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THE VALUE OF THE COLLEGE IN NATIONAL LIFE

REV. J. W. GRAHAM, D.D.

General Secretary of Education, Methodist Church.

It has been said that the Twentieth Century is Canada's Century, and certainly we are just beginning to realize as Canadians what a goodly heritage we possess. Our broad Dominion presents a panorama of surpassing scenic beauty paralleled only by the opulence of our natural resources.

Yet the true wealth of this great land does not consist so much in her minerals as in her miners; not so much in our great manufacturing plants as in the army of mechanics who, at the witching hour of five o'clock, issue from the swinging doors of factory and warehouse; not so much in our dairy products and enormous wheat acreage as in those honest yeomen who till the soil and reap the golden harvest; not so much in our splendid colleges as in the regiments of students who crowd these halls of learning with bright, eager faces and will go forth with trained faculties to build up a great nation's greater life.

When the mother of the Gracchi pointed to her group of stripling sons with the proud words, "These are my jewels!" it was more than a pretty bit of sentiment; it was the enunciation of a great truth; for the most valuable asset of any country is its manhood, and no nation can hope to enjoy continued prosperity unless it gives itself with intelligence and zeal to the task of the training and development of its youth.

Education is at the very basis of the wealth of a nation; for what are the natural resources of a country, however splendid, without the developing faculties of the children of men.

Wealth properly conceived, is the product of the energy and intelligence of the sons of toil; what we accomplish depends upon what we are, depends upon the quality of mind and character which largely constitutes the

economic efficiency of the workman who is the industrial unit of the social organism.

Edwin Markham some years ago wrote a poem describing "the man with the hoe," vivid, almost ghastly in the lines of its portraiture; but he who constitutes the problem and even the menace of the Twentieth Century is the man without the hoe, the man who holds not in his right hand that which is at once the symbol and implement of the work he can do well, that he has been trained to do; and the problem can best be solved if society will bring some form of adequate training within reach of every youth, so that he may be prepared to adjust himself to modern conditions and find a productive place in the industrial world.

The school house is the door to success; the Twentieth Century belongs to the trained man as no preceding era in the history of the race.

No matter what arena of commercial or industrial life a young man enters to-day he will ere long find himself brought into active competition with other young men who, in addition to the possession of the same faculties and powers he possesses, have those powers trained to a nicety; and in the stress of modern competition it is the trained man who almost invariably breaks the tape a winner.

Go to the Bethlehem Steel Works and you will see men in their early thirties occupying positions of trust and large emolument; men who not only know that pig-iron can be converted into Bessemer steel but also understand the principles and methods involved in the process; they are scientists as well as mechanics; many of them are graduates of the Massachusetts School of Technology and if there were ten such schools in Boston



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their graduates would be picked up as fast as they were produced.

A professor on the staff of one of our Canadian universities once told me that the year before there were graduated sixty men in the Department of Electrical Science and five hundred positions fairly clamored for these trained men.

The more involved the social organism becomes, the more highly organized commerce grows, the more scientific principles and methods are applied to industrial processes, the more imperative it becomes that the captains of industry should be men of wide knowledge and highly specialized training to master the problems and guide the operations of our modern complex mechanism. And we believe the emphasis placed upon applied science and technical instruction in our modern system of colleges testify eloquently to the general recognition of the fundamental value of a college training as an equipment for life work and also of the desirability that there should be some adaptation of the college course to life processes.

Dr. Harris, the Commissioner of Education for the United States, after a careful investigation of statistics leads us to the conservative estimate that in the history of the United States the ratio of college graduates to the entire population is about 1 to 750.

A further study of the available data seems to show that this group of graduates, less than one-seventh of one per cent. of the population, has furnished nearly 40 per cent. of the men of outstanding wealth, over 80 per cent. of those called to the eminent financial position of Secretary of the Treasury, 32 per cent. of all Congressmen, 46 per cent. of the Senators, 50 per cent. of the Vice-Presidents, 65 per cent. of the Presidents, 73 per cent. of the Judges of the Supreme Court, 83 per cent. of the Chief Justices, 35 per cent. of the fifteen thousand names in the *Cyclopaedia of American Biography* and 75 per cent. of the one hundred and fifty names that have been placed on the scroll of the immortals of American history.

While we would grant that such statistics may not be absolutely accurate, and perhaps a closer study of the influences and forces behind the figures might reveal that the college training was only an important factor in the success of these prominent men, nevertheless we feel justified in making the modest deduction that it pays, both in efficiency and power, in emolument and honor, to send a boy to college.

That which brings increased wealth and added power to the individual means potency and permanence to the nation composed of the individual units; hence a college is a valuable asset in contributing to the commercial significance and political prestige of the nation.

After Napoleon had broken the power of Prussia at Jena and Austerlitz she set herself to rebuild the walls of her national greatness by the better training of her young men—there followed a period of almost feverish educational activity that many years after bore its fruitage in the Franco-Prussian war when the verdict of Austerlitz was reversed and the fair lilies of France trampled in the dust.

When the campaign was ended General Von Moltke, the commander-in-chief of the German forces, made this terse comment, "The schoolmaster has won our battles."

There is no doubt that the secret of the swift emerging of Japan from the mists of obscurity to a place in the rank of world powers is found in her favorable attitude toward Western education and in the emphasis she has placed upon her school system and the training of her youth.

George Kennan, who knows Japan and Russia equally well, tells us there is one book store in St. Petersburg to ten in Tokio; that 25 per cent. of the children of school age are in actual attendance at the schools of Russia and 92 per cent. in Japan; two years ago there were probably as many young men taking a university course in Tokio as in any other city of this habbling earth.

No wonder Japan overwhelmed her unwieldy antagonist, and the Mikado might well have echoed Von Moltke, "The schoolmaster has won our battles."

Great Britain cannot hope to hold her place in the van of world powers simply by laying down two super Dreadnoughts to Germany's one; it can only be if the young men of Britain are given a broader culture and a finer technical training than Germany gives her sons, for the personal equation is all important; it is the man behind the gun, behind the loom, the forge, who is the very centre of the problem and they who frame the curricula of the schools shape the destiny of the nation.

But we hasten to state that the development of the material resources of a country does not constitute the most important work of higher education.

A college training is not intended to sharpen the wits of a young man so that he may more effectually outwit his fellow men in the stress of modern competition; it does increase his earning power and greatly enhance his chances of attaining fame, and yet the highest function of education is not to enable him to make a living but to give him a larger life, to widen his horizon and lift his skyline; to help him to preserve a due sense of proportion; to emphasize the higher values; to deepen his appreciation of the true, the beautiful and the good and to aid him in achieving a character of noble aspirations and lofty ideals.

In this busy and commercial age some are inclined to judge everything from the standpoint of a crass materialism and superficially appraise everything by its present cash value; but we venture to suggest that the most valuable assets of a nation cannot be ear-marked and their place easily indicated in the profit and loss account.

What is the worth of culture to a nation? What is the value of the Bard who has made Stratford-on-Avon a world's shrine?

We speak of the England of William Shakespeare, for he has so opened the golden sluices of the day that the stream of influence of our English mother tongue is a river that cannot be passed over, waters to swim in, a mighty gulf stream that pours its flood through the Seven Seas and touches every continent of earth.

An intense spirit of patriotism inciting to self denial and righteousness of life means everything to a nation.

Our pride in our Anglo-Saxon birth, our devotion to land and empire are our very life blood whose throbbings sound the drum beats of a great destiny.

And we will never be able to estimate how much we owe, as an empire, to our master artists, our singers and teachers, our preacher prophets and poet laureates, the bards who have hung the nation's harp where the free winds of Heaven have breathed upon and thrilled the chords with the music pregnant with celestial fire; our statesmen who have "moulded a mighty state's decrees and shaped the whisper of the throne."

Though the unthinking man on the street may say of such men, "They toil not, neither do they spin," yet are they weaving the destiny of the race and are empire builders in the deepest and truest sense of the term.

They have kindled the divine fire on the altars of the nation and they who fare forth to the fight hum their music on the march to death.

And it is in emphasizing the higher values, in lifting up those lofty ideals of truth and righteousness, without a vision of which the people perish, that the paramount function of higher education consists.

Cecil Rhodes, who crept back from the shadow of a consumptive's grave to give a larger life to the race, dreamed of a time when the spell of the angel's song of peace and good will would hold the hearts of all in thrall and men would brothers be the wide world o'er.

But he was more than a sentimental dreamer—he was a prophet statesman who planned to make his dream come true.

He realized that the leading part in ushering in this millennial dawn must be played by the Anglo-Saxon race, and after earnest thought he said: "This will I do: I will gather together the very flower of our Anglo-Saxon youth at old Oxford, hallowed by its many sacred memories, the atmosphere breathing of the historic greatness of our race; so that, after they have lived and studied together in such

an environment, they may go forth as apostles of the Brotherhood of Man to usher in the reign of universal peace."

One cannot think of a more striking illustration of the far-reaching influence of a university than the establishment of the Rhodes scholarships by this seer of modern times, who thought in continents and campaigned for the centuries unborn.

When we are considering our colleges we are touching the sources of destiny, both of Church and State.

The basic problems of this nation are not economic but spiritual: they are not primarily the development of our natural resources but rather the development of the character of the citizens of the commonwealth.

Therefore the Church of Christ has a predominant part to play in the solving of these great problems and thereby moulding the destiny of the nation.

The Methodist Church cannot hope to play a central part in this work of nation building after the pattern of the Kingdom of God unless it has competent leadership.

Great movements are the biographies of mighty men. The imperative need of the Christian Church to-day is an adequate force of strong, trained, consecrated leaders.

The success of the Church depends largely on leadership. The personal equation is all important. Get a sufficient supply of the right type of men for leadership and already the problem is solved, the task is practically accomplished.

"If our Church is to accomplish great things it must be entrusted to the care of great souls, rich in illumination and in intense and pure desire."

When we realize that the minister is the natural leader of the organized religious forces of the community, and understand that there is a dearth of candidates for the ministry in all denominations, we are driven to the conclusion that the paramount need of the Church is an adequate force of strong, trained, consecrated men for Christian leadership.

And Methodism cannot produce and develop these leaders without Methodist colleges.

It has been shown that over 90 per cent. of our ministers and missionaries come from institutions under Church control. Between the years 1904 and 1909 the North-Western University, our Methodist institution at Evanston, furnished four-fifths as many recruits for the foreign mission field as all the state institutions of the United States combined and two of our smaller Methodist colleges in the same period furnished more missionary candidates by five than all the state institutions.

Our Methodist colleges are not only the prolific sources of supply of our ministers and missionaries, veritable nurseries of the prophets, but they also supply the discipline and training necessary to religious leadership in the twentieth century.

Our latest statistics indicate that under the control of our branch of Methodism we have seventeen colleges, with 267 professors and teachers, 5,136 students, with 616 pursuing theological studies.

Our total educational assets are estimated at \$7,200,391, compared with \$3,408,346 four years ago and also unpaid

reliable subscriptions secured of \$1,280,606, compared with \$183,500 four years ago.

We strongly commend our Methodist colleges to those of our young people who desire some training of their faculties, some enrichment of personality, that they may more effectually serve in their day and generation.

We do earnestly plead with every Methodist Sunday school and Epworth League, by a generous offering to the Educational Fund, to show practical sympathy with this work of training over five thousand of our young people for life service in the atmosphere of a Christian college.

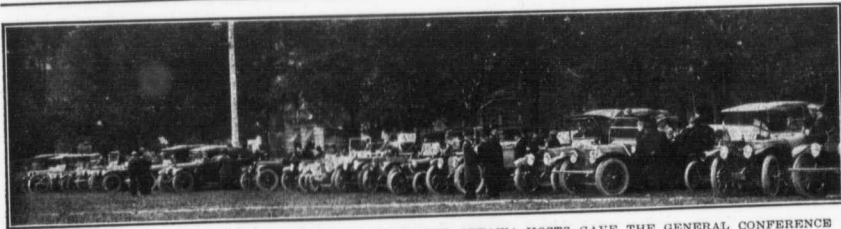
We do not desire a state-aided Church in Canada, and therefore the Methodist people must loyally support their own institutions that are at the very foundation of the Church's work at home and abroad.

The Book of Power

"The Bible not only has power to awaken conscience; it likewise has power to vitalize. It requires life to communicate life. Emerson said of the words of Montaigne: "They are vascular. Cut them, and they will bleed." How much more truly may we say that of the writings which comprise the Bible. They are vascular, they vibrate with vitality. Cut them, and they will bleed. They are leaping out from life to life wherever they go among the nations. Wherever this river travels, there comes vitality. Take even the literature of our day that comes with greatest helpfulness, and that seems to touch the sleeping conscience, it is the literature in which we find embodied the ideals and ideas of the Bible. Take the non-Christian religions, those sections of them which are manifesting renewed enterprise and activity. I make bold to say it is always where the Bible has been given the largest right of way.

"So it is throughout Christendom. Those churches which are most formal and lifeless, and which, apparently, lack propagating power, are those which are most ignorant of these writings. Here is vitality: "Thou hast the words of eternal life." "My words are spirit, and they are life."

"The Bible has energizing power as well. Huxley said that the only true education is that which enables a man to do what he knows he ought to do, at the time he ought to do it, regardless of the consequences. I would emphasize that the Bible, as no other writing, communicates power, enabling men to take that difficult step which you and I are called on to take many times each day, the step between knowing our duty and doing it. It is at this point that the other religions so hopelessly break down, according to their own confession. They tantalize their followers. I have talked with thousands of them, and I am in a position to know. What sinful men up and down this world want is not more teaching as to what they ought to do and be, in higher ideals and in fresh examples, but power: which never fails to move men with awe, God has been pleased in all these years to communicate most largely His impulse and irresistible energy through these vital pages that we scatter at times. I think, so carelessly among the nations."—Dr. John R. Mott.



SOME OF THE ONE HUNDRED AUTOMOBILES IN WHICH THE OTTAWA HOSTS GAVE THE GENERAL CONFERENCE A DELIGHTFUL DRIVE

EDITORIAL

"Are We Downhearted? No!"

What manly throat first voiced this stirring battle-cry will probably never be known, but its heartening influence will live through all this cruel war. Correspondents in France tell us that when the British troops landed from their transports this query, with the emphatic reply, passed on from man to man until as one great chorus it rang out over all the host, "Are we downhearted? No!" They say it was the finest battle-cry ever heard. The seas behind; the enemy ahead; dangers on every side; privation, suffering, wounds, probable death at the front; still the ringing words are lustily shouted forth, "Are we downhearted? No!" Thus the contagion of zeal for a worthy cause spreads from man to man, and Britain's brave soldiers go forward to repeat the valorous deeds that have made the Empire great and to maintain unsullied the honor of the flag and all that is embodied in its glorious folds.

Words such as these commend themselves to us all, wherever present duty may place us or whatever the daily routine of life may mean to us. We need the impulse of their inspiring appeal to keep us steady even in ordinary conditions, but much more so in the added stress and strain of these anxious and troublous times. We all have worries enough at any time; but to thousands these are days of such multiplied cares that the burdens of life press with unusual weight. What then? Shall we despair? Not for an hour. Keep the brave soldier spirit uppermost. Fight the battle with intrepid soul. Sound the cry, "Are we downhearted? No!" And place all possible emphasis on the "No!" Herein is strength to endure even to the end.

"War a Good Warfare"

Such was the appeal of Paul to his much-beloved Timothy. And no man of his times knew more of the spirit of the true Christian soldier than the aged apostle. He had endured many hardships in the campaigns through which he had passed, yet as the end draws near he knows no greater glory than to "fight the good fight of faith" in his divine Leader's name. One's heart is thrilled by reading the counsels of the war-worn and scarred veteran as he passes them on to his son in the Gospel. He knows no higher honor possible to man than just to "endure hardness as a good soldier of Jesus Christ." Hence the charge which he commits to the younger disciple. We may imagine the instant effect his words would have on Timothy's mind. The appeal to the heroic always calls forth sympathetic response from those who would do brave deeds. And such a youth was Timothy. The strength of his purpose was greater than his powers of physical endurance, and made actual in his life what otherwise would have been impossible. No youth ever went forth to successful conflict whose soul was possessed by a craven fear. To the hero alone are heroic deeds possible. We need more Timothies among our young men. And such characters are grown, not found ready-made. Paul reminds Timothy of the prophecies which have gone before regarding him, and appeals to him to fulfil the expectations forecasted of him. What were these? Among them we see that of a godly ancestry. Mother and grandmother before him were full of faith, and he must sustain the family record. Would that every son of pious mother felt similar obligation still. Your mother's prayers, her hopes, her expectations, her desires! Boy! are you fulfilling them? There was, too, Timothy's early religious training, which he was to verify by the life of noble manhood. And think of the good thoughts of the company of believing Christians in his home church. He was "well reported of by the brethren," we are told. All the propulsion of this godly past was

behind him, impelling Timothy forward to godly deeds as a man. Surely much is to be expected of him under such circumstances. Yet just such "prophecies" have gone before thousands of the young men of our Church in this generation, and we may call for the Timothy type of man with confident expectation that he will stand forth in modern life as true a soldier of the cross as ever the apostolic days displayed. In these days of deep concern and honest searchings of heart it behooves every young man of Canadian Methodism to respond to the ringing appeal of the veteran apostle and "war a good warfare."

Encouraging the Enemy

In time of war it is reasonable to aid the foe. Ezekiel condemned the attitude of such of his people who did so, saying "in that thou art a comfort unto them." Canada has sent thousands of her strongest men to confront the hordes of Germany, and not one of them will willingly play into the hands of the enemy or side with the foe. Their attitude throughout the war will be one of uncompromising opposition, and while no personal hate may prompt them in their antagonism, we confidently expect each one of them to be rather a "thorn" in the side of his German antagonist than in any sense a "comfort" to him. War means pronounced and sustained opposition, out and out hostility, and the utter absence of compromise between the contending forces. The traitor to his flag may expect nothing but dishonorable death for his disgraceful infidelity to the cause he has sworn to promote and defend.

The kingdoms of righteousness and error are at war. God and Satan have many battalions in the conflict. We have enlisted under the leadership of the former, yet we may afford "comfort" to the followers of the Evil One. Herein is food for thought, and every young Christian soldier will do well to ask if any degree of treachery may be attributed to him. The question resolves itself into this, "Am I an out-and-out follower of my Divine Lord or does my life in any way bring 'comfort' to his foes?" The very thought of treachery startles one, and yet quite unintentionally we may perhaps have been "playing into the hands of the enemy."

Do you ask how this may be? Let us see. Do not many professed soldiers of Jesus Christ bring considerable "comfort" to the enemy by the questionable pleasures they evidently enjoy? We have heard a lot lately about "Christians who dance." By argument these followers of Christ may prove conclusively and to their utmost satisfaction that there is nothing immoral in dancing, and yet everybody knows that (without discussing the morals of the dance) it is a great "comfort" to the unconverted and avowed worldlings to see professed Christians dancing. The "enemy" takes great pleasure out of the worldly pleasures of church members, and says, in fact, "They are actually one with us; there is no difference between us." So it becomes every young soldier of the cross to be thoughtful in this quest for pleasure lest he "comfort the enemy."

The same may be counselled in the matter of other personal habits and practices. Two of these at once come to mind—the use of tobacco and an occasional glass of liquor. A Christian may convince himself by argument in these, as in the dance question, that nothing morally wrong exists in either tobacco or wine, but he knows without a doubt that his use of them gives undoubted "comfort" to others who want to find excuse or justification for their indulgences. Surely no loyal soldier of Christ can maintain himself in steady allegiance to his Leader if he permits himself any habits of self-indulgence that bring satisfaction to his Lord's foes!

You have known, too, that many unconverted people have derived much "comfort" from the way Christians treat one another. The enemy may well laugh in glee when he hears the unjust criticisms, harsh opinions, evil insinuations, cruel accusations, and suspicious questionings that sometimes pass by spoken word or unkind suggestion between even professed followers of Jesus. Without doubt the devil and his hordes congratulate themselves in un-

limited measure when either Christians or Churches get at variance. No! we cannot afford to "comfort the enemy" in any such way.

We are assured also that the foes of our Lord are mightily pleased when any of His disciples show a spirit of disloyalty to the truth. This we may do by criticizing the Bible, belittling its moral precepts, questioning its teachings, and most of all by failing to carry out its mighty programme of world conquest in our great Captain's name. His enemies find amazing "comfort" in the shortcomings of Christians, whether shown by infidelity of the intellect, disloyalty of the heart, or sloth of the activities.

If the enemy cannot really say "they are with us," too often it can say "they are doing nothing against us," and that is surely a shame and disgrace to all to whom it may apply. Imagine our troops inactive against the foe! You say you cannot. We are thankful for that. And why should inactivity be even thinkable of any of the thousands of church members who are presumably enlisted to fight against the enemy of our glorious Lord? We would bring no sweeping indictment against the Church, but with sorrow we express the conviction that much "comfort" is afforded the hosts of sin by the indolence and ease that too often prevail in Zion.

Does all this set you thinking of your part in the fight? For the fight is on. There are two great contending forces. The conflict is unavoidable. Every one of us is arrayed on one side or the other. It is still true that "he that is not for me is against me." The issue depends in some measure on us for settlement. Only as we do our utmost are we truly loyal. Every act of disloyalty gives satisfaction to our foes. Hence the appeal, "Be ye separate," and not "a comfort unto them."

Our Country

In his splendid address at the Epworth League demonstration, during the General Conference at Ottawa, Sir George E. Foster reminded the young people that Canada, as we know it to-day, is the product of the pioneers by whose toil it has been developed to its present position among the most desirable countries of earth. He not only paid a graceful tribute to the heroism of the brave men and noble women who have made the Canada that is, but appealed to the youth of to-day to continue the work of nation-building in the same heroic and self-sacrificing spirit of the past that the unsullied name of the pioneers may be maintained in undimmed splendor and their work continued in increasing strength and power. The sense of honor in being a Canadian was heightened in many minds by his stirring words, and the obligation of maintaining intact the highest ideals of citizenship was deepened in all hearts by his patriotic appeal. He recommended the Epworth Leagues to study their country intelligently and systematically, either individually or in groups, and so add to their store of knowledge during the coming winter. Such advice is both wise and timely, and we hope to learn of many of our young people's societies following it by adopting a course of reading in Canadian history through the current term. The larger our knowledge of our own country the deeper our devotion to its highest welfare will be, and the Epworth League must ever stand for these two, which combined will constitute *Intelligent Patriotism*.

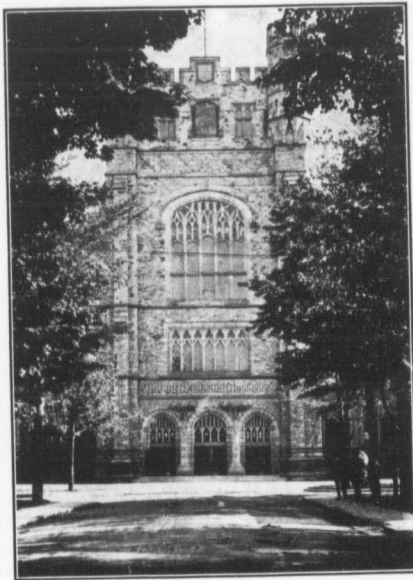
Our Greatest National Asset

On the same occasion as referred to in the preceding paragraph, Rev. J. A. Doyle in the course of his address reminded us that the most valuable asset in Canada is character. The character of its citizenship will determine the nation's destiny. He emphasized the value of the Epworth League in Methodism as a training-school of character, and advised the Church to develop in its young life such traits as will abide in strength through coming generations. He appealed for the maintenance of the public schools at a high standard of efficiency for the education of the foreigners as well as native born among our children and youth, arguing that only as an intelligent understanding of Cana-

dian principles was developed could the nation be well sustained. The Church and the school working together to grow the right type of citizen will unquestionably ensure the perpetuation of all that is good in the national character as well as eradicate that which would work harm in the national practice. We commend the speaker's forceful words and are assured that as far as its influence extends the Epworth League will continue to contribute through the youth of Methodism to a larger and grander Canada. Every congregation of Methodists should have its local training-school for the culture of true and loyal citizens.

Epworth League Conventions

The Fall Conventions are being held with splendid vigor. Reports of a number of District gatherings are given farther on in this issue. As far as we can learn the quality of the conventions is excellent. Those which it has been our privilege to attend have been marked with a commendable spirit of enterprise as well as with a



MAIN ENTRANCE TO THE VICTORIA MEMORIAL MUSEUM, OTTAWA.

manifest deep spiritual purpose. As we write, the delegates will be gathering for the Nova Scotia Conference Convention at Bridgetown. The President, Rev. F. E. Barrett, writes very hopefully of the prospects for the coming fall and winter work. The Hamilton Conference League Convention follows right along, at Brantford, on November 5 and 6, and of it the President, Rev. W. S. Daniels, also writes with high hopes and expectations. These official gatherings, whether by Districts or Conferences, are of greatest importance to the Epworth League work, for in proportion as they thoroughly review it and make appropriate plans for its development within their respective territories may we expect it to grow. As under the new order of procedure, the District Leagues will be required to report the year's proceedings to the District meeting and the Conference League to the Annual Conference, we may look for a closer and more efficient oversight of all the interests involved and consequently a larger measure of success. Meanwhile let every Executive be actively at work.

The Constructive Side of Charity

REV. S. W. DEAN,

Superintendent of Methodist City Missions, Toronto.

CHARITY for our purposes may be defined as Relief of Poverty. Poverty is the need of those who have not sufficient income to maintain health and efficiency. The poor are not all paupers. "Paupers are persons unwilling to support themselves and thus become social parasites."—*Ellwood*.

Constructive Charity consists in so meeting the needs of the poor:—That they do not become paupers; that the causes of their poverty are removed; and prevention follows as a matter of course.

CHARITY THAT PAUPERIZES.

Some individuals give to all comers according to their means, if politely solicited, for the following and other reasons:—To get rid of them; lest they be thought mean; rather than run risk of turning down a worthy applicant; because of conscientious scruples about liberality; because of the difficulties of investigation; as the result of ignorance of how to care for them otherwise.

This sort of giving may take place in offices or at the front of parks, to men and women. It only encourages pauperism and dependence and leads men to say, "I know an easier way than work."

Some institutions make charitable gifts their main forte. They announce to the world how much stuff they give away. "Where the eagles fly there will the eagles be gathered together." The people flock after it, and many who do not need it, get stuff. Even though they promise to come back to meetings it is not good to treat them so.

Relief work cannot be efficiently done without labored and careful investigation. In Toronto a man had recently wanted to help some poor person. He asked the Superintendent of a certain Mission for a family address. It was given. The foolish benefactor left a cheque for \$1,000 and sent boxes of groceries. Result was the father went off, ordered cases and kegs of beer, bought boxes of toys, and came home with these in a taxi, drunk. The two sons, for whom work was found, refused to take it. Pandemonium reigned. The Superintendent of the Mission would accept no responsibility for having given the address or for not having investigated the case. He said he had no time for that. The generous benefactor also refused responsibility and said "God directed him." He was not a wealthy man. But here injury was done to that family, to the Mission and to the benefactor. Such methods would do more to destroy a sane and scientific system of relief than scores could counteract.

How it can be done more efficiently is not hard to state. To a man who offered 1,000 loaves of bread for distribution last winter the reply was given that it could only be accepted to be administered according to the methods of the Institution. The bread did not come.

Now these are the methods of the said institution:—

If the case were brought to attention of urgent hunger and exhaustion, a supply tending to revive would be at once granted.

If it were a case of need in the home, a trained visitor would be sent at once to that home. If appearances warranted and enquiries as to what other social

agencies were helping—the relief needed would be granted or they would be referred to the right institution to meet the needs.

If any persons in the home could work, work would be found if at all possible. Steady work would be found. An Employment Bureau is conducted.

If an advance of money were needed for rent, etc., it would be loaned on a pledge, as a woman who left her organ, another her jewellery, or a third her furs as security, or a note would be taken if that seemed right. This preserved self-respect.

Then if steady work is secured—such would be invited to deposit in "The Penny Bank," there to save against hard times.

The husband at the Brotherhood would pay into a sick benefit fund. The mother would be instructed at the clothing and fur clubs as to the benefits of buying for cash. The weekly payment system is a positive curse to many poor homes. The easy terms and big prices involve many seriously.

If the applicant were a man asking meals or bed or clothing, he must give some return for it by helping to clean the building, or by work in the wood yard of the men's lodging house.

If a stranded traveller, checks of trunk could be taken, fare paid and trunk delivered when money repaid.

Converting grace applied is good, and in fact is aimed at whenever opportunity presents.

REMOVAL OF CAUSES.

These cases have a relation to the community. And for the prevention of fraud and overlapping all cases of family help should be reported first to the Social Service Central Bureau, where card indexes are kept of all who are helped by various institutions, and from which information can be readily gained as to what other agencies have helped. The case, if a family case, would be next reported to the local neighborhood Conference. These groups include all the social workers who will co-operate in a given area, and who meet periodically, say, once in two weeks or once a week, and where such cases are discussed and all the information filed which is known about them. Certain plans are laid and certain responsibilities assigned to one or more of the workers and their institutions as to, e.g., getting a sick child in a home; going after a wayward girl or boy; getting work for the father; helping the mother, if a widow, to get work or to keep her home better; or stimulating a lazy or thriftless parent or sons to work. No one can overestimate the value of a personal inspiration to one who is down.

Possibly we are trying to do too much in a wholesale way—long distance work. But not every person can be trusted to do this work with others. Professional workers must beware. The hope of the world's redemption lies in the touch of the un-professional neighbor.

The civic charity resources or supply deposits are utilized and the whole city forces co-operate. This is even better than Elberfeld system. By this the city is divided into districts and voluntary

visitors investigate and are supposed to encourage families to better things. This looks ideal, but it has a few faults.

The voluntary visitor is not always home—sometimes in New York or Europe, and visitation is not prompt. He goes away and does not leave word, and cases left to him are not looked after for days. Then his own business affairs tie him up if at home. He has not time to spare for much of this.

Too often the worker uses his influence to bring grip to his own mill, if minister, priest, business man, etc.

Constructive charity, even in its efforts to relieve immediate needs, requires to be conscientious, careful, organized, co-operative.

Confidential Christmas exchanges and central bureaus prevent too many people helping and too many Christmas baskets.

Constructive charity should seek to prevent, as well as to meet, the actual present need. It may be that we will never be able to altogether eliminate poverty. We there will be no need of the strong helping bear burdens of the weak.

But to be deceived into thinking that the present amount of poverty should obtain is insane.

Just stop and think that there are said to be 14 per cent, or ten millions of people in the United States living below the poverty line. And on the average 5 per cent, or four millions of the people, so Ellwood says, must have help given them. Charles Booth found 30 per cent of London people below the poverty line. B. S. Rowntree found about the same in New York. R. Hunter reports 135,000 families, or half a million of people appealing for help in five years in New York. This is not because our countries do not contain or produce enough to meet the needs of the masses. Our poverty is badly distributed. If it be true that 90 per cent of the people are in hands of 10 per cent of the people and that 1 per cent own over 54 per cent of the property, that would partly explain it. But there are causes for this. And we must learn them and look to remove them. Two important books on this are "Poverty," by R. Hunter, and "Misery and Its Causes," by E. T. Devine. We must use the old asylum test of sanity, and if sane, turn off the water at the top instead of trying to bale it out. The Samaritan who polices the wood and prevents the need of the wayside ministry is a better Samaritan than the "good" one.

CAUSES TO BE REMOVED.

Causes are classified as objective and subjective or personal and environmental; but instead of classifying them we may well select a few of the most representative ones.

An economic cause. One of the most common causes of poverty and need for charity for which the poor man is not responsible is unemployment. There is no one general cause that sends so many people in necessity to appeal for help. Ellwood says "20 per cent. to 40 per cent. of all such causes of dependence may be attributed to lack of employment not due to the employee." Devine says "two-thirds of cases applying to Christian's Organization Society in New York have one or more in the family out of employment." In 1907-8, 65 per cent of new families applying had some wage-earner unemployed. In 1907-8 there were 72 per cent. But sometimes this is due to personal reasons which can be controlled. At other times the individual cannot control the situation.

Beyond the control of the individual are such causes as periodical depression



REV. S. W. DEAN

of trade, which throws thousands out of work. Then there are the seasonal causes, using devices in summer in this land which cannot be used in the winter. There are also local causes. There is unwarranted surplus of labor through unrestricted immigration. And there is also displacement through introduction of machinery, changes of fashions, methods of production, employment of women and children in factories, and a multitude of other reasons.

What is wanted in a constructive scheme are: Labor exchanges to gauge aright requirements and offerings of labor market all over the country; a system of transfer (inexpensively by state) from one point to another; regulation of immigration, so that surplus can be kept near needs; a dual trade or labor training. (Why could we not have intensive farming in summer time, and shoe, cotton, carriage or clothing factories for the winter?)

When work is scarce, hours should be shortened and work divided.

If all married women and children under sixteen years were kept at home it would leave much more for men.

And who will say that in times of great depression public works ought not, by pre-arrangement and provision, to be carried on?

Unemployment is only one of many economic causes of poverty and distress. There are a score of other economic difficulties which need the same rational treatment. We think of such other problems as unhealthful and hazardous occupations which destroy the power of the individual to maintain self or family. There are such questions as the starvation wages, meted out to the unskilled laborer, and the all too small wages which result from the competitions of laborers in the market. There are blind alley jobs which attract boys with their large wages, but which, though retaining him to manhood, will leave him unskilled for other work and with an insufficient wage for a man. There is a rational way out, if earnest men will but apply themselves and patiently seek to enlist the forces of capital and labor. And these things must be done if we are going to be constructive at all.

State insurance for unemployment is not the most rational and constructive remedy. It may serve whilst better plans of state industries are maturing.

PERSONAL CAUSES OF POVERTY.

Personal or subjective causes of poverty are many. Mental incapacity, Laziness, Shiftlessness, Ignorance, Inefficiency, Old Age, Blindness, Deaf and Dumb, Insanity, Epileptics, Violentness or Intemperance, Sickness or Ill Health produce Physical Incapacity. Ellwood says, 25 to 40 per cent. of the cases applying for relief in our large cities are caused by sickness resulting in temporary or permanent disability. When one thinks that about one million serious industrial accidents a year add their quota to the physically unfit in the United States it is not hard to understand there is some trouble there. Dr. Devine says, that "physical disability is, at any rate, a very serious disabling condition, at the time of application in three-quarters of all the families that come under the care of the Charities Organization Society."

Now before personal improvement in health and other lacks can be made we must attend to many matters.

We must have a different basis of marriage. Only the physically sound, pure and strong ought to be allowed to marry.

The diseased ought not to be allowed to marry. And the feeble-minded and the immoral ought to be segregated.

The socialization of good health must be proceeded with. It is somewhat inconvenient to be quarantined for German measles and scarlet rashes. But the medical health officer who does that and who protects the public against typhoid and tuberculosis may extend his jurisdiction with propriety. The protection of protection of air and food and other conditions. Our medicine of the future will be increasingly preventive and our medical men the servants of the state more and more. Safety of employees, too, must be regarded more and more. Workmen's Compensation Act will help.

The institution of care of the incapable must increase and the public control over those who will not or do not control themselves aright. Many have energy enough to produce under management who cannot find work or initiate any labors for themselves.

Our laws against vagrancy are largely ineffective because we cannot say to the

cause they know a family can get charitable support easier without than with a man; others because of discouragement; and still others because of cowardice and laziness.

What is the cure?—Make desertion a criminal and extraditable offence. Have a job to put the man on through employment bureau. Have a public factory or farm where, if other things fail, he can be cared for and made to work. Take a personal interest in him and his family.

SOCIAL CAUSES.

There are causes which are social rather than only economic, personal or family, such as immorality, dishonesty, crime, intemperance. But the greatest of these is intemperance. Its blight is over all the land and in every sphere of human activity and interest; we know it as a curse to business, the person and his family. But it is caused by economic and personal social reasons.

You may say it is personal. But it is not the personal love for it that first teaches its use. It is the social glass at



AT THE AUTO RIDE OF THE GENERAL CONFERENCE.

Rev. Dr. Welsh and Dr. Chown are chatting together. Rev. Dr. Sparling is standing.

man who really shirks work, "Why there is a job for you." Public employment bureaus will help.

Less overworking in the homes and proper sanitation will also materially assist. Education and technical training for all will overcome such inefficiency.

FAMILY CAUSES.

These may be constructively treated. The lack of a male supporter is a cause within the family of much distress.

In one thousand families referred to by Dr. Devine 387 were cases of widows or deserted women. Of 5,000 families studied, 1,400 were widows and 600 non-support. Ellwood says, 5 to 10 per cent. of all cases of distress in the large cities are of deserted wives in the large cities are of deserted wives and their children. Frederick Alney, of Buffalo, says, 10 per cent. of cases are deserted wives. This is epidemic.

Why do men desert their wives?—Some because of the wife's fault; others be-

bar or table that teaches its use. It is the social institution of the shop or saloon tolerated by the community which spreads the curse.

Ellwood says that one-fourth of charity cases are due to it. He quotes the Committee of Fifty as giving results of 30,000 cases of charity in thirty-three cities, viz., personal intemperance causes 18.46 per cent. and intemperance of others cause 9.36 per cent. or a total of 27.82 per cent. are blamable to it.

The Massachusetts Bureau of Labor found 29 per cent. of cases of poverty thus caused.

The only way to deal constructively with cases of this kind is to deal destructively with the socialized traffic for beverage purposes.

Above all, let us bear in mind that one of the most constructive elements we know of in the work of charity is to bring the grace of God to bear on human hearts and lives and the wisdom of man on human environment that the Kingdom of God may speedily come in fullness and power.

LIFE PROBLEMS

Our Thoughts

Thought controls the situation. When thought does not control situations you have chaos. That is how some people explain the European war; the people had neither time nor opportunity to think. But it is not such large problems as that I wish to call attention to here—rather to our own lives. We are creatures of desire, inclination and impulses. That part of us is held in common with the brutes. But we have something they have not, and that is reason, the power to think and do, if we will.

Thought is the creative power of the mind. Milton puts the idea in verse to the effect that we can make a heaven or a hell by our thinking. Thought is the

tion for citizenship, but rather have in mind that we are citizens now, and though young, and "unable to bear arms," there is a duty for us. The doing of the duty nearest us faithfully will fit us for the larger one.

Without Ideals

The other day I listened to a description of a young lady who was said to be without ideals. The lady who was talking about this looked upon it as a calamity—and I think she was right.

What did it mean? She was speaking comparatively, of course; none of us are altogether without ideals. But in this case there was no apparent effort to rise above the stage of getting something to

every life. When we behold Him "with unveiled faces" we will be changed into the same image.

Outwardness

Our thinking must not all be of a defensive kind. We must live our life sometimes by destroying our foes. Outwardness has been named as the chief foe of the inner life for the past generation. There has been motion but not real progress, for that is a matter of the soul. There has been increase in wealth, but a material wealth, not a richness of soul. This has been carried on to such an excess that the material has not only blinded our vision of things eternal but impeded our progress in character. We are still like the disciples—"focals and slow of heart to believe all that the prophets have spoken."

Now that the outward is crumbling to pieces, it is time for those who have opportunity to lay hold on the pillars of life as never before, and preach with proper zeal the gospel of a true inner life, where, though men are poor, they may make many rich.

Unlikely Cases

The world is always expressing surprise over the way certain people succeed. They never expected it, and really did not see any signs of future greatness in them. As a consequence encouragement was not offered them, but was rather bestowed where it appeared more likely to bear fruit. Surely it is time we were learning the lesson to sow with equal generosity beside all waters. The Sunday-school teacher who led Moody to Christ said of him: "He is very unlikely to become a Christian of clear and decided views of doctrinal truth, still less to fill any extended sphere of usefulness." That teacher had too little faith in the possibilities of the human soul and of the power of Christian culture.

The other day I read of Hazlitt, the greatest of Shakespearian critics and interpreters, that in youth his mind was dull and his faculties unawakened. One day it fell to his lot to walk a few miles with Coleridge, the poet and philosopher. The touch of the great living personality awakened the nascent soul of the youth and changed his whole life.

The acorn gives little promise of a giant oak. "Our possibilities," said Dean South, "are as infinite as the power of God." The most unlikely cases may in the end yield the best results. We should not despair of any life. By kindly dealing, by encouraging word, by timely assistance, we may start a life on a career of great usefulness and blessing.

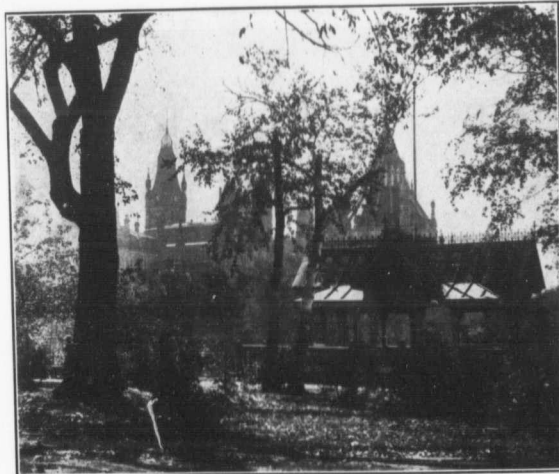
"The Makers of Canada"

During the hot days of the past summer, when it was not easy to follow some kinds of reading, "Credo" took up the volumes of the "Makers of Canada" series, with a view to making a closer acquaintance with the men who were instrumental in molding the foundations and shaping the structure of our national life. There were a few general observations I made as I went along.

The "Makers" were men of ambition who had as one of their life aims the good of their country.

The Makers of Canada were men of many gifts. In some cases it was evident that they inherited much, but in all cases I think they acquired more by industry and application than they inherited.

In each instance of which I read the "Maker" was a good speaker. Few men can take a front rank among the makers of their country without the gift of speech. This is a gift which perhaps more than any other needs assiduous cul-



EARLY MORNING IN MAJOR HILL PARK; THE PARLIAMENT BUILDINGS IN THE DISTANCE.

fountain. If the fountain is poisoned the effects must be likewise.

The moral is to get your thoughts pure. Keep them away from impure subjects. Think on that which is lovely and of good report. Keep it up. We must live on the watch tower. We go too much on the idea that "once converted always converted." Guard the fountains of a pure, noble life. The result will then be right.

Citizens All

Not long ago we heard an address to boys and girls on the general topic of how they might be good citizens. Few of us have any room in our thoughts for boys and girls as citizens at all. But the thought is correct. They are citizens, even though small ones. Each rank of citizens has its own peculiar duties. The true patriots are not simply those who go to the front, but those who do their duty, however trivial it may seem to be, wherever they are. That is the way to measure loyalty. That is the way to measure citizenship, each doing the work assigned. We must not make everything a prepara-

tion and something to wear, just to breathe and live or exist some decent way. That reminds us of a people we hear about in the schools whose creed was, "Let us eat, drink and be merry, for to-morrow we die."

An ideal is an imaginary standard of perfection. Those who have ideals aim at perfection. It is this very thing that has more to do with the making of our characters than anything else.

Ideals emphasize the spiritual nature of man as against his material nature. Man is a soul, and has a body. Those without ideals would put the body first. Ideals keep us looking up, keep us in active and constant endeavor, keep us pressing forward.

Ideals bring a "divine discontent" into our lives. We get dissatisfied with the present attainments. Christianity, the most potent religion on the face of the earth, is a religion of idealism. Its prophets and priests were always pointing the people forward to something better.

Let us have ideals, soul vision; ideals of character, of conduct, and of service. When all is sifted out the world will find that Christ is the ideal for all ages and

tivation. The tongue is greater than the power to move and direct the people. From the days of Demosthenes to Gladstone nations responded to the calls of oratory. Lesson: exercise your natural gift of speech and learn to be a public advocate of great causes.

That leads me to remark that it was the espousal of great causes that made these men great in the eyes of historians and posterity. These causes were the ideals that they emphasized before the people. Ideals make us great. Men who putter over small things in a big way or over big things in a small way stand in the way of progress. Great principles carry men onward and upward.

The makers of our country had difficulties to contend with. There was a struggle in every case. That struggle loomed larger to them than it does to us at this distance. But by persistent endeavor, unwearied patience, and faith, they either won the battle or brought it to a point where others could win. The chief difficulty was in securing justice for the "common people." Their struggle was for the masses as against the classes, for rights as against privilege.

Some of the makers fought wisely and well and kept it up for years. But some very excellent men gave up the active aggression and "retired." Others worked unwisely for good causes. The end does not justify the means. Wrong cannot overcome wrong. Papineau had a good cause, but failed through his intemperate methods of giving battle to opponents.

The makers of Canada were men of wide learning, of culture, of religion. They were not narrow or selfish. We must keep up the sequence of this work by emulating the worthiest they did.

Big Things Ahead

"Boys, there are big things ahead," said a speaker at a young people's meeting recently. That speaker was one who had travelled widely and had watched affairs in the world closely. He believes that there is an "increasing purpose" in the heart of things, and that the best things are to come.

From the standpoint of a boy, what are some of the things ahead? Well, life is ahead. That ought to be great. I like to harp on this keynote of true worth. Be something. Hold great thoughts in the soul and keep high ideals before you. Lord Nelson saw big things ahead, and to the best of his ability he served his country. Livingstone saw big things ahead, and dashed into the heart of Africa as if reckless of life or reputation. Lincoln, too, saw "a storm coming," and prepared himself to battle for the right.

To see the big things, the things that are really worth while, is the first and most important duty in our lives. Some see nothing. They will not look up. Thus they become blind to the higher things. Resolve on living a great life. Get after the "first" things. Pursue the best. "Hitch your wagon to a star." He that overcometh will have power over the nations.

Life Points

What are you doing with your life? Some are throwing it away, some are sacrificing it to low and unworthy causes; what are you doing with yours?

The day for chivalry has not passed.

Are you watching for "hidden mines" in the voyage of your life?

No man is fitted for the divine calling of life without the divine cleansing first.

Credo

Of One Blood

A RECENT CONVERSATION.

"Yes, I suppose it is my duty, but really it is hard for a young girl to approach strange young men and greet them, even in a League meeting," said Miss Carman, the first vice-president of a struggling League, as they watched the young people gathering in. "They may give one credit for having designs on them."

Mrs. Gregory, the president, laughed merrily. "There may be some young men conceited enough for that," she said, "but really I think they are few. Anyway, so long as you haven't designs, it is all right."

"But there is another thing," pursued the troubled voice, "when we greet strangers here, and meet them on the street afterwards, it seems awkward not to speak."

"And why don't you speak? You would not pass them by in silence, would you, dear?" said Mrs. Gregory in surprise.

"Well, we have not really been introduced, so it would scarcely be proper to recognize them would it?"

"Would you like to be treated so in a strange place, because people wanted to be conventional?" asked Mrs. Gregory, quietly.

"No, I would not," was the unhesitating reply. "Still one must obey the rules of etiquette, I suppose."

"My dear child," said the president, earnestly, "when the rules of etiquette interfere with our duty as League members and as Christians, let us once and for all ignore them. The laws of Christ's kingdom first, and those of conventionality

and even to vice itself! Oh, it is time that we waked up to the fact that 'He hath made of one blood all—', and that these strangers are our brothers and sisters, seeking a new church home, and new spiritual leaders. When God sends them to us He places on us the responsibility of encircling them with such a spirit of brotherhood and cordial friendship that instinctively they will know 'Whose we are and Whom we serve.' Let us greet them all with frank sympathy and kindness, and extend to them an earnest invitation to join us. Find out what their talents are, for nearly all young people nowadays can do something well enough to do it in public, and emphasize our request by showing them that we want their help. The fact that we have asked them to assist will make them feel as though both we and the League, in a sense, belong to them, and will bind them to us as nothing else will. When we have reached this stage we will be on higher ground in every respect, and then our League will make itself felt in the town, not only as a power to keep young people in the Church, but to gather in the strangers that are within our gates," and Mrs. Gregory turned away with a bright smile to greet two strange young ladies who had just come in.

Rev. J. H. Jowett of England tells the story of a lay preacher's conference, in which a veteran described his method of sermon preparation as follows: "I take my text," he said, "and divide my sermon into three parts. In the first part I tell 'em what I am going to tell 'em; in the second part—well, I tell 'em; in the third part I tell 'em what I've told 'em."



INTERIOR VIEW OF THE CELEBRATED LIBRARY, PARLIAMENT BUILDINGS, OTTAWA; QUEEN VICTORIA STATUE IN THE FOREGROUND.

afterwards or not at all, as the case may be. There is far too much formality in our churches, and it seems to me that is why the services are so unattractive to many young people. Young men and women come to our big cities from the little country villages where everybody knows everybody else, and where so many pleasant greetings are exchanged at all the church services, and when they take one plunge into the icy waters of our extreme conventionality, many of them don't care to risk a second, and so the church loses many a valuable worker to the music halls, street corners,

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EPWORTH LEAGUE TOPICS

Epoch Makers in Church History

VII. Francis of Assisi, Father of the Mendicant Orders

TOPIC FOR THIRD MEETING IN NOVEMBER.

Matthews 10: 6-32.

FREDERICK E. MALOTT.

The Middle Ages saw the rise of many monastic orders. Each sought, in its way, to give expression to the ascetic idea. Each in turn lapsed from its lofty ideal. But the founders of these orders were invariably men of exceptional piety and great genius.

Bernard of Clairvaux made monasticism alluring even to the knightly spirits of his age. Through his heroism and zeal the Cistercian Order gained a new glory. But the age that produced Bernard was to the world another spiritual, creative genius greater even than he—Francis of Assisi.

Francis was born in 1182 at Assisi, a town in Italy overlooking the Tiber. The family name was Bernardone. His father, Pietro Bernardone, was a prosperous cloth merchant. His mother, Pica, belonged to a noble family of Provence. The boy was handsome, bright and adventurous. He had a poetic temperament. The rare beauty of the mountain scenery amid which he was brought up gave him the greatest delight even in his early youth.

Francis received what was then regarded as a liberal education, but it was meagre enough, judged by later standards. Of Latin he learned enough to make him understand the ritual of the Church and to love her hymns.

His schooldays ended, Francis joined his father in business. At the same time he was received by the sons of the nobility into their circles, perhaps because of his natural gifts, but more, no doubt, because his father supplied him lavishly with money. Among the gay youths of Assisi he soon became a leader, singing with his companions the light Provencal songs and following the gay practices of the Troubadours. His sympathies were, however, with the common people. In a contest between the people and the aristocrats he took the popular side. Later he drew his sword in the fight for freedom against the German ruler. He was taken prisoner and was confined for a year in prison. On his release he fell ill, but on his recovery from this illness he again took up arms, this time to fight for the Pope against the Imperialists. Military life allured him. The romance of it appealed to his nature. But like Bernard he was destined for a different career.

A second serious illness served to change the current of his life. A deep seriousness now came over this gay young cavalier. His companions, who tried in vain to win him back to his old ways, now began to fawn upon him with being ways, now began to fawn upon him with love. "Yes," was his reply, "I am in love." "Yes," said the famous Italian poet of that period, "lets us that poverty was the bride chosen by Francis. Giotto, the Italian painter, in one of his famous frescoes, represents Francis placing the ring on the finger of his bride. She is crowned with roses, but she is dressed in poor garments and her feet are bruised with stones and torn with briars.

Poverty was the bride to which Francis

now devoted himself. Believing that the followers of Jesus must possess no earthly goods, he gave up all his possessions. A pilgrimage to Rome followed his conversion. There he expected to find the purest piety, but like Luther at a later period he was sadly disappointed. Even at the shrine of the Apostles he found the faithful giving next to nothing. With a wholeheartedness that characterized all of his acts, he emptied his purse as a pious gift at the shrine of St. Peter. In order to learn the secret of poverty he borrowed a beggar's robes, in exchange for which he gave his own, and stood for a day on the streets of Rome as a mendicant. He turned his attention to the sick, nursing them with his own hands. It is said that he labored even among the lepers, ministering to both their bodies and their souls.

Francis' father sought to dissuade his son from what seemed to him fanaticism, but the son gave back to his father even more, and he wore and went forth to voluntary poverty in garments that were the gifts of charity. He did not join himself to any of the existing orders. He had no intention of forming a new order. He felt that he was serving Christ by absolute self-denial. But there was nothing doleful about his piety. As he went about the streets of Assisi he sang as one who served for joy. For a time he conceived it to be his mission to restore ruined churches. Begging for materials and working with his own hands, he succeeded in restoring a number of small chapels, one of which, St. Mary of the Angels, became closely associated with the order that arose as a result of his influence.

But this gifted man was not to be merely a stonemason. He was to build up the spiritual life of the Church rather than the walls of its chapels. One day, in the little chapel that he had first restored, as the priest was reading the mass, he felt the call to go and preach. The command seemed to come to him in the very words our Lord had used in sending out the twelve apostles, and, like them, he went with neither gold nor silver and without a change of raiment. Now for the first time Francis sought to associate others with him in his life and labors. Imitating the poorest men of the district, he dressed in a brown woolen gown, tied with a rope, and walked barefooted.

Like all epoch-making men, Francis was living not for fame but to carry out a conviction. There was nothing spectacular or dramatic about his conduct. With the utmost humility and the deepest sincerity he went about his lowly service. One by one men who were willing to renounce riches joined Francis. Some men of large means were among the converts to his way of life. His aim was to help, not only men in the cloister, but men in all walks of life, to learn humility and renunciation. His teaching exerted a deep influence because it gave the fulfilled expression to the ideals of medieval piety.

In spite of Francis' aversion to forming another monastic order, his followers soon formed themselves into an association, and at once rules of conduct became necessary. Francis gave them simply the words of Christ which had been the commission to the twelve apostles when first they were sent forth by the Master. These alone were the requirement for the followers of Francis. The little chapel which he had restored became their central meeting-place, but as yet no house

was attached to shelter them as a home. They possessed nothing, either as individuals or as a brotherhood. Like children, careless of the day, they wandered about, now singing in their joy, now teaching or preaching, as occasion arose. A day's work would be wrought, and when no man gave them work they would beg and not be ashamed. They called themselves "Penitents of Assisi," and sometimes "God's Troubadours." In time the order was recognized by the Pope and a sort of organization was wrought, and when the Dominican Order followed the example of the Franciscans in requiring poverty of its members. These were the two great Mendicant orders. They presented a striking contrast to the other monastic orders, many of which had become richly endowed with lands and money.

Another striking contrast between the Mendicants and other monastic orders lay in the fact that while the members of the other orders were confined to their cloisters, the Mendicants went far and wide, over the land, and as they went they preached the spirit, the doctrines and the convictions of their order.

For the first time in centuries preaching had found its place as a public worship. The Mendicants had done this great service for their age. They were freed from episcopal authority and were in direct subjection to the Pope. They knew no bounds of parish or diocese. To them Christendom was one single community open to their impressive preaching, which worked upon the masses, touching every interest, political, ecclesiastical and spiritual, in equal degree. They soon became the confessors, pastors and preachers most beloved by the people. From the thirteenth century preaching acquired a steadily increasing importance in the life of the people. There was then no press as now. The pulpit was the place from which public opinion made itself heard. But the pulpit was exclusively in the hands of the papacy. In the sixteenth century, it voiced the cry of the people against the papacy, the Reformation had already dawned.

The order that grew up around Francis soon spread to many lands outside of Italy. At the general assembly of the order in 1219, fewer than five thousand members came together. These now dispersed over Spain, Egypt, Africa, Greece, England, Hungary, Italy and Germany. In 1221 Francis set out for Egypt and actually preached in the presence of the Sultan, though without any effect. When the news came that members of the order sent to Morocco had suffered martyrdom, Francis resolved to take their place himself. A sickness overtook him while on his way through Spain, and he was compelled to return.

The worth of Francis' work is to be traced directly to the spirituality of his teaching. He was not a monk in the strict sense of the word. His desire was not to found an order, but to quicken the life of the whole Church and to get all men to accept literally what he regarded as the teaching of Jesus. Experience proved the impossibility of the life of absolute poverty for all men. As a compromise, Francis organized for men who could not actually leave all to follow Christ, a branch known as the "Third Order." These were men and women who retained their homes and their callings, but lived as nearly as possible the life of absolute renunciation. The long and varied history of this "Third Order" proves how deeply the Franciscan teaching had taken hold of the world. It was to the lasting honor of Francis and his followers that in an age when piety was feeble and worship was formal they quickened the spiritual life of the Church and made men more conscious of the infinite importance of the issues of the soul.

The order fell into disrepute at a later

period, as the Mendicants became mere to beggars; but it must be borne in mind that Francis took the vow of poverty and not of mendicancy. He taught the dignity of labor. In an age when military life was regarded as the only dignified calling for a free man, Francis turned men's attention to trade and commerce and the arts of peace. The fact that many men of wealth and rank followed his example and left their wealth to engage in manual tasks for daily bread, helped to break down the barrier that separated rich and poor. As a result of Francis' life and teaching a more humane feeling began to take possession of all ranks of society. War was denounced as contrary to Christ's teaching and was declared permissible only when used in defence of the Church. Strangely enough, Francis was opposed to learning. But at a later period we find a more liberal spirit prevailed in his order, and many Franciscans were among the most learned men of their day. In 1223 Pope Honorius III confirmed the rules and sanctioned the order. He made Francis the first general of the order. At its next meeting Francis resigned this office in favor of Elias of Cortona, while he retired to a life of seclusion. He died in 1224 at forty-two years of age. In 1228 Pope Gregory IX canonized him, and no saint in all the calendar is more worthy of the title.

Love

CITIZENSHIP TOPIC FOR NOVEMBER 22.

Lesson—1 Cor. 13.

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

"Christianity is not a philosophy, but a religion; not a doctrine, but a life; not a performance of a task, but the maintenance of certain personal relationships; in a word, it is the spirit of love." Love is not one of the many Christian virtues. It is that spirit which makes possible all virtues. Love may be shown in three relations.

LOVE OF SELF.

This is not self-love or selfishness, but pure self-respect. It was Jesus that revealed the value of the individual and emphasized the cultivation of the personal life. Self-realization is the *summum bonum* of Christian life. It constitutes the New Testament doctrine of salvation. To be lost implies to be out of our normal relation, therefore not able to realize our true life. The Prodigal could not realize his full self until he came back to his father's house and lived in his father's fellowship. Love of self is seen in diligence, perseverance and industry. It is to cultivate our faculties and utilize our opportunities. We hold our talents as a trust to be developed and increased, only to be re-dedicated afresh to the service of others.

LOVE TO GOD.

It is not sufficient that we cultivate our own life by itself. We must link it with the greater life of God. Mere self-realization as an individualistic ideal is not satisfying. The true self is not attained until it transcends the personal and identifies itself with the universal. The branch finds its true life in vital relation with the vine. "Only as we participate in systems of conduct already fashioned do we apprehend our own powers, appreciate their worth and realize their possibilities. Apart from a social medium, the individual can never know himself. The wider and the richer the social relations of life, the more fully are the powers of the individual evoked, and the more is he brought to recognize the possibilities latent within them." We are commanded

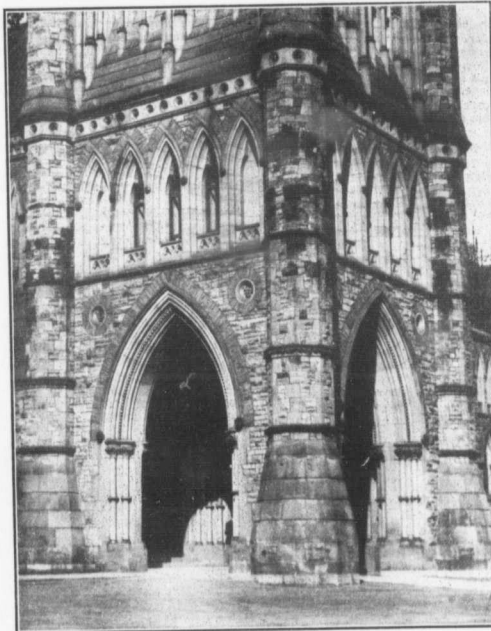
love God with all the heart, mind, soul and strength. This implies that we cultivate and realize our whole life, then give it up to God. Love to God is shown in—
(a) *Obedience*.—Jesus declared His love to God when He said, "I came not to do mine own will, but the will of Him that sent me." We love God when we obey His laws as revealed to us. Obedience to parents and to civil authorities is enjoined, because they are ordained of God. But love is more than obedience, as seen in the character of the rich young man that came to Jesus. Matt. 19: 16-22. It is the spirit that makes true obedience possible. The friendship based on love is possible only on obedience. John 13: 10-15.
(b) *Trust*.—We cannot trust those we do not love. Faith is born of the spirit of love. It is love that believes all things. The simple trust of the little child in the

results in the survival of the fittest. Love for others is manifest in three fundamental principles.

(c) *Justice*.—Jesus taught us that we should love our neighbor as we love our own life. The first element of love for others is to do justly. True justice is twofold—rights and duties. The watchword of social reformers for centuries has been for rights. It was the terrible struggle for personal rights that won for us our democracy. The rights of men must be held sacred in order that self-development may be made possible.

There can be no real duty that is not based on a corresponding right. On the other hand, our personal liberty can only be made permanent and sure when we are willing to extend it to everyone. Our duty begins where our rights end.

The economic problem of property is



MAIN ENTRANCE THROUGH THE TOWER TO PARLIAMENT BUILDINGS,
OTTAWA.

time of danger and need is the outcome of love.

(c) *Co-operation*.—Jesus said, "My Father worketh hitherto and I work." Again He says, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth." When we love God, we will seek to cooperate with Him and abide in His fellowship.

LOVE FOR OTHERS.

If our love reach no deeper than a regard for our own self and a feeling of dependence upon God, we will fall far short of the ideal of Jesus. Mere love of self will lead to selfishness. Love to God without love for man will lead to asceticism and monasticism. A self-love that is ultimately self-help and self-reliance

the key to the social question to-day. The production of property is our right. But our duty lies in the proper use and distribution of property. We are indebted to a social environment and the opportunities of community life for our wealth. No wealth could be produced in isolation. As social beings we cannot live by ourselves. To the extent we have the right to live and develop, even so it is our duty to let others live and develop. Capital has a right to the fruit of investment, but it has also the duty of giving just returns to labor. It is the sense of duty that enables anyone to put himself in the other man's place. Our legislative, judicial and economic systems are based on the principle of rights. The new civilization, in which interests are becoming one, will be animated by the social spirit, which places duty before right.

(b) *Service*.—This principle is essential to a proper conception of love. "The

Son of man came not to be ministered unto, but to minister." When we are helping another we are helping ourselves. When we are finding the true human nature in another we are discovering our own humanity. The commercial law of service is based on the relation of supply and demand. With Jesus the basis of service is not to supply a demand, but to meet a need. The one is based on selfishness, the other on usefulness.

The spirit of service finds its ground of appeal in the law of stewardship. Life with its privileges and opportunities is a sacred trust. When we use life's privileges for selfish ends we lessen our capacity for usefulness. The man who is a capitalist of industry should realize that the interests of humanity. He is but a steward, opening up wider opportunities of work and conserving all human energy for progress and the common good. We can grow only as we expend our energies for the benefit of the greater life of humanity. The organism of human life cannot be made healthy unless every organ, yea every cell, fulfils its function on behalf of the whole life. We must not only receive; we must also give.

For Jesus the standard of character was based on service. Matt. 25: 31-46; Luke 10: 25.

(c) *Sacrifice*.—Love should reach beyond a mutual respect. It is "in honor preferring one another," and "esteeming one another better than himself." Sacrifice is the true key to development. "If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Self-denial is the highest law of Christianity. We should distinguish the many denials of self in asceticism from the law of self-denial found in Christianity. We may deny ourselves many dainties to conserve our physical strength. We may deny ourselves many luxuries. We may become wealthy, thus develop the "curse of the miser. The rich young man denied himself many things in order to keep the moral law. But he failed to give himself for the greater need of humanity. The Christian who knows nothing of Calvary knows nothing of true discipleship. We must lose our own life in the greater life of humanity. Any organ of the body develops and maintains its health and strength in so far as it sacrifices for the benefit of the whole life. The consecration of all our substance does not mean getting rid of it, any more than the consecration of life means death. The necessity of sacrifice is based on the solidarity of the human race. When one suffers, all suffer. When one gives, all receive. When one is selfish, all suffer. If we receive any blessing from our fellow men and do not transform all into loving service for the common good, but reserve it for our own mean self, we will die a pauper and in debt to all men.

"We love God, because He first loved us." This is the fundamental law of human redemption. "God so loved the world that whosoever believeth in him should not perish but have everlasting life." Love is divine and divinely begotten. Love is not just say that God is just, but that God is just etc. Yet we do say that God is love. The selfish man cannot truly love. He must be born again, that he may "see the kingdom of God."

Some possess the gift of tongues and endeavor to change the conditions of human life by swaying the emotions. But it is a "sounding brass or a tinkling cymbal." Others have attempted to satisfy the yearnings of the human mind by the advancement of science. They say that knowledge is power, and that the mysteries of nature can be solved by

science. But they forget its power is mechanical, not personal and regenerative. Still others, with ascetic-like aliveness, have tried to show the way of life and the *summum bonum* in a theory of socialism, etc. They fail to reveal the vicarious spirit of love. Some endeavor to find peace in almsgiving, systematized benevolence and scientific social serf-denial. These may become mechanical and never reach the wellsprings of human need.

QUOTATIONS.

Nothing shuts in a life and shuts out satisfaction and joy like the self-considering temper and the self-centred aim. Such a life, though it may seem to itself self-developing, is in fact self-deceived. Instead of growing richer in resources it finds itself growing poorer. The more it cultivates itself the more sterile it grows; the more it accumulates the less it has; the more it saves the more it is lost. The paradox of Jesus is the picture of a character which is enriched by spending, developed by serving, happier itself because it makes a happier world, finding itself in losing itself, discovering the unity of the moral world, where sacrifice is growth and service is freedom.—*Peabody*.

Human society is an organism, where the strength of the whole is dependent on the health of each part, and where the neglect or atrophy of any part threatens the vitality of the whole; if the chief pillar of the social order is created by the isolation and hostility of social classes, if the first conditions of social security are mutual understanding, fraternalism, co-operation, the spirit of industrial and political democracy; if there is a law of the equilibration of characters, as of the equilibration of forces, by which power is transferred from the strong to the weak, and the balance of life restored; then no teaching could be more sane and rational than that which exalts the work of ministering and affirms the dignity of service.—*Peabody*.

Just as a human heart is born with the kinds of love already discussed—love to parents, love to friends, love to children, etc.—potential in it, waiting only for time and opportunity to burst and develop, so every heart is born with the capacity of loving God; and this must be the nature of the case, be the highest and most influential of all such capacities. But the sunshine which opens the bud, causing the potentiality to become actuality, is the love of God revealed and realized. So St. John explained his philosophy—"We love him because he first loved us."—*James Stalker*.

Our Methodist Colleges

TOPIC FOR NOVEMBER 29.

Job 28: 12-28.

See Dr. Graham's article at beginning of this number.

Realizing the Kingdom of God

VIII. Prayer in its Relation to Character and Service

Matthew 26: 36-46.

TOPIC FOR DECEMBER 6.

Introduction.—We have seen in previous discussions in these columns (see earlier copies of THE CANADIAN EPWORTH ERA) that the great end of life is the realization of the kingdom of God, that we do this largely through the services we render to others, and that through the rendering of these services, whose motive is love, we realize Christian character or life in God. Where it is practicable the leader should review very briefly, or

have some one else do so, the essential points brought out in the other studies relative to the kingdom, and then proceed to take up the topic in question, viz., "Prayer in its Relation to My Character and Service."

The methods to be used in the discussion of the topic will depend largely upon the temperament and experiences of the one who treats it, for the reason that prayer influences our lives largely according to our conception of the meaning of prayer and what it does for us. So in your preparation and presentation of the theme as far as you can speak from your own experiences, or those experiences of others which you know to be sincere and real. And more, if you do not find sufficient suggestions in the treatment here, I will apply to your pastor. He has in his library all kinds of helps on this theme, and I am sure he will just be delighted to give you access to them and to talk the question over with you. Don't be afraid of bothering him. You will not be surprised and delighted at all the welcome you receive. The writer is a great believer in seeking entrance to the preacher's bookshelves, and our young people everywhere should avail themselves more of this splendid opportunity. Regard your pastor always as one of your best well-wishers and friends, and give him a chance now and then of proving it to you.

THE PLACE OF PRAYER IN THE LIFE OF THE CHURCH TO-DAY.

Discussion of this phase of the topic requires observation, inquiry and reflection. The question as to why the old-time prayer-meeting has so few in attendance in these latter days should engage the leader's attention. Is it because religious conceptions and modern conditions are different in some degree from what they were thirty or forty years ago? Here are some suggestions that might be examined and emphasized according as circumstances warrant.

(1) The test of the value of Christian life to-day is the motive and the kind of service rendered. The question is not "What do you profess to be?" but rather, "What are you?" and "What are you doing?" and "What is your attitude to your fellow-men and how do you serve them?"

(2) The spiritualizing of all life, the breaking down of the barrier between the secular and the spiritual (your pastor would speak of it as the immanence of God or God in all life) is doing much to bring God very close to us in everyday matters of life and conduct.

(3) The Fatherhood of God, involving the fact of God's personal interest in us and His knowledge of our needs without our telling Him, are over against the thought that one must stir His interest and call attention to one's wants if one would have His attention.

(4) The passing away of the idea that efficacy in prayer necessarily depends upon specific answers to prayer.

(5) The passing away of the old phraseology and the old forms and models and types of prayer.

(6) The increasing material prosperity of the past decades tending to increase in the mass of men a careless independence of, rather than a thoughtful dependence upon, God.

Let the leader think out how these prevalent facts have modified one's conception of prayer. Granted it is right to emphasize service as one of the tests of character; granted that farming activities are as sacred as the prayer-meeting; granted that our Heavenly Father knoweth that we "have need of these things"; granted that we no longer determine the value of prayer by sudden, abnormal results; granted that the older types of prayer fail to bring the response that one might wish in these days; granted all

these and more, it becomes the task of the leader to try to lead his listeners to see some of the real purposes of prayer amid the circumstances of to-day.

WHAT PRAYER IS.

Perhaps it is impossible to say what prayer is. No one can say what electricity is. One can tell what electricity does. By the adjustment of certain metals and fluids and by the stretching of a wire across the continent, one can intelligently connect the east and west. And so one can see this and other marvellous electrical phenomenon. But we do not know what electricity is. Neither do we know what prayer is. We know it is one of the channels of communication with God, a way through which we come into unity with Him and into touch with the great spiritual forces of life in Christ. It is assuredly one of the most characteristic acts in religious life. It was one of the frequent manifestations in the life of Christ. And in seeking to know the motive and the purpose of prayer we can do no better than study the meaning of prayer in the life of the Saviour. And whether we note His habit in praying before great events, such as the baptism (Luke 3: 21), or in the choice of apostles (Luke 6: 12); or before the performance of miracles (John 11: 41, 42); or in intercessory prayer (John 17: 9-26; Rom. 8: 34); or immediately before His greatest trial (see the lesson), we are conscious that the great motive of Jesus was to be in harmony with the mind and will of God.

This is the motive that the leader should emphasize again and again and again. We pray to God not to appease His anger, or to win His consent; to persuade Him to violate His own laws or to accomplish some mighty deed, or only to tell Him our needs; but we pray—particularly in this age, when it is our privilege to know Him more fully—we pray to our Father that we may be one with Him even as He and Jesus are one. As some one has said, "Prayer is a conscious realization of union with God," God living in each of us and each of us living in God—in reality, "a social life between God and man," in which every feeling and thought and act by means of which we make God's point of view our own is prayer. In this sense show how we can come boldly to God as Father to talk to Him about our joys and sorrows, our defects and weaknesses, our hopes and aspirations, that we may come to know His will and to comprehend His love. Prayer is the expression of our deepest spiritual life. It is co-operation with God. It is "identifying our will and power to do with the will and work of God."

SOME PRINCIPLES OF PRAYER.

The leader may add to these as he desires, securing in each instance suitable scriptural quotations, wherever possible selecting same from the scriptures. Some of the fundamental characteristics of prayer are:

1. A right attitude to God. (Luke 18: 9-14.)
2. Humility. (Luke 18: 14.)
3. A forgiving spirit. (Matt. 6: 14, 15; Mark 11: 25.)
4. Avoidance of outward show and reputation. (Matt. 6: 5-9.)
5. Faith. (Mark 11: 24.)
6. In harmony with God's will. (Matt. 26: 36-46.)

Other characteristics are importunity (Luke 11: 5-8; 18: 1-8), simplicity, unselfishness, largeness of vision, all of which are contributive to bringing us into fellowship and co-operation with God.

THE RESULTANT EFFECT OF PRAYER ON CHARACTER AND SERVICE.

If prayer be the medium through which we come into union and co-operation with God, then it is easy to see the relation of prayer to character and service. Coming into touch with God, one gets the right viewpoint and motives and vision and the will and power to do, and these reacting upon human character and resultant service develop that character in God-likeness and enables one to serve in the largest and best way.

The leader in preparing for this service should prevail upon as many as may add to the interest of the service to respond with scriptural passages or to take part in brief prayers. The ultimate object should be the simplifying and intensifying of the prayer life of many of the young people in the community.

Our Indians and Their Training for Citizenship

MISSIONARY TOPIC FOR WEEK OF DECEMBER 13TH.

Psalm 24.

MRS. F. C. STEPHENSON.

THE INDIANS OF CANADA.

Population, 109,556 (about 9,000 more than twenty-five years ago), 18,000 of

Three short addresses—What our Church

is doing for the Indians:—

(1) Evangelistic Work.

(2) Medical Work.

(3) Educational Work.

Announcements and Closing.

SUGGESTIONS.

Use a map of Canada in referring to the territory affected by treaty.

While Mr. Ferrier's book, "Our Indians and Their Training for Citizenship," provides information for the programme, in nearly all Sunday-school libraries there are books about Indians; have a list of these made and posted so that all may see it.

The Missionary Report and the Missionary Bulletin should be used for reference material.

When the topic, "Our Indians and Their Training for Citizenship," was assigned for December, the Rev. Thompson Ferrier, Superintendent of Indian Education for the Methodist Church, and Principal of the Brandon Indian Institute, was asked to furnish material for the programme. This he has done, and it is published in a 47-page booklet entitled "Our Indians and Their Training for Citizenship." The price is 15c. Order from F. C. Stephenson, Methodist Mission Rooms, Toronto, Ont.

The following extracts are taken from Mr. Ferrier's comprehensive booklet:



FROM THE SUMMIT OF THE TOWER OF PARLIAMENT BUILDINGS, OTTAWA. The Chateau Laurier and the Central G.T.R. Station are prominent.

school age; value of public property, \$978,442; value of private fencing and buildings, \$5,393,000; value of their reserves, \$30,890,000; total value of live stock, \$2,636,200; their grain crop for the year was 1,101,300 bushels; and their total income, \$5,692,260. (Government statistics, 1912.)

SUGGESTED PROGRAMME.

Hymn.

Prayer—For our Indians and for those who are working among them.

Address—The British Government and its part in establishing missions to the Indians of North America; the Canadian Government and its relation to the Indians of the Dominion.

Intermission.

GOVERNMENT RECOGNITION OF THE RIGHTS OF THE INDIAN.

One of the gravest questions presented for solution by the Dominion of Canada when the enormous region of country formerly known as the North-West Territories and Rupert's Land was entrusted by the Empire of Great Britain and Ireland to her rule, was securing the alliance of the Indian tribes and maintaining friendly relations with them. The Imperial Parliament, and also the Federal Government of our own country, have always recognized that the Indian has a claim upon the lands of Canada, and whenever these lands have been required for transportation, mining, fishing, lumbering or agricultural purposes, the Indian has been met by a commission, and this commission in council with the chiefs

and councillors of the tribes concerned, has formed treaties which were considered satisfactory to both parties at the time the treaties were made.

The general terms of the different treaties were:—A present of \$12.00 for each man, woman and child, and an annuity of \$5.00 per head, the Chiefs to receive \$25.00 and the Councillors \$15.00 and every three years a uniform bettering their rank. Reserves were granted of about 640 acres for each family of five, or 128 acres for each man, woman and child; an annual allowance of ammunition, twine, seed grain, agricultural implements, cattle and carpenters' tools was to be provided. Schools were also to be established on the Reserves, the Indians promising to conduct themselves as good,

tion life. While the promises in these treaties are moderate and have their origin in feelings that are most humane and philanthropic, backed up with the kindest and very best of intentions, yet in actual results they are proving to be the very best scheme that could have been devised for the purpose of debauching, demoralizing and pauperizing the poor Indian.

The Indian has the same right to make a man of himself as the white man. He has the same right to live a decent, honest and industrious life, to become a good citizen with a clean, moral character, and there his rights end. The Government owes him more because he is a human being than because he is an Indian.

almost every respect must be void of congeniality. Our northern regions do not offer such inducements as are to be found in foreign fields, and yet should we not reach out our hand to help those within our gates? May we not in our zeal for the salvation of the natives of the East overlook our own countrymen at our doors? About ten thousand in our Dominion are still pagans. They worship the Great Manitow of sacrifice to the Great White God. They are ruled by cunning medicine men and are the prey of superstitious fears. Shall these go down to darkness and to death, unilluminated by the blessed light of the Gospel of Salvation? As men of our race have taught them to eat of the bitter fruit of the tree of knowledge of good and evil, be it ours to lead them to the Tree of Life whose leaves are for the healing of the nations.



FROM CONNAUGHT SQUARE LOOKING EAST.

The crowd is gathering to see the Sifton Battery leave for the seat of war.

loyal subjects, maintaining peace and obeying the laws.

THE INDIAN WITH INDIVIDUAL OPPORTUNITY NO PROBLEM.

The Indian massed in tribes is the problem. The Indian with individual opportunity is no problem. To recognize a man as a unit, and hold him responsible as such, train him for his place and then let him occupy it, is the true method of civilizing the Indian. We wonder why the Indian is so long in becoming a part of our national life. It is as if we had bound his ankles together with heavy chains and then express surprise that he has not learned to run. Some of our Indian policy tends to help the Indian to remain idle, unprogressive and dependent, and the inevitable result is discontent, lawlessness, unrest, laziness, debauchery and pauperism. As fast as our Indian, whether of mixed or full blood, is capable of taking care of himself, it is our duty to set him on his feet and sever forever the ties that bind him either to the tribe or the Government. Break our treaties? By no means. It is not breaking a promise to go far beyond it and grant a hundredfold more than was at first specified. One is justified in recalling what was given in good faith when instead a gift of rarer value is tendered. To be a free man in the enjoyment of life is vastly better than to be bound to an ignorant tribe. Both church and state should have as a final goal the destruction and end of treaty and reserva-

CAN ANYTHING BE DONE WITH THE INDIANS?

I am sometimes asked, "Is it possible to do anything for the Indian?" My experience for the past fifteen years has shown me that it is possible to do a great deal for him, that it is possible to civilize him; that it is possible to educate him; that it is possible to Christianize him, and that it is possible to train him that he may fill a place in our civilization. Nothing can be done to change the Indian who has passed middle life. He will remain an Indian of the old school until the last.

SOME WAYS OF HELPING THE INDIAN.

The work our church is doing for the Indians includes educational, medical and evangelistic work. Both our educational and medical work are really evangelistic work and our hospitals and schools are used not only to educate and heal the Indian but also to win him from his old standards of life and thought and through Christ lift him into Christian citizenship.

AN APPEAL FOR WORKERS.

One great difficulty that confronts the work to-day is to find a sufficient number of suitable men and women to carry on this work. No pen has ever yet adequately portrayed the heroic, self-sacrificing efforts of those who have labored among the dusky brothers of the forests and plains. We believe nothing but the constraining love of Christ could induce anyone to undertake a work which in

Junior Topics

NOVEMBER 15.—JOSEPH IN EGYPT.

Acts 7: 9-16.

The most one can hope to do in a single meeting with this great story of Joseph in Egypt is to point out its essential features under a very simple story outline. The brief historical statement of the lesson suggests such an outline, thus: 1, How Joseph went into Egypt; 2, How Joseph fared in Egypt; 3, How Joseph showed his wisdom in Egypt; 4, How Joseph cared for his family in Egypt. . . . It is not possible to treat these in detail or with any degree of fulness; but the outstanding lessons may be simply yet effectively taught. For instance, "envy" was the provoking cause through the ill effects of which direct injury was done to Joseph by his brethren. Just how this spirit of envy showed itself let the Juniors themselves tell from the well-known story of the pit, the coat, the Ishmaelites, the heart-broken father, the lying brethren, etc., reserving to yourself as Leader the duty of making such application of the moral teaching as is wise in the case.

When studying how Joseph fared in Egypt, make clear that he prospered there because God was with him (Genesis 39: 2), and that God was with him because his ways were upright and his heart pure. God will be with every boy whose motives and principles are like Joseph's. He is not arbitrary in his favors. He has no favorites. Every boy or girl may have the Divine favor by making their lives obedient to the Divine law. . . . Show how Joseph's integrity was a boon to his master's house. (Gen. 39: 5) Goodness is profitable unto all things. When a life, or a household, or a business, or a city, or a country, is ruled by righteousness property is sure to follow. Goodness is a boy's best asset in growing up into manhood. . . . Joseph had trials. He had foes. . . . Joseph had cause he would be right. He went into prison rather than do wrong. Even in prison he upheld his character. His goodness impressed others even in the prison. Character tells. . . . It is evident that in his personal life Joseph was a true youth. . . . His wisdom showed itself in various ways. As a statesman he was far-sighted and provident. His provision for the famine was wise. He saved his country and millions blessed him. All this will open up in studying the story of the feast of bad harvests. . . . Joseph's treatment of his family shows how large-hearted and forgiving he was. He did not abuse them. He did not try

to "get even" with them. He tested them if it is true; but in it he was thinking and planning for their good.

He forgave his brethren for their meanness to him years before; he made abundant provision for his old father and all his household, and throughout he manifested an insightful spirit as well as wise judgment. In summing it all up, let the one great lesson of goodness be made prominent. It pays to be good and to keep on being and doing good, no matter what the troubles or trials may be. God will bless every one of his children, as He did Joseph, and will make them a blessing to others as they live from year to year. In all this study try to make the Divine Leadership real to the Juniors, lest they cherish vague and misleading ideas of God and His presence and blessing.

NOVEMBER 22.—THE ITALIAN GIRLS AND BOYS IN CANADA. 1 Cor. 13.

"Only by courtesy was it called 'La Terraza,' for it was really the flat stone roof of a small house, set into the side of a mighty hill which overlooks the city of Naples. On the mountain slopes were groups of trees,—the grayish-green olive, the dark and glossy orange and lemon, the almond dressed in peach-blow, and the curious nespolo whose leaves are only half unfolded when its small, pear-shaped fruit is nearly grown." In the best locations as far as the eye could see were the vineyards centuries old. Where the ground was level there were tiny patches of lettuce, peas, potatoes hills, etc. In the distance Vesuvius proudly reared its head. One reads of the beauty of Italy, and of the miseries of the working people, who leave their lovely land to seek and make a fortune in this Canada of ours. "The Italians and the Simple Gospel" is a very interesting booklet obtainable from the W. M.S. for three cents. Read it. "Italian Methodist Missions," "The Story of Italian work in Toronto," and "The Challenge" are pamphlets which contain valuable information.

We are interested in Italy for many reasons. From that land came Columbus, the discoverer of America. Its capital, the famous city of Rome, was the home of the great missionary Paul for so long. From Rome the reformer St. Augustine, went to England. Much more might be told of this city. During the last ten years it is estimated that 65,000 Italians have come to Canada. In our mining districts, in our lumber camps, on our railroads, we find Italians busy working. In many of our cities and towns we find them successful fruit merchants, and in country sections, happy market gardeners. In Toronto, Montreal, and North Bay we have them as church members. In the former city about 12,000 Italians live. Our mission work among them is carried on in three centres—Elm, Clarendon and Dufferin streets. We long that the children of these people may have every opportunity possible to rise above the conditions of their parents, and so at a very early age they are brought by the teachers and older children to the school and taken home by them after the session is over. We have missions among the Italians in Sydney, Montreal, Toronto, Hamilton, Welland, Niagara Falls, North Bay and the Crow's Nest, B.C. For the boys and girls under the W.M.S. we have the Kindergartens. Then for the older children we have the institutional work which has met a personal and social need. The influence for good of our mission on the Italian colony steadily increases as the work becomes better known. The houses are cleaner, and the children well-behaved. In many homes "setting the

table" means the placing of a large dish of macaroni, a loaf of bread and some plates and spoons on a table covered with oil-cloth. At the mission the girls are taught to properly set a table and serve a meal.

The work in connection with the Boys' Clubs, though difficult, is being successfully carried on. The children love the Sunday school.

We know that many Italians intend to make their home in this country, but they will never be able to get a fair knowledge of the people, the laws, the ideals of the country they have chosen to live in, unless we meet them on the way and properly instruct them. They have many splendid characteristics. For the boys and girls we will pray. We will help send teachers to them. Write for literature for the study of the topic.

C. G. W.

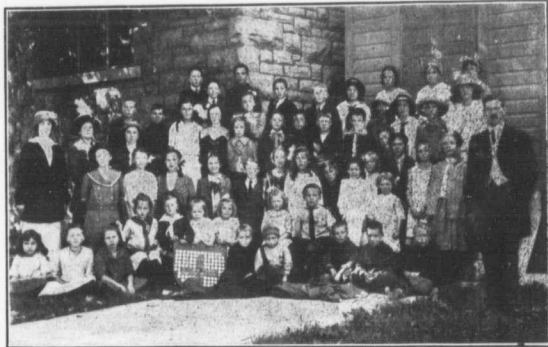
NOVEMBER 29.—SPECIAL ESSAY CONTEST: HOW WE SHOULD SPEND CHRISTMAS.

In another column will be found an essay on "How to spend Thanksgiving," written by Wallace Moore, Uxbridge Junior League. With it are some words by the Editor. We want this fifth meeting in November to be a special essay writing time by the Juniors themselves and advise as follows: Give a full fortnight for the preparation of essays on the above timely subject. Let the essays be read in the League. Decide by popular vote which is the best one. Send it in to the Editor at once with name of the writer and the League plainly written. We will settle on the best essay sent in and will give some splendid Christmas boxes to the writers. The num-

ber of prizes which we give will be determined by the number of the essays sent in. The best essay of all, perhaps the best two essays, will be printed in our columns in the January paper. Now then, Juniors, get to work, do your best, write neatly and on one side of the paper only, and if the Superintendents will help the Editor, what a fine lot of bright short spirited articles we shall have! There is plenty of time, but none to waste, so start your essay right away.—Edron.

name to Benjamin (son of the right hand). Benjamin was the youngest of Jacob's sons. Until the time of the story told in our Scripture lesson, when Jacob sent his sons into Egypt to buy grain, we learn little about Benjamin. A very tender affection towards him is felt by his father, and as a child Benjamin seems to have been the "darling" or "pet" of the whole family. But we must not think of him as just a "lad" at the time of the story, for in Genesis 46: 21 we read of him as the father of ten sons when Jacob and his descendants went down into Egypt. . . . Perhaps the one very best and most beautiful lesson to dwell upon in treating this story is that of *Brotherly Love*. A Joseph and Benjamin were full brothers, both sons of Rachel, and between them there were strong ties, not only of blood, but of affection. . . . The whole story of Joseph and his brethren discloses the heart longings which Joseph felt for his younger brother, and there is nothing more touching in all literature than the description given in the narrative of the tenderness of Joseph's regard and the affectionate desire of his soul towards his brother. (See Gen. 43: 26-30; Gen. 45: 12-14.) It is clear that while Joseph cherished no hard unforgiving spirit towards any of the rest of his brethren, the one true kindred spirit for whom he felt a great affinity was Benjamin. And we may not condemn this.

Love is spiritual and can exercise itself fully only in those whose aims and purposes, desires and longings, hopes and prayers, are similar. We may be friendly towards all and be enemies to none; but we can hold in our hearts only those who are really one with us. . . . God loves everybody in the sense of tender



THE JUNIOR LEAGUE OF WESTBORO, THEIR PASTOR AT THE RIGHT.

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DECEMBER 6.—JOSEPH'S YOUNGEST BROTHER. Gen. 42: 1-20.

His name was Benjamin. His mother, Rachel, who died at his birth, called him Ben-oni (son of my sorrow), but his father Jacob afterwards changed his

name to Benjamin (son of the right hand). Benjamin was the youngest of Jacob's sons. Until the time of the story told in our Scripture lesson, when Jacob sent his sons into Egypt to buy grain, we learn little about Benjamin. A very tender affection towards him is felt by his father, and as a child Benjamin seems to have been the "darling" or "pet" of the whole family. But we must not think of him as just a "lad" at the time of the story, for in Genesis 46: 21 we read of him as the father of ten sons when Jacob and his descendants went down into Egypt. . . . Perhaps the one very best and most beautiful lesson to dwell upon in treating this story is that of *Brotherly Love*. A Joseph and Benjamin were full brothers, both sons of Rachel, and between them there were strong ties, not only of blood, but of affection. . . . The whole story of Joseph and his brethren discloses the heart longings which Joseph felt for his younger brother, and there is nothing more touching in all literature than the description given in the narrative of the tenderness of Joseph's regard and the affectionate desire of his soul towards his brother. (See Gen. 43: 26-30; Gen. 45: 12-14.) It is clear that while Joseph cherished no hard unforgiving spirit towards any of the rest of his brethren, the one true kindred spirit for whom he felt a great affinity was Benjamin. And we may not condemn this.

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plity, but He cannot love everybody in the sense of fellowship, communion, intimate or confidential intercourse. Boys and girls can act a friend's part towards any whom they may help, but "brotherly love" binds together only those who are like-minded. . . . The family should be one not only by the ties of parenthood and childhood but by the force and power of God's love in each heart. Home is the place where children know one another intimately, and there as nowhere else they should help one another in the spirit of the Great Brother, our Lord Jesus Christ. . . . When brothers and sisters thus love one another, they will remember in after years many of the beautiful scenes of childhood and home with great joy, and be glad at the thought that they never unkindly did

each other an injury. . . . Joseph's other brothers were conscience-stricken and afraid when they recalled their cruelty to him as a boy and their wicked lies to their father Jacob about him. . . . Our lesson is to live together as brothers and sisters at home, that when we grow up to be adult men and women and go forth into the great wide world, we shall have no sense of guilt "concerning our brother." . . . How this may be done the Juniors will be well able to suggest for themselves.

DECEMBER 13.—MOSES THE HEBREW CHILD. Exod. 2: 5-10.

The story of the babe who Moses is well known and needs no special statement here. There are several lessons which may be dwelt upon in the Junior meeting, e.g. the tender care of the parents, their ingenuity, the Providence watching over the child, the appreciation of the babe's tears to the heart of the Egyptian princess, the kind interest shown by the great lady, etc.; but one judgment is that the most practically helpful lesson to draw is that in which Sister Miriam is most prominent. Just how many years she was older than Moses we do not exactly know; but Moses was a well-grown girl she undertook to keep watch over the fortunes of the strange cradle floating among the reeds by the river side. That was no easy task remember. Recall the circumstances—the social degradation of the Hebrews, their humiliation, the danger of violating any royal edict,—every thing about the scene described shows that Miriam was a brave girl. . . . And she was a resourceful one also. She did not "lose her head" when the great-

est need arose for her to keep it "level." How ingenious she was, too. Her suggestion as to a Hebrew nurse for the Hebrew baby was very natural. Perhaps her mother had given her instructions as to what she was to do under certain conditions; but it is hardly likely that either of them had any idea about what was most likely to happen their baby boy. It looks as if Miriam "kept her wits about her" when she needed them most—a great lesson for all girls. And so on you may go. But why was Miriam there so watchful, alert, un-awakened? Simply because that little baby boy was her brother. It was not duty merely but a great sisterly affection that held her there. Show what a great difference there is between "minding the baby" because "mother says so," and because sister loves the little fellow and would sooner "mind him" than not. . . .

Show, too, what a comfort Miriam must have been to the worried mother. She was not only a loving big sister but a kind and helpful daughter. . . . These are the two relations to emphasize to-day—sister to little brother, daughter to mother,—and the spirit that prevails in both and makes the task easy after all. . . . As last week's lesson was especially for brothers, so this is particularly for sisters. . . . The girls of your League will readily understand the application. Happy will they be, and happy will they make their homes if like Miriam of old, they feel and act as real sisters and dutiful daughters should. . . . The world has never outgrown, will never outgrow its need for both. See that your League helps your girls meet the need in their own homes.

igmat lens and wishes to make a number of enlargements.

Where a number of enlargements from the same negative are required, it becomes desirable to make a new negative the full size of the enlargement. The usual way is to make a transparency or lantern slide from the original negative, and from this to make a new negative. If this method is adopted, great care must be taken to avoid over-development, as an image with the amount of contrast usually seen in a lantern slide is quite useless. The ideal is an image full of detail, in tone and sharp and flat-looking, in making the enlarged negative also from the small transparency, over-development must be avoided, as there is a great tendency to err in this direction. The result of even slight over-development in both trans and negative is to lose the half-tones and obtain a harsh print as a final result.

CHOOSING THE SUBJECT.

Photographers err in including too much subject. As a sermon or lecture may suffer from containing too many topics, so a picture may have too many points of interest, or as a crowded shop-window conveys only a general impression of things, and no one thing in particular. If we recall to mind the pictures which have made the deepest impression in our minds; we will probably also remember enough of each one of them to establish the rule that the subject-matter of each one was more or less characterized by great simplicity, viz. an old man's head, a glorious sunset, an old tree; in other words, the picture consisted of some one thing, all else being so entirely subordinate that it was merely "a something"—one hardly remembers what it exactly was. The moral is to aim at simplicity, omit as much as you can possibly do without. The art of "omission" is, perhaps, the first great lesson in Pictorial Photography. Nature is so prolific, and our lens so impartial, omitting nothing, in fact seeing far more than we see, and condensing into a few inches as many miles of fully occupied space. We should not imagine that the common things of life are devoid of interest simply because they are common. The photographer of real artistic power shows it unmistakably by the way in which he treats a common place subject and makes a picture. Such painters as Turner, Constable, Hogarth and Morland have taught us that the most common-place subjects may be made into pictures by the employment of real art.

FIGURES IN LANDSCAPES.

Many photographers have the opinion that figures should not be introduced in any way in landscapes, as they detract from the central object of the picture. Others believe that the placing of a figure, provided, of course, it be a suitable one, helps to give a truer idea of the thing taken than without such. Chance figures or moving objects may often lend themselves to make a picture, and if they do not, a little persuasion or kind word will do wonders in getting something new door to it. But sometimes the placing of incongruous figures, or not waiting till they have taken their departure, spoils the effect. I have in mind several pictures, completely marred by a number of children standing in the foreground in such a manner and position as to completely rivet the attention to them and not the principal object. Unless figures harmonize or blend with the scene portrayed it is better to leave them out.

AMATEUR PHOTOGRAPHY C. A. COLES

Reasonable Suggestions

WINTER PHOTOGRAPHY.

Those of our readers who have occasional days of leisure during the winter season are not likely to find much difficulty in occupying them if "Photography" is their favourite hobby. Fine, bright winter weather will tempt them afield, and should the prospect outside be uninviting there are many things which may be tackled indoors. Making bromide enlargements, lantern slides, printing postcards, mounting summer pictures in albums, preparing your best pictorial efforts for your I.B.E. calendar, and many other such applications of photography can be undertaken to advantage.

The photographer who wakes up one morning to find the familiar view from his window transformed by the magic touch of frost and snow may well be excused if he desires to sally out and make pictures forthwith. The effect on the mind when seeing a well-known view or landscape under snow for the first time is similar to that caused when seeing an entirely new district under attractive conditions. Given a bright, sunny winter's morning, with snow on the ground and frost in the air, it will be a poor photographer, and one lacking in the true enthusiasm that the successful use of the camera engenders, who will not desire to secure a pictorial rendering of the scene. There are subjects galore at this season of the year. The cities, with their parks, squares, and streets, offer remarkable possibilities on winter days for the camera position of pictures: whilst in the country, near woodland and stream, the possibilities are still greater. With a thin, grey haze veiling the distance, the slanting rays of sunshine,

which are so beautiful, the dainty tracery of the leafless trees, we may revel in the beauty of the pictures presented to us.

The presence of so much reflected light "in snow scenes" presents a problem that at first will be a little disconcerting to the photographer, but the fault is a good one, as the low actinic quality of winter daylight is greatly reinforced thereby, and it enables orthochromatic plates and screens to be used with a minimum exposure. A well exposed snowscape, with no strong, dark foreground trees or figures may rapidly be obtained with an exposure as brief as 1/50th of a second on a rapid plate using Stop F.8. at midday with the sun shining.

Winter subjects, although appearing black and white to the eye, are full of subtle values and tones that need the qualifying powers of colour corrected plates (orthochromatic or panchromatic) and filter to do them full justice. As nearly all films are now orthochromatic they lend themselves admirably for the production of winter scenes. The great trick to avoid in dealing with this subject is a "soot and whitewash" negative, which will be the inevitable result if the plate or film is under-exposed; at the same time, over-exposure should be guarded against, or there is a likelihood of getting a flat result and the loss of the delicate gradations of the snow textures. Backed plates should of course be used, and the negatives should be developed in a diluted developer at a normal temperature.

ENLARGED NEGATIVES.

A reader of the ERA possesses a 2 1/4 by 2 1/4 pocket camera fitted with an 24

Practical Junior League Suggestions

That well-known and highly-esteemed leader in Junior League circles, Mrs. E. Noxell, Chatham, Ont., fifth vice-president of the London Conference Epworth League, gave, among other wise suggestions, the following at the Buffalo Convention:—

"Be sure and make League manly. It is not a baby affair, but a boy and girls' society. Never call a Junior a child. Put boys in for president and secretary."

"Have a Junior cradle-roll for the babies, putting a star opposite name as soon as the little one is old enough to join the Junior League. A train of cars opposite the name of any who move away or two angels opposite the name of those who are taken to the heavenly home are also appropriate."

"Make your meetings interesting. Good order will follow. If disorderly, be sure the cause is in the temperature of the room, or the meeting lacks interesting features. If it does, it is your fault. Do not blame the Juniors."

"Have your singing bright and spicy. Sometimes let the boys sing alone, then the girls; or let the boys whistle while the girls sing, or perhaps let the whole League bow their heads and softly sing. Anything to keep out of a rut. Monotony of routine is unpardonable."

"Vary the reading of the lesson. Have it alternate, in unison, in dialogue form, or let Juniors give memory verses. Work out your own plans. If you have none, invent some. Be original."

"Use Honor Roll, buttons and medals, but no other rewards. Make the work so interesting that it will be its own reward. Make free use of the blackboard and objects. Be a good teller of stories, speaking simply and plainly. Use plenty of illustrations."

"Encourage the Juniors to call on old people in their homes, to visit hospitals, singing, reading, taking comfort powders or flowers, to which may be attached a little cross with the Junior Epworth League on one side and a Scripture verse on the other."

"Make joining the League impressive. Have Juniors come to the front with the superintendents. Let one bid them welcome, while another leads in prayer, after which let both shake hands with them all in turn."

"Have a guest book for visitors, with places for comments."

"Give Juniors at least one birthday party, one Junior League raffle and one valentine meeting during the year, besides plenty of Bible drills and contests of all sorts in the regular meetings."

"Instead of the old spelling match, have a Promise or Missionary match. Use missionary dolls in teaching foreign missions. Let the Juniors impersonate different missionaries, making their own selections from the missionary photos."

"Have an observation meeting, at which Juniors will tell lessons learned from objects seen while coming to League."

"Give them a Cradle Roll society, mothers meeting in one room to listen to a suitable address, while the older Juniors care for the babies in an outer room."

"Let the Juniors have charge of the prayer meeting or the Senior League occasionally."

"A system of seals often encourages memory work. Give each a yard of ribbon, to which a ring is attached for hanging. When the 23rd Psalm is learned fasten a shepherd's crook to the top of ribbon; when the books of the Bible, a book; the promises, a rainbow; the last being a crown of victory."

"Vary the roll call, superintendents answering for the League or vice versa, or each class responding for themselves. In Chatham we answer 'faithful,' if we have read our Bibles (the Primaries getting their parents to read them), and said our prayers daily during the week. An act performed the same hour every day for a month soon becomes a habit, and what better habit could we inculcate into their young lives than that of daily Bible reading and prayer?"

"A gooseberry pie is no good without sugar. Neither is a Junior League without its social life. A boy is said to be 50 per cent. fun, 20 per cent. fight, 10 per cent. work, and 20 per cent. religion; so it is the business of Junior workers to meet every demand of his nature. Give him his sports under good, clean, Christian influence."

"Forget not to cultivate a strong desire for prayer. Teach it as the essential of life. Create the desire, not forced, not coaxed, but implant in your Junior the great need of it. Tell them of the little sick one, and then say: 'Let us tell Jesus

about our little friend while some one leads us.' You will be surprised how quickly they will respond."

"Sometimes I break a hymn up. Suppose it is the old Missionary Hymn. We stand while singing a couple of verses, then by a few words awaken a desire for a real good meeting. Then I say, 'We can't have it unless Jesus helps us. Suppose we ask him while a couple of boys lead us.' Reverently they will bow their heads and pray. We sing the next verse, then speak of the chorus. As soon as the desire for prayer is implanted I may say, 'Perhaps some of the girls will lead us, while we ask Jesus to help us to tell others the story.' We sing the last verse and ask the 'little tots' to lead in 'Our Father'."

"An occasional paternal address by the pastor on some great theme of church doctrine, simply presented, is to be commended in every Junior League, and the presence of the minister is to be expected whenever he can attend. The League is the Catechumen Class of the church at study and work, and the Junior League superintendent is the minister's assistant in shepherding the young lambs of the flock. It is glorious work."

How Thanksgiving Day Should be Spent

WALLACE MOORE, UxBRIDGE.

Note.—At a recent meeting of the Junior League, Uxbridge, Ont., this story was voted to be the best of several submitted by the Juniors in competition. It is sent to us by Mrs. Partridge, the Superintendent, and his success. Incidentally, we commend the practice of story and essay writing in our schools. The exercise is beneficial in every way, and the training received by the Juniors will stand them in good stead in later years. We shall be glad to receive specimen compositions from any of our Junior League Superintendents, and if none fall below the line of excellence set by Wallace, they will be very good indeed.—Editor.

The question is often asked "How should Thanksgiving Day be spent?" Some say, "Be very good, as if it were Sunday, and be thankful." Others say, "Have a good time and a holiday." I think the following story will help to solve this question:—

George and Melville were two boys, about fourteen years old, and I both went to the Methodist Church and Junior League. George arose late Monday morning, and after some time was ready for breakfast. All the rest of the family had eaten their breakfast, and so George kept his poor mother back about an hour with her morning's work. Then he went outside and started to make a kite. When it was nearly completed his pet dog came along, and, feeling very frisky, grabbed the tail of the kite, and started a game of tug-o'-war with George. The kite was smashed, and George, in a very bad temper, used bad words, and then threw stones at his dog, which was not seen any more till next morning. He then sulked till dinner time, and when his cousins arrived he was still angry. He scowled because he did not get a leg of the turkey, and made his cousins feel as if they were not welcome. They went beach-nutting in the afternoon, and when the time came to divide up he wanted the biggest share, which he received. His relatives went home that night feeling that George had been mean, selfish and ugly, and George thought he had had the worst day in his life.

Melville arose early Monday morning and kindled the fire in the stove, and when the rest of the family came downstairs he was smiling, and had breakfast ready. After breakfast he helped with the dishes, played with his dog, and

helped his father without being asked. At dinner he was pleasant and made his cousins have a good time, and never let on when things did not suit him. He only took a small part of the beechnuts that night, and his cousins went home with the impression that Melville was a very thoughtful and kind boy. When Melville went to bed that night he was happy and was thankful that he could help other people, and in his prayers he asked that his life might be spared that he might live to help others.

Now, which do you think is the right way to spend to-morrow? (Thanksgiving Day). Just thinking about your own small self, and making your parents and friends and yourself have a miserable Thanksgiving Day, or by pleasing everybody and yourself also? True happiness lies in the pleasing of others.

The Bravest of Battles

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you'll find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen.
Nay, not with eloquent word or thought
From the mouth of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is the battlefield.

No marching troop, no bivouac song,
No banner to gleam and wave!
But such, these battles! they last so long—
From babyhood to the grave!

—Joanquin Miller.

The annual Rally of the Toronto Epworth League Union will be held in Carlton St. Methodist Church on Thursday evening, Nov. 12th. Hon. W. H. Hearst, Premier of Ontario, will be the speaker. A great patriotic gathering is anticipated.

The General Conference

The changes effected by the recent General Conference in the Sunday School and Young People's work may be briefly summarized as follows:—

The General Board remains the same in numbers but its members are elected by the Annual Conference instead of by the General Conference. One member from each Annual Conference, with the officers, constitute the Board. A memorial from the General Board, requesting an additional representative from each of the five central conferences, though passed in Committee, was voted down by the full Conference.

The General Board is to meet biennially in future, instead of annually in the past. The Executive of the Board consists of the representatives of the five central conferences, in addition to the ex officio members, and is to meet semi-annually, or oftener if need arises.

An Education Section of the General Board was provided for, to be charged with the Lesson Courses, Topic and other studies, and all matters relating to Teacher Training and similar subjects.

The number of Field Secretaries to be employed by the Board was limited to three. Their places of residence, etc., were left with the Board to determine.

A new Constitution throughout was adopted for the local Sunday school. This will be printed and distributed to each school in the near future. It will be found complete and compact.

Report forms for the Epworth Leagues are to be provided by the General Board, for use in local, district and Conference Leagues. Local societies are to report on these annually to the District League, the District League is to report to the Annual District Meeting, and the Conference League is to report to the Annual Conference. In this way the League work throughout is to be held together, and each Executive to be responsible to the church authorities for the discharge of its duties.

Where there is no District League, the Financial District Meeting is to appoint a Young People's Societies' Secretary to develop and guide the work in every possible way.

Other matters, such as the preparation of a Course of Study for Catechumens,

etc., were delegated to the General Board for preparation or attention as each case may require.

Ottawa Epworth League Celebration

Saturday afternoon of the 3rd of October was a red letter day in Ottawa Methodism. The Epworth Leaguers of the capital city were desirous of showing the General Conference, then assembled in the Dominion Church, that young Methodists are a very live and active body of workers, and to this end they planned an Epworth League Demonstration at Britannia, the beautiful summer resort seven or eight miles from Parliament Hill. Sufficient electric cars were chartered to carry all the delegates and as many more friends of the League as cared to attend the Rally, and a happy and enthusiastic crowd they were as they gathered at the Conference Church, crowded the long string of waiting cars to capacity, and whirled away to the meeting place. It was a glorious day, and the ride to Britannia was much enjoyed by the thousand or more who took

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



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

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

Beside bringing you considerably better return your money will be just as safe—safer indeed—than it is now in the bank, since the whole Methodist Church stands behind this debenture issue. If you are interested write for further particulars to

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it together as guests of the Leagues. Arrived at the Auditorium, the friends were met by a splendid band of ushers, who rapidly seated them in the large hall, from whose walls scores of maps, mottoes, epigrams, and such thought-provoking sentences, looked down upon them. A massed choir filled the upper platform, and their choir singing under the capital leadership of Mr. Cooke, did much to inspire the splendid crowd with enthusiasm. The General Secretary was chairman of the gathering. With him on the platform were the Presidents of Annual Conferences, and some of the Fathers of the Church. Rev. Dr. Crews led in the opening prayer. The official greetings were given by Mr. W. J. Cairns, the energetic President of the Montreal Conference Epworth League. Local greetings were spoken by Mr. N. W. McKnight, President of the Ottawa District League, and the audience responded in each case with hearty cheers. The speakers of the afternoon delivered capital addresses. Rev. J. A. Doyle, full of Western fire and fervor, delivered a message in which the appeal for character in nation building was uppermost. He had a sympathetic hearing. The Hon. Minister of Finance in the Dominion Cabinet, Sir George E. Foster, was hailed with prolonged applause. His address centred in Patriotism, and in beautiful and telling speech he thrilled the great audience to a high level of enthusiasm for Canada and its abiding welfare. A short exercise of consecration to the duties of noblest citizenship, led by the Chairman, the Benediction, by Rev. Dr. Briggs, and the hearty singing of the National Anthem brought this really "great" gathering to a close. The General Conference Delegates were loud in their praise of the afternoon thus spent, and returned to a Saturday evening session of Conference, refreshed and invigorated, and we trust heartened as well to continue the Young People's work of the Church more vigorously than ever before. All praise to Ottawa, our Methodist friends for their magnificent demonstration. May they live long to make constant proof of their devotion to the Church of their youth, and through its agencies help spread the Kingdom of God throughout the whole of this vast Dominion whose interests are so dear to us all.

Palmerston District

The Twentieth Annual Convention of the Palmerston District Epworth League was held in Clifford on Tuesday and Wednesday, September 15th and 16th. There was a good representation from the Leagues of the District, and an inspiring and interesting Convention was held.

At the first session addresses were given on "Our Objective in this Convention," by Rev. R. J. Elliott; "Echoes from the Buffalo Convention," by Rev. E. E. Ralton; "What About our Juniors Are They an Asset or a Liability?" by Mr. F. Short, of Drayton.

On the second day Mrs. G. T. Watts, of Palmerston, gave an able address on the missionary demands on our Leagues, "Getting a Worldwide View." Mr. R. M. Hazelwood, of Clifford, gave an address on "Citizens of no Mean City: What is Our Duty?" followed by another address on "The Midweek Prayer Meeting, the Epworth League's Relation to It," by Mrs. A. L. Brown, of Palmerston. The roll-call revealed the fact that there were ten Leagues on the District having a membership of three hundred and fifty, and two Junior Leagues with a membership of one hundred and twenty-two.

At the closing session Mr. Stanley White read an excellent paper on "Good

Literature," and the Convention was closed with a consecration and sacramental service.

A resolution was passed urging the Leagues to a more generous support of Miss McNaughton, our missionary nurse in China. It was also urged that the subscription list for the Epworth Era be largely increased.

The delegates were delightfully entertained to supper and dinner in the school-room of the church, and the church itself

toward the democracy of the people." "A good thing for the Epworth League is to have in it heat to run metal." "The devil's great business in the world is to put out the fire of God in the hearts of men." "The best things in life are all straight."

Among some of the most helpful things at the Convention were the discussions in which a number freely took part.

The following officers were elected:—
President, Mr. Alex. Illman, Chatham;



COMMITTEE OF MANAGEMENT OF EPWORTH LEAGUE CELEBRATION, DURING GENERAL CONFERENCE AT OTTAWA, REV. DR. SPARLING IN THE CENTRE.

was beautifully and appropriately decorated.

The following officers were elected:—
Hon. Pres. Rev. R. J. Elliott, Harriston; President, Rev. Geo. Watts, Palmerston; Vice-Presidents (1), Mr. H. Hazlewood, Clifford; (2), Miss Grace Johnson, Moorefield; (3), Mr. Herbert Arias, Clifford; (4), Mr. Stanley White, Goldstone; (5), Miss Lily Smith, Drayton; Sec., Miss S. Bateman, Harriston; Treas., Miss W. Lyona, Alma; Conf. Rep., Rev. J. S. Hyalop, Glenallen.

The next Convention will be held in Drayton.

Chatham District

The Annual Convention of this district was held in Victoria Church, Chatham, September 29 and 30. Addresses were delivered by the following: Rev. J. C. Reid, Wallaceburg, "The Unworked Mine"; Rev. F. L. Farewell, "True Patriotism"; Rev. J. P. McKnight, "Our Missionary Aim, How we may reach it"; Mrs. Noxal, "Life Investments"; Mr. A. T. Byrd, "League Mobilization"; Rev. W. R. Osborne, "Rural Problems"; Miss Thompson's paper on the Junior work, and Miss F. Dunlop's report of the Buffalo Convention were enjoyed also. Rev. Dr. Medd and Rev. James Grant, of Detroit, both contributed to the programme in addresses. The evangelistic services conducted by Rev. Mr. Johnston were most inspiring. The sunrise prayer meeting was well attended.

A few gleanings from the addresses were impressed upon the minds of the Leagues: "It is hard to be a Christian, therefore study hard to make the most of life." "True patriotism inculcates the brotherhood of men, and this works

Vice-Presidents (1) Mrs. E. Noxell, Chatham; (2) Rev. Roy Osborne; (3) Mrs. Milton Richardson, Wallaceburg; (4) Rev. Dr. Medd, Chatham; (5) Miss F. J. Thomson, Chatham; Sec.-Treas., Mr. A. T. Byrd, Chatham; Conf. Rep., Rev. J. C. Reid, Wallaceburg.

Simcoe District

The nineteenth annual convention of the Simcoe District Epworth League was held in Jarvis on September 10th and 11th, with a splendid attendance at all the sessions. Rev. J. Culp, President of the District, occupied the chair. The evening session of the first day was full of interest and inspiration. The address of our new missionary, Rev. M. P. Smith, followed by Bro. Daniels, our Conference League President, gave the large audience much food for inspiration. A consecration service, conducted by Bro. J. M. Wright, of Waterford, brought the session to a very profitable close. Brother Voden's address on the teachings of Christ on "His Coming Again," brought forth a lively discussion which no doubt will cause a more diligent study of the Bible.

The Missionary claims so ably set forth by our missionary brought the actual pledge of the Leagues much in advance of last year.

The "Social Service and Citizenship" of League work was well presented by Rev. A. Tenax, a subject which is not without difficulties in its working out, especially in rural Leagues. The Secretariat of the Lord's Supper was administered at the close of the convention. The missionary and evangelistic spirit prevailed throughout the entire convention. Much credit is due to our zealous and painstaking Secretary, Miss C. Ed-

monds, of Simcoe, for the success of the district convention work. A pleasant item in the programme was the presentation of a purse of money to our Missionary by the Leaguers of the district. We have learned to love Bro. Smith, though our acquaintance is short, we are sure from the evidences during the convention it will grow stronger in loyalty and liberality to the cause of Christ in missions.

Officers elect: President, Rev. J. Culp; Vice-Pres., (1) Mr. Cecil Werner, Cheapside; (2) Miss Laura Hair, Rockford; (3) Miss Ada Risdell, Garnet; (4) Mr. H. Leggett, Hagersville; (5) Rev. W. H. Garnham, Simcoe; Sec.-Treas., Miss C. Edmonds, Simcoe; Conf. Rep., Rev. G. Shields, Cheapside.

Strathroy District

On Wednesday and Thursday, Oct. 7th and 8th, Strathroy Methodists opened their hearts and homes to the most successful gathering of Epworth Leaguers ever held in the District.

At the opening session, with the Pres-

ident over by Rev. H. J. Fair, of Arkona, and after the opening exercises the roll call of Leaguers was proceeded with, after which Rev. A. E. Jones, of Strathroy, gave an address on Citizenship. He first drew from the delegates the various fields of work coming under this department, and enlarging upon these outlined very clearly the large opportunities for service afforded by the Department.

The Junior League work was taken up by Mrs. E. Noxell, of Chatham. Mrs. Noxell left no doubt in the minds of her hearers that there was need of a Junior League at each of the appointments on the District. The only question raised was that of the ability of the local leaders carrying on the work under the various difficulties that presented themselves. Difficulties, however, are merely placed before us that they may stimulate us to further efforts.

The evening session opened with Rev. A. E. Jones in the chair. After the opening song service, in charge of Rev. H. F. Kennedy, of Warwick, the Business Committee brought in their report.

The following are the officers appointed for the ensuing year: Hon. President,

Thursday morning Rev. A. V. Walden occupied the chair. Rev. F. G. Robinson, of Watford, addressed the Leaguers on "The Power of the Holy Ghost." He dwelt particularly on the power of the Holy Spirit working through the lives of God's children.

Rev. F. L. Farewell gave the closing address of the Convention, speaking on "Evangelism." The speaker dwelt on the equipment necessary: (1) My right relationship to Christ my Saviour and Lord, (2) Sympathy and love for others, (3) A knowledge of human nature, (4) A willingness to do, (5) Faith in God.

The one great purpose in life is "To bring in the Kingdom of my Lord and Saviour."

The Volunteer Service coming immediately after this address was the means, under God's blessing, of crystallizing the thought and desire of the Leaguers into resolutions, and the District officers look for a very successful year coming.

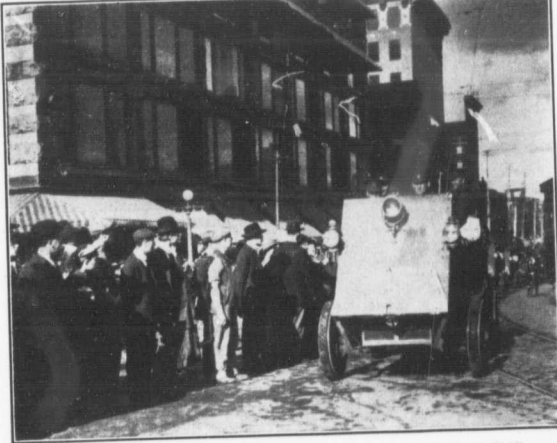
The sacramental service, administered by Rev. A. E. Jones, brought the Convention to a close.—From report of G. W. Thompson, Secretary.

Milton District

The Annual Convention of the Milton District Epworth League assembled in the Walton Memorial Church, Bronte, at 2 p.m. on Friday, Sept. 18th. It was preceded by the financial district meeting in the morning, at which the young people's work in the Church was discussed. Rev. Joseph H. Wells, B.A., of Waterdown, spoke to the topic "The Place and Value of Our Young People's Work in the Life and Work of the Church." He strongly emphasized the paramount importance of our young people's work.

Then Mr. W. A. Emery, of East Plains, in a very interesting address, showed what the officials of the Church could do to encourage our young people and conduct their work to larger efficiency. The convention proper followed in the afternoon with a very gratifying representation from the different Leagues on the District. Special reports were read, and proved a very successful means of demonstrating what each Society was accomplishing and of setting forth what new methods had been adopted in the work during the year, with the success or failure of the innovation. Following came a statement of the secret of successful League work. It was treated under three divisions. In a magnificent address, Rev. H. B. Christie, of Burlington, set forth the nature of the compelling motives of service. Rev. G. S. Cassmore, of Lowville, emphasized the different elements entering into efficient action, and the Rev. W. B. Smith, of Oakville, Chairman of the District, eloquently and earnestly exhorted the Leagues to pay "the price" necessary to permanent success. At the afternoon session, as well as at the conclusion of the evening session, the Convention was deeply indebted to Rev. F. L. Farewell for two very able addresses on different phases of League work. Between the two sessions the elect ladies of Bronte served a most abundant and delicious supper. The convention closed with a statement by a representative from Galt League of their greatest need, thus indicating what they would like the new Executive to assist them to accomplish in the approaching year. The new Executive is as follows:—

Hon. Pres., Rev. W. B. Smith, B.A., Oakville; Pres., Mr. W. A. Emery, Aldershot; Vice-Presidents (1), Rev. G. S. Cassmore, Milton W. R.R.; (2), Mr. A. G. Green, Georgetown; (3), Miss Edith Speers, Bronte; (4), Mr. R. Sanderson,



THE SIFTON BATTERY LEAVING OTTAWA FOR THE SEAT OF WAR.

dent in the Chair, Mr. Arthur Wright, of Strathroy, was greeted with a goodly representation and as the opening service progressed the spirit of God was felt blessing and opening up the hearts of the Leaguers for the reception of the messages brought by the speakers.

Rev. A. S. Whitehall, of Oil Springs, followed with a clear and interesting address on Bible Study. The New Testament was outlined as furnishing the greatest life stories ever published and well worth study as books of recreational reading.

Rev. A. I. Brown, of Alvinston, in speaking on "Some pros and cons in Literary and Social Department Work," laid before the Leaguers the opportunities of this department in developing the members of the Leagues. No man can come to greatness without thinking. Efficiency and co-operation are words that always spell success.

The reports of last year's Executive officers were presented showing a very marked degree of progress, and taken altogether they gave a very optimistic tone to the year's work.

The afternoon session was presided

over by Rev. H. D. Moyer, Petrolia; President, Mr. Will Cowan, Strathroy; Vice-Presidents (1) Miss M. Waugh, Watford; (2) Miss Maud Fuller, Arkona; (3) Miss Louisa Park, Alvinston; (4) Mr. T. A. Gault, Zion (Watford); (5) Miss N. Dowdall, Petrolia; Conf. Rep., Rev. A. S. Whitehall, Oil Springs; Summer School Corres., Rev. A. E. Jones Strathroy; Sec.-Treas., G. W. Thompson, Petrolia.

The report of the Award Committee gave Mt. Carmel the banner.

The Award Committee recommended that the basis of award for the banner be revised to recognize the ten-point standard as adopted by the head office.

Mr. A. P. McKenzie delivered a very fine illustrated address on Japan Missions. While his address was entertaining in the highest degree, he impressed all present with the gravity of the situation now existing in Eastern lands. With the marvellous rapidity with which new ideas are being adopted by the Japanese and the wonderful progress the people are making toward Western civilization there is pressing need for evangeliza-

Oakville; (5) Miss Hazel Cleaver, Burlington; Secy., Miss E. M. Alton, Watford; Treas., Miss Lila Cartwright, Zimmerman; Conf. Rep., Rev. J. H. Wells, B.A., Watford.

Orangeville District

The Annual Convention of this District League was held at Horning's Mills on October 7th, and was considered by many to be one of the most successful held in the district. The year for the year certainly showed a fine measure of prosperity. Between four and five hundred added members have been enrolled during the year and the Missionary givings have increased from \$700 to \$1,100. Those taking part included the President of the Toronto Conference League, Mr. H. D. Tressider, Miss Fillet of the Fred Victor Mission, Rev. J. M. Taylor, Missionary Evangelist, Miss B. Hamilton Third Vice-President of the Conference League, and Mr. W. Wilson.

The popularity of the President, Mr. W. E. Braden, was shown by his re-election. Mr. Braden is a very practical man, anxious for the success of the work, and proving himself a dependable leader of the district. He is instructor in Printing at the Victoria Industrial Institute, Mimico, and by training as well as disposition is attentive to the details of office. Under his guidance we anticipate another successful year on the district. The Convention Church was well decorated with a fine supply of banners, mottoes, and striking wall hangers containing thought provoking sentences, so that not only by what they heard, but by what they saw, the delegates were prompted continually to renewed efforts in the Master's Cause.

The officers elect are: Hon. President, Rev. G. W. Robinson; President, W. E. Braden; Vice-Presidents, (1) Miss Bertha Lathwell, (2) Miss E.umping, (3) Miss Bertha Johnston, (4) Mr. L. Hamilton, (5) Mrs. J. H. More; Secretary-Treas., Miss Lottie Bell, Orangeville; Rep. to Conf. Ex., Miss J. Clark.

Guelph District

Splendid addresses, enthusiasm and good representation, were some of the features making the Guelph District League Convention, this year, one of the most successful from a practical standpoint, ever held within the confines of the district. The convention was held in the Methodist Church, Elora, October 8th and 9th. Junior Epworth League work was presented in an able and entertaining style by Miss Agnes Butler, of Brantford, and it is anticipated that she may be indirectly instrumental in having several Junior Leagues organized.

A realization of the new era opening before the church of the present time, if it shall cope successfully with modern conditions, the era of social service and the brotherhood of man, was the tone of the principal keynotes of the convention. Rev. W. F. Gaetz, of Guelph, gave a powerful exposition of the theme "Community Salvation," in which he dealt with our opportunities to aid in a fuller realization of the benefit accruing to the community from a proper conception of our opportunities in the field of social service. Rev. F. M. Wooten, of Galt, Christian Citizens," gave the convention a clearer insight of the possibilities of a higher standard of citizenship. Rev. H. W. Avison, of Guelph, on "The Four-Square Life," vividly presented the desirability of all-round development. Mr. J. Victor Coleman, of Acton, spoke all this line of thought, on "Efficient League Objectives."

The war situation received able and

ample recognition and exposition in "The War and the Kingdom." The subject was taken in hand and clearly and concisely propounded by Rev. C. D. Draper, of Acton.

Revs. J. A. Jackson, of Elora, and E. Evans, of Eramosa, in Bible study and presentation of church ideals, added much to the interest of the convention. Rev. F. L. Farewell was in attendance and with his wide experience, clear expositions and practical suggestions, added greatly to the assistance which it was possible to derive from the convention, in aiding toward a more efficient season's programme.

Rev. J. A. Doyle, of Prince Albert, was home from the west attending General Conference, upon conclusion of which he was visiting in his old home in Elora, and the convention had the great privilege of hearing an inspirational address from him.

The district survey, in which short reports of all Leagues on the District were given, was a great help in giving a mutual conception as to how the work on the district is progressing. Three new Leagues were reported as organized in the year. The pessimist was absent, and all the reports breathed a strong vote of optimism and a determination of greater endeavor in the en-

At the afternoon session the various reports of the District officers were received. These were encouraging for the most part, the Missionary Department supplying the best report. An increase in the total amount of missionary givings was noted, furnished largely by the Hanover League, which raised \$109 during the year. The Convention expressed its appreciation of the services of Rev. C. P. Holmes and Rev. J. F. Knight, who toured the District in August. A resolution regretting the illness of the District Treasurer and expressing appreciation of her past services, which cover a period of sixteen years in that office, was also passed.

The Convention was fortunate in having for one of its speakers Rev. W. G. Connolly, B.A., of Japan. Much that was of interest to the delegates related to Japanese life and the work of our missionaries among the people there was delivered by Mr. Connolly.

A short address on "Mistakes of the League," was effectively given by Rev. Dr. Williamson, of Chesley.

Rev. D. A. Walker, of Walkerton, conducted a round-table talk, which elicited considerable discussion, particularly on the problem of how to get and keep young men in touch with League work. The Walkerton choir very acceptably supplied the musical part of the evening session.

The following officers were elected:—President, Mr. W. L. Keeling, Southampton; Vice-Presidents (1), Miss M. Donogh, Hanover; (2), Miss E. Dirstein, Elmwood; (3), Miss C. Stansal, Eden Grove; (4), Mr. T. Darlington, Southampton; (5) Mrs. J. S. Busby, Port Elgin; Secretary, Mr. H. Willoughby, Walkerton; Treasurer, Miss E. Robertson, Southampton; Rep. to Con. E.L., Mr. Jas Thompson, Paisley.

Acton League Rally

Unique and interesting was the programme and entire opening proceedings of the Acton Epworth League at their annual fall rally. The programme was to be given by the four committees, fifteen minutes being allowed each committee, and the committee presenting the best programme, and the most creditable showing of its membership present, was to be awarded a valuable prize—a watermelon.

The Christian Endeavor Committee presented something novel, in the form of the "Christian Endeavor Journal," written exclusively by members of the committee. It was complete, having its regular articles, witty editorials, light squibs, and timely ads. The reading of the Journal occupied the time of this committee.

The Missionary Committee presented two missionary meetings of different style. First, the commonplace, uninteresting citing of missionary statistics, arousing no enthusiasm or interest; and secondly, a study class, conducted along tried and approved basis, under a competent leader, this meeting proving highly effective in reaching a more thorough understanding of missionary problems. The Social and Literary Committee rendered a very attractive and entertaining musical programme, which was very heartily received.

The Citizenship Committee held a short debate on, "Resolved, that the men are more enthusiastic League workers than women." The negative received the favorable decision.

After long consultation the judges awarded the Social and Literary Committee the watermelon. A brief period of social intercourse followed the programme.



W. E. BRADEN.

President Orangeville District League.

suing year. The following officers were elected for the year: Hon. President, Rev. J. A. Jackson, Elora; President, Rev. G. W. Barker, Guelph; Vice-Presidents, (1) David Freid, Guelph; (2) Miss M. Z. Bennett, Acton; (3) Miss Copeland, Salem; (4) Howard Grumbley, Guelph; (5) Miss Annie Jolliffe, Rockwood; Sec-Treas., J. Victor Coleman, Acton.

Walkerton District

The Annual Convention of the Epworth Leagues of the Walkerton District was held in the Methodist Church, Walkerton, on Labor Day, September 7th. About seventy-five delegates from outside points were present.

An interesting feature of the morning session was a "Model Mission Study Class," conducted by the Hanover League. This League and others intend carrying classes during the winter months. Only a few Leaguers from this District attend a Summer School, no doubt on account of the distance from them. It was resolved later that the Executive should consider the advisability of holding a short school or institute next summer at some convenient point, probably Southampton.

The rally was successful and it is hoped will give an added impetus to a successful season's work.

Centennial Epworth League, Victoria, B.C.

The work of the above League in this city of the "Farthest West" continues with undiminished vigor in spite of the exodus from this city owing to general slackness on account of European disturbances.

It would be difficult to mention any particular item of outstanding interest, as we have been fortunate in the programmes carried through. To give an idea of the topics, a few are mentioned at random: "What Does the Fatherhood of God Mean to Me Here and Now," "The Gospel of the Pioneer Social Force," "The Home," and "The Attributes of a Successful Christian."

Perhaps the two most popular topics on which addresses were given were True Patriotism" and "Life in Mohammedan

Gospel Meeting at Exhibition Grounds

A union Gospel meeting was held on Sunday, Sept. 3rd, at the Exhibition Grounds in Hastings Park by the Vancouver District Epworth League and the Salvation Army. Brigadier Green conducted the meeting. At 10 o'clock the Salvation Army band lined up near the W.C.T.U. Dining Hall and marched to the Cowboy and Race Horse District for the first meeting. The Epworth League and W.C.T.U. workers followed in the Gospel message. Then the officers of the Royal Irish Fusiliers invited the workers to come into the oval inside of the race-track and hold a meeting for the soldiers in camp. A very helpful meeting was held. Wesley Stewart conducted the Bible reading from the 1st Psalm, and urged the men to seek first the kingdom of God, as it prepares men to live right and to die right. One Christian worker said the Germans were bound for Paris,

Our Lantern Slides

In response to many enquiries regarding our sale stock of lantern slides, we announce agents that there are several hundreds of excellent Canadian subjects at the disposal of any of our own people. Ministers wishing to replenish their lecture sets, Sunday schools requiring social evenings, leagues or clubs or classes desiring to afford the largest measure of satisfaction at the least necessary expense, will be well advised if they examine what we have before paying more money elsewhere. We have no slides for general sale. That means that we are not doing or trying to do a lantern slide business with the public; but to our own workers we offer every possible facility for obtaining their slides at a minimum of cost. We have sold thousands of splendid plain slides at \$1.50 a dozen, and have had no complaint as to quality. Certainly there can be none as to price. But it must be understood that we do not carry a full line of world-wide or religious subjects. Our speciality is pictures of our own country, which is big enough and beautiful enough to afford abundant variety and boundless scope for many evenings' pictorial enjoyment. We make slides from your own negatives if they are suitable, for 20 cents each. They cannot be made cheaper, there is no need for you to pay more. For full particulars of our Travel Talks or Literary and Social Evenings with the Lantern, see previous issues of this paper, or write to the General Secretary for information. We want to serve you, not make money out of you. Address all enquiries to Rev. S. T. Bartlett, Wesley Buildings, Toronto.

The Man Who Put it Over

General Sir John French is undeniably the hero of the first chapter of the great war. A plain, modest soldier, he is direct, swift to act, and slow to talk. His reports are military classics, and what he has done in France and Belgium will live in history. In October *Canada Monthly*, Captain W. Robert Foran, who served with him in South Africa, tells how he outwitted the Boers at their own game, and was always where they did not expect him to be. Captain Foran says:

"My first meeting with French took place in the Orange River Colony when Lord Roberts' army was marching victoriously towards Pretoria. I had ridden into the camp of French's cavalry division bearing despatches for the little General. The division was camped at a Boer farm house, which had been deserted the day before by its owners on hearing that the 'Kere!' French was coming. The Boers feared him even more than they did Roberts, for it was not French the slimmest of the slimmest, had he not played them at their own game: and gone one better?

"The little farm house was a strangely altered scene from what it had been in the morning. Where at sunrise a few oxen grazed quietly, now the veldt was covered with a great division of men and horses. As I rode up, red-lapelled staff officers came hurriedly through the rooms and passed back and forth on missions from the General. Now and then a very dapper little man in brown riding-boots walked out on to the stoop and said something that caused men to spring to take papers from his hand, mount, and ride away at breakneck speed. It was French. I knew that at once from descriptions that had been given of him. "A very anxious-looking staff officer dismounted stiffly from his horse,



RED CROSS AMBULANCE MOTOR TRUCK OF SIFTON BATTERY PASSING UP METCALFE ST., OTTAWA, EN ROUTE FOR THE WAR.

Countries," the latter subject being handled by two speakers, one dealing with the life of the women and the other the social and religious life.

Peterborough

On Monday evening, Sept. 14th, the League rally of the George St. Methodist Church was held, when the members and their friends met for their first regular meeting of the autumn term in such numbers as to encourage the leaders. The First Vice-President dealt with the prospective war, and some high aims for the League were outlined; the Associate President dealt with retrospection, and the pastor with introspection. Mr. Brock, an old Epworthian, gave an interesting address on "Our Aims and Desires."

After these addresses, with several musical numbers, the members spent a social time, and refreshments were served. The meeting was highly successful, and the leaders anticipate a record year in every respect.

A. F. FIFE.

but we are bound for Heaven. The band rendered many selections, and the congregation was very much interested. The last meeting of the series was held near the group of sideshow tents by Officer Green, who said "we are glad to come out to the Fair Grounds and give the Gospel to all within our hearing."

"Deserves a Dozen Medals"

Among the inmates of the Royal Herbert Military Hospital, Woolwich, is a bugler boy of not more than sixteen or seventeen years, who had been terribly battered. As he was taken to the ambulance at Well Hall Station it was noticed that the little chap had his left arm off and his head and both legs swathed in bandages.

One of the soldiers said, "He is a little hero, and deserves a dozen medals. The little fellow stuck it till he had four bullet wounds in him before he left off sounding his bugle." He still carried the bugle in his injured hand as he was lifted into the ambulance.

Amateur Photographers, Attention!

In our last number, (see page 237), we made a proposition to you. If you did not notice it, look it up again. A number of nice film negatives have been sent in. Some of these will surely be used. The opposite picture is made from a small Brownie negative supplied by Miss Brown, Methodist Parsonage, Millbrook. It was taken during a trip in the West and is an attractive bit of composition. The trio of children are not "camera conscious" as is too often the case, but are naturally enjoying themselves as they watch for the incoming of the "wreck." The balance of light and shade in the enlargement sent Miss Brown preserves the tones of the original negative better than an engraving can do. On the whole it is a creditable little picture. Why not send in some of your best "bit's" for free enlargement, and use in these columns if appropriate. Look up the October Era again.



handed the reins to an orderly who had ridden with him, and stalked inside the house. A few minutes later he re-appeared with the dapper General, both of them talking quickly in low tones. French held a half-unrolled map in his hand, seated himself on an empty biscuit-box, spread the map out flat on his knees, and used his forefinger as an emphatic pointer. He appeared to be insisting upon something of the utmost importance. The staff officer finally smiled and nodded, whereat a look of pleased satisfaction spread over the brick-red, square-featured face of the stout little General. With a cheery "All right. Good night!" he strode inside the house once more, and the staff officer rode rapidly away in a cloud of dust. "Johnny" French, I assured myself, must have another of those wonderful movements of his shimmering in his active brain.

"A few minutes later I was ushered into the great man's presence and delivered my message. He was all courtesy, very businesslike, and wasted no words. I had a chance to see him then closer than at any other time.

"Somehow French does not strike you with any idea of his being the wonderful man he really is, smart and quick to move—except when you take particular notice of his shrewd, twinkling little eyes that seem to take in everything about him. He most certainly does not look the ideal cavalry leader. There is nothing of a Brigadier Gerard in his appearance. He is short, dumpy, jaunty, sitting a horse rather like the proverbial sack of flour. If you were to see him booted and spurred in Aldershot town during manoeuvres you would be justified in appearances in placing him as a Colonel of Infantry, who had learned to ride from a Red Book in a riding school, only acquiring the slight knowledge at considerable effort. And yet I know he is a great fox-hunting man, and rides straight to hounds over everything."

One day while Millais was engaged in painting his famous picture, "Chill October," among the reeds and rushes on the banks of the Tay, near Perth, a voice came from over the hedge—

"Man, did ye never try photography?"

"No, never," replied Millais, painting slowly. A pause.

"It's a hantle quicker," said the voice.

"Ye'es, I suppose so."

Another pause. The final thrust was: "An' it's mair like the place."—*Tit-Bits.*

YOUR SUCCESS IN LIFE

WILL DEPEND ON HOW YOUR QUALITIES OF
CHARACTER ARE BACKED UP BY INSPIRATION

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Or hidde your face from the light of day,
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Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,

But only how did you take it?

You are beaten to earth? Well, well, what's that?

Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's a disgrace.

The harder you're thrown, why the higher you'll bounce.

Be proud of your blackened eye,
It isn't the fact that you're licked that counts,

But how did you fight, and why?

And though you be done to the death, what then?

If you battled the best you could,
If you played your part in the world of man,

Why, the critic will call it good.

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And whether he's slow or spry,
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