



# THE ANADIAN EPWORTH ERA



Vol. XVI.

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WM. BRIGGS, Publisher

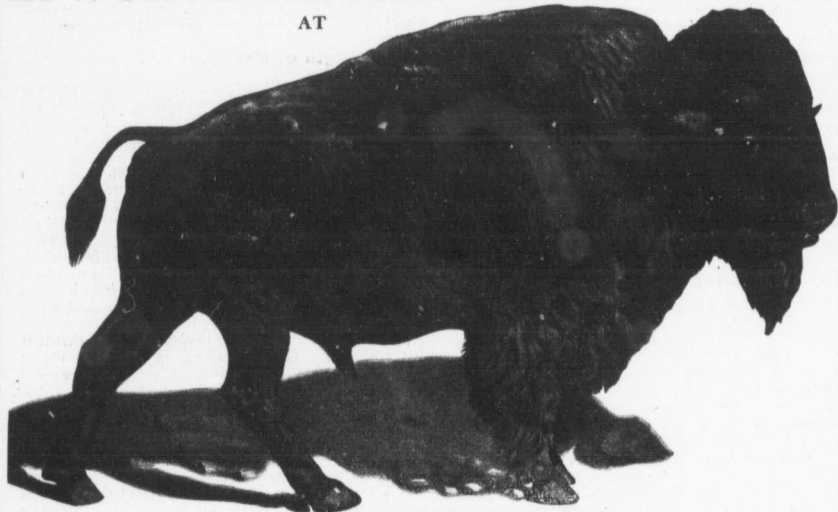
TORONTO, APRIL, 1914

WESLEY BUILDINGS  
TORONTO, ONTARIO

No. 4

## EPWORTH LEAGUE SILVER JUBILEE

AT



FROM

### July First to Fifth, Nineteen Hundred and Fourteen

**A**LL our Epworth Leagues are cordially invited to attend the forthcoming SILVER JUBILEE of the Epworth League. Buffalo calls us! Buffalo is earnest in its call! Buffalo's call is worth hearing! Buffalo's invitation is worth accepting! HEAR! HEED!

But not only does Buffalo hospitality invite us. The Epworth League is bigger than Buffalo, bigger than the United States, bigger even than Canada, and it calls us. The Convention City is great, but the Convention itself will be greater. It will inform you, enthuse you, inspire you. You cannot afford to miss it. It will surely be great, but not quite so great as it might have been if YOU are not there. You need it. It needs you. Decide to go. Then COME.

WATCH FOR PROGRAMME IN OUR NEXT NUMBER.

### Special

Every League President is earnestly requested to bring the matter of local representation at this Convention, before the League at an early date. Buffalo is within easy reach of the majority of our Societies, and a record Canadian delegation should be enrolled. The cost of the week's outing will be moderate and thousands should avail themselves of the privileges attending this unique Demonstration. Railway rates and all other details by way of information will be placed before you shortly. Meanwhile plan for a splendid Canadian delegation, and make sure that your own League is well represented.

## EDITORIAL

### Soul Food

"Lack of sufficient nourishment," was what they said of the cause of a child's sadly weakened condition recently. "Eat ye that which is good, and let your soul delight itself in fatness," were the words suggested to my mind. Children suffer in the slums because of insufficient or unwholesome food, and we pity them; but there are soul slums as well as slums in which the bodies of men and women live. The soul can no more thrive on an unwholesome diet than can the body. There is a law of health which all must honor if they would have strong soul natures, just as there is a law of physical well-being that cannot be violated without suffering and loss. God has made provision for the soul health of all his children, and none but ourselves are blameworthy if spiritual emaciation exists. The abundance of appropriate soul food leaves no excuse for spiritual weakness in any of us. Wherein then is our chief fault? Is it not in seeking substitutions for the living Bread? May we not well stop and ponder the old prophet's query, "Wherefore spend ye money for that which is not bread?" What are we eating? On the answer depends our soul health and vigor, and our choice of soul food decides our spiritual destiny. What a blessing is hunger when the felt need is met at every stage, and that is what the beatitude implies, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." God give us a good appetite, a healthy digestion, and save us from substituting anything for "the living bread which cometh down from heaven, and giveth life unto the world."

### Human Sympathy

What a wealth of suggestiveness is in that well-known and all too little practised admonition, "Put yourself in his place." Poor Job! Well might he say to his friends, "If your soul were in my soul's stead" things might not appear so and so to you. "Miserable comforters" indeed are we, because we fail to get the viewpoint of the other man. We are free to counsel, advise, prompt, yea even condemn, when we have after all but partial, and it may be prejudicial, knowledge or notions in our minds regarding the case in hand. It is easy to tell someone else how to do, what to say, when to act; but paper talk is cheap, and not until one has sought to change places with the other fellow can one truly guide, sympathize, or console. "I never imagined what you must have felt when your child died until I lost my own dear baby," said a sorrowing mother to another whose grief had preceded her own in the death of a loved little one. And it is ever so! One must suffer to comfort the suffering. One must lose to console with those who have lost. Our words are often cold and our sympathy formal because we do not seek to know how the case really appears to our fellow-man. "Bear ye one another's burdens" is never possible until we have commenced at least to learn "the law of Christ," and that is love. What we need most of all are warmer hearts. Only so can the throbbings of real sympathy be felt, and not until then can we be moved to activities that will show a measure of true appreciation of our brother-man's need and prompt us to assist him to the utmost of our power.

### Purpose in Life

You know the first psalm, perhaps you can repeat it quite readily; but did you ever sit down and ponder thoughtfully the mighty, overmastering purpose that is breathed all through those first two verses? What kind of a man is here set forth? Analyze the words as you may,

there stands out most prominently the dominance of a mighty purpose in his soul. He will not yield to ungodly counsels, he will not make companions of sinners, he will not associate with scornful men. What a series of sublime negatives! Think what a long inventory might be made of the things a high-souled youth must not do. True, a well-rounded Christian character can never be developed by merely negative goodness, that is by the not doing of bad things; but after all there must be strong and persistent denial of every evil by that Christian who would learn to excel in the knowledge and practice of good. "Cease to do evil" precedes "learn to do well." And so the two-fold purpose of this man is manifest. He will not consent to evil, he will exalt the good. "The law of the Lord," meaning the rule of God in his life, becomes his delight, and that this may be the predominant influence in the construction of his character and the guidance of his actions, he studies diligently that he may know the supreme desire of his Maker concerning him. No wonder his soul grows. Life's highest ends are conserved only when one is in harmony with one's environment, and the soul's environment is God. A flourishing tree whose roots are ever nourished by perennial springs is no more likely to abide in vigor and fruitfulness than is that man whose purpose is to find his soul's nutriment in God.

### The Strength of Manhood

Reading David's parting counsels to Solomon the other day, I was impressed very forcibly with the appeal the old King made to his son, "Shew thyself a man." As never before that word "shew" kept knocking at my mind's door, and as I pondered over it I thought that one of our greatest needs to-day is the showing forth of the strength of manhood. The possession of manly strength is one thing, the exhibition of it is another. Of what use is strength to a man who does not apply it? He may have much knowledge, but unless he transforms it into practical wisdom in the proper discharge of all life's responsible duties, what good will it all do him? He may have great muscular power, but if he never uses it to help the weak or endangered ones about him it will become a disgrace rather than a glory. Yes, it is good to "be strong," as David said, but it is better to *show* it. And what if it is not shown? Weakness follows. A man must use or lose his strength, for manhood is not a merely mechanical product resulting from the action of external forces, but the result of vital principles operating within the soul. God gives not for self-enrichment, but for investment by use. You have! Show what you have! Employ it in the great world of human need and the very exercise will mean growth and increase. God needs men, strong men, useful men, men who show their faith by their works and so help to bring answer to the prayer "Thy Kingdom Come." Seek strength; but remember that if that strength be not shown it will soon be shorn and leave you at last a weakling.

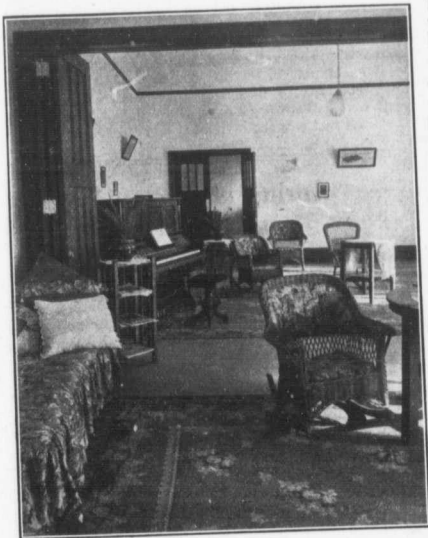
### Be a Booster

Don't you get rather tired sometimes when you hear some "knocker," with rasping criticism, condemning practically everything that does not conform to his own opinions as to religious life or work? We do. And particularly so when the Epworth League is in question. It was a pretty good cartoon, though not especially artistic, which we saw on the wall of Thorold Methodist Church on the occasion of the last St. Catharines District Convention there. One figure represented a sturdy fellow with shoulder to the wheel trying to help the loaded wagon along; the other showed a scrawny arm with hammer clutched in bony hand, and uplifted to strike something or somebody, it evidently did not matter what or whom. Underneath the whole was printed the words, "Boost, don't knock." It did us good to sit and look at it thoughtfully for a few minutes between sessions, as well as to glance at it occasionally during the meeting hours. Dear

me, how many folk seem to take pleasure in that hammer business! More shame to them. May the numbers of the "boosters" increase. Which are you?

### Young Methodists and Spirituality

We have been somewhat distressed lately by the seemingly unkind criticism which we have heard passed by some well-meaning but narrow-visioned souls on the young people of to-day. If one were to believe, for instance, all that a dea. lady tried to tell us not many days since about the sad decadence of spirituality among the young Methodists and particularly the Epworth Leaguers of these present days, certainly one might conclude that all and sundry were on the high-road to ruin. A dear old father wrote a letter to a certain League Vice-President, which letter was shown us in confidence, in which he warned him in no uncertain tones of his certain doom to everlasting perdition if he did not cease at once and forever the practice of conducting such pernicious social games as crokinole among the young people of the league



A COSY REST ROOM.

in the school room of the Church in connection with a social evening or at the close of a league programme. And neither the lady nor the old man in question seemed to consider themselves in the slightest degree in error of spirit if not of judgment in passing such sweeping condemnation on the practices of the young folk of whom they spoke and wrote such sweeping and condemnatory words. But, thank God, our young people are not just what these dear misjudging souls seem to think.

The fact that the old time-honored forms of religious meetings which were so effective in the days of our fathers are not now considered appropriate nor closely followed by our young folk in their services is no proof that these same youth are no longer "spiritual." It were a difficult matter to define spirituality if it were centred in or confined to prayer-meetings, "testimonies," experiences, church-goings, and such like. We would be the last to underestimate the value of any or all of these, but neither alone nor all together constitute spirituality. All our church services should be aids to the development of a

truly spiritual character, but it takes more than singing, praying, and testifying to prove one a saint.

And they are in error who think our young folk to-day have "soured" on such exercises as prayer, praise, and testimony. Many a League meeting has been held during the winter past in which the manifest presence of the Divine Spirit has been graciously felt and the hearts of the members have as truly "burned within them" as those of their fathers ever did. That they neither shouted nor danced in spiritual intoxication or exuberance is no evidence that they were not quietly glad in their hearts, nor exultant in spirit. Yes! Yes! Our young people may not be perfect; but they are as nearly so as those of any previous generation, as far as we can form conclusions from both reading and study, and the life of the Spirit of God is still aglow in their souls and moving them, perhaps as never before, to emulate Him who "went about doing good." Surely if the basis of judgment laid down by St. James of old is still good, there is abundance of "works" in evidence as proof of "faith." We believe in the real, positive, personal goodness of the great bulk of Methodist young people still. We thank God for their loving ministry and prefer rather to encourage them in their manifest good works than to scold them for their lack of "spirituality."

### A Cosy Rest Room

The illustration on this page shows a delightful double parlor in the newly erected Sunday School Hall connected with the Wesley Methodist Church, Hamilton. The particular section shown in the picture is especially devoted to the Business Girls' Club, and anything more comfortable than the accommodations here provided would be hard indeed to find. This Club is regularly organized, we believe, as a class in the Sunday School, but its ministry is not by any means confined to the Sabbath. The social advantages afforded to the members during the week are many and various, not the least being the provision made for those at work in down-town stores, shops, or offices, to procure lunches during the noon hour. The Deaconess of the Church, Miss Bowes, is teacher of the class and supervises the main duties attached to the management of the Club parlors. The picture shown was one of several which we took during the recent District Epworth League Convention, reported elsewhere in this number, and gives a pretty clear idea of the comfort of the whole room. Sliding partitions make it possible to divide the space into two separate rooms, either of which is large enough for general meeting purposes. Both together provide a spacious extent of accommodation, making possible the holding of quite large gatherings of whatever kind that may be called for by the occasion. We need write nothing about the comfortable furnishings of the parlors. The picture speaks for itself, and the cosy corner shown is certainly attractive enough for the most fastidious. All praise be given to the Trustees and Officers of the Wesley Church for their progressiveness in thus providing a splendid equipment, complete throughout, for carrying out the whole work of a modern Church.

### Just a Personal Incident

Tact is a great thing, but often wanting in well-intentioned persons who really want to do some good service to their fellows. I was somewhat amused at an experience I had not long ago. I had been down with our friends of the splendid and fast-growing Riverdale Sunday School, Toronto, and had greatly enjoyed the fine banquet at which upwards of 100 Sunday School Officers, workers, and friends had participated in the pleasant task of unloading the well-spread tables. I had given what I thought a fairly decent address to encourage and help them in their magnificent enterprise, and was on the whole feeling pretty well satisfied with myself as I started for home on a westbound Queen Street car. There were not many passengers, and I do not know that I looked

in general appearance any worse than the rest. But a dear fellow must have thought differently, for he very generously presented me with a tract whose glaring headlines in heavy black ink printed from bold type made me smile. The question before me as the title confronted me was, "Heaven or Hell, Which?" I politely thanked my would-be benefactor and mused over, not his question, but the utter lack of common sense which in my judgment he showed. And the conviction has been borne in upon me in various ways that perhaps more harm is done sometimes by the lack of tact in dealing with men when the deepest things of life are concerned than by any other lack. Certainly, put in a good word for Jesus Christ at every opportunity, but do not fire off indiscriminately questions that may well give rise in the minds of those whom you would reach as to your sanity, decent breeding, or common courtesy.

### The New Book Room

We give our readers the second of our series of photographs illustrating the growth of the new building which in the course of a few months, more or less, will constitute the "House" in which the book and publishing interests of



THE INSPECTORS AT WORK.

the Church, commonly known as the Methodist Book Room, will be settled. Our former picture, taken last fall, showed the first steps in the excavation of the foundation for the building. This month we give our readers a glimpse of one of the deep "wells" in which the caissons will be built up. In these caissons, or water-tight compartments, the solid concrete foundations to carry the weight of the whole structure will be laid. Just what this means will be seen from the estimate with which the engineer has furnished us, showing that the weight of the whole structure when completed and furnished for business will make a gross total of 82,000 tons. There will be over 100 caissons, and their average depth (to the solid rock) will be about 36 or 38 feet. Their width is from 4½ to 8½ feet, according to their position beneath the building. It is estimated that fully 5,500 tons of earth and stones will be removed from these deep "wells," and that it will require some 8,900 tons of concrete to constitute

the foundation pillars contained in the caissons. Each of these huge "wells" (for that word will best explain the situation to our young friends), must be personally inspected by the Chief Engineer of the Book Room as well as by the official Inspector of the architects. The picture shows both these gentlemen. Mr. Kirby, the Engineer of the Book Room, is seen about to descend into one of the "wells" to pass upon its condition. Of course only a small section of the deep hole can be seen, but the editor assures you that the job of inspection is not one which he would particularly covet, and the Engineer may make his one hundred and more trips to the bottom of the "wells" unaccompanied as far as we are concerned. From month to month we shall show the growth of these splendid new premises. Look for the pictures.

Meanwhile, without too much moralizing, may we not suggest that all this work beneath the street level shows how supremely important is the matter of a solid foundation. It was the man who built his house "without a foundation" against whose example Jesus warned his hearers. In time of stress and strain he lost his all. The man who "dugged deep and laid the foundation on a rock" was secure in the storm that involved his neighbor in irreparable ruin. Character building is not of less importance than house building, and nothing short of the rock of God's eternal Truth should satisfy any young builder as a sufficient foundation for the life structure he is called upon to erect. Solidity should be the first consideration, and, no matter what the cost, no expenditure should be considered too great that ensures of stability and strength.

## Spring at Eastertide

R. WALTER WRIGHT.

The winter is long and bitter the cold,  
And the earth is wrapped in its frozen sleep;  
Men wearily wait for the seeding days,  
And far away seems the time to reap.  
The changeful weeks drift slowly on,  
And the world seems wandering without a guide,  
With a craving hunger unsatisfied,  
And with head downcast o'er a wistful past—  
But it's always spring at the Eastertide!

When the wintry winds o'er my spirit blow,  
And I lie entranced in the sleep of sin,  
Through the tempest's roar and the snows without  
Comes the dream of a nobler life within.  
When the Saviour whispers his message, Peace!  
Consents at Emmaus with me to abide,  
When my doubting heart sees his hands and side,  
It believes the glad word, It is the Lord—  
It is always spring at the Eastertide!

The winter of evil and bondage reigns  
Where the flowers of brotherly kindness freeze,  
And truth seems blighted and liberty lost  
Mid the tears and the wails of the centuries.  
Where the dawnlight gleams on Tiberias lake  
Have fear-haunted souls a Helper descried;  
To cure earth's ills, which have men defied,  
Hath a touch sufficed, of the risen Christ—  
It is always spring at the Eastertide!

The ages of time have been blasted by death,  
As a fierce wintry storm it has swept over all;  
And every continent, every isle,  
Has known its terror, its heartbreak, its pall.  
But the Christ of the cloud-crowned Olivet  
Shall come yet again and be glorified  
In the rising again of all who have died,  
In a new world of light and new heavens of light—  
It is always spring at the Eastertide!



# The Epworth League

CLEVELAND 1889  
BUFFALO - 1914

Twenty-five years of Life and Activity!  
Hence our Silver Jubilee.

**T**HOUSANDS of young Methodists from all parts of the North American Continent will gather in Buffalo, N.Y., for the opening session of the Convention, on the evening of Wednesday, July 1st, and will continue in helpful fraternity until the closing sessions of Sunday evening, July 5th.

## Will You be There?

There is positively no limit to the numbers who may attend, and the welcome awaiting all who gather will be warm and generous.

## There Will be Room for You!

The programme, which will be fully detailed in our next number, is the most varied, comprehensive and practical ever presented at any similar gathering. The recognized leaders of all Methodisms represented will contribute of their best to make every session an inspiration and an uplift.

## Great Good Awaits You if You Attend!

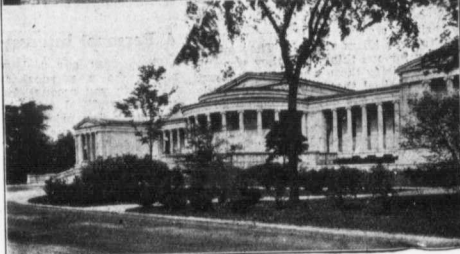
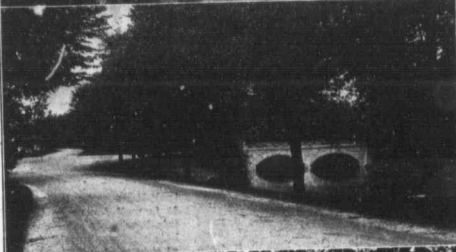
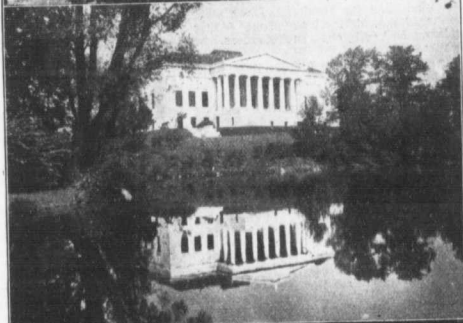
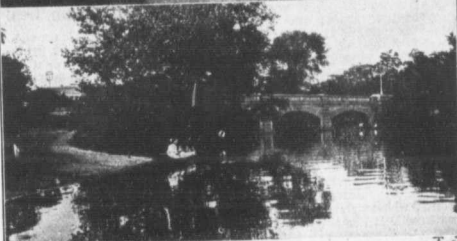
The beauties of Buffalo, the world-renowned glories of Niagara, the historic associations of Cleveland, will be all about you or within easy reach. They will supplement the formal Convention Programme and afford pleasurable recreation.

## You can Spend no Better Holiday this Summer!

So our advice is that you plan to attend yourself and that you influence as many more as possible to join the throng of glad and thankful Leaguers who will combine to make this Convention the very best in the history of the Epworth League.

**REMEMBER!**

**BUFFALO - JULY 1-5, 1914**



## THE LEAGUE FORUM

### A Glimpse at the Early Workers

Look up the sixth chapter of the Acts of the Apostles and notice how things were done in the early Church. They were not without their problems. There were some complainers in those days. Whether all the complaint of the complainers is justified or not we need not discuss, but there was some trouble anyway. The best of people are human. So the "twelve" called the multitude together and talked things over. Getting together is one of the best of cures for complaints. Talk directly with the critics. They will always have something to teach you. There was no use for the "twelve" to say, "We know men that you do, and you must do as we tell you. That won't work; never did. The Church is a brotherhood and is always willing to share and learn. Then when talking the thing over they decided that it was wiser for the "twelve" to be given full scope for the ministry of prayer and the "word." There was a division of labor. One kind was about as necessary as the other. But some were better fitted for one kind than for another. There were no invidious distinctions about higher orders, no religious snobbishness, or bureaucracy.

In arranging things further it was not understood that all the praying and preaching was to be done by the twelve. The deacons or laymen were to be men of honest report, full of the Holy Ghost, and wisdom. Those are the most of the commendable virtues. Some are of honest report, but not very enthusiastic. Some are fearfully zealous, but lacking in tact or wisdom. Stephen, of these helpers, was noted for his faith; he believed in things—in God, in men, in work, in helping and improving the world.

Now note the sequel. Stephen came to the front as one of the greatest men of God in all ages. He was the first Christian martyr. He eclipsed the "twelve" for a time. So there may be laymen who are of outstanding usefulness and talent in the Church apart from the regular ministry. We need not be afraid if that happens. We have laymen to-day of that stamp, and they are like Stephen among the most effective workers. Honor to such men! Let us not say that Peter and John were not what they ought to have been because Stephen outshone them for a time. God has a place and work for each.

### Unused Talents

Have you thought much about the number of talents that are not in use? For every one in use I judge that there are ten lying idle. Our Church leaders are not as statesmanlike about their work as men are about their business. A business would find it very unprofitable to have idlers around. They are in the way for one thing, and they were always criticizing those who do work. Have you not noticed that grumblers do little or nothing in a church? The man who is earnestly at work has no time to grumble. We can do more than we are doing. Our Leagues are capable of vastly more service. We have too many monopolists among the officers. They want to be "the whole show." If they would tactfully stand aside and throw responsibility on others some night, the others would surprise them and themselves. Of course if the officers say in a peevish way, "Well,

if you think you can run this better than we can, go ahead," there will be nothing gained but harm to the League.

Marshal the League forces. Go down deeper. Call out the reserves. Mobilize. Get a programme so big that you will have to call for others to help you. Wake up!

### No Cross Benches

The British House of Commons we are told has no "cross benches." Every member of the 670 has to be on one side or the other. That is a good hint for young workers or societies—every member a worker or not a worker; the workers of course trying to convert the others to their point of view. Or they might be divided in another way—every member a Christian or not a Christian, those who have the witness of acceptance in Christ endeavoring to lead the others to Christ. Take a leaf from the politician's book of methods. He counts every voter as for or against his party, and governs himself accordingly. Definiteness about these divisions, coupled with sympathy and tactful dealing will bring about good results.

### Prophets

The order of the prophets was never closed. The world may look for them to-day as formerly. They are, however, the centre of contention. There are always a stir around them, and they are not to be measured or circumscribed by the canons and standards of fashion or custom. Amos was one of the first of the prophets, and he dropped in on the religious ceremonies of Israel in a very unceremonious way. Some said he was impudent. Those who thought that human precedent and law were final and eternal thought Amos was guilty of a breach of good manners. But those who place the laws of God first saw that Amos was doing the divine will. Jesus cleansing the temple appeared to time-servers very rude, but He was being swayed by a higher law. The guilty monopolizers did not come back to ask why He did that.

Luther and Wesley were rather rude in their action toward Church dignitaries. Even Roberts and Peter Cartwright seemed to run counter to men's thoughts about the fitness of things. But they had authority from God. A prophet then is answerable to God's own invisible laws. They fear God and not men. They see things from eternal standpoints. In that light "big things" look little and "little things" look large. It is well for us to have these things in mind when the prophet comes around, because people will be saying all kinds of things about him.

### A Personal Interest

If we want our society to grow we must take a personal interest in it. "How do you account for your success as a farmer?" I asked a man whose farm took first prize for good work and appearance. "I make a hobby of everything I do," was his reply. Make a hobby of your League or Sunday school class. Run your class as a man would run a business; not as some men run their business, but as a successful business is run. Watch for strangers. Keep your eye open for opportunities. Redeem the time. Know a young man who delivers goods by

team from a store. He is a great temperance worker. By looking out for opportunities as he goes about he has been the means of bringing a host of people into the Temperance Society. He takes a personal interest in this work, and is not always pulling at the muckrake of business.

### A Personal Experience

We have in our Leagues literary, social and citizenship workers. We have those who will take part in missionary programmes and will read a verse at a Consecration meeting, but after all what about a personal experience? That is the crucial test. "Sayest thou this of thyself, or did another tell thee?" The Bible is a book of personal experiences. Truth comes fresh and dynamic from that source. It is living truth. From what did the Reformation start? Luther's personal experience of saving grace. From what did the Wesleyan revival start? From John Wesley's personal illumination, etc. etc. I heard strangely warmed, and felt in his deepest heart that God had forgiven his sins. Is not this significant? Paul was the interpreter of Christ to Jews and Gentiles. How did he know? Look back at that conversion at Damascus. That was the vital thing. From that came the greater part of the New Testament, the first great manual of theology, and the programme of world evangelization. No inner birth, no conversion—no progress, no inspiration, no drawing other lives in to union with Christ.

### Decide for Yourself

"Is it right to go to the bowling alley?" a young man asks. He sees some good there possibly whom he thinks are good people, and yet his mother does not wish him to go. What shall he do? First, young man, be a Christian, that is a follower of Jesus Christ. Be guided by what will please Him and keep busy. Second, make this matter a matter of prayer. Ask and ye shall receive. If any man lack wisdom let him ask of God. We do not try enough at this source of light. Third, study the tendencies of things. You are human, and if these things have been a deterrent influence in other lives, look out. If they form associations for you which make it hard for you to be a Christian worker draw back. Fourth, seek the counsel of good and wise people who have had a longer chance than you have had to observe things. Fifth, form your own conclusions from this, have a clear conviction, be able to give a reason for your action, and be consistent. Treat all the amusement question in this way.

### Pointers

While we ought to keep the millennium in mind, we must not forget that the world is but slowly growing away from its imperfections.

Ideals need incarnating before they can be effective. Do not expect other people to do what you are not willing to do.

Existence is an opportunity, not an evil.

Thou shalt love thy neighbor as thyself; there is the marriage of individualism and socialism.

If you want a society to run successfully you want to invest brain, heart and soul in it.

*Bredo*

# THE BLARNEY STONE

A LEGENDARY STORY OF THE OLDEN TIMES

**D**EEP in the heart of the Irish hills, where not far off the silver Shannon, coming down cold and clear, Lough Allen, widens toward the sea, stood, long years ago, a little hut or sheeling, its back against a great rock, with a daughter rock for a hearthstone. Therein lived three young girls. No one knew whence they came; only the neighbors remembered that years before an old woman—"old Winnie" they called her—had come from some unknown part, bringing with her three children, whose high-bred grace and little princess-like ways seemed to mark them as beings apart from the Irish peasants around them; but whose winning courtesy and gentle words won them a place in the warm Irish hearts.

Faithful old Winnie was devoted to her darlings, who, fatherless and motherless as they were, brought all their childish wants and woes to "dear Winnie." She was silent and reserved, the old woman mingled but little with the neighborhood gossip; but now and then, on a winter's night, over the cozy fire, with the heart-warming cup at her lips, old Winnie's tongue was loosed and her pride in her darlings conquered her reserve. "They came of a long line of kings, the children," she said. "Not the Lords of Kildare or Innisfallen—never at all; but the real kings of Erin long ago, the kings of old Ireland when Ireland held her own." Their father, so the Irish records said, was a real descendant of Yuthal; and his father had married a Spanish lady. She was of noble blood; but the O'Neills resented the intrusion of a stranger. But all the O'Neills were masterful, and when the son that the Spanish lady bore to her count and brought home from Limerick a wife, beautiful as the dawn, but a peasant, the pride of the father rose against it, and his own dearly-loved son was driven from his door. In vain the young lover said over and over that royal blood flowed in her veins; did not her very name, Eithrie, proclaim that an Irish princess's right was hers? And if she were peasant bred, beauty so exquisite was its own seal of nobility.

But it was only for the sake of his beautiful wife that his proud young heart would stoop to plead for his father's favor. And when his mother turned a cold cheek for the kiss of the child-bride the blood of O'Neill turned fire in his veins and he vowed that he and his would never cross his father's threshold more. And after the mother's death the next year, Winnie had sought out the young master, whose hands she had tended; had shared his poverty and wanderings; had tenderly nursed the three lovely children that came to brighten his home; and when the wild black horse, Bufo, frightened at some waving shadow, leaped over the precipice to his own death, and that of his fearless rider, it was Winnie's hand that straightened the shapely limbs for burial and closed the dark eyes of the wilful, but brave and loving man, the last of the elder line of the O'Neills. When the first snow fell lightly on his grave, the gentle-hearted wife drooped her delicate head and died, her last word a tender good-bye to her darlings, her last look one of anxious imploring toward Winnie, her last gesture a blessing on her baby Lululel.

And well and faithfully had Winnie re-

sponded to the dying woman's trust. Mother, guardian, nurse, had she been. Love taught her wisdom and tenderness lent her skill to support, train, protect, her young charges.

But about a year after old Winnie died; and the three children—all girls now—lived on in the old house alone. They lived very simply, asking help of no one. Peasants' food and peasants' dress were enough for them, but the scullery table was served with a certain daintiness, the red cloak worn with a careless grace that whispered of something higher than peasant birth. Many a little service, numerous bits of work too heavy for slender hands, were rendered by the rough hands and soft hearts about them. And in return many a little child's wailing was hushed by deft nursing, by low, sweet croons and gentle ministrations; many a touch of beauty was added to rough homes; and never did a tale of sorrow find fault but overflowing sympathy at the hut overhung by the great rock.

One late afternoon when the March sun, bright but cold, was near its setting, an old woman came to the door. The old red cloak on the stooping shoulders looked battered by the wind and rain of many years; the withered, elfish face, with its bright black eyes, was shaded by a shapely black hat. She held out a withered hand, and in a sharp, high voice begged for a morsel to eat: "For the first crust of bread, sweet ladies, that has passed my lips a week come to-morrow." She was taken in, warmed, fed, housed and her miserable piteous moans covered by the ever-sympathetic hearts. That night she lay beside the leaping fire. In the morning she asked the name of her hosts. "Ha! O'Neill's grandson of Niall? I know him. On his way to meet his bonny bride he turned out of his course to protect me, an old woman who had the Limerick roughs would have stoned for a witch. How his brave black eyes flashed as he sat on his black horse so proudly! How the young ruffians fled before him! And then he got down from his seat and his silver spur to a woman, and gave his head as tenderly as his own, and his hand raised me up and bound up my bleeding head as tenderly as an old crane that she might take care of me till I was well. Acushla macree! I was an old woman then, I am very old now; but my heart is not too withered to hold the print of his face, nor to throb with gratitude when I hear the ring of his glad young voice in the silver troth of his own daughters. May the rain wash all softy on his dead eyes, and may his hand be gentle as his own, and his mind in the unknown land!"

The old woman seemed staggered. Proud and straight she stood, her black eyes flashing, her voice ringing forth. The last words were spoken with soft tenderness. Surely this was no old peasant woman. This was a queen in disguise.

Astonished, touched, the three sisters watched her. As she saw their wonderment she seemed to recollect herself. She gathered her cloak about her; once more she was a haggard crone. She beckoned with her skinny finger to the three young girls, and they, following, walked from the cottage. She stopped where the spring issued from under the rock, and turning, faced them. "Now," she said, "you shall each have a wish. Wish once,

what you will, and it shall be granted you."

"Truly it must have been an odd creature—the morning sun glinting on the water; the old woman with her keen eyes fixed on the young faces before her, bent down in earnest thought; the light on their bowed heads.

Then the eldest, Elfrida, lifted her head. "I wish for wealth," she said. "There is nothing else so powerful. No one can oppress one who can easily build up comfort for himself in another land; no one can so well help his country or his friend as he who can lavishly pour out gold for their aid; nothing else can make life so pleasant, so smooth, so sweet. It has a golden key to unlock the treasures of art, of beauty, of wonderful lands. Make me the queen of gold and gems. That is my wish."

Then the second sister, Cassibel, spoke. "My wish is for beauty. That is woman's power. Woman rules the world through man; and man is ruled by beauty. The proudest warrior of them all will follow where a white and dark beckons. I wish for the beauty that dazzles and delights. No olive cheeks and blue-black hair for me. Make my hair like the goldenest sunlight, my face fair as the moon, my eyes like the sky in midsummer. Give me the grace that the rushes have when the breeze ripples the water. Make my hair like the baby moon-beam and my voice like the morning song of the thrush."

The old woman turned to the youngest sister, who stood with clasped hands and fixed look. "You have not spoken yet," she said. "Ah, your eyes are likest to his, father's, your voice like the ring of his, and you have his fearless look. Speak, little one! What shall I do for you?"

Lululel lifted her face. She looked straight into the old woman's softened eyes. "Give me a magical power of speech," she said, "that can charm the sternest heart into yielding; that can make, if I choose, the indifferent listener throbb with eager interest; can make anxiety listen to comfort, win love from the scornful, thrill the listless into joyous activity, distill the dew of pity upon the suffering heart. Give me power to melt misery into love, revenge into beneficence, till all shall call me 'silver-tongued.'" She ceased. The old woman raised her care, touched lightly one after another the young heads bowed before her, and—did she vanish into air, or only pass behind the great rock? They could not tell, but they saw her no more.

With the wealth that came to her Elfrida wrapped herself in luxury; she would have thrown its golden spell around her sisters, too, but both smilingly declined, saying that each must win Fortune with her own gift. So the eldest sister, with only her father's old manservant for guide, sailed away for the home of her Spanish grandmother, through dream-lands of Spain and sunlands of Italy, over blue waters and yellow sands, she journeyed; stopping to make a home sometimes where sea or mountains lured her, always gathering about her the gold and sandalwood, gems and perfumes that won the love. Strange lives they lived! Strange union of doing and dreaming! And, oh, luxury, like the sweet, heavy scent of the citron, from which, oppressed, one turns away, and yet charmed returns again! Never did

the subtle fascination lose its charm for Elfrida, until years after, under a sunny, foreign sky, a gray-haired woman lay shrouded in richest, softest fabrics, and stretched by her side was the cold hand that would never again caress with luxurious enjoyment the daintiest garment, and close on the white cheek lay the heavy lashes that never again would lift to let the sunlight under.

As for the other sisters, they lived for a time in their old home. One day the little neighborhood was stirred by an unusual interest. A young English knight, Bernard, was wandering among the Irish hills, in hiding from the king. Some English nobles had plotted against the king's life, so the story ran, and the mother of Bernard was thought to have helped their plans. The king commanded her death; but Bernard had contrived to hide her from vengeance. Disregarding the young knight's protestations of her innocence and prayers for her life, the king commanded that she be given up, or "your life for hers," he said, fiercely. But Bernard escaped from the kingdom and went to one he knew wither. The knight's father, with anger stern as the king's, disowned his heir, cursed with terrible oaths the mother that had brought all the trouble, and vowed that his arrow alone should be the one to cleave the heart of his false son.

Weary weeks and months had the young exile wandered, finding food and shelter where he could, often with the stars for a coverlet and a drink from the cold spring on the mountain for his food. Warm-hearted Ireland gladly lent him her hills and hiding places. Was he not in trouble? More than that, did not England hate him? What stronger reason was needed for her fierce-hating, tender-loving heart?

One day a travel-worn stranger, following the murmuring Shannon, knocked at the door of the little hut by the rock. Gentle hands opened the door, and tender hearts listened to his story. Yet after they had given him what comfort they could of body and soul, and directed him in the way he wished, the stranger still lingered. Was it the sunlight beauty of Cassibel, whose soft blue eyes and dazzling fairness perhaps reminded him of the English maidens in his own home; or was it Luluie's softly-spoken words of comfort that held him? The sun was low ere he went away, his heart beating fast as he walked on in confused gladness. On him was laid the spell whose sovereign charm the young heart leaps to follow. Around his steps was cast the magic net whose subtle meshes would draw him back—his will in thrall—to the hand that took them. Oh! golden thread of Love, winding through all the tangled paths of life, back to the blissful Eden.

There were weary days of waiting for poor Bernard. Then he made a mad attempt to communicate with his mother; but only succeeded in starting again the clamor of the chase for him, whose echo had begun to die among the hills. Then weeks of flight and hiding till the life he had almost ceased to value was comparatively safe again, was longed for, and once the sound of the soft voice whose magic comfort had soothed and inspired his heart. Did the spirit of courage and hope dwell in that slender form? He was fain to retrace his steps. Again he stood at the low doorstep, again he heard the low, sweet tone that swayed him; and once more, as music melts a homestead heart, he felt the crust of his despair broken through, and hope came back to him, and the eye of fancy saw his mother restored to her old place and the scattered members of his family gathered round her.

So, then, he would have this dove of peace to nestle forever in his heart, this many-songed nightingale to make her home in the tree of his soul, forever his

own. And love in the maiden's heart pleaded for him more eloquently than his own lips. The lover found a home in the midst of his exile.

So the months went on. A viking prince with loving violence carried away Cassibel to make perpetual summer in her northern home. And so at last a loving memory was all that united the sisters. To Luluie, standing by the spring in the early morning, came often half sad, longing thoughts of the generous-hearted luxury-loving Elfrida; and the halo of mother Cassibel's golden hair was ever present to her fancy.

But soon there were again three in the cottage, and Luluie's arms continually clasped themselves around her new darling. Her own dark eyes looked out at her from the tiny face; but the fair, clustering curls were like the father. Well, Bernard, the very intensity of his love for wife and child continually pressed into his heart the thorns of his mother's suffering. Yet any help of his seemed only likely to draw down certain death upon her.

At last in the dusk of a summer evening came to the door a messenger for her. The stranger was weary and travel-stained, and faint for want of food. He had tracked Bernard for weary weeks, he said, to bring him word from his mother. "Tell my son," she said, "that I am dying in this captivity. Bid him not to mourn for me. Tell him that his trust in my innocence, his loving defence of me, would make life sweet enough to live; but death is beckoning me. Tell him not to come back to danger; his father has sworn to take his life; but say to him that my love, my thanks, my prayers, are his; and if mother's entreaties have power with God, he shall be blessed and shall come again in safety to his home."

The son's heart was bleeding with love and pain. His mother dying! Where was his place but by her bedside? Then his brief hope came to him. "Why are you weeping, Bernard?"

"Oh my wife, my heart, even your help cannot reach me now. My mother is dying—dying with the weight of her sorrow on her." Luluie heard the message, her dark eyes growing darker with pain and hope. Then she knelt beside her husband. "Dear heart, I am going into your England. The pitying Jesus, who loved His mother, too, will help me for you. I shall find the way to your king and plead for your mother. I am sure she is living still; and your anxiety shall be wings to my feet."

Bernard refused, rebelled; would listen to nothing but his own going. What was his life that he should save it? At least he would die with his mother, if he could not save her.

But Luluie persuaded, entreated. She poured upon him all the magic of her words and the witcheries of her love; touch, voice, and tear-filled eye, constrained him; she pleaded, reasoned, touched his love, his hope. The impatient heart yielded.

Strong in her love and innocence she took her baby in her arms and set out on her dangerous mission. Who shall tell of the difficulties, the dangers, the desperate barriers against which fate bruised her? When the black ocean tossed at her feet, stretching wide between her and her husband's England, when even the hardened sailors hesitated to launch into the storm, Luluie's impassioned pleadings sent them straight to their places, Luluie's rainbow of hope spanned even for them the dark waters.

Days came and went. The baby moon had rounded out her circle, and her white radiance fell with cooling balm on the patient woman and weary babe that nightly turned to her. Through green

forests, brave downs, along the hot highway, the brave heart pressed, in a loving zeal. Sometimes a churl's wife gave her a drink of milk, touched by the sight of the child; sometimes a peasant, going home across the marsh, answered Luluie's appeal for food by taking her to his rough home, and setting before her the magic of oaten cakes which his good wife had made ready for him. Often her very ignorance of danger carried her through safely.

And so at last, whether it was the trustful innocence of her look, the soft persuasiveness of her words, the magic of her tone, or the soft spot that God puts in human hearts towards the helpless; whether through one or all of these, one morning, at sunrise, Luluie, with her baby in her arms, stood with other supplicants at the king's gate.

When her entreaties had gained her audience with the king, she asked that all should be shut out from the presence save the queen only.

Struck by her earnestness, the king gave the command. Then Luluie, kneeling on one knee began her application for her beloved. Well did she plead; for love was her eloquence. She told of a delicate lady falsely accused, of the wrongs heaped upon her, of privations endured. Then of the clinging love of her son; his brave defence of his mother; his hopeless exile; his painful wanderings, disowned by his own father; his heart-sick forebodings; his despair when he heard of his mother's sickness unto death.

"Oh! sire, I entreat you, as the merciful God uses always His power to help and succor His people, so do you, His vice-regent on earth, use yours." The impulsive king started to his feet.

"Where is that princely heart, and who has dared to drive him from my kingdom? I am sure I have heard of it, but know it? His persecutors shall die. Tell me his name."

"The true and loyal knight Bernard," answered Luluie, calmly.

"The king's face flushed with anger. "The traitor Bernard!" he exclaimed.

"No, sire, no traitor," cried Luluie, a true and honorable knight. One whose very truth brought down your anger on him. Not until his long and ardent defence of his mother turned your heart against him was he ever charged with treason or falsity; yet if he had been false to his mother, you would have trusted him to be true to you. O king! A woman reads differently. If the royal young prince should plot against the life of his royal father, think you that the people would trust him the readier?"

The pathos of her pleading had changed to the calm dignity of one who claims the right; and the king, instead of ordering her dragged from his presence, listened in spite of himself.

All the wife's tenderness, the mother's devotion, the magic, restless eloquence that poured from her lips—it was not in mortal man to resist her. The king's heart melted like wax, and he cried out with tears: "I forgive them. Let the son be brought back and restored to his inheritance, and the royal leech be summoned, if possible, to save the mother's life."

"Not forgive, sire! They have not sinned against you. Forgive for being true? Only let me tell them that you fully believe in my innocence, and you let the father be reconciled to them."

So Luluie prevailed. The royal favor toward the knight and his mother was proclaimed. The noble lady was brought from her captivity, and joy, the healer, breathed life through all her fainting frame; she came and went. Wealth restored, and new wealth and honors heaped upon the name. But Luluie would let no one but herself be the messenger of peace to her husband. So once again she tra-

versed the long way, this time made easy by royal power.

Only the heart that after long suffering and grief has been flooded with exquisite delight can know what Bernard felt. How his heart swelled with a rapture that was almost pain as he turned from his first long look at his mother to clasp again the loving wife that had given him back to him. Restored to his country, reconciled to his father, revelling in the love of mother, wife, babe! Oh, full heart, excess of joy is almost pain. We must be gods to bear it.

Years afterward Luluile's grandson, whose true Irish heart had led him to his grandmother's country, brought her to see them building his castle not far from a southern river.

Late on a summer afternoon, as they stood together on the green terrace, the young man—Bernard, too—begged his grandfather to tell again the oft-told story of his Irish exile.

With the enthusiastic fire that the subject always roused in him, he told again of Luluile's first words of comfort, of the magic of her presence, of the charm that drew him back to her. Then he told of her brave journey, of her tender pleading, of all the tireless love, the matchless eloquence, poured out for him, till the tears brimmed over, and he stooped to kiss his "Irish witch," as he was used to call her.

There is some witchery about you, grandmother. Do tell me what it is. I never knew anyone who could resist you. In my most upward, wilful moments, I never could withstand you. Do let your wonderful power descend to me. Kiss me, that I may win the magic of your lips," begged the younger Bernard, half-laughing, half coaxing. Winsome Luluile—gray-haired now, but the dark eyes still undimmed, the old enchantment still seriousness said, slowly:

"I dare not leave my gift to any mortal. Fate must choose for each. But to this stone I transmit what you are still pleased to call 'the magic of my lips.' He who kisses after my kiss, shall ever have the gift of the 'silver tongue'; and stooping down she put her sweet lips to the stone.

### Looking Two Ways

"It's just the way you look at it," were the words I heard one person say to another the other day. What they were talking over I do not know, nor does their conversation matter. The remark was suggestive to me. Let it be so to you. The difference in people is largely in the way they look at things. One sees the rainbow, another only the mud-puddle, after the shower. One generally sees what one looks for, and he who is bound to look only on that side of life will surely grow cross-eyed not only in vision but in judgment. Does human life seem to you to be bad and growing worse? Look another way and you will see much to relieve the moral darkness. Is the Church sadly lacking, declining in spirituality, losing her power? Look another way and you will marvel at the life and love, the loyalty and service, the unity and energy, of thousands of her devoted sons and daughters. Do you see much to mourn over in society generally, in the world at large? Look another way and you will see perhaps more over which to rejoice and for which to give thanks. Yes! as we think it over we are convinced that things appear just about as we look at them, but that very likely we are not looking at them the right way, and do not see them as they really are. An open eye, a clarified vision, a correct judgement, a candid verdict,—we need them all to see aright.—Eunrok.

## EPWORTH LEAGUE TOPICS

### Great Stories of the Bible

#### XII. Paul's Shipwreck

Acts 27.

TOPIC FOR WEEK OF APRIL 19TH.

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

It would be impossible, in the space at our command, to dwell upon all of even the leading points of interest in this thrilling chapter. From the literary viewpoint (which is supposed to be particularly ours at the moment), the chapter forms a very fitting close to this series of great stories of the Bible which we have been pursuing.

Let us first consider the *spirit and purpose of the narrative*. The voyage from Caesarea to Rome probably occupied at the most not more than six months of Paul's time—six months out of an unusually eventful life—yet the chapter in which the story is told forms a very considerable part of the entire record of the early Church's activities as given to us by the hand of Luke, and a still more considerable part of the story of Paul's Christian activities. Why should the author of Acts deem it so important to narrate with such fullness of detail the incidents of the life of his hero? Someone has said that as a part of the story of Paul's life all the narrative of this chapter and of a goodly part of the next might have been compressed into the two following sentences: "And embarking in a ship, we put to sea. Though suffering shipwreck at Malta, we arrived at Rome after many days." Why did the author not sum up the incidents of the voyage in that brief way? There is a threefold answer. First, because the author had a very personal interest in the narrative. Note the fact that this is an "use" sections of the Book of Acts. Luke went through this storm and shipwreck, and with the literary impulse strong in him, could not refrain from narrating every incident that had been indelibly stamped upon his mind.

Second, because the wonderful incidents of the voyage set forth, from his viewpoint, the thesis which we saw in our last study to be the main thesis of the Book of Acts, namely, that the risen Christ is on the throne ordering the destinies of His people. Every incident in the voyage, and particularly the wonderful escape (which Paul had foretold), when all hope seemed taken away, proclaims loudly, according to Luke, that the Crucified and Risen One has indeed "All power both in heaven and earth." Third, because the character of his Christian hero, Paul—his winsomeness, his wisdom, his faith, his sheer force of personality or personal magnetism—is brought out by the events of this voyage and shipwreck better than he can bring them out in any other way.

In the treatment of the topic the leader of the April literary meeting will be wise to emphasize particularly the first and the last of these three reasons Luke had for writing this chapter. Let him make note of the many points in the chapter at which the *personal interest of the narrator is shown*. Note in particular the delicate hint of his loyalty to Paul the prisoner in the wording of the first two verses. Paul goes as a prisoner; Luke and Aristarchus go as messengers; also in verse 15 ("We let her drive," that in the stress of the fierce Euryclodion or Euraquilo, or, "Northeast"), the

passengers and prisoners lend a hand in the management of the ship. See also verse 16; but contrast the statement about the undergirding of the ship, which is a delicate question to be performed by none but skilled seamen. So also in respect to the "sounding," (verses 27 and 28). Note again the personal interest cropping out at verse 37, and the possible hint in verses 43 and 44 that Luke is among those described as "they which could swim"—a very likely conclusion if, as it is thought by many, he was a citizen of the seaport town of Troas, where Paul first met him. (Acts 16: 8 to 10, where the "we" first occurs). The realism of the chapter is a very striking feature of it. It is the story of an eye-witness like that of the *Titanic* tragedy told by L. Beasley, M.A., in the June, 1912, issue of the EPWORTH ERA.

The material afforded by the chapter bearing upon the *fine Christian character of Paul* is even more striking. Let the reader open up this phase of the narrative with an explanation of why the voyage was undertaken, so as to bring out the fact that of the four classes of people on board (soldiers, mariners, passengers and prisoners), Paul was classified with the meanest at the beginning of the voyage. Indeed his position as a prisoner would have naturally deprived him of any opportunity to impress himself upon the company had he been an ordinary man. But contrast with this initial position of Paul the position he occupies when the voyage ends in shipwreck. The steps by which Paul comes to be "the man of the hour" are fairly well indicated in the story. As early as verse 3, Paul's winsomeness of manhood has affected the Roman centurion. In verse 10 the apostle has become an adviser, courteously heard, although his advice is not taken. In verse 21, when the whole company is in dejection and eating nothing because dread has destroyed appetite, Paul's buoyancy of faith heartens them with a stirring word of cheer. The prisoner has broken his bonds socially, if not in reality, and has manifested himself to be the moral leader of the four groups. His practical, commonsense grip of the situation—his judicious mixture of "trusting in God and keeping the power dry"—is brought out in the episode of verse 30, when the selfish sailors, despairing of the vessel weathering the storm, are bent upon a sly desertion of both the ship and its helpless passengers. Paul trusts in God and His promise, but he does not propose nevertheless to let the wind take the handling of the ship to unskilled hands. In verses 33 and 34 his wise masterfulness is shown in his call to the tired and fatigued company to refresh themselves after their many days of scanty rations. He foresees the final strain that will demand recuperated strength to bear it. The following verse (35) marks him as true to his own ideal of being "in season" with his Christian message. Though the storm rages fiercely about, and his fellow passengers are sinking with fear, the great Christian does not "take back" his words. It was a curiously effective sermon Paul preached in that act, and we may be sure that none of the company forgot it or its text in the storm. Note again how Paul's winsomeness has grown upon the centurion. He was first "Paul's back," he turned aside the very natural desire of the soldiers to safeguard their own interests by slaying the prisoners and so assuring themselves that none of them by remaining should endanger their own heads at



the hands of the law. The saving of the prisoners for Paul's sake is as forceful a testimony as we get anywhere of the lovable qualities that were in him. No man of ordinary type could have so won the favor of a Roman centurion, schooled in the harshest discipline and trained to be unfeelingly obedient to military rules and ethics.

If it is desired to gather some spiritual lessons from the story, the following list of suggested themes will help a little: (1) The Providence of God in the life of Paul. (2) The peril of disregard of good advice (verses 10, 11 and 21). (3) How discontent and over-ambition bring us into danger (verse 12). (4) Life's sudden contrasts and the wisdom of expecting them (South wind and North-easters, verses 13 and 14). (5) "Ye, all a man hath will he give for his life," when it becomes a question of his money (or anything else) or his life (verses 18, 19, 32, 38). (6) Hope shattered and hope unshattered (verses 20-24). (7) Salvation through another (verses 23 to 24, and verse 43). (8) Will our anchor hold? (verses 28 and 29). (9) Letting go faulty and unsatisfying hopes (verse 32). (10) How one man can hearten a company and fill it with his own spirit (verses 35 and 36). (11) The one chance. Making the big venture (verses 39 and 40). (12) Anyway!—if only life can be saved (verse 44).

Here also are a few thought-provoking questions: (a) Was the route followed by the centurion with his prisoners a direct route? If not, why did he follow it?

(b) What fact is referred to in verse 9, and what information do we get from this verse as to the season of the year?

(c) What is the meaning of the following: "We let her drive" (verse 15); "much work to come by the boat," (verse 16); "strake sails and so were driven," (verse 17).

(d) How did the shipmen arrive at the conclusion that they drew near to some country when it was night-time? (verse 27).

(e) Why did the sailors "cast anchors out of the stern" in preference to using bow anchors? (verse 29).

(f) What does loosing the rudder bands mean in verse 40?

(g) What is the modern name of the island on which the shipwrecked company found safety? To what nation does it now belong?

(h) Did the shipwreck have any bearing upon Paul's after experience in Rome?

(i) Was this Paul's only shipwreck? (See 2 Cor. 11: 25, which was written before the voyage to Rome).

(j) Did the shipwreck make any lasting impression on Paul? (See phraseology of advice to Timothy in 1 Tim. 1: 18).

## Sabbath Observance

Lesson—Matt. 12: 1-13.

TOPIC FOR WEEK OF APRIL 26.

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

The observance of the Sabbath has been considered by many as the cornerstone of Christian civilization. Until the present age the Christian Church has been the only exponent of the Sabbath law. Now the most advanced thinkers in Science, Industry and Legislation believe this law is necessary for the permanent progress of national life.

Let us consider the problem from the following viewpoints.

### RELIGIOUS.

Jesus made His interpretation of the Sabbath law the outstanding illustration of his attitude to all law. The law is not

the religious goal of man's life. It is an agency to help man develop his true life. The perfection of human nature is the supreme aim. "The Sabbath was made for man, not man for the Sabbath, therefore the Son of Man is Lord also of the Sabbath." The needs of human nature govern our attitude to the law, therefore human nature is master of the Sabbath. "I should there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much more then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

The Sabbath was divinely instituted from the beginning. The Fourth Commandment recognizes the fact that God rested on the seventh day and sanctified it. The Pharisees desecrated the Sabbath by interpreting it as merely a ritualistic and ascetic rule of life. Jesus declares that God is not idle even on the seventh day (John 5: 17). He finished creation in six days. He is still working to maintain and redeem what he has created. He is not working for Himself alone, but for others. This, then, is the spirit of the Sabbath—it is lawful to help needy humanity on the Sabbath day.

In the Old Testament we find three forms of the law of the Sabbath—Sabbath day, Sabbath year, and year of jubilee. These forms contain the same fundamental principles. They may be summed up as follows:

1. To cultivate a true reverence for Jehovah, and enable Israel to bear in mind that all things came from God (Ex. 31: 13; Deut. 5: 15). This is the religious purpose.

2. That we must not forget our social obligations to the poor and needy around us (Ex. 23: 9-12; Lev. 25: 5-7). This is the social purpose based on social service.

3. That every one has an inherent right from God to the land and its fruits. That no industrial, commercial or financial control shall deprive the weakest of his inherent right to a living. (Lev. 25: 13-17, 23-24, 39-42, 47-55). This is the economic purpose. We would advise the reader to study these passages in their historic setting.

Without this Sabbath law we cannot develop the true religious and social spirit. We would eventually lose all our national integrity, and decline into the political and economic despotism of the past. With such a principle guiding our life, no person or group of persons can push the poor and weak to the wall. They must recognize their obligation to the needy, and the inherent right of every one to the fruit of the land.

This law is recognized as a sign and symbol between Jehovah and Israel. (Ex. 31: 12-17). It represents God's method of sanctifying His people. "It is holy unto you—the purpose is not to glorify God, but to sanctify His people. This sanctification is accomplished not by ascetic obedience, but by loving service for others. The very prosperity of Israel hinges on her attitude to the Sabbath (Jer. 17: 21-27). The Sabbath is God's sign to Israel that He will take care of His people, and a covenant that, if Israel will obey, God will prosper them; He will not allow those that fulfil the social and economic obligations of this law to lose their lives (Lev. 25: 18-22). The desecration of the Sabbath is associated with the spirit of graft, oppression of the poor, and deception of every kind (Amos 8: 4-10).

In the New Testament the Sabbath is the symbol of the day of rest that is promised to the people of God (Heb. 4: 1-11). This promised rest is not one of idleness. It shall be a life of fellowship with God, and co-operative service with others. We shall never be able to enter into the final Sabbath until we make the present a true symbol and preparation.

**Questions.**—Can we maintain a true religious spirit and leave out the influence of the Sabbath day? How far should an individual be governed by his own opinion concerning the Sabbath day? Are we justified to use the Sabbath as a holiday and not a holy day? Is it right to use it as a day of amusement? What difference is there in watching children playing in a park on the Sabbath day, and going to a professional baseball game?

### SOCIAL.

We consider it as an established fact to-day that the Sabbath is necessary in order to maintain our religious life and institutions. It is by this more than any generation is discovering that it is also necessary for the full development of our domestic and social life. Without the Sabbath our family life would be destroyed. The strenuous activities of the six days make the cultivation of the true home life almost impossible. This is especially true in our large industrial centres. A well-spent Sunday in the home means so much to the happiness of everyone.

"A Sabbath well spent brings a week of content,

And health for the joys of the morrow;  
But a Sabbath profaned, what'er may be gained,

Is a certain forerunner of sorrow."

Sunday is the only day many fathers see their children or have an hour to spend with them. If the home does not keep Sunday in the proper spirit, then it has lost the best opportunity of preserving its own integrity. The family needs the Sabbath as instituted in the Old Testament—a religious day to cultivate the religious life and engage in works of mercy and social service.

What is true of the home is true also of the nation. Earl of Beaconsfield says: "Of all divine institutions I maintain the most divine is that which secures a day of rest for man." The maintaining of our national life demands that we do not neglect the religious side of our people. The nation that treats with indifference the law of the Sabbath opens the door for all forms of evil and immorality. "A corruption of morals always follows a profanation of the Sabbath." When the leaders of the French Revolution attempted to abolish the seventh day of rest, establishing instead one day in ten as a holiday without religious sanctities, the experiment ended in a disastrous failure. No time in the history of France were there so many evidences of gross immorality and irreverence for everything religious.

**Questions.**—Do you know of a family that is happy and prosperous that disregards the Sabbath? Did you ever see a man fall in business because he respected the Sabbath? Is this an ideal way for a family to spend Sunday—"the boy to a ball game, the daughter to a picnic, the mother to a lecture, and the father to his club? If not, what is the ideal method for the home? Are Sunday cars necessary in our larger cities? If so, why? Should a working man take his family out to the park on a Sunday afternoon? Is this a reasonable excuse to neglect church services?

### ECONOMIC.

The advocacy of the Sabbath day is left no longer to the religious fanatics. The demand for the Sunday rest is now a plank in the Labor platform. The right for weekly rest is based on scientific facts. It has been shown that the rest of the night is not sufficient to restore the vitality of the human body and maintain its efficiency. Without the weekly day of rest, the health and strength gradually decline. Dr. Willard Parker says: "The Sabbath must be observed as a day of rest. This I do not state as an opinion, but

knowing that it has its foundation upon a law of man's nature, as fixed as that he must take food or die." This establishes a right for the working man, which should be protected by legislation from the inroads of capital and keen competition. Besides, the working man should be protected from discharge who refuses to work on Sunday. It has been demonstrated that a human being can do more in six days with one day of rest, than he can do working the full week. Gen. E. McNeill once said: "Rest is our greatest need—rest from the toll and care of the laborer's daily life; rest from the rush and push and frenzied haste of the men of commerce, trade and giant enterprise; rest from the fevered glare of extravagant social functions; rest from the insane greed for wealth and power; rest from the increasing thirst for abnormal pleasures."

Ira Steward says: "The men who have submitted to the demands for Sunday labor have submitted to the reduction of wages, whether they know it or not. They are lowering the standard of wages; they are lowering their own physical, mental and moral standards. The occupations to which the evil customs of Sunday work have come have suffered and suffer more, through the operation of natural economic law."

Questions.—How far are we justified to work on Sunday? See Lev. 25: 18-22. Is it true to-day that if a working man or a capitalist recognizes the law of Sunday that he will be more prosperous? Has industry lost sight of the divine factor in its ultimate success? Is a farmer justified to harvest his grain on Sunday in face of a prospective storm? What forms of industry are permitted to operate on Sunday in Canada, and why?

#### STRIKING QUOTATIONS.

"Where there is no Christian Sabbath, there is no Christian morality; and without this free Institution cannot long be maintained."—Justice McLean.

"Every day's observation and experience confirm the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which allows it, are our chief security for all civil and religious liberty or temporal and spiritual hopes."—William S. Seaward.

"Let us then hold at any cost—for it is easier to defend than capture—the only defensible ground for Sabbath observance, namely that both the authority of God, and the good of man require on that day the cessation of all needless work and of all public amusements."—Rev. Willbur F. Crafts.

"You show me a nation that has given up the Sabbath and I will show you a nation that has got the seeds of decay."—D. L. Moody.

"Christianity has given us the Sabbath, the jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests even to the vile, the dignity of spiritual being."—Ralph Waldo Emerson.

"They who work all the week have no true judgment. They exhaust their powers, burn out their candle, and are left in the dark."—Edmund Burke.

"On physiological and sanitary grounds a day of rest in each week is of vital importance. As physicians, we know that this is the case, and are witnesses to the ill-effects of constant labor, week in and week out."—Sir Dyce Duckworth.

"I wish to testify my belief that the institutional customs of our fathers, in remembering the Sabbath day to keep it holy, as the conservator of their Christian religion, is the foundation of

our political system, and the only hope of American freedom, progress and glory."—Hon. John R. Tucker, M.C.

"A holiday Sabbath is the ally of despotism a Christian Sabbath is the holy day of Freedom."—Hallam.

"Leisure is no less essential than labor to the well-being of man. Short intervals of leisure at stated periods reduce wear and tear, promote health, favor cleanliness, encourage social intercourse, afford opportunity for introspection and retrospection, and tend in a high degree to expand the thoughts and sympathies of people, enlarge their information and elevate their morals. They learn how to be, and come to realize that being is quite as important as doing."—Supreme Court of Georgia.

[Try the plan of giving these quotations out to the members and asking for them where they fit in the topic.]

## Realizing the Kingdom of God

### I. Christ's Teaching Concerning His Kingdom

Luke 12: 13-32.

TOPIC FOR THE CONSECRATION MEETING IN MAY.

*Introductory.*—The realization of the kingdom is the theme running throughout the twelve topics selected for the Christian Endeavor meetings for the year 1913-14. It is at once the greatest and richest theme that can be discussed, for in it is the very purpose of Christ and Christianity. The term "Kingdom" is mentioned in the Gospels more than a hundred times. Matthew uses it 50 times; Mark, 15 times; Luke, 38 times; and John, 3 times. It was the general topic in the preaching of John the Baptist, and the great central truth in the teaching and life of Christ. To know its meaning as it is in the mind of the Master, and how each of us may contribute to its fullest realization, are the questions we shall consider together during the next twelve months.

*Ideas suggested by the term Kingdom.*—When one thinks of a kingdom there comes to him ideas of a king, citizens, subjects, territory, form of government, laws of the realm, allegiance, kingdom activities, kingdom ideals and so on. So, too, when one thinks of the Kingdom of God there arise at once such questions as these: Who is its king? Who are its citizens? What are the terms of citizenship? What are the laws and principles governing its activities? What are its ideals? Is it progressive? What is its extent? Is it growing in influence and power? Are we young people interested in it? Are we ourselves citizens of it? Have we responsibility for the realization of its ideals? Where are to-day the signs of growth—throughout the world, in Canada, in our neighborhood? These and other questions readily come to the mind of the leader preparing this topic.

*The Jews' Conception of the Kingdom.*—The method of Jesus was always to hitch on to the old truth and to give it new form and fuller content. He found at His coming in the minds of the Jews a clear conception of a Messianic Kingdom. This was to be a new Jewish state, of which the Messiah, as the representative of Jehovah, was to be the Head. The Israelites were to be its citizens, and all the people of the earth its subjects. The seat of its government was to be in Palestine, and the test of citizenship the righteousness of the Jew. It was to be intensely national, of course, and concerning its earthly and future glory no language was too picturesque. That these were the cherished ideals of the Jews is

the days of Christ is amply indicated by the attitude of many toward Him. They sought to make Him the leader of a revolution! They had disputes about the offices they were to fill. These conceptions held even after the Resurrection. See John 6: 15; Matt. 20: 21; Mark 11: 10; Acts 1: 6. Jesus took this Jewish ideal, spiritualized it and gave it a meaning and a content that we are coming to recognize only in this day.

*The Kingdom of God a Society or Social Order.*—Was this kingdom to be composed of individuals in right relation to God only, or was it rather to comprise those who were in right relations with their fellow citizens also? The teaching and attitude of Christ would indicate the latter. The Kingdom of God is a social order in which the relation of men to God is that of sons, and to one another that of brothers. Its principles of righteousness and truth are to permeate all activities and relationships of life. Already this new society was among them, Luke 17: 20. Did not Jesus himself minister to it? Matt. 20: 28. Did He not denote its social relations by using the analogy of a net, (Matt. 13: 47-50); a great sea, (Luke 14: 15-24); a family (Luke 15: 11-32)? Is its citizenship not open to all? (Matt. 8: 11). Select other texts by the use of a concordance to indicate the social aspect of the Kingdom—a society of men and women scattered throughout the world in right relations to God and also in right relations with their fellows in every activity, recreation, social intercourse, business, trade and commerce, politics, home and community relations and so on. The great end of the human race is the fullest realization of the Kingdom.

*The King.*—Undoubtedly Jesus is the King in this new spiritual society. He is the Lord whom His citizens are to obey, to whom they give their allegiance and with whom they live in happy and harmonious relations (Luke 22: 24-30). He is the spiritual personality who drew men unto Himself, John 13: 32. In Jesus all relations converge and unite.

*Who are to be the Citizens?*—What was it that John the Baptist preached in connection with the Kingdom of Heaven? Did Jesus vary much from this preaching? If we wish to know who are to be its citizens and what are the terms of citizenship let us examine such passages as Matt 5: 3; Matt. 5: 4; Matt. 5: 6; Matt. 6: 24; Matt. 5: 8; Matt. 6: 31-32; John 3: 14; John 15: 14; and similar statements. Is there any discrimination in admitting to membership as to social standing, education, nationality, creed, color, business success and what not? Is right relation to God and right relation to one's fellows the only condition of citizenship in the Kingdom? In how far does love fulfil the laws of the Kingdom? Can a Jew become a member of the Kingdom as well as a Canadian? A Chinese? A Japanese? A Negro? A Mexican? Are we ready to be recognized with them members of this Kingdom whose great social force is leavening all life and bringing it into touch and harmony with Jesus Christ?

*The Mode of Its Operation.*—Read the story of the mother who sought prominent positions for her two boys in the Kingdom she wrongly thought Jesus was about to establish, Matt. 20: 20-28. Study this incident and the sayings carefully, and consider what other elements, if any, than love and service are necessary to the attainment of a place of power and influence in the development of the Kingdom. How would these principles apply to our own times, to our own lives? Would they in any way change our attitude and modify our conduct in our dealings with others in our capacity as Kingdom citizens?

*This Kingdom Both Present and Future*.—It is present in the hearts of thousands of its citizens throughout the world are exerting their spiritually dynamic power to destroy evil, to overthrow wrong, to exalt the good, to set free the captives, to give equal opportunity for self-activity and service, in short to destroy sin and to bring all into right relations with God and man. It had its beginnings in the days of the Master, when a few common fellows were chosen out of the world (John 17) as Apostles of this great ideal. It continued and grew wherever groups of people caught this same idea, no matter if in Jerusalem, or Antioch, or Corinth, or Rome, or England, or Japan, or Uganda, or India, or China, or Canada. It has withstood persecution and war and famine and all the opposing forces that men can throw against it. It works upon the principle first that blade that grows from the full corn in the ear, Mark 4: 28. For further illustrations of its growth study the parables of the sower, the leaven, the mustard seed and other Kingdom parables. The happy consummation of the Kingdom comes only when "The kingdoms of this world are become the Kingdoms of our Lord and of his Christ." Rev. 11: 15. The Kingdom then is both present and future; present where there are those who are in the relationship of sons and brothers, working out the ideal social order in society; future in the sense of its complete consummation and triumph.

*The Signs of the Kingdom's Progress*.—At this point in the work of preparation, the leader should look about to see the indications of the Kingdom's coming. In doing so one must needs be optimistic. Here are just a few suggestions:

1. *Signs of the Kingdom's Progress in the World.*

(a) An Increasing movement among the Churches for co-operation, federation or unity.

(b) Vast missionary enterprises.

(c) Corresponding awakening of China, Japan, India, the Mohammedan world and other non-Christian nations.

(d) The universal agitation for disarmament and peace.

(e) World movement against organized forces of evil such as the white slave traffic and the liquor traffic.

(f) The growing tendency to preach the social gospel of the Kingdom

2. *Signs of the Kingdom's Progress in Our Own Land and Neighborhood*.—Here the leader must use his own judgment in indicating the signs. He will see them as he has faith and optimism and breadth of vision and a comprehensive conception of the meaning of the Kingdom, in his own community. For instance, is there a growing protest against the spirit of pessimism, our empty forms, and a corresponding reaching out after realities and substances? Is there a yearning among your people to know more about God and Christ, and the Spirit, and life and its purposes? Is there a growing insistence on one's loving God and loving his neighbor also? Is there an inclination to feel that recreation and social life and business and education and politics and all community activities come within the Kingdom, to be brought into harmony with the laws of the Kingdom? etc., etc.

What can Our League do to Promote the Interests of the Kingdom this Year—(1) In our neighborhood? (2) In our own land? (3) Throughout the world?

These questions might well be answered, briefly and in a practical way, by three young people chosen at least two or

three weeks before the meeting, who will work in harmony with the leader in his preparation of the topic.

*Other Suggestions*.—Consult the pastor on this topic. He has all kinds of helps in his library, and will be glad to help you. Make a map on blackboard or canvas, showing the progress of the Kingdom in non-Christian nations, and what still remains to be done among Christian peoples in the way of destroying social evils and building up social good. Make a distribution of the reference texts among the members to be read when called for. Select the hymns carefully and arrange for one or two adapted musical selections. In short make it a programme that will give an impetus to the realization of the Kingdom in your community.

## Social Aspects of Home Missions

MISSIONARY MEETING FOR MAY.

MRS. F. C. STEPHENSON.

*Announcement*: For the months of May, June, July, August, September and October, our theme for the Monthly Missionary Meeting in our Epworth Leagues and Young People's Societies will be "The Gospel as a Social Force" in relation to Home Missions.

The opportunity which our growing Dominion gives the Church of lifting into Christian citizenship, or enlisting as fellow-workers, those who are coming to us from the older lands will be an important phase of the study. We shall also take up the place of the Church in the life of our nation and the call for personal and organized service.

IN PREPARATION FOR THE MEETING.

This is May and your League room should be made as attractive as thought, planning and work can make it. It is house-cleaning time.

Ask the members to bring flowers, from the woods, if possible. After the meeting, send these to sick members or old people. Let each try to bring a new member or visitor. Have the Scripture recited or read. This should be assigned two weeks in advance.

Plan to have special music; introduce a new hymn by having one thoroughly practised by the Missionary Committee or other members.

As the meeting is the first of the summer meetings, something should be done toward providing a "neighborhood" recreation programme for the summer months. The Social Committee will co-operate in this. The League can do a good neighborhood work through its "play time" plans.

Some of the following sentences may be used as mottoes. Cheap white cotton and oil crayons are the material necessary. After the printing is done, iron the cotton on the wrong side. This spreads the color and also fixes it. These terse sentences may be used in response to the Roll Call.

WHAT OTHERS HAVE SAID.

"The present crisis in rural life calls for the service of the Church."

"A man's religion goes no higher up the perpendicular than it does out the horizontal."—*Graham Taylor*.

"The one great duty of the Church is to be a light in the world."

"Shall we Canadianize upwards or downwards?"

"The pulpit is God's highway to the hearts of men."

"If any would be great, let him become a servant."

"For the Son of Man came not to be ministered to but to minister."

"I believe that the future of Canada is going to be determined more by the Churches of Canada than by anything else in Canada."—*Ralph Connor*.

"Capacity and opportunity determines our duty."—*J. A. Macdonald*.

"Our task is the Christianization of our civilization."

"With all thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."—*Deut. 6: 5*.

"Thou shalt love thy neighbor as thyself."—*Lev. 19: 18; Matt. 22: 37-40*.

"The Church is the home into which souls are born in newness of life."

"The power of the Church is its love for men; love is the power that lifts."

"The family is the unit of Society."

"Let us not be a community of Christians without a Christian community."

SUGGESTED PROGRAMME.

Hymn.

Prayer for our Home Missions, their workers and people.

Hymn.

Roll Call.

Scripture (recited, not read). 13 chap. 1st Cor.

Introduction of new members.

Intermission—five to ten minutes.

Music.

Address—"What do Home Missions contribute to new communities or settlements?" This may be considered, if desired, under the following divisions and an address given on each. (a) To the family life. (b) To Sunday observance. (c) To the social life of the neighborhood. (d) To the intellectual and educational development of the people.

DISCUSSION.

What can we as a League do for our neighborhood? What do we need? Hymn. Prayer.

SUGGESTED HELPS.

Read "Edmonton" (McDougall). See page 43 of the February number of EPWORTH ERA.

See "The Call of the Community," by Rev. W. E. Honey, on page 7 of the January number of THE EPWORTH ERA.

Look through the back numbers of *The Christian Guardian*, where there are many helpful articles on Home Missions.

"The Church of the Open Country," a study of the Church for the working farmer, by Warren H. Wilson. 240 pages; cloth 50 cents, postage 8 cents extra.

Order from F. C. Stephenson, Methodist Mission Rooms, Toronto. (Send money with order).

We always associate Home Missions with the country, but we do not always consider their place in the life of our nation and Church.

In the older provinces some Home Mission communities have sent their best to the city and to the great West, and the people in these districts say regretfully, "Our young people have all gone. There was nothing much they could do here so they had to go away." Many city churches and churches in the settlements in the newer provinces owe much to the training their leaders received back in the country.

For years to come our Church will have Home Missions in the new settlements, and the church which fails to become a social centre misses the opportunity of impressing upon the whole community its standards and ideals.

We know of one country minister who attracted the whole community to the parsonage. He conducted a circulating library and the books taken and returned were only a part of the plan, for his object was to meet the boys and girls and talk with them, to enter into the lives of the older people and inspire them to make their church and community attractive.

Many Home Missions in the West have no church parsonage. A school-house serves as a preaching place and becomes a social centre. I remember how this was impressed upon me at an afternoon service at a Home Mission in New Ontario. The building was not finished, but that did not matter. The people were there. They had come in all sorts and conditions of conveyances to attend the missionary meeting. After the service, the people visited for an hour or more. Neighborhood was evident everywhere. The babies gathered an audience of admirers; their mothers were glad to see one another; the men sat and groups and talked; the young people were there, too; and all were glad of the opportunity the service gave of visiting for a little while. What these people needed was a gathering "when it wasn't Sunday," at which community interests and plans could be discussed, and the friendliness and neighborliness, which were so evident, be directed in making the community Christian, and in so doing touch every life in the community for its uplifting.

## Junior Topics

APRIL 19.—PARENTS' DAY.—Gen. 22: 15-18. Ex. 20: 12.

The attendance of the parents of your Juniors is very desirable at this meeting. Perhaps the best way to secure their presence is the sending of written invitations. A committee may arrange for these notes and systematically supervise their distribution to good effect. The meeting, however, should not be a mere entertainment, but a real practical demonstration of the value of the Junior League. The unity of parents and superintendents is needed to make the Junior League all it ought to be, as an educative force in the lives of the children. If I were Superintendent, I should have the parents well prepared beforehand and see that a number of varied selections were given during the first half of the hour by the Juniors themselves. These cannot be given here, but a few suitable selections bearing on home life particularly are easily accessible everywhere; recitations and simple musical selections being very abundant. The two which follow are merely samples.

As the more serious study period I would work out some such acrostic as is given herewith, using the suggestions of the Juniors as the period progressed for building up the acrostic. The central teaching should surround the reasons why children are asked to honor their parents—because of what their parents have done or are doing for them. Start with a clean board before you. Ask whose day this is? Write the answer on the lines vertically rather than horizontally, and use some colored crayon to make the word stand out clearly and

boldly before all. Step by step (not necessarily in strict logical order), question the Juniors as to what parents do for their children, and why they do it. At the close you will have probably something like this as your finished analysis:

D. PROTECT.  
P. PROVIDE.  
A. AID.  
L. LULLABY.  
R. REGULATE.  
E. ENCOURAGE.  
E. EDUCATE.  
N. NURSE.  
F. FLOURISH.  
T. TEACH.  
I. TRAIN.  
S. START IN LIFE.

A great variety of illustrations will occur as you go along, for not only in the lives of human beings but from the world of birds and animals many beautiful and natural incidents may be cited that will be at once evident to your boys and girls. And the end of all this parental love and labor is what? To give to each one a "Start in Life." Show that with wise parents and dutiful children working well together, life becomes not a mere experiment that may turn out well or ill, but a splendid fact for goodness and success in the characters, actions and destinies of the family. . . . This should be one of the most attractive and beneficial meetings you ever conducted in your Junior League.

### SPECIMEN RECITATIONS.

#### LULLABY.

By-lo, love! by-lo, love!  
Out on the deep,  
Billows are rocking  
The sea-birds to sleep.  
Crimson and purple  
The sun sets afar;  
Dear little sea-birds,  
Wherever you are,  
Lullaby, sweet lullaby.

By-lo, love! by-lo, love!  
Up in the tree,  
Breezes are rocking  
The birds of the lea.  
Soon will the moon  
Through the leaves shyly peep,  
Only to see  
If they're all fast asleep.  
Lullaby, sweet lullaby.

By-lo, love! by-lo, love!  
Close to her breast  
Mother is rocking  
Her own bird to rest.  
One loving Father  
To keep great and small;  
Mother's wee bird  
Is the dearest of all.  
Lullaby, sweet lullaby. —G. Cooper.

#### THE LITTLE BOY WHO RAN AWAY.

"I'm going now to run away,"  
Said little Sammy Greer one day.  
"Then you do just what I choose;  
I'll never have to black my shoes.  
Or wash my face, or comb my hair,  
I'll find a place, I know, somewhere,  
And never have again to fill  
That old chip-basket—so I will."

"Good-bye, mamma," he said, "good-bye!"  
He thought his mother then would cry,  
"She only said, 'You going, dear?'  
And didn't shed one single tear."  
But Sammy said, "I know, I know  
She doesn't care if I do go,  
But Bridget does; she'll have to fill  
That old chip-basket—so she will."

But Bridget only said, "Well, boy,  
You're for sure!" I wish you joy,  
And Sammy's little sister Kate,  
Who swung upon her garden gate,  
Said angrily, as he passed through:  
"To-night whatever will you do  
When you can't have no 'lasses spread  
At supper-time, on top of bread?"

One look from home, and Sammy Greer's  
Weak little heart was full of fears;  
He thought about Red Riding Hood,  
Who wouldn't meet her in the wood,  
The bean-stalk boy who kept so mum  
When he heard the giant's "Poe, to, fum,"  
Of the dark night and the policeman,  
And then poor Sammy homeward ran.

Quick through the alleyway he sped,  
And crawled in through the old wood-shed.  
The big chip-basket he did fill,  
And blacked his shoes up with a will,  
He wiped his face and combed his hair,  
And went up to his mother's chamber,  
And kissed her twice, and then he said,  
"I'd like some 'lasses top of bread."  
—Susan T. Perry.

### APRIL 26.—THE LORD'S WARFARE AND VICTORIES. Psalm 117.

The hymn "I'll go where you want me to go" could be used during our meetings as a solo. As the early Christians were sustained in the Coliseum at Rome, where they were thrown into the midst of wild beasts because of their religious faith, so in the hearts and lives of many of the Chinese, Japanese and other converts is the same spirit manifest. In these later days many of the native Christians in foreign lands have given their life's blood for the sake of the Gospel. In the various text-books at our disposal we have studied of the work of the missionaries, of the battles fought and the victories won. We have read also of the sufferings and at times persecution endured by those their trusted followers and converts who have openly confessed Christ. Great encouragement has resulted from their faithful endurance in times of difficulty and conflict. Amidst temptations, trials and even tortures, they have stood firm and steadfast, a noble army valiantly holding up the Banner of the Cross. The hymn "The Son of God goes forth to war," could be appropriately sung.

Before the meeting, by carefully reading some of "The Little Cousin Series," "The Heart of Szechwan," "The Heart of Japan," "China for Juniors," etc., etc., a number of beautiful incidents could be found to illustrate the truth of the topic. In the review of the life of Dr. Hart, Morrison, and others, one thing is certain—The Battle of the Lord knows no defeat. Victory is sure. Upon the blackboard a drawing of a Cross and a Crown could be placed, and the following suggestions used and developed:

**Missionaries**—Need of more men and women.

**Native Christians**—Increase of converts.

**Martyrs**—Loyal service.

**Conquest**—Reward.

On any of the above the Juniors might prepare short papers. We cannot all go to mission fields. Some must remain at home, where there is plenty of work to do. What can we do? The true missionary spirit is in doing for others. A kind word will often do more to soften a hardened heart than a world of preaching and teaching. If we do the things that God puts in our way to make lives brighter, God Himself will look after the rest, and the victory will be won.

"We cannot do Christ's work in the world unless we have Christ's love for the world."

"Jesus gives us liberty to do as we will, but love for Him makes us will to do His will."

"He who is willing to work for God will not be kept waiting for a chance to begin."

"As we must render an account of every idle word, so must we likewise of our idle silence."

"No one can be God's messenger who is not willing to be a messenger to God's children."

"He who does the little thing well is always ready to do the big thing better."

Love is the light that shines farther than all others."

"Kindly deeds and thoughts and words Bless the world like songs of birds."

For closing hymn use "Onward Christian soldiers."—C. G. W.

MAY 3.—THE THOUGHTFULNESS OF CHRIST.—John 2: 1-11; 19: 27.

The central thought of these passages, to be presented to-day, is that Christ cares for the pleasure, comfort, and well-being of others. The first scripture passage shows how he provided what was necessary for the unbroken hospitality of the home where the marriage feast was being celebrated, and the second makes a plea for his concern for his mother was superior to the pain and anguish of dying on the cross. Thus the first public act and the last words of Jesus were for the happiness and support of somebody else. Never mind the mere details of the marriage feast at Cana, nor the mysteries of Calvary; but make it clear that Jesus did not think about himself, but of others. The great fact is that "He pleased not Himself." The great question for us is whether we have His spirit and are living for others or for ourselves. To develop ourselves, and should, were I in charge of the meeting, write the word "Ourselves" in prominent letters across the board, and the word "Others" vertically. Then, with these two words before the meeting, ask the questions growing out of the relations existing between ourselves and others—e.g. at home, at school, at league, in play, in study, in work, etc. If self comes first in our thought we are not following Jesus. The main duties in all our social relationships may be unfolded by asking such questions as are suggested in the outline appended, which shows how your study will grow on the board as it is opened up stage by stage. Thus,—

#### OURSELVES

Take or Give?  
Help or hinder?  
Encourage or prevent?  
Relieve or Burden?  
Serve or Enslave?

These questions will afford abundant room for thoughtful study and the Juniors will readily understand and appreciate the fact that we are doing one or the other of these things as we live with others from day to day.

A beautiful closing exercise to this study would be to have someone recite C. D. Meigs' beautiful poem, "Others," or better still take time to teach it to the League. The Juniors will soon memorize it. Here it is:

#### OTHERS.

Lord, help me live from day to day  
In that self-forgetful way  
That even when I kneel to pray  
My prayer shall be for—OTHERS.

Help me in all the work I do  
To ever be sincere and true  
And know that all I'd do for YOU  
Must needs be done for—OTHERS.

Let self be crucified and slain  
And buried deep; and all in vain  
May efforts be to rise again,  
Unless to live for—OTHERS.

And when my work on earth is done,  
And my new work in heaven begun,  
May I forget the crown I've won,  
While thinking still of—OTHERS.

Others, Lord, yes, others,  
Let this my motto be,  
Help me to live FOR others  
That I may live LIKE them.

MAY 10.—KNOWN BY NAME.—John 20: 1-18.

This Scripture contains a beautiful story of the Resurrection morning, and as such would be a delightful study. But the main purpose of this week's topic should be to illustrate, from the inter-

view between Jesus and Mary, the sublime fact that the risen Lord knew His own followers by name and was as much interested in their personal comfort after the resurrection as he had been before the sad morning of His crucifixion and death.

Study the topic from two standpoints—1. That of the sorrowing disciples; 2. That of their crucified Lord. The disciples could not understand all that had happened. They thought they were being blighted. They saw no prospects now for the establishment of any kingdom. They were disheartened and distressed. . . . Examine the record to find out the *why* of all this. You will find that everything appeared lost because they had seen Jesus on the cross; they knew Him to be dead, they had laid Him in the tomb,—all had ended in seeming disaster to the Cause they had espoused and advocated.

But how differently it all was from the standpoint of Jesus. He knew that they would die; but death was not the end so much as the beginning of a new dawn. And though He had died, He was not a failure. His death was a necessary step to the greatest success of His Cause. . . . These simple facts your Juniors must understand if they are to have an intelligent appreciation of the blessed fact that came home to us when it was so clearly borne in on what soul—*He knows me!* . . . What a change it made in her. Life was never so sweet or full before, and from that hour when she realized that her loved one was risen, all her doubts and fears fled away forever. There you have the simple setting of the story. How about its application to the young lives before you?

1. Make it clear that Christianity is a matter of *persons* rather than creeds. 2. The persons are *you* in number rather than a whole multitude to stray.

3. These two persons are *Christ and I*, and between us all must be settled.

So write on the board the two words "He" and "Me," leaving a space between them. Just try to forget all about the millions of other people that are on the earth and think of only these two—Jesus and me.

Having made it plain that Christianity is a matter to be decided between these two persons, be sure not to produce confusion in the minds of the children by putting knowing about Christ for knowing *Christ*. Too often we may content ourselves with teaching facts and many beautiful truths about Christ and yet fail to make Christ Himself *real*. Jesus Himself must live in our thoughts if we would know Him. . . . So you may add the word "knows" to the two already before you, and "He Knows Me" will be in place. Mind, He knows me only about me as if somebody had told Him a whole lot of things concerning me; but "He knows ME"—that means that He understands me in myself—my thoughts, desires, affections, plans, purposes,—everything that makes me what I am. . . . No need to fear. He can make me afraid. Jesus is my friend, not my enemy. He knows me to help me, to strengthen me, to guide me, to keep me, to comfort me,—to do for me all that I need for my greatest good. . . .

Mary wasn't afraid of Jesus. She was glad. So were the rest of the apostles (see verse 20). Never think of Jesus as a ghostly person. He is a real person and in everything will prove Himself my Friend. . . . Now comes the question, "Do I know Him?" I may!

How? By reading? By meditation? Yes, but above all by prayer, by communion, by cultivating His spirit, by following His example, by doing His will,—and learning more and more to

walk with Him in everyday life. "Jesus knows me and I know Him," is a beautiful sentence which we may all learn to say not only with our lips but with our lives in all we are and do.

#### Petrolęa Juniors

On Friday evening, Feb. 13th, the Petrolęa Junior Epworth Leaguers were entertained to a Valentine tea by the Superintendent, Mrs. G. W. Thompson. Over eighty members of the League, together with the pastor and his wife and some friends, sat down to supper at 8:20, served in the League room of the church. The supper being served on St. Valentine's Eve, the invitations and decorations bore the time-honored symbol—the heart. After supper the Valentine tea box was opened and the pastor was very busy for about 45 minutes superintending the distribution of hundreds of Valentines to the happy Juniors.

This Junior League has had a very successful year and is fully organized and doing good work. The officers are all enthusiastic, and have their heart enlisted in promoting the work of the society.

Miss Wallace had the privilege of visiting Prospect Junior Epworth League, Toronto, a short time ago, where she found some sixty or more boys and girls, who listened attentively to an illustrated temperance talk. The service of songs was led by a choir of the Juniors, seated beside the organ, and they sang splendidly. Under the Superintendent, Mr. Wall, good work is being done. The pastor, Rev. J. C. Wilson, is also keenly alive to the needs of the children of his congregation, and regularly attends their meetings. It was interesting to watch the young company at the close of the meeting file up to the platform, where the Superintendent was giving out missionary mita boxes. Every boy and girl was an enthusiast, and we doubt not their givings, when the boxes are opened, will exceed those of last year. We wish them success in all their work.

A number of enquiries have come to the office concerning badges or emblems for the Juniors. We have a number of regular silver emblems in the form of the Maltese Cross still on hand, and will be glad to send them to any who may need them. The price is very reasonable and greatly reduced—Ten cents each.

It took four men's faith and works to get one man to Christ for healing and forgiveness. If one cannot do this we should look for help. A Church is two or three.

The man who "exceed himself" is not likely to awaken much envy, that happens rather when we try to excel other people.

Sin—guilt—punishment, is the order of nature and logic; salvation—peace—reward, is God's divine order.

"Better" is the keynote of the Epistle to the Hebrews, which tells us the nature of a spiritual religion.

A League that won't stand on its merits had better fall and make room for something that will.

Look out for hindrances around the doors of opportunity.

The most effective workers keep themselves out of sight.

Paul was little of stature, but he was great of faith.

HAVE YOU A REAL MISSIONARY OBJECTIVE?



## Who Was April Fooled?

"There comes Uncle Carolina Boobyant! isn't he a funny looking old chap!" cried Billy Bean to his shadow, Tony French, as they walked home together from school the first day of April. "His head looks like a thistle some to seed and his face is blacker than the schoolmaster's hat. But he's kinder jolly looking."

"Yes," said Tony, "and Joe says, nobody can make him mad."

"Don't believe it," said Billy, "guess if we should April fool him he'd be as mad as a horned toad."

"Of course," assented Tony, "but how could we do it, do you s'pose?"

"Well, we might get a box, put in some bricks to make it heavy, and then put in a card with 'April fool' printed on it, and his name on the cover, and leave it on his door-step after dark. Maybe he'll take 'twas from his son Jolly, that lives in Savannah. Wouldn't it be fun to see him when he found out the joke?"

"Immense," laughed Tony; "and we've got a box that will be just the thing. Let's fix it up now."

"All right!" answered Billy. But as the two boys turned to go into Mr. French's yard, Tony turned around and found his wise little sister Prudence close behind them.

"Halloo, Prue!" he cried, "did you hear what we said?"

Prudence laughed.

"Well, then," said Tony, "you just keep it dark—will you?"

Prudence laughed again, and ran up the front steps, while the boys went around to the woodshed, and before Prudence had taken off her cloak and hat and put her books away she heard them pounding and laughing merrily over the joke they were preparing.

"What is Tony doing now?" asked his mother, as Prudence came into the room where she was sewing.

"He and Billy are going to fool Uncle Carolina by sending him a box filled with bricks," answered Prudence.

"I am surprised that Tony should do anything so unkind," said Tony's mother. "You must go down and put a stop to it."

"No, mamma, please don't," said Prudence; "I've thought of something a great deal nicer—if you'll only let me do it."

"Well, little daughter, what is your plan?" asked Mrs. French, laying aside her sewing.

So Prudence whispered her plan to her mamma, for fear the kitten would hear. I suppose, as there was no one else in the room, and her mamma laughed and nodded her approval.

And when the boys had gone away to play mother and daughter went down to the shed and brought the box into the kitchen. Ten minutes later, when they put it back it looked exactly the same, although it might have been a trifle lighter.

But Billy and Tony did not notice anything when they carried the mysterious box to Uncle Carolina's little cabin. Just after candlelight.

"Let's set it on the door-step," said Tony, "and knock, and then run round to the window, where we can see the fun."

A light of glass had been broken from the small window, so the boys could hear as well as see.

Uncle Carolina and his wife, Patty, sat before the fireplace, where a kettle of hominy was cooking over the bright coals.

"What's dat air?" cried Uncle Carolina, starting up as he heard the boys' loud knock. "Come in dar, who ebber you is!"

"Go long to de doo', Carolina," said Aunt Patty; "nobody ain't goin' to hurt you—don't be skeered!"

The old man went to the door and opened it cautiously, and broke out:—

"Bress you, what's dis yere?" he cried, as his eyes fell upon the box.

He brought it in fairly trembling with excitement.

"What you tink, Patty? Reckon dar mus' be some mistake; nobody wouldn't send me dis yere box now."

"What's dat air on de cubber?" asked Aunt Patty, nearly as excited as he.

Uncle Carolina spelled the name slowly out, letter by letter.

"Dat's my name, sure," he chuckled. "Reckon Jolly sent it from Savannah. Bring de hammer, hominy, quick, 'pears like I'se got de ague."

The cover was taken from the box, and the astonished boys outside saw the old man hold up his hands while the tears trickled down his black face.

"Spect it come down from hebbin, Patty!" he cried; "Look at dis yere chicken, and yere's two mince pies, and loaf of cake, and—what's dis? Tea and sugar, bress de Lord! and here's a par of mittens for me and—"

"Dat air little shaww's for me," interrupted Aunt Patty. "Jus' what I've been prayin' fur to put ober my shoulders when I had rheumatise. Pears like we don't deserve it, poo' dust and ashes critics."

"Didn't I tell you de Lord would take keer ob us, when you said the las' de hominy was cooking?" asked Uncle Caro-

contributed \$50.00 to the new church building fund, and one of the features of the opening services in May last was the presentation of a pulpit Bible and Hymn book, donated by the Juniors, and received by Dr. Carman on behalf of the trustees of the church. Each department of the League is organized. On Sunday morning special subjects are studied, re- history, missionary, and others of a practical character, such as "How to Meet the Needs of the Community," etc. They meet in a social way during the week. On the left of the accompanying picture may be seen the pastor, Rev. C. W. Follett, and his wife. The Superintendent, Mr. Tushingham, in on the right, and his assistant, Mr. S. Lowe, near him with his hand to his hat.

## Junior League Suggestions

Always use the talents of the Juniors. If a boy can play a mouth organ let him.

Teach them to memorize our hymns. Teach some of the histories of the hymns. Tell who wrote them. Use a promising voice as soloist, letting all the Juniors join in the chorus.



THE PERTH AVENUE (TORONTO) JUNIOR EPWORTH LEAGUE.

lina. "De Loré ain't slack decernin' His promises, nebber. Let us tank de Lord!"

"Such a prayer of thanksgiving as went up from that poor little cabin, the two boys at the window had never heard before.

They stood there listening until the "amen" sounded, then crept silently away with very red faces, and something in their throats that nearly choked them. "That was Prue's work!" said Tony. "Somehow girls' jokes always do come out the best. But I'm awful glad—ain't you?"

"Yes," said Billy, "but I feel too mean to ever look her in the face again. But I tell you, Tony, that is the kind of joke that pays—Prue's kind."

"And after all," said Tony, "'twas us that got april-fooled."

## Perth Ave. Junior Epworth League, Toronto

Perth Avenue Junior Epworth League ranks third largest in the Dominion, having three less members than the Earls-court League. It meets every Sunday morning at ten o'clock. The Superintendent, Arthur Tushingham, receives his training in League work in Broadway Tabernacle. The Juniors are vitally interested in all that pertains to our church work, and the missionary spirit is being well developed. Last year they

Select hymns to suit the topic. Have a purpose in view whether in the regular meeting or for an entertainment. Be prompt in commencing and closing. Do not grow avaricious over money, even over missionary collections.

Let the members be always preparing useful matter.

Consult with your pastor often. Invite the parents sometimes to the meetings.

## Patriot Songs

The bright-eyed boys who crowd our schools,

The knights of book and pen,  
Weary of childish games and moods,  
Will soon be stalwart men—

The leaders in the race of life,  
The men to win applause;  
The great minds born to guide the State,  
The wise to make the laws.

Teach them to guard with jealous care  
The land that gave them birth—  
As patriot sons of patriot sires,  
The dearest spot on earth;

Teach them the sacred trust to keep,  
Like true men, pure and brave,  
And o'er them through the ages bid  
Freedom's fair banner wave.

—Dr. Samuel F. Smith.

## Official Messages from the Manitoba Conference Epworth League Officers

From the President, Rev. W. A. McKim Young:

The recent gathering of our Conference young people in convention in Young Methodist Church, Winnipeg, marks the ending and beginning of another convention year. The past year has been in some respects most encouraging, and the outlook is bright with promise. In other ways it has been somewhat discouraging, and demands upon the part of all our fellow-workers a searching of heart and life to discover to what extent each is personally responsible for the existing conditions. We trust that you all returned to your local societies to make the strong points even more effective, and wherever there are weaknesses to utilize the vis-

From the First Vice-President, H. C. Morrison:

It is the conclusion of your First Vice-President that even faithful and intelligent as the work of young people may have been, yet our great task is calling insistently for more united work. The responsibility of the First Department must be more readily shouldered by increasingly efficient young men and women. We must know and do more. We have arrived at a time both in the life of our organization and in the history of our company when something more, if not something different, must be done. The first thing is to realize that we must know more. Possibly a great many of our difficulties of method and plan would find a lesser place and usurp less of our time if we knew more fully what our great undertaking is calling for. We must serve more efficiently.

From the Second Vice-President, A. S. Argue:

I trust that as we approach the end of a Conference year, our young people will realize the importance of discharging each and every obligation of Sunday School and League as it affects the missionary work of our Church. In the coming year let us go forward with larger vision, making the extension of the Kingdom of God the central thought of our lives.

From the Third Vice-President, Rev. F. J. Price:

If the Epworth League is aiming at the highest efficiency "according to the effectual working in the measure of every part" she will not neglect the challenge of the Literary and Social department. The work of this department is one of serious purpose and essential value to sympathetic manhood and womanhood. Other departments have splendid objective, but none present a greater challenge. It is the challenge of great books, good comradeship, of wholesome recreation, amusement. To popularize great literature, to help in the redemption of sport from professional and anti-Christian influences, to lead the way in the recovery of a true sense of proportion in spending of time, money, energy for social pleasures—surely these are matters worth while. The success of our summer schools in point of attendance depends very much upon having a wide-awake social department in the local League. Let us begin early, lay plans and recruit parties for an Epworth League vacation at the summer school.

From the Fourth Vice-President, Rev. M. C. Flatt:

The work of the Citizenship Department is to crown Christ King, not only in the so-called religious life of our land, but in the social, educational, business and political life as well.

Surely this task should enlist the best blood of our Leagues to the fullest extent.

Never say "It can't be done." With a great captain, great faith, and constant application of Gospel principles the walls of our modern Jericho shall fall.

Join the Pluck, Push and Perseverance regiment and say, "It ought, therefore it can and it shall be done."

From the Fifth Vice-President, Rev. R. E. Spence:

The junior work is largely "An Unworked Mine," and I would like this year to dig up some of the gold. I feel that the best methods of doing so can only be ascertained by reading the best books on psychology, by exchanging views with others who are diligently digging and by experiment in the local Sunday School Primary and Junior League Departments. As Vice-President of this Department, I invite correspondence from all those in the Sunday Schools and Junior Leagues who are working this mine. I invite suggestions as to methods which they are finding helpful. The names of any books that deal with the subject suggestively will also be appreciated. How to make this a live Department of the Conference work is what is sought after. Give us your contribution.

From the Secretary-Treasurer, Rev. T. Wilbur Price:

Our value to the communities and province in which we live will be measured by our service. On the one hand we make the contribution of character; the silent influence of ideals and aims, which we cherish untarnished within our souls. These, more than we know, set the standards for those about us.

We serve, too, by all those active ministrations by which we strive to overcome unrighteousness and set up the Kingdom of God.

May it be that our young people shall seek to retain spirits untainted, like their Master's, who, though tempted, was without sin, and holding this spirit, bring it to bear, with ardor, on the problems that exist in their own communities.

Mrs. Watts: "Mary Ann, these balusters seem always dusty. I was at Mrs. Johnson's after church, and her stair-rails are clean and as smooth as glass.

Mary Ann: "Yes, mum. But she has 'tree small boys."



REV. W. A. MCKIM YOUNG

ion and inspiration received to strengthen such. There is still some time left before the close of the Conference year, in which valiant efforts may be put forth to make even yet the present year the very best for your society, and hence add your quota to make it the best in the history of the young people's work of our Conference. For the accomplishment of this each Leaguer needs more than mere human ingenuity or the utilization of the ordinary organized agencies of the Church. Look ever for Divine help. May the Spirit of God through Jesus our Lord constrain all mightily to most effective service for Christ and the extension of His Kingdom.



DELEGATES TO THE RECENT MANITOBA CONFERENCE E. L. AND S. S. CONVENTION, WINNIPEG.

## AMONG THE LEAGUES

### Toronto Conference

The Biennial Convention of the Toronto Conference Epworth League was held in the Metropolitan Church, Toronto, on February 18, 19 and 20 last. The regular Convention sessions were preceded by a full morning devoted exclusively to a District Officers' Conference, presided over by the General Secretary. An excellent representation of the officers of the organized districts of the Conference was in attendance, and the nature of the business transacted may be determined by the findings of the Conference, which we publish on another page in this issue. This kind of a session cannot be too highly commended and its effects cannot fail to be productive of increased work both as to volume and quality. All district officers, whether of Toronto Conference or elsewhere, are recommended to study the recommendations made, and as

Society that contributes to the upbuilding of such men as these (and the Epworth League has plenty of them on its list of graduates in the world of practical Christian service), is surely doing magnificent work in the developing of a high type of civic and national righteousness.

On Thursday morning the "Life Talk" of Rev. J. W. Aikens was much appreciated, and the conference on "Citizenship," led by Rev. F. L. Farewell, and presided over by Rev. A. P. Brace, was full of excellent suggestions for both personal study and community service. During the same session a conference on the Junior Leagues was led by Rev. A. F. McKenzie, and the singing contributed by the Girls' Chorus of the Fred Victor Junior League was very much enjoyed. The value of the Junior Department in building up a healthy League life, and the direct benefit of the Junior League

and Educational interests and offices of the Church. We cannot tell of the other visits paid—to Fred Victor Mission, the Italian Mission, etc., but the approval of the whole convention was unanimous and the plan greatly commended by all.

The closing session of the Convention proper, on Friday morning, was devoted largely to a Missionary Conference, led by Rev. F. C. Stephenson, and a similar one on the work of the Third Department under the leadership of Mr. C. R. Conquergood. These were followed by the installation of the officers-elect by the President of the Conference, Rev. C. W. Watch, one of our first and most experienced Epworth Leaguers, and the closing words addressed by him to the delegates sent them home with both desire and determination to make the League count for more than ever in building up a beautiful and useful Christian character in the youth of Methodism, as well as to train them in works of practical import in the world-wide extension of the kingdom of Christ.

The officers-elect for the ensuing two-year term are as follows:

Hon. President, Rev. C. W. Watch (the President of annual Conference); President, Mr. H. D. Tressider; Vice-President, (1), Rev. E. H. Toye; (2), Miss



TORONTO CONFERENCE E. L. CONVENTION DELEGATES.

far as practicable apply them to the working out in their own districts of a larger degree of practical efficiency.

The several sessions of the Convention proper were under the general chairmanship of the President, Rev. E. E. Pugsley, and the aim of the whole programme was to cover as much of the League sphere and scope of work as the time and circumstances allowed.

The opening afternoon was devoted to the first department, led by Mr. H. D. Tressider, who was later on in the Convention proceedings elected President for the ensuing term. As President-elect Mr. Tressider has, at our request, prepared a Message to the Leagues of the Conference, but all our young friends everywhere may read with profit this, as it appears elsewhere in this issue. Mr. Tressider brings to his office a wide and varied experience as an Epworth Leaguer, and with his acknowledged superior executive ability and sincere devotion to his work, will doubtless see a large growth of usefulness in the societies under his care during his term of office.

Splendid addresses were delivered at the evening meetings of the Convention by Controller McCarthy, Mayor Hocken, and Rev. J. H. Arnup. The former two prominent men, occupying the most responsible positions in the Civic Government of the City of Toronto, paid a high tribute to the influence of the Epworth League, the Mayor especially giving his personal testimony to its worth in his own life. Any organized Young People's

to the boys and girls themselves as well as to the homes and churches concerned, were all clearly and fully considered.

One of the positively new features of the Convention was the "Excursions" planned by the committee for the afternoons. Under the general pilotage of the President the delegates visited the Conventional Headquarters, taking the various offices in turn, and assembling in the large Board Room of Wesley Building on Thursday afternoon, spent a pleasant half hour in both paying and receiving compliments. The genial Book Steward and his assistant, the venerable General Superintendent, Dr. Carman, and incidentally a few others, took some part in the social proceedings. It was a treat of a new kind surely for the hosts of young folk in whose hands the future of the Church so largely rests, to be represented by this delegation in its tour of inspection of the Publishing House and its plant. Of course the visit was hurried and brief, but very few of the visitors had ever seen the inside workings of the establishment before and all went away with a larger sense of its value and importance.

On Friday afternoon the pilgrimage was made specially to the educational institutions in Queen's Park, and the brief but wise and kindly counsels of the Ex-chancellor, Rev. Dr. Burwash, to the young visitors were very highly appreciated by them. These various side-trips, during the Convention days gave a very realistic idea to the Leaguers of the Missionary, Publishing, Administrative,

F. Maddock; (3), Mr. C. R. Conquergood; (4), Mr. J. Clements; (5), Miss I. Flint; Sec-treas., Mr. S. P. Shantz.

### District Officers' Conference

#### Tabulated Suggestions

*Report of Committee appointed by the District Officers' Conference held in the Metropolitan Church, Toronto, on Wednesday morning, February 18th, 1914, in connection with the Toronto Conference Epworth League Convention, the Rev. S. T. Bartlett, the General Secretary of Young People's Societies, being in the Chair.*

Your Committee begs to report that it has carefully considered the many valuable suggestions made at the above Conference and respectfully submits the following recommendations as aids to future progressive work among our Young People:

1. In the matter of Constitution, to memorialize the General Conference through the General Board as it may seem fit—

(1) To make more permanent the District Secretaryship;

(2) To require the District Secretary to collect and forward to the General Secretary the circuit schedules;

(3) To provide such schedules as may afford our Central Office fullest information concerning our Young People's work;

(4) To devise a plan of consolidation and co-operation in respect of the District Executive, Conference Executive, Annual Conference Committee and the General Board.

II. In the matter of organizing new Leagues, inasmuch as a single rural district of Toronto Conference has reported five new Leagues organized within its boundaries since last October, and inasmuch as this Committee believes that similar favorable conditions obtain in other districts, it is recommended that each District Executive at once inaugurate a campaign to organize new Leagues, both senior and junior, wherever possible, the following ways and means being suggestive:

(1) Obtain by personal inquiry or communication the approximate number

(1) Hold at least two executive sessions during the year, one of which should be shortly after the annual fall convention, to formulate its policies and plans for the year's campaign.

(2) Undertake a survey of the district, or assist any local community in the doing of the same.

(3) Organize a series of group rallies and visitations, at each of which a deputation from the District Executive might be present to counsel and inspire the local workers and to strengthen and render more efficient the local organization.

(4) Prepare the strongest possible programme for the Annual Convention, working up the interest in and attendance thereto by a special campaign of visitation, etc.

(6) That emphasis be laid upon the comprehensiveness of the whole work rather than upon any one department;

(7) The choosing of efficient officers, and the impressing on them the wisdom of keeping in close touch with the district officers;

(8) The practice of thorough and up-to-date business principles in all meetings;

(9) The strengthening of such phases of our work, as for instance the citizenship department, as may appeal to the young manhood of the neighborhood.

(10) A reception service for new members.

(11) A "farewell" service for members transferring to other communities.

(12) The training of personal workers.

## THE PRESIDENT'S MESSAGE TO THE TORONTO CONFERENCE EPWORTH LEAGUES

DEAR FELLOW LEAGUERS,—

Greetings, in the name of our Lord and Master, Jesus Christ.

I trust that during the coming Conference term you, and many hundreds of others who shall soon join our ranks, will find it delightful to serve Jesus. Truly the Christian life and service offers to us the assurance of a peace and joy that cannot be obtained in any other way.

The Epworth Leagues of the Toronto Conference have entered upon a campaign to definitely carry out the "objects" of our organization. Only in doing so will we prove ourselves to be the "Society worth while."

The Epworth League offers an opportunity for Christian service and social advantages that cannot be excelled by any existing organization. Loyal to the traditions of Methodism, the Epworth League seeks to present Christian service, fellowship and enjoyment in an attractive manner to the young people of our day.

We stand for all that is true to the Bible and seek to meet the demand of the present time for consistency and purpose in our organization. We will advocate the use of those plans only which will merit the approval of our Lord. We believe that the highest form of service to Christ, is in uprightness of heart and a readiness to love and help our fellows—to win them for Him and keep and train them in His service.

Into this work, the most glorious Heaven can offer, I enter most heartily, believing that I shall have the loyal support of every Leaguer in the Conference. Am I right?

Very sincerely yours,

HERBERT DEAN TRESIDDER.

19 Bellefair Avenue,  
Kew Beach, Toronto.

of young people in the respective un-organized communities, or

(2) Through a district survey undertaken by the District Executive in co-operation with the Central Office, find out the exact conditions in these several neighborhoods, and

(3) In co-operation with the Chairman, the local Pastor and the local workers seek an opportunity to send a deputation to canvass the situation and organize if conditions warrant.

III. In the matter of removal of members from one community to another, it is recommended:—

(1) That the League from which the member is transferring, in case his new abode be Toronto, at once advise Miss C. G. Wallace, Wesley Buildings, Toronto (or another as may be chosen by the Central Office), giving the name, new address and preferred Church, if possible, which information shall then be sent forward to the local Pastor and the local League President and Secretary.

(2) That a complete transfer and follow-up system in so far as this is possible and practicable, be devised by the Central Office for the whole of Toronto Conference and ultimately for our entire connexion.

IV. In the matter of the District Executive as a help in developing the efficiency of the local League, it is recommended that the District Executive—

(5) Keep in close touch and co-operation with the Conference League Officers and the Central Office in the matter of District Campaigns, Conventions and similar undertakings.

(6) Send out an adapted questionnaire at least once a year to the local leagues, seeking fullest information as to outlook and work.

(7) Make an annual report and such recommendations as may seem wise to the District Chairman prior to the May District meeting, and see to it that such report and recommendations receive due consideration at such district meeting.

(8) Seek to have each of its members by prayer, personal work and study in some measure at least a specialist in his department, that each may be a recognized young people's leader in the district.

(9) Be urged to build up a strong library, including such books as may be helpful to the work of each department.

V. In the matter of Local League efficiency the Committee recommends—

(1) A deeper spiritual life through private prayer, study and personal effort.

(2) A quiet forming of prayer circles;

(3) A house to house canvass of the community;

(4) Regular and frequent business meetings of the Executive and other committees;

(5) Thorough and prayerful preparation of the weekly programme;

(13) The organization of study classes on evangelism, missions, citizenship, or other familiar themes as occasion offers.

(14) That each League aim to provide at least one volunteer each year for some definite form of Christian service, such as the ministry, missionary work, deaconess work, nursing, etc.

(15) That each League undertake some phase of community work as may be suggested by the nature and needs of its neighborhood.

(16) That our pledge be more frequently amplified and held up as our motto and ideal in service.

(17) That each League seek as early as possible to realize the official ten-point standard as prepared by the General Board, namely:—

(a) Four departments organized.

(b) Junior or Intermediate League.

(c) Systematic weekly topic-study.

(d) Monthly business meeting.

(e) Annual membership and evangelistic campaign.

(f) Anniversary or Rally Day, with contribution to General Fund.

(g) One-fourth of members taking CANADIAN EPWORTH ERA.

(h) Systematic contribution to Forward Movement for Missions.

(1) Study Class, Teacher Training Class, or Reading Course.

(2) Representation at Annual District Epworth League Convention.

VI. In the matter of general policy, it is recommended—

(1) That the General Board provide, as soon as funds permit,

(a) A line of leaflets and other literature dealing with the several phases of Young People's work;

(b) A course of study which would prove helpful in the development of specialist leaders in Conference and District work;

(c) An adapted series of text-books from time to time for study and reading courses;

(d) Such other literature and accessories as may enable the district and local Leagues to carry out the above recommendations.

(2) That each local League be urged to make its annual contribution to the General Young People's Fund as large as possible, in order that the Board may not be handicapped in carrying forward its campaigns.

(3) That a copy of this report be printed in the EPWORTH ERA and forwarded in leaflet form wherever convenient to all the district officers, Conference officers and local League Presidents of Toronto Conference.

(4) That the work involved in the preceding clause be undertaken by the newly-elected Conference Executive, in such way as it may seem expedient and practically helpful.

All of which is respectfully submitted.

### Calgary, Alta.

Our League at Wesley Church is a fine one with splendid executive officers, who are willing to do anything they are asked to further our work. Programmes pre-

pared under the different departments are always well looked after by those in charge. As we have an ever changing membership, we arrange our own topics. Our membership ranges between 90 and 100, with an average attendance of from 40 to 60. Our first department is doing much in deepening the spiritual life of our members. The meetings are of an especially interesting character and most helpful.

Our Missionary Department is carrying on an aggressive educational campaign. Our finances receive careful attention. We have the systematic plan of giving, and the offering taken once a month we find works very satisfactorily. The Third Department has excellent supervision. Skating parties have been en-

joyed and also special social functions in the church parlors. The Citizenship Department has been helpful in training in debate, etc. We have one of the best possible pastors, Rev. A. C. Farrell, who is deeply concerned in the welfare of his young people. We find his counsel and help a great blessing. So we ought to go ahead, shouldn't we?

ARTHUR E. HARRIS,  
President.

### Hamilton District

What was voted the best District Convention in many years, for the Hamilton District Epworth League, was held in the splendid new Sunday School Hall of the Wesley Church, Hamilton, on February 16th last. The President of the District League, Mr. H. E. Plewman, presided with his characteristic urbanity and tact, and the several sessions were full of spirit and inspiration as well as true Christian sociability. The splendid representation of delegates to this convention may be easily seen from the group photograph which we are pleased to give herewith. It augurs well for the growth of the League on this important district.

The reports of district officers at the opening session showed much good work being done, and yet much room for improvement as well. This is always so when our officers take their work seriously, for the ultimate has never yet been attained by any one set of officers on any District we have ever known or heard of.

Rev. Dr. Laker gave a helpful address on Developing League Leadership; the General Secretary conducted a Confer-

ence and are in the middle of a contest at the time of writing. One mark is given for being present on time (8 o'clock), and then each side is credited with those present of their side taking part. There is one objection to this as far as we know at present. A side so disposed may have a number come late and take part, raising the present quite high. This could be overcome by deducting say five marks from each person who comes late from our own neighborhood and an average attendance of between forty and fifty.

Hon.-President, Rev. D. A. Moir; President, Mr. J. J. Giles; Vice-Presidents, (1), Mr. J. Cousins; (2), Rev. W. S. Daniels; (3), Mr. E. Morrison; (4), Mr. R. Tyley; (5), Mrs. Atkinson; Sec. Miss F. Dixon; Treas., Mr. A. Vipond.

### Zimmerman, Ont.

About the middle of January last we reorganized our League. The attendance previous to that had been very small, sometimes as low as five or six, and very little discussion on the topic. At our organization meeting we thought it wise to introduce some scheme which would increase the attendance and also would have the young people to take part. We had two of our members choose sides.



THE HAMILTON DISTRICT EPWORTH LEAGUE CONVENTION, WESLEY CHURCH, HAMILTON.

ence on League Methods and Plans, and Mr. J. Cousins led in a very stimulating discussion on the ways and means of making the Lookout Committee of the local Leagues more efficient. His address was replete with personal experiences gained in seeking to do first-hand work with young people, and more and more the delegates were led to see that the success of soul-winning lies almost wholly in the personal influence and touch rather than in delegated committee work.

After a very pleasant social tea hour, spent in the spacious "Gym." of this fine new building, the audience assembled for the evening session. After the opening exercises, conducted by the pastor of the church, the Rev. D. A. Moir, Chairman of

and are in the middle of a contest at the time of writing. One mark is given for being present on time (8 o'clock), and then each side is credited with those present of their side taking part. There is one objection to this as far as we know at present. A side so disposed may have a number come late and take part, raising the present quite high. This could be overcome by deducting say five marks from each person who comes late from our own neighborhood and an average attendance of between forty and fifty.

The League gave an oyster supper. The losing side paid 25c per member, and the winning side decided to what charitable institution the money was to go.

Our problem now is—Will the manifest



interest continue? Contests are good, but after they close we need the love and confidence in God, and the brotherhood of Jesus Christ as the great drawing influence to keep us stalwart and vallant workers in the vineyard that we may draw others into the Kingdom. We have an enthusiastic missionary vice-president. As president, I recognize a great responsibility and I feel that I cannot get too many ideas and helps for our League. I have a copy of the Epworth League Practical Plans, and take your paper or our paper. We intend some time to make use of the lantern slides which you offer.

M. A. CAMPBELL.

### Lethbridge, Alta.

At Westminster Church, Lethbridge, under the wise guidance of the pastor, Rev. J. B. Francis, an Epworth League was organized recently. Officers were elected for the various departments. A few weeks ago a splendid gathering of young people took place, and a most enjoyable evening was spent in old-time games, interspersed with music and readings, with refreshments toward the close. The President, Mr. H. H. Bruce, outlined the policy of the Society. Nineteen new members were enrolled, making a total membership of thirty-six.

girls who have pets and take good care of them. Boys and girls and dogs and cats,—all live together in peace, unless someone starts a "scrap," and then, look out. Don't you be that someone.

### A Series of Debates

The plan of the Toronto West District League, as followed very recently under the efficient direction of J. A. Hodgins, Fourth Vice-President, and outlined as follows, may prove suggestive to other leagues. Few exercises are more beneficial to young speakers than debates properly conducted.

#### RULES AND DATES FOR DEBATES.

1. Visiting League will take the affirmative of the question.
2. That the first-mentioned League remains at home.
3. Two debaters to constitute each side.
4. Affirmative and negative 20 minutes each, first speaker of affirmative 5 minutes reply.
5. No debater to speak less than 8 minutes, nor more than 12 minutes.
6. Each League appoint one disinterested person as a Judge, and District one, making three in all.
7. Subject, place and date to be chosen, and fourth vice-president of the District

"That trade unions, on the whole, are detrimental to Canada."

"That Parliament should enact an eight-hour working day."

"That public playgrounds should be open on Sunday."

"That military training should be abolished from our public schools."

"That Commission Government should be adopted in Toronto."

"That manhood franchise should be extended to Municipal Elections."

"That the present immigration policy is detrimental to Canada."

"That the Church has done more to advance civilization than the Press."

"That Home Missions are of more importance than Foreign Missions."

"That the Epworth League has outgrown its usefulness."

"That the abolishing of the bar would be more beneficial than total prohibition."

### Missionary Game

"Fields and Heroes" may be played in the same manner as "Characters." Take the name of some person or place of missionary fame, like Livingstone or Africa, and appoint to each player, in regular order, one of the letters of this name. Then let each one choose the name of some missionary or missionary



DOROTHY AND HER CAT.

### Dorothy and Her Cat

Here's life for you. What can be more jolly than a healthy and consequently active child plus a healthy and equally active kitty? Both are in our picture, which shows a very dear little friend of ours with her much loved pet. Just what that kitty will do for Dorothy we cannot tell you, but the pictures will surely convince you that the boy and his dog, which we showed not long ago, are at least equalled by this agile girl and her still more agile cat. "Sit up and beg?" Of course kitty will. Just see her doing it. And did you ask if she will "jump?" Well, look at her up in the air going after that sweet bit of meat her little mistress has for her. You may be sure these pictures are not "faked." They are straight photographs, taken in the backyard of Dorothy's home; but to get the cat actually "on the jump" we had to give an exposure of 1/1000th of a second. Cats move very quickly, but modern roller-blind camera shutters can keep up to them after all. Here's health to Dorothy and kitty, and to all the other boys and

to be notified two weeks previous to debate.

8. The home League is responsible for Article No. 7.

9. Debater must be of one month's membership.

January 28, 1914.—Centennial-College, Euclid-Clinton, North Parkdale-Mimico, Davenport-Perth, High Park-Westmoreland. March 22, 1914.—Westmoreland-North Parkdale, Clinton-Centennial, Perth-High Park, Howard Park-Davenport, College-Euclid.

LIST OF SUBJECTS FOR CITIZENSHIP DEBATES.

Resolved:—

"That it is the duty of the Church to provide amusements."

"That the state should control all public utilities."

"That the average person learns more from reading than observation."

"That the principles of single tax are sound."

"That the world's disarmament is possible."

"That the family life of our nation is doomed."

sphere of labor beginning with that special letter, and be ready to answer questions thereupon from one of the number not in the secret, who is to discover these names and from the initial letter spell out the foundation name.

"What and When; or, Missionary Dates" may be made from cards. Arrange fifty-two cards in pairs, marking the two in each pair with the same number. On one card of each pair write some prominent event in mission history, and upon the corresponding card place the date of the event. For instance, put on one card, "William Carey went to India," and on its mate, "1793." Distribute the cards, each player spreading his portion out in his hand, with their faces toward himself, so that he alone can see the numbers. Each player should in turn draw a card from his left-hand neighbor. If after drawing he should hold in his hand two cards bearing the same number, he should read aloud the sentence and throw the two cards upon the table. The player who first exhausts his store of cards wins the game.—Selected.



# Amateur Photography

## Printing Photographs

C. A. COLES.



**A** PART from the personal pleasure incidental to the taking of the photograph, printing the picture seems to be the most fascinating part of the whole process.

Photographic printing papers may be roughly divided into two classes, *Printing out papers*, and *developing papers*. Printing out papers are printed by daylight and can be seen whilst printing is in progress; with developing papers, which are printed by artificial light the image is not seen until the developer is poured over the paper and chemical action proceeds.

As probably 90 per cent. of our pictures are made by artificial light, we will describe as well as possible the road to successful printing. It would be well to mention here that the different types of negatives come under three heads, i.e.: Those of *average density*, *thin and dense*. When preparing to print a number of pictures it will save you many errors if you sort out your negatives and separate them into one of the three classes referred to. We need to understand the right grade of paper to select for a certain type of negative; thus for thin negatives choose a slower brand of paper which will add to the contrast of the resultant print; for hard or contrasty negatives use a soft or rapid paper to reduce the contrast effect in the print; whereas the average negative can be printed on any normal paper.

One of the most essential factors in photographic success is cleanliness. Various trays must be kept clean. Care must always be taken to prevent the hypo from the fixing bath getting into the developer. Have a clean towel when beginning to work; wash and wipe your hands each time after handling the prints in the fixing solution.

Gaslight paper, for such it is generally termed, can be printed with any artificial illuminant, or daylight, but the latter is usually too rapid to be practical.

Gaslight papers may be opened, exposed and developed by gas or other artificial light; but always shield from direct rays of light unless at least 6 feet from the flame.

*Exposure* naturally varies with the density of negative, light employed, and distance from the light. The best distance is usually the length of the diagonal of the negative.

To commence printing we need three dishes, one containing developer, one the fixing solution, and one of clean water. A suitable printing frame with glass and a graduated measure must also be provided.

To prepare the developer (ready-made variety, such as powders, pectums, scaleoids or tabloids), we dissolve the contents as advised in the makers' instructions, whereas, to those who wish to make their own developer I would recommend the following formulae:

Metol, 7 grains.

Hydrokinone, 30 grains.

Sulphite of soda crystals, 220 grains.

Carbonate of soda crystals, 400 grains.

10% bromide of potassium, 35 drops.

Water, 10 ounces.

**NOTE**.—Bromide of potassium plays an important part in development; it prevents graying or fogging of the whites, an excess gives greenish prints, whilst too little gives blue-black prints.

With this developer a print should be fully developed in one minute.

After development is complete give a quick rinse in water and place in an acid fixing bath, which instantly stops development and prevents stains.

The commercial acid hypo. is very efficient, and for those who only work occasionally it is the best. The following is a formula if you prefer to mix your own: Hypo. 2 oz., water 20 oz., meta-bisulphite of potassium  $\frac{1}{2}$  oz.

Prints should be fixed for, at least 10 or 15 minutes, and moved about occasionally. Fixing and washing are two important and neglected operations in making photographic prints. Important, being cause upon their thoroughness depends the future permanence of the print, and neglected—because the ill-results of imperfect fixation and washing are not at once evident.

Prints should be washed in running water for 45 minutes, but as running water is not always available a good method is to use two dishes and change the prints one by one from one dish into clean water in the other dish. Twelve of these continued changes, occupying about 30 minutes should be sufficient if done thoroughly. To find out the correct time to expose your print, proceed as follows: Place the negative in the printing frame dull side uppermost, put in contact a piece of the printing paper prepared side downward (paper always curls towards the prepared side), clamp up the frame, and expose to the light, covering over nine-tenths of the picture with a card for 5 seconds. Then uncover another tenth every 5 seconds, by moving the card along. Develop this in the manner shown with every packet of paper, and fix as usual—the result will show sectional exposures from 5 to 50 seconds. Select the shade you like best and expose accordingly.

### DAYLIGHT PRINTING.

Self-toning, printing-out papers. The advantage of these papers is that the image can be seen plainly before it is either a light or a dark tone or shade in the print can be obtained without trouble.

The chemicals for the toning solution are contained in the paper itself. The prints are simply placed in the solution of hypo, which, with the gold in the emulsion "tones and fixes" the prints at the same time, so that a few minutes after removal from the printing frame a finished print can be secured varying in color from red to purple, according to the time of immersion in and the strength of the hypo solution. Being a direct printing process, no great care need be exercised in opening the packet, but it is advisable to do so in as subdued daylight as possible.

Artificial light has no effect on this paper whatever, and any failures that occur with it are generally due to insuffi-

cient depth of printing. It is important that the pictures be printed very dark to allow for the reduction that takes place during the fixing process.

### NOTES ON GASLIGHT PRINTING.

*Pure Whites*, and all the details in a picture cannot be obtained if the development is forced.

*Stains*, caused by exhausted developer, or by not placing the prints after rinsing quickly and thoroughly into the fixing solution or allowing the prints to lie over one another in the fixing-bath, especially when air is enclosed between the prints. The prints may be moved about in the fixing solution, which should always be an acid one.

*Yellow Prints* are caused by too weak or exhausted developer, under-exposure, or too long development.

### NOTES.

Mary H— sends a print of two little children astride a donkey. We would advise her to take this over again and to so arrange the subject as to avoid having the background interfere with the picture. At present we have a confusing picture owing to the *donkey, trees and grass* being all of the same color on the print. The lighting will also improve this. Do not stand immediately between the sun and your picture, but have the sun over your left or right shoulder. We would like to see this subject retaken with the donkey standing away from anything that would distract the attention from the excellent subject you have.

G. R. K. sends a charming picture of a little girl on her fourth birthday, accompanied with her many presents. This is really a good example of home photography, but as a picture of general interest it would be greatly improved by softening the intense high light caused by the sun shining on the end of the piano. As this was taken on a plate it could easily be rectified by rubbing the part which is too dense with Globe Metal Polish. Pictures of this description where sunlight enters the room are much more effective when toned to a *sopha* finish. (This picture will appear in our next number.—Ed.)

We have also received a picture of a child nursing a fine old cat in a rocking chair, taken in the garden. This would have made a capital child study were it not for the introduction of the chair, as the light is reflected by the polished wood and robs the subject of the attention it deserves.

The picture of Dereham Centre Church shows considerable skill in the selection of a viewpoint, is well exposed and printed; but the development of the negative was not correct. The sky indicates that the developing solution was not flowed over the plate evenly. If a film was used then we would advise passing it through a dish of water until it is thoroughly soaked, before commencing development.

Our next article will deal with the development of plates and films.

## For the Third Department

### An Apple Evening

Have you had a "B. A. P.," "S. A. P.," "N. A. P." social in your league? If not, try one. Have your evening well announced under this name and, of course, let only the committee in charge know the meaning of the mysterious letters.

As the young people arrive give each a piece of colored tissue paper cut in the shape of an apple, and with the name of some kind of apple written on it. Let the color of the paper be the same as that of the apple it represents—red for Snow Apple or Northern Spy, yellow for Sweet, brown for Russet, and so on. Slips of ordinary paper each bearing the name of an apple will answer the purpose, but the former way is more attractive and not difficult to work out. Have several apples of the same variety, and as they are given out tell each person to find the others having the same apple, and get together in a group. If your League is large have six or seven in a group, but if it is small three or four will be quite sufficient.

When all have gathered together in the different groups, the social vice-president explains that each group is to write a verse or a short poem, having for its subject the apple which the group represents. State that three prizes will be given for the best three poems written. Give about twenty minutes for this work of composition. The following verses may give an idea of what is to be expected. They are samples of lines actually submitted in contest:

"Russets golden brown are we  
Upon the spreading apple tree;  
See our sun-kissed cheeks of tan,  
Surely they are meant for man;  
Ever luscious, rich and rare,  
Took all the prizes at the fair."

"The St. Lawrence grows upon a tree  
And a more luscious fruit there could  
not be,

Striped so nicely, pink and white,  
None could stop with just one bite;  
For apple pie, with sugar and spice,  
Nothing else could be half so nice;  
From peeling to core it is juicy and sweet;  
To make a long story short, it can't be  
beat."

At the end of the time allotted for the writing of the verses, let one from each group read aloud what has been written by that group. The League may pass judgment on the lines or they may be collected and the members of the committee decide on the winners of the prizes. Have one or two from each of the winning groups come to the platform, and there present them with the prizes, which of course belong to the whole group. The first prize is a *Big Apple Pie*, the second a *Small Apple Pie*, and the third *NO Apple Pie*. If your League is small you might have only two prizes, having all except those winning the "B. A. P." and "S. A. P." receiving the "N. A. P." Or, if your League is very large, you might have representatives from four or five groups come to the platform (announcing four or five prizes), and have two or three of the "N. A. P." If one pie is very large and the other very small it will create much merriment amongst all present.

Light refreshments may be served to all, or if apples alone are served it will be quite in keeping with the evening.

This programme is very easily carried out and the social vice-presidents who try it in their Leagues will find that all present will go away feeling that they have had a jolly good time, the laugh

of course being on the disappointed recipients (?) of the "N. A. P."—*Harriet M. Bartlett.*

### Peanut Party

on

MONDAY, FEBRUARY —, 1914,

in

CHESTER METHODIST LECTURE HALL,  
Under auspices of the Epworth League.

#### PROGRAMME.

##### PART I.

I. Piano Performance Properly  
Presented. *Instrumental Solo*  
Miss ———

II. Preamble per Prominent Pleader.....  
Chairman or President.

III. Philharmonic Partnership Presented  
*Vocal Duet*  
Misses ———

IV. A Packed Peanut.....*Five Minute*  
*Addresses.*

PEANUT. (Peanuts.  
Eclipse.  
Aristocracy.  
Nuisances.  
Usages.  
Tongue.

Six Members of League.

V. Pleasant Performance per Popular  
Person.....*Vocal Solo*  
Miss or Mr. ———

*Palatable Provisions Passed (Refreshments).*

##### PART II.

I. Pleasing Performance Prettily  
Presented. *Vocal (Chorus or Solo)*

II. Piece Played per Prominent Player.....  
*Piano or Violin Solo*  
Miss or Mr. ———

III. Polite Philippic per Plausible  
Philosopher.....*Address*

IV. Piece Presented per Polite Persons.....  
*Vocal or Instrumental Duet*

*Chair taken at 8 p.m.*

The reception committee and ushers might wear a cluster of peanuts as a boutonniere. In one League where a peanut party was given, apples and peanuts were served for refreshments, or peanut candy of various kinds may be passed. The intermission affords opportunity for polite pleasantry and much genial hand-shaking.—*Idell Rogers.*

### A Good Resolution Evening

How many Leaguers at their social gatherings have tried a Good Resolution Evening? Have your sheaf of resolutions ready and distribute them as the Leaguers come in. Then, at a suitable time and to break the stiffness and get everyone conversing easily, call for a performance of the resolutions without having them publicly read. Your resolution may read, "To go at once and speak to some stranger," and mine, "To say a kind and helpful word to someone present, or "to shake hands with as many present as possible before the evening closes," or "to try to break up some

clique, and get all in the church or League on the same plane socially," or "resolved that I will do all in my power to make this the most helpful and the best social evening our League ever had."

The real lasting worth of the evening lies in the fact that some of these resolutions will stick. Try it, and see if you do not find it so.—*Idell Rogers.*

### Bird Quiz Social

Try the following bird quiz at one of your social gatherings. The questions may be read and the people asked to write their answers to the numbers, or the questions may be written on a black-board or huge sheet of paper. If desired, more questions may be added to the list or some may be omitted.

#### A BIRD QUIZ.

1. To steal; a preposition. (Robin.)
2. The time of darkness; a preposition; a strong breeze. (Nightingale.)
3. An instrument of punishment; impoverished; determination. (Whip-poor-will.)
4. A frolic. (Lark.)
5. A tailor's iron. (Goose.)
6. Part of a ship; a line of objects. (Sparrow.)
7. A tin vessel; a vowel; a grain. (Canary.)
8. A girl's nickname; a pastry. (Magpie.)
9. To peruse; means of entrance. (Conductor.)
10. To boast. (Crow.)
11. To ridicule; measure of length. (Chaffinch.)
12. A grove; a measure; to sin. (Woodpecker.)
13. Equal; to decay. (Parrot.)
14. A number; a tin vessel. (Toucan.)
15. A Turkish cap; a small insect. (Pheasant.)
16. To sell by outcry. (Hawk.)
17. A portion; and a long row of hills. (Partridge.)
18. A nickname for mother; noise of a crow. (Macaw.)
19. To spill; a metal. (Martin.)
20. The ocean; to deceive. (Seagull.)
21. The first syllable of one of the martyred presidents; a snare. (Linnet.)
22. A hen's child; an indefinite article; a river. (Kittadeen.)
23. A utensil for eating; a reminder of debt. (Spoonbill.)
24. The composition of the beach; a musician. (Sandpiper.)
25. The keynote repeated. (Dodo.)
26. A vowel; a small ocean bird. (Eagle.)
27. A color; a head covering. (Black Cap.)
28. To stretch the neck. (Crane.)
29. A mongrel dog; a man's nickname. (Curlew.)
30. A man's nickname; a woman's name. (Jackana.)
31. To slay; an animal. (Kill-deer.)
32. A girl's nickname; to arouse. (Kittiwake.)
33. To cower. (Quail.)
34. A color; to move quickly. (Redstart.)
35. Instrument for cutting; part of a bird. (Scissorsfall.)
36. A useful grain; the organ of hearing. (Wheat-ear.)
37. A rock; a short visit. (Stonechat.)
38. A personal pronoun; a preposition. (Heron.)
39. Part of a house; very fast. (Chimney Swift.)
40. To about face. (Tern.)
41. A Country in North America; a consonant. (Canada Jay.)
42. A ruler; a water animal; a suffix meaning "one who." (Kingfisher.)

- 43. Worn out articles; to be indebted to. (Junco.)
- 44. A sunny color; an instrument for pounding. (Yellow Hammer.)
- 45. Peevish; a kind of currency. (Coast-bill.)
- 46. A beverage; a consonant. (Teal.)  
—*Young People's Magazine.*

**The Cycle of the Years**

An evening that will allow of the varied talents of a large number of young Leaguers being used to great advantage may be arranged in the story of the months of the year. Beginning with *January*, the first month may be represented by a character giving a suitable poem, address or song characteristic of the New Year, or an address may be delivered, very brief, of course, on our winter sports, Montreal's ice palace, or some such appropriate subject.

*February*, of course, is St. Valentine's month, and this will afford abundant material for an appropriate character.

*March* may be represented by a St. Patrick's Day or other Irish song.

*April* may be illustrated by a character or characters representative of the Easter season, or by the budding forth of spring.

*For May* there may be May Day songs or drills, or a song or address characteristic of Empire Day.

*June* may be represented as "commencement" month, or the occasion of the King's birthday may suggest a patriotic number.

*July* may be represented by its initial holiday, Dominion Day, and a brief address on our great heritage.

*August* is the month of golden sheaves and ripening harvest, and a character may be chosen to represent it entertainingly.

*September* may call for a poem, song or address on Labor Day.

*October* is typical of Hallowe'en, and *November* of the glad Thanksgiving season.

*December* speaks to us of the coming of the Christ child, and all of the joys of the Yuletide.

There are doubtless many other numbers that will suggest themselves to any Leaguers taking up the story of the months, in the way of songs, stories, and brief addresses. If those who represent the different months are dressed to represent the character, and as they finish their song, reading or address are ushered to a seat on the platform, it will add to the entertainment and effectiveness of the evening.

A large calendar with the names of the months easily distinguished by the audience, may be placed at the front of the platform, and the leaves turned as each performer appears.—*Idell Rogers.*

In conversation recently with the pastor of the circuit, Rev. J. A. Agnew, we were delighted to learn of the good work that has been done in connection with the Mount Carmel appointment on the Mt. Bridges circuit. As the result of a campaign of personal evangelism some twenty-seven persons have been added to the Church and League and the working forces of both have been greatly strengthened. Good news like this from various quarters cheers the heart and gives promise of greater blessings than ever in the work of God among the young. Revival methods may have changed, but the revival spirit is far from being extinct.

Demonax always had an apt retort. When a man asked him, banteringly, "If I should burn a thousand pounds of wood, Demonax, how many pounds of smoke would it make?" he replied, "Weigh the ashes; all the rest will be smoke."

**LANTERN EVENINGS**

THE calls for our Lantern outfits have taxed our limited stock to the utmost, and a number of our Leagues have been disappointed by our failure to supply them at short notice with just what they desired. We have done our best to please and serve all, and are making extensive arrangements for a greatly enlarged stock of slides for next season. New sets illustrating our own country in every aspect are being prepared, and we are in a position to promise our young folk the largest and most varied collection of Canadian Travel Talks ever prepared or issued for such service as we propose to render you. Announcement as to Titles will soon be made. Meanwhile, bear in mind that we are anxious to provide all you need for delightful Lantern Evenings, and at a minimum of cost to your League. If we can assist your Society in purchasing an efficient lantern for your permanent use, at lowest possible cost, we are most cheerfully at your command. Not to make money but *friends* is our aim in this special sphere of service. Write the General Secretary.



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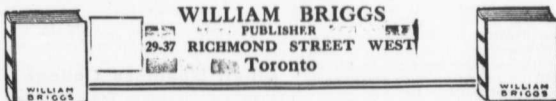
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### Playin' the Game

D. H. KENNEY.

They've started somethin' at the Hub,  
That has a bloomin' name;  
It's called the "Pollyanna Club,"  
Or "Pollyanna Game."

Folks of all ages can join the band,  
An' play it all the same;  
An' people out of every land  
Can take part in the game.

The Game? Well, here's the way they play:

When anyone is sad,  
It's findin' out the better way,  
An' jes' a-bein' glad.

No matter what ills cross your track,  
Or hard the road may be,  
Lumbago? Glad you've a back  
To have it in, you see!

If measles, glad it's not smallpox;  
If whoopin' cough, not rheu;  
If poverty, glad you've no blocks  
Of stock to worry you.

If locked up, glad you're out of sight  
Of temptation, no doubt,  
Where friends can find you day and night—  
Can't always when you're out.

If limbs are broke, glad you've got legs  
To break; life would be sad  
Indeed to stump through jes' on pegs;  
Bones knit, and so you're glad.

In every kind of trouble see  
That worse things might be had;  
That what's befallen you could be  
More tryin'—hence you're glad.

This is the Club you're asked to-day  
To join; it is no fad;  
Nothin' to pay, only jes' play  
The Game of bein' glad.

—Christian Advocate.

Young Albert was a very practical youth, and everything that he learned at school he endeavored to apply in his daily life and work.

The lad had recently become very friendly with a little boy who had lately moved in that vicinity, and one afternoon his mother asked him if his little play-mate was an only child. Whereupon Albert looked very wise and triumphant. "He's got just one sister," he said. "He tried to catch me when he told me he had two half-sisters, but I guess I know enough about fractions for that."

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