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## DAVID LIVINGSTONE MISSIONARY, EXPLORER, SCIENTIST

MISS IDELL ROGERS, COBOURG, ONT.

"How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

THESE words of the most rich and eloquent of the Hebrew poets bear fitting testimony to the noble and beautiful life of David Livingstone, the centenary of whose birth the mission boards of England and America are preparing to celebrate on March 19th. As an explorer, traveler, scientist, David Livingstone deserves a place among the great, the mighty dead of Britain's race; but it was as a missionary that he won his fame, that he rose to honor. He sleeps in Westminster Abbey, the Valhalla of the great, the noble and the good, and to-day, as the people of two continents seek to strew rosemary upon his grave, words seem inadequate to frame a just and adequate conception of his life, character and work.

To David Livingstone there came in the eager days of youth—

"Something his ear had never heard,  
Something unknown to any song of bird,  
Something unborne by wind or wave or storm."

It was his Master's voice, and with the breathing of the word, he felt laid upon him invisible hands of consecration, setting him aside for a great work. Out of prolonged communion with God in the secret place he came to the realization that the English-speaking nation was called to a unique task in bringing in the kingdom of God and the consummate achievement of the dream of the civilization of Christless nations. For this end he looked upon his nation as called to a royal priesthood, as ministers unto all humanity.

David Livingstone was born at a time that is regarded as the diffusive period of Christianity, when it began to be more and more understood and recognized that all truth was every man's property, and committed to no church or individual, to no priest or sage to be given or withheld. It was at a time, too, when a diminished importance was beginning to

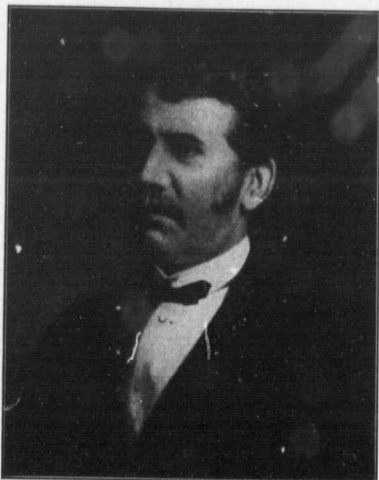
be ascribed to the outward parts of Christianity, and when purity of desire and deed, and Christly love of God and man, were being recognized as the essential things. Contemporary with David Livingstone were many men of deep thought and scholarly research, whose touch upon English life and character is eternal. There was Charles Dickens, who gave to the world a masterly realism of the good

David Livingstone was of more vital influence upon the destiny of the world than all these, or of that memorable battle in which Napoleon's star set in blood two years later, and the Duke of Wellington rose to the zenith of his fame.

In speaking of his family history, Livingstone was wont to refer with pride to "my order of the honest poor," and it is said that in all of the family history

there is no record of a dishonest man. Among those fighting with Wellington in the ranks of the British Army, were two of the Livingstone family. One of David Livingstone's ancestors died at Culloden, defending the Stuarts. On his father's side he inherited the Highlander's daring and love of exploit, and from his mother's people the courage, zeal and devotion of the Covenanting stock. The second son of his parents, he was born at Blantyre, seven miles from Glasgow, where his father was a dealer in tea. The father, Neil Livingstone, and his wife lived a quiet life. Their family, the shop, the Little Independent Chapel where they worshipped, centred their life. Yet it was sufficient for the practice of the fundamental Christian virtues and a Christlike interest in the progress of the kingdom. Needless to say, this home life helped to influence the youth David in his decision to become a missionary.

When a boy, working in a factory in his native town, he used to have a book upon his spinning jenny, and while his fingers were deftly employed, he gathered laboriously such elementary schooling as was possible. He attended a night school, and in the "wee sma' hours was wont to struggle with Latin, until his mother, caring for the boy's physical wellbeing, as mothers have always done, would come and take his light away. By the time he was eighteen years of age he had prepared himself to enter Glasgow University. Amid the environments of college experiences, buds of thought that had their origin in his home, opened within his touch, while the unique purpose of his own individual life expanded and



DAVID LIVINGSTONE.

and ill of everyday life; Carlyle, the profound, dramatic, who spoke deep words about the mystery of human life; Tennyson, the immortal bard, master of charm, of felicities of expression, of subtle harmonies of sound, whose faith pierced the unseen and revealed the beauty of the things that remain; and, too, noble men of science and statesmanship, all of whom had a great mission. It has been said, however, and truly, that the birth of

grew golden in the warmth and glow of a rich spiritual experience. For Livingstone to become a Christian was to become in spirit and in power a missionary. Would that it were so now. Then would the faith, courage, zeal and the reward of those who stay by the banner be the same as those who go down into battle, and there would be no vacant places at the outposts of duty. China appealed first before Livingstone's mental and spiritual vision as needing his services, for the uplift of his spirit towards God was so spacious and so full that he had fully resolved to identify himself with the ebb and flow of the tides of life and achievement in nations far removed from his own. During his second session at Glasgow he decided to offer himself to one of the missionary societies or for foreign service, and chose the London Missionary Society, because of his sympathy with the catholicity of its basis. In November, 1840, he qualified as a physician and a surgeon. On the 20th of the same month he was ordained at Albion Chapel, London, and three weeks later he sailed on the "George" for the Bay in South Africa, to begin the great task of opening up a continent for Christ. At the Kuruman at that time there was a fair young girl, six or seven years his junior, May, daughter of the celebrated Robert Moffat, who later became the wife of David Livingstone. In his times with infinite labor and patience Livingstone erected for his wife and little family a home, and after the burning of his third house, he became like the Son of Man who had not where to lay his head, and gave himself body and soul to the exploration and redemption of Africa. Passing over his work at Mabotsa, at Chonuanu, at Kolober, of his discovery of Lake Ngami, we find David Livingstone fired with a holy desire to preach beyond other men's lines, for the great problem of Central Africa had gripped him with indelible force, and realizing that there was no tribe or race so degraded that it was not in some way aware of such a something as the beautiful, in order to best reach the people among whom he labored, he lived among them as one of themselves. He studied their habits, won their confidence, and so gained an appreciation of their character. Soon he became ruler, philosopher and friend to a large district. Soon, too, the hideous nightmare of Central Africa fastened its hold upon him, until his soul was harassed with the cunning, deception and callousness that have made the records of African slavery the most awful reading in human history. Livingstone believed that it was the manifest duty of the church to engage in a war to the death struggle against this blackest of all inhumanities. He sent his wife and little family home to England, and practically alone entered upon the greatest of all crusades, having for its object the elimination of the slave traffic, the preaching of the gospel of good tidings, and the opening up of the dark continent to the commerce of the nations.

It is worthy of note that the lowly grave of one of his little children, early called to solve the great mystery of death, was the first in that great land marked as the resting-place of one, of whom it was said in the funeral rite, that though she be dead, yet shall she live again.

A study of David Livingstone's character shows that he knew how to put up with the most harassing inconveniences and delays with cheerfulness and equanimity, that his resourcefulness was as inexhaustible as his kindness; and his determination and courage almost unparalleled in the pages of English biography. If the slaver, he contended, could make his way from the coast into Central Africa, so could the missionary,

and, fired with a holy zeal and devotion to his great work, he started for the interior. Amid dangers that would have appalled England's stoutest warriors, he was fearless. The alphabet of his creed was that man is immortal until his work is done. Alone in the interior of that dark continent David Livingstone stood for his tribes and peoples, the high-minded advocate of the good, the true, the beautiful, urging them to a security of faith, a serenity of life, and a reasonableness of conduct like his own. He was gentle and conciliatory with their misdoings and failings, for he was wont to say "I was at fault myself." He carried from tribe to tribe not only the eloquence and power of a divine message, but the beauty and attractiveness of a Christlike character. All work he regarded as sacred, and for him to become an explorer was not to cease to be a missionary. His diary of February 4th, 1853, contained this sentence: "If God has accepted my service, then is my life charmed until my work is done." The great cross that Livingstone had to bear throughout his work was the barbarous cruelties of the slave traffic, which he was constantly called to witness, and the plottings and revenge of the different tribes. These things rankled his blood and vexed his spirit. He worked his way from point to point until the whole tragedy of Africa was laid open to his gaze, and preached the gospel for fourteen hundred miles from coast to coast upon one of his pilgrimages. His geographical and scientific observa-

#### EDITOR'S NOTE

The absence of the usual editorial pages from this issue is not because we have nothing to say, but because we have so much excellent "copy" in its disposal that I deem it best to give free and full right-of-way to the contributors who have so generously given of their best to fill our pages to repletion. I hope this number will be found suggestive, and that it may provide useful material to all who are in any way connected with our Sunday School and Young People's work.

S. T. Bartlett.

tions and discoveries were of great value and importance also, and in 1856 he returned to England the recognized hero of the British people, to be feted and honored throughout the empire. After a brief respite he accepted Lord Palmerston's offer of the post of consul at Quillimane and commander of an expedition for exploring Eastern and Central Africa. The accredited representative of the greatest Government in the world, with the wealth of England behind him and limitless goodwill, yet for years before his passing, he was fated to do his work in loneliness. His wife returned to him only to die. In April 1861 she was stricken with fever and he laid her to rest under a baobab tree in Shupanga Brae. Henceforth the memory of that spot was with him in all his wanderings, for theirs was a true heart union. His diary says—"I loved her when I married her, and the longer I lived with her the more I loved her."

Leaving England in 1865, never to return to its shores again, he set himself the great task of discovering the source of the Nile, the greatest of the unsolved geographical problems of the day. During the closing years of his life he suffered from ill-health and disease that would have incapacitated any person not possessed of his iron nerve. For some years the English-speaking world received no word of David Livingstone, and his meeting with Henry M. Stanley, who was

sent to find him, at Ujiji, is one of the most dramatic episodes in the history of the human race. Livingstone had been two full years without any tidings from Europe, and as Stanley recited the great events that had occurred, his listener kept repeating, "You have brought me new life." Of this most memorable meeting Stanley says: "Oh, reader, had you been at my side on this day in Ujiji you eloquently could be told the nature of this man's work. I cannot repeat what he said; I was too much engrossed to take my note-book out and begin to stenograph my story. He had so much to say that he began at the end, meaning to abbreviate that five or six years had to be omitted for. But his account was oozing out; it was growing fast into grand proportions—into a most marvellous history of deeds."

Writing to his brother in Canada in December, 1872, after Stanley had departed for Europe with the glad message that the great explorer was alive, and was still pursuing his mission of discovering the source of the Nile, Livingstone says: "If the good Lord permits me to put a stop to the enormous evils of the inland slave traffic, I call no more on hunger and tolls. I shall bless God with all my heart. The Nile sources are valuable to me only as a means of enabling me to open my mouth with power among men. It is this power I hope to apply to remedy an enormous evil, and join in the little helping hand in the enormous revolution that in His all-embracing Providence He has been carrying on for ages and is now actually helping forward."

This was the impetus that spurred him on. For David Livingstone to be a co-worker with God is a very real thing. He had the utmost faith in his work as being part of a divine plan, and rested in the assurance that dangers should not overwhelm him, or his strength fail, unless God willed it. Too weak to walk, or even sit up, he was carried in a palanquin in his last march by his faithful followers. Death for Livingstone was not a hindrance, but he urged his men on, striving with an indomitable perseverance to reach his goal. The second day of May, 1873, was the last of his travels. At Chitambo's village in Ilala his men laid the wearied emaciated form on a rough bed in a hut which they had hastily erected. Next day he lay undisturbed, but again his powerful spirit asserted itself. Too weak to stand, his travels and journeyings done, he sank upon his knees, and it was thus they found him at four o'clock the following morning. Pouring out his soul in prayer, he died in Africa, his own dear Africa, with all her woes and sins and wrongs, to the Avenger of the oppressed and the Redeemer and Healer of the nations, David Livingstone passed into the presence of God.

If anything was needed to commend the African race and to prove the possession of qualities fitted to make a noble nation, if anything were needed to crown David Livingstone's work among them as a success, the courage, affection and perseverance of his followers, when they found their great leader dead, are more than sufficient. When the sad event became known among the men they resolved to undertake the mammoth task of carrying his remains to Zanzibar, although such an undertaking was hazardous owing to the superstitious fear of the natives of a dead body. With faithfulness and cleverness they carried out their task, and reached Bagamoyo in February, 1874, having for nine long months been on the march with their precious burden, steadfast in their purpose to pay honor to the remains of their master. Upon arrival at London, England, the remains were identified, in order to set all doubts at rest, for some had

expressed incredulity that Livingstone's body should be buried from the heart of Africa to England's metropolis.

On Saturday, April 18, 1874, all that was mortal was laid to rest near the centre of the nave of Westminster Abbey.

A part of the inscription on the black slab that marks his tomb is:

"Brought by his last words over land and sea, here rests David Livingstone."

"For thirty years his life was spent in an unwearying effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave trade of Central Africa."

"Where with his last words he wrote: 'All I can say in my solitude is, may heaven's rich blessing come down on everyone—American, English, Turk—who will help to heal this open sore of the world.'"

The heart of David Livingstone was laid under the canopy of Illinois, and his bones in Westminster Abbey, but his spirit marched on. The story of the worn, emaciated figure kneeling in death at the bedside in his hut in Africa,

quicken'd many hearts, and in this way his prayer to be allowed to complete his work was answered. No parliament of philanthropy was held, but the verdict was unanimous and as hearty as if the Christian world had met and passed the resolution: "Livingstone's work shall not die. Africa shall live."

David Livingstone himself travelled twenty-nine thousand miles in Africa, and added to the known part of the globe about a million square miles. He was instrumental in stirring up an active crusade against the slave trade, that within seven years after his death was successful in abolishing it in a number of provinces. He greatly stimulated lawful commerce, exploration and missionary enterprise, but the greatest legacy which he gave to Africa was the spotless name and bright Christian character, which have everywhere become associated with his great missionary explorer. His life was great and pure and good, for he lived by the faith of the Son of God, and in a glow of the love of Christ, which alone constrained him to live and die for Africa.

His Scotch ancestors formerly lived in the Highlands, on the Isle of Skye. They were the hereditary custodians of the pastoral staff of St. Mulig, which now lies in the keeping of the Duke of Argyll. The family name was Livingstone. Thereby hangs a tale. "The Canadian Youth," if I must style him so, is a first cousin, thrice removed, of his great missionary and explorer. A tradition connected with one of their ancestors is something of which Dr. Livingstone said he was proud. He wrote: "One of these hardy islanders was renowned in the district for his wisdom and prudence; and it is related that, when he was a boy, his grandfather called all his children around him and said, 'Now, in my lifetime I have searched most carefully through all the traditions I could find of our family, and I never could discover that there was a dishonest man among our forefathers. If, therefore, any of you or any of your children should take to dishonest ways, it will not be because it runs in our blood; it does not belong to you. I leave this precept with you, 'Be honest.' A less remote ancestor it was, and the great-grandfather of David Livingstone, who fell at Culloden, in the awful slaughter of April 16, 1746."

In 1790 Silas Judson came from Connecticut to Canada. He was the U. E. Loyalist progenitor of the subject of this sketch. He was a near relative of Dr. Judson, who, in 1812, left America for Burma. There he translated the Bible into Burmese, compiled a Burmese dictionary, and wrote a Burmese grammar, as well as did a great work which has given him imperishable fame. The Judson Memorial Church in New York fittingly enshrines his memory. Silas was a descendant of William Judson, who came from Farnham, of whose family the surname is still peculiar to Massachusetts, in 1634. He afterwards removed to Connecticut, where he was the founder of the town of Stratford. From William Judson, men like a former Secretary of the United States Treasury, and the present President of the University of Chicago, and any number of other reputable American citizens are descended. It is a good thing to have some of the Judson blood on the Canadian side of the boundary also!

I have not told you my little hero's name. I dare not do it. He is so modest and unassuming that I fear he will be very cross with me for telling what I have. However, it is possible to identify him. Look out for a healthy specimen of humanity—the medical examiner said they couldn't kill him with an axe! Then look on his left hand for a ring which was given him on his seventeenth birthday last summer. If it set with a dainty moss agate—the June stone. On one side the gem is engraved 1746; on the other, 1634. The former is the date of his Jacobite forefather's death at Culloden. The latter the date of his Puritan forefather's arrival on the shores of America.

## A Scion of Noble Stock

REV. W. H. ADAMS.

(Note.—During a recent conversation with Mr. Adams, I was incidentally shown the picture accompanying this article. My admiration of it was increased when I learned of the ancestry of the youth portrayed. At my solicitation, and after considerable persuasion, Mr. Adams consented to write for "The Era" the story told me. The accompanying sketch is the result. Surely it illustrates how, to "one generation after another," good breeding, high thinking, and holy living come for character. May our young friend be true to his glorious ancestors, and may young Canada, of which he certainly seems an ideal type, embody all that is best in physical stamina, intellectual acumen, and moral rectitude, of the races whose progeny are being in increasing numbers, incorporated with the citizenship of our land.—Editor.)

WHEN, while he was yet at public school, you have heard the Principal speak of a particular boy as one who had a good mind and was "all gold"; and when you have watched him through the classes of the High School, whose Principals also formed a good estimate of his character, it is not strange if you feel some interest in him. And when his Sunday duties connected with the choir bring him frequently into close relations with you, and you find that he combines an athletic skill that captures cups and prizes with an intelligent reverence and devotion that are beautiful to contemplate, it is not to be wondered at if you lose your heart to him, and want, before you leave the charge, to have his picture.

That is one reason why I took the photograph of this well-grown, well-schooled and, above all, well-mothered boy. I dropped a print of it one day into a letter I was sending to a wide-awake business man in a distant city. By return he wrote:—

"When I first saw the photo which you enclosed in your letter I wondered whether it had been produced by accident or design. Were I a sculptor or painter commissioned to produce something that would serve as the nation's ideal of Canadian youth, I would wish to have just such a result as you have produced. It is an inspiration! If the pose was not a designed one, take another look at the picture and decide if you have ever seen anything so beautifully representative of the clean, alert, resourceful young Canadian. I have not! . . . I shall regard the possession of this picture highly for the message it has for myself."

I told my correspondent that the boy in question had an inherent right at any rate to pose as "the Canadian youth."

For he is at once English, Irish, Scotch, French and United Empire Loyalist; and these, as everybody knows, are the five rich streams whence Canada's blood was first borrowed. From his French fore-



A SCION OF NOBLE STOCK.

bers he gets his courtesy, which is an instinct with him. He also derives from them an inclination, when in earnest, to talk with those shapely hands as well as with his voice, just like his ancestors did in *le belle France*. He is English in his high sense of duty and in his determination. He has enough Irish humor, too, to appreciate anything that is genuinely funny. But it is of his Scotch and U. E. Loyalist extraction I wish to speak.

### Star of Hope

Star of hope, O patient star!  
Sending out thy light afar,  
O'er the deeply shadowed vale,  
Blazing up the ancient trail;

Star of hope, thy gleam so bright,  
Lights the path of darkest night;  
Making bright the traveller's way,  
Leading on till dawn of day;

Leading on through death and cold,  
Leading on to joys untold.

Star of hope, be thou our guide  
Till joy's gates for us swing wide.

—Emma Gunther.

# David Livingstone Centennial, March 19th, 1913

## Why and How the 100th Anniversary of His Birth is Being Celebrated

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

"LIVINGSTONE, do you know him? Have you walked and talked with him? How many evenings have you spent in his company? Do you like the people who like him?" You say, "Ridiculous question." Why Livingstone was born one hundred years ago, died in Central Africa in 1873, and his body is buried in Westminster Abbey." Do not believe it. "He that liveth and believeth in Me shall never die. Believest thou this?" Livingstone dead! No. On March 19th, 1913, his life-inspiring words will ring out in every English-speaking and in many other lands. Between now and then you will meet Livingstone at every turn. The newspapers and magazines will quote him. The denominational papers will publish his picture, give information about his life and work, and discuss the influence of his life upon the world as well as upon Africa. Livingstone will be everywhere. If you know him you will have the privilege of introducing him to all your friends.

If you are a minister or a local preacher, Livingstone will help you to prepare and deliver one of the best sermons you have ever preached. But be careful! If you associate with Livingstone, you may be forced to adopt some of his life mottoes as yours. Can you say with him, "I will place no value on anything I have or may possess except in relation to the kingdom of Christ"; "If anything will advance the interest of that kingdom it shall be given away or kept, as only by the giving or the keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and in eternity."

If you are a boy or girl and love stories of adventure, if you like to read about Africa, its wild animals and peculiar people, watch for Livingstone, for he is the prince, yes, the king of story tellers. He tells "really" stories and not "make-believes." His lions are real and he fought them; his snake stories are true for he experienced what he tells. You will ask, "Why didn't he stay home after he had written his great book which made him rich and famous? Why did he spend the money he made by the book in buying boats to navigate the strange rivers and lonely lakes of Africa? Why did he stay in Africa when Stanley was absent to bring him home?" These are some of the things you will wish to know about Livingstone.

Are you a Sunday School teacher? You will be delighted to have your class make the acquaintance of Livingstone. What a privilege to bring Livingstone into the midst. If yours is a class of young men or young women you can invite them to come to your home for eight evenings to study the Livingstone edition of "Daybreak in the Dark Continent." Livingstone will teach you and your class what one man can do for a great continent if he "lives and believes." He said, "The end of the exploration is the beginning of the missionary enterprise."

Oh! you are a teacher of a junior class. Boys or girls? Well, never mind which. Both boys and girls are charmed with "Livingstone the Pathfinder." You will never forget it if you plan to spend eight hours with your class studying that book for it is fascinating and tells the story of the life of Livingstone with a charm of its life. It is just as good for boys and girls as the Livingstone edition of "Daybreak in the Dark Continent" is for men and women.

Have we helps for the study of these

books for the teachers who do not know how to teach anything but the Bible? Yes, we have and they are truly helpful. They make it easier to teach these study class books than to teach the Bible. The Bible is often hard to teach because things happened so long ago and we are not in touch with the life of those days. The political geography has changed. The ancient Holy Land does not seem real. But Africa is real. The geography of Africa to-day is the geography we study. The history of the past few years is the history which interests us. This we study Africa we find out how and why Great Britain has such large possessions in that continent. All the geography and history taught in the day schools help to make it easier to teach the Mission Study Classes. After we have studied these books the newspapers and magazines will be more interesting. In fact we are in a better position to talk about the world movements.

Do you want something worthy of the attention of the Epworth League? The Livingstone centennial will give every Epworth League an interesting task. Epworth Leagues may organize Mission Study Classes and Reading Circles, using the Livingstone Library and text-books. The Epworth Leagues like to do a big thing. Here is an opportunity.

### Some Livingstone Celebration Suggestions

Among the many reasons why we should celebrate the one hundredth anniversary of David Livingstone's birth is that he was a man who trusted God, a man whom God trusted to do a great work. A study of his faithfulness, his self-denial and his methods must be helpful. A study of God's providences and the results following Livingstone's life work will greatly encourage all Christians and should lead every one to believe in missions.

There are some problems to be faced. Most people are so busy pursuing something which is just ahead that they are not inclined to look back a hundred years. How shall we gain their attention? How shall we show them the great advantage of studying the past that they may better understand the present and better plan for the future?

Our main channels of approach to the people are through the pulpit, the Sunday School, the Young People's Society, the Midweek prayer meeting and the home. In some cases our Public, High Schools and Colleges will co-operate in this great educational effort.

Space will not permit presenting exhaustive plans. The following suggestions may lead some to write for fuller information:

1. Thousands of ministers will preach sermons calling attention to the Apostle of Africa—the man who denied himself that he might extend the Kingdom of Christ. (Special helps and suggestions will be sent free to ministers and local preachers.)

2. An enrolment of readers of the Life of Livingstone in each church throughout the world. (See Livingstone Library.)

3. Mission Study Classes on Africa, and the life of Livingstone will be organized in homes and churches. (See text-books and Helps for Leaders and Reference Libraries.)

Social evenings in homes and church parlors for conversation about Livingstone and his work and study of maps and charts of Africa. (See Livingstone In-

door Baseball and suggestions re maps, etc.)

5. Programmes on David Livingstone will be given in Sunday Schools all over the world. (See "Missionary Outlook" for December, January and February, or write for Sunday School Programmes—15 cents per hundred.)

6. Livingstone Missionary evenings will be given in Epworth Leagues and Young People's Societies of all denominations. (See Programmes in "Missionary Outlook," or write for them.)

7. The prayer life of Livingstone will be studied in the midweek prayer meetings and around the family altar. A copy free to leaders. (\$1.00 per hundred.)

8. Union meetings of all denominations will be held in cities, towns and villages and throughout the country at which addresses on the life and work of David Livingstone will be delivered. (See suggestions this number "Epworth Era.")

9. Livingstone Institutes will be held for two or three days for the study of Missions and methods of work for missions. (Programmes supplied on application.)

10. Articles will be published in the religious and secular press, "The Christian Guardian," "The Missionary Outlook," "The Epworth Era" and the Sunday School periodicals will contain much of interest. (See Livingstone number of addresses on the life and work of David Livingstone for February, 1913.)

11. Reading Circles using the Livingstone Library (price \$2.00) will be formed. (See Livingstone Life Contest, this number of the EPWORTH ERA.)

12. A Concert Programme, combining the celebration of Easter, March 23rd, and the Livingstone Centenary, March 19th, 1913. (Price \$1.50 per hundred, \$1.80 postpaid.)

13. The "Read a Life of Livingstone Contest." (See Plan Page 28.)

14. Many Public Schools and High Schools will make a study of the work of Livingstone in Africa and will hold a public meeting at which addresses on the history and the changes in the geography of Africa since the days of Livingstone will be given. (Suggestions will be sent on application.)

Those who personally read, study and meditate on Livingstone's self-denial, devotion and faithfulness, will derive most benefit from this celebration.

For literature and information regarding Livingstone Centennial, address F. C. Stephenson, Methodist Mission Rooms, Toronto, Ontario.

### "Read a Life of Livingstone" Contest

How many in your congregation, Sunday School and Epworth League have read Livingstone's Life? Will you please find out? The minister, Sunday School Superintendent and Epworth League President will be glad to ask.

Ask all who have read his life, together with all who would like to read it, to meet to make plans to enlist every one possible in a Livingstone Life Contest. Ask the minister, or some one who will appreciate the great privilege of joining in the celebration of the one hundredth anniversary of the birth of Livingstone, to give a short address on the subject, drawing attention to the plans and materials which are available and showing the necessity of careful organization if the best advantage is to be taken of this opportunity.

It may be well to appoint a Captain or President of the Contest and two Lieutenants or Vice-presidents. Pink and

blue badges have been prepared, printed on tough paper. These badges will be sent free on application, together with suggestions as to rules for carrying on the contest.

As an incentive or prize, a very fine picture, which may be framed and placed in the Sunday School, will be presented and unveiled by the side which succeeds in securing the largest number of readers. The other side may be expected to pay for a frame for the picture.  
Send for Badges.

**Africa Missionary Object Lesson**

The story of Shobo and Selina, a little African boy and girl, has been arranged to accompany the "Africa Object Set."

It is prepared especially for teachers of elementary grades in the Sunday Schools and Junior Societies. Teachers of the little ones appreciate a good story for children, and when the story is illustrated by pictures and objects, ideal teaching material is provided.

Children are always interested in other children, and the stories about the lives of other children, whether in Africa or in Canada, charm them.

This story and the objects which accompany it provide material for from six to twelve lessons. The story is intended for the use of the teacher only and should be illustrated with the objects as directed.

In the Object Set there are thirteen articles, consisting of a model of a house, a village, etc., illustrating the home life, customs and worship of the little African boy and girl.

The story of the change which the coming of the missionary made in the lives of these African children will sow seeds of missionary interest.

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"The end of the geographical feat is the beginning of the missionary enterprise."

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"I cannot go until my work is done."

"If God has accepted my service, my life is charmed until my work is done."



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## The Consecration Meeting

B. H. ROBINSON, M.A., BRVIE, ONT.

THE writer is persuaded, with many others, that this topic carries one back further than the consecration meeting itself. Consecration meetings do not make a consecrated young people, so much as a consecrated young people make real consecration meetings. Hence no easy or trick methods of arousing interest in such meetings will accomplish any permanent good. The function of the consecration meeting is not so much to produce, but to develop that attitude of consecration already in the life of the young man or woman. This it does by reminding each of his or her obligations, and by permitting a public expression of one's inner determination. This paper, of course, admits the reciprocal influence of the consecration meeting and the consecrated life, but insists that any discussion of this nature must begin with the latter. What, then, can be done to arouse within the minds of young people that distinctly religious attitude which we call consecration to God, and after that a moral attitude which might call consecration to the service of humanity?

First of all, there is much need in all our church work of more definiteness. There is special need of this in all our preaching and teaching. We should see that the words we use in our religious teaching, where at least some simple, theological formulæ are necessary, possess definite intellectual content. It is true that where such words have been used repeatedly that they have come to possess a certain emotional tone. Something in the very sound of the word or phrase, some particular memories or associations which they recall, create for a passing moment certain emotions, which in themselves are certainly not without value in the individual. The speaker is too often satisfied with this emotional condition, and mistakes it for a permanent religious attitude. But these words have an intellectual as well as an emotional history. At one time they had very clear and definite content. But, sharing the fate of all language, many such have lost entirely or partially their former meanings. The intellectual content changed sooner than the emotional content, which had been kept alive by religious organization. The emotional death of words is, however, just as certain, if not so swift, as the intellectual. As words come to have confused meanings, as concepts become mystifying instead of illuminative, these words and concepts lose their power over the human heart.

This applies directly to the development of the religious attitude of our young people. Try as we may to persist in the use of certain theological phraseology, and to insist on the same religious thought processes, we know, when we face the facts of our religious life, that such persistence is in vain. People are not using the same religious concepts as they did twenty-five years ago. When they do, these concepts fail to arouse the response that they once did. Ordinary religious conversation will reveal this easily. This is not because people are morally worse than they were. But people cannot think differently about philosophy, science, politics, history and other things without thinking differently on religious matters. Hence many words used years ago are, to the present generation, likely to be mystifying, if not meaningless. What seems necessary in our religious teaching of to-day is that we put into the words we use clear and definite content which our young people can easily relate to their experience and thinking.

This would go far in the development

or restoration in the minds of present-day young people of a sorely-needed religious sense. This need is, I am sure, felt by a great number of splendidly conscientious young people themselves. They desire to be religious, but are puzzled by the directions of those who would lead them. The religious experience which they hear related by their elders, or discussed from the pulpit, seems difficult to fit into all their other thinking and feeling. The departure from the strict and narrow usage of such words as Salvation, Conversion, Forgiveness, makes their difficulties no less serious. Yet withal there is surely some definite religious experience which they may have. By this we do not mean a passing wave of so-called religious sentiment, which grows out of some local or temporal situation. We mean rather a certain attitude of the individual, relatively constant, under the influence of which he lives his life and does his work. The intellectual content of such an attitude will be the individual's conception of God and his relation to that God. The more emotional side of that experience would be a sense of security or trust. The simpler the conception of God the better. Jesus himself is our warrant for this statement. God as a Heavenly Father, whose loving activity was being constantly exercised for the good of His human children, and whose keeping those who did His will upon the earth might safely commit their souls, seemed about the theological formula Jesus thought necessary. To this simple conception our whole life, with all its varied activity of thought and action, easily relates itself. Each day under its influence right thinking and right doing, as the highest form of religious trust, become eternally worth while.

It was this faith that inspired Jesus himself in His humanity to uniting His voice, "My Father worketh hitherto, and I work," seems to indicate this. It was this faith that remained with Him in every hour, even the darkest. Lamenting for a moment on one occasion the hour of His disciples' desertion, He added confidently, "And yet I am not alone, because the Father is with Me;" and on another, "The Father had not left Me alone, for I always do the things that please Him." The writer of this paper is of the opinion that the simple conception here enunciated by Jesus, and evidently the intellectual basis of His wonderful religious sense, is the one conception absolutely essential to religious life. It will always be, as it has been throughout the ages, the most powerful religious conception the world has ever known. It must be the basis of that religious attitude which we call consecration to God.

With this religious sense once awakened, the consecration meeting might serve several purposes. It would, as previously indicated, be a reminder to the individual of his relation to God. It would be a strength-giving public confession of a living faith. It would be a source of mutual inspiration to every member taking part.

There may be a moral attitude of consecration to some particular phase of Christian activity. There is such a thing as a man's devotion to some great cause. This is not something distinct from, but rather an outgrowth of, a man's religious sense. But before a man can consecrate himself to a great cause there must be developed within him what might be called a capacity for such consecration. St. Paul realized this, I think, when he used the Grecian runner to illustrate the necessity of singleness of purpose in Christian effort. Our young people need more and more in these days of apparent

peace and easiness to feel the thrill which comes from reading or hearing the life-stories of heroic men and women who have fought single-handed in some great struggle, religious or otherwise. Our political histories are full of such. The Bible furnishes splendid examples, such as the prophets of Israel, Judas Maccabæus, John the Baptist, and our Lord himself. Young people at a certain age are easily made to feel the grandeur of these sternly solitary men, and, with their imaginations kindled by their life-stories, are ready to respond to great calls.

And it is always absolutely necessary, I think, to show clearly the nature of the causes for which the lives of such men have stood. It is not enough to describe Amos as one of the greatest of Israel's prophets. One should make clear the particular circumstances under which Amos labored, and what cause he was pleading for. So should be the treatment of every great life. How often, too, we speak easily enough of Jesus giving His life for humanity, without trying to understand or helping others to understand the actual circumstances under which that life was given. There may have been a time in history when it was the death of a God on Calvary that moved men to repentance and a new life. The time will come, if it is not already here, when it will be the life and death of a God-man that will call, as He called once on the shores of Galilee, to higher life and wider service. With our great historical religious figures and the causes they espoused, making their appeals, as they are sure to do, to the hearts of our young people, there is little need to fear lack of response when great causes are to be struggled for.

Lastly, there should be definiteness in the description of these causes to which people are asked to consecrate themselves. While the general purpose will always be the extension of the Kingdom of God, yet each phase of that work should be clearly and accurately described. The plan, too, for each individual should be set forth in detail. The task will be suited to his particular ability and situation in life. And we mistake if we make the demand too light or the task too easy. Generalship here of the highest kind, and of brilliant perceptions, but painstaking—will be needed. Then, when the individual comes to the consecration meeting, the repeating of the pledge will not be merely formal. The very ceremony will bring to him a thrill of joy as he realizes that there, publicly, he is taking his stand beside not only all the great and good men of to-day, but also beside those splendid heroes of old in the service of the King and His Kingdom.

### That Guilty Conscience

It was a stormy night, and the audience of Professor Cheatum, mind reader and prestidigitator, was composed exclusively of men and boys. The act had begun at 7:30 and it was an hour later when Professor Cheatum began his exhibition of mind-reading.

"There is a man in this hall," he said, gazing at the ceiling for inspiration, "whose mind I can read like a book. He means well, is a good boy, and a kind husband, active in the church, and all town affairs. He has only one fault that I can see—he is forgetful.

"This very night his faithful wife asked him—"

There was such a sound of scuffling and trampling in the hall that the mind reader paused.

"The last mail collection's at nine o'clock," cried a small boy.—Selected.

# The Epworth League Catechism

First Section

## Prepared for Use in the League

### What is the Epworth League?

It is the authorized and official young people's society of the Methodist Church, and one of its most valuable organizations, because it is composed of young men and women banded together for training in the service of Jesus Christ.

### Where was the Epworth League first organized?

The Epworth League was decided on and formally organized in the City of Cleveland, Ohio, in May, 1889. The Canadian Epworth League movement was inaugurated at a mass meeting held in the Metropolitan Church, Toronto, in Oct., 1889, at the initial call of Rev. Dr. Withrow. The first local Society or branch in Canada was organized in the Elizabeth St. Church, Barrie, Ontario, by the Rev. Dr. R. N. Burns, who was pastor of the church at that time.

### Why was the Epworth League organized?

To meet the needs of the needs of the rising young Methodists.

### Could not the Sunday School meet the Needs?

No, the work of the Sunday School had been confined almost wholly to instructing the scholars in Bible truth, and to win them to Christ; but it has given little attention to practical training of the young in the active service of the Church. The Sunday School and the Epworth League are both needed, the League to supplement the School.

### Why was it Named the Epworth League?

It is a Methodist Society, and is named after the old Epworth Rectory, the birthplace of John Wesley, the founder of Methodism.

### What is the Purpose or Aim of the Epworth League?

It is, first of all, to save souls; to promote in its members an earnest, practical, intelligent Christianity; to assist them in the study of God's Word, and to increase their usefulness in service to God and their fellowmen.

There is something more than conversion needed. We are saved to serve. The work of the League is to train its members for service, to equip them for life, and so build up strong, active Christian characters.

### Who may be Members of the Epworth League?

There are three classes of members—Active, Associate and Honorary.

### Who are the Active Members?

They are Christians who have taken the Active members' pledge.

### Who are the Associate Members?

Persons of good character, who desire the helpful influences of the League and attend its service. They can serve on Committees, but may not hold an elective office in the League.

### Why have Associate Members?

There are in every Church and community many young people who are not Christians, and who have not taken the Active members' pledge. If they become Associate members they are held for the church, they enjoy the privileges of the League and are thus kept in touch with the Active members, whose aim should be to win the Associate members to aid of His service as Active members of personal faith in Christ, and open accept-ance of the League and Church.

### Who are the Honorary Members?

They are older members of the Church,

who wish to be identified with the young people's work, although they cannot regularly attend its services, though sympathetic to the young people and their work.

### How can a person become a Member of the League?

By signing the Active members' pledge, or subscribing to the League Constitution as an Associate member.

### Why does the League have a Pledge?

The work of the League is first of all a spiritual work. Its object is to lift its members to a high plane of life. The pledge embodies these high ideals, and when young people sign it they are committed by their honor to seek to live up

to its standard. It helps one in everyday life to be united with others, to strive together, to realize the high ideal of the New Testament character and conduct embodied in the Active Members' Pledge.

### Do people Object to signing the Pledge?

Some people do. But it is necessary to keep the standard high, even if we have fewer members. Quality counts more than quantity.

### What are the departments of the League work?

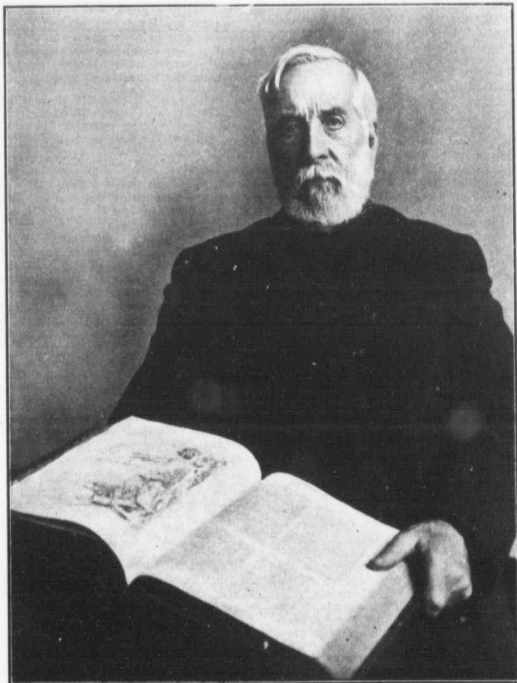
1. Christian Endeavor.
2. Missionary.
3. Literary and Social.
4. Citizenship.
5. Junior.

### What officers are needed in the League?

Honorary President (the pastor), the President, five Vice-Presidents, Secretary, Corresponding Secretary, Treasurer, and Pianist.

All officers must be Active members of the League.

## Men of Whom You Ought to Know



REV. N. BURWASH, S.T.D.

Chancellor Victoria College.

**F**OR nearly half a century, Nathaniel Burwash has been intimately connected with Victoria College, and his recent retirement from the Chancellorship, which position he has filled for years to the credit of the Institution and with honor to the Church, is deeply regretted by an unnumbered host of admirers and friends. No man has exerted as large and permanent an influence over the present generation of Canadian Methodist preachers as he, and perhaps no leader in our Church was ever better loved. With deep affection for him as a man, full confidence in him as a teacher, and great gratitude for the benefits of his religious leadership, the whole Church will pray that he may be spared yet many years to reap some of the fruits of his labors and to enjoy a happy and serene autumntide.

# Masterpieces of Hebrew Literature

## X. The Comfort of Jerusalem

Isaiah 40.

TOPIC FOR FEBRUARY 16TH, 1913.

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

### THE THOUGHT.

THE chapter deals with the message of comfort to those who have for a dejected and hopeless people who have been sharply and for long years penalized for national sin. It does not matter much whether the passage is read as the utterance of the prophet Isaiah in anticipation both of the coming suffering and of the final far-off relief of his beloved Judah, or read with the higher critics, as the production of the "Second Isaiah" or "Great Unknown" who is supposed to have written about one hundred and fifty years after Isaiah's day, when the long night of the Babylonian captivity was about to end through Cyrus' conquest of Babylonia. However read, the chapter is undoubtedly a message of comfort to a people who have lost both heart and hope. Its theme is the *dependability of Jehovah*—His sure might, and the unwearied faithfulness of His mercy. Indeed, the whole thought of the chapter might well be summed up in the words of the familiar hymn:

"He is able; He is willing;  
Doubt no more."

Assuming then that this is a prophetic message delivered for the encouragement of the exiles in Babylonia, a brief glance at these latter will light up the verses of our chapter wonderfully.

Two very strong fears had been developed in the hearts of the exiles. There were some who feared that the gods of the heathen had proved after all to be too much for Jehovah; it was hard for them to otherwise account for the long-continued triumph of the heathen, for the destruction of the temple, and for the seemingly irrevocable downfall of Judah. But there were others who still believed in the power of Jehovah, but who had come to fear that He no longer cared—that He had cast off His people, and had forgotten His promise to be gracious. And there were some in whose tortured minds the two fears alternated. This chapter is the prophet's inspired answer to those who thus "dwell in the dust." Its first great message is that it is the fulness of time, and the seemingly quiescent Jehovah who has really been responsible for all their sufferings, is about to step in for their relief. The years of national discipline for sin are accomplished, and God is about to unbar the door of their chamber of discipline; no more divine denunciation, no more condemnation, no more pain, but comfort and cheer. "Speak ye comfortably to Jerusalem," the prophet hears Jehovah say, "and cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she hath received of the Lord's hand double for all her sins." "The mouth of the Lord hath spoken" a proclamation for the construction of a royal pathway for His use when He comes to visit His people and to lead them through the wilderness to their Judean home again. There may be no well-founded hope in man, nor in themselves, for the exiles, because "all flesh is grass," but it is not on man but on the word of God the disheartened exiles are to build again their trust, and "the word of our God shall stand forever."

Let the prophet, then, as tidings-bringer, climb some high mountain, and cry with loud voice to far-off Jerusalem and to the cities of Judah, "Behold your God"—not now the God of vengeance and of punishment, nor the vanquished

God of their fear, but the "Mighty One" who is also so wondrously tender and compassionate that in the long wearying homeward journey to Jerusalem:

"He shall feed His flock like a shepherd;  
He shall gather the lambs in His arm,  
And carry them in His bosom,  
And shall gently lead those that give suck."

But fears such as possessed the Hebrew people in Babylon do not die easily. They are quieted more than one killing; so require the prophet turns in verse 12 to point out how the creative power of Jehovah illustrates His providential or governmental might. Upon what human will or advice, he asks, did Jehovah wait when He measured the waters in the hollow of His infinite hand, and meted out the heavens with a span, and weighed the mountains in His divine scales? Will He now have to wait upon the will of the nations, or be under the necessity of winning their consent before He can bring back His expatriated people?

"Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing."

The boasted power of Babylonia will not be able to withstand Him, for "All nations are as nothing before him; they are counted to him less than nothing, and vanity."

Let not the exiles think that these idol gods of Babylon, with which they have become familiar, adequately set forth divine might. They are but the sorry works of men's hands. It is Jehovah's power that reveals itself in the stupendous works of Nature, and it is His might also that operates in the kingdom of men. It is He and He only "that bringeth princes to nothing"; He only "maketh the judges of the earth as vanity" . . . "Moreover he bloweth upon them and they wither, and the whirlwind taketh them away."

Jehovah, indeed, is *The Incomparable One*, both in His might and in the minuteness of His care:

"Lift up your eyes on high and see who created these (the heavenly bodies), that bringeth out their host by number; He calleth them all by name, by the greatness of his might, and for that he is strong in power, *not one is lacking.*"

Let not Jacob (i.e., the people of Judah) think then that their "way is hid from Jehovah," or that He no longer cares:

"The everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint."

YOUTH's strength spends itself, and comes at last to naught, but he whose strength comes from waiting upon God is perennially strong, for his strength renews itself from the exhaustless storehouse of divine energy. *Let Judah only believe; all things are possible to those who believe.*

### THE LITERARY FORM.

Such is the comforting message of this notable chapter. But to us, in this study, the paramount object of interest is supposed to be, not the message, but the literary form in which the message is couched. And yet the beauty of the form

could not have been brought out better than by a simple modernizing of its thought, such as has been attempted above. Prof. Moulton thinks that we have in this chapter the prelude to what he calls "The Rhapsody of Zion Redeemed"—the Rhapsody extending from chapter 40 to the end of our book of Isaiah. He uses the term "rhapsody" to describe a type of Hebrew literature which has no exact parallel in either classical or modern times; a type of literature indeed with perhaps a dramatic element paramount in it, but which nevertheless embodies practically every other kind of literary element as well. It embraces dialogue, monologue, scenic description, the lyric song, oratorical discourse, etc.—all fused together so as to make a distinctly new literary product. A full treatment of this rhapsodic form in Hebrew literature will be found in Prof. Moulton's "The Literary Study of the Bible," chapter xviii. Its nature will, however, be sufficiently apparent from a glance at his treatment of our chapter in his "Modern Reader's Bible."

First he gives to verses 1 to 11 the title "Prelude.—A Cry of Comfort to Jerusalem." Then he analyses the chapter from the rhapsodic viewpoint as follows:

*Jehovah*—"Comfort ye, comfort ye, etc. (verses 1 and 3).

*A voice of one crying*—"Prepare ye in the wilderness the way of the Lord," etc. (verses 3 to 5).

*A second voice* (in the distance)—"Cry! *A despairing voice*—"What shall I cry? All flesh is grass," etc. (verses 6 and 7).

*The second voice*—"The grass withereth . . . . But the word of our God shall stand forever" (verse 8).

*Fourth voice* (still more distant)—"Oh thou that tellest good tidings to Zion, Get thee up," etc. (verse 9).

*Fifth voice*—"Behold, the Lord God will come as a mighty one," etc. (verses 10 and 11).

The remaining part of the chapter (verses 12 to 31) he divides into—*Visions* 1.—The Servant of Jehovah Delivered from Bondage.—Introduction.

A reading of the passage by the help of the above analysis will greatly enhance its force and clear up much that seems hazy in our ordinary English versions. It will be noticed that Prof. Moulton interprets the words, "The voice of one that crieth in the wilderness" (verse 3), "The voice said" (verse 6), and also the words, "And he said" (verse 6) as a kind of stage directions, not properly speaking as parts of the rhapsody itself.

### FURTHER LITERARY FEATURES.

The rhetoric, too, of the chapter is superb and varied. One might write a long essay on its figures of speech and its felicitous expressions. Could the statoriness of things be better described than in the sixth and seventh verses? What a fine apostrophe we have in verse 9, and how effectively the prophet uses the rhetorical question in verses 12 to 13, and again in verses 21 and 25? The irony of the description of the making of an idol in verse 19 is memorable, and the description of the Incomparable God in verses 22 to 25 is beyond praise. Most Bible readers in whose memory the beauties of this chapter linger like a lovely melody, and who recall the later utterances of this "rhapsody" (for instance in chapter 53) will agree that what ever the unquestioned excellences of the earlier chapters of Isaiah may be, Prof. Moulton is right when he says that nowhere else in the literature of the world have so many colossal great ideas been brought together within the limits of a single work as one finds in this Rhapsody of the Redeemed, of which our chapter forms the striking introductory part.



## Philanthropy as a Science

TOPIC FOR WEEK OF FEB. 23.

"My Neighbor," Chapter IX. Isa. 58:1-12.

REV. J. H. MCARTHUR, S.T.D., EMIN.

THE term "philanthropy," according to its derivation, means a love for men, and implies a disposition or effort to help men to a higher and happier condition in life. The work of improving the condition of men, especially of the needy and unfortunate, may be done in a careless, haphazard and intermittent manner. In order that philanthropic efforts may accomplish the most good and confer benefits that are the most lasting, it is necessary to recognize and study the principles that underly philanthropy as a science.

**Love the True Basis.** The true basis for all efficient philanthropic work is found in the scripture injunction, "Thou shalt love thy neighbor as thyself." A man may be moved to help his needy neighbor from a sense of self-respect; he would be ashamed to let it be known that one whom he might help and ought to help is allowed to suffer at his door. He may not care for his neighbor's suffering, but he cares mightily for his own reputation; hence, he would rather help his neighbor than incur the suspicion of being inhuman; though he loves him not, yet he would be ashamed to act the part of Dives, who refused to administer to the needs of Lazarus, lying helpless at his gate. A man may help his needy neighbor from a sense of self-defence. The condition in which his neighboring poor live may be a menace to his health or to his business, and, in order to protect himself, he is willing to assist in improving their condition. He is willing to aid any philanthropic work that will tend to the general good of the community, not because he has any concern for the community, but because he hopes himself to share in the general good, and his concern is chiefly for himself. All true and efficient philanthropic effort must be based on love; such as moved the good Samaritan to care for the wounded Jew who had no love for him or his race; such as was absent from the life of the rich young ruler, who cared less for the poor than he did for his riches; such as had its supreme illustration in the life of our Lord, who, though he was rich, yet for our sakes became poor. There is greater power in riches; there is greater power in voluntary poverty.

The man who is only moral ceases to give the moment he has satisfied his conscience; but the man of love ceases not to give so long as there is need which he can help. Love not only sends help to the poor, but further shows a personal interest in them. All such may not be in need of money, but all are in need of heart sympathy. Love is not satisfied with the mere gift of money; love makes the further gift of self. Lowell has beautifully said:—

"Not what we give, but what we share,—  
For the gift without the giver is bare;  
Who gives himself with his alms feeds  
three—  
Himself, his hungry neighbor and  
Me."

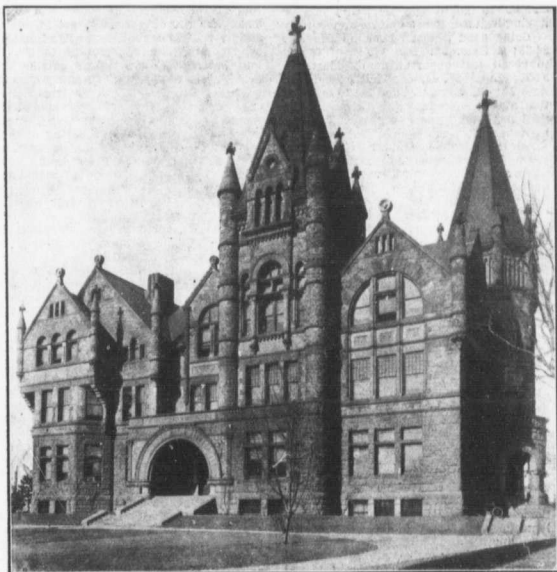
**Intelligent Philanthropy.** Philanthropic efforts, in order to be efficient, must be intelligent. The philanthropist must take the necessary time and trouble to inquire into the needs and circumstances of the poor and the unfortunate. Intelligent love always aims to find out who are in need of help, and the particular kind of help they are in need of. Intelligent love will give the right thing, to the right persons, in the right way, and with the right end in view. To do this it is necessary to study carefully the conditions in which the needy class live.

Some may need only money; some may need only advice; some may need only an opportunity to work; some may need only temporary help; and some may need constant care and supervision; but all need sympathy.

Intelligent philanthropy must necessarily be organized. In no other way can it find out who are worthy, and what their particular needs are. Not only should there be in every city a charity organization for the relief of the poor, but there should be some kind of connection between the different organizations of this kind, so that each may know what the others are doing, and to whom they are administering help. This will be found to be the most effective way of covering the whole field, so that no one will be neglected, and also the most effective way of avoiding overlapping in their

renew. The philanthropist has not done his whole duty when he has relieved present suffering and administered to present needs. The hungry poor must be provided with food to-day, but steps should be taken to enable them to provide their own food to-morrow. To supply the wants of the poor without trying to better their condition tends only to poverty; but to change the conditions that produce poverty, while relieving temporary needs tends to true manhood. Not merely the temporary good, but the permanent good of the people should be the aim of the philanthropist. A wise policy in these matters seeks not only to relieve immediate distress, but also to remove its causes by altering the conditions that create it. The following quotation from Edward T. Devine is to the point: "Charity may be of a kind that will transform the unfit into such as are fit to survive, and still more readily, charity—or, to use a more appropriate term, an enlightened relief policy—may alter the conditions which create the unfit."

In caring for the poor, the sick, the neglected, the defective, and the delinquent, it is well to remember that "An



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work and of preventing certain unprincipled and worthless men from preying upon the innocence or ignorance of the different charity organizations. When a man appeals to a society for help that society should have some means of finding out whether or not that man has been receiving help from other similar societies, and of finding out also what his needs are and how it can best help him. Such knowledge is not always easily obtained, but ought to be always available for those who are doing charity work. The organization of all charity work is the surest and best way of obtaining and making available all knowledge that is necessary for the successful prosecution of the work.

**The Aim of Philanthropic Effort** is to meet immediate needs, and to remove their causes, so as to prevent their recur-

rence of prevention is better than a pound of cure"; and, "Better a fence round the edge of the cliff, than an ambulance down in the valley."

There are some philanthropic works which can hardly be classed under the head of charity, such as securing work for the unemployed. There are men in need who are both willing and able to work; but the problem is, how to get the men and the work together. The solving of this problem should not be left to private initiative alone. Sometimes a man who is willing to work wastes a lot of time in looking for work, and when he finds it, it is not the kind for which he is best adapted. Many of these evils could be remedied if the state would institute a system of labor bureau. This would result in giving work to every man that is able and willing to work,

and work of a kind that he can do best. It would also discover and unmask the lazy man who seeks his living from the helpless members of society. Such a system would result in raising the laboring power of the citizen to the highest point of efficiency. Such a work is philanthropy, but it is not charity. The honest laboring man does not ask for charity—he asks for opportunity, he asks for justice.

The errors of our social system bring upon society a long train of evils which bear heaviest upon the poor and the needy. It is, for instance, more difficult for the poor to secure justice than for the rich; yet it goes without saying that

the poor are just as much entitled to justice as any other class. The state should make it equally easy for all alike to obtain justice. This is not a question of charity. Philanthropy in its outlook is wider than charity.

For a classified list of the different kinds of philanthropic work the reader is referred to Chapter IX. of "My Neighbor." Here all philanthropic work is divided into ten classes with fifty-four sub-classes. The different classes, briefly stated, are—Relief for Families, Old, Blind, Adults, Sick, Tubercular, Defectives, Delinquents; also Preventive Social Work, Educational Work, and Religious and Moral Work.

and 19: 3. They should have known the demands of such an occasion, yet they made no provision for them. Life to them was a sort of joke, an opportunity to have a good time. They disregarded the counsel of the ages, refused to listen to the voices of wisdom, and went gaily on their way trusting to luck or chance to come all right. We have a parallel case in the Sermon on the Mount about the wise and foolish builders. In this case it was a "man." (Foolishness seems to be common to the sexes). He wanted a building. His neighbor had one. He is determined that it shall be good looking. The foundation did not bother him. He guessed he could do as he pleased. So he built on a good sandy tract where there would be the least amount of trouble with digging or with keeping things clean later. The present and the show of the house were all he cared for. There were no calculations about winds, rains, or floods. Why should he presume to doubt the kindness of Providence? Thus it appears that the "foolish" are both lazy, improvident, superstitious, and presumptuous.

These "foolish" ones have many successors. Our highways are travelled by them. They ought to know that life is a serious thing. There are sorrows, crises, trials, problems, responsibilities to meet. There is a character to build. Yet they go on as if life were a picnic. They neglect the foundations of life. They do not use their time wisely; indulge in foolish and hurtful habits; neglect the grace of God; despise wisdom and instruction; and do not lay hold on eternal life with a definite and loyal purpose. This I think is in general the meaning of taking no oil in our lamps. They are not ready for higher calls. Opportunity goes by, and the door is shut.

Another foolish thing the five virgins did was to run out looking for oil when it was too late. Dr. Prudden's remarkable thinks that they could have gone in as it was if they had not made the foolish blunder of losing their place by going off to buy oil. This may be a mere matter of speculation. Take it for what it is worth. The foolishness of the virgins was the chief barrier for their entrance into the marriage feast. If their darkened hearts had been lightened by the added lamp of regeneration they would not have done such a stupid thing.

How life-like the parable is! Here we see, as we may in our streets any day, a group of happy, hopeful, human beings taking life in the full tide of enjoyment. Before another dawn the silver cloud of human experience is darkened by a tragedy. Did you ever stop to think of it—each day's history has a tragedy in it. There is one gone, the life of some young man. Opportunities are passing and doors are closing. There is work to do to-day which cannot be done to-morrow. What can we as Leaguers, covenanted to "look up and lift up," do to help our fellow-travellers win the battle for right?

This parable gives a lesson in the need of individual preparation for life. Found as we are of society, and fond of knowing what is going on around us, we must know ourselves, and drink for ourselves from the fountain of living waters. "Keep thy heart with all diligence for out of it are the issues of life." We cannot borrow grace or character. "We cannot live on our mother's religion." "Not transferable" is God's mark on individual virtues. The foolish asked the wise to give them of their oil. It was not a lack of generosity on their part that they did not comply. Generosity has to be prudent. Charity has limitations. Divine love is ever wise. The oil was "not transferable" in this case. Get ready for the marriage feast for yourself. "Now is the day of salvation, now is the accepted time."

## The Parable of the Ten Virgins

Matt. 25: 1-13.

TOPIC FOR THE MARCH CONSECRATION MEETING.

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

THIS parable may be made the occasion of a very earnest, evangelical address calling for definite decisions to begin the Christian life, or having begun it to see that no opportunity of doing good is lost. Look up Prov. 1: 24-33; 1 Sam. 28: 11-18 (folly of trying to recall lost opportunities); Matt. 7: 24-27; Luke 19: 41, 42; Matt. 22: 11-14; Acts 13: 46. Hymns, such as "Work for the night is coming," "Come to the Saviour," and "Almost persuaded," might be chosen.

All the parables contain vital truths. It was because Jesus had something very important to say which could not be expressed in any other way that He spoke in parables. He was not simply seeking to please the hearers. But the simple truths of the parables have too often been obscured by the hazy and fanciful interpretations of commentators and expositors. On account of their poetical or figurative style this form of sacred teaching has been made the playground for all sorts of mystical and startling deductions, especially about "last things." The disciples were very human, in that curiosity often got the better of them. By turning back to the beginning of the twenty-fourth chapter you will see that Jesus made a remark about things that would happen in the future. Immediately they were full of questions about the end of the world. How much easier it is to get some people interested in the last end of the world rather than in the end nearest to them. Some are more concerned about the future than the conditions of the hour that mould the future. Some are more concerned about the millennium than about the politics of the municipality in which they live. The messages of the parables are not cryptical or apocryphal, but simple, interesting and edifying. These things are written for our learning and profit, just like other scripture. Let us not be looking for perplexities. It is plain "to him that understandeth."

Let us look at some of the plain teachings of the parable. The deeper meanings will in due time be unfolded. Jesus likens the kingdom of heaven to ten virgins which took their lamps, and went forth to meet the bridegroom. The custom seems to have been in these wedding ceremonies for the bridesmaids to gather at the home of the bride or some other convenient place, and there await the announcement of the coming of the bridegroom and his friends. All joined together then, forming a parade or cavalcade to the home of the bridegroom, where the wedding festivities were held. The ceremony was generally observed in the early hours of the night. In this instance there was some unexpected delay,

so that it was midnight before the bridegroom came. When the guests thus went in to the wedding, according to the custom of the country the door was shut. That was the only time to get in. It is simply useless or foolish to ask admission afterwards. The opportunity to get in had passed. To all others outside the bridegroom would say "I know you not."

The virgins are all together irrespective of their inner character. Again and again in the teaching of Jesus we have a lesson about the promiscuous gathering of men in the presence of the Kingdom of Heaven. It "gathered of every kind." We find many people anxious to make discrimination. They want to weed the tares out right away for fear of contamination. They fear, in other words, that the Kingdom of Heaven might be lost if it should stay near "foreign" elements. Surely the Kingdom is not so weak as that! Surely the gospel will stand opposition. Are we afraid to have ungodly people around our churches? Gather them in—good, bad, indifferent. We ought to do them good. The Church is a radiant force for good. Get men in contact with it wherever you can. Let the "wise and foolish" march together. If the wise have any vision worth the name they will do the foolish some good. Look at the points of likeness. This of course is to outward appearance. They all had lamps, all dressed alike, all were invited to the marriage feast, all were aiming to get to the same place, all were human—"slumbered and slept." How like an ordinary church congregation to a special observer. He might say that they were all saints. The man on the street did say to me the other day that he did not see any difference between the churches. He thought one was as good as another, although when I questioned him he admitted that he did not go to church often.

But there was a great difference between these virgins. Jesus looks at the heart. He analyses the units of society. Men may be congregated together and yet be vastly different in their motives, purposes, and character. "By their fruits ye shall know them." The great crises of life will test them. The constant coming of Christ will prove them. Five of these virgins were wise and five were foolish. This is the *real* portrait, not a superficial view. Foolish people we would naturally infer would do foolish things. Or we might work backwards and say when we see people do foolish things that they are foolish to start with. The wrong is with the heart first.

One of the first evidences of the foolishness was that they neglected to take oil for their lamps. They are sure to be laid down somewhere. See Proverbs 14: 24,

## Korea: A Miracle of Missions

TOPIC FOR WEEK OF MAR. 9.

John 6: 1-14.

MRS. F. C. STEPHENSON, TORONTO.

There is no suggestion in the sequel of the parable that anyone was to blame for the foolish being shut out. There had been ample time to prepare. Every man has his chance, and will be reckoned with according to his light and opportunity. In the parable spoken in the twenty-second of Matthew there is a case of a man going in to a marriage feast not having on "a wedding garment." When asked why he had done that, he was speechless. It was generally accepted as an unpardonable offence. So the man who knows that there is an emergency like life or death to meet and does not prepare for it is without excuse. He is as one going on a long journey and making no preparation.

The parable affords a striking and impressive lesson on the irrevocableness of time and opportunity once gone by. As these words are being written the year 1912 is drawing to its close. Can we bring back its days again, and do the things we neglected or put off doing? Like Pilate we are compelled to say, "What I have written, I have written." So closes the year. The last call will sound. "We spend our years as a tale that is told." The longest epoch, era, age, of the world's history will come to a close. "The end of all things is at hand"—and what then? The door will shut. The opportunities of our lives are passing, whether we use them or not. The number offered is diminishing. Will the time come when no more will be offered us? What saith prophet, apostle, kings and priests? What saith philosophy, science, history? They that are ready go in!

"Can storied urn, or animated bust,  
Back to its mansion call the fleeting  
breath?  
Can honor's voice provoke the silent dust,  
Or flattery soothe the dull cold ear of  
death?"

Oh! the folly, the tragedy, of a wasted life. Arise then! Do thy work to-day. Eccl. 9: 10. "Watch ye therefore for ye know neither the day nor the hour when the Son of Man cometh." In one sense He is always coming. We should always be watching. That means to make the most of ourselves and the time given us. If we are faithful in each day's work, if our house is set in order as it should be, we will not fear the coming of Christ in the larger, fuller, apocalypse of His glory. We will be ready to welcome Him, "Even so, come, Lord Jesus." Rev. 22: 20.

## Sir Launfal and the Leper

"For Christ's sweet sake, I beg an alms";

The happy camels may reach the spring,  
But Sir Launfal sees only the gruesome  
thing.

The leper, lank as the rain-blanch'd  
bone,  
That covers beside him, a thing as lone  
And white as the ice-isles of Northern  
seas  
In the desolate horror of his disease.

And Sir Launfal said: "I behold in thee  
An image of Him who died on the tree;  
Thou also hast had thy crown of thorns,  
Thou also hast had the world's buffets  
and scorn."

And to thy life were not denied  
The wounds in the hands and feet and  
side;

Mild Mary's Son, acknowledge me;  
Behold, through him, I give to Thee!"

—Exchange.

Youth is the only time  
To think and decide on a great course;  
Manhood with action follows; but it's  
dearly

To have to alter our whole life image—  
The time past, the strength gone.

—Robert Browning.

THE history of Korea and her people is fascinating, and one which must be studied if the political ambitions of the Far East are to be intelligently interpreted. In our study we should learn of her struggles and her battles; of her sufferings as the battleground of other Eastern nations; of the days of her guardianship by China; of the attempt of the United States Government to compel her to open her doors to the world; of the final success of Japan in opening Korea to foreign trade; of the failure of her late Emperor to guide the affairs of state and win the love of his subjects; of the inability of her people to assert and maintain their national identity; and of the bitterness of soul which came when Japan took control. Much of this belongs to the past. To-day Korea is practically part of Japan, and the Koreans are looked upon as a discouraged people, who are passing through a trying transition period.

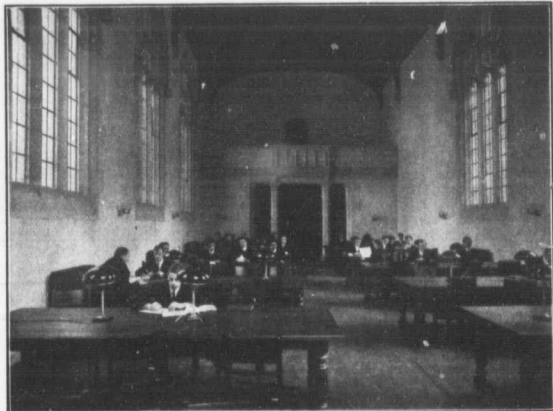
We are all familiar with the position of Korea on the map. To the north is Manchuria, to the west China, and to the east

deadening effects of their own philosophies and religions to faith in the living God, and to the acceptance of the Lord Jesus Christ as their Saviour.

## FIRST MISSIONARIES.

The first missionaries to the Koreans were the Roman Catholics. Toward the end of the eighteenth century some members of the Korean Embassy at Peking came in contact with Roman Catholic missionaries, and through their teaching brought back that faith to Korea.

From the first the history of Roman Catholic missions has been one of persecution. It has been estimated that the number of Christians in the Roman Catholic Church in 1865 was about sixty thousand. Through the friendliness of the last king of the Yi dynasty (who died in 1864), the Roman Catholics gained influence over the affairs of the kingdom. The new ruler was opposed to foreigners, and resented the political influence of the Roman Catholic missionaries. A bitter persecution was begun, in the hope of



INTERIOR VIEW OF VICTORIA COLLEGE LIBRARY.

Japan. Round about it are many waters; to the east the Sea of Japan, where Russia's fleets still lie submerged; to the west the Yellow Sea, touching Port Arthur, Dalney, Wei-hai-wei, Shemulpo and Tsing-Tao; to the south the great China Sea.

The Korean peninsula measures only six hundred miles from north to south, and about one hundred and thirty-five miles from east to west, and is only about one-fifth of the size of the province of Ontario. Here live about thirteen millions of people—about twice the population of Canada.

Out of these thirteen millions has come a body of Christians whose influence is felt throughout the wide world, for the Korean Christians have made Korea known, and have made the Christian Church to exclaim, "How have they accomplished so much?"

When we think of Korea as a miracle of missions we must put aside numbers, figures and statistics, and try to find how the miracle was wrought through the lives of men and women who had so recently turned from the superstitions and

exterminating Christianity and foreigners. A bishop and nine of his associates were put to death, with at least ten thousand Koreans. From this cruel persecution grew a dread of foreigners and western religions.

There are now about sixty thousand Roman Catholic communicants in Korea. To these missionaries is due the credit of compiling and publishing a dictionary and grammar of the language.

## THE FIRST PROTESTANT MISSIONARY WORK.

About 1875 the Rev. John Ross, a missionary of the United Presbyterian Church in Scotland, working at Mukden, Manchuria, came in contact with Koreans near the borders between Korea and China. He began a study of the Korean language, and translated the whole of the New Testament into Korean. This he sent, together with a number of Chinese Bibles, across the borders. Although Mr. Ross was never in the country, it was through his efforts that the first Protestant missionary work was done for Korea. When the Protestant mission-

aries came, some ten years later, it is said they found whole communities in the north professing Protestant Christianity, studying the Bible and waiting for someone to teach them.

#### THE FIRST PROTESTANT MISSIONARY.

Dr. H. N. Allen, a missionary in China, was sent to Korea in 1884, and was the first resident missionary. At this time there were several other missionaries under appointment, but before they reached Korea a riot took place in Seoul, the capital, in which a prince was severely wounded. Dr. Allen's skill and success with the royal patient won the goodwill of the people and Government. His Majesty founded a Government hospital, and placed Dr. Allen at the head.

Korean missions. Can we learn a lesson from these Koreans?

With the rapidly increasing number of Christians, all of whom wished to work, the problem of how to train teachers and leaders was one which the missionaries had to solve. Of course there were the mission schools and colleges, in which the evangelists and pastors were trained, and in which many of the young people were being educated; but how could the members to whom neither the school nor the college was possible be prepared to tell the good news of the Gospel?

#### BIBLE TRAINING CLASSES.

To meet the need Bible Training Classes were organized, in which fully one-sixth of the entire membership of

sions in Korea has been due to the broadcast sowing of God's Word.

#### THE KOREAN CHRISTIANS.

The Koreans are undertaking to build churches and Christian school-houses, while at the same time they are doing much toward the support of native pastors and helpers.

One Korean sold his ox and hitched himself to the plough in order that a chapel might be built; others have been known to mortgage their houses, that the House of God might be free from debt; others sell their crops of rice intended for family use, and live upon inferior millet during the winter, giving the difference of cost between the grains to the support of native workers.

"Take these rings in your hand," said a missionary from Korea, as he handed me several silver rings. "What are they?" I asked. "They were sold for forty dollars in Seoul, and they represent the sacrifice some Korean women made that they might send help to the famine sufferers in India." I looked at the rings while the missionary went on with the story. "These women had heard of the famine sufferers, and for weeks for every handful of rice or grain they had used for themselves a handful was put aside for India. Then, as though they had not given enough even when they had gone without food, they thought of something of their very own which they could sell, and so they sent these rings to be sold." The missionary added that for many reasons they think more of their wedding rings than the women do in this country. They are like the woman in the Bible who lost the piece of silver.

I passed the rings back, and thought of the women in far-off Korea who were living out the teachings of Jesus Christ, and who were near of kin to the woman of whom Christ said, "She hath given more than all."

#### THE KOREAN REVIVAL.

The marvellous revival which came to the Korean Church in 1907 purified and strengthened it. Christians in Korea prayed for China. In our own West China Mission we saw the answers to the prayers of these praying Koreans.

#### KOREAN GIVING.

One of the national characteristics of the Korean is poverty. One of his characteristics as a Christian is generosity. He has not always money, but he pledges his time, and for days, weeks or months will sell Bibles and Christian literature, or do other work under the direction of the pastor or missionary.

From the first, self-support has been the aim of the Korean Church. For every dollar expended by Mission Boards in Korea, \$10.62 has been given by the Korean Christians. Over eighty per cent. of the churches are self-supporting, and this self-support comes through such sacrifice as that to which we are utter strangers.

The largest prayer-meetings in the world are in Korea, and also some of the largest congregations.

"Korea in Transition," by J. Gale (paper, 35 cents; cloth, 50 cents), will furnish further information for study. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto.

This is the gospel of Labor—

Ring it, ye bells of the kirk!  
The Lord of Love came down from above  
To live with the men who work.

This is the rose He planted  
Here in the thorn-cursed soil;  
Heaven is blest with perfect rest,  
But the blessing of earth is toil.

—Henry van Dyke.



THE SEAFORTH EPWORTH LEAGUE MISSION STUDY CLASS.

From that time the bitter feeling against the Church are enrolled. The classes are foreigners began to change. held at mission and circuit centres, and

On April 6th, 1885, Rev. H. G. Underwood, who had been several months in Japan studying the Korean language, landed in Korea. In 1886 the first Christian was baptized. In 1887 seven Koreans gathered behind closed doors in the city of Seoul for the first celebration of the Holy Communion in Korea.

#### THE CHURCH MEMBERS.

Today there are ninety thousand baptized Protestant Christians and one hundred and eighty thousand adherents, a Sunday School membership of one hundred and eleven thousand, and one thousand nine hundred and thirty-one native workers.

"Where did you first hear the Gospel?" is a question which one missionary has used in asking Christians where they first heard of the teachings of Jesus, and the reply has invariably been, "From Mr. Kim or Mr. Ko. He came to my house and we read together." The Koreans have passed on the truth they have learned, and the leaven of the Gospel has thus spread from east to west all over the land. Often the test question in connection with admission to membership is, "Have you led some soul to Jesus Christ?" A Korean Christian is always more than a mere Church member; he is a personal worker, giving his services freely and gladly to extend the knowledge of Christ among his neighbors. Here we have the key to the success of

the Church are enrolled. The classes are held at mission and circuit centres, and are attended by missionaries, native helpers and Korean pastors. The sessions last from a few days to three weeks or a month.

The following extract from the report of one of the Mission Boards will give an idea of the growth of the Bible Class work:

"The Annual Bible Class for men was a matter for grave concern, with only one missionary on the station and probably over six hundred to be instructed. As a consequence we had to depend upon native helpers. The class was attended by five hundred from a distance, some of whom had walked one hundred miles to attend.

"The winter class in the city was attended by nine hundred men.

"Altogether there have been held one hundred and fifty-one classes for men one thousand five hundred and seventy-five persons. The three city classes were attended by about fifteen hundred persons.

"The largest class ever held in Korea was held in February, in the Syen Chun Church. Five classes for men were conducted by the men of the station. The enrolment was over twenty-five hundred.

"The two classes for women enrolled six hundred and sixty."

The Bible is the book having the largest sale. It has gone throughout the empire, and much of the success of mis-

## Christian Citizenship

An Address Delivered at the Norwich District Epworth League Convention

REV. CHARLES HACKETT, KELVIN, ONT.

PERHAPS the best starting point for my address this afternoon is in some words of Dr. Dale in his famous speech on Political and Municipal duty. When he uttered the words men were less ready than we are to-day to acknowledge the sacredness of this sphere of activity and service, but they have as much force as when first spoken, and give us a statement of duty.

After dealing with the subject from different standpoints he concludes: "The true duty of the Christian man is, not to forsake municipal and political duty because it is corrupt, but to carry into municipal and political activity the law and the spirit of Christ; to resolve to do his part to secure for his fellow-townsmen and his fellow-countrymen all those blessings which a municipality and a nation, justly, wisely and efficiently governed, can secure for them; that so the powers which are 'ordained of God' may fulfil the purpose for which He ordained them, and the Divine will be done by civil rulers on earth, as it is done by angels and the spirits of the just in Heaven."

While we can hardly call that a definition of "Christian Citizenship," it is nevertheless a declaration of duty, stating in concise form the place and part of the Christian in the life of his time. He shall take into the public affairs of the nation, city, or community, the law and the spirit of Christ. Because he is a Christian he is to be more active in the public service, more zealous for the public good than his neighbors; because he follows the Master he is to have a higher standard and purpose than his fellows, and to seek intelligently to promote the welfare of the whole.

That is the statement of that writer and as Epworth Leaguers we will accept it as a sound declaration of our public duty.

We need spend but little time with the opposite view which at one time generally prevailed that a Christian must have no part in the affairs of the body politic.

To those who held that view religion and politics could not go hand in hand; and for a man to enter public life with its fierce conflicts, was almost to lose his soul. Many a man who might have been a leader of men was lost to the service of the nation or municipality because of that narrow creed. Fortunately that view is passing away. We believe to-day that our country is God's country, and God must rule; we believe that only by good men being active can its problems be solved. God can only come into His own when good men do their part, and by a willing service establish it in the spirit of our common Master.

Perhaps the place of the good man in the public affairs was never stated better than by the prophet Jeremiah. He is speaking to those about to be carried away captive, and these are his words, "and seek the peace of the city whither I have caused you to be carried away captive, for in the peace thereof shall ye have peace." That city would be a land of strangers, a place of their captivity, but the command was definite, "Ye shall have its interests at heart." God's chosen people were to be the nation's choicest citizens.

That principle applies to-day. We as Epworth Leaguers should be among God's select people, those are all who profess His name. God's select people must be the nation's choicest citizens, a redeeming force in the community, God's greatest asset in this Dominion.

That will do on that point. As Leaguers

we accept the responsibility; "we must bring into the public affairs the law and the Spirit of Christ"; we must take our religion into our politics.

Accepting this as a sphere of service a Christian must

### 1. BE AN INTELLIGENT CITIZEN.

A few weeks ago I read these words from an address by an English speaker: "It should be an intensely felt moral obligation with every citizen to study political problems with a view to making his vote and influence tell in the settlement of those problems on the lines of justice and mercy."

Mark the words used, "An intensely felt moral obligation" to get to know only by getting to know; by study of the problems can the citizen influence to their proper settlement. And, may I say, those words apply to you if you have influence without a vote, just as much as if the franchise is in your hands.

Half the problems of modern society

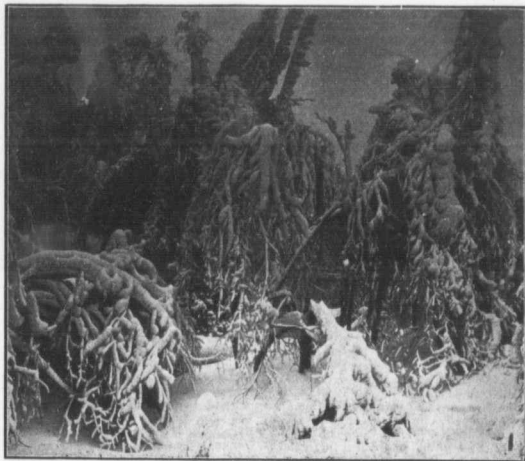
things are with us because "my people doth not know, Israel doth not consider." There are too many people who have relegated their thinking to editors and party leaders, they themselves content to be the marionettes dancing to the movements of party strings, and while that is so the nation goes into captivity for lack of knowledge.

Because you are followers of the Master it is an "intensely moral obligation to study political problems." A Christian citizen must be a thinking citizen.

I might at this stage point to the value to our young people of the citizenship course suggested by our Epworth League constitution. It includes Provincial and Dominion questions, municipal politics, temperance and moral reform; such questions as sanitation, sewage, housing, etc., leading our young people to understand the causes, and the causes behind the causes of our social problems.

As they study those questions they will learn how the problems arise, the influence of one social problem on another; how, for instance, bad houses, overcrowded areas, poor industrial conditions affect the liquor traffic, as well as how the liquor traffic affects these; and so with other evils how they are connected and interconnected; for it is generally recognized by social and moral reformers that no one

## Seasonable Canadian Scenes



THE HARVEST OF THE SNOW

"For he saith to the snow, Fall thou on the Earth."—Elihu in Job.

"He giveth snow like wool; He scattereth the hoar frost like ashes. He casteth forth His ice like morsels: who can stand before His cold?"—Book of Psalms.

would not be with us if men and women had felt it to be a "moral obligation" to think and to take an intelligent interest in the affairs of their country. It is because they do not try to know we have housing problems, overcrowded areas in our cities, industrial conditions at times detrimental to health and morals, segregated areas, public rights bartered for a mess of pottage, leaving the next generation handicapped and sometimes strangled in the grip of a powerful monopoly. These

evil stands alone, and if you want to root out an evil you have to grapple with kindred evils as well, so that causes will be removed, and our young people learning this and understanding the relation of parts will be a strong force in the awakening of a healthy public opinion.

It is possible some will object to that programme. "Make the League a spiritual force." I agree with all you will say on that side. If the League is not a spiritual force it will never be a social power. Our

force in the valley depends on the height of the spring, we must keep near to God if we are to be close to man and do the work of a social saviour. But our religion must produce service, our transactions of lives will be tested in the realm of the common-place service, and that includes the social life of the community with whom we live. That is why we are asked to study conditions. A Christian citizen must be an intelligent citizen, getting to know.

## 2. A CHRISTIAN MUST BE A FAITHFUL CITIZEN.

(a) He will always use his vote when he has one. There may be very exceptional circumstances which would justify a citizen in not using his franchise; under the present party system it is possible for a man to be faced with the unfortunate alternative of choosing between a man who represented a policy he cannot endorse, and a man whose policy is right, but who is himself of such a character that he cannot conscientiously help to place him in a position of authority. But on the whole, the statement of a certain writer will apply. "Not to vote is to act the part of the unfaithful servant who hid his talent in the earth." A Christian who has a vote and does not use it, is untrue to God.

To secure for us that privilege some of the noblest of our race gave life itself; they paid a great price, because they saw that the safeguard of the people's liberty was in a government of the people, by the people, for the people; and the right to vote is the pledge of that. While they did so much there are those who value the privilege so lightly that they won't take the trouble to go to the polling-booth on election day.

Whatever may be the profession of a man like that, he certainly is not his country's saviour; he is not the man to be depended on at the crisis. He has received in trust the sovereign power to rule which that ballot puts in the hands of the people, and he must use it in such a way as will secure to the people the blessings of good government. He who does not use it is neglectful of the charge and untrue to the highest traditions of our empire.

There was an incident in your province ten years ago which shows the influence of the apathetic citizen; that was your prohibition fight. You were beaten by the men who do not vote. You had a majority for prohibition, but you did not get the vote required of you in that peculiar contest; you were beaten by the men who stayed at home, too indifferent to trouble about exercising the franchise.

The conditions laid down for that occasion make that exceptional, but it shows the influence of the apathetic citizen, and has been a reform won only because those people had taken their place in the active forces of the community, using the power placed in their hands in such a way as to secure the blessings which the best government brings.

(b) A Christian will set principle before everything. That may seem an unnecessary statement to a body of Epworth Leaguers. We all condemn political corruption, and recognize the necessity for purifying the political life of the country. But you will find that that touches points beyond what is commonly regarded as the content of that term. Political corruption in its wide sense may be possible where we personally have no selfish motive at all. If I vote for a friend simply because he is a friend regardless of the policy he stands for or his own fitness for the office he aspires to hold, then I am selling my vote for friendship, sacrificing the common good to the ambitions of a friend. If I vote for a party simply to give it the power, altogether careless of the moral issues involved in its pro-

gramme, then I am selling my vote for party, placing party interests before the welfare of the people. If I for party purposes accept a man of doubtful character as the object of my support, I am doing the same thing. I may plead that I am not a gainer, in that sense my hands are clean, but that does not matter; that power of franchise is mine for the advancement of righteousness, and I must use it well. That is true, also, of your influence if you have no vote. When it is a question of principle on one hand and party or friendship on the other, a Christian has no choice, he must stand by the right, and must never sacrifice the best for the second best.

(c) A Christian must be ready to bear his share of the responsibilities of public service.

"He who has powers and time to serve the community and refuses to do so when called upon, is robbing it of its just rights." Some of you may think the statement extreme, but many a reform is impossible because you cannot get the men you need to take their places in the political arena, and in refusing they were shirking their duty.

It may seem improbable that we should ever be called by an electorate to serve it, but we have to fit ourselves to the best of our ability, and if a call should come to us as an opportunity to extend the kingdom.

But whether that be your privilege or no you have a part in the matter; the

minion, this Empire in righteousness, to solve the problems of the time, to promote righteousness in all matters of Government, to put down vice and iniquity and all that ministers to that, to remove the causes of poverty and misery, to bring in that new earth wherein dwelleth righteousness. That will come if you are true; it can only come through you. Let us have the spirit of the old-time leader: God can only do this through me, then by His help I will do my part. He shall not be ashamed of His partner.

## The Junior League, Brownsville, Ont.

It was the Editor's privilege a few weeks ago to spend a couple of days on the Brownsville Circuit, and to be present at the regular meeting of the Junior League. He was delighted to greet the girls and boys as they gathered from school to attend their League training. The pastor was present; but it was to his excellent wife, Mrs. Findlay, to whom the Juniors looked with confidence and expectancy as their Superintendent. She very evidently enjoys the love of the Juniors, and they are apt pupils, under her tuition, in Junior League training. The exercises throughout were shared by all, the attention was splendid, and the order perfect. The Editor congratulated the League on its work, and told them that he wished every such place as



THE JUNIOR LEAGUE, BROWNVILLE, ONT.

quality and the effectiveness of legislation depend on you. We all admit that legislation cannot be ahead of the people! Where such has been enacted it will not work; conditions we condemn remain with us simply because people are not ready to do their part.

Canada is facing problems to-day due to her expanding life, social and industrial problems which affect the character and comfort of our people; the solving of these problems depends on the individual citizen, the creation of the healthy public opinion depends on each working for all.

What is possible when the people move in, is seen in the victories won over the liquor traffic, and similar results will be won when we face the other problems of the time with the same intelligence, determination and sense of individual responsibility we have manifested in dealing with that evil.

One of my favorite characters of Scripture is Nehemiah. He realized his partnership with God. He saw the walls of Jerusalem and this seems to be the spirit of the man: "God cannot build those walls without me; he shall not be ashamed of his partner," and that man worked in that spirit, and we all know how he succeeded.

We have a greater work than Nehemiah had. We have to build up this Do-

ingtonville had a similar society for the boys and girls of the Methodist Church. The same wish is here expressed, for surely what one small village can do others can also. There are girls and boys in every congregation throughout Methodism that should be retained to the church through the influence of such a League; but in too many instances numbers of them are lost to the church by its lack of interest in them. How can any church expect to hold the children if its doors are practically closed to them from Sunday to Sunday, and positively no provision is made for their spiritual nurture or their preparation for Christian service other than in the sadly brief half hour of shallow Sunday School teaching on the Sabbath Day? It is a grave question, and too few of our churches take it seriously or give it any intelligent study. We cannot afford to keep losing our children to other religions too precious in themselves to be lost. For our own sakes, as well as theirs, let us hold them to the church and train them to serve the Master.

NOTE.—It was a very cold and stormy afternoon when I visited Brownsville Juniors, and I should not really have tried to photograph the League. I regret that the picture does not do them justice, and that in the hurry and cold of the occasion I unintentionally decapitated one of the finest boys of the crowd. He has a head all right, and a good one.—**ERRORS.**

"I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work which I have begun—I leave it with you." **Livingstone.**

## The Third Department and Its Opportunities

MISS AMY PURCELL, LISTOWEL, ONT.

**M**AY I begin by reading to you the duties of the Social and Literary Committees of our League, as given in our constitution? To some they may be familiar, to others quite the opposite, for I think we as Leaguers are not nearly as familiar with our constitution as we should be. May I deal first with the literary, for while the Literary and Social Committees are closely associated with each other they are by no means the same, but should work together?

The League constitution says: "This committee shall provide intellectual entertainment." This, then, is one of the opportunities afforded the Literary Committee. This is an age when young people do not accept all that is said. They must know the whys and wherefores of things, hence we must needs have first of all, an Intellectual Literary Committee, that they may provide the very best for the folk who come within reach of these topics or debates. This committee has the privilege or opportunity of instructing the Leaguers in the doctrine and policy of our church, and every true Methodist should have a knowledge of his Church history, and know of himself why he is a Methodist. This committee should endeavor to make the literary department a training school, not so much to entertain and amuse, as to cultivate, encourage and develop literary talent. In no other department can so wide a field and so much material to work with be found as here. I am afraid there has been in our Leagues in the past a tendency to develop the Missionary Department at the expense of some others. While the Missionary Department is good—of the best—do you know the Literary Department is the only one in our League that is ministering to the literary side of its members or listeners? It is not that we do too much missionary work, or make too much of our missionary work, but that we neglect some of the other departments, and do not work them enough.

Our League motto is to "Look up and lift up," and I know of no better way of doing either than by intelligent and systematic study of the Bible. Study is to more than read, and God demands intelligence of all of us in so far as we have opportunity of securing knowledge. It is the duty, as well as the opportunity, of the Literary Committee of leading or directing the thought and study of those who come to League. To this end the meetings taken by the Literary Committee should be of a high moral standard and elevating, that all persons should go away with the determination to study better books than ever before. Of course we have no hesitancy in saying that we know the Bible to be the first and best book to study.

Systematic Bible study should be urged more in our League. We had a splendid course of Bible study in our Era a short time ago, yet I think I am not drawing it too far when I say half the Leaguers did not take these topics up at all, and others did not go to the trouble of even reading them. I refer to the topics on "How we Got our Bible," something we as Christians should be glad of knowing and having it so well studied out by someone else to guide us. It is a lamentable thing that so few of the Leaguers take the Era. Our League paper should be in the home of every Epworth Leaguer. It is a paper that is indispensable as a topic help and that has much good reading in it, contributed by some of the best of our men and women.

This is a grand opportunity for the Literary Committee to secure subscriptions to the Era.

Now is the age of the most-heard-of things in the new Adult Bible Class, where many people think is taking to a certain extent the place of our League Bible study. Now the Adult Bible Class and the League are two distinct organizations, each doing its own good work, and neither one can take the place of the other. There is no reason why some of the literary meetings of the League should not be Bible classes, conducted by some capable person, for there is no finer literature to be found than our Bible. Pay no attention to the excuse people give "we have no time" to study literature. The trouble is, not that our Leaguers do not read enough, but they read too much—but it is not of the right kind.

If the Literary Committee starts the young folk out on systematic Bible study they have done a great work; for intellectual, social and spiritual culture, the Bible is pre-eminently the best book.

It is the opportunity of the Literary Committee to develop the highest type of character in our young people, employ for good their powers that otherwise lapse into idleness and sin, keep the meetings up to a high standard, show the seed for good reading, have good lectures and good entertainments; and God will surely see that the seed so sown will grow and bear good fruitage. The literary work of the League is truly a religious work. Are we looking on it as such?

As in the literary, so may I, in dealing with the Social Department, read you the duties of this committee. The duty and opportunity of all committees of the League is to draw people toward Christ. It is the Social Committee's work to try and draw from the social side. Young people have social appetites which must be fed, not crushed out, and if they cannot find food one place they will another. What an opportunity is here afforded the League in furnishing good, wholesome fun for these young people at their socials. It is said that an Anglo-Saxon never refuses something to eat; hence the refreshments, which are an important feature of every social; but in all and through all the social it must be remembered the main object is to draw the young people to Christ. A social may be made just as important as a prayer-meeting.

Any social is a great failure that makes the humblest person feel uncomfortable. For if we are Christians we have learned that true Christian religion demands consideration for the least guest. But the work of the Social Committee is not done when they have provided a social occasionally. Much can be done outside these social evenings. Jesus himself was a social being. In social element entered into all His work. He called often at the homes of His friends. Whenever I think of the social life of Christ I think of that poem, "Let me live in my house by the side of the road and be a friend to man." None were too humble to be noticed by Him; in fact, it seems that it was the fallen, the lowly and poor He noticed and ministered to most.

For the Social Committee we need good, large-hearted young men and women who are not afraid to smile and shake hands with anybody who comes in contact with, but who do not perform all their hand-shaking and smiling at a League social.

One of the best features of a good social is when we forget ourselves and

are not self-conscious, but free. Let us love folk into our League, and then by love keep them there. We cannot force or compel people to come in. We must entice them, have something they see that when we get them there, and see that they become acquainted with others. You sometimes hear it said, "Oh, the League is mostly social, not much spirituality"; but do older people realize we must have some sociability, or we will not long have any. The League is one of the most-needed organizations of the Church, and is meeting a need no other organization is or can meet. The social element is nurtured and controlled. But the spiritual is predominant.

Then, too, the Social Committee has a great work to do in welcoming strangers, not only to the League, but to our church. The members of the League Social Committee would not be of much use if a stranger could sit near them in church and not shake hands and have a hearty hand-shake and a kind word. Do not take from this I mean that we have to be a member of a Social Committee to be sociable and greet strangers. Do not stand on ceremony. Etiquette is good, but Christ's teaching is better. "Do unto others as you would they should do unto you." It is said more things are wrought by prayer than this world dreams of. Well, if it is true of prayer it is equally true of a smile and hand-shake. Many a man has been good, smiled into the church and kingdom of heaven. A hand-shake and a "God bless you" mean more to people than we think, and no matter how fine a motto we have in our League room, it will only have the sting of disappointment unless a stranger finds a warm, hearty hand-shake coming from a good, true heart. The loneliness that hurts is to feel that though you are one of God's people you are a stranger among God's people.

The work of the Flower Committee is very helpful in cultivating and maintaining a truly social spirit among the congregation, and in the community as a whole, and its opportunities for social ministry should be improved in all our societies. The duty of this committee is to keep flowers on the pulpit, and to send them later to the sick. I shall not say much about the flowers in the church. We all know how much they add to the service. But let me deal with flowers for the sick. I do not think I can emphasize too much the good cheer and brightness carried in a bouquet. To illustrate this, will you pardon a reference to our own League? A short time ago a stranger came to our town, started business, and after but a week or two in town took seriously ill. The League sent him a couple of bouquets, and when he received these flowers he raised his eyes to heaven and said, "God bless a League that would think of me, a stranger." Could any compensation be greater than just to know that we had cheered for a few hours a stranger, who soon afterwards passed to the great beyond? Many lives have been brightened in just such a way by Leagues or Sunday Schools. Flowers preach to us if we but hear. Henry Ward Beecher says, "Flowers are the sweetest things God ever made and forgot to put a soul into." Use them whenever opportunity offers. They are the glory of God in the cheer and comfort of some suffering or downcast children.

Thy way, not mine, O Lord;  
However dark it be,  
Lead me by Thine own hand,  
Choose out the path for me.  
Not mine, not mine, the way,  
In things of great or small  
Be thou my guide, my strength,  
My wisdom, and my all.

—Horatius Bonar.





verse, Phil. 4: 8. The Superintendent will develop the topic as portrayed in that verse.

A Japanese lady visited one of the missionaries, and asked if only pretty girls were taken into the Christian boarding-school. When given an answer in the negative, she said "There is a different look on the faces of your girls from that commonly seen on Japanese girls." "Well, that is because we cultivate the soul here," replied the teacher. The Japanese lady assured the missionary that she would like her daughter to get that look on her face though she nor her girl were Christians. Soon she brought her daughter to the school. In the days when Jesus was on earth people took knowledge of those who had been with Him. To-day there are boys and girls, men and women, who wear such looks upon their faces that we can tell that Christ is the light of their life, and His love fills their hearts.

position, and in the other put honor and truth. Which shall weigh the most?

Sing, "I love to tell the story."

Once a lady dreamed that she went to church, and as the people were going away they found some one standing at the door holding a plate for the gifts of the people. It looked like an ordinary each gift into its real value in God's sight. A gentleman put in a ten dollar gold piece, which at once turned into brass. It had no value in God's sight, because the gentleman had given it in order to be thought well of by others. Then a lady put in a quarter, which turned quickly into a penny. God knew she could give more, and she gave only because others gave. Then a little Sunday School girl came up with her teacher and dropped in a penny, and this turned into a daisy. She had given it just to please her teacher. The lady in her dream felt

## Practical Pointers from the Beamsville Convention, St. Catharines District

If Canada is to attain a place among great nations, we Epworth Leaguers must be character-builders. Without good character there can be no permanence, and apart from godliness, greatness is impossible.

Lives that actually do lift others to a higher level are the kind of lives we should seek to live. They must be Christ-inspired lives if they would be expanding within themselves and full of hopeful and untiring service to others.

With twenty churches on our District, why should we have less than twenty Epworth Leagues, twenty Junior Leagues, twenty Young Men's Bible Classes and twenty Young Women's Bible Classes?

For a good future in our Leagues, remember—our object is to save souls, we are called to soul-saving effort; no department should be content without souls being saved.

There is no place higher in the work of the Lord than seeking to save and employ for Him the young life all around us.

Members of the church can, and should, be sociable towards the stranger.

The success of the Church depends upon the people.

Christianity should be refined and refining.

Let us at all times remember the sociability of our Saviour. He drew children to Him, and brought sinners and all to seek Him.

Personal work is the duty of every professed Christian.

If you have a word to give the downcast, give it now as you pass this way but once, and the chance may never come again.

Who shall evangelize those who are coming to our shores if we neglect to do the work?

What spirit shall form this Canada of ours it is for us to answer.

If we, as Leaguers, are to live up to our motto, "Canada for Christ," we must lay ourselves out for His service, and strike down the liquor traffic and all other evils that wreck human life.

We should all be on fire for our Saviour.

—Sent by M. Pattinson.



THE JUNIOR LEAGUE, CARBERRY, MANITOBA.

### MARCH 15.—LOVERS OF TRUTH. Psa. 15: 1, 2.

This Psalm is a short one and might well be committed to memory. Discuss various forms of untruth, such as exaggeration, misrepresentation, deceit, cheating, etc. When David undertook to answer the question, "Who is worthy to be counted as one of God's children?" among other things he said: "Such a man is one who speaks the truth in his heart." It isn't always easy to be absolutely truthful; sometimes we get mixed up in deceit almost before we know it, but the difficulties we encounter getting out should be a warning to keep us from another. He who tries to cover up one false step by taking another, always gets into trouble. The only way to do is to make open confession of the wrong and gain peace of mind and win our way back to honor. We must also do all we can to right the wrong we may have done others. Be brave and courageous, look people straight in the face and have no falsehood hidden away in the heart. The story of the tabernacle (Ex. 40:34) might be told. A description of the building and materials used might be given. Then tell about the inner chamber. Tell of David's great love for the tabernacle as the abiding place of God, and His desire to preserve it in all its glory. Tell who might only enter the tabernacle. Our lesson says, "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."

What would this world be without truth? Though there is much of evil in the world, believe it, the great things of this world are built on eternal truth. Draw a pair of scales on the blackboard. In one side put money, influence, social

pleasing to God and as she looked a very poor little girl came along and put a penny on the plate. Instantly it was changed into gold. The child was very poor and had denied herself to give it because she loved the Lord Jesus Christ, and this made it well pleasing to God.

### The Junior League, Carberry, Man.

In a letter recently received from the pastor of our church in Carberry, Mr. McCullagh says:—"We have a bunch of bright and happy boys and girls, who are all interested in the Junior League. Among the best of their good works they have undertaken to support a cot in the Chengta Hospital, and the prayer is frequently heard in the League that God will bless that work. The boys and girls are very sorry that their Superintendent, Miss Ida Waits (who appears with them in the group) is retiring, but her place is to be taken by Mrs. Whiteside, wife of Evangelist R. H. Whiteside, who will be assisted by Miss Roberts, one of our school teachers, and we are looking forward for good things in our League during 1913."

"Good things!" Well, we should think so. Look into those faces and think of the possibilities of those young lives when their Pastor and Superintendent are right with them, both leading them on and backing them up, as the picture suggests, and be assured that good, positive good, practical good, good to themselves, good to the church, good to society, good to the country must accrue. It is good for Canada to have boys and girls so trained.—Edo.

### The Sparkling Eye

Oh! you little know how much pleasure you would derive from kindly endeavors to impart joy to others. I passed a brother yesterday whose eyes sparkled and his cheerful face was lit up with smiles. Thought I did not know the man, I seemed to read his character in his countenance. Surely, thought I, he is a busy one who is trying to dispense some blessings to the needy. Again this morning I fell in with him, and this time I made his acquaintance. His cordial greeting pleased me, and his lively manner induced me to ask on what good errand he had been.

"I have just been visiting some poor people."—Spurgeon.

Little Dorothy had been intently watching her brother, an amateur artist, blocking out a landscape in his sketch book. Suddenly she exclaimed:

"I know what drawing is."

"Well, Dot, what is it?" asked her brother.

"Drawing is thinking, and then marking around the think."—Selected.

## Six Essentially Epworth League Studies

(Note.—The six subjects treated under this one general heading formed part of the program of the Stratford District Epworth League Convention held at St. Mary's. The time thus spent in the study of these distinctly Epworth League matters was most profitable to younger Leaguers, especially, will do well if they become thoroughly familiar with the various subjects under consideration. We are fortunate in being able to present all these papers, and though this is not a formal convention record, we present the superior thereto, and the information given will be of much greater value than a simple record of convention proceedings. Our thanks are tendered Mrs. J. Darling, the District Secretary, for supplying these papers for our readers.—Editor.)

### The Objects of the Epworth League

D. S. WHALEY.

The main objects of the Epworth League are to unite the young people of Methodist in Christian fellowship, and to organize them for practical Christian service.

The first is brought about by unity of purpose, by desires expressed or experienced relative to each other, by the cultivation of the spiritual nature of each member and the development of a true Christian spirit as the members come together and "consider one another with kind and gentle love and good words."

In a society like the Epworth League our young people receive a vision of a useful life. They realize that the highest ideal of life is service. They are given their opportunity to work for the betterment of others, and in helping others are helped themselves. Our young people need within themselves strong spiritual convictions and a deep religious experience. These are gained in the Epworth League by education in Scripture, truth and by prayer. The Bible is a book for every age: a book in which each generation finds something new. The power of the one who can estimate? As Epworth Leaguers may we give both more of our attention and study and use them regularly for our spiritual education and empowerment.

We seek the cooperation of our young people in missionary activities. In the Epworth League, missions have become a practical thing. Our young people have their studies, systems and plans. They have their own missionaries, supported by their own gifts, and all through their own organization.

We instruct in Methodist doctrine and church history. It is well for us to know and study what we believe, and while we do not claim our doctrines the only ones based on Scripture truth, they are the doctrines that particular churches and it is well for us to know their beauty and worth, and to prize them accordingly. We need to know the history of our own Church, the time and circumstances under which it was organized; what it has accomplished, and what it has always stood for. We should know also something of the history of the Church in general, the difficulties it has had to meet, the opposition that has been given to it, and how through the centuries it has triumphed.

Every District Convention, such as this, should stimulate a desire for the formation of Leagues, and we desire others shall enjoy, and so we plan and pray for the extension of Epworth League societies until all shall have the benefit of the fellowship and training which have been of so much value to us.

### Our Epworth League Pledge

REV. W. R. OSBORNE.

Why do we have an Epworth League? Why do we make a promise of those who join this young people's society? The object of the League is definite and worthy. The motto is high and noble. As the years have been going by the organization has been improved, and brought nearer to perfection. With such an object, with such a motto, and with such an organization, what more do we need? Why ask a pledge of those who join?

Note also that with respect to space the pledge occupies a very small place in the constitution. Moreover, not long ago the General Conference showed the Epworth League pledge. Are these facts indications that the pledge is not regarded as a very important part of the constitution? By no means.

In a civilized country where Christian

teaching has permeated, a promise is held to be a sacred thing. It is encouraging that even where men are not very particular about their morals, a solemn promise given would be likely to be kept. I think observation will also establish this, that men will do more under a promise than without it. Many a boy has been kept away from strong drink because he signed the pledge. I know a man who is living a Christian life to-day who is doing so because he promised his mother before she died that he would. Therefore, because a promise is held to be a sacred thing, and because people will do more under a promise than without it, we ask our Leaguers to sign a pledge.

There is much involved in this pledge. Great are the blessings sure to come to those who take and keep it. It was the custom in Greek and Roman times for men of high position, or sometimes nobles to give a pledge to a friend. To anyone who received the pledge was given the friendship and support; if need be, of the giver. It meant great things to receive a pledge from a great noble. To those who take and keep the League pledge, great things are offered. The one who takes this pledge and honestly tries to keep it, will undoubtedly attain to a high level of character, and will be assuredly among the most useful in the world. They who take and keep this pledge will be those whom Christ describes as the light of the world and the salt of the earth.

Leaguers ask in executive meetings, "What new plan can we find to create an interest in our League?" It might be far wiser in some cases to ask, "Are we keeping our pledge?" What a revolution it would work in some places if this pledge were pondered and acted upon. Leaguers were made to keep it. Keep the pledge prominently before your members, therefore, because the vital force of it announces constitute the very heart and soul of all Epworth League life and growth.

### The Motto of the Epworth League

REV. E. J. ROULSTON.

"Look up, lift up, for Christ and the Church."

It would be almost impossible to find a motto more appropriate for a band of young people than our own.

The first and last of our motto "Look up," show that we purpose to be a hopeful band. There are plenty of people in this world who look up and see nothing but gloom. Leaguers to be caught in such a mode. When Peter was going on the water to Jesus, he saw the wind blowing from the winds and waves, and then he began to sink.

As a band let us look up, because it is from above that our strength must come. Epworth Leaguers must look up in prayer to God for the success of their work. Let us look up to learn God's will. We look up to hear God's voice. We look up to get power and grace. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not grow weary. They shall walk and not faint.

We must look up the young people through our Leagues and Committees. Get after new members. Do personal canvassing. Look up the Associate members' list and get the names of those who have Members' Pledge and become active. I visited a League one consecration night and only one member was present.

Let us look up our work and see what will be of help to our Leaguers. Are our Vice-Presidents doing their work? If they are disinterested, put in ones who will look up the work.

We are not only to look up, but we are to "Lift up." No one can look up and lift up unless he is down on equal footing with his load. A man drawing a man's load of earth out of a well and standing at the top of the well, will be able to break his former load. Men often strain themselves lifting loads because they are not near enough to them.

All loads are heavy more easily when helps are not around, for "many hands make light work." There are loads to be lifted and when numbers are engaged there must be union, and all must lift together. Your President, no doubt, is lifting some times till he is almost black in the face, and he wants help. He says the load is not too big, and we could carry it if all would take hold. The Epworth League is to lift up, but it is necessarily depending upon the individual member. With your own hands merely, you will find the corner of the load is going to be down. And once your corner of the load becomes low you are going to be in a position to be able to get it up again.

Lift up because there is somebody down, and needs a helping hand. A kind action, says a young preacher in the Alberta Conference was asked what his methods were of reaching his poor boys, he said, "I would corner of the load is going to be down. And once your corner of the load becomes low you are going to be in a position to be able to get it up again."

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We are to look up, lift up for Christ and also for "the Church." The Church needs organic people, and the young people need the Church. The Church is depending upon the young to get the young,

### METHODIST CHURCH, ST. MARY'S, ONT.

Is this pledge important? Yes, indeed it is. It stands for great things. You have seen Niagara Falls, and have been filled with awe as you thought of its power. You think of the street cars and factories run by Niagara Falls, and you wonder! But underneath all a road of water, as it dashes down the great precipice and goes foaming around the rocks, is a silent force without which there could be no Niagara. Without that silent force, no street car or factory could be run by Niagara's power. It is the force of gravitation. The power of the Epworth League is not in the object or the motto, or in the organization of its departments, or in the appointment of its committees. These are, as it were, the transmission lines through which the power goes. They are all good and are necessary, but the real power is not in them. The real power of the Epworth League is the silent force of a number of young people who are banded together, who, trusting in the help of the Holy Spirit, have promised that they will follow the example of their Saviour and Lord, and will make an honest effort daily in all things to do the will of God their Heavenly Father. Where the League has failed, I venture to think, it has not been through lack of organization, but rather because the very vital thing the pledge has been too lightly esteemed. Some times

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therefore let us lift for the Church's increase in numbers and influence.

Let us be true to our motto. Let it be our guide. As bands of young people here and there in our diocese, let us make sure that all about us young and old are dying, while the precious moments fly. We will meet them when God calls all to judgment by and by. Are we reaching out to help them with a brother's hand of love? Are we striving to lead them to a better and a better land? "Do not stand aloof in pity; take your brother by the hand; roll aside his heavy burden, lift him up and help him stand; speak, love, comfort, and comfort: 'tis the blessed Lord's command."

## Our League Emblem

MR. WILBERT MILLSON.

Every society or organized body has an emblem of some kind. Every nation, every province or state has its peculiar emblem. For instance, the maple leaf, which is to be seen on every side in such varied forms, is the emblem of Canada. If you meet a man wearing a badge composed of the compass and square, you at once recognize a member of the Masonic Order. And so it is customary and right for every society to have its own emblem. In this respect, our own Epworth League is not behind, for we have an emblem of which we are all proud, and which is rich in significance, in the form of the "Maltese Cross."

There are many forms or modifications of the cross, but three distinct styles. The first is in the shape of a cross with the T-shaped one with the horizontal bar across the top of the stem. The third kind has the horizontal bar at the bottom of the top. This style of cross is the one upon which our Saviour is supposed to have died, while the 2-shaped one received the name "St. Andrew's" cross from a tradition that it was upon such a cross the apostle suffered a martyr's death. The St. Andrew's cross was afterward chosen as their emblem by a religious society known as the "Knights of Malta," who established a hospital at Jerusalem, and were sturdy defenders of the faith. Hence the name, "The Maltese Cross."

The eight points of the cross represent the virtues set forth in the eight beatitudes given by Christ in the Sermon on the Mount, while the cross in the center recalls to mind the death and passion of our Lord. The motto, "Lift up, lift up," makes a very fitting finish, full of significance in meaning.

In the days previous to the crucifixion of our Lord, the cross was used as an instrument of torture. The unhappy victims of war and plunder were mercilessly nailed to rough pieces of timber composing the cross, and were left to die in suffering and torment. But with the dawn of the Christian era a change came. The cross became symbolical of salvation.

In almost every instance in the New Testament the cross is used figuratively. It was with such an idea in mind that the Apostle Paul wrote, "God forbid that I should glory save in the cross of our Lord Jesus Christ." To Christians the cross has become the symbol of triumph and endless life. It has lost its offence and assumed a celestial glory. Realizing the truth of the Gospel which they converted to mark the redemption of the world, they used its deep shame to glorify themselves. This they effected first in their own feelings and afterward in the heart of the civilized world.

The symbolic cross points upwards to eternal life as surely as the cross of wood points to the same end in the material world in many ways. It was used in the combats to symbolize safety and refuge, also to mark the redemption of the world. The Crusaders adopted the cross as their emblem. It is said that Constantine, while on his way to the battle of the Milvian Bridge, began to reflect on the life and failure of his idolatrous predecessors, who by his father's command had worshipped only the sun. He then worshipped only one God, the Creator of the Universe, and was eminently successful. Hence he drew the inference that the sun might have a ready aid and effectual support in the now rapidly spreading faith of the deceased Nazarene. On this he fell on his knees and prayed God to give him light, when as the sun was declining there suddenly in the form of a cross, a pillar of light appeared above the heavens, a pillar of light in the form of a cross, as it were, above in Greek, "By this conquer." The appearance of Jesus was completed by the lesson of the crucifixion. This done he assumed a similar configuration. This done he took the form of a cross, and so at the present time the cross is used with varied significance.

As Epworth Leagues let us look not at the cross of wood, but up to the true cross of Christ, in which is our only hope, and

from which all our help must come. Let the language of our hearts be—

"In the cross of Christ I glory,  
Tovelling o'er the wreck of time,  
All the light of sacred story  
Gathers round its head sublime."

## The Epworth League Colors

MRS. R. CHILDS.

The red is to signify the spilt blood of the Crucifixion and to signify its cleansing power in our lives. Red is to signify courage, warmth, enthusiasm, and wholehearted purification. Red also reminds us that with warm love for humanity we must be in the world; the white that we must never forget to keep ourselves unspotted from the world.

Then purity has another side; that of single-minded devotion to right, because right is right; a purpose to keep the shield of faith unscathed with wrong doing; to keep clean from untruth and dishonest and all things small and mean. And this is no small thing to ask. We must seek first the kingdom of God and His righteousness. For His sake we must choose back the hasty speech, the angry retort, the unkind insinuation; we must speak no evil, nor listen to it. We must be good to live with the Christianity that doesn't help us so is a dishonor to the name of Christ. Our red and white colors should be inspiring, be strong and brave, to live lives pure and clean, to show forth our Saviour's life in our characters as well as His death by our confession of faith, and to follow Him who went about doing good.

## GROUP OF DELEGATES AT STRATFORD DISTRICT E. L. CONVENTION, ST. MARY'S.

The mightiest force in the world isn't money, nor electricity, nor any ultra modern device, but the good old-fashioned power of Love. When we have placed our hands in God's and arranged ourselves on His side, we must open our heart to the current of love for our fellow-men that He will pour into them.

Love is not getting but giving, not a wild dream of pleasure and a madness of desire. It is goodness, and honor, and peace, and pure living. It is the best thing in the world and the thing that lasts the longest.

We must love humanity as the Master loves them; not blindly, our eyes closed to all faults and failings, but with clear-sighted understanding of the reasons for many falls, and a helpful faith that we all may rise. Our eyes must be so touched with love that we see the immortal soul, made in the image of God, and yearn to help that soul to its wondrous possibilities.

To live lives thus in self-forgetful love requires courage beyond the ordinary. There are many ideas of what courage is. Dean Farrar tells us of heroism: "There is a yet harder and higher heroism—to live well in the quiet routine of life, to fill a little place because God wills it, to go cheerfully on with a petty round of little duties, little occasions, to accept ungrudgingly a low position, to banish all ambition, all pride, all restlessness in things regard to our Saviour's work. This is greater than that, for a single hour is formed by a breach and fire faced by fire cannon alone. To do this we must not die once but daily; spending our mind and our body gladly, which is much greater and harder than merely giving up life."

And of the wonderful life and death of Jesus of Nazareth, our use—what can be said that will make them more real? Let us be reminded by the red of our badge, like Him, go about doing good; that we may prove our love for Him, who has done all for us, for He said, "If ye love me keep my commandments."

And if we are trying to follow in His mighty footsteps, the white will be an emblem of His endless purity. Our lives are lived in complex surroundings, and temptations throng around our young people that a generation ago were quite unknown, so that a new equipment is needed to meet and cope with them successfully. Knowledge our safeguard.

We must recognize evil so clearly that we have no hesitation in striking it with all our might. Wagon it Mark Twain once said, "Never argue with Satan; knock him down. He's a good deal older and cleverer than you, and you can't beat him in an argument. Don't try; knock him down!"

It is the purity that carries with it in the Christian victor, our white badge stands. The purity that, like Sir Galahad, makes our young people able to say—

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

## Our Epworth League Paper

MISS B. J. HAMILTON.

Since I knew I was to deal with this subject I asked a certain manufacturer if he took a trade journal. He looked at me in rather a dazed sort of way as if he thought I were a wild sort of lunatic and said shortly, "Of course!" Braving his scorn I asked him, "why?" This was his answer: "In the first place I'm interested in manufacture in my own particular line. If a journal comes to my office that deals with my interests I read it. If it has good ideas, I subscribe for it."

As I was after information I asked him what particular business he derived from such reading. His answer, in part, was as follows:

"One learns of the improvements in machinery, process, and output. 2. One learns what others are doing. The manufacturer dislikes to have others outstrip him, but the achievement of someone else, as chronicled in his journal, he gets a good idea in his own mind, and so he, too, takes a step in advance.

It seems to me that these reasons apply directly to the subject in hand. If the manufacturer needs a trade journal do not we need a trade journal also? As Epworth League members there are not interested in the field covered by our League paper, "The Canadian Epworth Era."

Our organization works at all phases of the work, so he sends out a paper brimful of things that we want to know about, and things that we would know. So, of course, we are interested in the paper.

The manufacturer reads his trade journal to learn of the improvements that are taking place. The League should read his trade journal for the same reason. Our organization works in abundance of machinery and "The Era" shows us how to get the best out of it, and how to put it to new uses by giving practical suggestions for social, educational and spiritual enterprises.

The manufacturer reads to see what others in the same field are doing. We need to know what others are doing if there is to be progression, for where there is seclusion and ignorance of the doings of others, there also is stagnation. But as we work in the great domain of machinery, the vision which they have had, and the results obtained by trying to make real the vision, is a most interesting and profitable one to us that we, too, may go forward.

Indeed the contents of "The Era" make it valuable for many reasons. Its wide reading has a great influence on our character. Newspapers and magazines are not the same. The great deal of matter which tends to make us unsettled and wavering rather than to build up a strong positive character. The Epworth Era contains a wealth of articles which make "for stability, morality, and spirituality; articles on



At Truro, Sunday, 25th, was begun the itinerary arranged for by the District meeting for its circuits and missions. Evansham and Sunday School were not to happen summarize the purpose of the itinerary. Accompanying Dr. Hearts, the Chairman, together Anthony, the Secretary, the Sunday School Secretary, Brother Ince, or both at times, Stellarton, New Glasgow, River John, Lundberry, and other places were visited. We have seen reports since of much good having been done. That such fraternal co-operation for the purpose of circuits could be effective, is undoubtedly true.

An outlined programme to hand from the Province of Prince Edward Island was a summons to visit there next. The pastor O'Leary, where our work began, has not planned a circuit institute in vain. Despite the distance and desperate roads, the afternoon and night sessions were well attended. We feel assured that where this plan has been tried, with proper arrangements, it is likely to continue. A snow storm partly spoiled our session at Alberton and entirely at Bideford. The institute at Pictou represented three circuits and as many denominations. It was none the worse for that either. There we found one Sunday School teacher, and, so far, whose class work Sundays was such as to warrant the belief that in every home represented at the institute, how the Sunday School lesson had been given by the children's parents. We have in mind a second instance only. How about the parents and the day school lesson? Hunter River institute was well attended and freely participated in by well attended. The T. T. class organized promised to be an interdenominational as the Sunday School on the Sunday at the institute, and we wondered if the discontent of the representatives of the Methodist Church with anything below the best encouragement organization was not directly related to the fact that their pastor was the representative from the N. E. Conference to the General Sunday School Board. Their aspirations would therefore be the outcome of his own private interest. We were, as you are surprised at Murray Head, at the progress being made in every department of Sunday School efficiency. The T. T. class was the largest met in the Province, and another was soon to be formed. Talk of interest! It was not our fault that the institute closed at almost 10 o'clock. We had met delegates from the Winsloe circuit to the Provincial Sunday School Convention, and expected to find there the interest that was so manifest. God alone can measure the influence of consecrated men in any place, but for infinite issues, select the Sunday School and home. Montague could have given us a larger number, but not thereby improved its quality. The response for renewed consecration was refreshing. On Sunday at the institute, one night at York, we met for the first time those toilers who, while few in number, are bravely facing the discouragements of life. In their opportunity building a nation for God. Has anyone adequately portrayed that the city eyes to the district, and to whom in the country? A vote in each school solicited the T. T. class for that efficiency felt by so many to be a necessity. Since our last visit to Pownal a T. T. class has been organized and is struggling along. Some time the pastor of this circuit will find a young people more responsive to his efforts to improve them. Denominational barriers did not prevent the exchange of views from other Sunday Schools at Charlotteville attending the institute sessions in Harris Hall, and truly a very uplifting spirit was on us.

There was insufficient time before Christmas to itinerate through the district, and a selection of the places least visited was suggested. In this way we hold to the practice to be encouraged, "where you are needed most." At Jerusalem circuit appointments we found pleasant memories of the General Secretary's visit here. Probably he does not forget the hills, long drives, and hospitable people. Friends here were mourning the loss of our friend Dr. Inch, an honored son of the place. To what extent had the Sunday School contributed to his life in the world? He declared that "Day school teachers profited by teaching in the Sunday School," and we believe him. On Wednesday we, the friend and supporter and leader of Sunday School enterprise, is a native also. And there are others! On Wednesday we spent three days, and could have adventured a week. We met men with over a quarter of a century of service in the Sunday School and in influencing for good the young. There will be a reward. St. Martin's circuit minister, who has his young people should try the benefits of an Epworth League, and they gladly endorsed his decision. On Wednesday we went to be with him to organize it. It is growing upon us that the investment of time and strength in the Epworth League is the most fruitful and permanent. It does not now appear, if there is no vision, and

then the people perish. To Springfield and Apobauk circuits we gave what time was at our disposal before Christmas, and again and again met the same faithful men away from the highways of life. In this voluntary consecration of time and strength the Sunday School is surely unique.

The genuinely warm reception accorded the Secretary by these workers in the circuit schools, the advantage of meeting with them and discussing their problems; even class difficulties peculiar to the individual schools, the privilege of helping to hearten the toilers, often discouraged, and relating them to the great body of their comrades—over 40,000 in Canada, Newfoundland and Bermuda—engaged every Sunday as they are; the arduous request—"pray for me," "for my class," "with much more"—would atone for the many inconveniences occasioned by the weary life, fundamental in his experience, who lives with his suit case.

Motto for the year: Every Sunday School teacher to win at least one child of the class for Christ.

### St. Thomas District

An extended account of the convention at Shelden was received too late for our January number. The Secretary, Mr. Lambden, Delmer, Ont., reports "one of



BRADFORD DISTRICT SUNDAY SCHOOL INSTITUTE.

the best conventions the district ever had." The inclement weather prevented many persons from attending, but the atmospheric conditions at the convention were spiritually clear, and most all forgot the unpleasantness of the weather. He says, "The addresses were practical and the aim of each and every speaker seemed to be to strike the one spiritual note—Christian service." The programme comprised both Sunday School and Epworth League subjects, and was varied as to topics dealt with. The sessions were presided over alternately by the Epworth League President and the S. Secretary of the district.

A debate on the relative values of the Sunday School and Epworth League brought out many arguments in support of both organizations. The local work was supplemented by missionary addresses by Rev. A. T. Wilkinson, of Japan, and the interest in the Forward Movement was increased by his advocacy.

The report of the District E. L. Secretary showed over 1,200 members in the district League with nearly \$1,000 raised for missions during the year.

The officers elected for the ensuing year are: Hon. Pres., Rev. David Rogers; President, Rev. A. T. Wilkinson; Sec., Rev. W. C. Frong, Mt. Salem; (2) Miss Edith McGillibon, Shelden; (3) Rev. W. C. Findlay, of Bronville; (4) Charles W. Thomas; (5) Miss Maggie Lumbden, Springfield; Sec.-Treas., Wm. Lambden, Delmer.

### Palmerston District

The E. L. Convention of this District was held at Harriston, but was not reported in time for our previous issue. The reports of the various local Leagues "proved very encouraging." Practical subjects on increasing the efficiency of the League were dealt with, and the supreme value of individual work was made clear. The visitors from outside the district were Rev. E. C. Jones, Hamilton, and Miss Agnes Butler, of Bradford. The former, as ex-President of

the Conference League, gave much helpful counsel, and the latter, as 6th Vice-Pres. of the Conference League, made a strong plea for greater attention to the Junior Department of the League. It was decided that the next convention shall be held at Goldstone.

The officers elect are: Hon. Pres., Rev. A. E. Smith; President, Rev. W. K. Allen, Clifford; Vice-Pres., (1) Miss E. Norris, Goldstone; (2) Miss E. Beck, Harriston; (3) Miss M. Ritchie, Palmerston; (4) Frank Short, Drayton; (5) Mrs. Dr. Cassidy, Drayton; Secretary, Miss S. S. Bateman, Harriston; Treas., Miss Lyons; Rep. on Conf. Ex., Rev. A. E. Smith.

### Belleville District

Just as we are preparing to make up our pages, a delayed report of the Belleville District Convention comes to hand. It was a combined Epworth League and Sunday School gathering, and addresses bearing on the various phases of both organizations were given. In view of the lack of space these cannot be enumerated in detail. Our reporter states:

"The Secretary reports 26 societies, of which 21 are Leagues and 5 Young People's Societies, with a total membership of



about 800. Nearly two hundred of these within the year. The number of societies members belong to societies organized has just doubled since 1910, when there were only 13 in existence on the district. The giving to missions for the year were \$705.13, a good increase over the preceding year.

For some ten or twelve years the Belleville and Pictou districts have worked together in the support of Dr. Winch and his assistant at Hazelton, B.C. This work is now reported self-sustaining, so Pictou district has withdrawn from the partnership and is now endeavoring to support a missionary alone. Our convention therefore decided to unite with the Belleville District Sunday Schools in Forward Movement work, aiming this year to contribute to the Bentley Mission in Alberta, to support Dr. L. Percy Jones in China, and to pay all expenses of putting Dr. Jones on the mission field and getting him started. If this is accomplished, our aim is to support three men next year.

For three years every League member in our district has been given a copy of "The Yearly Bulletin," a four-sheeted paper which is published each fall giving a report of each League and a statistical report of all the Leagues and also the programme of the convention. This year the Bulletin is published each fall giving our members have given their lives for special work for the Master, made a very interesting addition. The "Bulletin" has done such good work it is now recognized as almost a necessity, and has been put upon a solid financial basis by an annual tax of one dollar on each League.

The newly elected officers are: Honorary President, Rev. W. G. Clark, Belleville; President, J. M. Denyes, Belleville; Vice-Presidents, (1) S. Kincaid, Bayville; (2) Miss L. Phelps, Melrose; (3) Miss M. L. Hays, Carleton; (4) A. McPherson, Sidney Crossing; (5) Miss M. J. Young, Belleville; Secretary-Treasurer, Miss E. M. Adams, Foxboro; Conference Representative, Rev. F. G. Joblin, Melrose.



### Kitchen Quiz

1. When did he make his choice? When he first—Spider.
2. What suggests unpleasant domestic conditions?—Broiler.
3. What, in case of need, would prove a defensive weapon?—Rolling-pin.
4. What is said to do best service when new?—Broom.
5. What represents a Greek deity?—Pan.
6. What may suggest trouble?—Jar.
7. A poet and a dog?—Foker (Poe-cur).
8. A vegetable and a conceited dude?—Potato masher.
9. A number of mountains?—Range.
10. Member of a baseball nine?—Pitcher.
11. What men sometimes do with their money?—Sink.
12. Goldie and George?—Spoons.
13. What may he do under great provocation?—Shaker.
14. May the roses of her cheeks never grow—Fail.
15. May his—Cup—of joy be filled to the brim.
16. May their happiness continually become—Grater.

### Church and Labor

"You cannot get rid of poverty," I remarked, "by the mere appeal to character. The community as a community must deal with this evil, and the church and state as predominant partners should join in the scheme of uplifting. What part should the church take in the matter?" "The function of the church," responded Mr. Lloyd-George, with emphasis, "is

### NOTICE RE LANTERNS

The announcement made in our January issue, relating to lanterns and slides for League use, has brought a host of enquiries. This is conclusive evidence of the need of just such an enterprise, and we are glad to hear from our friends. But we must ask them to be patient. Our stock is limited, the requests for its use are numerous, and it will take time to satisfy all. By next winter we hope to have more outfits at command, and to be able to serve a larger number. Meanwhile, write for circulars telling all about it.

S. T. BARTLETT.

not to urge or advocate any specific measure in regard to social reform. Her duty is to create an atmosphere in which the leaders of this country in the Legislature and in the municipalities may find encouragement to engage in reforming the dire evils which exist. First, the church must rouse the national conscience to the existence of these evils, and afterward to a sense of the nation's responsibilities for dealing with them. Second, the church must inculcate the necessary spirit of self-sacrifice without which it is impossible for a gigantic problem of this kind to be dealt with. Third, the church must insist on the truth being told about these social wrongs. The church ought to be like a limelight turned on the slumlands, to shame those in authority into doing something. In cottages reeking with tuberculosis, dark, damp, wretched, dismal abodes, are men and women who neglect their church because she neglects them. No speedier way of reviving the wavering faith of the masses could be found than for the religious bodies to show that they are alive to the social evils which surround us. It is not for the church to draft housing acts, nor to enter into a political propaganda, nor to support one

particular measure or another; but let her hunt out evil conditions, expose them, drag them into the light of day, and, when they come to be dealt with, let her (as the church did of old) hand them over to the secular arm. The church cannot stand by and, with folded arms and protesting air, exclaim, 'Am I my brother's keeper?'—David Lloyd-George, *Chancellor of the Exchequer.*

Lord, is it thou who knockest at my door?  
I made it fast and 'twill not open more;  
Barred it so tight I scarce can hear Thy knock,  
And am too feeble to turn the lock,  
Clogged with my folly and my grievous sin.  
Put forth Thy might, O Lord, and burst it in.

—Thomas Nelson Page.

### The Spirit of Youth

Deep in my heart a spirit dwells  
That cheers me on my way;  
His laughing face and merry spells  
Enliven all my day.

His hopeful smile, his happy shout,  
His mien so full of fun,  
All care and worry put to rout  
As clouds before the sun.

Ah, little guest, I prithee hold  
Thy kingdom strong for truth—  
Thou treasure richer far than gold,  
The spirit of my youth!

—Harper's Weekly.

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### Sparkles from "The Guild"

How papa felt under the following cir-  
cumstances one can easily imagine.  
When Doris climbed on his knee it was  
plain that a deep problem was troubling  
her.

"Papa, was it a young man who said,  
'The good die young?'"

"Yes," he replied, "I suppose he must  
have been very wise."

"Well," the child replied, after think-  
ing it over for a time, "I'm not so much  
surprised about you, but I don't see how  
mamma managed to get grown up."

### In the Wrong Place

Brown (expert shorthand reporter)—  
I say, James, the boy from the news-  
paper office has called for the report of  
that lecture. Is it finished?

James (a novice)—All but a short sen-  
tence in the middle of it, and I can't  
for the life of me make out from my  
notes what it is.

Brown—O, just put in "Great ap-  
plause," and let it go.

James acts on the suggestion, and the  
lecture is sent for publication, with the  
doctored part reading, "Friends, I will  
detrain you but a few minutes longer."  
(Great applause.)—American.

### Not Much of an Investment

More ornamental than useful was the  
paternal guardian of the small boy who  
had applied for assistance and was being  
interviewed by the charity worker to  
whom he had made his plea.

"What is your father?" asked the  
latter.

"E's my father."

"Yes, but what is he?"

"O, e's my stepfather."

"Yes, but what does he do? Does he  
sweep chimneys or drive a 'bus or  
what?"

"O-ow!" exclaimed the small appli-  
cant with a dawning light of comprehen-  
sion. "No, 'e ain't does nothin'" since  
we 'ad 'im.'"—Tit-Bits.

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