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ABOUT GOATS—AND BOYS

HERE they are—goats and boys—“quite a natural combination,” some one may declare; but do not be hasty in drawing inferences or in making conclusions. Not all goats are as sensible as some boys, and surely not all boys are as sagacious as some goats. But, to my narrative.

During the recent Newfoundland Conference at Carboneau, I took a fancy to goats, and made up my mind that I wanted some goat pictures. Interpret “goat” as an adjective or as a noun, as you will, it's all the same to me.

Now there were a few sedate and demure old “nannies” within easy range of my camera; but these I did not care for. I wanted goats—real live young “Billies,” if you please—and I wanted them in their natural haunts and following their habitual practices and customs.

of Carboneau; but as I approached they receded. Over rocks, along the edge of the bank, scaling a precipice, on and on they trailed me; but I kept going.

Said I, “All right, old chaps, if you take me to Freshwater, I'm with you.” And they headed for the next cove. Around corners, up and over great stones, in and out of crevices, sometimes with only foothold for a goat (four or two legs doesn't matter here), on we went.

So I changed my tactics. “A man is surely a two-legged goat to try to catch four-legged ones by chasing them,” I said to myself as I made up my mind to do some coaxing. At first sound of my voice those wide-awake animals seemed to look at me out of the corners of their eyes, and one actually seemed disposed to make faces at me.

I rather think that he did; but I just

“Ha! Ha!” I laughed. “So you are disposed to do as I do, even if you hesitate to do just what I say.” And the goats watched me, and listened complacently to my remarks.

Well, to make a long story short, we all seemed to improve on acquaintance, and before long I got my pictures without any serious protest from my horned and hairy friends.

And when, afterwards, I soliloquized over the incident, do you know I thought that getting boys is considerably like getting goats. Look at those bright and frisky “kids” as they smile up at you from their grassy den. Some days after I got my goats I took a notion to get some boys.

“Did I get them?” Why, there they are. “How?” Just about as I got the goats.

I wanted them. I started out to get them. I went where they were. I didn't



So, of course, I had to go where the goats were. And that led me quite a long distance from the church, I assure you. The kids I wanted weren't around the sacred edifice just then.

“Did I find them?” Surely, I got half a dozen splendid negatives. “Did I find them easily?” did you ask? Not very; that is, I located them at a distance easily enough; but do you know those goats seemed timid of me. Think of that! Actually afraid of the approach of a preacher. I changed my clothes and went out after them again. The very cut and color of my coat seemed to make matters less easy camera range of my subjects. But they led me a merry chase. I had spotted them on the very edge of the rocky bank overlooking the waters of Conception Bay and the beautiful harbor

winked back at him, and we had no falling out over it. In fact, I have an idea that it would hardly pay to quarrel with a goat—to get on the wrong side of him, so to speak—so I did my best to allay the suspicions of my quarry, and assured them that there was no danger to them lurking within my innocent picture gun. My assurances, however, seemed, for some time at least, to be all unavailing, and farther on towards the precincts of Freshwater the company retired, while I, perseveringly, and withal hopefully, followed after, encouraged by the old-time adage, “If at first you don't succeed, try again.”

But I found before long that they weren't wild, after all, but just timid. So I sat down and opened up a conversation, at long range, it is true; but they seemed to understand my language after a while, and some of them sat down, too.

chase them. Neither did I lecture them or tell them that they were “bad boys” because they didn't come. I gained their confidence, promised them something nice, and then kept my promise, and—well, I got the boys. And you may get them, too; but you will please remember that whether with goats or boys you must use “common sense,” and that I sometimes fear is what many of us must lack. Go after your boys!

You will find it most interesting. I assure you. The hunt will grow upon you until you are fairly thrilled with the pleasurable excitement it creates. And it will pay. You will be the healthier in soul for your exercise. And the boys! What their value as men none can estimate; but men are grown not made, and to grow men you must have boys. Therefore, *Get your Boys!*

IF you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not on what will happen to you because of it.—George Eliot.

The young people who read this paper certainly mean well. No person knowing them as the Editor does, would accuse them of a poor intent in their innermost desire, or of a low ideal in the main purpose of their lives. This is well, for to possess good wishes and to be among the first steps to realization are the first steps to the attainment of true nobility of character and action.

But wishing well or meaning well is not enough. To desire God's best things with an intensity strong enough to make one willing to pay God's price for them, is much more than to simply wish for the possession of them. Most young people would like to be good; but to resolve to have a good heart and to live a good life no matter what the cost may be is an altogether different matter. When real nobility of character becomes the end for which we immediately strive, there is sure to be some high price to pay. Goodness comes not easily to the most of us. Nobility is not entailed when character is being sought. Some folk are born to social distinction and to the possession of material riches; but a high place in the scale of manhood and the enrichment of the soul in imperishable spiritual treasure are possible only to those who are willing if need be to sacrifice everything for their possession.

To will to be good whatever the cost to self is a much stronger impelling power in the life of a young Christian than a mere wish that he were good. To be content with the latter is to settle gradually into a state of self-complacency that rather congratulates itself that one is at least no worse than one's neighbor. Not until we are resolved to be as good as we have ability to become, may we expect to rise above mediocrity of either character or practice. To know God's best things as fully as we have mental capacity to comprehend them; to realize God's highest ideals as completely as we have moral power to approximate them; to fulfil God's noblest purposes as far as we have strength to accomplish them—these, and nothing less, must constitute the end of all our endeavor. With a mind fixed on these we shall count as of little moment whatever may happen to us of personal discomfort or present loss as we press on to higher and nobler life, satisfied in all we do that the ultimate goal of all our prayer and effort shall bring to us infinite and imperishable gain.

Now, the spirit conflict-riven,
Wounded heart, and painful strife,
Afterward, the triumph given,
And the victor's crown of life.

International E. L. Convention

1914—BUFFALO—1914

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

The Annual Conferences and the Epworth League

WE have emphatically and repeatedly stated our conviction that our Epworth League merits a larger consideration and a more earnest and sympathetic oversight by our District and Annual Conferences than it usually receives, and that the League is given wise pastoral guidance it cannot flourish. Because of the present state of the work and its positive need of better pastoral oversight, a letter was sent from the General Office to every Chairman of District prior to the Annual District Meetings, and to every Annual Conference Epworth League Committee at the time of the meeting of the various Conferences.

Precisely what definite results may have accrued from these letters we do not fully know, for but few of them were even acknowledged. In our last issue we gave some items of moment as they were reported from a very few of our Districts.

The Reports of Annual Conference Epworth League Committees we have received only in part, and some of these are far from satisfactory. The General Epworth League Committee presenting a report containing less than 160 words all told. Yet one such report, at least, is before me as I write.

This article is not written to find fault, remember; but it is becoming increasingly evident to your General Secretary that all too few of our responsible leaders have the interests of the organized young people's work of our Church deeply at heart, and he does not hesitate to repeat what he has already said in various forms, that unless the ministry of Methodism, as a whole, wakes and meets the needs of our young people and their Societies, the Church will lose both in numbers, influence, and power. No person having the welfare of our youth truly at heart, and being personally concerned for the growth of the Kingdom of God, can look with equanimity upon the unconcern of so many of our young men and women in matters of spiritual and eternal moment, and be guiltless before God.

There are graver responsibilities resting upon us as a Church than many seem to have ever dreamed of, for the salvation and employment of the youth of our congregations. Such responsibility cannot be even faced, far less fully discharged, unless our representative District and Conference gatherings treat our Epworth League work fairly and consider its condition and prospects with wisdom. That some are doing this is cause for congratulation; that any should be recreant is equally cause for concern.

From the reports received, we glean the following important recommendations and pass them on as of general interest:

MONTREAL CONFERENCE.

This significant sentence occurs in the report: "We would reassure the Conference, however, that the Epworth League is still the parent young people's organization,—the first-born child of Methodism, and wherever its principles are faithfully tested it is calculated to produce at least as good results as in the twenty-four years of its history."

True! Substitutes for the Epworth League have been tried again and again, and have for the most part had a brief existence. Any Society lacking the essential principles of perpetuity such as are embodied in the Pledge and Departments of the Epworth League must necessarily

be but ephemeral at best. We fully coincide with the judgment of our Montreal brethren, and commend their implied advice—Give the Epworth League a fair trial by faithfully testing its principles before you adjudge it of no value to your youth.

This Conference wisely passed this item also:

"We urge in strong terms the marshalling into line of the District Leagues of the Conference. This is the key to the situation. The local League needs the *esprit de corps* of the District League to do its best work. The District League has a unique function in that it lends itself to the support of its own Missionary Institute, and, above all and over all, to the holding of the Annual Convention."

This is most important. The District Epworth League Executive Committee has a wonderful opportunity both in organization and development work. The District Convention is vital to this as well as to the successful working out of the missionary policy to which the Leagues of the District in their united capacity are committed. We desire for all our District League officers a conception and sense of the importance of their office that none of them be figureheads only. Our District work must not be allowed to suffer from lack of adequate supervision.

After passing complimentary references in appreciation of the General Secretarial staff, this Conference reached the innermost heart of Epworth League success when it passed this item:

"The pastors are solicited to lead the young forces in a Forward Movement in view of the twofold fact that on the one hand they are supported by such invaluable agencies, and on the other are confronted by such imperative needs."

The pastor is the key-man to the situation. The president is the chief executive officer. Between pastor and president there must be hearty accord and sympathetic co-operation. If the pastor fails to inspire the president, the latter cannot do best work. In this sense of inspiration to undertake great things, lies the mightiest force of leadership in the pastoral office. No intricate machinery can take its place, and if the pastor fails to lead his young people up into a clear atmosphere where they catch a glorious vision of opportunity, all the methods and plans that any General Board may devise, are powerless. Let the pastors lead. The young folk will follow.

HAMILTON CONFERENCE.

Right to this point of the pastor and the young, this Conference passed the following:

"That since the duty of the pastor and the Church toward the young is a paramount duty, he, together with the members of his local church, should make much larger use of the Junior League and kindred organizations, in order (a) to fulfil the obligations laid down in the Discipline (Article 75) re Catechumens (b) to provide and train material for the Senior League and for church membership; (c) also, where the Junior League is not reaching the older boys, to promote earnest pastoral and other effort to develop their splendid possibilities and bring them into vital relation to Christ and the Church through the Scout, or similar movements, that appeal to boy life." And again,—

"Since some Epworth Leagues fall through lack of personal pastoral oversight, we would urge upon every pastor

the importance, for the future of his young people and the Church, of personal attendance upon the League meetings and of active co-operation in the work."

Of similar intent is the recommendation of

LONDON CONFERENCE.

"That owing to the existing apparent lack of interest in the League by our young people, the pastors call the officers and members together and discuss the work with them, and that they endeavor to operate all the Departments."

Emphasizing the pastor's responsibility for the Juniors the

MANITOBA CONFERENCE

adopted this item:—

"Inasmuch as we believe that the Epworth League is one of the most valuable assets of our Church, and that the natural source of the new membership in our Leagues is the Junior League, therefore that the Committee recommends that the Annual Conference impress upon the pastors the necessity of organizing Junior Leagues wherever possible, and we are further of the opinion that the responsibility of organizing and directing this work rests directly on the pastor."

Other Conferences passed similar resolutions; but we need not multiply extracts from their reports. The ones quoted are sufficient for our present purpose, to call the attention of our official leaders everywhere to the need of the hour, and to repeat the hope expressed by the Conference in

BRITISH COLUMBIA

"that the matter be taken up at the next Financial District Meeting and the organization of the District be accomplished as speedily as possible." So may we all combine to make the current year a record one in our Epworth League history.

Lantern Slides for Sale

In response to many requests for slides, we announce that there are on our shelves for sale several hundreds of excellent subjects dealing with travel in Newfoundland and Canada. We cannot print a full list, but shall be glad to answer any questions. The slides offered are duplicates of those comprising our regular travel talks. We have no distinctively missionary slides for sale. Neither do we stock slides on the current Sunday School lessons, either for loan or sale. We much prefer that the slides we sell be first actually "tried out" in the lantern, and if any intending purchaser will call at our office, we will with pleasure show any number of them on the screen. What you like you may purchase, and if you do not purchase we will like you none the less. Our price for such subjects as we have is 15 cents each slide or \$1.50 a dozen, carriage extra. If not convenient to call and personally examine the slides, we will send to any responsible person, by express, as many slides as are desired from which to make selection, the unsold ones to be returned, express paid. State your needs clearly.

Regarding slides from your own negatives, we announce that we will make slides at 15 cents each unmounted, or 20 cents each properly masked and bound. Whether the negatives be on glass or film, or what their size may be, does not matter. For further particulars address the General Secretary.

The forces that are for us—grace, truth, time, nature, life, God—are more than they that are against us.

The best ought always to be ahead of us.

Hands Across the Sea

Our readers should all be greatly interested in the report of our brother, K. Mito, the General Secretary of the Sunday School and Epworth Endeavor Board in Japan. A careful study of the issue, which appears farther on in this report, will surely show that our Japan Methodists are earnestly working out the same great principles as are before us here at home.

The seed sown by the early missionaries is bearing fruit, and the native ministers appear to be fully alive to the needs of the situation as the children and youth of the nation are afforded, and to be actively engaged in disseminating the Word of Life among the people.

We bespeak for our fellow General Secretary in Japan the same sympathetic interest and support that we desire for our own Secretarial staff in the home church, and are sure our Leagues and Sunday Schools will remember the work in Japan both by prayer and continued financial support.

Many of our Leagues will receive this paper in time for their September Missionary Meeting. As the regular League topic for Sept. 10th treats directly of Japan, it would be a very interesting item on the programme if Mr. Mito's report were publicly read in the meeting.

We assure our friends so far across the sea of our heartiest fellowship and goodwill, and rejoice in the unity of all our Sunday School and League work. Truly Methodism is a marvellous organization the wide world over. May its members everywhere ever know and evince the dominating spirit of enterprise shown by the fathers, and through all the abounding activities of the Church may the propelling power and influence of the Holy Spirit ever operate for the largest measure of success.

Japan Methodism
SUNDAY SCHOOL AND EPWORTH ENDEAVOR BOARD.

ANNUAL REPORT OF K. MITO, GENERAL SECRETARY.

I am glad to be able to report to those interested in our work in the three Methodist Churches, that in my official capacity as General Secretary of the Sunday School and Epworth Endeavor Board, God has been able to use me, unworthy instrument that I am.

In this report I will deal only with those things connected with the Board's work, omitting those relating to the Kobe District and other matters.

During the year as General Secretary,—

- (1) I have travelled about 1,800 miles.
- (2) I have made one itinerary each in Chosen, Shikoku and Kishu and numerous tours on the Main Island (Hondo).

Over high mountains on foot through the snow in winter, in the melting heat of summer, these journeyings were oft-times more than mere play.

(1) For the Church at large in behalf of the Sunday School and Epworth Endeavor work:

(a) General meetings were held, 46 times.

- (b) Total attendance, 1,985.
- (c) In smallest meeting, attendance, 11.
- (d) Attendance largest meeting, 700.
- (2) Especially for Sunday School workers.

- (a) General meetings, 43.
- (b) Total attendance, 2,694.
- (c) Attendance smallest, 3.
- (d) Attendance largest, 120.
- (e) Meeting Sunday School pupils, 40.
- (f) Total attendance pupils, 4,072.
- (g) Smallest attendance, 12.
- (h) Largest attendance, 500.
- (3) Women's and Mothers' Meetings.
- (a) Number of meetings, 18.
- (b) Total attendance, 854.
- (c) Smallest attendance, 6.
- (d) Largest attendance, 135.

Or, a grand total of meetings, 147. Attendance, 9,005. At 71 different places.



THE JAPANESE GENERAL SECRETARY ON HIS ROUNDS.

It is difficult for one in America to fully appreciate the difficulties of work in Japan. For one thing, less than 10,000 were addressed in all the meetings combined, though nearly the whole year was devoted to this work alone, and thousands of miles were travelled.

I would like to call your attention to the minimum attendance. Though in one case only three met me, the meeting was held according to appointment, and it is possible to hold any number of such small meetings.

A meeting of Sunday School workers is by no means a failure because it is small, and this report is made with joy and satisfaction.

I would not venture to think of honor, of what footprints are left by me in these journeyings, or of seeds that may have been scattered. Ours is but to do and to dare.

Of you, my dear brothers and sisters, I would desire your prayers that some of these footprints may remain and that the seed scattered may spring up, some producing ten, some sixty, and some a hundred fold, glory to His name!

In addition to this, has been our office work during the year.

The preparation of Sunday School helps is getting gradually into better shape. We have published new and better cards,

and sent out many bulletins and teaching helps.

There is more demand for these in our own church than in others.

To hold the interest of the teachers and attract the children the stereopticon has been largely used.

Medals also have been prepared for the encouragement of the children in attendance and interest.

More recently the Congregational, the

Presbyterian, and Episcopal churches are beginning to organize for their Sunday School work by the establishment of special committees, or in other ways.

Our organizations are being made the model for other churches, and they are looking to us for example, more than to the Japan Sunday School Union.

In all these things we recognize your gift to Japan, and are full of gratitude to God.

Boys and Apples

These naturally "get together"; but let me tell you of an incident that is worthy of your study if you are trying to interest, edify, and employ a number of active youths either in Sunday School class or League. It was my good fortune to be entertained last fall, when at Watford, attending the Strathroy District E. L. Convention, at the home of Mr. A. W. Andrews, who, I soon learned, was a teacher in charge of a S. S. class of growing boys, and who in course of conversation expressed himself as anxious to carry out the oft-repeated, yet not always easy, injunction of the stereotyped convention address, "Give them something to do."

The plan of Bro. Andrews, and how he carried it out by finding something as agreeable to the boys as it was profitable to the final recipients of their labor and

attention I switch off onto something else—perhaps a Bible story, or it may be a talk on business honesty, the first thing I think of that I can use to advantage, and this particular day I had been talking to someone about the over supply of apples and the prohibitive price in the large centres, hence a lesson on doing something for others and a proposed trip to the country on Thanksgiving Day to get the apples.

"We started in the morning and stopped at every farm house where there was a good orchard, and explained what we wanted, until we found a man with a heart big enough to grant us permission to get all the apples we desired, just for the picking."

"One of our number grew so ambitious to secure the largest and best apples on the tree that he forgot the necessity of

pick apples and prepare them for shipment to the Deaconess Home in your city. This evening was not all spent in work. We hurried through the packing, and then ate apples and played croquet on a table which was built by the boys under my direction, and which is still the most popular thing in town among the boys, and some of the older boys and girls as well.

"This table is in our cellar, and is generally in use from the time school is out until well into the evening, thereby keeping the boys off the street and giving them a harmless amusement, which every boy needs whether he is going to school or working."

The result Mr. Andrews does not describe; but the apples did excellent service among numbers who otherwise would have had none of them for their Christmas cheer. The main point in our brother's aim was to get and keep his boys interested in something and some- one outside of themselves. He did it, and so may we all if we will pay the price. By the way, that croquet-table in the cellar ought to set you thinking. You are right in advising the boys to "keep off the street," but what are you doing to provide some better place for them? Mr. Andrews has suggested a phase of boys' work that has been too little thought of by their teachers. How is it with you and your boys?

Missionary and Social Convention at Montreal

The Montreal Epworth Leaguers are planning a Convention for the Fall in connection with the Missionary and Citizenship Departments. The dates will be from October 14th to October 17th. On the evening of the 13th the Fall Rally will be held. A very strong programme is in course of preparation, and it is anticipated that this will be one of the best Epworth League Conventions ever held in the Metropolitan City of the Dominion.

Examination Answers

A teacher in one of the local schools read at a recent teachers' meeting from a collection of quaint examination answers that she had been gathering for some years, as follows:

"A blizzard is the inside of a hen."

"The equator is a menagerie lion running round the earth."

"Oxygen is a thing that has eight sides."

"The cuckoo never lays its own eggs."

"A mosquito is a child of black and white parents."—*Pacific Methodist*.

A Mighty Good Reason

The benevolent citizen, says the Newark *Star*, while walking along Park Place, spied a little tot weeping. So he walked up to the child, and said:

"Now be a good boy and stop your crying."

The child replied, "I can't."

"But why can't you?"

"I can't."

"Well, here's a cent. Tell me why you can't be a good boy and stop crying."

"Cause I'm a girl."

The best workers do the least criticizing.

The "old Gospel" is the kind that makes all things new.

Bear and forbear, give and forgive, live and let live.

Don't resign because you can't have your way all the time.



MR. ANDREWS (CENTRAL FIGURE) AND HIS CLASS (FLASHLIGHT).

bounty—all these matters are probably best explained by his own words, and are illustrated in the accompanying picture—a flashlight of the teacher and class, with some of the apples referred to.

In answer to a letter of enquiry as to his success with the enterprise, Mr. Andrews wrote:

"It is not hard to write of the theory of work among boys, but to tell of this particular episode may not be so easy and have it interesting reading.

"To begin with, the idea of picking apples to send to the poor of Toronto originated one Sunday afternoon when the writer had failed in making the lesson interesting enough to hold attention, and it became very evident that a different tack was necessary if those boys were to be kept coming to Sunday School,—and I believe that is the essential thing.

"Frequently when I find it hard to hold

attention and took a hurried trip to the ground without first picking out a good place to alight.

"Luckily for Macklin he was not hurt, and he was not badly scared, so our trip was not interrupted.

"Where there are boys there is sport, and it was not an infrequent occurrence to find myself being pelted with apples that had passed from the first into the second or third stage of mellowness, all in wholesome fun, of course.

"A milk vendor passing by on his road home from town was taking a snooze in his wagon when he was awakened by a shower of apples; whereupon he lost his temper,—a very bad thing to do when dealing with boys who are well into their teens. However, being a young man himself, he soon saw the joke and proceeded to send him home, by his way home.

"We held a meeting one evening to

Shakespeare, the Bard of Stratford-on-Avon

REV. CHARLES LENCH, GRAND BANK, NEWFOUNDLAND.

WHILE going around his parish, the pastor found a member of his flock intently reading a magazine article. He had discovered what he considered a literary jewel, and was anxious

greatest work of my life, and the children annoy me." The schoolmistress replied in a curt and saucy tone. "Dear madam, I was here before you came, and I shall likely be here when you are gone." (She

rank and file of Stratford-on-Avon have a lively interest in their visitors, and are prepared to supply them with every kind of souvenir at a modest figure.



THE BIRTH ROOM, SHAKESPEARE'S HOUSE.

The town boasts a large brewery, but we didn't examine it closely (some of course do) or try the peculiar flavor of the product. In the light of Shakespeare's pronouncement this industry seems inconsistent: "O thou invisible spirit of wine, if I have nothing else to call thee by, I will call thee devil."

The Shakespeare Memorial Theatre was built at a cost of \$200,000 in the year 1879, and celebrations are kept up here from time to time. There also is a library and a museum. In the Park is a monument of Shakespeare, which was presented by the city of London.

But the greatest interest must ever centre in the Cruciform Parish Church which dates away back to the twelfth century. At the porch we found two clerical-looking gentlemen, who were there to admit visitors on week days for the sum of sixpence. On a table were guide books, postcards and stamps. The stamps, which sold at one shilling, did not carry the head of Edward the VII., but the bust of Shakespeare. A postcard

mailed at the church door would go to any part of the world. We were informed that the inland revenue got one penny; and the church eleven pence for its renovation fund. This is certainly a unique arrangement of some keen and wide-awake and up-to-date official.

Entering, we proceeded upon our tour of investigation. The first object of interest is the portrait bust of the poet, immediately over his tomb. The tomb itself contains two epitaphs. Perhaps one reason why Shakespeare's bones do not repose in the Poet's Corner in Westminster Abbey is explained in the poet's own epitaph:

that his pastor should also participate in the benefit of his find.

"Let me read this beautiful bit of poetry to you, sir," and he began, "The quality of mercy is not strained, it dropeth as the gentle rain from heaven upon the place beneath." Isn't that grand? Could you give me the author?"

On being informed that it was a bit of Shakespeare, he marvelled, saying: "Why, sir, I have a copy of Shakespeare bound in leather and I have used it for a long time as a razor strop!" Forthwith he produced his improvised razor sharpener and formed a different judgment of one that could write so gloriously upon "the quality of mercy."

William Shakespeare did not always enjoy the unique distinction of Britain's greatest poet, nor did Stratford-on-Avon, the quiet country town of Warwickshire, England, always enjoy the honored distinction of being the Mecca of the world's greatest genius and literary character of modern times. It was not until 1847 that the house where Shakespeare first saw the light, on Henry Street, was purchased by subscription and dedicated to the public. Since this time a museum and library have been created, and here are to be found the authentic portrait and many relics of the great poet.

One summer afternoon I found myself in this little town of classic memories, prepared to take in everything Shakespearean. A man about town accosted me with the words: "For sixpence I will take you to Ann Hathaway's cottage, where Shakespeare did his courting!" He said it with such peculiar emphasis that one would be led to suppose that it was a striking circumstance that the great Shakespeare should have displayed such human proclivities. And as there was nothing new, nothing strange, nothing extraordinary about that act of the great poet, which once in a while makes most people sentimental if not poetical, we gave him the sixpence to guide us by the most direct route to the poet's birthplace.

On the way my guide pointed to an ivy-mantled cottage, saying, "That is where Marie Corelli writes her great novels." In close proximity is a day school. The hilarious youngsters used to annoy the novelist at work. She sent a polite request to the governess to alter the play time, saying, "I am engaged upon the

peculiarity about it was, that it had an open fireplace and old-fashioned dog-irons.

Striking an attitude before the quaint fire-place, my guide said, "You never saw anything like that." I replied, "I married my first couple in a house with a fireplace exactly like that." He enquired:



ANNE HATHAWAY'S COTTAGE, SHOTTERY.

"Where on earth was that?" I answered, "In Newfoundland." He looked like one whose wind had departed from his sails and who had struck a calm.

We went upstairs, when a lady attired in black silk informed us that in that room the immortal Shakespeare began his existence. It was a small room, the window panes were decorated with diamond-cut original autographs of the leading poets of England and America, who had made pilgrimages to this interesting spot. We were informed that on busy days twenty pounds are taken in admission fees. How fortunate for the inhabitants of a small English village when that village has given birth to a great celebrity! The

"Good Friends, for Jesus' sake forbear, To dig ye bones enclosed here; Best be ye man yat spares these stones, And, cursed be he yat moves my bones."

Dr. Hall's inscription in Latin is thus translated:



THE LIVING ROOM, SHAKESPEARE'S HOUSE.

Illustrations from "Here and There in the Homeland."

"The earth covers and people mourn, and paradise possesses him who was in judgment a Nestor, in intelligence a Socrates, and in art a Virgil."

Near by is the fount at which Shakespeare received the sensible name of Wil-

and Americans often participate in this means of grace.

The figures represent the saints of the Old World and the New—Archbishop Laud; Bishop Egwin, of Worcester; John de Stratford, Archbishop of Canterbury; and King Charles I, who could have made way for a worthier representative! The New World is represented by Amerigo Vespucci, Christopher Columbus, William Penn, Dean Seabury, First Bishop of the Continent. The inscription is the gift of America to Shakespeare's Church.

The chancel window, the result of American offerings, has a very ingenious series of



FOUNTAIN AND CLOCK TOWER.

liam, nearly three hundred and forty years ago. His father's name was John, and since John has the lion's share in names ecclesiastical, it is refreshing to find epoch-making kings, statesmen and poets bearing the name of William. Alongside is the tomb of his faithful spouse, a brass plate recording its own simple story.

A glass case contains the parish registers of Shakespeare's generation, opened at the places where the births, baptisms and marriage of William Shakespeare and Ann Hathaway are recorded. What tall-tales registers are compared one with another. The youthful bridegroom was eighteen at the time of marriage. The bride was twenty-six.

William was born in 1556 and Ann in 1544, and they reduced the disparity of eight years to four, for by a little trick that has often been practised, William moved towards Ann two years, and Ann, not to be beaten by William's generosity, moved two years towards William, and the bridegroom is registered 20 years and the bride 24 years. "Be sure your sin will find you out!"

We stood by the old chained Bible, part of the chain still remaining. "The word of the Lord was precious in those days." The beautiful alabaster pulpit, placed in the church by Sir Theodore Martin in 1900, to the memory of Lady Mary, and costing \$5,000, is worthy of more than a passing notice. The four great Latin Doctors of Divinity are splendidly sculptured—St. Jerome, St. Ambrose, St. Augustine, and St. Gregory. Their loneliness is relieved by a central figure in the person of St. Helena, mother of Constantine, who has the reputation of discovering the true cross, holding the cross in one hand and the nails in the other.

The South Transept, known as the American Chapel, has many features of peculiar interest. The American windows, a very chaste work of art, were unveiled by Ambassador Bayard in 1869. The subject is, "The worship of the Incarnate God."

Every day the Eucharist is solemnized,

tions of "The Seven Ages of Man," from "As You Like It." 1. There is Moses "muling and puking in his nurse's arms." 2. Samuel, "the schoolboy, with his satchel, crawling like snail unwillingly to school." 3. Jacob is "the lover with sonnet made to his mistress's eye-brow." 4. Joshua is "the soldier bearded like the pard." 5. Solomon is "the justice full of wise saws and modern instances." 6.



INTERIOR PARISH CHURCH.

Abraham is "the slippered pantaloons." 7. Isaac is "the last scene of all, sans eyes, sans teeth, sans everything."

Another window contains the eight patriarchs and is called the "Memorial of Ancestors." There is also in the church some very elegant and grotesque carving. Among other things, the Dragon, and the Gargoyles, the emblem of the scolding wife. The Gargoyles are prohibited in this age of free

speech. And yet, with all its originality and grotesque quaintness, one feels that he has visited a temple of the living God, and the resting place of perhaps the most inspired genius, in the realm of literature, that Britain has ever produced.

William Shakespeare was a truly cosmopolitan gentleman. No one can gather from

his multifarious and varied writings, Church he belonged to. He enjoyed the favor of Queen Elizabeth, James I, and many of England's nobility. He was admired as much for his honesty and geniality of disposition, as for his pre-eminence as a poet. What he said of another was equally true of himself: "His life was gentle, and the elements in him so mixed, that nature could stand up to the world and say, he was a man."

He died at fifty-two, having published little during his life. By 1830 no less than eight-two editions of his works had appeared. He who has a general knowledge of Shakespeare has a good introduction to the English classics, and no literature next to the Bible and Bunyan's Pilgrim's Progress has had a wider influence wherever the Anglo-Saxon tongue is spoken, than the works of William Shakespeare, the bard of Stratford-upon-Avon.

We have a splendid set of colored slides on "Shakespeare's Country" in our series.—Ed.

The Smell of Imagination

At a certain northern Chautauqua gathering last summer a lecturer, at the opening of his address, came to the front of the platform and took a small vial from his pocket.

"My friends," he said, "before I begin my address, I wish to test the ventilation of this auditorium. I am going to pour out this oil of peppermint. When the odor reaches you, raise your hands, so that I may see how rapidly it travels."

He emptied the vial, and almost instantly several hands on the front benches went up; then farther back the hands began to go up by the dozens, until at last the people in the last seats caught the odor, and raised their hands.

The lecturer thanked his auditors, and went on with his address. When he had almost finished, and was speaking of the effect of the imagination on our senses, he paused, and said with a smile that it was only clear water he had poured out of his vial.

The audience had been caught so neatly that even those who had held up their hands joined in the laugh. But one illiterate fellow, whose hand had gone up more promptly and emphatically than any other, did not quite understand.

"What they laughn' at?" he asked, audibly, of the man sitting beside him.

"Why," explained the man, "you did not smell peppermint at all; it was only imagination."

"Well," said the other, "I knowed it was somethin' that smelled mighty strong."—*Youth's Companion.*



SHAKESPEARE'S MEMORIAL BUILDING.
(From the River.)

Wesley and Electricity

HORACE LINCOLN JACOBS, B.D.

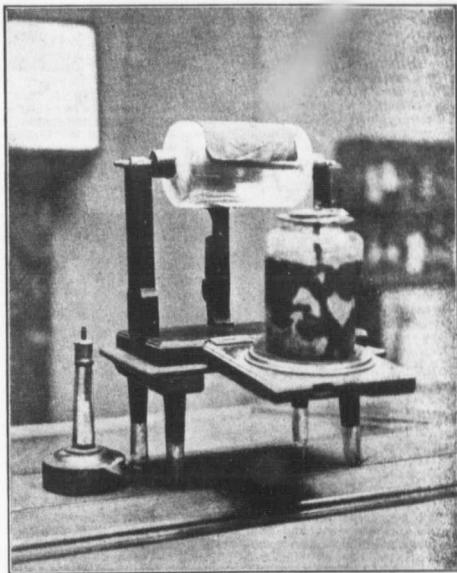
FROM 1747 to 1760 Benjamin Franklin fully established by a series of experiments in America the primary fact of the identity of lightning and the electric fluid. As rapidly as his experiments were confirmed, he sent interesting accounts of these tests to the Royal Society of England. It is passing strange, almost inexplicable, that these communications were not included in the printed records of that distinguished and learned body. Happily they were not destroyed. They were given in 1752, to the editor of the *Gentleman's Magazine*. Favored with solid sense and keen discernment, Mr. Cave saw their superlative value. It was not long before they were issued from his office in a pamphlet, for which the noted Dr. Fothergill wrote the preface. By important additions, subsequently made, this pamphlet was enlarged to a quarto volume. This work immediately attracted the attention of all the philosophers and scientists in Europe. Soon translations were made into French, German and Latin. It became obvious to the members of the Royal Society that Dr. Franklin's experiments deserved full and close consideration, and could not be treated longer with ridicule. The following year, in 1753, they elected him to membership in their body, and sincerely sought to atone for their deep disdain and wilful contempt by bestowing upon him the Copley medal, a very high honor. All these distinctions were heaped upon Dr. Franklin without any suggestion or solicitation, and without the payment of the regular fees, which Franklin's purse could easily have covered.

Few things escaped the scrutiny of Wesley. He studied all subjects. As soon as Mr. Cave issued the little volume, Wesley seized it with his characteristic avidity. These published reports he mastered. With his regular grasp of these new and startling facts he determined that they were most momentous. He had vision, for it is evident that he believed that these experiments would be turned to practical account and beneficial ends in a way that most excite the amazement and gratitude of all men. The following entry in his journal under Saturday, February 17, 1753, discloses the accurate knowledge Wesley had of these experiments, his closing sentence being a tribute to the greatness of Franklin's discovery and also a wonderful prophecy:

"From Dr. Franklin's letters I learned:—1. That electrical fire is a species of fire, infinitely finer than any other yet known. 2. That it is diffused, and in nearly equal proportions, through almost all substances. 3. That, as long as it is thus diffused, it has no discernible effect. 4. That, if any quantity of it be collected together, whether by art or matter, it then becomes visible in the form of fire, and inexpressibly powerful. 5. That it is essentially different from the light of the sun; for it pervades a thousand bodies which light cannot penetrate, and yet cannot penetrate glass, which light pervades so freely. 6. That lightning is no other than electrical fire, collected by one or more clouds. 7. That all the effects of lightning may be performed by the artificial electric fire. 8. That anything pointed, as a spire or tree, attracts the lightning, just as a needle does the electrical fire. 9. That the electrical fire, discharged on a rat or fowl, will kill it instantly; but discharged on one dipped in water, it will slide off, and do it no hurt at all. In like manner, the lightning, which will kill a man in a moment, will not hurt him, if he be thoroughly wet. What an amazing scene is here opened, for after ages to improve upon!"

Remarkable as is the concluding sentence of Wesley's analysis of Dr. Franklin's experiments, he certainly had no idea that, in a little more than one hundred years, this electric fluid would become the means of sending instantaneously messages from shore to shore of the great Atlantic ocean. To Wesley belongs the distinction of being one of the first to take an interest in electricity, as a science. This fact is worthy of special record. Six years before Wesley made the entry in his 1753 journal, the very year Dr. Franklin began his experiments, in 1747, Wesley was a student of electricity. He has this interesting account of an inspection of some tests:

"I went with two or three friends to see what are called the electrical experiments. How must



WESLEY'S ELECTRICAL MACHINE.

these also confound those poor half thinkers, who will believe nothing but what they can comprehend! Who can comprehend how fire lives in water, and passes through it more freely than through air? How flame issues out of my finger,—real flame, such as sets fire to spirits of wine? How these, and many more as strange phenomena, arise from the turning round of a glass globe? It is all mystery; if handled, by any means, God may hide pride from man!"

It was not long before Wesley was convinced that electricity was a certain cure for many physical disorders. Even before he penned his conclusion as Dr. Franklin's experiments, he recommended electrical treatment for certain ailments. On Jan. 20, 1753, he makes this novel record in his journal:

"I advised one who had been troubled many years with a stubborn paralytic disorder to try a new remedy. Accordingly she was elec-

trified and found immediate help. By the same means I have known two persons cured of an inveterate pain in the stomach, and another of a pain in his side, which he had had ever since he was a child. Nevertheless, who can wonder that many gentlemen of the faculty, as well as their good friends the apothecaries, decry a medicine so shockingly cheap and easy, as much as they do quicksilver and tartar?"

These treatments were regularly continued and their effects carefully noted. He procures "an apparatus on purpose."

The accompanying illustration of Wesley's electrical machine appears on page 49 of Curnock's "Journal of John Wesley," Vol. 4,—a work by the way with which all our readers should become familiar.

Thereafter he "orders several persons to be electrified, who were ill of various disorders; some of whom found an immediate, some a gradual, cure. From this time I appointed, first some hours in

every week, and afterward an hour in every day, wherein any that desired it might try the virtue of this surprising medicine." The number of patients increased so rapidly that it became necessary to divide them. "So part were electrified in Southwark, part at the Foundry, others near St. Paul's, and the rest near Seven Dials. The same method we have taken ever since; and to this day," which his journal names Tuesday, Nov. 9, 1756. He concludes this informing record: "While hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child, who has received any hurt thereby. So that, when I hear any talk of the danger of being electrified (especially if they are medical men who talk so), I cannot but impute it to great want of either sense or honesty."

"We know," adds Wesley in a later entry, "it is a thousand medicines in one; in particular, that it is the most efficacious

Epworth League Catechism

(Continued from the June number.)

THE THIRD DEPARTMENT.

What work of the League is covered by The Third Department?
All that is comprised in its name, Social and Literary.

Should this Department have two Committees?

Local conditions will decide that question. If you have enough workers it is well to have one group responsible for the Literary work and another take charge of the Social work.

What is the work of the Literary Committee?

To arrange for classes or meetings for Bible Study. To provide the literary programmes for League meetings. To study Church History and Doctrines and to get the young people interested in good wholesome literature, especially *The Canadian Epworth Era*.

How often should a Literary meeting be held?

Have a literary meeting one month and a social meeting the following month, or have a short literary programme and then a social half-hour afterward each month.

Should the Literary Committee provide the Programme themselves?

They should be responsible for the programme, but the more members taking part the better it will be for the League.

What may Constitute a good Literary Programme?

Have a course of Bible Study. Study some book in the Bible, or the life of some Bible character—or take up the S.S. lessons in advance with the idea of supplying substitute teachers in the Sunday School.

Take up a short course in Church History.

Study the life of some poet or author—have one member give a short sketch of his life, and other members give selections from his writings, or sing the hymns of the poet.

Have debates. They are both interesting and instructive.

Vary your programmes, but keep your standard high. Create a desire for good, solid reading, and study of good literature. Have an Epworth Era evening. Always observe the suggestions for programmes given in this paper. They are good.

What is the work of the Social Department?

To be sociable and create and maintain a social atmosphere at all the services of the Church and League. This is its first duty.

How can this be Accomplished?

By showing a real interest in all the members. By welcoming strangers and keeping up the welcome. First impressions count for much, but they must be followed up, not only on social evenings but at all times. Every member must be sociable. This cannot be left to the Social Committee. They are the directing force, but all must assist.

Have some members responsible for having out printed invitations at church services inviting strangers to League and Sunday School, and prayer meeting. Go out after those who are outside as well as make happy those who are inside the League meeting.

What about Social Evenings?

They should be varied. Give your Committee a chance to show their ingenuity in planning the social evening. The main point is to get your members acquainted with each other. It is not necessary to always serve refreshments in order to have a good social.

During the summer a picnic social on the lawn or park, makes a pleasant evening with refreshments, games, etc., and a short song service at the close.

THE FOURTH DEPARTMENT.

What is the Work of this Department?

To train our young people to be Christian citizens, working out their Christian ideals in their everyday civic or political life. To promote true patriotism. To take up the work of social and moral reform. To encourage pure athletic sports. To work for the extinction of intemperance.

Why was this Department formed?

To hold the young men. To train them for leaders for civic and political affairs. To train them to be aggressive Christians fighting all kinds of evil everywhere. To train young men and women to work to bring in the kingdom of Christ with their watchword not "Canada for Canadians," but "Canada for Christ."

Is this Department for Young Men only?

No indeed! Are not our young women citizens? Are they not interested in their country? We are not discussing the question of giving them the franchise just now; but while we do not approve of the methods of the militant suffragettes, still we cannot see why an intelligently and as well as a man.

The young women are the future mothers of our country and should have a deep interest in all questions of social and moral reform and Christian government, the problems of the working girls bettering their labor conditions, and such like questions of vital interest.

What can the local Society do to promote good Citizenship?

They can have classes to study civic problems, giving the members an insight into civic government, municipal ownership, the labor question, and the housing problem, our attitude to the foreigner, and similar subjects.

What can we do to secure good Political Candidates?

Let every young man who has a vote stand by the best man, not by the party. Young men and women who are not voters can help by their influence along the right lines. Insist on clean, upright political work everywhere and all the time. Much can be done in social and moral reform and temperance work by the young people by circulating petitions against bar-rooms and pool rooms in their own locality, and by making a crusade against bad literature, bad language and immoral pictures, and all forms of vice.

What can be done in the line of Sports?

Organize a football team, a baseball team, a tennis club or a croquet club. Have a gymnasium if possible. Play with other societies—aim to make your team a first-class one. Aim to win—not only your game but to build up strong bodies and noble characters. Make sports a means to a noble end never an end in themselves.

medicine in nervous disorders of every kind, which has ever yet been discovered."

Having given much study to electricity in its scientific phases, and receiving the gratitude of thousands whom his treatments had benefited, and enjoying besides the just honor of having been a pioneer in turning the discovery by Franklin to practical use, he prepared a "Treatise on Electricity," which he revised and perfected on Wednesday, October 31, and Thursday, November 1, 1759. This is the last mention of this subject in his journal. This "treatise" was published in 1760 as "The Desideratum; or, Electricity made Plain and Useful by a Lover of Mankind, and of Common Sense." 12 mo. pp. 72. If this suggestive tract were read to-day before a company of scientific investigators of electricity, it would be pronounced for many of its propositions and correctness of its views a modern discussion. Wesley's writings, entitled "A Survey of the Wisdom of God in Creation," include this treatise. It can be found under the head "Of Meteors," vol. II, part IV, chapter 3, 3rd edition, published in 1823 by N. Bangs and T. Mason, N. Y. A copy of this edition is in the library of Victoria University, Toronto. The London edition of 1842 abbreviates this tract under the caption, "Electric Action." This edition is in the library. Wesley's preface to "The Desideratum" is to be found in almost all of the editions of his "Works," published at New York. It is complete in edition of 1825, vol. VII, pp. 538-540. It is very profitable to study this preface. Wesley belonged to the twentieth century, the century of electricity.

Lantern and Slide Department

Yes, we supply everything you need for a social or literary evening, so that all you have to do is to arrange for an operator for the lantern and a reader for the "lecture."

Our outfits are either electric or acetylene; the former if you have suitable current in your church, the latter if you have not. In either case, any person of ordinary intelligence and care can manage the lantern without the slightest danger and with little trouble.

The sets of slides with which you may be supplied are as follows: *Travel Talks*; "Toronto," "Toronto to the Coast," "Calgary to Port Simpson," "Toronto to Niagara," "Newfoundland," "The Prairie Provinces," and "Eastern Canada." Each set comprises about one hundred or more slides, nearly all of them of our own manufacture. *Literary Evenings*: "Life of Wesley," "Luther," "Tennyson," "Shakespeare," "Mark Twain," "Burns," "Old Curiosity Shop," "Bunyan," and "Mixed Programme." In all the above instances there are sufficient printed or type-written notes sent so that the reader or speaker of the evening may intelligently describe the views. We have also, without note, a very fine lot of Scripture slides, which may be used for an evening's programme, Sunday or any other time.

The cost to you for the whole outfit will be \$2 for the evening, with express charges both ways, if only a collection for expenses is taken or the cost of the evening is paid out of the regular treasury. If a charge is made with the idea of making money, our fee is \$5 in place of \$2. We want to encourage sociability rather than the raising of money.

Charge for slides alone is \$1 for the evening.

A large number of unsolicited testimonials have been received in appreciation of our lanterns and slides, and doubtless we can please you just as well as others. If you want an outfit, write to the General Secretary for a form to fill in. Apply early. Address, Rev. S. T. Bartlett, Wesley Buildings, Toronto, Ont.

Great Stories of the Bible

V. Naaman the Syrian

2 Kings 5.

TOPIC FOR WEEK OF SEPTEMBER 21ST.

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

HERE are at least three very notable aspects to this familiar story,—the aspect supposed to be uppermost in our minds just now, the literary, the aspect it bore for Jesus, the missionary, and the aspect it has always borne for the generality of Bible readers, the spiritual or moral. It will pay us to give some attention to each of these.

From the literary viewpoint it is undoubtedly a very fine piece of narrative—indeed, it will be very freely accorded by everyone a place not only among the great stories of the Bible but also among the greatest stories of universal literature. Dr. Alexander Whyte, in his "Bible Characters," does not go one step too far in his enthusiastic appraisal of the literary power of the earlier part of this chapter when he says: "Fourteen as solid and as eloquent verses as ever were written. They have a marvellous interest and style for those Old Testament authors. Our very best authors cannot hold the candle to them, and those who are counted worthy to stand second to those Old Testament artists have come to their skill by reading nothing else but their Bible day and night."

Certainly the term "artist" which Dr. Whyte uses to describe the Old Testament writers in general is a very felicitous one to apply to the author of this Naaman story, for the story has all the fine elements of a skillfully drawn picture, and, notably, the master-artist's attention to detail. This is no rough sketch, but a finished picture, with every figure in it amazingly life-like and real, from the captive Hebrew maid and Naaman's servants up to the central actors, Elisha and Naaman themselves. There are few passages indeed even in our Bible that have a more many-sided interest for the readers than has this one. Naaman by no means hold the reader's undivided attention. Central though he is in the interesting picture drawn, you can nevertheless very easily turn your eyes away from him to admire the other figures upon the artist's canvas. What preacher has not at some time felt himself compelled to preach upon the Hebrew captive maid whose little word went so far and had such gracious results in the life of Naaman? Or what preacher has not preached upon those wise servants whose timely words saved the story from a warrior from missing his big chance? And who has not felt interest in the prophet whose pride of race so subtly mixes itself with his pity that the two find common voice in his message to the distracted Israelitish king, "Let him now come to me, and he shall know that I am a prophet in Israel." Indeed, from the viewpoint of the author, Elisha is the chief figure in the story, for the chapter only continues the narrative of the great doings of the prophet upon which the narrator has been engaged for some chapters back; and indeed the prophet is so skillfully drawn that it is very easy to turn from Naaman to admire Elisha in this many-sided interest of the chapter, to let himself sink to the level of the ordinary money-making prophets, by accepting a gift from the thankful Syrian, and in his still more splendid scorn of the sordid littleness of Gehazi, in the words, "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep and oxen, and menservants and maidservants?"

What preacher, again, has not at some

time felt himself under veritable bonds to preach hot, soul-warming sermons upon the sin of Gehazi—the sin of the man whose body moves among things that are spiritual, and who daily comes into contact with God in His great self-manifestation, and yet, whose soul continually grovels in the material? Look, then, at this many-sided interest of the chapter, and say whether there can be any literary merit larger than that—the power of holding the attention by almost every figure as it appears upon the page. Can we pay any larger tribute to an author than in which we unconsciously pay when we give to his every character our breathless attention, and feel that every one of them in turn has won for himself or herself a permanent place among our acquaintances? That tribute we have all ungrudgingly paid to the literary skill of this unknown author who penned the story of Naaman, the Syrian leper, and his healing in the waters of Jordan.

But there are bigger interests in this chapter than the literary. It enjoys the distinction of being one of the choice Old Testament stories from which Jesus, in which we originally as spiritual teacher, drew unsuspected lessons for His age. The lesson He drew from this story had nothing to do with its literary charm, but had much to do with another side of our League activities, namely, the missionary, for Jesus found embedded in this story a declaration of the universality of Divine love on which all the missionary activity of the modern Christian Church ultimately bases itself. "Many lepers were in Israel in the time of Elisha the prophet, and none of them were cleansed, saving Naaman, the Syrian. The missionary aspect of the story is overlooked but the one that first impressed the mind; indeed, it was so completely overlooked in our Lord's day that He had thus to point it out to His age—a piece of kindness for which they were not thankful—and it is questionable whether the missionary side of the passage would have been detected by us if He had not taught us to look for it. But it is there none the less, and shows up in more than one point of the story. This is more than the story of how a Syrian stranger found healing in the waters of the Jordan through the word of a Hebrew prophet; it is the story of how the whole process of his healing began with a Hebrew captive, who, possibly because she was yet too young to be thoroughly cultured in that Hebrew spirit of religious exclusiveness from which even the prophet himself was not altogether free, found it in her heart to extend to her Syrian owner and her country's hereditary foe a part in the spiritual privileges of her own highly-favored race. Indeed, it has always seemed to the writer that the message of this story, properly read, is not very far-distant from that of the much-debated book of the prophet Jonah, namely, "That God also to the Gentiles granted repentance unto life." Manifestly the story of Naaman reveals, in spite of the Jewish unwillingness to see it, that God has at least an overflow of blessing for "the nations beyond." The consciousness of the universality of this Divine love is indeed in the prophet Elisha's heart, and though he falls into line with it with a good deal more grace than Jonah showed, nevertheless, as we have incidentally pointed out, there is a remaining pride

of nation and of national privilege in him that explains much in his manner of dealing with the Syrian leper-patient. The critics might make out a very good case for the post-exilic date of two kings on the ground alone of these little missionary touches in the familiar story. But for us the clear message undoubtedly is that among other peoples in far-off lands are those smitten with great sicknesses of the soul akin to our own, and they might be healed, as we ourselves have been healed, if only the message of the Great Physician were brought together. O, that the sick man, not of Syria alone, but of China, and Japan, and India, and Africa, and the Islands of the Sea, "were with the prophet" that we wot of, "for He would recover them of their leprosy of sin. Leaguers, be it our business to point out to the world's Naamans, with all the simplicity of the little Hebrew maid, that there is a prophet of Nazareth more mighty than he of Samaria, whose "touch has still its ancient power," and whose eternal praises many a once-poor moral leper has learned triumphantly to sing.

"The leprosy of sin"; that phrase brings us to the simple evangelical message of the story. The leprosy of Naaman—in all probability the "Lepra Vulgaris"—which covered the sufferer with a disfigurement which was not completely disfigured him, but often left him still able to continue his life-work, is peculiarly fitted to be taken as a type of sin. Its insidiousness, its loathsomeness, its general incurableness, its tendency to only partially interfere with the usual activities of health, all these render it a peculiarly effective sin-type, and so it has always been easy to read great spiritual lessons in this story, and, above all, to find in it the way of salvation. Literalists, it is true, object strenuously to the spiritualizing of such narratives, but the writer has no consciousness of consciousness over his interpretation of Naaman's healing as a type of Christian salvation. Even the casual eye can discern that Naaman's healing was a healing of the soul as well as of the body. Elisha was all the while "ministering to a mind diseased," as well as to a body beset by leprosy in every dealing he had with the proud Syrian; and Naaman came from the waters of the Jordan not only with his flesh "like the flesh of a little child," but with a heart also very much in the same regenerated condition. The plea for a little Jewish earth, and the wrestling with the problem of going with his royal master into the "house of Rimmon," both tell their tale of a change of heart. And it is no wonder that the healing of the soul came to him with the healing of his body, for he followed the eternally ordered path to spiritual reconstruction—the path of the humbled soul and of the utterly receptive spirit, and he pushed his way past the usual obstructions to the faith that risks all upon its venture and with child-like simplicity obeys the voice that seems to it the voice of God. We have no need, therefore, to emphasize the points usually touched upon in spiritualizing the story; they are familiar to us all. But there is one point that ought not to be passed over. Note how real and yet how imperfect faith may be. Naaman, when he left Syria with his king's letter in his hand, had some faith, otherwise he had not turned his face Samaritanward at all. But how poor the faith was, for his healing seems to him still a purchasable thing, a thing to be purchased by political influence, by hard cash, or by both. The royal letter, with its power to stir the Hebrew king's other ears, and Naaman's well-fixed money-bags, alike declared that a Naaman's faith had another defect in it; it was a faith that programmed his healing and unwisely anticipated its method. Indeed,

the most pertinent spiritual lesson of the story comes to us at this point. The old hymn,

"Nothing in my hand I bring,
Simply to Thy Cross I cling,"

might very well, on occasion, have a supplementary line or two added to it, to run as follows:

"Nothing in my mind I bring,
Nor stipulate for anything."

If it had not been for the simple wisdom of those servants, who probably trembled while they spoke, Naaman's preconceptions and his pigmy anger at his disappointment over them, might have sent him home again as he was, "a great man" still "with his master," but "a leper." There was depth of wisdom beyond our estimation in that pleading cry of the alarmed servants, "If the prophet had hidden thee do some great thing, wouldst thou not, have done it? How much more, then, when he saith to thee, 'Wash and be clean.'" The spectacular striking "his hand over the place" and calling upon his God by the prophet might have fitted in better with Naaman's sense of his own importance and with what he might have called "the fitness of things." Washing in the Abana or the Pharpar would much more have pleased his Syrian pride; but for him it was "Go wash in Jordan seven times," or the fowl whiteness of leprosy until his greatness and his national pride were alike hidden in a leper's grave. And for us, too, the spectacular approach to the cross, or the approach through cherished ecclesiastical methods that minister to our religious or denominational pride, might seem more pleasing, but the command is "Believe on the Lord Jesus Christ." By that method alone is God reached for the healing of our lives—not because God is arbitrary, but because there is really in the very nature of the moral universe "no other way out" from under our sin, and because the broken "spirit and the brittle spirit," through which such a belief comes, alone break down all remaining obstruction of self-will and give free play to the healing grace of God within us.

Fall Conventions

It is disappointing to the Editor that this number must necessarily go to press without a complete list of the Epworth League District Conventions appearing in its columns. The number of Conventions of which we have received reliable information is not great. Many other districts have the matter under consideration; but, from various causes, arrangements are incomplete at the time of writing. As far as we know the following announcements are correct.

The London Conference Convention will meet at Blenheim, Oct. 14 and 15. District Conventions will be held as specified:

Walkerton, Sept. 1; Wlarton, Sept. 10; Stratford, Sept. 14-16; Palmerston, Sept. 16, 17; Wingham, Sept. 17, 18; Cobourg, Sept. 19; Brampton, Sept. 22; Goderich, Sept. 22, 23; Exeter, Sept. 24, 25; Owen Sound, Sept. 25, 26; Stratroy, Oct. 1, 2; Barrie, Oct. 2, 3; Windsor, Oct. 6, 7; Lindsay, Oct. 8; Cochrane, Oct. 13, 14; Norwich, Oct. 14; North Bay, Oct. 15, 16; Galt, on Dominion Day.

Any Conventions arranged for October dates we shall be glad to announce next month; but to ensure accuracy of statement, District League Secretaries should forward their written notices direct to this office and in good time. Any arrangements for dates not named above should have been announced in this list, but we can only publish what we know exactly as to date.

Sanitation and Hygiene

CITIZENSHIP TOPIC FOR SEPTEMBER 28TH.

Lev. 14: 1-9.

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

SANITATION and Hygiene emphasize the preservation of health, the prevention of disease, and the prolongation of life. The preservation of health is more important than the healing of diseases. Good food and exercise, sanitary surroundings and congenial occupations have more to do with the health of the body than the medicines we take. Unwholesome and insufficient food, self-neglect and misfortune, herding together and impurity will account for most of the diseases that beset humanity. Though germs are claimed to be the direct cause of most diseases, nevertheless unsanitary surroundings have been shown to be the best breeding places for these germs. "Improper food," says Dr. Lee, "is responsible for diseases, insanity and crime. Religion and ethics, sociology and government, education, art and science have tried to improve the world without recognizing that diet is a dominant factor in the health and happiness of man."

Not only the kind of food eaten, but the conditions under which it is handled and placed upon the market, means much to the public health. The food should be officially inspected and the places for storing and selling the foods should be kept in sanitary condition. The best of food soon becomes not only unpalatable, but filled with contamination if not properly handled and protected. More especially in the larger centres, unsanitary conditions soon multiply, and become a breeding ground for flies and germ-carrying insects. A proper water supply and a complete sewerage system are absolutely necessary to the maintaining of the public health. A publicly controlled and properly regulated system of isolation in cases of contagious diseases will prevent the great epidemics of bygone days.

One of the most striking illustrations of what sanitation will do to transform germ-infected territory into a healthy resort, is shown in the Panama Canal zone. This territory was noted for its yellow fever scourge. It was considered unsafe to live there when the United States took it over. Their medical officers discovered that the disease was caused by the bite of a certain mosquito. By making the country sanitary, and by destroying the mosquito, they drove the yellow fever away. The canal zone has no yellow fever to-day, and the rate of mortality is lower than the average for the whole of the United States.

HOUSING PROBLEM.

An increasing problem in our growing cities and industrial centres is the relation of sanitation to the housing of the poor people. The effect of overcrowding and unsanitary housing upon health is obvious. When forty or more persons live in a house built for only one family, the sanitary conditions cannot be conducive to good health and clean morals.

"In New York City the average mortality is 18.35 per thousand for all ages, and under five years 51.5 per thousand. In the crowded sections it rises to 25 and 24.9 per thousand for all ages, and as high as 99.2 per thousand for children under five years."

It is hard to realize how dense the population of the great cities becomes. The mortality in densely populated portions of London is 365 to the acre; Paris, 454, while New York rises to 1,000. "In no city of Europe," says Mr. Vellier, "not in Naples, nor in Rome, neither in London nor in Paris, neither in Berlin, Vienna or Buda-

pest, not in Constantinople nor St. Petersburg, not in Ancient Edinburgh or modern Glasgow, not in heathen Canton or Bombay, are to be found such conditions as prevail in modern, enlightened, twentieth century Greater New York. In no other city is the mass of the working population housed as it is in New York, in tall tenement houses extending up into the air fifty or sixty feet, and stretching for miles in every direction as far as the eye can reach. In no other city are there the same appalling conditions with regard to the lack of light and air in the homes of the poor; in no other city is there so great congestion and overcrowding; in no other city do the poor so suffer from excess of heat; in no other city are the conditions of city life so complex."

"In 1911 the Commission discovered in New York 85,443 rooms without windows; 22,987 more open simply on shafts less than the legal size; 89,499 other rooms have windows in every direction, but opening to adjoining rooms; 124,812 open on a covered shaft." The air shafts are generally wells of foul and stagnant air running the full length of the building. They are often used as receptacles for garbage and all sorts of refuse and indescribable filth usually, through cracks of windows. The odors resulting from the rotting mass are so vile that many people nail up the window. Overcrowding in such unsanitary conditions not only breeds disease but causes immorality. Children reared in such surroundings are born with a disadvantage, and never know what pure normal conditions mean.

The home determines the physical and moral character of the boys and girls. "In the rookeries and slums an imperial race cannot be raised." The home is the place where individual tastes and preferences are expressed and developed. The spirit of ownership leads to cleanliness, keeping in repair, and other sanitary improvements. In tenements and slums this spirit is not developed. "Darkness and dirt are as mother and daughter in the dingy back land, and no police regulations that were ever made or put into execution will bring sweetness out of, or curb sweetness into slums. Therefore the cry of 50 per cent. of our poor, who wish to be clean, goes up in what Carlyle calls the huge inarticulate question—'What do you mean to do with us?'"

Let us notice some of the plans for obviating the evils of overcrowding.

(a) Model Tenement Houses. These are built with plenty of sunlight and fresh air. They are also equipped with the proper sanitary appliances—hot and cold water, proper plumbing and bathroom, etc.—and restricted and regulated as to the number of persons admitted. The result is that the tenement houses that they help only the well-to-do, and never alleviate the evils among the poor. Such tenements demand too high a rent for the poorer people.

(b) Garden Cities—"A movement to organize in the country industrial communities where, with many of the advantages of the city, healthful and more or less model factories and other forms of business can be conducted. Where the workers and other residents can occupy inexpensive but attractive, hygienic and comfortable homes, each with its little garden."

(c) Model Villages—These are villages built by employers of labor. The houses are well built, with modern conveniences. Also public halls and free libraries are provided, with beautiful

grounds for recreation. The chief gain of these villages is the spirit of freedom and self-respect that controls.

But all these plans relieve only a small percentage of the working men. In the days to come urban life will steadily increase, and the problem of proper housing will become more and more acute. Only as people and municipal authorities learn the value of proper sanitary surroundings can the problem be solved.

UNSANITARY OCCUPATIONS.

Not only in the houses in which the laboring people live, but the surroundings of the factories where they work determines the health. Many occupations are necessarily unsanitary to some extent, and develop industrial or occupational diseases. In America very little has been done by legislation to regulate the sanitary conditions of these trades. In Germany it is reckoned about 40 per cent. of the working men suffer from these diseases. The average term of sickness is 8.6 days. These diseases, besides, hasten old age, and cause incompetency and lead to many deaths. In the United States there are 33,500,000 wage earners over 15 years old. If 40 per cent. are sick every year through industrial causes, that means 13,400,000 suffer. With an average term of sickness of 8.6 days, we have 284,750,000 days without work. At the average of \$1.50 per day, it amounts to \$427,125,000 of loss to the wage-earners. The doctor bills, averaging one dollar a day, would add \$284,750,000 to the expense of the laborer. The Department of Agriculture spends millions to preserve healthy plants and to fight hog cholera. Why should the government not spend money to prevent occupational diseases and industrial accidents?

"Industrial diseases are caused by the following conditions: (1) Gases, vapors, and high temperature; (2) increased or decreased atmospheric pressure; (3) humidity; (4) metallic poisons, dusts and fumes; (5) dust of various kinds; (6) fatigue. Each one of these may apply to various trades." There is scarcely an industrial disease that cannot be much lessened, if not overcome, by proper sanitation or known contrivances.

A thorough system of inspection is first of all necessary. This should be above local restriction, so that the Government can be free to make thorough and complete returns. This will eventually supply a large body of accurate statistics, upon which the Government can act in future. No true constructive legislation can be intelligently enacted until there is collected official and accurate statistics. The American Association for Labor Legislation has done this work in some measure. But the Government must eventually take over the responsibility.

THE CHURCH.

Has the Church any responsibility in regard to this question. The teachings of the Old and New Testament confirm the emphasis now placed on sanitation and hygiene. Medical authorities to-day view with admiration the laws and principles of hygiene enunciated by Moses and other Old Testament writers. The laws demanding cleanliness and regulating diet were ridiculed at one time. But now we find the best medical authorities endorsing them. What was considered a religious rite in Old Testament times, has become recognized as a scientific principle. The rules as to the washing of the body and of utensils are in harmony with our present hygienic laws. The Mosaic distinctions of clean and unclean meats are endorsed to-day. The Old Testament method for the prevention and the treatment of leprosy and other contagious diseases is similar to the modern method of isolation for such diseases as smallpox. If the Old Testament rules concerning

sexual purity were obeyed to-day we would be free of the terrible scourges that beset our social life.

It was Jesus that discovered the value of the body in the development of human life, and revealed the unity of the physical, moral and spiritual in human nature. He did not cure the body without strengthening the will through faith, and without renewing the spirit by forgiveness. Jesus saw that behind the bodily disease there was a moral cause. He demanded a spiritual attitude of faith, which awakened the highest qualities of the will, and, founded on love, helped to put the individual on his feet, awakening the powers of self-help and self-direction. He drove out sin and disease by bringing in a new life.

St. Paul throws further light on this subject when he says: "Your bodies are the temple of the Holy Spirit." In this he shows that the principle of incarnation is a universal law of human life. If we grant this, we must recognize what is implied therein. If the body is the temple of the Divine Spirit, then anything that defiles or weakens the body is a sin. The human body is not simply the organ of manifestation for the spirit within, but is essentially the instrument of service. Therefore the Spirit and the spiritual ends should control human life. Under no condition, therefore, should the body be used as an instrument of self-indulgence, but as the servant of the Spirit. We should "walk in the spirit, and not in the flesh."

It is the duty of the Church to show that personal cleanliness is a Christian obligation. But according to Jesus this includes clean thoughts and clean purposes. We may endeavor to enforce bodily cleanliness, but the Church should show that we need to be clean in our spiritual life in order to effect permanent results in our social conditions.

But the Church must go farther and arouse the social conscience respecting its obligation to the question of sanitation. The Church can bring to bear her influence upon the political and social forces by demanding proper sanitary surroundings in which the working man may labor and live. We must carry all such questions as sanitary occupations housing problems, occupational diseases, and all like questions, from the region of mere economics to that of religion. Ultimately, upon the Church will rest the responsibility of crowded tenements, lack of sanitation, and the consequent immoral conditions. The Church can do much in setting before the individual the high ideal of a clean life, controlled and permeated by pure and wholesome thoughts and purposes, and by guiding the public mind in its aim at proper sanitary conditions for every activity of life.

The following aphorisms taken from a New York State Health Board Bulletin are very much to the point:

It is better to screen the cradle and wear a smile, than scoff at the precaution and wear mourning.

Flies in the dining-room usually precede nurses in the sick room.

Screens in the windows prevent crepe on the door.

Flies, as well as bad water, spread typhoid.

A fly in the milk may mean a member of a family in the grave.

A fly has natural enemies; the most persistent and most effective should be man.

It costs less to buy a screen door than to get sick and lie off for a month.

Its a short haul from the garbage can to the dining table, via the fly rove.

Success in the spiritual references—Lev. 7: 23-27; 11: 1-8, 46-47; 12: 9-17; chap. 15. Mark 1: 23-28, 33-34, 40-42; 2: 3-12.

Subjects for Debate

For the Citizenship Department.

SUGGESTED BY REV. T. W. PRICE, ARDEN, MASS.

Resolved—

1. That war is necessary to the security and progress of civilization.

2. That free trade with all countries is in the best interests of Canada.

3. That it is not advisable that the arbitration treaties now pending between certain great nations be ratified.

4. That a single tax on land is better than our present system of taxation.

5. That, following the other great nations, Canada should proceed at once to establish a protectorate over the United States.

6. That woman suffrage is both just and desirable.

7. That the Hindu women should be admitted into Canada.

8. That the Irish should be granted home rule.

9. That voting should be made compulsory.

10. That education should be made compulsory.

11. That bachelors over twenty-five and maids over thirty should be specially taxed.

12. That our post office department should immediately put in operation a parcel post system, to be operated at cost.

13. That railroads, telegraph and telephone lines should all be owned and operated by the Dominion Government.

14. That a limited monarchy would be better for China than a republic.

15. That "saving off" in election protests should be declared illegal.

16. That the amount of wealth transferable by inheritance should be limited.

17. That strikes are productive of more harm than good to the working classes.

18. That our large department stores are a detriment to the country.

19. That competition is a greater incentive to effort than compulsion.

20. That wealth is the cause of more crimes than poverty.

21. That the political theory that the spoils belong to the victor is a good one.

22. That whatever woman lacks in courage is made up in curiosity.

23. That gunpowder has done more to benefit mankind than poetry.

24. That a social order that creates hundreds of millionaires is radically wrong.

25. That the sewing machine is a greater invention than the binder.

26. That ministers of the Gospel should not engage in business or politics.

27. That it is a duty devolving on ministers to study reforms of government and to devote a portion of the Sunday services to their discussion.

28. That Church Union should develop a higher type of Christianity.

29. That it is in the best interests of men to close all avenues of trade on the Lord's Day.

30. That a lie is sometimes justifiable.

31. That conscience is not a safe guide to conduct.

32. That prohibition of intoxicants is practicable and advisable.

33. That the results of foreign missions do not justify their continuance.

34. That the hypocrite is a more despicable character than the liar.

35. That modern Bible criticism has promoted the cause of true religion.

36. That our Church should give more attention to home missions than foreign.

37. That Moses was greater than Solomon.

38. That early Methodism was more aggressive and spiritual than modern Methodism.

Personal Interviews of Jesus

VI. With Ambitious Disciples—Humility the First Essential

Matt. 18: 1-6; (Mark 9: 33-37; Luke 9: 46-48.)

TOPIC FOR OCTOBER, F.T.D.

REV. J. H. MCARTHUR, S.T.D., ERIN, ONT.

THE disciples had failed to grasp the spiritual significance of the kingdom which Jesus preached. They still had the Jewish idea that it was to be, like other kingdoms, an earthly one, with its royal court and its cabinet ministers. They were considering its external features with its gradations of rank, etc. Peter, their spokesman, would be Prime Minister; John, the son of thunder, who peremptorily forbade others to exercise in the name of Christ, would be Minister of Justice; while Judas, who carried the purse and loved money, would be Minister of Finance.

This perverted view of the kingdom, coupled with their perverted ambitions, led to a serious altercation among themselves. It was more than an argument; it was a dispute, and that over a question unworthy of them. They disputed as to which of them should have the chief places in the kingdom of God.

The contention among them grew serious, and it showed that they were wrong, not only in the understanding of the kingdom, but wrong also in their hearts. We would expect better things from the disciples, for in their fellowship with the Master they had learned better things. He had just been teaching them the necessity of self-denial; but instead of assimilating this teaching they were giving vent to their selfish ambitions. He had just been speaking to them of the sufferings and death that was about to overtake him; but instead of being subdued and mollified by these thoughts, they were hardening their hearts by contending among themselves for honors. Some of them had failed to cast an evil spirit out of a boy; but instead of being humbled by this experience they were swelling with self-importance. Three of them had just come down from the Mount of Transfiguration; but instead of this experience making them more Christ-like, they were cherishing thoughts of which they were ashamed when in his presence. There was an unwillingness to appropriate his teaching about self-denial—they became self-assertive; and there was an unreadiness to share in his sufferings—they shrunk from his cross. Through want of faith they failed to cope successfully with the powers of darkness, and this failure tended to make them irritable. This faithlessness on their part was the precursor of selfish ambition, jealousy, and estrangement. Their selfishness broke out in the form of a dispute among themselves.

The Master's Task.—This episode on the part of the disciples revealed to the Master a defect in their spirit and a defect in their understanding. Such being the condition of the disciples' mind and heart, what would Jesus regard as his duty in reference to them? They are obtuse in their understanding of the kingdom, and they have large opinions of their own self-importance by virtue of which they claim the first place in the kingdom. They are ruled by pride and not by humility; by jealousy and not by brotherly love. Jesus resolves to teach them the need and value of self-abasement without which they cannot even hope to enter the kingdom. They aspire to the first place in the kingdom; He will teach them the contrary pertinent lesson that they are deficient in the fundamental grace of humility without which they can have no place in the kingdom.

The Master's Method.—According to Mark the conversation is opened by Jesus' asking what they were reasoning about on the way. But to this question they are silent. Even Peter, who is always ready to be the spokesman for the company, has not a word to say. They are evidently ashamed of their dispute and are desirous of concealing it from him.

The subject of their dispute and the spirit in which it was conducted were both alike unworthy of their discipleship. They know that the whole affair cannot stand the searching light of Jesus, so they hold their peace. But Jesus knows well what the contention was about, and he knows, too, the lesson which they need to learn; and he resolves to teach them by means of an object lesson. He takes a little child

and places him by His side, and as Mark tells us, takes him up in His arms in full view of the twelve, and with the child in His arms, He gives them an object lesson on the necessity of humility. This intended to reverse their ideas of greatness and their ideas of the kingdom.

He teaches them that to receive a little child in His name is in itself a great service, and an act which leads to greatness. The disciples are ambitious to be great, and they would attain their ambitions by exalting themselves to the highest positions where great services would be required from them. Jesus rebukes them not for being ambitious but for trying to realize their ambition in a selfish way; and He reminds them that if they would be truly great they must be humble. The humble man who serves in little things is as truly great as he who serves in great things. It is service rendered in the spirit of humility that gives real greatness. The disciples are ready to serve the big interests of the kingdom; He would have them ready to serve the smaller interests of a little child, for he that is least is the one who is great. The man who serves is alone great (Mark), and the one who serves in the childlike spirit is the greatest.

People of Whom You Ought to Know



REV. F. C. STEPHENSON, M.D., AND MRS. STEPHENSON

MANY of our readers will recognize with pleasure this indefatigable couple, by whose united and untiring efforts the Forward Movement for Missions has accomplished so much among our young people for the Extension of the Kingdom of God. When you have admired this photograph turn to page 213.

Home Missions in Canada and Newfoundland

BY A FORMER HOME MISSIONARY.

TOPIC FOR OCTOBER 12TH.

Matt. 13: 3-8; 18-23.

But this is not the whole of the lesson which Jesus teaches from the child. "He that receiveth this little child," He adds, "receiveth me, and he that receiveth me receiveth him that sent me. Such service rendered in tender sympathy to a little child is accepted as service rendered to Christ and God. It brings one into harmony with God, and this harmony is essential to greatness. Such a one is on the road toward possessing God most completely and becoming the greatest.

According to Luke, with whom Mark agrees in the main, the truth which Jesus would enforce through the little child as an object lesson is the need of tender sympathy for that which is little; while, according to Matthew, who presents the incident in a little different light, Jesus means to enforce a different truth—the need of one-self becoming little, even as a little child. According to Luke the child is placed before the disciples as one in whom they are to interest themselves; while, according to Matthew, the child is placed before them as an example whose willingness of spirit they ought to imitate. In the one case it is, Receive the little child; in the other case it is, Become like the little child; while in either case the central lesson is, Be humble. The disciples desire to become great; but they may become great, as Luke puts it, not by exalting themselves to serve in positions of high responsibility, but by humbling themselves to serve in common things, such as receiving a little child; or, as Matthew puts it, not by exalting themselves in imitation of the spirit of the so-called great, but by humbling themselves in imitation of the spirit of the so-called little, such as a little child. In both writers humility is the lesson inculcated, proven in the one case by service to a little child, and in the other case by imitating the spirit of a little child, while in both cases the disciples are rebuked for their unworthy and selfish ambitions.

There is a peculiar fitness in presenting a child as an object lesson on humility. The child is not arrogant, nor proud, nor deceitful, nor self-assuming, nor selfish, nor envious. There is nothing of the false to about him; he is never caught acting a part. He does not turn the best side out merely to suit the occasion; he is always natural. He is open-hearted, open-minded, docile, receptive, truthful, humble; and has a keen sense of wonder and majesty, and an appreciation of things above him. The disciples are lacking in just these childlike traits of character, which have their roots in the fundamental grace of humility.

Humility is the primal excellence in the normal child. Fitness for the kingdom depends upon the possession of this childlike nature. The greatest among them is the one that is most childlike. There is something in common between the childlike man and the manly child.

1. Learn the prime importance of humility. Make this practical in your life.
2. Learn the value of service in little things. Do not despise the opportunities to serve in small matters; embrace them, and value them highly.
3. Learn the value of primal instincts, and how to develop and control them in yourself and in those under your care. Ambition is a good thing; the desire to excel is a primal instinct of human nature; it must not be smothered but rather guided along right lines and toward a worthy end.
4. Learn from the Master how to appreciate the worth of a child. How many lessons does the Master draw from this child as an object lesson?

WHERE a Methodist Church, or group of churches, among English-speaking people receives the services of a Methodist minister, whose salary is provided, in whole or in part, out of the funds of the Missionary Society, instead of being raised by those among whom he works, the field is called a Home or "Domestic" mission. It may surprise some of us to learn that our Church maintained no less than 645 such missions in Canada and Newfoundland last year, at a cost to the Missionary Society of over two hundred and fifty thousand dollars, in addition to all that was contributed by the missions for their own support. Surely it costs something to keep the gospel at home, not to speak of sending it abroad!

This naturally raises the question, Why maintain these Home Missions? The business of the Church is to make the world as yet known to all men, that all may have an opportunity to be saved from their sins and to share the blessings of freedom, happiness and service which a life of obedience to the teachings of Jesus always brings.

When a majority of people in the world have yet heard the "good news" of a Saviour, why does our Missionary Society spend one-half its yearly revenue in supplying the Gospel to men and women who have been brought up in a Christian land, and already know the way of life? Why don't Canadians who know the value of the Gospel, and who mean to send it to those who have not yet been reached instead of asking others to pay hundreds of thousands of dollars that it may be preached to them?

Conceding always that the primary duty of the Church is to make the Gospel known to unevangelized people throughout the world (that is, those "unreached by the good news"), we can still discover several good reasons for the existence of at least temporary Home Missions in a country like our own. Did you ever stop to think of the causes out of which Home Missions grow?

1. The colonizing instinct of Anglo-Saxon people. But for this there would have been no Methodist Church of Canada. Since the earliest days of Newfoundland, and more especially since Canada became British territory, men and women from the British Isles, and later from the United States, have pressed into the unsettled regions of backwoods and prairie and mountain region to make their homes. In response to the religious needs of these scattered settlers, Methodists in Great Britain and the United States sent out pioneer missionaries, and Methodism in Canada and Newfoundland was first organized in connection with the mother churches of those lands.

As soon as possible, the earlier settlers began to provide means, not only for the support of their own pastors (if a salary of sixty-four dollars per year could be called support!) but to furnish missionaries who might carry the Gospel to those newer districts where the pioneers were as yet too scattered or too poor to pay a preacher. That method still prevails as one of the most important features of our Home missionary work, and was the great help which enabled the missionaries to be employed, almost entirely in pioneer districts where Gospel services could not be introduced for years to come without partial sup-

port from the Church as a whole.

2. Unfavorable circumstances of location, or occupation make Home mission work a necessity. In Newfoundland a majority of the population live in small villages along the coast. Distances are not always great but inadequate means of communication, together with a rigorous climate result in almost complete isolation for a large part of the year. The men face hardship and danger in the whaling and seal industries or in deep sea fishing for oftentimes scant returns. Many of these communities can neither support a minister unaided, nor share the services of a man who may be in reality only a few miles away. Some what similar conditions prevail in sections of the Maritime Provinces, in rocky or sandy farming country in the highlands of Ontario and among mining towns east and west of the lakes.

3. Changing conditions produce new problems. Some places are born home missions, some have this distinction thrust upon them. (A few, alas! achieve it.) Not only in the sort of localities just referred to but to some degree almost every rural and village community between the oceans the last few years have seen serious changes through movements of population. The rush to the cities and to the West has so nearly depopulated some rural districts, that what were once flourishing churches are now represented by a handful of people. In some sections of Quebec the Protestants have been crowded out until only a few families remain.

Are we to deprive people of Gospel privileges because they are pioneers, or few, and scattered and poor? The answer is a Home mission.

Now take a map and find out where these Home missions are. In most cases that would help you to understand why they are; in a few instances perhaps you will wonder whether they ought to be! In Newfoundland, we support in round numbers, fifty of these mission fields. A few names, such as Topsail, Flowers' Cove, Hantz Harbor, Northern Bight, Bay Bull's Arm, Seldom-Come-By, Bonne Bay and Flat Islands, will show that they belong in the class described in No. 2 of the causes which produce Home Missions.

During the last two years the Methodist people of Newfoundland have managed, by rearranging their mission fields, raising a larger amount for local support and giving more liberally to the Mission Fund, to lessen by upwards of \$10,000 the amount which it costs the Missionary Society to maintain the work of the Methodist Church on the Island. Watch the people of Newfoundland. They have only just begun what is going to be accomplished in this direction.

In the three Maritime provinces, seven-tenths Home Missionary with a total membership of over 6,000, drew assistance from our Missionary Fund last year. Here, too, the work of readjustment and progress towards self-support is going on. As a result of industrial and agricultural development now taking place in these provinces, prospects are good for a considerable decrease in the number of Home missions, and a steady increase in the amount of money contributed for missionary work at home and abroad.

In the Central Conferences, which in-

clude the Provinces of Ontario and Quebec. Home missions are of several classes. In New Ontario we have a pioneer district similar to that of the Western provinces, and in addition, a large number of mining centres, where it is necessary to place our ministers. Here there is a possibility of securing adequate support. In some districts of Quebec, the small number of Protestants scattered among a majority of French Roman Catholics, make outside assistance necessary. In addition to these, the Toronto, Bay of Quinte and Montreal Conferences contain a number of Home missions which have been maintained for many years because of local circumstances, such as given in sections No. 2 and 3. Practically every Methodist church in the London and Hamilton Conferences is entirely self-supporting; but yet the total number of these Home missions in the Central Conference runs up to 123.

It is in the West that we find the Home mission problem most acute, and yet the situation in these new provinces is most hopeful of all. Literally, hundreds of thousands of people are pouring into these provinces, scattering themselves out over the prairie, and threading their way along the valleys, among the mountains—frequently 25 or 50 miles from the nearest railway; and in sections like the Peace River district, several hundred miles from the nearest railway line.

Our task is to send in along with these multitudes, enough missionaries to effect a preliminary organization of the Church in each new territory, and guarantee the presence of Gospel influences until the settlers find themselves in a position to undertake the support of their own ministers. This they very quickly do, and generously repay the money expended by helping others in the newer districts, and our missionary work in all parts of Canada and the foreign field. In Saskatchewan, the average period between the organization of a Home mission and the time when it attains to self-support is only between two and three years.

In the meantime, however, between Lake Superior and the Pacific Ocean, our Missionary Society helps to maintain nearly 400 fields, where our work could not be carried on without assistance. How earnestly these people try to help themselves is shown in the report of the Superintendent of Missions for Alberta, where the average givings on Home missions to all church purposes were last year within a few cents of \$20.00 per member. The total membership of our Missions in the West is at present reported as 12,734, but this represents only a very small fraction of the whole constituency which is receiving the Gospel because of the efforts of our Missionary Society in this new part of our own land.

In reference to all these different classes of Home Missions, several reasons other than a mere right to the Gospel must be considered. They form a real part of our national life—and in some cases a very important part. In our new West, one half of Canada is in the making. Then in the light of our desire to build a Christian nation we cannot afford to have these communities without the guidance of Christian principles and the leadership of Christian ministers.

Again, these rural and isolated communities are the feeders of our towns and cities—the very place where leaders are produced; and it is important to see that high standards of life prevail where so many future leaders of the church and country are being produced. In one of our large cities I was told that nearly every one of our Sunday School superintendents grew up in the country or in a small town.

Returning to our foundation principle that the business of the Church is to evangelize the world, we see at once that in order to secure workers enough, and money enough and prayer enough, we must build up in all parts of Canada and Newfoundland a Church that will pray, study, give and go! We cannot do this by leaving new communities without the Gospel or by taking it away from all who fall below a certain financial standard.

"Fifty years ago," said one of our missionary leaders, "that part of Ontario, north of a line drawn due west from Toronto, was almost one solid mission field. Now, in addition to all the ministers and missionaries it has produced, in addition to all the Christian leaders sent to other localities and especially the Christian homes transplanted into the West; in addition to all that,

it gave last year (this was several years ago) to missions, several thousands of dollars more than our church spent on its whole work in China and Japan."

Yes, we must build up a church capable of "witnessing unto the uttermost parts (Acts 1: 8). But a word to those who live on Home missions. What if we let other people pay for our Gospel privileges, when by a little extra effort or self-denial, our field might support itself, and let the money be used on behalf of those who "have never heard the message of salvation from God's own holy word." What sort of witnessing is that? Or, if, having received our needed help, when a missionary appeal is made, we say "We're only a mission ourselves, what can we do?" That would not be Christian; anyone who says it would, hands up!

Seasonable Canadian Scenes



A MOUNTAIN VIEW—SIR DONALD, IN THE CANADIAN ROCKIES

A step—
A single step, that freed me from the
skirts
Of the blind vapor, open'd to my view,
Glory beyond all glory ever seen
By waking sense, or by the dreaming
soul.
Oh, 'twas an unimaginable sight!
Clouds, mists, streams, watery rocks, and
emerald turf,

Clouds of all tincture, rocks and sapphire
sky,
Confused, commingled, mutually in-
flamed,
Molten together, and composing thus.
Each lost in each, that marvellous array
Of temple, palace, citadel, and huge
Fantastic pomp of structure without
name,
In fleecy folds, voluminous, enwrapp'd.
—W. Wordsworth.

Heroic Daughters of Canada

Laura Secord—Madelon de Vercheres

MISS I. ROGERS, COBURN.

THE year 1913 is the centenary of many notable events, and perhaps of none more striking than that brave ride on June 24th, 1813, of Laura Secord.

When the Prince of Wales, afterwards our late beloved King Edward 7th, visited Canada in his early manhood, he paid a visit to Laura Secord, then a very old lady, and gave her a handsome present.

Dr. Joheryn in a stirring poem commemorates her act of heroism, opening thus:

"On the sacred scroll of glory,
Let us blazon forth the story,
Of a brave Canadian woman, with the
fervid pen of fame;
So that all the world may read it,
And that every heart may heed it,
And rehearse it through the ages to the
honor of her name."

Here some Leaguer rehearse the stirring story of this perilous ride of Laura Secord disguised as a milkmaid—a ride that was of such deep significance, that while the milkmaid was resting from her arduous duties in a nearby farm-house, guarded by a handful of redcoats, her plucky venture was bearing fruit in the capture of five hundred and forty-two officers and men, two guns, two loads of ammunition and the colors of the force, by fifty whites and redmen, and the timely capture, in all probability, saved the Niagara peninsula and western Canada from another invasion and possible capture. In those memorable years—1812-13—no event is more worthy of being celebrated than the centenary of that brave woman, Laura, the young wife of a Canadian militiaman, James Secord, who had been badly wounded at the battle of Queenston Heights, and who was allowed to remain at home with his family in the village of Queenston. He, it was, who overheard the soldiers discuss Dearborn's plans, but more unfortunately still for the enemy, the brave wife of the crippled soldier, also learned the secret. At best it is hard at this time to imagine the horrors of that twenty-mile ride. The American sentinels occupied a radius of several miles and they had to be eluded. The early summer rains had swollen the streams to an almost impassable condition, and her journey lay through the almost trackless forest, with its dense growth of trees. Climbing a steep hill the gravest danger of all menaced her. Out of the forest, dimly lighted by the rising moon, sprang a score of Brant's Mohawk Indians, sprang ghostly tread and warlike yells they startled the brave woman, whom they regarded as a foe to be captured.

Years afterward Mrs. Secord wrote to a friend: "The Indians all rose with one of their war yells which indeed awed me. You can imagine what my feelings were to behold so many savages. With forced courage I went to the Chief and told him I had great news for his commander, and that he must take me to him, or they would all be lost. He did not understand me and said, 'woman, what does woman want here? The scene by moonlight to some might have seemed but to a weak woman it was certainly terrifying. With difficulty I got one of the Chiefs to go with me to their commander.'" Thus Laura Secord reached the little encamp-

ment of soldiers in time to warn them of the approach of the enemy.

The significance of the Battle of Beaver Dams in saving the Niagara peninsula and Western Canada from another invasion and possible capture, would make an interesting subject for a Secord paper.

"Braver deeds are not recorded,
In historic treasures hoarded,
Than the march of Laura Secord through
the forest long ago;
And no nobler deed of daring,
Than the cool and crafty snaring,
By that band at Beaver Dam of all that
well-appointed foe."

Charles Mair, the Northwest poet, has also immortalized the ride of Laura Secord in a fine poem, entitled, "A Ballad for Brave Women," while poems have been written of more recent date honoring this courageous event of our Canadian history.

This is the eventful story of an Ontario woman, but let us go back further to the old regime, and the province of the fleur-de-lily, Quebec, for our second story of the bravery of Canadian women. Many are the



LAURA SECORD.
From "A Veteran of 1812."

thrilling traditions of raids against the Indian colonies and missions in this historic province, of the massacres, captivities and rescue of its inhabitants. Many are the weird, wild legends, many the glorious historical souvenirs clustering around this province, the new France of the new and then unexplored new world. One of the most heroic episodes of these perilous times was the defence of the Port of Vercheres against the Iroquois in 1692, by Madelon de Vercheres, Born in 1678, the brave maiden was then only fourteen years of age. Parkman and other historians treat brilliantly and fully this memorable event in the early history of Canada. The villagers had left the little hamlet to garner from the fields near by the autumn crop. One writer thus describes the force that was left behind:

"They left on guard a maid of grace,
And birth, fair Madelon, and soldiers
two, their womankind,
To frail for toil, and tender babes were
left behind."

From settlement to settlement the Iroquois, thirsting for the blood of the invaders of their domain, had crept, and

few were spared. It was on an October morn they reached Vercheres, coming upon the place stealthily. Two women at the fortress gate faltered to see their husbands in the fields struck down before their eyes. Madelon called her young brothers and the few women and children—the decrepit old, the tender young—to arms, and for seven days they held the fort, while the Indians camped without.

"The bastions four were guarded by fair
Madelon,
A man of four-score years, two boys of
twelve and ten.
As wearily the hours crept by before
The breeze the cry rang out, 'All's well,
All's well. Amen!'
A storm came on with wind, and snow
and hail;
Still at her post she stood, the maiden
pale."

"The weakness of the flesh was hers,
The scolding feat or food,
Of virgin unprotected womanhood. Her
spirit unsubdued,
became her soul, and moved her lips to
words of cheer.

"'Courage!' she cried, courage she gave,
and scarce had rest or food,
A worthy daughter of an ancient noble
race,
Seven days she kept the foe at bay and
held the place."

Read Parkman's description of the defence of Vercheres.
Read also John Reade's poem "Madelon de Vercheres," and your heart will be stirred by the treatment which the dozen of English poetic literature in the Province of Quebec gives this thrilling event.

A study of incidents such as these will awaken a pardonable pride in our early history and in the romance and heroic surprise that entwines the early days of our Canadian national life.

He Had Heard It Before

Dr. J. M. Buckley, the well-known editor and divine, addressing a New York Sunday School, related an incident that greatly interested the children. He told of meeting a ragged, hungry-looking little girl on the street on a winter day, and when he questioned her she recited a pitiful tale of a sick mother and younger brother and sisters without food. After giving her a silver dollar the good doctor followed at a safe distance, to see what she would do with the money.

"Now, children, what do you suppose was the first thing she bought with that dollar!" said Dr. Buckley. "Hands up!" Up went the hands, and one child after another ventured a guess, but none proved correct. Finally a little boy whose upraised hand alone remained, was asked for his answer to the question.

"A basket," he sang out.
"Correct," said the doctor, "there's a boy who thinks. Now, son, come up here on the platform and tell us why you think it was a basket."

After considerable coaxing the boy reached the platform, but seemed unwilling to talk. "Go on," urged the doctor, "I want these boys and girls to learn to think, too."

The boy still hesitated, and Dr. Buckley took from his pocket a silver quarter. "I'll give you this," he said, "if you'll tell us what makes you think the little girl bought a basket first."

Be-cause she had seen the boy at last, moved by the sight of the money, "I was over in Hoboken last Sunday and heard you tell the story there."—Harper's Magazine.

The Purpose and Possibilities of the Junior League

MISS H. KING.

HERE was a time when the Christian Church laid the strongest emphasis of its teaching and work upon the conversion of the adult, neglecting to a great extent a still greater opportunity—the training of the child. Jesus taught the value of the child. He took a little child and set him in the midst of His disciples, that they might not only look at him, but after him, and we are awakening to this old truth, and are coming to realize more clearly the greatness of this work of training the children for Christ. While it is a glorious work to win a man or a woman to Christ, it is a more glorious achievement to bring the child to Him, for then we have not only a soul saved, but a saved soul plus a consecrated life.

While the Sunday School is awakening to great possibilities in regard to the child, there is yet a phase of the work that it has not yet fully realized, but which is provided for in the Junior Epworth League. The League holds a place in the church life which should not be replaced by any other organization. It is a training school of the young, where they not only receive godly impressions, but are given opportunity for expression. Given something of service for activity, and their capacity for taking in is increased as they are given opportunity to give out. They must have spiritual instruction, put in a way that will hold the interest and attention, and prove itself in action.

The members should bring their Bibles and work out questions for themselves, the superintendent leading them in the search for truth, and making clear to them how the whole Bible, from Genesis to Revelation, points to one central figure—Christ, who is the Life. Present Him in all His strength and beauty of character, and it cannot fail to awaken in the boys and girls a great admiration for Him and a longing to be like Him. There is that element of hero worship in every child, only waiting to be awakened by the right touch. Christ is the youth's grandest Hero.

The great underlying purposes of a Junior League should be to bring the children to Christ, to keep them for Him,

to relate them to the Church, and to train them in Christian service. Unless we have this fourfold purpose behind our plans, all our efforts will count for naught. The Junior League has serious business to transact.

Regarding the Superintendent, one of the first essentials is personal consecration. We must live Christ ourselves, or it is impossible to win others to Him. "Our influence on the world is created by our relationship to Jesus Christ, and our relationship to Jesus Christ is known by our influence."

Personality counts for more than words. Children especially are impressed more by what we are than by what we say. There is in the centre of Whitworth Park, Manchester, a terra-cotta group consisting of Christ and three children. On His left is a small boy who has brought a lily to the Great Teacher, that He may tell them about it. In gentle welcome a hand is laid upon the boy's head, and the object lesson is being taught. On the right is a little girl standing and listening, while around her shoulder the arm of the Teacher is thrown, bringing her well into the circle. At the feet of Christ is a very little child lying fast asleep, his head resting on one of the feet of the Teacher, and his little body, supported by the other, lies in a reclining position. Here we have a picture of the Christ bending to the task of teaching three little children. His very attitude, His voice, His hands, His feet, His whole person, unite in impressing the wonderful lesson. He is teaching so simply.

As is the Superintendent, so should be the lessons taught, method being the outcome of personality. We must adjust our subject, not to our own experience and point of view, but to the experience and point of view of the child. Give the child every possible opportunity of taking part in the service, encourage him to express his thought, and always make the most of the answer he has given.

Invaluable help is also found in charts and pictures as settings for Bible stories, and the noble deeds of godly men. Gather a collection of specimens and models illustrative of Bible stories, and have the children reproduce some of these in clay, or

wood, or cardboard. This handwork, which employs both hands and brain, is of great benefit to the child.

The ideal Superintendent will often bring new ideas into the service, thus creating an atmosphere of expectancy and interest. To retain attention, do not make the service too long, and do not forget the social side. Let that spirit permeate the whole service, and occasionally arrange a special social evening, when a bright programme is given and refreshments served. The pastor may be the Superintendent, but whether he is or not he should supervise the Junior League, thus acting in a very real sense as shepherd to the flock.

Where possible, the co-operation of the parents should be obtained, that new and larger life may be brought into the home through the winning of the children.

Make much of committee work, but do not have any committees that are not worked. All committees should meet at least once a month, to consult with the Superintendent regarding their work. The members come in as associate and active, and, to have the best results, they should be graded, and each grade should have some part of the service suited especially to that age. From twelve to sixteen is the most formative period, the time when the best intellectual work is done and the greatest number are sealed to Christ. The time of meeting is best arranged by the local workers. In some places the Junior League is held just before the Senior service, that the Seniors who desire may conveniently attend both services, and that the Juniors may have a sense of oneness with the "grown-ups" of the Senior Society.

In any Junior League organized according to constitutional methods, and with the purpose named, there lies wonderful possibilities for reaping a beautiful harvest for the Kingdom of Christ. The Junior League should be one of the most important agencies for the evangelization of the world, for many from the early training they receive there may be led to commit themselves to definite work for their Master, some entering the ministry, others giving their lives to various forms of mission work in the homeland, and others leaving all that they may carry the Gospel message to those who sit in darkness and the shadow of death in the lands across the sea.

For the children, the Church and the world-wide kingdom of heaven, Methodism cannot afford to neglect or belittle the Junior Epworth League.

Ready for China

These bright children were both born in China. Their father is Dr. Wallace Crawford of our West China Mission. With their parents they have spent a year in Canada, and in the picture you see the little folk all ready for the return journey, for which they seem just as anxious as their father and mother. The picture was taken outside Grandma Ludwig's home in London, Ont.



Write It Up!

Dr. Crawford and party are returning to West China by way of San Francisco, Honolulu, Yokohama, Shanghai and Chungking. Read up the accounts of such a journey that have appeared from other missionaries. Then, fancy yourself with the outgoing party of missionaries and write an account of your imaginary trip. Splendid book prizes will be given for the best two letters received by Oct. 15.

Junior Topics

MISS C. G. WALLACE

SEPT. 21.—WHAT JESUS TAUGHT ABOUT HIMSELF.—(Bible Reading.)—Matt. 11: 14-16.

The True Vine. John 15: 1.

The Example of Service. John 13: 15.

The Light of the World. John 8: 12.

He Came to Minister. Matt. 28: 20.

I and My Father Are One. John 10: 30.

The Good Shepherd. John 10: 14.

The Children Belong to Me. Mark 10: 14-15.

The Christ. Matt. 11: 4-16.

Fulfillment of Prophecy. Matt. 4: 17.



JUNIOR LEAGUE, KING STREET CHURCH, TRENTON, ONT.

We are pleased to quote from a recent letter as follows:

"This last year has been a most prosperous one in our League, and the boys and girls especially enjoyed the social functions which were held during the year. This picture is a very fair representation

of the League, which numbers about seventy-five members, sixty-eight of whom are in the photograph, which was taken at a picnic which we had in June."

Let us have pictures of more such happy and growing Juniors as these pages portray.

The Resurrection. Luke 24: 46.
The Forgiver of Sins. Matt. 9: 2-8.
Came to Seek and to Save. Luke 19: 10.
The Way. John 14: 6.

The Bread of Life. John 6: 35.

See how many other passages can be found by the Juniors. Encourage them to report one from memory at the meeting.

SEPT. 28.—THE AFRICAN.—Matt. 5: 9-16.

The superintendent should be in possession of the book, "Peeps at Many Lands—South Africa." Another interesting little book is "Stories of Boys and Girls of Other Lands." From the pages of the latter book we have taken the following extract. In this book also is to be found a splendid story of Robert Moffatt. Write to the office of the Forward Movement for Missions for literature.

The story of life in Africa may be beautifully illustrated by the superintendent by means of "The African Curio Set," obtainable from Dr. F. C. Curpio for \$2.00 postpaid. This set is valuable for use at any time.

"In the very heart of Africa there is a little country about the size of Scotland. It is surrounded by great mountains, the peaks of which are crowned with eternal snows. On the western side their slopes descend steeply into the dense forests of the Congo. On the eastern side their slope gradually down to the shores of the

great lake of Victoria Nyanza (pronounced "Ung-yanza"), which lies like a little ocean lost in a vast expanse of land. Thus from a height of 20,000 feet in Mount Rowenzi, Uganda drops to a height of only 2,000 feet at the shores of the great lake. The first white men to visit the country were the famous adventurers, Speke and Grant. They were preceded by the Arab slave-traders, who had succeeded in making many converts to Mohammedanism amongst the blood-thirsty and immoral savages of the land. Speke and Grant were well received. Many years after Stanley was able to open the way for missionary enterprise. The conflict of ideas, however, produced by the acceptance by the natives of both Islam and Christianity, led to the utmost confusion; and often when the native

kins became possessed with their old lust for bloodshed there were general massacres of both Arabs and Christians. Into the midst of this confusion came James Hannington, an English clergyman who had given up his living in order to lead the work in Uganda. Two years after his arrival in Africa he was appointed Bishop of Equatorial Africa, but he was not to live long in the enjoyment of his office. In 1885 he attempted to open up communication with Victoria Nyanza through the Masai country; this roused the fears and jealousy of King Mwanja, who ordered Hannington to be killed. He was made prisoner while on his way to his enclosure, and a few days later his servants were killed; and he himself, on approaching the mob with an open Bible, was immediately spared to death. The murder of Hannington was the signal for a general massacre of Christians; dozens of Christians were burned alive, and for a time it seemed as if Christianity would be crushed out of Uganda; but the work begun by Alexander Mackay, Hannington, and Pilkington nearly thirty years ago is being carried on to-day by worthy successors. The chief town, Mengo, boasts a fine cathedral, seating 5,000 people; and it is a wonderful fact that the son of Bishop Hannington only a short time ago baptized the young king, the son of his father's murderer."

OCT. 5.—SPECIAL FALL RALLY. FOR UNION MEETING BETWEEN SENIORS AND JUNIORS.

Instead of having the usual platform meeting we would suggest a "John Wesley Luncheon," which we have adapted from the Junior Quarterly. Invitations should be sent to the parents and leading officials of the church. The walls of the room might be decorated with red and white—the League colors. At 6.30 p.m. the guests with the League members should be seated at the tables, the place cards being decorated with Wesley's words, "The world is my parish." On the menu card have a picture of Wesley. Menu—Cold meat, bread and butter, Jellies, plain and fruit cake, milk and tea. Toasts—"Our Epworth Home"—Susannah Wesley. "When I was a boy"—John Wesley. "My good wife"—Samuel Wesley. "Our first service in America"—Barbara Heck. "How and why I landed in America"—Bishop Asbury. "Our heritage from Wesley"—League President. "Anecdotes of Wesley"—The Pastor. "Loyalty to Methodism"—Sunday School Superintendent. Those on the Reception Committee might be costumed suitable to the age of the Wesleys, each representing some notable personage of early Methodism. Pictures may be hung around the room illustrative of Church history. The characters to be represented if possible as follows: Mrs. Sarah Wesley, Samuel Wesley, Susannah Wesley, John Wesley, Mrs. John Wesley, Charles Wesley, Mrs. Charles Wesley, George Whitefield, Lady Huntington, Hester Anne Rogers, Count Zinzendorf, Countess Zinzendorf, John Fletcher, Mrs. John Fletcher, Philip Embury, Mrs. Embury, Barbara Heck, Freeborn Garrettson, Mrs. Garrettson, Robert Strawbridge, Bishop Asbury.

Try it. The above is only suggestive, but with the union of Seniors and Juniors a very profitable evening should be spent. No great expense need be entailed. The costumes could be all arranged at home.

OCT. 12.—DOING OUR BEST.—Matt. 5: 13-16.

The story of the loaves and the fishes (John 6: 8), gives us an excellent illustration of a boy who was ready to do his best. Everyone wants to be true to the best that is in us. You remember that David was tending sheep; Elizabeth was following the plow; Peter, James and John were fishing; Matthew was sitting at the receipt of customs; Dwight Moody was selling boots and shoes; Gypsy Smith was a gypsy in his father's camp; when they respectively heard God's call. God was looking for men who were doing their best in their daily tasks, and He called them to higher service. Lowell has said, "Simply to do what we ought is an altogether higher, diviner, more potent, more creative thing than to write the grandest poem, paint the most beautiful picture, or carve the mightiest statue." Let a Junior tell the story of Joseph, showing how he could always be depended upon to do his very best—"Be ye therefore perfect even as your Father in heaven is perfect." What is an Ideal? Have we each one? How may we reach it? Will you be true to the best that is in you?

Winning souls is a difficult work, and is best done by people who have much wisdom, grace, and humility. "Ask and ye shall receive"—Is the Magna Charta of our prayer life.

Pride is one of the most expensive of luxuries.

Character shines best under adversity. Patience can outrun genius.

The Child

Suggested by the pictures of the little boy, which appeared on page 162 of the July number of this paper.

MAUDE LAIDLLEY, OMEMEE, ONT.

"A simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?"

YOU have not chanced to meet three small cousins of mine? That seems strange. But, here they come now, Stanley and Harry and Roy. You must be made acquainted immediately with them.

Little Harry is the baby, and Roy has but just turned from baby to boyhood. Therefore, to celebrate this new growth, together with the strangely big feelings that accompany it, Roy has had just this morning managed to break an arm during a series of athletic performances that proved to be a size too big for him. That is why now, with only one free arm and a curiously muffled-up hump where another lively limb ought to be, Roy has to content himself with sharing, in heart only, in the wild pranks that he must view from a distance. Who knows what feelings are stirring within him! Surely he looks almost divinely happy. Can it be that the child heart is so unselfish that it forgets its own misfortunes in the glow of another's happiness? I can almost believe it. I do not know. Perhaps the mother does.

But, dear me, such lively folks are hard to introduce! Still, if you put on your spectacles and look through that crack in the door you can see the tiny toes of two petite booties making strange and hazardous patterns on the kitchen floor. That is wee Harry.

I have no doubt if you cared to get on the other side of that door, a very lively cause for the strenuous wriggling might be found in the form of big brother Stanley. The latter I do not need to introduce, because he is no longer a child. He has become his father's helper, and a certain feeling of responsibility and of superiority over the two younger brothers has already deprived him of that something which when lost means childhood gone.

However, we may safely return to the two-year-old Harry, for though his desires to be of assistance to his father are strong within him he is as yet by no means competent. Let us watch Alec putting up blinds in the living room. See wee Harry is absorbed in his attempt to hold up in a tiny, determined fist a huge, red-handled screw-driver at an awfully straight angle with two serious upraised eyes.

Bang! "Lucky that piece of machinery struck the floor instead of something else." That daddy's voice. But Alec's words fall to carry to the little one's ears, the realization and other accessories which Alec is calling for in vain.

No, I am afraid Harry has not as yet the power to carry out good intentions. But leave him alone. The good intention is sufficient as yet, and though, like Michael,

"To his office prematurely called,
There stood the urchin, as you will divine,
Something between a hindrance and a help;

And for this cause not always, I believe,
Receiving from his father hire of praise."

Still, like Michael, he is only a child yet. Only? Leave out the word. He is a child, and a child is a beautiful thing.

Such nonsense! As if these three little country cousins of mine, just three small moving atoms in a vast sea of living beings, should chance to have any particular interest for you, my reader, who doubtless meet one hundred such every day, just as small, just as mischievous, just as much alive.

Yet, s'il vous plait, when you read thus far, do not let that small, scornful, decisive smile distort your lips; do not begin to wonder if I am sane, for if that is your understanding of my efforts, then I have failed, and failed miserably. Why? Because I am practically finished, for already in my own way I have told you what this picture says to me. In the unconscious attitudes; in the tender curves each youthful limb assumes in action; in the eager, whole-hearted attention given to each momentary attraction, to the exclusion of everything else; I see simply childish innocence and grace.

Then if I had not succeeded in making you feel what I feel when I watch

ANNOUNCEMENT

"The Child" and "Willie's Boat," which follows, are the two prize-winning stories in our July competition. On the 18th page of that issue, five little snapshot pictures appeared, and an offer of two book prizes was made for the best two stories suggested by the pictures. The winning articles appear here. In addition, we would thank our young friends for the other manuscripts sent in, making favorable mention of the essays of Marion Boothie, Waterloo, Que.; "L. G.," Guelph Avenue, Toronto; and Carrie J. Wyatt, Arva, Ontario. Results of the August competition will be given next month. Meanwhile, look up what we ask of you to do in this paper. To write about a fancied trip to China will do you good. Turn over these pages until you find the picture and then get to study and write out your plan of travel, and all the rest of it.—EDITOR.

Somehow when I want to tell you about him he reminds me of Roy at those rare times when he is on his best behavior, and it all ends with my getting these two irreparably interchanged.

Am I to give up, then, and fail? No, no; I still believe that I am right. Indeed, I know now that these five simple attitudes on the table before me are sym-



VIRDEN, MANITOBA, HAS A LIVE JUNIOR LEAGUE.

The accompanying picture shows the Junior League of Virden, Man., lined up on Mr. W. F. Fitch's lawn, where they were spending a social afternoon before closing for summer holidays. The officers are: Superintendent, Mrs. (Dr.) Maines, in rear row; President (second boy on her right), Gordon Blakeman; 1st Vice-Pres., Louisa Armstrong; 2nd Vice-Pres., Aletta Beynon; 3rd Vice-Pres., Ida Blakeman; Secretary, Edward Arm-

strong (first boy near the left front of picture); Treasurer, Bessie Carter; Pianist, Florence Pangborn. Their regular meetings are well attended, sometimes over fifty being present. They are a promising lot of possibilities. The church had a "League Day" in the month of May. The Junior League took part in the morning service and the Seniors in the evening.

this little modern David with his pebbles, justly share the blame for my failure. Do you not realize that when I read this: "There is a lot in the picture about him. What does it say to you?" I feel as if I were battering against an immovable wall. I have tried to burrow a path through it. I have attempted to climb over it. Still I must come back to the fact that this is a little city boy with whom I must deal, and I—I am far away where there are green fields and cows and woolly lambs.

bole of childhood everywhere. Though men may differ in country and city, the child, with its simplicity and grace, its entire disregard of death, its faith and truth, is the same in every clime, and will be always.

If one door of opportunity closes it is time to look around for another.

The men who can best control others are those who can control themselves.

If you desire promotion make the most of what you are doing.

Willie's Boat

EDITH DAWSON, ST. AUGUSTINE, ONT.

LITTLE WILLIE, in a smart white suit, jaunty round straw hat and white stockings with the blue bands, of which he was proud, looked what he was in reality, the pride of his mother's heart.

To-day he was trotting contentedly by her side, prattling artlessly away in his baby fashion, asking in innumerable questions, never stopping to wait for answers. They had gone some little distance along the lakeside on this perfect spring afternoon, when they met some friends, also bent on enjoying the glorious sunshine and the crisp breeze gently rippling the water.

Mother was delighted, and was soon absorbed in conversation with the new arrivals. But this did not interest Willie nearly so much as the glistening lights on the lake as the sun caught each ripple. When no one was looking he slipped over to the netting, which screened the margin, and under watching the water lap against the embankment. Soon, however, something bright caught his attention, as it floated slowly towards him, borne onwards by the wavelets. Eagerly he watched it, his little face beaming with delight, as it came on, over nearer.

Suddenly, boy-like, he picked up a stone, looking, half-unconsciously towards his mother, as he did so, certain maternal warnings and dire penalties coming

vividly into his mind, when, on previous occasions, all forgetful, he could not resist the impulse to try to make stray dogs yelp as his big brother did. Mother, however, was not looking, so he turned again to the water, to find the object of his interest—a peeling of half an orange—had drifted almost by him. He thrust out his arm, and a large stone ruffled the calm surface a few feet in front of the little fellow, sending eddies against the edge of the lake, but only succeeding in speeding the orange peel still faster on its onward course. Another, and yet another stone forced the peel as far as Willie could throw, each time with the same result. This interested him exceedingly. He craned his little neck, standing on tip-toe even, as it went farther away, and it was fortunate that the wire netting was close and thick, or he would most assuredly have fallen into the water, so great was his curiosity to see this new kind of boat which could float so prettily without capsizing like his toy ones did.

While he was still thinking and wondering about it, mother had bidden her friends farewell, and looked around for her little boy. Presently they turned their faces homewards, and Willie told her all about the bright little boat, begging earnestly for one just as pretty for himself.

Billy and the Banana Peel

A LITTLE STORY FOR LITTLE PEOPLE.

Master Billy Brainerd was a dear little boy. There's no doubt of that, for his own mother said so, and who should know any better than she?

One very strange and sad thing was the matter with Billy. Up in the corner of his mind where his memory lived there came a little hole one day and things began to drop through. Of course, Billy ought to have mended the hole right away, but he just said, "Oh, I can't help it if I forget," and the hole grew bigger and bigger, just like a hole in your stocking, and by and by it seemed as if even his memory itself had dropped through and there was nothing left but a great big hole called a forgettery.

Of course, such a state of things made Billy himself, and other people, too, a great deal of trouble, for many times he seemed like a very disobedient boy when he didn't mean to be at all. He had just tucked the command carelessly into his mind and right through the hole, where he never even once thought of it again.

One thing that his mother had said over and over again was that he must never throw banana or orange peeling down on the sidewalk or in the street; but every time Billy said, "Yes, mother," quite politely, and slipped the words right through the forgettery almost before she had stopped speaking.

So one morning out he came from breakfast with a big, fat banana, and off went the peeling as he ran down the steps, and in just a minute more it was lying almost hidden under the hedge with the more treacherous little end hanging out on the sidewalk, while Billy himself was far up the street shouting for Tommy Carter to come and play ball.

In just five minutes more out came Billy's own dear mother, hurrying up the walk to catch a car at the corner, and her foot happened to step upon the very spot where her little boy had thrown the banana peel, so short a time before.

Billy himself saw her fall, but when he got to her she couldn't even speak to him, but lay there so white and still that he thought she was dead, for she had broken her ankle, and it hurt her so badly that she had fainted away.

I don't need to tell you how Billy felt when he saw that, nor when he found out later just what had happened, and that it was all his fault. As soon as she had been carried into the house and the doctor had been there, Billy ran away, and hid, for he was sure she could never forgive him; but by and by he had to come back to see if she was really alive, and then he found out just how much a mother can forgive when a little boy is really sorry.

When mother was better and didn't have to suffer so much pain, she and Billy had a long talk about what a dreadful thing it is to have only a forgettery up in your mind, and how much it might make other people suffer, and yourself, too. And then she showed him how he could weave little strands of love and thoughtfulness, and, most of all, will power, till the big hole was all closed up. "You've woven one strand already, Billy," she said. "I'm sure you'll never forget again about throwing slippery things where people may walk on them. Will you?"

"I should say not," said Billy, with a choke in his voice. "Never, never again." And so this time his mother knew he meant it.

Two or three days later he came in with a very important air and his two little cheeks as red as roses.

"Are you well enough to see some of the boys, mother?" he inquired eagerly. "Oh, please say yes!"

Mother did say yes, with a happy little smile, so Billy threw open the door. "Come on!" he called, and in walked five little boys in a row with their caps in

their hands, and a tiny little pin in the shape of a banana on each jacket.

Billy took his place at the end, and the boys lined up in front of mother's couch.

"This is your banana brigade," he announced proudly. "We've made it a sort of club, so we wouldn't forget never to throw peelings down ourselves, and to pick 'em up if other folks do. Uncle Dick says he think it's a good plan and he gave us these nice little pins. See, they have the letters B. B. on them to remind us. And all six of us are going to wear our pins to school. Are you glad, mother?"

"Glad!" said mother, happily. "It's almost worst having a broken ankle if six boys start out being such useful little citizens on my account. May I wear a pin, too?"—*The Metropolitan.*

For the Sake of the Child

For the sake of the child the home was built

In the early forest lone and wild.
Patiently, humbly the woman wrought;
The man went into the world and fought;
Neglected of self, they labored, both,
Forgetting freedom and ease and sloth.

All for the sake of a tender child.

To shelter the child the town was made;

Tall were its walls, and steep and strong.

Its conquering hosts adventured far;
Its traders followed the wake of war,
And, burdened with gold, returned again,
Thinking they served the needs of men.

But the child was their master, all along.

For the love of the child the workman toils

Beyond his strength in the stress and strife;

The farmer delves in the stony field,
Pressing the earth for larger yield;
The miner moles in the cold, dark ground,

And all by the Common Aim are bound—
To lift the child toward the happier life.

For the good of the child is the world's work done

In the throbbing town or the forest wild.

For the sake of the child—'tis the plan of God

That shall lift the race from the slaving clod

To the high estate of the angels free,
Yet, toil as we do, we are slow to see

That the hope of the struggling world
Is the child.

And the tender lives that ours should lift
Into the light of a better day,

Fall in the snares so thickly spread;
Into the paths of shame are led;

While we, whose word might save them,
Wait;

We temporize, and we hesitate;
And when we should fight, we turn away.

—L. H. Robbins.

We cannot live always, but we may live well; we cannot do everything, but we can be a blessing. The "average man" is the hope of the world.

Don't be meddlesome or fussy; don't be harping on one string all the time; don't be a faddist or a fanatic; be four square.

The strength of our influence depends on the state of our hearts.

Each day will call for great actions and high decisions.

SHOW THIS PAPER TO YOUR FRIENDS.

Through England on Horseback

From the recent volume written by Rev. W. B. Fitzgerald, giving a vivid and picturesque account of John Wesley's travels, especially for Juniors.

CHAPTER XV.

YESTERDAY AND TO-DAY.

TWO hundred years ago there were no Methodists in any country in the world; to-day there is no country in the world in which there are not Methodists. The work which John Wesley began has grown amazingly; it is growing still, and will continue to grow if the boys and girls of to-day catch the spirit of the story that has been told.

In the autumn of 1911 a big meeting was held in the Metropolitan Church of Toronto, the largest church in the city, holding from two to three thousand people; it was crowded from end to end. It was one of the sessions of what was called the Occumenical Methodist Conference, which is held once every ten years. "Occumenical" is an ugly mouthful of a word, but it has a very fine meaning. It means "from all parts of the inhabited world"; and that is just what the Toronto gathering was—a conference of Methodists from all the five continents.

On the evening just mentioned there had been three speakers, one from Australia, one from Kansas, and another, a negro, from the Southern States of America. Then there rose and came forward an old Indian chief. He could speak no English, but, as he stood there, looking at the huge audience, one of the American bishops interpreted what he wished to say. He was the last chief of the Muskogee Indians, the very tribe visited by John Wesley when he was a missionary in Georgia. Wesley went home thinking his work was a failure. But the old chief stood there to say that to-day nearly the whole of his tribe are Christians and belong to the Methodist Church, and, to deepen and strengthen the joy of his own heart, he desired to stand there to look into the faces of his brothers from the far-off places of the earth.

Yes, it was literally true; the five hundred Methodist delegates at Toronto were from all parts of the inhabited world. There were Methodists of all colors—white, yellow, black, and brown. There were Methodists speaking all sorts of languages—English, German, French, Italian, Japanese, Indian. There were Methodists from all lands.

There were delegates from Australia and New Zealand, regions not just beginning to be explored when Wesley commenced his work.

Some had come all the way from South Africa, which was not even a British colony in the middle of the eighteenth century.

There were men from the Gold Coast, from which at that same period cargoes of negroes were being carried across the Atlantic to be the slaves of the white settlers in America. Many were the descendants of these very slaves, now free, ministers and laymen from the colored Churches of the United States.

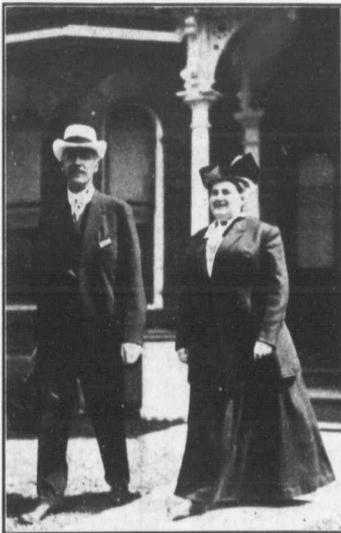
A very large number represented the white Churches of the States, the biggest and strongest of which are the Methodist Episcopal Churches, North and South, Methodist Churches that call their chief officers by the name of "bishops."

Another large group stood for Canada itself: the greater part of it unknown in Wesley's time, and now a land of promise, its vast prairies golden with corn, its railways climbing the mighty passes of the Rocky Mountains, the Selkirk Range, and stretching onward through lovely fruit-lands to the blue Pacific, a land where for 3,500 miles, east and west, there is one great and united Methodist Church.

Others there were from Great Britain and Ireland, Germany and France, and even from far-distant Japan.

If John Wesley in his last hours could have seen that wonderful assembly, the fruit of his labors, how he would have rejoiced, with what thankfulness he would have exclaimed, "What hath God wrought!"

It is well for us, without any pride or boasting, but recognizing God's hand in the creation of this vast group of churches, to realize that the work which started with John Wesley's rides through England has grown and grown until to-day, taking the wide world round, and counting not only those who are actually



This is how "our mutual friend," Dr. Stephenson, and his worthy helpmeet looked as the Editor's camera trapped them when walking out of their home on Thursday, Aug. 7th, when they started on a vacation trip to the Old Land. Perhaps we ought not to publish it, but it is so worthy an action we cannot withhold our mead of praise, and assuredly many of our readers will join with us in thanking Mr. W. J. Magrath, of Edmonton, Alta., by whose generosity Dr. Stephenson and his wife are privileged to take this needed vacation. Magrath is personally meeting all the expenses involved. Good! He could not easily have spent the money to better advantage.

members of the Church, but those also who regularly worship in Methodist churches, there are no less than *thirty-two million Methodists* in the world.

Millions! It is easy to talk of big numbers, but very difficult to realize what they mean. Let us try to get some idea of their vastness.

Thirty-two millions! It means that there are about four times as many Methodists in the world to-day as there were people in England and Wales when John Wesley died; and only four millions less than the population of England and Wales at the last census.

If they were to march across Europe, in the closest possible formation, ten abreast, and only a yard apart, they would stretch from Paris to Moscow. Or if they

all come from the ends of the earth to visit John Wesley's grave at City Road, and were to pass in single file, each being allowed to stand one minute to read the famous record and pass on, it would take them over sixty years to do it, even if the chain were unbroken day and night.

A great army! And surely it ought to be a conquering army!

Nor is that all. Side by side with these thirty-two millions there are other Churches—Anglican, Presbyterian, Baptist, Congregationalist, and others—not persecuting the Methodists, or looking coldly on their work, but preaching the same Gospel, teaching in all most important points the same great truths, and every year learning to love and understand one another better.

Best of all, the young people of all the Churches all over the world are becoming friends. During the last fifty years, America has grown up in Great Britain, and in other lands, big young people's societies like the Society of Christian Endeavor, the Epworth League, and the Wesley Guild, numbering their members by hundreds of thousands; and their keynote is comradeship. Because they are Christians they belong to one another, and are eager to help one another. What a hope for the future in these loyal, disciplined battalions of young life!

We live in a very different world from the one described in this story. In many ways it is a very much better world. Life is brighter, more wholesome, more kindly. The stocks and the pillory are gone for ever. Bull-baiting and cock-fighting are things of the past. The dreadful prisons of John Wesley's day are all done away with. Boys and girls have chances in life they never had in the olden time. Good books, noble music, and the world-famous pictures are within the reach of nearly everybody. Every day brings new wonders and fresh interests, for railways, telegraphs and telephones have brought lands far and near to our very doors. We know more, do more, live more than they did in the olden days.

But we still need the spirit of John Wesley; his bright hopefulness never discouraged by difficulties; his mighty faith in God; his energy, untiring and unresting, always pressing on to higher and better things. There are new foes to fight, new temptations to conquer, and we shall need the same courage and the same unselfishness.

The boys and girls of to-day will make the world of to-morrow; and if from the story of Wesley's life they catch some of his fire and devotion, they may help in doing for the twentieth century what he did one hundred and fifty years ago.

There's the Rub

It is easy enough to be pleasant
When life goes on like a song,
But the man worth while is the man who
can smile

When the telephone rings and he answers it and says, "Hello!" and the operator says, "What number?" and he says, "The bell rang," and she says, "No, it didn't."

—New York Evening Mail.

HERE AND THERE

Hartland, N.B., Growing

Writing of the Epworth League, organized in Hartland only a few months ago, Rev. P. A. Fitzpatrick gratefully reports progress. He says:—

"We only had eight members to start with. Now we have forty and splendid interest in every devotional service. Methodism is weak here, but the League has been a stimulus. The committees have done faithful work this spring in decorating the church, visiting the sick and supplying flowers, etc.

"Considering we are just learning how to work and I had no 'pointers,' I believe the members deserve great praise.

"On July 15th, we had a social time together on the bank of the St. John River, when we held a 'Bean Hole Picnic.' Over 60 were present.

"Through the efforts of the young people a new concrete wall has been placed under the church, in addition to repairs which have cost over \$400. The wall was just finished last Friday and I am happy to say that we have no debt to date. The whole amount was raised by free-will offering. We plan now on installing a furnace if we can raise the funds. We are few in numbers, but I have never met a more faithful people."

We should like to receive a score of similar letters from New Brunswick towns.—Ed.

Hints from Chilliwack, B.C.

The Epworth League of Chilliwack, B.C., took advantage of "Flower Sunday" to present every member of the congregation with a rose for the button hole as they entered the church. A committee of the young people stood at the door and welcomed each one as they came and



The Methodist Church, Chilliwack
British Columbia

Flower Sunday and Patriotic Day
June 29th, 1913

The Epworth League

offers you this flower as a token of
goodwill and a welcome to the Church
Service.

To-night the League will hold a Song Service at 8.30 p.m.
You will be heartily welcome.

handed them a card (as illustrated) which expressed the welcome and advertised the League Song Service. The work of the League was very much appreciated by the congregation, and there were many expressions of delight. The church was decorated with an abundance of flowers and ferns, and there were large congregations both morning and evening.

During the summer months the League are holding their meetings at the close of the evening service, as the trustees are raising the church building and fitting up the basement with class-rooms, kitchen, etc. The Sunday evening meetings are being well attended.

Good Times at Port Hammond B.C.

The Corresponding Secretary of the Epworth League at Port Hammond writes of the good times they have been having there. She says:—

"The members of the Epworth League of Port Hammond, B.C., held a very enjoyable lawn social in the church grounds on the 15th of July last. Music, choruses, recitations and dialogues, took the form of an entertainment from 9 until 10 o'clock. Games were played and enjoyed by all, young and old. Ice cream and strawberries were sold, also tea and cake. It was the first social of this description held in Hammond, but the members do not intend it to be the last. The League is doing great work in helping the church. All members work faithfully and well. On Saturday night, July 12th, a surprise party met at the church and paraded up to the home of our Secretary, Miss H. Bennett, who is leaving us, her family moving to the city of Vancouver. Miss Bennett has done faithful work during the time she has been a member of the Epworth League, and will be very much missed by many of her friends, but we are confident that she will continue to work for the League wherever she may reside. The presentation made to her during the evening was an expression of the esteem in which she is held by all."

Cannifton Doing Well

From Miss Mildred L. Hardy we have received a splendid account of the progress of the Epworth League at Cannifton, Ont. Among other things she writes:—

"Our League is only a small one, and knowing there were young people in the neighborhood who were not attending, we decided to do something to advertise our meetings. This was done in the form of a special social meeting.

"An attendance contest was held under the direction of the president, in charge of the four vice-presidents. Each vice-president was asked to have the members of their own committees there, and as many more from outside the League as they could. For each member, as well as for each outsider present, two points were counted—one for being there and one for being there on time. For each new member two additional points were given.

"During the evening the vice-presidents passed through the room with papers, on which were written: 'I promise, D.V., that I will attend the next four meetings of the League in Cannifton. If unable to do so, I will send someone else in my place, or pay a fine of five cents for each meeting missed.' For every signature to this paper four points were counted. The committee winning the most points were given a box of bonbons.

"The literary and social vice-president was in the chair, and the first part of the meeting was conducted as usual. One of the members sang a solo, 'Sunshine and Rain,' which was very appropriate, as we had had quite a rain in the afternoon, but the weather had cleared by evening.

"Then we had an 'initial game,' as we called it. The original idea for this came from Dr. Crews' book, 'Practical Plans.' Those present were given papers, on which were a group of letters. These letters stood for a sentence or phrase containing good advice for Leaguers. 'B. Y. C.', 'C. S.', and many others were given around. These might have stood for 'Band your committee,' 'Christian Endeavor,' and other things. Each one took their papers and, by exchanging them, got as many different phrases as they could from others present. Then, at the end of the game, the leader gave out the different letters, and whoever had those called read what they had on their paper, and the leader told us the correct answers. Many of them were amusing, and we had some hearty laughs. We found then that 'B. Y. C.' stood for 'Bring your company,' and 'C. E.' for 'Come early.'

"After being served with ice cream and cake, we closed with the Mizpah benediction. We had sixty-three present, while our usual number is only twenty." G. and do thou likewise.—Ed.

Concerning This Paper

Whitby, Ont.—"I have been a subscriber to the EPWORTH ERA for five years, and would not be without it, not only for the League work, but for all the good reading that is in it. We take it through our League, to which nine papers come regularly each month."

Hanover, Ont.—"I have found the CANADIAN EPWORTH ERA such an interesting and helpful paper, I could not get along without it. I have been connected with this League for a short time, and upon investigation learn that with a membership of between fifty and sixty there are only three copies of the ERA taken. We laid the matter before our executive at the last meeting, and we appointed an agent to canvass the Leaguers and secure their interest and subscriptions."

Faitley, Ont.—"Regarding the circulation of the ERA, I think it is an excellent paper, and I would not like to be without it. My sister has canvassed for the ERA here for three or four years, and is doing her best to increase the number of subscribers. Recently she sent ten names to Dr. Briggs. I will do my best to help the circulation of so valuable a paper."

Cannifton, Ont.—"We have received the ERAs for August, and have read with some interest Mr. Frowder's views in regard to the present situation of the paper. It is a paper so valuable to me as a League worker that I could not possibly get along without it. It is by all means the best help I know of anywhere for inspiration and knowledge necessary in the preparation of my work. I do not believe in the published articles being read word for word, as I have known some to do, and yet it is a puzzle to me how any person can properly prepare for a League meeting without the aid of the ERA. I do not believe the ERA is advertised sufficiently in our Churches on this day and age there are so many papers to choose from we must surely select the one that deals primarily with our 'business' as League workers. We wish the ERA much success, and promise to do our very best to help in increasing the subscription list."

Social Department

A PEN EVENING.

Write the invitations. The programme is written on the black board. Every guest registers, and the guests may be introduced by writing the names on a card (as if by introduction to a distant friend). The programme may be as follows:

Instrumental music.

Scripture: Psalm xiv. 1.

Prayer for consecrated writers.

Paper: "The Pen of All Ages."

Reading from several poets on the pen. Instrumental music.

Debate: "Resolved: That the Pen is Mightier Than the Sword."

Paper: "The Great Scribes of the Bible."

Roll Call, responded to by quotations on "the pen," as:

"The pen becomes a clarion." (Longfellow.)

"Pens carry further than rifled cannon." (Taylor.)

"The pen is the lever that moves the world." (Talmage.)

"The pen is the tongue of the mind." (Pius IX.)

"Take away the sword; States can be saved without it: ring the pen." (Bulwer-Lytton.)

"The pen has shaken nations." (Tupper.)

A PEN GÖSTRY.

The answers contain the word "pen."

Ajar. (Open.)

Sad. (Pensive.)

A college flag. (Pennant.)

A marine bird. (Penguin.)

A punishment. (Penalty.)

Destitute. (Penless.)

A stipend. (Pension.)

Portion of the Old Testament. (Pentateuch.)

A Jewish feast. (Pentecost.)

Sordid. (Penurious.)

To pierce. (Penetrate.)

A swinging article. (Pendulum.)

A portion of land. (Pensinsula.)

Contrite. (Penitent.)

A sharp instrument. (Penknife.)

Reverse the blackboard at the door, calling attention to the League announcements thereon as the guests depart.—*Junior Worker's Quarterly.*

Moving Pictures at Home

"Mother! mother!" cried Tony, hopping wildly on one foot, "can I go to the moving pictures? Jerry Ellis is going, and he says they're terribly exciting."

Mother shook her head slowly. "I'm afraid not, dear. Sometimes the pictures are much too exciting to be good for little boys."

"Oh, mother!" began Tony, and suddenly shut his lips very tight. Hadn't he decided not to tease, if he could help it, when mother said no?

Mother smiled brightly at him. "That's my brave boy. You see I have a nice plan for this evening and I need you to help me. Do you suppose you could find three or four boys and girls who would like to be in it with us?"

Tony began to wriggle into his coat. He knew what mother's "nice plans" meant. "Be in what, mother? be in what? I'll get Jack and Jean and Alice and Fred."

As he raced out of the yard mother called after him: "Tell them we are going to have moving pictures of our own."

They could hardly wait till evening, and when mother opened the parlor door they tumbled over each other to get in. Across one end of the room a big sheet was hung.

"Now, we'll take turns being the pictures and looking at them," said mother. So three went behind the curtain with her and three sat in front to be the audience.

In behind the curtain was mother's big electric sewing lamp, which gave a very bright light. The room outside was dark. After a good deal of whispering and giggling, a very funny black picture showed on the sheet. It was a boy and girl throwing a ball back and forth. All at once the ball dropped and a big cat jumped up and swallowed it. How the children did laugh!

"How do they do it?" wondered Alice. "Why, it's easy," Fred explained. "When they get between the light back there and the sheet, it makes their shadows show on it."

"Mother cut the cat out of paper and made it jump with her hand," Tony called from behind the sheet. "Now watch and see another."

This time it was a walking match between a very tall person and a very fat short one. It took the audience some time to guess that the tall one was Tony on stilts with his mother's skirt over them, and that the short, fat one was Jean stuffed out with sofa pillows.

When they changed about, the other children had thought of things just as funny to do, and nobody could quite believe it when the clock struck nine.

"This kind of moving pictures is the most exciting of all," Tony declared, "because you do 'em yourself. Mother, you're the best fellow I know."—*Marion Mallett Thornton, in Epworth Herald.*

Push the Sunday School Rally Day

MOST Leaguers are interested in Sunday School Work. Here's a helpful hint for you. Stir up your Superintendent and Officers about the Rally Days, which are coming to be more and more recognized as an important means of keeping up the attendance.

To provide assistance in making these Rally Days successful we have prepared a number of special helps as described herewith. The use of a quantity of any one or all of these is certain to arouse a good deal of local interest and result in increased attendance.

RALLY DAY PENNANTS

A triangular Pennant, 6 inches long, bearing in a unique design the words "Count on Me for our Rally Day Service." Designed to be worn as a badge. **Price \$3.00 per 100; 5c. each, postpaid.**

RALLY DAY POSTAL

A specially designed Postal Card, printed in three colors, used as an invitation to the service. Designed to be sent through the mail. **Price \$1.00 per 100, postpaid.**

RALLY DAY BUTTONS

A pleasing Celluloid Button bearing in two colors the Dominion Ensign and Christian Conquest Flag. Try some of these for your own class. **Price \$1.50 per 100; 20c. per dozen; 5c. each, postpaid.**

WILLIAM BRIGGS

29-37 Richmond Street West

TORONTO, ONT.

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Johnny's Excuse

This note was sent to a teacher by a mother to explain her son's absence from school:

"Dear Mum:—Please excuse Johnny today. He will not be at school. He is acting as timekeeper for his father. Last night you gave him this example. If a field is four miles square how long will it take a man walking three miles an hour to walk two and a half times around it? Johnny ain't no man, so we had to send his daddy. They left early this morning, and my husband said they ought to be back late to-night, though it would be hard going. Dear Mum, please make the next problem about ladies, as my husband can't afford to lose the day's work. I don't have no time to loaf, but I can spare a day off occasionally better than my husband can.

"Respy' yrs,
"MRS. JONES."

Christian Endeavor Convention

Hamilton, September 18 to 21
(Thursday till Sunday)

SPEAKERS and FEATURES

Rev. Francis Clarke is expected.

"School of Methods" where ideas culled from all over the world will be explained.

"The Quiet Hour" every morning, where addressation the Spirit Filled Life will be given.

Evening Lectures on important subjects relating to young people's work.

Exhibition of equipment supplies, etc., for use in young people's work.

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