's that on your finger?" asked one of them.

"Oh, that's because I have an errand to do so as to make me think of it."

But as he gazed at it, what was the errand anyhow? In his interest watching the string tied on he had only half listened to what his mother had been saying, and now the most he could remember of it was that he was to be very polite.

"I can do that anyhow to everybody. And perhaps if I do it all the time I shall get to thinking of the errand—oh, please excuse me, I didn't mean to."

In his hard thinking he had run against a big girl as he was turning into the school yard.

"Peter," said she, "you're such a polite little fellow that it's easy to excuse you."

"A good thing to say of a boy," said one of the teachers who was passing in. "Keep it up, Peter. Good manners are a great help to a boy in going through life."

"If they'll help me to remember that errand," said Peter to himself.

He did remember the politeness. He stood up to give a girl his seat on a crowded recitation bench. He said his best "please" and "thank you" when he went to the teacher's desk to ask about an example, all the while thinking:

"If I am very polite, perhaps I shall think of the errand."

At the close of school the teacher said: "Who will carry a book with its marked lesson around to Johnny Park's house?"

He is sick and could not come to school to-day.

"I will," said Peter, rising in his seat as he spoke.

"Thank you, Peter. I might have known you are just that kind of a boy."

He had to go several blocks out of his way to do it. No remembrance of his errand came into his head as he left the door with a polite inquiry about Johnny, and he walked on slowly, doing his best thinking. He passed a yard in which were many beautiful flowers. A lady was inside whom Peter had sometimes seen talking with his mother, so he raised his hat to her with a very polite little bow.

She smiled at him and then said: "I wonder if I couldn't get you to do something for me?"

"Of course, ma'm," said Peter, again taking off his hat, "I shall be very glad to do it."

"I am cutting some flowers to send to a sick woman," said the lady. "Mrs. Hale told me about her—"

"Oh, that was it!"

Peter flung his hat up and capered about for joy.

"That was what?" asked the lady with a smile.

"My errand. Mrs. Hale's mother, and you're Mrs. Garde; and my mother told me to come here and ask you very politely if you would let her have some of your flowers to take to a sick woman. She tied this pink string around my finger so that I wouldn't forget. But I did forget—all but the politeness."

Mrs. Garde laughed as she put a beautiful bunch of flowers on Peter's arm, saying as she did so:

"If you hadn't taken off your hat so politely I shouldn't have thought of asking you to oblige me."

"Will you please excuse me for not taking it off to say good-bye? You see my hands are full."

"Oh, my dear boy, you did remember, didn't you?" said mother as he laid the flowers before her. "We shall try the string again."

"Mother," said Peter gravely, "it wasn't the string at all; it was the politeness."—*Strydom Dayre*, in *Exchange*.

The Light in Mother's Eyes

L. M. MONTGOMERY.

Dear beacon of my childhood's day,

The lodestar of my youth.

A mingled glow of earnest love

And firm, unswerving truth;

I've wandered far o'er east and west

'Neath many stranger skies,

But ne'er I've seen a fairer light

Than that in mother's eyes.

In childhood, when I crept to lay

My firm, broad on her knee,

How gently shone the mother-love

In those dear eyes to me;

And when in youth my eager feet

Roamed from her side afar,

Where'er I went that light divine

Was aye my guiding star.

In hours' when all life's sweetest buds

Burst into dewy bloom,

In hours when cherished hope's lay dead,

In sorrow and in gloom;

In evening's hush, or morning's glow,

Or in the solemn night,

Those mother eyes still shined on me

Their calm, unchanging light.

Long since the patient hands I loved

Were folded in the clay,

And long have seemed the lonely years

Since mother went away;

But still I know she waits for me

In fields of Paradise,

And I shall reach them yet, led by

The light in mother's eyes.

Here is a receipt for good manners taken from the *Atlanta Journal*. It is taken for the social committee as well as for the rest of us:

Of unselfishness, three drams.

Of the essence of heart's-ease, three drams.

Of the oil of the rose of Sharon, four ounces.

Of the oil of charity, three drams and no scruple.

Of the infusion of common sense and tact, one ounce.

Of the spirit of love, two ounces.

This mixture is to be taken whenever

there is a symptom of selfishness, exclusiveness, meanness, of I-am-better-than-

youness. (A teaspoonful of this mixture

taken before a League social supper suc-

cess. The golden rule—Bible rule—also

applies in this instance very nicely.

Matthew 7: 12 and Romans 12: 10 also,

must be remembered.)

Some Choice New Books

PUBLISHED BY THOMAS Y. CROWELL COMPANY, N.Y.

Our readers will find the following books eminently suggestive and helpful. They may all be ordered from the Methodist Book Room, Toronto, or from either the branch offices in Montreal or Halifax.

Meditations. By James Allen,—\$1.00 net.

Published in the form of a Year Book with suitable meditations for each successive day. This volume will prove stimulating to all who ponder its beautiful paragraphs. A splendid gift book for a young person.

Foundation Stones to Happiness and Success. By James Allen,—50 cents net.

This excellent little volume contains six eminently practical essays on "Right Principles," "Sound Methods," "True Actions," "True Speech," "Equal-mindedness," and "Good Results." From cover to cover it is replete with wise and helpful facts and will be most wholesome in its influence on the minds and hearts of all who read it thoughtfully.

Glory of the Commonplace.—By J. R. Miller.—\$1.00 net.

No more inspirational books for the thoughtful young Christian have ever been written than those by this well-known and much beloved writer. This book is really a collection of some of the most striking illustrations and comments thereon of Dr. Miller, and the brief, pointed lessons for life which he draws from them should greatly assist every earnest reader in the realization of a happy and useful life.

The Secret of Love or Art of Living Together. By J. R. Miller.—50 cents net.

The subject-matter of this choice little book is best expressed by the sub-title which suggests one of the most important themes that can gain the attention of young people, "Where two lives have learned to live together in love, there is a bit of heaven." Is the text around which the preaching is developed. The illustrations are very pretty, and taken all in all, this will doubtless be a very popular gift-book.

Things That Endure. By J. R. Miller.—\$1.00 net.

This, like all of Dr. Miller's books, is inspired by a deep spirituality and filled with wise and timely counsel regarding the shaping of character and the direction of life's activities. It is worthy of careful reading and will doubtless receive a loving welcome from the wide circle of readers who have found in the author's other books much food for devout contemplation and an abiding uplift towards holy living.

Reaching up and Out. By Amos R. Wells.—50 cents net.

The value of this little book is not to be measured by either its size or price, but by the incentive it gives to growth in goodness and progress in power. It is worth of the author, and will doubtless encourage many a young Christian to reach up for power and then to reach out for helpful service and ministry.

Training for Efficiency. By Orison Sweet Marden.—\$1.25 net.

From the practical teachings of the justly famous Marden Books, there has been compiled into this one, the very essence of the author's inspirational philo-

sophy regarding life and the ways and means of making it count for the utmost possible. To see one's possibilities as the author depicts them and to apply his principles and methods in aiming at efficiency, would ensure success to thousands. The book contains sixty-three most entrancing chapters, every one full of practical wisdom and wholesome suggestion.

Every League and Sunday School Library should contain all the books listed above. They are invaluable.

Poverty Party

The following invitation is suggestive: Yew air ast to a Poverty Party that us fokes uv the Epworth League air a-go'in' to hav at this heous whar Mr. — (insert name of host) lives with his wife.

It is on — Strete. If yer can't finde it go to No. — Thursday Nite, October forth.

RULES and REGULASHUNS.

Chap. one—Every woman who kums must wear a kalkoo dress & aporn ore something ekally appropriate.

Chap. tew—All men must ware there ole close and flannet shurts, Biled shurts and white dickys air prohibitedd unless there ole & rinkled.

These rules Will Bee Inforced to these Leter.

One—A kompetent core of mannagers & ades will bee in attendance.

Tew—The hull sasiety will interduce strangers and luk after bashful fellers.

Three—Their is goin' ter be lots uv fun fore evry-boddy.

Fore—Phun will begin tu commence at 8.

Five—Tu git inter these heous yew will haf tew pay (1) sets.

Six—Tu git anythin tu ete yew will haf tew pay three (3) sets.

Seven—Yew better bring lots ore penies tu pay phines with.

Kum Irly & Git a Gude Sete.

An "art collection" may be auctioned off, using beans for money. The articles may be done up in packages of all shapes and sizes. The following titles of works of art with their representations are suggestive:—

Departed Days (old calendar).

Study of a Head (postage stamp).

On the Red Sea (white spot on red C).

A Morning Caller (alarm clock).

A Hat but but Leaves (leaves from an old magazine).

Family Jars (glass jars).

Deer in Winter (coal).

Cause of the American Revolution (tacks on letter T).

Cole's Memorials of the Great (ashes).

Shoes in Bermuda (onions).

A Place for Reflection (mirror).

A Drive through the Wood (nail in wood).

A Spoony Couple (pair of spoons).

Home of Burns (matches).

Sweet Sixteen (sixteen pieces of sugar).

We Part to Meet Again (scissors).

View of Castle (soap).

An Absorbing Subject (blotter).

Spring Offering (bottle of water).

Bound to Rise (yeast cakes).

Common Sense (pennies).

A Rejected Bean (old ribbon).

A Pair of Slippers (banana peelings).

A Study in Black and White (chalk and coal).

—Epworth Herald.

SHOW THIS PAPER TO YOUR FRIENDS.

Lanterns and Slides

We are pleased to receive so many letters relating to the use of lantern pictures in the Leagues and Sunday Schools of our Church. We never expect to derive much revenue from this Department; but are always willing to help in any way within our power, convinced that the use of pictorial illustrations will do a great deal to elevate the minds and morals of our people and to help them to properly present them. But we must remind our many friends, again, that we should not a Lantern and Slide Department for the general sale of either. We have not the time nor the money necessary to the conduct of such a business. The most that this office can do is to assist our own workers in securing the best value for their money, and that we are always ready to do by giving advice or even by acting as the purchasing agent for such as may require an outfit wholly for Church use. But all this must be conducted in response to a request, and we have neither catalogue, nor price list, nor is it useless to write for one. This word is written because quite a few have misunderstood our last Notice re the sale of slides, and have asked for our List. All we can do is to repeat our last month's note, and say, There are several hundreds of good slides on hand, priced as follows:—Every person who desires them at the price of 15 cents each, or \$1.50 a dozen, carriage extra. We are willing to send a reasonable number to any responsible person for examination and selection, carriage both ways to be paid by the customer. We advise you to purchase as early as you can see on the screen. There are hundreds and thousands of slides made that may look well in the hand when viewed by a novice in broad daylight, that are sad disappointments when seen on the screen.

Most of our slides are made with a view to projection by the acetylene light, and will we think give a fair measure of satisfaction to any reasonable purchaser; but no guarantee is given with any of them. "Examine for yourselves, and don't buy if you are not satisfied," is the very motto we can say. We cannot print a list of these slides singly. That would cost far more than any profit we would make out of their sale. They comprise scenes in Newfoundland, Eastern Canada, Ontario (especially Toronto and Niagara Falls), Winnipeg, the Western Provinces, the Pacific Coast, and many places of interest in the U.S. between Toronto and Seattle. If you will say in a general way what you desire, we will try to meet your needs by sending a selection. Or you may call and personally select what you want. There is no profit for us in the transaction, there may be some for you. If so, we will all be pleased.

Numbers of American for Sunday School slides on the current lesson, again, we have none. For all such we confidently recommend our friends to write to Mr. John Stokes, Annette Street, West Toronto, for his list. He makes a specialty of such slides, has a list of subjects, does good work, and is a very excellent Methodist. You can make a mistake in ordering from him. The list of slides which we have for loan to our Leagues and Sunday Schools may be found in the September issue. As we add thereto, we will notify our friends through these pages. Watch this paper if you are interested. We will give you information from time to time.

The deriving of vast sums for revenue from the bitter sufferings and grinding pauperism of the people, is a terrible offence. If Judas had received one thousand instead of thirty pieces of silver, would that have justified his conduct?—Canon Witherforce.

A Few Sentences From Meditations

JAMES ALLEN.

"Aspiration is the longing for heavenly things."

"That which can be conceived can be achieved."

"He who speaks evil of another cannot find the way of peace."

"Wisdom fishes in the common details of every-day existence."

"Truth is wrapped up in infinitesimal details."

"A thought constantly repeated at last becomes a fixed habit."

"Characteristics are fixed habits of minds, the results of deeds."

"Impatience is a handmaid of impulse, and never helped any man."

"Whilst a man loves his lusts he cannot love wisdom."

"No outward oppressor can burden the righteous heart."

"We know nothing higher than Goodness."

"The supreme aim of all religions is to teach men how to live."

"Thought determines character, condition, knowledge."

"A man can learn nothing unless he regards himself as a learner."

"Do not dispute about Truth, but live it."

"He who complains of his circumstances has not yet become a man."

"Be undaunted by failure, and made stronger by difficulties."

"A listless mind cannot achieve success."

"An awakened vision calls us to a nobler life."

"A lover of Truth must be a lover of men."

"Skill is gained by thoughtfulness and attention."

Wiarnton District

The annual Convention of Wiarnton District Epworth League was held in the Methodist Church, Shallow Lake, on September 10th, 1913. The attendance was very large. To interest manifested in the work deepened and increased throughout the three sessions, making it a most helpful and inspiring convention.

One of the most encouraging signs was the ready way and excellent manner in which the different Leagues presented their reports and took part in the discussions.

The reports showed a substantial increase in membership and also an increase of missionary givings, there being about 10 per cent. increase over last year.

Rev. J. P. Westman, Field Secretary of British Columbia and Alberta, aided dealt with the following subjects: "A Study in Committees," "How to Make the Week Night Meeting Go," and "God and I," or "The Waste and Conservation of Human and Divine Resources."

The following resolutions were passed:

1. We heartily endorse and recommend the Leagues to adopt the 'Ten Point Standard' as outlined by the General Board.

2. We desire to place on record our appreciation of the work of our General Secretary in editing the ERA, believing it to have a wholesome effect on all readers, and recommend that a campaign be made to have a copy of the EPWORTH ERA placed in every home represented in the League.

3. We also express ourselves as heartily in accord with the advanced Temperance measures, and pledges our hearty cooperation towards the enforcing of any laws which will speedily remove the liquor traffic from our midst.

The following officers were elected:—
Hon. President—Rev. E. L. Flagg, Wiarnton.

President—Mr. A. Aikins, Allenford.
Vice-Presidents—(1) George Hamblly, Hepworth; (2) Miss Clare Beckett, Kemble; (3) Mae Fisher, Tara; (4) Mr. C. W. MacNiven, Wiarnton; (5) Miss Bertha Hamilton, Park Head.

EPWORTH ERA Agent—Miss Eva Brigham, Allenford.

Secretary—Miss Lottie Brigham, Allenford.

Treasurer—Miss Howard Baldwin, Oxenden.

—L. BRIDGEN.

Galt

From Ainslee Street Epworth League, Galt, we have received the following:

"Despite the fact that many Leagues close down during the summer months, it has always been the policy in our League to keep open. During the hot weather of the past few months, the attendance has ranged from 75 to over 100. You will see by that our League is in a very good condition, and it is growing from time to time."

"Every member is on one of the four Committees, and each one, sometime during the year, is assigned a definite part in a programme. New members are given minor parts at first."

"All the committees are in good working order. The Christian Endeavor Department have provided helpful and interesting meetings and the spiritual tone of our League was never better. The monthly consecration service is an inspiration to all. The Missionary Committee have made the missionary systems of the church real and interesting. This committee expects to raise at least \$250 for missions this year. A mission study class will be started within a week or two. The Social and Literary Committee has done excellent work and friendly and good fellowship prevail. There is a five-minute intermission at each of our meetings which gives an opportunity for all to get acquainted. The Citizenship Department has dealt with practical problems and kept the League in touch with current events. During the winter months it assists the Y.M.C.A. in its work among the foreigners of the town and has many young men engaged in this work of teaching English to the newcomers."

We have a well-balanced Executive that is not afraid to work and plans for the future. We are now entering upon our fall and winter work and expect to accomplish much during the coming months."

As Good As He Sent

That the request discourteous is very likely to be followed by a discourteous reply, is the moral of the following little story from the *New York Sun*.

Mr. L. was touring with his family through one of the Eastern States. At a cross-road some miles from Boston he became uncertain of his route. An aged country woman with a basket was the only person in sight. He stopped his car and called out to her:

"I say! Hey, you!"

The old woman put down her basket, and stood at indignant attention.

"I want to go to Boston," he cried.

With every evidence of resentment, she picked up her basket and screamed back:

"Well, who's a hinderin' ye?" and walked on.—*Ex.*

RECOMMEND THIS PAPER TO YOUR FRIENDS.

She Always Made Home Happy

ALONZO RICE.

"She always made home happy," were the words I one day read
On a little snow-white tombstone, in the city of the dead;

I had not ever heard of her that slept beneath the mound,
But I knew that none more worthy on the earth was ever found.

"She always made home happy," oh! the magic of that line,
It weds itself to memory as something half divine!

The advent of her coming to the ones in sore distress,
Was as cheering as the mounting lark that soars to sing and bless.

The doorway that she entered in, did sorrow there abide?
The head she pillowed on her breast, had something been denied?

The sunshine lay upon her path like bars of beaten gold;

"She always made home happy," and the tale was quickly told.

By withers of the briar rose trained by loving hands she's bound
Within the quiet precincts of that little grassy mound;
But never mausoleum decked with sculptures fine and fair
Reveals the sweet affection of the roses blooming there!

Why You Should Succeed

There is a saying among the British people that "the British soldier can be just as brave as any soldier in the world, and be brave for fifteen minutes longer." It is often that last fifteen minutes that win the battle. The beginning of a task may be easy; to keep at it will be harder; and to keep at it till it is really done is the hardest of all. One of the most pathetic facts in the world is that so many give up before they reach the end.

How can we make ourselves persevere? That is the practical side of this subject. What can we do to make sure that we shall not be among those who drop out of the race? What can we say to others that will help them to stay on the course till the race is run?

The great thing in running a race or doing a task is to keep one's heart on the goal. It is important to watch one's step and to take account of present circumstances, and be careful that each movement is skilful and made; but the thing that keeps us successful at the task is the pull of the prize at the end.

Another motive that should keep us true is the realization that if we slip, some one else will go down, too. "No man liveth to himself." Every life is linked with other lives. If you persevere, others will persevere; if you fall, others will fall.—*Christian Herald*.

Liquor Advertisements

Not long ago a canvass was made of sixty popular magazines to find out where they stood on the temperance question. Forty out of the sixty said space could not be bought, at any price, for liquor advertisements. "We should suspend business first."

Hundreds of thousands of dollars in revenue are forfeited to-day, because so many reputable papers and magazines will no longer take liquor advertisements.—*Ex.*

Practical Work of Boy Scouts

Score one more for the Boy Scouts. When Harry Atwood, the aviator, made his sensational flight in New York across country from New London, 135 miles away, he had to come down in Astoria, L.I., for more gasoline.

"What's the matter, mister?" said one kid.

Mr. Atwood told him. "I have to leave my machine here, while I go for gasoline. And I know that in yonder crowd every other man and every woman will try to pry loose part of my machine as a souvenir. If I go away and leave it unguarded it will not be in fit shape to use when I come back. If I don't go, I may not be able to get the gasoline I want."

"Leave it to us, mister," said the kid. "We're Boy Scouts."

"They didn't have any badges or uniforms or anything else. But I knew the kid was telling the truth. When I got back I found that a wild mob of two thousand people had been held in check by those kids until the police arrived. No one had so much as placed a hand on the flier. I don't know how they managed to do it—but they did." "Myself," said Mr. Atwood. "I'm strong for the Scouts. Kids who can turn a trick like that can get my vote any time."—Herbert Corey, in *Times-Star*.

A Sky Telegram

A gentleman while buying a paper from a newsboy, said to him:

"Well, my boy, do you ever find it hard work to be good?"

"Yes, sir," said the little fellow.

"Well, so do I. But I have found out how to get help."

"How, sir?"

"I just send a telegram."

The boy looked surprised. The gentleman touched the boy's forehead and said:

"What do you do in there?"

"Think," said the boy.

"Can God see what you think?"

"Yes."

"Well," said the gentleman, "when you want help to sell your papers or to be a good boy, just send a sky telegram—"

"Jesus, help me, and God will see and hear."—*Exchange*.

Closing the Doors

I have closed the door on Doubt;
I will go by what light I can find,
And hold up my hands and reach them out

To the glimmer of God in the dark, and call:
"I am Thine though I grope and stumble and fall.

I serve; and Thy service is kind."

I have closed the door on Fear—
He has lived with me far too long,
If he were to break forth and reappear,
I should lift my eyes and look at the sky,

And sing loud and run lightly by;
He will never follow a song.

I have closed the door on Gloom.
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun.

And radiant lamps when the day is done,
And the breeze of the world blowing through.

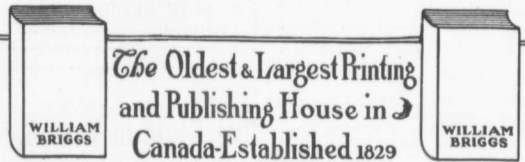
—*British Weekly*.

HAVE YOU STUDIED THE EPWORTH LEAGUE STANDARD OF EFFICIENCY?

"Through England on Horseback in the Eighteenth Century." By Rev. W. B. Fitzgerald, General Secretary of the Wesley Guild of British Methodism. —Price 70 cents.

In the September issue of our paper there appeared the last chapter of this book, and many of our Young People have read with much interest the information therein given. To read the entire book we trust will be the aim of every one of our boys and girls, as well as older folk, for we have perused the pages very carefully and can highly recommend to our young people this most interesting and well-written volume. The story of John Wesley has been presented by the author in such a fascinating manner, that we were thrilled by the tales of adventure,

and marvellous experiences of this man which have been given in a series of vivid pictures. His wonderful spirit amidst at times the greatest difficulties, his enthusiasm, courage and bravery, zeal and great faith, cannot but inspire us to noble deed and valiant service. The old fire of Methodism will be rekindled within us. The story is written in such an attractive style that our boys who are fond of tales of adventure will be charmed as they digest its pages. A splendid insight into the country and times in which John Wesley lived is given so that we are better able to understand his laborious toil and constant devotion and love for mankind. This book will make excellent reading for our Junior Leaguers and may be ordered from our own Book Room. C. G. W.



The Oldest & Largest Printing and Publishing House in Canada—Established 1829

Here's a Splendid Gift for Your League President or Sunday School Teacher.

A Sunday School Worker's Library

THE "WORKER AND HIS WORK" SERIES

A set of well-bound Books, seven in all, which is a veritable mine of information and inspiration for Sunday School work.

A DESCRIPTION OF THE BOOKS

THE WORKER AND HIS BIBLE. A brief introduction to the Bible, by Frederick Carl Eiselein and Wade Crawford Barclay. One of the biggest little books ever printed. Its serious study will furnish a comprehensive knowledge of the entire Bible and a basis for its interpretation and the teaching of its message.

THE ELEMENTARY WORKER AND HIS WORK. By Alice Jacobs and Ermina C. Lincoln. An illuminating study of childhood from three to eight years, the characteristics and religious needs of the child of this period, methods of spiritual nurture and instruction, exercises and activities for the class and department, and other important topics.

THE JUNIOR WORKER AND HIS WORK. By Emma A. Robinson. A thoughtful treatment of the child of from nine to twelve years, his interests and needs, activities and forms of expression, teaching methods and results which may reasonably be expected in work with him.

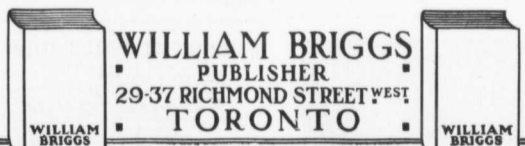
THE INTERMEDIATE WORKER AND HIS WORK. By Edwin S. Lewis. A thorough and appreciative discussion of the very important period from thirteen to sixteen. Characteristics of pupils, methods of teaching for the period, and the special problems of the age receive attention.

THE SENIOR WORKER AND HIS WORK. A complete and systematic treatment of the various problems which arise in the Senior Department, by Edward S. Lewis. Class activities, the psychology of the period, basis of religious appeal, methods of spiritual expression, are among the topics presented.

THE ADULT WORKER AND HIS WORK. By Wade Crawford Barclay. Tells how to organize, how to build up the class, how to maintain interest, how to make the class a social, moral and spiritual force in the community. An indispensable hand-book for every adult class teacher and officer.

THE SUPERINTENDENT AND HIS WORK. By Frank L. Brown. One of the most suggestive, practical and inspiring books on the Sunday School Superintendent's work ever published. It grows out of the author's experience of twenty-five years as a Superintendent, during which time his school was built up from a humble mission to a large and efficient school.

This Splendid Library, in a neat box, is offered at the Special Price of \$3.50, (carriage extra). Single Copies 65c. Postpaid.



WILLIAM BRIGGS PUBLISHER
29-37 RICHMOND STREET WEST
TORONTO

THE Canadian Epworth Era

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

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

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

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

The General Superintendents.

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

Field Secretaries, REV. F. L. FAREWELL, B.A., Toronto, Ont.; REV. J. K. CURTIS, B.A., Sackville, N.B.; REV. MANSON DODGE, B.A., Whitehall, Man.; REV. F. H. LANFORD, B.A., Regina, Sask.; REV. J. F. WESTMAN, Calgary, Alta.

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

Don't Miss This

If a woman has one daughter, who goes away, the Mrs. misses the Miss and the Miss misses the Mrs. If it is two daughters and both are away the Mrs. misses the Misses and the Misses miss the Mrs. If she has three daughters, and two are at one place and one at another, the Mrs. misses the Misses and the Miss misses the Mrs. and the Misses. If she has four daughters and two are at one place while the other two are away from home, and separate, the Mrs. misses the Miss and the Misses and the Miss, the Miss and the Misses miss the Mrs., and the Miss misses the Miss and the Misses and the Mrs.—*Ladies' Home Journal*.

A Kind Act of Gladstone

Under the dome of St. Paul's, London, there is a certain locality where the sounds uttered in the building are focused, in consequence of which low tones, even whispers, can be distinctly heard.

One day when Premier Gladstone visited the cathedral it occurred to him to make a test of what to some appeared a miracle. While riveted to the spot he noticed a man below in the attitude of prayer. His lips scarcely moved as he poured out his soul to God. But the whispered sounds struck the ears of Gladstone, and distinctly enough for him to make out that the poor fellow was in dire trouble.

The great statesman descended and, intercepting the man as he was passing out, requested him to state his troubles. He proved to be a poor cobbler who supported a large family. In consequence of prolonged illness and subsequent scarcity of work his children were on the verge of starvation.

The kind-hearted statesman accompanied the cobbler to his humble home and convinced himself of the truth of the latter's statements. He then presented him with a sum of money sufficient not only to relieve the most pressing needs of the family, but also to replenish his exhausted stock of leather.—*Epworth Herald*.

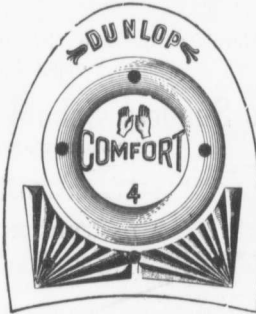
LEGG BROS
LIMITED
DESIGNS ENGRAVERS PUBLISHERS
5 JORDAN ST
TORONTO ONT

Preachers

THE Equity Life Assurance Company has saved its Policyholders \$76,000 in premiums in nine years by issuing without profits Policies at very low rates instead of insuring them at the ordinary with-profits rates. That is a larger sum than was paid in profits to their Policyholders prior to December 31st, 1911, by all the other Companies organized in Canada during the last twenty years. If level headed men want to protect their own interests, as we believe they do, they should write us for particulars.

H. SUTHERLAND, President
Confederation Building, TORONTO

Put Style in Your Gait



Don't walk as if you had rented your feet. They belong to you. Protect them by wearing

Dunlop "COMFORT" Rubber Heels

For Sale by all Shoe Dealers

PUT ON FIFTY CENTS A PAIR

THE

Alexander Engraving Co.

16 Adelaide Street West

TORONTO

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

WHICH SCHOOL SHALL I ATTEND?

Write to-day for the Catalogue of

ELLIOTT

Business College

TORONTO, ONT.

It will help you to answer the question. Careful judgment should be used in choosing a school.

MANY YOUNG LADIES

(the number increases every year) find that

ALMA COLLEGE

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

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

Albert College

Belleville, Ont.

Is one of the leading schools of practical education in Canada. Over 200 students enrolled annually, one half of whom are young ladies.

A staff of experienced specialists give individual instruction in 11 different courses:—Collegiate, Junior and Senior Matriculation, Teacher, Preliminary, Business College, Music—Organ, Piano, Vocal, Fine Arts, Expression, Physical Culture, Domestic Science, M.L.A. and M.M.L.

The College provides a two story brick Gymnasium and a fine acre Athletic Ground. College re-opens Tuesday, September 9th, 1913.

For Calendar send to the Principal,

E. N. BAKER, D.D.



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

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

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

3½%

ALLOWED ON

SAVINGS ACCOUNTS

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

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