(Any of our readers having questions of practical import, in relation to any phase of Sunday School or Young People's work, are invited to submit them to the Editor, to be answered on this page, from month to month.—Ep.)

"How long should we count members as such when they do not attend our meetings?"

As a tree is better without any dead As a tree is better without branches, so a League may well be spared branches, so a dead members. If the branches, so a League may wen be spatest the incubus of dead members. If the "members" referred to in the question absent themselves habitually because they have no longer any living interest in or concern for the League, they cannot be dropped from membership too soon. If their absence is caused by wan-ing interest, try to revive it. If they show any revival of practical participation, well and good. Find out why "they not attend." The fault may not be do not attend." The fault may not be wholly in them. Part of it may be in the quality or character of the meetings Have a definite understanding, however interested that all members should be enough to attend, and that if they do not may hardly expect to be continued, as dead timber, on your roll.

"We would like a Mission Study Class, but have so many meetings we do not know how to get one in. How could we manage?"

People always find time and opportunity for what they really want to do. If you want a Study Class "real bad," you will make time and find place for it. Truly, there are many less important things than Mission Study that command the thought and attention of your young people. It would pay them to drop some of them and take up the class work. Do the most important things. Remember, too, that if you cannot have a class, you can be in a class by yourself. If you cannot have a whole evening, you can a question of making another evening, you can a question of making another evening. You have all the time there is, and wise that is measure. You can "manage" it if you want to, and if you do not really want to, you can easily find excuse.

"Is it wise to always follow the official list of Topics?"

" Always" means without exception or Hence we say No! There are of local interest is very desirable and should be used. If the question had should be used. If the question had been, "Is it wise to generally follow the official list?" our answer would have list?" our answer would a most emphatic Yes! Many societies are acting unwisely in making their own selection and contenting themselves with a lot of disjointed, disconnected, hop-skip-and-jump subjects, that give no solid and enduring information. but serve merely as entertaining pro-grammes for the one evening on which are presented. Something connected, continuous, and of permanent worth, is necessary to give strength to the average league programme, which is too often merely a dull, monotonous routine or a light, frivolous entertain-ment—the pastime of an hour. Culti-vate the habit of study in your society by more than the one member who is

leader for the occasion, but by as many others as possible "The official list of topics" gives opportunity for this, and particularly so for 1911.

"Why is it necessary to study 'How v

This is part of a question submitted, and being of general interest we answer it here. Why necessary? Because our people do not know how the Bible came Too many, lacking this knowl edge, have strange, mysterious, altogether hazy conceptions of the matter, and could not give an intelligent answer to such a question as might most naturally be asked, for instance, by an enquiring Chinese or Japanese ques-We must not only give the un-Christian nations the word of God, but be able to present its credentials as such. must not only accept it as the word of God ourselves, but know why we so accredit and believe it. There are other the Bible has a reasons, e.g., as no other book ever had. The study thereof is most entrancing. Bible did not come to us ready-made out of Heaven. Its growth is marvellous. stages of development through which it has passed are all stamped with added marks of its Divine message. young people should not only know that young people should not only they have a Bible, but how they got it. They should not only believe it, but have little hope for the genuineness or depth of any person's religious convic-tions who speaks or writes lightly of this most vital subject to which we invite our young people's attention monthly during 1911. We can purchase a ly during 1911. We can purchase a Bible now for a few cents, but the price paid for it during centuries, by devoted men who literally bought it for us by their blood, was the greatest that could be exacted from human beings all this we should know much, and the more we do actually know of it, the deeper our love and the more intelligent our loyalty to the Book of Books will be Read "How we got our Bible," and sup Head "How we got our Bible," and sup-plement it by a careful study of Dr. Misener's articles in our paper from month to month, and you will esteem the Bible more dearly than ever before. Put no premium on ignorance by rejecting this monthly topic, as our interrogator intimates he would do.

"How can I conduct a Reading Circle with only one book! There are several who want to join but they won't buy the book."

This problem comes from a young man who bought "How we got our Bible" from the writer at one of our Fall Conventions, became interested in it, and is trying hard to form a club or circle to study it. But he is in a fix, sure enough. "They won't buy the book." Our advice is to talk the subject up, keep talking about it, and so endeavor to deepen the interest of the others. A reading circle means personal study under an appointed leader or teacher. But the members must do something more than sit and listen to a lecture, or address, or paper, from the leader. They may get some information in that way, but it will not be a valuable addition to their store of permanent knowledge. One book may be handed around from member to member.

but time is too short for that method Here are some offers: If any young person pays this office 20 cents for "How we got our Bible," and after spending cally one hour in looking through it, thinks it not worth the cost, we will will ingly return the purchase price; if any young person wants the book on approbation we will cheerfully send it for exmination; and if any person wants to tot cannot afford to buy it, we will glady send a copy free on the one condition that the receiver promises to read it through. Now, you may surely get your Reading Circle going, but not "with only ne book."

"Would it not be better for the spiritual and eternal welfare of the young people if, instead of organizing in Department of Citizenship, the extra energy be devoted to the Christian Endeavor Department?"

'The spiritual and eternal welfare" of people are inextricably up with those principles and methods of life for which the Citizenship Depart-ruent stands. The chief business of the whole Church is to cultivate the whole earth in Righteousness, for God. sconer your young people realize that the truest and most fruitful Christian endea vor is not centred in self nor mainly concerned in getting the person ready to die, the better. The citizenship for which we pray and labor is not something far away in the dim and distant future. It pertains to the present, relates to the earth, concerns itself with the whole man and with the whole race of men, and seeks the introduction into every sphere of human life of the living principles of the Kingdom of God as announced and expounded by Jesus Christ. The best way we know of by which to serve "the spiritual and eternal welfare of the young people," is to bring them into right personal relations to Christ, and then lay upon them a great concern for their fellow men. It is vain for us to sing lustily "Our country's voice is pleading, Ye men of God, arise!" and at the same time be unmindful of the essential needs of the land we profess to love. Our Citizenship Department stands for the highest form of government for the individual, the municipality, the Province, the na-tion, and is in the most vital sense Christian endeavor. It should strengthen and solidify the work of every other depart ment

"By what means can we secure the attendance of more boys and young men in our meetings?"

You seem to have both the males and the meetings. The inter are inside, the former outside. The problem is to bring the boys in. Well, ask why they are out. Examine the situation, as we cannot, without knowing your location and circumstances. But in any case you must accomplish two things: (1) Somehow, you must awaken a desire in the boy to attend. (2) Somehow you must awaken a desire in the must so provide for him when he does attend that he will come back again. When I was a hungry boy I always hurrled home, because there was a good on compulsion to go to the table, either. It is the same in every way. Your poys need an appetite for good things. Are you seeking to awaken such? Or is any such hunger that they may feel deadened rather than intensified by the very thought of your meeting? If the boys have formed an appetite for unwholesome things, try to wean them from it. You cannot "bully" them out of it. And when yo:: got them to your meeting, see that you nave a wholesome men provided, and served in appetizing style. Avoid extremes. Dull religiousness in your exercises is just as unnardonable as fivolous nonsense. Goody-goody pro

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"Can you older should work?"

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