

A "Query" Meeting

On November 23rd last, the Literary Committee of the Elgin Epworth League, provided a programme that proved to be very attractive and instructive. It took the form of a "Query" meeting. About ten days previous to the evening, the following questions were given out; the same questions to five or six different members:—

- 1 Why do you love Methodism?
- 2 What is your definition of a Christian?
- 3 What characteristic in the life of Paul impressed you most in the last year's Sunday School lessons?
- 4 Give reasons why you think the church should, or should not, accept the saloon-keeper's money.
- 5 How can we make the League services more interesting to you?

The answers to these questions were written out, and handed, unsigned, to the committee a few days before the meeting, to give those who were to lead the discussion an opportunity to look them over.

At the meeting, each set of answers was read by one of the members, discussion being led by the one appointed. Some excellent discussions resulted, especially on the using of the saloon-keeper's money.

This, with special music, completed the programme. The pastor witnessed "This has been one of the most interesting League meetings I have ever attended." The president, Mr. J. P. Earl, in reporting the meeting said that "perhaps the success was due to the fact that nearly every member had a share in it, and thus had a special and personal interest in the result."

Many of our Leagues might profitably have such a programme.

"An Evening With Longfellow"

Mr. Wm. Inglis, corresponding secretary, writes: A Literary meeting in charge of the Literary Committee held recently by the Grimsby League, proved to be a great success, and was greatly appreciated. The programme given was,—After the opening exercises one of the committee gave an interesting and most instructive paper on "The Life and Works of Longfellow." Another followed with a splendid essay on that well-known poem "Evangeline." There were also recitations, hymn, written by Longfellow on the day of his brother's ordination, "The Builders," "The Singers," and "The Psalm of Life" one of Longfellow's best poems. Others of the committee favored us with Longfellow's songs, "Good Night, Good Night, Beloved." Each member of the Literary committee gave a quotation not more than six lines, from the "Works of Longfellow." Every number on the programme showed that previous thought and study must have been given very freely by the able way in which they were given. The committee well merited the appreciation of so large an audience."

An Unkind Remark

"The unkindest cut of all" among unintentional sayings came in a satirical application was that of an old pew-opener in a southern county. She was in attendance on the rector, the churchwardens, and a city architect down with a view to church restoration. Said the architect, poking the woodwork with his cane, "There's a great deal of dry rot in these pews, Mr. Rector."

Before the latter could reply, the old woman cut in with: "But law, sir, it ain't nothing to what there is in the pulpit."

Bible Study

What Did Jesus Teach?

By Rev. John H. McArthur, S.T.D.

III. About His Mission

LESSON: John 3, 16, 17; Luke 19, 10; Mark 10, 45.

SUGGESTED HYMNS: "Epworth Praises," 23, 29, 82, 103, 127, 128, 164, 174.

Jesus came to serve the world. (Mark 10, 45; Luke 4, 43). Wherever we find him he was engaged in the service of man,—feeding the hungry, healing the sick, comforting the sisters of Bethany, staying the storm, cleansing the leper, saving the outcast, helping Peter to catch fish, preparing a meal on the shore for his hungry disciples.

He came to serve all classes of men. The rich and poor, the high and low, alike shared in his sympathy and service. Nicodemus and a Jairus, but a blind Bartimaeus and a Mary Magdalene might seek his help and seek it not in vain. But his sympathies went out in a special manner towards the poor and the needy, the outcast and the sinner. (Luke 19, 10; Matt. 18, 11-13). Among his followers there was the woman that was a sinner, the leper that had been cleansed of his leprosy, the lunatic who had received his reason, the publican who had left his money desk. It was a dictum of John Wesley to go not only to those who need you but to those who need you most.

He came to serve the deepest needs of men. (Matt. 4, 23). He ministered to their physical, mental and spiritual needs.

(1) He healed their diseases. The leaguer should search the gospels for examples of Christ's healing power. How many miracles of healing can you name? Jesus was the first medical missionary.

(2) He ministered to their mental needs. He enlightened their gross ignorance. The subject of His teaching was the Kingdom of God, and man's relation to it. There are many things concerning which man can afford to be ignorant, but he cannot afford to be ignorant of the great principles of the Kingdom which Jesus came to establish upon the earth.

(3) He ministered to their spiritual needs. The deepest need of man is not in his body or mind but in his soul. A man may have a robust body, a giant mind well informed, and yet be lacking in the highest qualities of manhood. A man may have everything that body and mind may require, and yet feel a deeper need unsatisfied; it is the need of the soul.

Jesus came to meet that need. (Mark 1, 28, 39). Man's soul need is seen in the fact that he is in bondage to sin. Jesus came to save from sin. To how many individuals did he say, "Thy sins are forgiven thee?" Take this question for home-work. Man's soul need is seen in the fact that he requires spiritual food. Jesus offers Himself as that food. (John 6, 35; 10, 10).

He came to invest his all in the service of man. (Mark 10, 45). The greater part of His life was spent in preparation for that service. His public life was a life of actual service. He was always working. (John 5, 17). He saved His service with His life offered as a sacrifice upon the cross (John 10, 15; Mark 8, 31).

He came to render a service of love for a lost world (John 3, 16). Notice

the sacrifices He made in leaving behind Him the glory which He had with the Father before the world was. Notice the sacrifice He made in becoming man, and in submitting Himself to the limitations of a man, even such as have not such of this world's goods (Luke 9, 58). Consider the cross, the sufferings and persecutions which He endured, and the unspeakable agony of Gethsemane and the cross. In all these experiences His great concern was for man. See how He weeps over Jerusalem (Luke 13, 34; 19, 41). Even on the cross He thinks of His enemies. He prays "Father, forgive them, for they know not what they do." All this suffering He could not have avoided without compromising His mission. *The Son of Man must needs suffer.* Notice also the benefits of His death. His life was given as a ransom for many. He died that we might live (John 6, 40; 12, 32). Having loved His own, He loved them to the end (John 13, 1).

Question.—How far are we expected to follow the Master in a life of service for others? See John 17, 18; Luke 9, 23.

SELECTED READINGS.

"As clearly as tongue can speak, He has asserted that He 'came forth from God, and came into the world.' That is the foundation of the apostolic doctrine of the incarnation. As clearly as tongue can speak, He has asserted that the purpose of His coming is to save the lost, to vivify the dead, to give light to them that sit in darkness. That is the foundation of the apostolic doctrine of man's sin and danger. As clearly as tongue can speak, He has declared that the manner of His accomplishing His purpose is 'to minister,' to bear witness to the 'truth'—to call sinners to repentance, to give His life a ransom for many." That is the foundation of the apostolic doctrine of the Atonement. As clearly as tongue can speak, He has asserted that after His Cross He will flood the world with fire. That is the foundation of the apostolic doctrine of an indwelling Spirit. As clearly as tongue can speak, He has asserted that sight or blindness, life or death, depends on the reception or rejection of His words. That is the foundation of the apostolic doctrine of the tremendous issues of salvation or of loss which hang on our listening to Him, or our turning from Him.—Alexander McLaren, D.D.

"He declares that He has come out from God, to be a restorer of sin, a re-generator of all things, a new moral creator of the world; thus to do a work that is at once the work of God, and the greatest of all miracles. He tells us indeed, that He is come to set up the Kingdom of God, and fulfil the highest ends of the divine goodness in the creation of the world itself; and the dignity of His work is certified by the dignity also of His character, sets all things in proportion, and commands Him to our confidence in all the wonders He performs."—Horace Bushnell, D.D.

"What Jesus was in Palestine He is to-day, and shall be for evermore. All His promises stand unshaken, all His warnings remain unchanged. His attitude to sinners is to-day what it has been from the beginning and what it will be to the end. You cannot discourage Him by your ingratitude, you cannot make Him other than He is by your disobedience. He is not broken down by human folly or driven from His plan by human perversity. From age to age He is about His Father's business, and in the midst of all nations and kindreds and tongues He goes about doing good."—C. E. Jefferson, D.D.

"No one can know

Christ well and be ignorant of what He taught."