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THE BIBLE AND CHRIST FOR YOUNG MEN THREE SELECTED PARAGRAPHS FROM "FIRST THINGS FIRST"

BY REV. GEORGE JACKSON, B.A.

SCORES of young men begin to read their Bible at the wrong place. The first thing to settle is not the interpretation of the early chapters of Genesis, but our relation to Jesus Christ. Never mind how sin came into the world; it is here—the Bible did not make it—and it is doing the devil's work in our lives. Christ assures us He can put right what is wrong. The testimony of multitudes, living and dead, confirms what He declares. Why, in God's name, why will we deny ourselves the good that Christ offers us, because, forsooth, there are things in Genesis we do not understand?

I do not mean that these questions are of no importance, that it matters not how we think about them. But what I do want to urge upon you is—do not for their sake postpone what is of far greater moment. Let it be first things first. And these certainly are not among the first things; they can afford to wait. But that which cannot afford to wait, that which has waited too long already, is your decision to yield yourself to Christ as His servant. Delay no longer, I beseech you, but this moment answer to His call and follow in His footsteps.

...

I DO not want to seem intolerant. I do not want to put my Bible under a glass case and to say to the critic, "Hands off, there!"

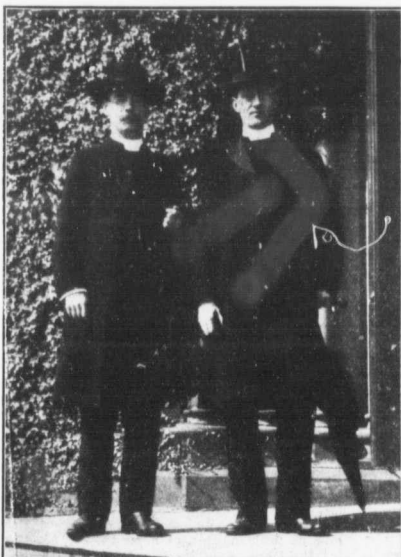
Let him sift and dissect and analyse as he please. But if, when his work is done, he offers me some poor pale ghost, and says, "this is your Jesus;" if he brings me back a faith emptied of miracle, of prayer, of immortality, and says, "this is His gospel,"—no, a thousand times no! If you want that Christ, take him; He is not John's

Christ; He is not mine. If that faith can help you, be it so; lean upon it; but mark, it is not Christianity. Call it what you please, but do not steal for it the Christian name. That was not the creed of the first century; it is not the creed of the twentieth.

It was not so our fathers believed; neither so will their sons believe after them. Not yet, on the world-scale at least, has this new gospel proved itself to be the power of God unto salvation to every one that believeth.

...

I AM a follower of Christ to-day, not only, not chiefly because in His example is the loftiest standard of human duty, but because—let me still speak in the first person—I have found that what Christ bids me be, He helps me to be. Do you say, "So will any great example help us?" Yes, but not as Christ does. He makes His own strength mine. There is the ideal, shining like the stars, like them too, distant; but Christ walks at my side, and aids my stumbling feet up the fearful steep. What other, however great and good, can do that for you? I think if I could have lived with Luther—Luther the strong and the brave—I might have grown strong and brave too. I think if I could have spent the livelong summer day with "sweet St. Francis of



REV. PROF. GEO. JACKSON REV. PRIN. JAS. SMYTHE
Victoria Colleg., Toronto. Wesleyan Theological College, Montreal.
(As seen by the Editor on the Metropolitan Church steps during the Ecumenical Conference.)

Assisi." That pure and gentle spirit who "used to call the very flowers, sisters, brothers," I might have grown pure and gentle, too. But they are dead, they are gone, and the past folds them in its ever-thickening mists; but Christ lives! He lives in them that trust in Him; He lives in them to make them even as He is.



A Double Quartette of Leaders

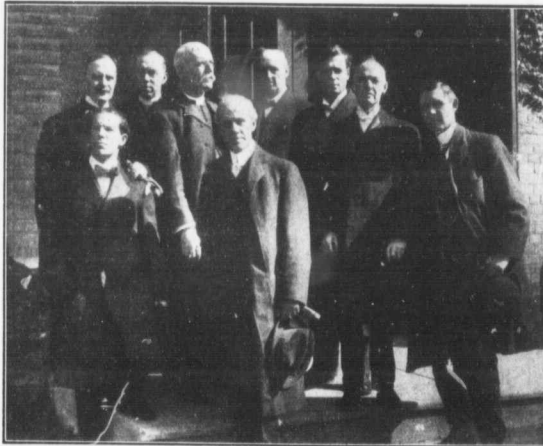
The accompanying picture is one of quite a number taken by the Editor during the seasons of the Ecumenical Council. Eight of the gentlemen in it are representative official leaders in the connexional Sunday School and Young People's work in England and America.

The first person on the rear line, counting from the left, is the able editor of the Northwestern Christian Advocate, Rev. Dr. C. M. Stuart, recently elected President of the Garrett Biblical Institute. Next to him is Prof. Rev. W. J. Moulton, M.A., of Headingley College, Leeds, England, whose splendid Fernly lectures "The Witness of Israel," should be diligently studied by all thoughtful young Bible readers. Standing by Prof. Moulton is Rev. W. B. FitzGerald, General Secretary of the Wesley Guild of English Wesleyan Methodism, and editor of "The Guild," the monthly

for our next issue you will learn of a splendid plan that these men have devised to inspire world-wide young Methodism with holy zeal and enterprise for still greater achievement in the cause of God.

A Prayer League

The Convention of the Chatham District recently held at Dresden, recommended the formation of a prayer circle in every League under the direction of the First Vice-President. The plan meets with our most hearty and unqualified approval. Let the First Vice pray about it, plan for it, and continually remind the members of it. It is simple. Unite all who will agree, in a circle or league of daily prayer—prayer for the League, its officers, members, committees, work, prayer for outsiders, that they may be converted; prayer for power to reach and



A DOUBLE QUARTETTE OF LEADERS.

magazine of the societies over which he exercises oversight. Our own Rev. Dr. Crews will be readily recognized as he stands next in line, with hat in hand. Adjoining him is Rev. Dr. E. M. Randall, General Secretary of the Epworth League of the Methodist Episcopal Church.

In front, on the left, is Rev. Dr. E. C. E. Dorion, Assistant Editor of "The Epworth Herald." At his left, with Mr. FitzGerald's right hand close to his side, is Rev. Dr. David G. Downey, the chief officer of the Sunday Schools of the Methodist Episcopal Church. At the right of the group with hat in hand will be recognized our own Mr. Farewell, Field Secretary for the Central Conferences of Canadian Methodism. The gentleman between Mr. Farewell and Dr. Randall is Rev. D. A. Moir, of Hamilton.

Our readers will be pleased to see this "double quartette" as we have termed them,—each one a leader of thousands of Methodist youth—and if you watch

save them; prayer for personal fitness and preparation for doing God's work as His witness. Let this band of agreeing members meet occasionally for united prayer, and from the help obtained in private intercourse with God and fraternal fellowship with one another, let each go forth to labor, as never before, for the salvation of souls, the culture of lives, the purification of the community, the evangelization of the world.

In this connection we call attention to the following paragraphs from the October issue of "The Guild," in which the editor, Rev. W. B. FitzGerald, says,—

"Our supreme need, as a Church, is prayer. Prayer is like a flowing tide, making all things possible. We remember an old harbour we were once familiar with. When the sea was out it was a waste of mud. The fishing boats and coasters lay with slack cables and at all angles, while the sailors flung themselves on their backs and smoked or

slept. At low water the whole quay seemed asleep; no life, no activity anywhere. But when the sea came in the mudbanks disappeared, and, as the blue water rose higher and higher, the ships seemed to lift themselves up and stretch themselves, and their masts swayed lightly against the sky. The quay and the decks bustled with energy, hawsers were loosed, brown sails went up, and away the vessels moved, down the long avenue of water between the piers, out to the open sea.

"It is low tide just now with the Church; low tide with some, but not all, of our Guilds. The ever ready critic calls attention to the mud, and those who are awake to listen to him are conscious of a distressing helplessness. Oh! that we might feel the lifting power of a great tide of prayer, banishing our fears, stirring us with a new hope, making even the most fearful reach out in thought towards the broad seas of enterprise."

"Prayer! That is a power within our reach. Great preachers must be born or trained. Great organizers, fertile as their resources may be, are far to seek. But here and now, day in, day out, rich and poor, young and old, all of us may pray.

"Every reader of these words may become a power-centre; for, depend upon it, the spiritual influence of prayer cannot be restrained. It will spread from soul to soul, and from church to church, until thousands are praying and working, where at the first there were only units.

"Many of our comrades are already alive to the value of prayer. Many have yet to learn the true joyousness of manly, womanly prayer. Young Methodism will never rise to its full strength until we have learned the secret of power on our knees."

The Editor will be glad to hear from any of our Leaguers who think well of the plan proposed, and our Chatham District friends will be thankful and happy if their recommendation outgrows their own District and encompasses the whole connexion.

Concerning District Leagues

The Epworth League of our Church is supposed to be under the direction and control of two distinct organizations which exist to make effective the general policies of the main controlling Board appointed by the General Conference. These two organizations are the Conference and District Leagues. It is with the latter that these suggestions have directly to do.

Every District having a number of Leagues on the circuits composing it, is supposed to unite in a District League, as provided in the disciplinary constitution. In reviewing the operations or seeking to find explanation for the inactivity of these District Leagues, the General Secretary has had certain conclusions forced upon him by the stern logic of the facts he has had to face. This article is the result as far as this paper is concerned.

There appear to be three general groups of District Leagues that may be briefly designated thus: those with whose record during the year a fair-minded critic ought to be satisfied; those with which we can be at best unsatisfied; and those that give ample ground for being righteously dissatisfied. In which group your District belongs must be left to you to decide, the General Secretary declining to make inventory in the case.

But it will be well for the District officers, the Presidents particularly, to look at their work from the standpoint of the General Board, and if they do so and are honest with themselves, they will find little difficulty in correctly placing themselves in one or another of the above three main divisions or classes.

What constitutes a fair standard of success with the District work? This is a fair question. We think the following is reasonable and simple analysis in the case.

(1) A well-organized District and (2) a well-worked organization.

The first count calls for an Epworth League where possible, and a second for every existing League to be made as efficient as possible. It is therefore the business of the District League to do what may well be termed home missionary work in seeing that there is no place on the District without a League unless there be abundant reason for its non-existence. And the only sufficient reason for the absence of a League in any community is that there are not enough young people there who call themselves Methodists to form one.

One of the main aims of business, therefore, for every District League, to perform is local organization of Leagues in the various congregations. This item is not attended to as it should be on many Districts. Indeed, it is quite too common for reports of Leagues becoming dormant to be sent at Annual Conventions, and no effort to follow for their revival or re-establishment. In this way more than one District League has itself ceased to exist. Other results could not be looked for, and the District President who is content to permit the individual units that compose his League to drop out one by one without making strict investigation into the circumstances and a strong attempt to restore health and vigor, will soon find himself the nominal head of an unfruitful and effete concern. If this appeal for more thoroughgoing business methods in organization is heeded, we may expect to prevent the sad record of local League demise that too often has taken place because the poor patient never received the attention and help that the District League is in duty bound to render. The fact that no District Executive can, without both blame and loss, neglect to examine carefully into the state of every circuit within its bounds in order to secure the formation of a society wherever young Methodists congregate. Is your District officially blameless in this particular? If so, you are to be both commended and congratulated.

Having a District organization effected as thoroughly as possible, it becomes the business of the Executive thereof to put forth every reasonable effort to develop efficiency in every existing League. This has been done in various ways on different Districts. Conditions may make it difficult to give personal attention to every League, and yet it is not impossible in the majority of cases for the Executive to arrange somewhat for a representative to visit the different societies in person throughout the year. If this really cannot be done, certainly the mails go everywhere, and no League is without the facilities of correspondence in this way.

Every Vice-President of the District League should feel some measure of personal responsibility for the development of the local society in all matters that are connected with that Department of work. Yet more than once we have known District Officers who actually did not know that they were in any official position. The Annual Convention had been held, the routine business had been put through, the Convention had closed, and with its closing the whole matter had dropped until the time drew near for another annual gathering. How can we look for progress under such conditions? You cannot violate every law of healthy life and long continue in health. And this is as true of an Epworth League as of an individual Leaver.

Perhaps we have suggested the chief

difficulty. Too few of our District officers take their appointments seriously enough to do serious work in them. An officer that looks upon his position as only honorary is of little practical use and the sooner he changes his mind or his relation the better for all concerned. And too many District Executives count their work done when they have held the Convention. Really every such annual gathering should be for both reviewing the work done and reviewing the field to find out the work still to be done. If provision is lacking there will be no adequate provision for extending and perfecting the work ahead.

All we ask for is that the District Executives will make an honest effort to bring their territory up to that point of excellence that will merit a hearty "Well done" from the General Board and give good ground for the General Secretary being glorified with the progress made. Is not that reasonable and right?

A standard of excellence is necessarily ideal, and you may say it cannot be realized. Even so, we are all the better for aiming to excel, and no more warlike spirit of ambition could be cherished by any District officer or combination of officers than to make the territory for whose cultivation they are responsible as fruitful in individual goodness and collective service as it has capacity and power to become. Let every District Executive do this and we shall see a year of unprecedented prosperity in our young people's work and a corresponding growth in numbers and influence throughout the whole connexion. Will you do your part? Then begin to-day.

Notes

Our congratulations are tendered Rev. Dr. Crichton, for the most excellent service rendered the Church in the publication of the daily "Christian Guardian," through the sessions of the recent Ecumenical Council. Thousands of files of this series should be preserved in Methodist homes. The contents of the papers will provide the very highest class of reading for our official members, young and old, and certainly no more profitable investment of a dollar could be made than in the purchase of this splendid issue.

Many District Conventions are being held during the current month. Detailed reports of these are quite impossible in our pages; but we should be thankful to receive from all District Secretaries brief statements of any outstanding features of these important assemblies. What new plans are projected, what successful work has been accomplished, what special enterprise for District improvement have you in hand? Tell us of these things to stimulate and encourage others.

The Epworth League Rally, held in the Metropolitan Church on Friday evening, October 13th, set a mark that will stand for a long while as a standard of attainment. The spacious church was altogether too small for the gigantic crowd. Every inch of available space was occupied. The Lecture room was also crowded. Two simultaneous meetings were held. While Sir George Smith was speaking in the church, Bishop Quale addressed the meeting in the hall. While the Bishop was speaking in the church, Rev. W. B. FitzGerald addressed the overflow gathering in the 3500 Epworth Leaguers were present. They came from their home churches in special cars as well as by the ordinary methods. Never before has so large a local meeting been held in Toronto under any denominational auspices. The meeting was in every way a success

and demonstrated beyond question the vitality of young Toronto Methodism. Our congratulations to the Toronto Epworth League Union are most heartily tendered.

It is a pleasure to present to our readers the photograph which appears on our front cover page this month. It was the Editor's good fortune to meet the two gentlemen portrayed, at the entrance of the Metropolitan Church recently, and the picture is one of his results. Prof. Jackson is well known. His book, "First things first," from which the three excerpts given have been taken, should be read by all young Christians. Principal Smythe is a new figure in Canadian Methodism, having been recently chosen as the Head of our Theological College, in Montreal. He will receive a hearty welcome on the part of the Church generally, and the young people will doubtless profit by his more intimate acquaintance.

In Bishop Qualey's address given on succeeding pages of this number, a reference is made by him with may need some explanation. It relates to young people going home after the League meeting instead of remaining to Church service. No such complaint as he refers to could be made in Canada, where with few exceptions, the League meetings are held on a week night. In the United States, it is almost universally the custom to hold the League meeting immediately preceding the Sunday evening preaching service, and it appears to be the practice in some places for the young people to rest content with their League service and abscond themselves from the public worship following.

In June last, it was my privilege to attend a bright and profitable League meeting in a San Francisco Methodist Episcopal Church. Before the gathering dispersed, the President strongly advised the young people to remain to Church service in the Church and I was so surprised at his counsel and admonition on the matter that I asked the Pastor of the church afterwards, if it was customary for the Leaguers to retire from the building altogether at the close of their own service. I need not report the conversation, but the good Pastor congratulated me on the more satisfactory condition of affairs prevailing in Canada. He told of a visit to Toronto, and expressed himself much pleased at the large numbers of young people he had seen in the Sunday evening congregations.

Whether or not the Canadian Epworth Leaguers are better church-goers than their fellow Methodists across the line, I do not care to say, but I rather think that there is a danger of providing a too heavy Sunday bill of fare for the youth. However, if we need it in Canada, we find that the problem of the young people between Sundays is being helped by the Epworth League just as that of the same young people on Sundays is being helped by the Sunday School. We have no advice to give our friends across the border; but the experience of the Canadian Epworth League is that there is sufficiently big programme provided for them on Sunday by the Church preaching services and the Sunday School teaching service, and that through the week the League gives abundant scope for meetings in which provision is made to meet the varied needs of the youth and opportunity given for them to work out what they know. We have no idea that anything like a general change from our present course in favor of Sunday evening League meetings would meet with approval among our young people in Canadian Methodism.

Young People's Societies at the Ecumenical

ADDRESS BY BISHOP QUAYLE.

Space does not permit us giving, with any degree of completeness the papers and addresses in the interests of the Epworth League and other Young People's Societies at the Ecumenical Conference. These have been fully reported in The Daily Christian Guardian. It was regarded as a great loss that Bishop Berry was unable to attend, and present his paper on so important a subject, but there was abundant compensation provided in the address of Bishop Quayle, who spoke in the absentee's place. The following is the stenographic report of the address as made by the reporter of The Daily Christian Guardian, and reproduced here by the courtesy of Dr. Creighton, the editor:

Caring for the young is the wisdom of the old. The apostolic blunder was when they did not know God had a to-morrow. The apostolic Church thought God was going to wind his affairs up right away. So they had a commune. God is not a communist, but an individualist. They sold their belongings and had common tables. And then, Paul for all his life was taking up collections for them—for the poor saints at Jerusalem, who had given away their things before they were through with them. And anybody, anywhere or any time, that does not take account of God's to-morrow will lose out in God's business.

Youth is the to-morrow of the world. Everybody knows it. We yesterday men, were the men of to-morrow. We once had blood that boiled, instead of being dried up. We once had dreams that would not quit; and splendor that would not waste. We once overlooked tragedy and thought only of the comedy. Oh, it is fun to be young. To have the thrill of youth like vivid lightning in the veins, to feel that impossibilities will happen, to carry rainbows in your pocket, to own all futures. O youth of the Church, much hectoring, often sat upon! God be ashamed of us and pity us! What God wants us to undertake is to put the youth of the Church into the very heart of the Church, to serve notice on the youth that the Church loves them with an everlasting love, that we do not want to find fault with them, but would rather kiss them and caress them. What the youth of the Church needs to know, and what if the youth do know will bring great to-morrows, is that the Church of the living God believes in youth.

FORGETTING OUR YOUTH.

The trouble in the word "society" is that it is emancipated and utterly sterilized. We do not know what "society" is. When we talk about a young people's society, that is one thing, but when we think of young people, they are another thing. A young people's society is just folks together—just folks, young and dreaming and sparking and wanting to be married, as you did when you were young. The trouble with a great multitude of us grown men and women is that we seem to have forgotten that we were ever young. We get prim and persimmony, and a number of other words that I cannot think of, but they all mean that we are what we ought not to be.

We need to remember that what we were youth is. All our perils, fears, wonders, dreams, tears, raptures, all our rush forward with unique wonder and the tremendous ecstacy of youth—that youth is now. I am here as a man who was once young and now an old, but have never felt the glow fading from my sky; and please God, I shall keep my morning in my heavens for ever and for ever. It is youth that we want. The Church of God that does not care for youth is insane. It is a bad thing to go around battering at youth and saying, "Don't do this, or that or the other."

What we need to do is to make youth know, first, that the Church needs them—



MR. F. GRAY, OF PA., AND REV. S. S. HENSHAW, ENGLAND
On their way to Lunch.

that the Church is on the lookout for them—that the Church would rather that they should go to heaven than to hell, that the Church knows their need and feels their fear. Men and women, do we keep young enough in spirit to feel for them the subtle fear that bites like acid at the vitals of youth? Do we know that the doors that open into pity and shame are near the hearts of youth?

THE CHURCH WANTS YOUNG PEOPLE.

The Church wants you. I have known even a preacher (who, all things considered, has more gumption than a layman; he is paid to have it; he ought to have it) who was prim and precise and out of gear with youth, and who said: "I

am surprised that you are doing that." We need not be surprised that youth doesn't know any more. We are their daddies. We need not be surprised that they don't do any better. My amazement as a minister of God through these years has been that youth has done so well. The Church needs them. We need to know that the Church wants them. It is so much fun to see youth coming and going as we used to do! It will keep life vivid to have them around. It is so easy to lose faith in the world and to let the rust eat the life out of our faith in the Church, and to think that the world is not so big as we saw it yesterday. You can't do that if you look at youth. You can have any sort of sorrow in your heart if you look at graveyards all the time, but if you look at a child or youth your sky will get blue.

We want to snug up to youth and have it snug up to us. A good many youths don't know that the Church is hungering for them—not so much that we need them to pay our bills, though we do need that, or to fill our pews, though we need that too—but we need them. They are the people for whom the Lord Christ died, for whom the Saviour is longing—in whom the Saviour is putting His hope of to-morrow. Oh, Church of God! we need the youth. But a good many times it is not quite apparent that we are very sure that the Church needs the youth. Oh! youth of Methodism and the world, come over to the Church of Jesus Christ. That is our invitation. We never can despair if the youth will come our way.

THE CHURCH MUST HAVE YOUTH.

But the Church that has no youth will be dead to-morrow. It must have youth, and in order to have youth we have got to be fair with youth. It is so easy to be unfair! We did not always know as much as we do now, though we thought we did; and it would not be possible for any one to know as we now think we do! The Church of God is to show the youth that the Church loves them—not spat them, not spank them, not all the time say "Why don't you do so and so?" Some people are great administrators, but they are very unpleasant to have around. They are like the mother who says: "Mary, didn't I tell you not to do so? Mary, why do you do so? Mary! Mary!! Mary!!! You does not need hectoring all the time.

If the Jeremiah crop would fall and the Isaiah crop would bear fruit it would be lovely. Jeremiah was crying all the time, and Isaiah was laughing all the time; and Isaiah has hold of the world. That is what we need; not somebody who will rise and say, "What do you think about the young people?" The point is that so long as we keep our grip on the young people we have got to keep the grip on the young people's societies, and when they are all dead we shall need a

coffin for them, but not now. A young people's society is a place for young people to learn that God and the Church want them. We have got to make them feel that the Church loves them. I am talking about what the Church owes to the youth, so that youth may put on her beautiful garments. Oh! Church of God, try your hand at loving the youth for a while.

ALL THE MACHINERY WE WANT.

We have all the machinery we need; we have as many people in the machinery as can do business; we do not need to finker with the thing any more. All we need to do is by the grace of God to put the lightning into the machinery and make it go—to love the youth and make them feel that we are eager for them and stand around looking into their faces, and saying "Better to-morrow! Better to-morrow! Better to-morrow!" We need them; and we are to make the youth feel that we are sympathetic with them. We must not always be standing around making observations about how we did when we were young. If we do, the young people will know we are jokes. Some people's forgettery works well.

The young people don't want to know what you did when you were young, but how can you help them now that they are young. It is hard to be good, it was never harder. I don't know that it was ever easier. It is hard to be good and not good for nothing. Did you ever hunt a job and not find it? Did you ever want a husband and not be able to get him? Did you ever try to fit your hands to the handle of life, and not know what handle of life to fit your hands to? That is youth. The need of the Church is to be so close to youth that if youth had a momentary spasm of broken-heartedness its head would fall on our shoulder, and its lip would babble in our ears, "We need you." We have no right to demand that young people should be better than we are.

I have heard many a person say, "Do the young people come to prayer-meeting?"—but they don't go themselves. I have heard a woman of the Woman's Foreign Missionary Society ask that question, and I said, "Well, just as much as the women of the foreign missionary society do." And then we had no more remarks from her. We had better quit throwing bits of gravel at the young people. I heard a man getting off a good speech, and he told of one Church where the young people went home after the young people's meeting and before the preaching. He said he would eliminate them. That is a good strong word. It didn't occur to him that while it was not desirable that young people should go home after attending the league meeting, yet it was just as pious as for their parents not to go to church at all. That don't bring any Amen!

We insist that the young people should stay to Church. I think they ought to. If the preacher would preach as he ought to that would help some. But it is just

as pious for young people to hold a meeting and then go home as for their parents to sit on the porch at home and not go to Church at all. In lots of Churches, if the young people didn't go at night there would be no evening congregation. Let us be fair with the young people. They need our help. By and by it will come to pass, when they have learned the passion of God and the Church for them, and we have inoculated them with this holy virus, that they will help us.

Last year I got into stormy waters and my shoes were on my feet and my feet are heavy enough anyway. The storm was on, and I was in the breakers' rush and knew not how to do. I called above the noise of the storm to my boy, and I said "Will!" He looked my way and saw that his father's jaws were set. He lunged through the billows, plunged in through the boiling sea, and got me

Welsh Proverbs in English

Just as the Welsh people have their own language they have their own philosophy. Here are a few proverbs in common use in the Principality:

Everything possible is easy.
Everything needless is waste.

One sin draws a hundred after it.
Let him who reads reflect.

He who knows least will talk most.
The weapon of the brave is in his heart.

Safe is the owner of a clear conscience.

Love is the mother of all godliness.
Good for evil will lead thee to heaven.

One does not ring a bell for the deaf.
He is not born who knows not sin.
Let everyone stand on his own feet.
The empty nut is hardest.—Sel.

A Personal Message from the President of Manitoba Conference, Rev. G. F. McCullagh

TO THE SUNDAY SCHOOL AND EPWORTH LEAGUE WORKERS OF THE MANITOBA CONFERENCE, GREETING:

It would be a pleasure for me to shake hands with you all, and deliver a message that would inspire you to give your very best service to God and our people. My prayer is that God will open our eyes to the importance of our work, and fill us with a burning zeal to capture every individual life around us for Christ and His Kingdom. I pray that Christ's Spirit may dwell in our own hearts, forgiving all our sins, and washing our souls whiter than snow; giving to every one of us a Pentecost for active and efficient service. I pray that we may so consecrate our time and talents to Christ that we may spend and be spent in lifting up the fallen, teaching the ignorant, reclaiming the prodigal, and developing our people in a life born with bright conversions, having full assurance of faith and purified souls, filled with the Holy Spirit.



REV. G. F. McCULLAGH.

conduct, that we seek to do all that we do to the glory of God. Let us keep high ideals before us, and our people, and do our very best to reach them. So shall we prove that "Labor will have its sure reward."

by the shoulder and gave me a push shoreward; and I am a living man tonight, perhaps, because my boy heard my cry and helped me. If we will love the youth and help the youth they will help the Church. They will bring it their to-morrow. They will clothe it in glory. They will put on Zion's beautiful garments. Church of God, you need the youth! Youth, the Church needs you! To-morrow, by the grace of God taking care of our youth, to-morrow will take care of itself. And for the day to come, when every man will love God and man enough, and every woman will have sincerity enough, to love youth and hang around and give them Christian hope and not un-Christian surmise and castigation—for that day let us pray in the name of God, who loves youth with an everlasting love.

Kaiser as Philosopher

The following maxims hang in the workroom of the Kaiser, so arranged that His Majesty has them always before him when sitting at his desk.

"Be strong in pain."

"To wish for anything that is unattainable is worthless."

"Be content with the day as it is; look for the good in everything."

"Rejoice in nature and people, and take them as they are."

"For a thousand bitter hours console yourself with one that is beautiful."

"It is our duty to believe everyone to be good as long as we have not the proof to the contrary."—Sel.

SHOW THIS COPY TO
A FRIEND.



Nehemiah

Topic for the December Consecration Meeting.

BY THE EDITOR.

Study Prescribed.—Nehemiah, Chap. 4.

The story contained in the earlier chapters of the book of Nehemiah is full of interest. The principal items in the record may be easily understood by an intelligent reading of the history. This each student should do for himself.

The enterprise described in chapter four is one from which we may learn many practical lessons in the work we are seeking to do for God to-day. Verse six particularly impressed me, and if I were leader I should use it, not as a text from which to preach a sermon, but as revealing the secret of success achieved by Nehemiah and his helpers. Study the first five words of that sixth verse, "So built we the wall." The two shortest words are the emphatic ones. The pronoun gives us an insight into the spirit of unity pervading the people, while the adverb suggests much regarding their methods and plans of work. To do effectively for God people are needed, and plans are indispensable. But given people of purpose, the plans will be forthcoming, for as this story of noble achievement illustrates, "Where there's a will there's a way."

"We," Nehemiah was only one. He could not do the work alone. He did not try. What a suggestion for Presidents, Vice-Presidents, Committee Chairmen and leaders generally in our League work. It must always be "we." As a leader, Nehemiah had faith in God, in His work, in his own poor humble human efforts, in the combined forces of the people, and in the combined forces of all odds. His spirit was fearless against all odds. His spirit was fearless against. Such a spirit always is. He enthused the people. They responded to the call, the work went forward, "So built we the wall." Examine that adverb, read the story around its suggestions, and see how it was done. Then, remember, that though our undertakings may be vastly different, the same motive power plus intelligent methods will ensure success. A few suggestions just to help you think:—

1. The work was done notwithstanding discouraging criticism.

2. It was done notwithstanding scornful ridicule.

Stud. the first three verses of the chapter. In them you see how Sanballat, Tobiah, and other avowed enemies of the Jews made light of them and ironically belittled their ability and skill. Perhaps you know the discouraging force of adverse criticism or of open ridicule in your feeble attempts to do God's work. In spite of all, go ahead! Confidence in God, who is for us and more than all who are against us, will give steady purpose to your heart and strength to your hands.

3. It was done in face of active, virulent opposition by their foes. Read verses 7 and 8. And we may have to meet such opposition in some form yet. Even so, keep on.

4. It was done under the hampering spirit of sloth on the part of some who should have actively assisted. Just turn back to chapter three and read verse five. There you see what puts God's work under heavy disadvantage,—the

sloth of those who should be eager to assist, but who are really unwilling to help. It is hard to work against open opposition from without; but it is harder to overcome indifference within the ranks of God's professed people. Christians who "put not their necks to the work of their Lord," are a sad drawback to progress. They are drones in the hive, living on the industry of the busy workers. Even so, though you may have them in your League, go ahead with the building. But do not forget that this indolent spirit is contagious. You may catch it, unless you also watch, pray, and work.

5. It was done, notwithstanding discouragement on the part of others of their friends. Read verse 10. Doubtless there was much "rubbish" to be removed, the work was hard, the conditions unpropitious, the foes wary, the laborers worn and tired; but there was only one way to success,—that of steady continuance in building, and they followed it with commendable zeal and dogged persistence. And it is the way in which all great works for God are ever to be accomplished.

6. It was done by the co-operation of

BRINGING THE LOST TO THE CHRIST

Men are lost. That is why Jesus came to this world. We must not neglect this fact in our thoughts about people and about the world. Jesus came to seek and to save that which was lost.

By how firmly we grasp this terrible truth, by that much more like men and women shall we set to the mighty and worthy task of seeking men and women for Christ.

"Every Epworth Leaguer a winner of souls" is the right motto for every one of us to write in his heart.

Here an E. Lord, see me, even me.—Bishop Quayle.

the faithful. They worked, they worked together, they worked together in mutual sympathy, and thus united they won. There is no other way. Your Epworth League is based on this spirit of co-operation. Its departments and committees stand for agreeable division of labor among the members, only that the unity and solidarity of the whole may be the more apparent in the actual accomplishments of the body. This is further shown in the next point.

7. It was done by readiness on the part of each to do what he could. In verses 16-18, you will see that while all were not doing the same thing, all were doing something. Therein is a great principle. The Church does not exist merely to do something very good or beneficial to its members, but to give its members an opportunity of doing such things for others. Your League will be a poor, weak affair if it is used only to minister to you; but it will be strong, useful, worthy, if it trains you to minister to others as well as to be ministered to. Every affords you fitting opportunity to do good to all about you. Use it not so much for getting good out of it as for doing good through it, and it will be a

bigger, better, more influential organization than you ever dreamed it could become.

8. It was done by prayer, united with labor. Verse 1 impresses this on us. We cannot do God's work in our own wisdom, or by our own strength. Nor does He want us to work alone. He has promised power to the faint and to those who have no might. He increases strength. Therein is our supreme consolation. Alas! we must fail without God, nothing is impossible. His Spirit enthusing us, we may accomplish our work successfully, and not only reap great personal gain in the doing of it, but become a blessing to our friends, a strength to our nation and at last gain the Master's "Well done."

In following up these suggested points you will surely find abundant material for a very rich programme, and if your members go ahead in the work your League stands for, in something of this old time enthusiasm surely your consecration will be practical,—of value to you personally and of service to the work of God. See questions on p. 261.

Evangelism

BY REV. J. E. HUNTER, TUPPERVILLE, ONTARIO.

[The following is a condensed report of an address at the Sunday School and Epworth League Convention of Chatham District, London Conference. All our League workers might profitably study its paragraphs.—Ed.]

Definition of the term. It is said to mean proclamation of the Gospel, but this only circumscribes the real meaning, which is—the winning of souls.

The Evangelist. Who is he? Not the man set apart by the Conference only, neither the minister upon the circuit wholly, but everyone to whom has come our Lord's commission. "As the Father hath sent me, even so send I you." The record of Jesus' mission is that "He came to save that which was lost." Hence this marching order, this call to service has come to everyone who is leagued with Jesus Christ for service. The joyous evangel to all is, that no one who is saved is shut out from the joy and blessing of soul winning.

Qualifications necessary to be successful. There are some mighty convictions which must stir your soul to its inmost depths, in order that you may apprehend that for which you have been apprehended of Christ Jesus. These are primal essentials, without which, absolute failure must be your humiliating experience.

To most of us must come the conviction that we have not done our best. Had we done so, who can estimate what our forces of all our District would have accomplished!

Human necessity. We must believe that if a soul is not saved he is lost, and have a very real vision of what it means for a soul to be lost, a vision so clear that we shall be stirred to our best endeavor.

We must have an intelligent conception of the value of a life, so precious to God, as being home from a revival service pleaded with God for a young man: "Oh, God, I cannot give him up," and God graciously saved him very soon.

There must be persistent power in prayer. In the recent Welsh revival, a young woman rose and asked for prayer for her brother. Next day his companions taunted him over her request. He stormed in anger, but she prayed on until he was saved.

We must have the baptism of *Divine power*, the infilling of God's Holy Spirit, "Without Me ye can do nothing," is the warning. "Ye shall receive power after that the Holy Ghost is come upon you," is the promise. Rev. Dr. Chapman said recently, that at the Centennial Exposition in 1876, there was no electric power or light, while at St. Louis and Buffalo later, these were in abundance. While there was just as much electricity in the world, it was not utilized in 1876. We must appropriate and then utilize the power.

Your anticipation of the *joy of reward* must inspire and urge you forward. As the moving picture of the brave fireman at midnight, entering the burning bedroom and rescuing the little child, drew forth from the multitude a mighty cheer, so your assistance to save a soul from death, shall cause joy in the presence of the angels of God, shall antecede your reward when He shall say: "Well done," and shall win to you the promise of Daniel, 12:3.

Your time for work is very brief. Take the viewpoint of Jesus as your motto. We must work while it is called day, the night cometh when no man can work. Improve your time as faithfully as you would wish you had done, when the evening comes.

"We should fill the hours with the sweetest things,

If we had but a day,

We should drink alone at the purest springs,

On our upward way;

We should love with a lifetime's love in an hour

If the hours were few,

We should rest, not for dreams, but for fresher power

To be and to do.

We should guide our wearied and wayward wills

By the clearest light.

We should keep our eyes on the heavenly hills

If they lay in sight.

We should trample the pride and the discontent

Beneath our feet,

We should take whatever a good God sent With a trust complete.

We should waste no moments in weak regret,

If the day were but one,

If what we remember and what we forget Went out with the sun;

We should be from our clamorous selves set free

To work and to pray;

We should be what our Father would have us be

If we had but a day."

A Child of Wesley

It is to John Wesley we are indebted for a little gem of a pen portrait of John Wesley. *Reason* is describing his own days of unhappiness and search for peace.

"I was like a wandering bird cast out of the nest," he says, "till Mr. John Wesley came to preach his first sermon in Moorfields. Oh, that was a blessed morning to my soul! As soon as he got upon the stand, he stroked back his hair, and turned his face towards where I stood, and, I thought, fixed his eyes upon me. His countenance struck such an awful dread upon me before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak, I thought his whole discourse was aimed at me. When he had done, I said, 'This man can tell the secrets of my heart. He hath not left me there, for he hath showed the remedy, even the blood of Jesus.'"

More Than Tools Needed

A young Indian knocked one day at the door of an artist's studio in Rome, and when it was opened, exclaimed, "Please, madam, will you give me the master's brush?" The painter was dead, and the boy, filled with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying, "This is his brush; try it, my boy." With a flush of earnestness on his face he tried it, but found he could paint no better than with his own. The lady then said to him, "You cannot paint like the great master unless you have his spirit."

Only by the power of the Holy Spirit are we able to successfully carry on the Master's work.

The same great lesson was taught once in a museum of old-time armour. When a visitor was shown the sword of Wallace, he said, "I do not see how it could win such victories." "Ah, sir," said the guide, "you don't see the arm that wielded it!"



REV. J. H. BATESON MEETING FRIENDS AT CHURCH DOOR.

We need all the grace and tact we can acquire through studying the best models and imitating their example; but if we are mere imitators our lives will be void of real power. We must be filled with the same Spirit who wrought in and through His noble ones.—*Sci.*

What Is Earth?

What is earth, sexton?—A place to dig graves.

What is earth, rich man?—A place to work slaves.

What is earth, greybeard?—A place to grow old.

What is earth, miser?—A place to dig gold.

What is earth, schoolboy?—A place for my play.

What is earth, maiden?—A place to be gay.

What is earth, sempstress?—A place where I weep.

What is earth, sluggard?—A good place to sleep.

What is earth, soldier?—A place for a battle.

What is earth, herdsman?—A place to rear cattle.

What is earth, widow?—A place of true sorrow.

What is earth, tradesman?—I'll tell you to-morrow.

What is earth, sick man?—'Tis nothing to me.

What is earth, sailor?—My home is the sea.

What is earth, statesman?—A place to win fame.

What is earth, author?—I'll write there my name.

What is earth, monarch?—For my realm 'tis given.

What is earth, Christian?—The gateway of heaven. —*Sci.*

"I Never Knew You Were Like This"

There is a grand old story, a picture from the French Revolution. The mad, rushing populace was after the life of the queen. They entered the Tuileries. They burst through room after room, and broke down door after door. A number of half-wild girls were in the very forefront of the crowd, under the leadership of one of their number. They went screaming along the corridors, and came to a locked door. The girl who was leading was driven against the locked door with all the force of the crowd behind, and fell bleeding and fainting into the room of the queen. When she came to herself, she found a white arm under her head and a handkerchief dressing her eyes as she saw tears in the eyes that looked down upon her. It was the queen, and the girl said, "I never knew you were like this."

You have your own conception of Jesus Christ; you think of Him this way and that way, and ask your questions about Him. You never knew He was like that. You never will know until you look into his eyes and settle your own soul's destiny with Him; and I tell you what, you will know then the wonder of what Jesus Christ looks like when He bends over a man's soul to heal it.—*Sci.*

THE PASSION FOR SOULS

The half-hearted Christian is never a winner of souls. He cannot be. The task is too great and too delicate. The whole heart must be involved. The whole life must be in action. We must be actually consumed with solicitude for the lost. Consumed. Yes, that is the word. This must be the one passion of our days. Everything else must be minor. Everything else must give place to it. This intense, feverish, yearning, consuming passion must be light into the eye, elasticity into the step, mellowness into the voice, winsomeness into manner, tactfulness into approach, and a persuasiveness into personal appeal that will be compelling—absolutely irresistible. Have you this passion? If not, get it, get it!—Bishop Barry.



Missionary

How to Help the Poor

REV. J. H. M'ARTHUR, S.T.D.

Missionary topic for week beginning
Dec. 10.

Reading—Matt. 22: 25-40.

I. THE PROBLEM OF THE POOR.

Jesus said, "The poor ye have always with you." The problem of the poor is an ever-present problem, and an ever-present problem, and perhaps, never more so than at the present time.

1. *The Importance of the Problem.* Notwithstanding the vast increase in wealth during the last century, there has been no corresponding decrease in poverty. Rich men have been becoming richer, and poor men have been becoming poorer. To quote from Rauschenbusch, "From 1769 to 1818 the population of England increased seventy per cent.; the poor relief increased five hundred per cent." The poor people were increasing seven times as fast as the population. And the rich men were becoming richer still. This was due in part to the introduction of machinery, which ought to have become the instrument of lifting all men above want and fear, but which had the effect of actually submerging a large part of the people in perpetual want and fear. And yet machinery is not so much to blame for this condition of affairs as the distorted ethics and perverse moral standards of our industrial and commercial life. So long as men fail to understand the proper use of money, so long as they attempt to apply the ethical principles of our Lord to modern life in all its phases, there will be poverty, and rich men will grow richer, while poor men will become poorer.

But are conditions any better to-day than they were at the beginning of the last century, and are they any better on this continent than in Europe? In answer to this question we refer to Spahr's tables of the distribution of wealth in the United States, from which we learn that eighty-eight per cent. of the people of the United States are poor; that does not mean of course, that they are all objects of charity. Fifty per cent. of the people are very poor, that is they are absolutely nothing, while thirty-eight per cent. own so little that they must be classed as poor, though not very poor. And yet the rich grow richer, for one-half of the wealth has got into the hands of one per cent. of the population. Robert Hunter, in his work on "Poverty" suggests that in the United States in a fairly prosperous year there are 10,000,000 persons in poverty; that is, underclothed, and poorly housed.

We are unable to quote figures for Canada, but it is probable that in this Dominion there is about the same proportion of wealth and poverty.

Poverty to-day is for the most part confined to the cities, where people are, as Carlyle puts it, "heaped and huddled together, with nothing but a little carpentry and masonry between them;—crammed in like salted fish in their barrels;—or wretched, shabby, like an Egyptian piteous of tamed wipers, each struggling to get its head above the others."

2. *The Difficulties of the Problem.* The problem of the poor is not an easy one to deal with. This arises in part from

the complexity of our industrial life and of our modern civilization. The family that lives in the little cottage on the country road, reduced in circumstances through sickness and misfortune, is not likely to suffer the pangs of poverty. The neighbors who are comfortably situated will see to it that the family in question will neither be underfed nor underclothed. The situation is simple, and the duty of the kindly-disposed neighbors is plain. But in most cases of poverty the problem is not so simple. My duty to the members of this particular family is very plain, for they are my immediate neighbors, my acquaintances, perhaps my friends, who have sometimes helped in my work. My duty to the man whom I have discovered in a drunken stupor in the gutter is also very plain. He too may be my immediate neighbor. At any rate, I alone am aware of his present plight. But what about my duty to the seething mass of poverty cooped up in the slums of our cities? Here the problem becomes more complex. Those who live there are not my immediate neighbors, nor my acquaintances, nor my friends, nor have they been engaged in my employ, and many of them are not of my race. Besides I am not responsible for their conditions of poverty. In some cases they have no one but themselves to blame for their misfortune. If they would leave the drink alone they might be comfortable. In some cases they do not receive a living wage, but that is not my fault, but rather the fault of their employers, the wealthy manufacturers. But stop! Let me think as a Christian and an honest man. Am I in no sense to blame for these conditions? Had I no share in legalizing the drink traffic, which places temptation before these men, who find the bar room to be as comfortable a place as their own so-called homes? Do I not enjoy the fruit of the labors of these men for which they received less than a living wage? Do I not wear garments which I was able to buy cheap, at less than their real value, because the women who made them, as the result of a cruel sweating system, received less than they earned? Do I not use machinery which was made by workmen who received less than a living wage? This is by no means a simple situation, but an exceedingly complex one.

To add to the difficulties of the problem, the poorest of the poor are being gradually driven into the slums, where there are no homes, but only places to stay, and those the most undesirable. "Here, too," says Woodworth, in *My Neighbor*, "settle the newcomers who must start at the bottom. And so to complete an already difficult problem we have our foreign colonies—our Ghetto, Little Italys, Colored Blocks, and Chinatowns, and whole foreign wards with their mixed population from South-eastern Europe."

But in spite of the difficulties in the way the duty of helping the poor is urgent. The actual suffering of men, women and children, must be removed; the morals of the people which may deteriorate through poverty must be safeguarded, and the life of the next generation which may suffer through the poverty of the present must be protected, and above all our Christianity, whose reputation is at stake, must prove itself by adequately meeting the situation.

II. HOW TO HELP THE POOR.

1. *Intelligently.* He who gives alms should do it in such a way as not to encourage poverty. He should aim not only to relieve the present distress but also to remove the cause of the distress. Charity should be of a kind which will transform the unfit into the fit. An intelligent relief policy will aim to alter the conditions which bring about poverty. For instance in many of our Canadian cities there is an annual outbreak of typhoid due directly to infection of a milk route. It is not the whole of our duty to sympathetically care for the sick fever patients, but further to intelligently look after the milk route. The causes of poverty must be sought after and removed. But this is a great and difficult work which will tax to the utmost the skill and ingenuity and sympathy of our social workers, our philanthropists, and our statesmen, and which throws out a challenge to our Christianity.

2. *Co-operatively.* Individual and independent efforts to help the poor certainly have their place. But they are entirely inadequate to meet the situation at the present time in our own country. Churches acting each independently of the other may do much to relieve present want, but can never succeed in solving the problem of the poor. The situation is such as to call for the united action of all churches, of all benevolent and charity societies. These societies and churches should act in harmony with municipal councils and legislative bodies. The work is so difficult that it cannot be done by any single individual nor by any number of individuals acting each independently of the others, nor by any single church, or organized charity society, nor by any number of such societies and churches each acting independently of the others. If the work is to be successfully done, co-operation to the fullest extent is imperative. Perhaps the best example of co-operation in this work in Canada is found in the Associated Charities of Winnipeg.

3. *Sympathetically.* Love should lie at the basis of all our actions towards men. We may deal with things without love, but as Christians we ought not to deal with men without love. Love is especially necessary in dealing with the poor.

"Not what we give, but what we share, For the gift without the giver is bare; Who gives himself with his alms feeds three—

Himself, his hungering neighbor, and Me." Lowell.

NOTE.—Rev. J. S. Woodworth's recent work, "MY NEIGHBOR," throws much light on the problem of the poor.

Blackie's Noble Spirit

The quick recognition that one has been guilty of a mistake or a fault is a characteristic of a noble spirit.

That most unconventional, most impetuous, and most beloved of Scotch professors, John Stuart Blackie, once curtly called to order a student because he had reached into his book in his left hand and bade him to hold it in the other. The youth colored, but made no change. The annoyed professor then reprimanded him sharply, whereupon the class hissed, and the student held up the stump which was all that remained of his right arm.

Blackie instantly stepped down from his desk, took the lad in his arms, and begged his pardon, and, turning to the rest of the class, said, "I am glad that I have gentled you to teach," then went back to his desk while the boys cheered him. No wonder that his students and everybody else loved him.—Sci.

An Interesting Missionary Meeting

Miss Mae Fleming, Superintendent of the Berkeley St., Toronto, Intermediate League, gives a practicable plan for a good hour's missionary exercise, as it was held in the above named League, recently.

The twenty questions found below constituted the principal feature and were used as described. They were written

A Sketch

BY R. H.

It was on the Western prairie. The hot July sun shone down mercilessly on the haymakers working so busily in the fields; for a heavy black cloud obscured the blue in the west and threatened soon to deluge the workers.

Travellers, that day, along a well-worn

no neighbour nearer than a mile, and no medical assistance within thirty miles. And now another tiny child was left behind with the heart-broken father.

Quietly the pall-bearers placed the rude coffin on a neighbour's "democrat" and led by the clergyman, the procession proceeded slowly across the prairie to the corner of the homestead, where the other pitiful little grave was fenced in, and neatly decorated with little shrubs. Close beside it was the newly-dug grave, and here the procession halted. The neighbour's group around, many a big rough man with a tear in his eye or a quiver on the lip usually so firm, and almost more used to rough language and curses than prayers and hymns. The stricken husband—the sole mourner—knelt at the foot of the grave with his child in his arms. Great heavy sobs shook his whole frame, while heart-breaking it was indeed, to see the darling little baby clap its hands and crow in glee at the novel proceedings.

The beautiful burial service of the Church of England was read, and the "dust to dust, ashes to ashes," pronounced; then as the first few clods of earth rattled down on the coffin, the air was rent with a heavy crash of thunder, and the clouds added their tears to those of the saddened friends.

Another Incident

Rev. C. H. Johnson, of Gadsby, Alberta, in one of his letters to the editor, tells the following pathetic little incident, which he says shows again that the Cradle Roll is indeed a blessing. "Walking down the prairie village street yesterday, a man evidently a newcomer, awkward in his action, and manifestly deeply moved, said, 'You do prediger?' 'Yes, what is your name?' He gave me his name, and I asked 'What can I do for you?' His reply was sad, 'I got one little dead baby.' 'Oh! too bad! And you want me for the funeral?' 'Ya! He a good baby. He got good right. He on de what call de baby roll of de kirche in——' 'Sank! 'Cradle Roll,' I suggested. 'Ya! Say, you got one dem pins for Cradle Roll? I like him much to pin in his dress now he dead. Him a good baby.'

To-day I conducted the funeral from the isolated shack, told them of preaching only four miles away where the other children could learn more of the Saviour who had taken one more little one in his arms. I think they will go. The Cradle Roll is again a blessing."



GIRLS OF INDIAN INSTITUTE AT SARDIS, B.C.

on separate slips of paper and numbered from 1 to 20. The questions were distributed among twenty members of the League, and as the Chairman called out the numbers, the person holding the slip of paper corresponding to that number, read the question aloud, and answered. A general discussion from the other members was then invited and in this way practically everyone present took part in the meeting and splendid and original answers were given.

Miss Fleming says: "In my opinion a meeting similar to the above accomplishes at least three things: 1. It makes each one feel that it is their meeting; that they have an individual part in it.

2. It develops self-confidence in expressing oneself.

3. It increases missionary knowledge.

It is advisable that the Chairman be prepared to tell some little incident in connection with the lives of the missionaries referred to; this adds materially to the interest of the meeting."

MISSIONARY QUESTIONS.

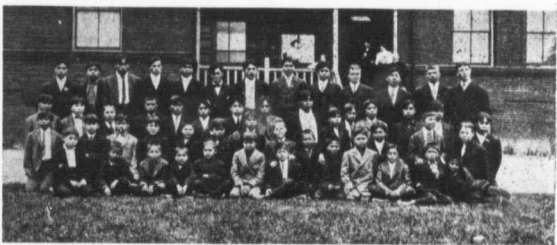
1. What was the name of the missionary who did such a great work in Africa?
2. Who was the first missionary the Methodist Church of Canada sent to China?
3. What missionary does our League help to support in China?
4. Who was William Carey?
5. What was the name of the man who was sent to Africa to find Livingstone?
6. Who is Thomas Crosby?
7. Who was John G. Paton?
8. In what two countries has the Methodist Church of Canada missionaries?
9. In what country has there recently been an uprising that has placed our missionaries in danger of their lives?
10. What command did Christ give to His disciples regarding missionary work?
11. Name a missionary we read a great deal about in the New Testament?
12. To what race of people was Paul particularly sent?
13. What denomination are most of the people in South America?
14. What is meant by "Home Missionary Work"?
15. Do you think foreign missionary work is any more important than home missionary work?
16. By what means can we at home help the foreign missionaries?
17. In what countries to-day is there a great need for missionaries?
18. What do you think is one of the hardest things a missionary has to do?
19. Do you think missionaries are happy? Why?
20. What else do our missionaries do beside preach the Gospel?

trail on looking down a coulee, were surprised by an unaccustomed sight. Around a settler's "shack" stood a large crowd of people in little groups of two or three, conversing quietly. What could it be? Nothing but a sale brings together, to any one shack on the prairie, such a crowd of people. No, it could not be a sale. Everything was too quiet. There was no auctioneer's metallic voice, no jostling, or voices bidding, and nothing saleable in sight. But look! Through the crowd a passage is being made, and from the shack appears a white-surpliced minister, followed by six solemn-faced, husky, big ranchers carrying a long coffin-shaped box. Then came a few more people.

A funeral! could it be? Why, seldom do you see a cemetery in this new country. Only the young, the strong, are here, to commence life, to carve out homes for themselves, not to settle down to await the end of life.

It was a funeral. The destroying angel—no respecter of persons—had picked on a sweet-faced young Englishwoman, who, but five days before had worked side by side with her husband in the hayfield.

Four years ago they settled in this



BOYS AT SAME INSTITUTE (COQUALEETZA)

prairie land on a homestead, with little money, but high hopes and resolute purpose, and by this summer were beginning to feel comfortably "fixed." They had had their share of difficulties and trials, even beyond the ordinary, for two years after their arrival their first little baby had died from croup while the poor young mother was alone with him in the house—

"Teach me, my God and King,
In all things Thee to see;
And what I do in everything,
To do it as for Thee.
A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the action fine."

HOW WE GOT OUR BIBLE

Topic for Week of November 19

REV. PROF. A. P. MISENER, PH.D., VICTORIA
COLLEGE, TORONTO.

Read Chapter VII. of Smythe's "How We Got Our Bible."
Consult Chapters XXII. and XXIII. of Price's "Ancestry of Our English Bible."
Scripture Lesson for Meeting.—Psalm 119: 57-72.

The history of our Bible from Tyndale's time is simply a history of growth and improvement by means of repeated revisions. Each of the names standing between Tyndale's Bible and the Authorized Version represents one of these efforts at improvement. Of these various Bibles little can be said, for to deal with them so satisfactorily would involve a review of English history which space will not permit us to make. Nor is this necessary for our purpose. A very few words about them will serve to show the place they occupied in the development of the English Bible.

1. *Coverdale's Bible* (1535-37) is noteworthy as being the first complete printed Bible in the English language, Tyndale having printed only the New Testament and certain parts of the Old. This translation was undertaken as a result of the petition of Convocation (1534), in which Cramer had asked the king to have prepared an authorized translation of the Scriptures to meet the popular demand which Tyndale's version had created. Though Tyndale's New Testaments were bought up and burnt by the thousands, their appearance in England had created an appetite for the English Bible which could not be satisfied. The flames might annihilate the books, but the appetite was inextinguishable, and the popular demand had now reached the throne. King Henry granted the request, and Miles Coverdale was appointed to do the work. With much less ability than his great predecessor, Coverdale makes no pretence to be an original translator. He knew neither Hebrew nor Greek. He says his translation is based on five different interpreters, but the chief of these was evidently Tyndale's Bible, which, in the New Testament especially, he closely followed. His work was therefore little more than an echo of Tyndale's, and he himself was essentially an editor, rather than an original translator. He brought together the best materials accessible, and so selected and modified them as to construct a Bible that would please the ecclesiastical authorities, and satisfy the popular demands. He did his work well as an editor, and the version he produced was, on the whole, a worthy one. Being a shrewd man, and of peaceful disposition, he restored a number of beloved ecclesiastical terms, which Tyndale had discarded for more exact renderings of the original Hebrew and Greek texts. Several of his renderings have been perpetuated in the Authorized Version. His Bible so well satisfied all parties that it soon became popular. In 1537—one year after Tyndale's martyrdom—two revised editions appeared, bearing the statement "set forth with the King's most gracious license." Thus within twelve years after the issuance of Tyndale's New Testament, we find the whole Bible translated, printed and distributed with royal sanction.

2. *Mathew's Bible* (1537): This was a version prepared by one, John Rogers, a friend of Tyndale, to whom the latter had committed the task of completing his work on the Old Testament. The name "Mathew" was either a pseudonym for Rogers, or the name of a merchant who had financially backed the enterprise. It was no doubt used to avoid the odium attached to the name of William Tyndale, for Rogers' work was Tyndale's translation pure and simple, all but the latter half of the Old Testament, which was taken, with some alterations, from Coverdale's. The same version came about as this: Some years after his graduation at Oxford, Rogers went to Antwerp as chaplain to the "English House" where Tyndale was staying. He here became a close friend of the great translator, and while the latter was spending his closing days in Vilvorde Castle, he turned over to Rogers his unpublished work on the Old Testament.—Joshua to II. Chronicles, inclusive. As Bible revision and translation was not becoming popular, and being in possession of all that Tyndale had translated, both published and unpublished, and, no doubt, being well acquainted with Coverdale's version, he appears to have desired to give it to the public in a complete edition. This he accordingly did, preparing a Bible with Tyndale's work on the Old Testament from Genesis to II. Chronicles, Coverdale's version for the rest of the Old Testament and the Apocrypha, and Tyndale's New Testament. This material was revised and slightly changed, supplied with introductions, summaries of chapters, illustrations and some rather strong anti-papal marginal notes. Being a compilation of Tyndale and Coverdale, it was the best English Bible in print. It was handsomely dedicated to "The most noble and gracious Prince King Henry the Eight and Queen Jane," and received the royal sanction and patronage. Thus, again, within one year after his martyrdom, was Tyndale's work (although under another name) authorized by royal decree, and given free course on English soil.

3. *Taverner's Bible* (1539) was little more than an edition of Mathew's, with its more violent anti-papal notes toned down or omitted. Taverner was an Oxford graduate, a layman and lawyer. He was a good Greek scholar, but apparently unacquainted with Hebrew, and the New Testament bears some marks of his Greek scholarship. His revision was entirely superseded by the Great Bible.

4. *The Great Bible* (1539): There were now in England two Bibles (Coverdale's and Mathew's) being sold by the King's authority. But neither of these versions was entirely satisfactory. Coverdale's Bible was a compilation from various sources, and had not been translated from the original Hebrew and Greek. Mathew's Bible, too, had been compiled from translations of its values and its marginal notes were felt to be too strongly controversial. Hence Cromwell and other advisers of the King determined to have a revised Bible which would be free from such objections, and worthy of its position as a National Bible. Coverdale was selected to supervise this translation, which was to more faithfully represent the original Hebrew and Greek than the English versions so far prepared. Being himself deficient in these languages, he obtained the aid of other scholars, and went to Paris to execute the work in

the year 1538. Driven out of France by the Inquisition, which ordered his work to be confiscated, he returned to London, and here in 1539 his version was published under the King's auspices, and authorized to be used in every church in the kingdom. Because of its splendid proportions and magnificent form it was called the Great Bible. It appeared in large folio, black letter, and bore neither dedication nor notes. But the important thing to remember about it is that, notwithstanding all Coverdale's pretensions, this version is really no new revelation. It may be described as a revision of Mathew's Bible by Coverdale, in such manner that it too was a revised edition of Tyndale's version. The Old Testament is Matthew's edition, slightly revised, while the New Testament is Tyndale's translation revised by making comparison with the Vulgate and Erasmus' Latin translation.

So we see how gloriously the old martyr has triumphed. Little did he think when he prayed as his last prayer that the "Lord would open the King of England's eyes, so that when he would see his son he be answered. Only three years since he was strangled at the stake, and here is his Bible 'authorized by the king, commended by the clergy, and placed in all the parish churches for the teaching of the people.' What a change had come over England! And what a further change twenty years later, when Queen Elizabeth, on coming to the throne of England, was presented with a copy of

5. *The Geneva New Testament*: This was the first appearance in England of the New Testament, part of the so-called "Geneva" Bible. The Old Testament was completed and published two years later (1560). It was dedicated to Elizabeth in simple, dignified language. This version was prepared by the Puritans who had fled from England to Geneva, Switzerland, and there had suffered martyrdom, "bloody Mary." It very soon attained great popularity because of its excellence, and the royal patronage that was given it. "It was the most popular Bible that had ever appeared in England," says a recent writer, "and for sixty years it held its own against all rivals, for its own contesting the ground even with our own Authorized Version. It was both cheaper and less cumbersome than the Great Bible, and a more careful and accurate work, though, like most of its predecessors, it was more a revision than a translation, being chiefly based on Tyndale." The Old Testament part was based on the Great Bible, which was carefully revised on the evidence of the best texts. The New Testament was based on Tyndale's last revision. So popular did it become that by 1611 it had appeared in one hundred and twenty editions.

Some peculiarities of this famous version are worthy of notice: (1) It is especially notable for its marginal notes, which were thought to be very helpful in dealing with difficult or obscure passages. These notes have special interest for us, for (as we shall see) we have partly to thank them for our present Authorized Version. (2) Another innovation of this Bible was the dropping of the black letter for the plain Roman type. (3) It was the first Bible in which the chapters were divided into verses, and (4) the first to omit the Apocrypha. (5) Italics are used for all words which do not occur in the original. (6) Paul's name does not appear in the superscription of the Epistle to the Hebrews.

6. *Bishops' Bible* (1568): This was a version made at the instigation of Archbishop Parker, a devoted and learned Biblical scholar, who took steps for a revision of the Great Bible, which had been contesting the ground with the Geneva version. It was called "The Bishops' Bible," because nine of the revisers selected were bishops. Their idea

was to revise the Great Bible so as to bring it more in harmony with the original Hebrew and Greek. All "bitter notes" and controversial matter were to be left out, and any offensive language was to be "expressed with more convenient words and phrases." Different parts of the Bible were assigned to different scholars who did their work without consultation. The work was only partially successful, and apparently never received the royal sanction. This version was provided with calendars, almanacs, tables, pictures and maps. Its contents were of unequal merit, as we should expect. The Old Testament follows pretty faithfully the readings of the Great Bible, while in the New Testament there is evidence of real scholarship. This Bible, while it was far from satisfactory to the growing number of able scholars, "was held in high ecclesiastical regard for about forty years, and passed through twenty editions."

7. *Rheims and Douay Bible* (1582-1610): This was a version produced by the Romanist party for their adherents, when, being forced to the background on the accession of Elizabeth, they migrated to the continent. It was thus an offset to the Geneva version. The work was first carried on at Douay in Flanders, and later at Rheims, under the oversight of Gregory Martin, an Oxford graduate. The New Testament was published in 1582, the Old in 1610. It is a translation of Jerome's Vulgate, and was prepared, (to use its own statement) "to counteract the prevalence and wide-spread use of various heretical and false versions," and "to vindicate the good name of Roman Catholic scholarship." It was declared by "the Holy Council of Trent to be authentic." It is said that some use was made of the Hebrew and Greek originals, but it was manifestly slight, and the results of little value. The translators make no acknowledgment whatever of previous English versions. Their translation is very literal, and carries over from the Latin into the English words and phrases that are "stiff, formal and often meaningless."

Canada's Call

Loud as the voice of her deep-booming waters,
Clear as the lilt of her song birds in May,
Canada calls to her sons and her daughters:
Lift high your standard of manhood to-day.
Here in the dawn of a great nation's morning,
Rings the clear voice of our country's appeal,
Calling for heroes who, self-interest scorning,
Do what they know, and dare what they feel.
Not in the wealth of her prairies so peerless,
Not in the output of silver and gold,
But in a people, free, righteous and fearless,
Lies her supremest of treasures untold.
Canada calls. Then let the response be
One that shall honor our glorious land;
Let us be all we would pray that our sons be,
All that our hopes and traditions demand.
Pure as the gold in the heart of her mountains,
Strong as her torrents that leap to the sea,
Straight as the pine-tree and clear as her fountains,
Honest and fearless, face-forward and free. —Dr. Albert D. Watson.

The Twentieth Century Knight

BY HARTLEY M. THOMAS, SCOUTMASTER,
INDIAN HEAD, SASK.

To get at the true wealth of meaning of the word "Knighthood" we must discover what it meant and for what it stood at the time when it held an indispensable position in society. This certainly was in mediæval times, and although the wondrous tales of King Arthur's Round Table can scarcely be accepted as authentic, yet from them the modern reader can judge what were the ideal knights, those who were taken as models by their successors in the middle ages, and what the word "knighthood" conveyed to the mind of the people of that time. The knights of the Round Table were not the real soldiers of the country, although bound by oath to obey God and their king. They were the acknowledged foes to wrong and oppression and to their king's enemies. They were the defenders of the women and children, and hence were courteous, chivalrous and pure.



JUST A BOY SCOUT.

They were under oath to help others whenever possible. Their own honor was to be guarded. These were the mediæval knights.

The Twentieth Century Knight is certainly not, then, the man with a handle to his name. These men would, for the most part, not be recognized as knights by their forefathers; but society would be in a bad way were there no men ready to do the duty of the true knight. There is, however, no organization of men whatever that is carrying out the ideals of true knighthood. Without doubt the Boy Scouts are the Twentieth Century Knights. The Boy Scout is under oath to honor God and the King, to do a good turn every day, and to obey the Scout Law, which is almost the code of an ancient order of knighthood, modernized. On comparing the scout law of Sir Robert Baden-Powell to the oath of a knight of the Round Table we find them to be the same law in a different statute book.

The Boy Scouts are not play soldiers. Their duty is to serve and save, not to take life.

There are, however, some differences between the Scout and the Knight. They follow the same ideals in a different way. The Scout knows that to do the most good he does not need to travel all over the country to find the want of it; that is usually found in every-day life. The knight knew that for every brave or kind deed rewards and honors were awaiting him; the scout knows that work paid for is only a trade; nothing has been contributed, so he takes no reward for his good turn.

These are the principal factors in modern knighthood as expressed through the Boy Scout, except one, that is brotherhood. The motto of the early French Republican was, "Liberte, Egalite, Fraternite." The scout knows that true liberty is found in law and obedience to it; that all men are equal; hence he abolishes snobbery, and does his good turn to rich and poor alike; he also believes in fraternity. One scout knows another anywhere, and every troop has a glad welcome for stranger scouts. This impresses the recruit more than perhaps anything else. The world-wide extent and brotherhood of the organization is a great factor in Twentieth Century Knighthood, and goes to show that the ideals of the Boy Scout are the ideals of all the Christian world, and many of other faiths are adopting and following these truths. Certainly, if the world of the next generation will be better than the one now, it will be due to a large extent to the Twentieth Century Knight.

The Scotch Thistle

The following story tells how the thistle became Scotland's national emblem: "The Danes had invaded Scotland in considerable force. They were a brave, warlike race, and scorned to take what they considered an unfair advantage of the enemy. It was one of their axioms that it was dishonorable to surprise a foe under cover of darkness. At dawn, therefore, one winter's morning the Danes carefully laid their plans to steal upon the Scottish camp while still asleep. The soldiers were ordered to march barefooted that the enemy might hear no tramping. Silently and unobserved they crept as near as they dared to the sleeping camp, and then sent forward scouts to discover the weak points of the enemy's position. One of these scouts was stealing cautiously round the camp when he trod with his bare foot upon a thistle. The unfortunate man did exactly what you would have done in similar circumstances—gave an agonized howl. In an instant the Scots were aroused. They at once attacked the invaders, and completely routed them. Out of gratitude to the prickly little plant they dubbed it the Scottish thistle, and made it the national emblem, with the motto, "Nemo me impune lacessit."—"No one insults me with impunity." —Sel.

The Wandering Jew

A legend relates that a certain Jew, a doorkeeper in the palace of Pontius Pilate, was condemned to wander till the Day of Judgment for offering an insult to Christ on the way to Calvary. Matthew of Paris first published this legend in 1228. He professed to have derived it from an Armenian bishop. Many tramps have pretended to be the Wandering Jew, who belongs to the same class of myth as the Wild Huntsman and the Flying Dutchman. He has been poetically treated by Goethe, Schlegel, Schubert, Shelley, Croly, and others, and has figured much in fiction.—Sel.

SHOW THIS COPY TO A
FRIEND.



Municipal Government

Topic for Citizenship Meeting of week following Nov. 25.

BY FRED E. MOORE, FORT WILLIAM, ONTARIO.

Read Pages 110 to 126, "Canadian Civics,"—Proverbs 11: 1-15.

How could it be possible to approach a consideration of Municipal Government without being filled with a feeling of deep personal interest about something which means so much to all of us? It seems improbable, yet for all that we must admit that there is a great dearth of knowledge among the rank and file of citizens along these very lines. It is hoped, therefore, through the agency of Epworth Leagues to instill a deeper interest for such things among its members.

In previous topics we gained a general knowledge regarding the Dominion and Provincial Governments, so now we are going to investigate Municipal Government.

In the first place, it is found that this form of Government is older than Confederation and that practically the only difference the British North American Act made, was to place Municipalities under Provincial control. That is, the Legislature of a Province, besides having many minor matters under its control, was given power to establish, amend, or abolish a Municipal System within its territory. Though this is true, Municipalities still have great latitude.

Since Municipalities are divided into cities, towns, villages and townships, we cannot look up to us, we cannot go anywhere without finding on every hand the fruits of such governments. They deal with matters that concern us very closely, therefore it is only reasonable to expect that every loyal citizen would take a deep interest to promote its highest welfare. It is regrettable, however, to have to acknowledge that this is too often not the case with many citizens.

We have only to consider a few of the things a Municipal Government attends to in order to be impressed of its great importance. It sees that roads and streets are made, that bridges are built, that sidewalks are laid down, that drains and sewers are constructed, that parks and pleasure grounds are provided, that articles of food and drink sold in shops are of proper quality, and that the lives and property of citizens receive police as well as fire protection.

To finance the foregoing privileges which so amply provide for our health, comfort and protection requires a great amount of money each year, also a staff of officers, as the council, clerk, treasurer, tax collector and assessor to carry on the work.

Unlike the Dominion and Provincial Governments, the members of a Municipal Council are elected once every year on the first Monday in January. To become a member of any council, a candidate must be a British subject of the full age of 21 years, with property qualifications ranging from \$400 to \$1000, according to the size of the municipality in which he seeks office. A citizen to be eligible for voting privileges must have the same qualifications as a councillor with the exception that the money considerations are not so great.

After a council is duly installed, about

the first duty it attends to is the matter of taxes. The assessor values all property in the municipality, and after the council has decided on what money is required for the year's expenditures, they estimate what each citizen has to pay, such estimate being calculated at so many mills (one thousandth part of a dollar) on the dollar. Thus it will be seen that all citizens, in so far as it is possible, are required to contribute an equitable share in the maintenance of the Municipality in which he or she lives. But who would forego the privileges enjoyed for the sake of saving the taxes? Surely no "true" citizen. Yet people are frequently heard to complain terribly about paying their taxes. The complaining is usually unjustifiable, and often if the facts were known those very complainers would be spending more money annually on useless things than would pay the taxes many times. Thus the inconsistency. Also the complainers are frequently found among the ranks of those who take the least interest in municipal affairs and thereby know least about what they are complaining. The suggestion embodied in the last sentence prompts me to introduce the crucial point in this discussion.

Why would it not be a good plan for all readers of this article to resolve that in future they will take a greater interest than ever in the affairs of their municipality? Moreover, wouldn't it be a good idea for all those who are giving topics in leagues to impress upon the minds of their hearers this same thought? The need is surely great enough for all to strive ever so hard to arouse such an interest.

Besides being the means of producing better citizens, which certainly means a better government and a better municipality, think of the splendid opportunity for aspiring young men to become members of councils. There are few young men indeed, but who can qualify financially for either voting privileges or council candidature. The other requirements are principally (1) a desire to hold office; (2) the possessing of necessary ability; (3) a determination to develop that ability to the point where the majority of people can be convinced that the right man is seeking office.

In order to thus qualify it will be necessary for him to do considerable reading on the subject, to keep well informed on municipal affairs, attend the council meetings as at every opportunity show a heart interest in the affairs of the municipality, and most certainly he must make friends and cultivate the ability to deal successfully with people. It is of highest importance that he resolve at the outset to be the best possible type of councillor (which is the only type the writer would advocate); that he cultivate a God-fearing manliness; a manliness above smallness, petty strife, graft, red tape, and one that will stand out valiantly for fair play, and what counts the best interests of the people. It is a coveted position thus considered and gives great satisfaction of soul to have it said of Mr. So and So that he served his Municipality well.

Growing from Municipal Government springs the subject of Municipal Ownership. This term is applied more specifically to such franchises as Gas, Electric Light, Water Works, and Telephone, which were in times past owned, almost solely by private corporations. Of late

years, however, old municipalities have, in many cases, taken over the operating of such matters themselves, while almost without exception, new municipalities manage their own franchises from the very beginning. The movement is growing rapidly and seems to give almost perfect satisfaction.

It is interesting to note, in passing, what underlying causes have given rise to this movement. To illustrate, I copy from "The New Encyclopedia of Social Reform" by Bliss, a writer who in quotation refers to England and the United States, yet I think it well represents conditions in Canada.

"The main causes of the movement for the municipalization of public utilities in Great Britain are to be found in the desire: (1) to secure a more equitable extended service; (2) to obtain lower rates; (3) to secure for the city the profits of public-service industries; (4) to improve the conditions of labor; (5) to identify the interest of owners and the public and bring into harmony with the public welfare powerful monopolistic interests, which in private hands manifest more or less opposition to the public good; (6) to secure to the city, direct continuous, complete control of its streets and all monopoly uses of them. In the United States, the principal causes of the municipal ownership movement have been the tendencies to over-capitalization, excessive charges, inadequate service, and disregard of public health and safety, manifested by private companies, and their corrupt and demoralizing relations with our governments and public officials."

It will at once be seen that the more Municipalities enter the broader fields of business, the greater will be the call for councillors of quality, and the quality, I think, therefore, becomes incumbent on the citizens to at least equip themselves so as to be able to give encouragement to the best among those men who come forward to shoulder the responsibilities of the higher quality, and encourage the young men of our leagues to take a staunch stand in this matter, determine to qualify for voting privileges, become actively engaged in the study of Municipal Governments, particularly as it pertains to their own cities, and if possible to at some time become councillors. The fact that a council consists of a considerable number and that it is changed every year opens the way for many opportunities. Time might better be spent in self-improvement along these lines than in superfluous social functions, aimless and time-wasting reading, walking the streets, hours in useless conversation, a "gadding" spirit, so to speak, after all possible means to fairly kill time. Be men, devote a goodly portion of your spare time to self-improvement, thus developing your latent talent and becoming better qualified to help others!

At present women are debarred from becoming councillors. But this fact by no means debars them from entering a great field of usefulness. A young woman can wisely consider it her duty to thoroughly inform herself regarding civic affairs, as thus she is in a position to intelligently assist men by her sympathy and kindly, enthusiastic interest in their ambitious work. Her influence can be extended to her boy to help him to become a good citizen. It has frequently happened that a mother's influence was all that made her son a brilliant success.

In conclusion, I leave you, my readers, this beautiful thought. Carry it into your civic life, but also allow it to permeate your natures and be your guide in dealing with all men.

"I shall pass through this world but once, and if I do not take care and kindness I can show to any human being, I may do it now, let me not defer nor neglect it for I will not pass this way again."

Citizens of the Universe

"I like to encounter these citizens of the universe!" So said Emerson when writing about Coleridge. It is a glorious phrase. "A citizen of the universe!" So many of us are citizens of such a little world. We have no outlook. We have no vision. Our interests are narrow and confined. We do not look over the hedge. We do not see beyond our little selves, or we do not see beyond our little home, or we do not see beyond our little denomination, or we do not see beyond our own country. There is nothing universal about us. We do not see to the ends of the earth.

Now, want of breadth is always to be explained by want of height. If we live low down we shall not see "the land that is afar off." If we live high up, we shall gaze upon a bigger world. For wider views we must climb to greater heights, and that is the Word of God. Everywhere in the Word of God we are enjoined to "get up to the high mountains." We are counselled to live in "the heavenly places in Jesus Christ." And all this means height, and therefore vision. If we lived in the heights in the Lord we should see beyond self and home, and denomination and country, and we should see the whole world as it looks to the mind and heart of our Lord. The Englishman would see the German as he appears to his Saviour. The Methodist would see the Anglican as he appears in the sight of the Lord. The Anglican would see the Methodist in the light of the holy love and grace of Christ. Everybody would see everybody else as a child of God.

What we want, therefore, is a loftier life. We need to get higher up. And how are we to do it? We are to do it by the way prescribed in the Word of God. To commune with Christ is to rise into the heights. To pray is to begin to soar. To sing songs of praise is to stand upon the summits of life. To do kindly service is to get above the walls and hedgerows. We can get higher every day. Every night we may find ourselves a day's march nearer home. And let this be said to all my readers: The higher we get the more bracing becomes the air. Life is filled with exhilaration. "Thou hast made my feet like hind's feet!" So sang the psalmist, and his soul was certainly upon the mountain. Yes, we have fine spring in our feet when we are upon the hills of God.—374.

Boy Scouts

This troop was formed in October last by F. J. Schroeder in connection with the James Bay Methodist Sunday School, Victoria, B.C. "The boys have taken a great interest in the work and have done well in the different tests. The troop has now nine second-class scouts, who have won five proficiency badges, and six tenderfoot scouts. The total strength at present is twenty. The scout-master is endeavoring to train the boys to be ready to act promptly and intelligently in any case of emergency. He is also trying to show them that to be true scouts they must be manly in their work and play. In going their good turns they must act without thought of compensation. The results have been very satisfactory, as six of them joined the church last month."

The above extract from a letter by the Scout-master to the Editor is self-explanatory, and goes to show that such work among boys, properly directed and controlled, brings forth excellent results.

SHOW THIS COPY TO
A FRIEND.

It May Fall Upon You

BY REV. C. A. RUDDOCK.

The rum-seller shouted, "Get out of the road."

As near me in bearing a beer-keg he strode.

"Please step aside quickly, and let me pass through.

"This burden so heavy may fall upon you."

I heeded his warning, allowed him to pass

Within, where he sold the vile stuff by the glass;

But the words that he uttered appeared sadly true,

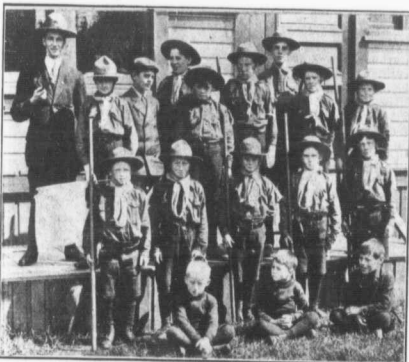
"This burden so heavy may fall upon you."

I thought, "Will the drinker be cautioned as well,

Step quickly aside, it may crush you to hell?"

Ah, no! not a word for their danger or pain;

If it falls upon them, their loss is his gain.



TROOP OF BOY SCOUTS, JAMES BAY, VICTORIA, B.C.

I thought of a Haddock, so noble and brave,

Contending for right, his fellows to save,

It fell upon him, when he gave up his breath,

By the hand of the Rum Power, smitten to death.

I thought of my children, exposed to this strife,

This burden might fall on the innocent life,

Should evil beguile them in guise of a friend,

How crushing the weight on my heart would descend.

I thought of the aged, grown feeble at length;

Who leaned for support on the son of their strength,

Bewalling the fate of their noble first-born,

The staff of their age, in their hand was a thorn.

I thought of the orphan denied of his right;

The arm that should shield him in courage and might,

Was palsied by rum, in the grave was laid low,

And upon that young life fell the shadows of woe.

I thought of the widow in poverty left,
Of husband and home by this evil bereft;
The ear of the monster was deaf to her call,

How sadly, how crushing on her did it fall!

I said, "Oh! how long shall this evil remain?"

How long? Oh! how long shall King Alcohol reign?"

Ye freemen, awake! his power to overthrow,

We loudly proclaim it! This Tyrant must Go!

—From an old *Ram's Horn*.

As to the League

Dr. Du Bose, when General E. L. Secretary of the Methodist Episcopal Church, South, gave editorial reference in the EPWORTH ERA to the following passage and timely remarks regarding the Epworth League of Southern Methodism:

"We have met in one of our Church papers the opinion as expressed by a correspondent that 'the Epworth League has not fulfilled the object for which it was organized.' Where has this brother been to gather his information? The League was organized to assist our young people in securing a knowledge of the doctrines and history of our Church and to encourage them in works of grace and charity. Who will say that this is not being done in the four thousand active League Chapters in the Church? Has there ever been a time when our young Methodist people were more loyal or intelligent than now? Has there ever been a time when they were more active in ministry and service? Let there be an end of carking and obstruction. For its

opportunity, for the time and money put upon it, nothing has paid better than our young people's organization. Those who talk of side-tracking the work have not reckoned with the interests which have their roots in this hearty fellowship. The same observations are equally true of our League in Canada.

"Let the soul fulfil its mission,
Scorn a narrow-minded creed;
Charity knows no condition,
Save the single one of need."

A QUESTION FOR
THE PRESIDENT

Have you returned the pink card sent you by the General Secretary some weeks ago? If not, please fill it up and mail without delay.

S. T. BARTLETT.

OUR JUNIORS

Junior Topics

NOV. 26.—VIRGIL HART (Missionary).
John 10: 14-16.

All our Juniors know something of our West China Mission. They should be familiar with its commencement, and esteem highly the memory of the founder of the work there. Doctor Hart was a faithful missionary, and our Church will always remember him with affection. He was a native of New York State, and when only fourteen years of age, was drawn to missionary work. The biographies of great missionaries had much to do with shaping his choice. In 1857, at seventeen years of age, he entered Governor Wesleyan Seminary. After four years there, he attended the Northwestern University, and later the Theological Seminary at Evanston, Illinois. When twenty-six years old, he commenced work in China, under the auspices of the Missionary Board of the Methodist Episcopal Church. The voyage was in a sailing vessel, around the Cape of Good Hope, and occupied five months. He studied at Foo Chow, and later established a mission at Kiu-Kiang, about 500 miles inland. He had many prejudices to overcome and much hardship to endure, but his wisdom and zeal helped him much, and God was with him to direct and encourage. At Nanking, Dr. Hart built a hospital, the first in that section of China, at a cost of \$11,000. Many varied interests engaged his time and attention, and after fourteen years of hard labor he was forced to spend a year in America. In 1882, he returned to Central China and continued his work there for five more years.

In 1886, riots had destroyed the Mission property of the Methodist Episcopal Church, in Chung-King, West China, and in 1887, Dr. Hart was sent there to restore the Mission. He travelled widely, worked continuously, and in consequence his health so suffered that it seemed impossible for him to continue, and he retired from the Methodist Episcopal service.

For two years he rested on a farm in Burlington, Ont., and when in 1890 our Church studied the question of extended foreign missionary work, Dr. Hart was able to give good advice. He was persuaded to re-enter the work, and it was by his counsel that the province of Sz-Chwan was chosen as our field. How that has grown, we all know. For further particulars of Dr. Hart's work we refer you to "The Heart of Sz-Chuan," by Rev. E. W. Wallace, and similar well known books.

Thought for December—Christ's Teachings about Forgiveness.

DEC. 3.—CHRIST THE FORGIVER OF SINS. Matt. 9: 2-8.

The events of the lesson probably took place in the home of Peter at Capernaum. Many persons were there listening to Jesus preaching, for they had come from Galilee, Judea and Jerusalem, to hear Him. Among the number were Pharisees and lawyers, who were always in the crowd to find fault with Jesus. (Here the Superintendent can describe the oriental home, using a cardboard box, which she has prepared for the occasion, and can later show how the sick man was let down.)

While Jesus was preaching, a man

appeared before him. He was a helpless man, whose feet and hands could not move. He was not a hopeless man, however, for he had heard of the wonderful things Jesus had done for others, and he had four friends carry him on a long mat bed to the house of Peter. So great was the crowd on the street and in the



THE BOY FROM GEORGIA—
WILLIE JOHNSON.

courtyard, they could not enter. So they carried the sick man up the stairway, which was built on the outside of the house, and they made an opening through the flat roof, and gently let him down by means of ropes, until he lay at the feet of the Saviour. Their faith and the faith of the invalid must have been very strong in the belief that Jesus would heal him. The words which came from the Master were full of tenderness and hope, for He said, "Son, Be of good cheer; thy sins be forgiven thee." The man needed forgiveness as well as healing. Jesus said this, not only to comfort the sick man, but to reprove and teach some who were there, not to learn of Jesus, but to watch that they might find fault. They asked themselves,—"Who can forgive sin, but God only?" Jesus "perceived their thoughts." He told the man to arise, take up his bed and walk, thus showing them that He had both power to heal and forgive. Some beautiful stories may be taken from the lives of our medical missionaries, showing how, in the healing of the body, many are led to be healed of sin. Is faith necessary to the forgiveness of sin? Let the Juniors bring you stories of the Great Physician, in the healing of the sick.—C. G. W.

DEC. 10.—THE LAW OF FORGIVENESS
Matt. 6: 14-15; 18: 21-22.

Repeat together what we call The Golden Rule.

Repeat together that part of the Lord's Prayer, referring to forgiveness.

From the Juniors obtain the meaning of both passages.

The Jewish rule was that an offender should be forgiven three times, and Peter (Matt. 18: 21, 22), thought that seven would be a good round number. But Jesus taught that the duty of forgiveness was not ending, and He illustrated this with the parable of the wicked servant, (Matt. 18: 23-35). Have these passages of Scripture read in concert.

Jesus makes it very plain that love is not to be limited, and yet we are not to be indifferent to wrong. We must be prepared to love and to forgive, even though we are treated shamefully.

Who used the expression, and why? "They know not what they do." We may overlook a wrong or resent it, but Jesus would have us go to the one who has been unkind to us, and tell him that for the sake of the One who forgives us for being unkind or unjust, we too must forgive if we are to be happy. Is forgiveness just saying "I'll forgive you, but I can't forget the wrong you have done me?" There are two little bears some one has said we must enter our hearts and homes, "Bear and Forbear."

The Duke of Wellington was once asked why he treated a certain man with such kindness when the man's family had said so many false things about him. "Do you ever say the Lord's prayer?" was the man's reply. "Yes." "So do I," said the Duke, and added, "You know now the reason for my conduct." When the Duke repeated "Forgive us our trespasses as we forgive those who trespass against us," he realized what he was saying and meant it. Let us have the spirit of the Duke of Wellington, the spirit of the Christ.—C. G. W.

DEC. 17.—OUR BROTHER'S FORGIVENESS. Matt. 5: 23-25.

Last week we talked about forgiving those who had wronged us. To-day, we want to think about getting forgiveness of those we have wronged. "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4: 32. The Jews insisted on outward purity, and it was in their law that if a man were on his way to the temple to offer the Passover lamb, and should remember that there was leaven in his house, he must hasten back and remove it, cleanse his house, and then carry his offering to the altar. Jesus says that it is much more important to have our hearts and lives clean before we offer them to God. If we have wronged anyone, we must ask his forgiveness for the injury we have done. Having done our part we will more readily obtain forgiveness of God. If we are asked a service, not only of hands and lips, but of hearts and lives.

Jacob A. Riis, tells in "The making of an American," of a quarrel between his uncle and a deacon in the church. His uncle was a bright, generous man, but without much reverence. The deacon was a hard, but deeply religious. They were neighbours and quarrelled about their fence line. For months they did not speak. Every Sunday as the deacon strode to church the uncle called him a hypocrite. One night the deacon called upon his enemy. He said that duty called him to the communion table the next day, and he did not want to go with hate toward his neighbor in his heart. Hence he might have the fence line as he claimed it. The spark struck fire. Then and there they shook hands and became warm friends, remaining so until they died.

"The faith that could work that way upon such a nature is not to be made light of."—C. G. W.

The Boy from Georgia

One of the most telling of the five-minute addresses given on Thursday evening, Oct. 12th, at the Ecumenical Conference, was by Rev. Dr. Johnson (of Columbus, Georgia), a colored delegate. He said when speaking of the good that comes from placing young people in a healthy environment, that he had brought with him the youngest attendant at the Conference, that he might catch the spirit of the gathering and make it indelible on his heart. Without premeditation, Rev. W. H. Emsley, caught up the lad who was sitting near him, and holding him aloft in his strong arms, let the Conference look on his shining ebony face. It was as inspiring as it was unique.

The editor had made Willie's acquaintance before that evening, had taken his picture several times, and had cheerfully supplied it for use to others. But the cut accompanying this shows him as no one else was able to do, and in the other picture where he seems to be having a jolly good time, his companion evidently is enjoying his company equally well.

Willie Johnson is a bright boy and some of his comments on things heard and seen were suggestive. One will be enough to show that "sugar plums and lolly-pops" are not the all-in-all to some little colored boys. After the editor had passed a very pleasant visit with Willie, it seemed quite natural that he should "stand treat." No nine year old boy would object to that surely. So we went to an adjoining store and Willie was told to make his choice. Chocolates and an almost endless variety of choice varieties of candy, were rejected one after the other, and the editor was beginning to think that Willie would be rather hard to please, when the laddie sagely said, "I don't care for these fancy kinds. I prefer lemon drops. So lemon drops it was. And many another child would be better doubtless if Willie's choice were more general, and the rich "fancy kinds" of confectionery were passed over in preference for a simpler variety.

Willie was a favorite with many, and the young ladies were particularly attracted by his charms. Just what effect may have been produced on some hearts we cannot say, but "Lovers" suggests that there was something doing, and doubtless the future is bright for this youthful heart-breaker in more ways than one.

Willie returned home with his father, the burly and genial Doctor Johnson, well pleased with his visit, and with his note-book containing tortoisec concerning Toronto and the Canadian people that may be of use to him in later days. We wish him a long, happy, and above all, a useful life in the footsteps, and if God will, the calling of his talented father.

A Scriptural Invitation and Promise

Heber Beck, Sound Island, Newfoundland, sends in the following puzzle for the wide-awake Juniors to work out. Who can send in the first and best solution to it? And at the same time, who will send in another to be submitted to our readers in the next number of the ERA. Try it, boys and girls, and address your answers to the Editor.

My whole is composed of 60 letters, and contains an invitation and promise of our Lord.

My 11, 3, 36, is a girl's name.
My 28, 23, 50, is an animal.
My 22, 24, 19, is a conjunction.
My 59, 7, 10, 11, 12, is something we ought not to do.

My 6, 10, 45, 13, is a boy's name.
My 57, 2, 3, 11, 6, 59, is a book of the New Testament.

My 3, 2, 8, 6, is something that rules the night.
My 22, 12, 24, 4, is a color.

My 59, 56, 43, 44, 42, 36, is a day of the week.

My 1, 32, 34, 57, 45, 60, 36, is the greatest thing in life.

My 28, 46, 47, 6, 11, is a river in Europe.

No Explanations Necessary

One of my parishioners, says Bishop Goodsell, was a lady of culture who had been at the head of a great school for many years. She became totally blind. I saw her at the close of a service feeling her way up the aisle from pew to pew that she might shake hands with me. I said, as I clasped her hand, "It will be all light up yonder, and you will know why God has permitted this great affliction to enter your life."

She lifted a face transfused by in-



LOVERS.

effable peace, and said, "If I am so happy as to get to heaven I shall let by-gones be by-gones, and shall not trouble the Lord for any explanations."—Sel.

Our Boys' Column

PUZZLES AND TRICKS

The Suspended Broomstick

Take any old stick, make two paper rings about twelve inches in diameter, by pasting together slips of writing paper an inch wide. Then get two sharp table knives or razors.

Two persons must now take a knife or razor each and hold it—both being on the same level—with the sharp edge upward. A paper ring is to be passed over each



knife, and the stick is to be suspended by these paper rings.

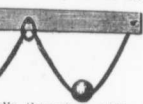
Now let a third person take a strong stick and strike the suspended stick, a sharp, strong blow in the middle. It will break instantly, without tearing the paper rings or causing them to be cut.

This is one of many interesting illustrations of the principle of inertia.

The String and Balls Puzzle

Get a thin piece of wood, bone, or ivory, of the shape shown in the annexed diagram below; bore in it three holes—one at each end, and one in the middle. Pass a piece of string or twine through the middle hole, leaving a loop, as shown; on each side of the string thread a ball or ring, and fasten the two ends of the string with knots at the holes at the end of the piece of wood. The puzzle is, without removing the string from the hole or without untying the knots to get both balls or ring to the same side of the central loop instead of on opposite sides.

The following is the solution of the puzzle:—Draw the central loop of the string



well down, and slip through it either one or other of the balls until it reaches the back of the central hole; then pull the loop through the hole, and pass the ball through the two loops that will thus be formed; before, and the ball may easily be passed to that part of the string on which the other ball has been strung.

This plan of passing the loop through the central hole is a key to all puzzles of this nature. Such puzzles appear under the various names, but they may all be solved if the key to this puzzle of the balls and string is borne in mind.

Things Are Not What They Seem

Here is a set of ordinary capital letters and figures:—

S S S S S Z Z Z Z Z 3 3 3 3 3 8 8 8 8

They are such as are made up of two parts of equal shape. Look carefully at these, and you will perceive that the upper halves of the characters appear the same size as the lower halves. Now turn the page upside down, and without any careful looking you will see that there is a considerable difference, the real top half of the letter being very much smaller than the bottom half. It will be seen from this that there is a tendency in the eye to enlarge the upper part of any object upon which it looks.

A Difficulty with Forty-five—How can number 45 be divided into four such parts that if to the first part you add 2, from the second part you subtract 2, the third part you multiply by 2, and the fourth part you divide by 2, the sum in the addition, the remainder of the subtraction, and the quotient of the division will be all equal?
The 1st is 8; to which add 2, the sum is 10
The 2nd is 12; subtract 2, the remainder is 10
The 3rd is 5; multiplied by 2, the product is 10
The 4th is 20; divided by 2, the quotient is 10



Our First Graduating Teacher Training Class

The Teacher Training Class of the Metropolitan Church, Regina, Sask., the photograph of whose members is given herewith, is the first class to receive the Diploma of the First Standard Course issued by our own General Board. In reply to a request for detailed information concerning the class and its work, Mr. A. M. Fraser, to whom more than any other one person, the credit for class success is due, gives the following particulars which will be found of interest to all who are taking any part in the extension of our Teacher Training department.

"Our class was formed of a lot of very busy people. We started out with 25 members, but as a number of the young people, were just here attending the Normal School, we had not got more than

the 16 characters in the O. T., as used (in "Training for service") by Herbert Moninger, but we took these characters and gave them all surnames, and prefixed the term Mr. to each name—the surname was the date, or time, of that man's activity. So in speaking of Gideon, we called him Mr. Gideon Thirteen, meaning of course, that Gideon lived about thirteen hundred years, B.C., and so through the list. This chart was well printed on a fine card, 5x8 inches and given to every member of the class. All memorized the chart perfectly, and it was really surprising to see how this simple little plan, made easy that much of the chronology of the Old Testament. We then got up another chart, showing the history of the world, from Eden to Calvary, having for the rivers a depression in the line, and a great hollow for the sojourn in Egypt. For the mountains Sinai and Nebo, was an elevation



OUR FIRST GRADUATES.

well started, when we lost a number of promising students. This left us with about what you now see in the photo. By their earnest, honest, painstaking work, every member who wrote, passed. The benefits received from a course of study, in the teacher training department give to the graduate something deeper, higher, greater than the diplomatic honors, or the praise of men.

We started our work about the first of October and continued it till May. We took up every lesson of the 50, and dealt with each as well as we knew how. We did not always study by the text book. For instance we took the "Teacher" and the "School" together, and left the "Pupil" to finish up with. Our plan of study was about as follows: First, we took up the text book, divided it up in some cases a little differently to that of the book itself, which we all agreed was very good for such condensed matter.

Outside of this we got up a chart of

like a hill, all very easily drawn. This formed a part of the blackboard work so often, that every one became well acquainted with the rough uneven lines, and could show where Mr. Moses first stood in history, and where Mr. Joshua first took hold of the reins of leadership, and so with all the other characters.

Each member was supplied with a holo-plane blackboard, 13x20 inches, plenty of good clean chalk, and an eraser. The wall, and thus large blackboards on the teacher had large blackboards on the wall, and thus equipped, ten minutes would be given to blackboard exercise. First, two minutes for the map of Palestine, then the journeys of Abraham, the Children of Israel, the travels of Paul, etc. The writer has maintained, for a long time that the only requisites for a knowledge of blackboard work are a piece of chalk, a blackboard and a fair amount of "gotitandkeepitiveness."

We had a chart on the Life of Christ, divided into firsts, seconds and thirds,

meaning, of course, the events of the first, second and third years of His ministry. It also had a special section for the last three months. In practice, whenever the Christ, or His disciples were spoken of, we would endeavor to place such act or event in one of these four parts, or periods, and in this way we found great help. We were really studying two courses and getting good practice on the blackboard, because every member had a board at every lesson. In practical teaching, every Sunday now, we find that our teachers ask for their little blackboards.

Our part of our T. T. Course to which we paid considerable attention was that of the mechanics of lesson preparation—how to study the Bible, how to find references quickly, how and when to use the Lesson Help, (positively never in the class) and how to prepare a lesson plan.

One of our class mottoes was *Plan, Plan, Plan*. Never approach a class without a plan. Have a real plan, not someone else's plan, but your own; a plan from which nothing can lead you. We held our meetings from 7 to 8 o'clock each Wednesday night, just before prayer meeting, and from 8.45 to 9 o'clock each Sunday, never permitting any interruption during these sessions, that is, no teacher was ever taken from the Teacher Training Class to supply. We studied the entire 50 lessons. It was very strenuous work but the only way that the work could be done in so short a time. We do not think that successful Teacher Training work could be done here in the west during the summer months. Our plan for the summer, say June to September, inclusive, was to organize ourselves into a Standard supply class, study the lesson, one week in advance and thereby be in readiness, at any time, for a call from the Superintendent.

However, this plan was more or less defeated, owing to the great number of regular teachers who were having their holidays. So great was the demand for help that it kept us busy to keep the vacant classes supplied. However, we think that an ideal plan, and under ordinary circumstances, could be worked out very nicely.

The finding of a teacher for the Teacher Training Class seems to be a very great difficulty in many places.

The finding of the class is the great thing. If those entering this work will but give themselves up as did this class, saying "this one thing I do" the teacher has so little a part that almost anyone could carry a class through to a successful issue. And not only that but they will so encourage, help and inspire the teacher that the responsibility of class success is removed from the teacher to the class and carried beautifully by them. So first get the class made up of the right kind, with their hearts in the right place, and the other is an easy part."

The Home Department is an Integral Part of Every Well Organized Sunday School

Have You One in Your School?

It says to those who through any good reason cannot attend the regular sessions of the school, that if you cannot come to the Sunday School we will bring the Sunday School to you." The modern Sunday School makes provision for all members of the community to study the weekly lesson under the best conditions possible. Your school cannot do its whole work as it should be done without a Home Department. Have one!

There are about 20,000 members in the Home Department of our Sunday Schools throughout the Methodist Church. We want 20,000 more. How many can your school give?

For fuller particulars and free descriptive leaflet, write the general secretary.

Sunday School Work in the West Indies, Central and South America

(NOTE—From the Annual Report of Rev. A. Lucas, Secretary of the International Sunday-school Association for the territory named above, we are pleased to give the following extracts which go to show the magnificent scope of the association as a truly missionary agency. Mr. Lucas is an honored minister of our N.E. and P.E.L. Conference.—Ed.)

Mr. Lucas reports in part: "This is your newest field, having been entered by the International Sunday School Association in 1906, and making now its second triennial report. In three years this has been so extended as to take in Bocas del Toro and British Honduras in Central America, and has included the Danish West Indies, found in that group known as The Virgin Islands. Some one has called this "The circuit of the Caribbean Sea." The divisions—lands or countries—now visited by your secretary are 23 in number. These are mission fields under the direction of missionary boards. Some of these operations date back to days before the emancipation of the slave. In other parts the work of an open Bible has been but for one decade. It is often desired that in missionary meetings one does as that man from the field shall tell of thrilling incidents, rapid progress, a 'nation born in a day.' I have nothing spectacular to report. There has been faithful labor, with hundreds of little incidents pointing the road of progress, discerned by a close observer and furnishing proof that 'labor is not in vain in the Lord.' In the smaller islands, both of the Leeward and Windward groups, many conditions make it impossible to organize as completely as we do in the north. The people whose social position might indicate better education are seldom interested in Sunday School work, even of their own church. This makes it difficult to develop intelligent workers to meet the needs of these densely populated islands. These islands are separated by wide areas of sea. Trade



REV. AQUILA LUCAS,

Who has done splendid pioneer S. S. work in the West Indies and S. America.

and travel do not furnish reliable transit as frequently as trains on the mainland. In each of the 23 divisions of the field an organization, as good as the circumstances permit, has been formed. In some instances it is a small co-operating committee. In

others it is a strong and active executive. Such local committees plan your secretary at such points as they think he can best serve the needs of their field, and an effort is made to have a central convention and a conference with the committee. "There is time here for mention of only a few of the conditions of the work. First,

ern end of that great island, yet the attendance was larger than a year ago, when it was held in a central province. The sight of 235 registered delegates, young people with their missionary preachers and teachers travelling and boarding at their own expense, manifesting a deep interest in all exercise

The Methodist Church

General Board of Sunday Schools and Young Peoples Societies

TEACHER TRAINING DEPARTMENT

THIS DIPLOMA

is granted to _____ in the completion of the

First Standard Course

Issued at _____

the Isthmian Association of Panama, which operates along the line of the Canal zone, holds regular conventions, does some school visiting by its officers, has a few teacher-training classes, home departments and cradle rolls, and under circumstances more peculiar than met anywhere else, is making the schools feel its good influence. The work suffers from the frequent return of its officers to their homes in the United States. This difficulty cannot be avoided, so we overcome it in the best possible way.

"In Puerto Rico at present we have not an organization for the whole island. Meetings for groups of congregations and schools have been held widely and with good result, according to pastors' testimonials. District organization, however, has been used for much good. I was present at the Ponce District Convention in April last. Throughout all its sessions it would have done credit to our much older work in the north. At nine in the morning one hundred delegates with earnest faces looked up to the platform. Some of these had come many miles at their own expense of travel and hotel that they might learn how to be more efficient in their Sunday Schools. A few of them were beyond middle life, and had come into the gospel light late, but the majority were young and full of promise for the future of the church. Addresses, lessons, inquiries, showed the value they set on the Bible, and their desire to have the best kind of schools. The spiritual atmosphere of that convention was one which augured the best for real success. These are Twentieth Century Sunday Schools, for until about the close of last century the Bible was not allowed to be an open book in Puerto Rico. Two hundred and sixty Sunday Schools, with a membership of 15,000, speaks well for God's blessing on faithful missionary labor.

"Of Cuba you have heard more than of some other parts of this great field. Incidents of its many meetings cannot be cited here. Its annual convention, held in Santiago last November, was a splendid indicator of Sunday School interest. Although this city is at the extreme east-

made impressions long remembered. The apparent influence in the streets and hotels was something not previously witnessed in that city, which is not Christian. The leaders were boldly outspoken as to the influence of Bible teaching. One speaker said 'Among the blessings of our Sunday Schools is seen the new efforts of some Romanist priests to hold what they call Sunday School, and although their raffles for dolls and prizes as an attraction to scholars is mistaken, yet it shows one kind of influence of our work.' It is this open Bible work which has made some priests ashamed to attend the cockfights allowed by Cuban laws. The public taunt them, saying 'The Protestants will be after you.' The public discern the difference in the lives of those who go to Sunday Schools and those who go to Sabbath theatres and other places of wicked amusement. There is at once a great need and a great opportunity in Cuba.

"In no part does the work afford a more pleasing prospect than in Jamaica. Because of the great earthquake, we were long in completing a general organization, and the work went on by districts; but last December the first annual convention of Jamaica was held. It was a season of inspiration, and encouraged the officers. Recently their excellent local secretary wrote, 'We are realizing better organization and grading; that the earlier the child is brought in touch with Sunday School and with other church privileges through the Sunday School, the better for all its subsequent years; that the Sunday School is the church's department of Bible study and that our young people can be retained in its membership. We feel that teachers must be equipped for their work, and there is a steady effort in the direction of better Bible study, the study of child nature and the art of teaching.' Thus the work is one of lights and shadows, but the light is that of a dawning day in which the truth shall drive the shadows away. And if as the day rises it is more clearly seen that the field needs more workers than when you first entered upon it, there will be a call to plan for larger things."

OUR ROUND TABLE

The President at Beeton, says her only way of success is to "think, plan, work; think, plan, work, all the time." Have you any other better way?

The Canifton League has been holding prayer meetings to prepare the members for personal work. Two weeks' services were fruitful of good results.

The New Road Epworth League recently added thirteen new members to their list. There are plenty of young people to come in if you go out after them. GO!

The Dundas Centre, London, League is doing well. The President writes: "Our membership is increasing steadily and young people are becoming more interested."

The Trinity League of Calgary, received fifteen new members at their first meeting last month, and have commenced the season with new officers. The outlook is excellent.

Miss Erratt, Auburn, wisely remarks, "Members, especially the younger ones, must strengthen themselves for present and future work by frequently taking part in public prayer and active service."

A President wrote recently, "Shall anxiously look for the October ERA, for suggestions regarding their seasons' work. Good! There was something in it for all to do, wasn't there? Did you do it?"

The Victoria West, B.C., League, says that they "have found it good to keep the League doors wide open in the summer months." How do you interpret that sentence? A Junior League is being organized there.

The Paisley Memorial League, Guelph, had a "helpful and interesting" debate a few weeks ago on the subject, "Resolved that it would be to the advantage of Canada to exclude all South-Eastern Europeans." The verdict was not reported to us.



CARMAN EPWORTH LEAGUE, B.C.

The League of Nanawee West is doing things up right—a young people's missionary banquet being the latest move to popularize the great missionary obligation of the church.

Trinity League, Berlin, is trying hard to reach the young men through its Citizenship department, and the members are entering on the fall work heartily. The President writes hopefully.

The President of Glenholm League gives wise counsels when he says in brief sentences: "Start on time. It means much to success. Encourage new beginners. Have all work on some committee."

The Leaguers at High Park Avenue, Toronto, are "pledged to raise funds to pay for organ," and will doubtless give a good account of themselves, not only financially but in various other ways.

The President of Park St., Chatham, Epworth League emphasizes four points, "You must be personal, give the stranger some little part to take—it makes him feel useful,—do not let a single meeting be a disappointment, touch people from their standpoint rather than from your own."

The Maple Grove League are exerting themselves with commendable enterprise in "installing a new organ in the church." Every League should be generous and hearty in contributing to the efficiency of the local congregation.

At Mount Albert League, Ontario, they are arranging for a number of concerts and lectures. That might be profitably done by many so long as the programmes are not wholly given by outsiders. Develop your own "talent."

In Peterboro the Leagues are arranging for occasional union meetings, the different Leagues providing the programme in turn. This is a workable plan in many places and much good may accrue from such inter-league visitation.

Here is a plan they use in Elora: "To keep in touch with the work of our missionaries in home and foreign fields we have now a missionary post-office open every night of meeting. By paying five cents a month anyone can get a letter every week. These letters are taken from *The Missionary Bulletin*. The Leaguers do not take *The Bulletin*, but in this way they keep in touch with our missionary work."

The Lundy's Lane League have been realizing good financial returns in a contest between boys and girls to accumulate "a foot of pennies" using the folders supplied by the W.M.S. They are also starting a missionary post-office.

Zion Tabernacle League, Hamilton, has a special enterprise on hand in "raising money for a new Sunday School building." Our young people generally do well in assisting all such local improvements. Remember the plan, "Beginning at Jerusalem."

The Charlton Avenue, Hamilton, League has increased its membership by eighty during the past year, and is actively engaged in a campaign for the reduction of liquor licenses in the city. Make your League a live and active force in the temperance reform.

A branch of the Pocket Testament League has been formed among the St. Ola Leaguers and "most of the young people are interested in it." Another has been formed among the boys of the "Morning Hour" in Bowmanville, by their leader Mr. Haddy.

At Copetown the League is profiting much from the Mission Study Class, and the President wisely recommends the formation of such a class everywhere. Any League proposing such a course should write Dr. Stephenson for detailed information and instructions.

Our friend Meyer, of Campbellford, emphasizes what we have frequently called attention to and must continue to do again, "that the District League Officers visit all (or as many as possible) of the Leagues in their District." See our editorial pages this month.

The Junior Epworth League of the Coqualeetza Indian Institute, whose pupils are shown on our pages, is responsible for the Sunday evening services there. Miss Pittman writes: "We have been greatly helped by using the Junior League topics arranged for 1911."

The Young Women's Guild, of Red Deer, Alta., is in a very flourishing condition. Their motto is "For Others" and they busy themselves in sewing for the poor and in ministering to their needs in other useful ways. Here is a suggestion surely for practical philanthropy.

An Ottawa (Eastern League) President believes it good policy to "have some special line of thought and stick to it; to have a social half-hour after the regular service about once a month; to make new members welcome and to get them working." There is sound and timely advice in the plan.

It is evident that many Leagues would do more thorough and systematic work if they used the Secretary's Record Book, issued by the Book Room. Only in some such way can a permanent record of work done be preserved, and such a record will be very suggestive for reference in the days to come.

In Kossuth League they "have found it beneficial to have a special review of the Constitution, as many really are ignorant of its contents." In so writing, the President makes no reflection on his members, but shows commendable enterprise in removing an "ignorance" that must otherwise prevail, much to the detriment of the League. Supply your members with information either by ordering from Dr. Briggs a good supply of Constitutions or catechising them until they are quite familiar with the League principles and methods of work.

President H. A. Moore, of Century Epworth League, Medicine Hat, Alta. strongly advocates regular business meetings for officers, and attractive advertising of the League services. He also suggests a very important principle in putting "Christian" fellowship first, a social time second, not vice versa.

Have you ever tried an ex-members' meeting? Many who for good and sufficient reasons are not now actually united with the League, are in sympathy with it, and would doubtless be glad to contribute "for auld lang syne" to a programme made up of numbers in which the "old boys" and "old girls" only participate.

At Horning's Mills the League has found "plenty of literary work" profitable. Our young people should be encouraged to read, restate, review, and their comparisons made together in the meetings of the League should add to their intelligent acquaintance with uplifting and ennobling books. Do plenty of good reading this winter.

A President writes a request: "Do not make the Topics for next year as hard as this." Have you found them "hard"? Your honest judgment on "hard" vs. "easy" topics for our young people will be welcomed. If you write advising "easy" ones, be sure to explain what you mean by the word and why you advise such subjects for study.

A good suggestion comes from the President of Franklin League, Manitoba. Mr. White says: "Let the older Christians be the force behind the younger members, actively suggesting many plans and leading the young to work the plan. This is how we are making our League go." Mark the order—older heads for counsel, younger hands for work. Good!

W. H. Rumball, Victoria Harbor, Ont., makes the following three practical suggestions for local Leagues: (1) "Urge wearing the E. L. badge, it advertises and fortifies; (2) the use of circular letters or better, hand written, monthly, to the indifferent and non- church going; (3) Divide the field into districts, with a member of the Lookout Committee responsible for each, and have contact among the committees." Try them.

A certain President of a country League says that their meeting is on Sunday evening, and that they do not have the help of their pastor. She rather regrets this, but if she should be a source of satisfaction that if the pastor cannot help the League by his presence, the League materially helps the pastor by that Sunday evening service. Pastor and League should always maintain a relation that is mutually helpful.

The following statement of Mrs. D. A. Jones, of Mt. Pleasant League, Gordon Lake, Algoma, is worthy of a place in every leader's thought. With her words the most experienced among us will surely agree: "Quiet, persistent, prayerful work, with the personal interest always in front, is in my opinion the best way of keeping the interest of our young people. Keep meetings lively with the religious element predominant."

This reads well from Brooklyn, Newport, N.S. League: "Our young people take their turn in leading meeting. Always have a good attendance. Pastor leads once a month. President takes consecration service. At that service a collection is taken. We select readings from THE EPWORTH ERA." That last suggestion is a good one, and many a programme might be brightened if some of the varied articles from our paper were read supplementally to the regular topic and in addition thereto.

The Nanaimo B.C. League, does splendid service by conducting a monthly Sunday morning meeting in the jail. Mr. H. Manson, the second Vice-President has it in charge and with a full complement of ten members provide the service which the men much enjoy. Such work is full with good to all related to it, and might be prosecuted in kind elsewhere.

It is quite a task that one President sets when he advises "that our General or Field Secretary visit every League once a year." Read Par. 285 of your Constitution, brother; see there what is expected of the General Secretary; bear in mind that there are nearly 1,800 Young People's Societies and close on 4,000 Sunday Schools, and then explain how in the 366 days of 1912 they are all to be personally visited. It will give you some figuring.

A League President seems in a very contented frame of mind about her society and its work when she writes concerning it: "We give quite well to missions." Surely! But if that's all you do such snug satisfaction is not a sign of progress. Your League should do more than it has ever done for missions, but you cannot be a genuine Epworth League if you confine your work to raising missionary money.

The Wesley Memorial League of Moncton, N.B., issues a neat topic folder of eight convenient pages. The official topics are for the most part followed with an occasional special subject introduced. But the list is the only one coming to this office beginning with July and running for the full year. Would it not be better to make all such lists so that they run concurrently with the League year, commencing with May? Uniformity in this matter is very desirable.

A devoted worker well says regarding membership increase: "Individual prayer and effort on the part of a number, for one person, will be sure to bring him to the Society and thus increase our numbers and strength." There is a wealth of suggestiveness in that statement. Prayer alone is not sufficient; invitations given without prayer are perfunctory and formal; but when persons are moved by affectionate interest to both pray for and individually invite others, there is no question about increase.

Miss Browne, of Strathroy, makes a suggestion which ought to grow in favor of all Leagues. "In addition to the ordinary League services, which are often very brief, have a study class—probably the Teacher Training Class, which would form part of League meeting and work—not a separate meeting afterward." The Canadian First Standard Teacher Training Course presents to our Leagues a splendid opportunity for self-improvement and preparation for practical service in the Sunday School. If you do not know about it, send your name and address to this office.

With so many complaining of how "hard" it is to get persons to take the weekly topics, it is refreshing to read this from the President of Morganston League, in a rural Ontario community: "They all get a number of the members to take part, thus all can be brought into work. This plan has worked real well. We have other subjects occasionally." The "they" in above extract refers to the several Vice-Presidents, who each take a meeting in turn during the month, the President being in charge of the fifth meeting when it comes. Wide awake Vice-Presidents can and do secure excellent meetings from the use of the regular weekly topics.

A very sensible and eminently practical suggestion is made by a friend that District Executives might easily carry out. It is "to hold an occasional conference with the Presidents of the Leagues, not altogether, but of some three or four. Make it informal; arrange a meeting at the home of one of the Presidents, and talk over the practical work." Thus in sections the Leagues comprising the District may be visited by one in superior office, and the local Presidents be stirred to increased activity and diligence.

The Central League of Windsor, Ont., reports: "We find that our Bible Study Class conducted by our pastor proves of great benefit to the Leaguers." We have learned of several other places where similar happy conditions exist. It is of great profit to any League when the pastor so arranges his work as to devote a definite portion of it to the instruction of his young people, and in all such cases we most strongly commend the First Standard Teacher Training Course. It prepares for definite service and must necessarily be of permanent profit to the students themselves and others whom they are thus better fitted to serve.

Of the Wellington St. Brantford, Epworth League, the President writes: "It has been our aim to bring the League into closer touch with all departments of Church work. We are planning to hold an Epworth League 'At Home' on the last social evening of the present term, at which we hope to entertain all the different departments of the Church. We have also tried to do away with the spirit of commercialism in connection with our social work,—that is, the raising of money by charging admission fee. We believe the fee system to be an encumbrance upon the Social department, which prevents them from being as useful as they might be in soul-winning." Wise words all!

The President who wrote me, "Many officers do not know what their departments stand for, do not understand the general purpose of Leagues and the distinctive work of each department," was correct, and to overcome such a state of ignorance, which he says is crippling some departments of Leagues all right, the Constitution has been strongly recommended for distribution and study in all our Societies. But if the sale of this valuable pamphlet is any criterion of the desire of our officers to inform themselves thoroughly, I fear many are quite willing to remain ignorant. The Book Room has done its part well, but neither the Book Steward nor the General Secretary can make the Leaguers and Sunday School workers read the booklet. If those who *should* know do not, we must disavow any responsibility at this end of the line.

A President whose League prepares their own topics frankly writes: "The regular Epworth League topics would be far more suitable for the young people." The prescribed topic list is not compulsory. It represents the best plan that the Committee of the General Board can outline for a year's study, and observation and written report show that those Leagues that most nearly follow out the course, derive the most permanent profit from the year's study. Of course some think them "hard"; others want nothing but Bible topics, etc., etc. but the Editor is deeply convinced that until the average young Methodist is prepared to do something for his own development and for the community about him that is not at first "easy," he will not grow in grace and in the knowledge of our Lord Jesus Christ. The League topics have been chosen simply because they can be easily and quickly prepared, are sure to be as easily and quickly forgotten.

A letter from a leader in the London Conference regrets the tendency to formal routine. He says that too often "societies seem to be run too much like an automatic machine," and expresses his conviction, with which I heartily concur, that more "individual thought and imagination are needed" that the members may not come in for their parts mechanically, as in a machine, or professionally, "as though in a play."

An extract well worth pondering is this: "It seems to have become the idea of the young people of our Epworth League that we should have holidays for a few weeks in the summer. We have tried it for two years and it is not a success."—A difference of opinion about closing up the League during the summer may prevail, but there is a growing conviction that a League that has been out of business for two or three months finds it increasingly difficult to get to work again in the Fall.

Here is a very striking paragraph taken from a minister's communication. I fear it is too true, and the writer in question has given us good ground for serious thought regarding our young people. He says of his community, which for obvious reasons is not named here: "The young people lack intelligent ambition. Self-development through study is not considered a Christian duty. The remedy is nothing short of preaching on education as a means to character. Many of our nicest young people cannot read the topics out of the Era, respectfully, and don't mind a bit." The statement contained in the last five words is the most serious of all. Indifference must mean hopeless mediocrity. Every League where such a condition prevails as is set forth in this extract should make a strong attempt to awaken the ambition of the young people for self-development, and afford them some assistance in realizing it.

A good friend from Ottawa writes: "Could you or would it be wise to send a copy of the October Era to all Presidents who do not take it? I am sure they would afterwards. Personally, I do not know how I could get along without mine. All who take it here think it splendid." It is an anomaly that many League officers from the President down are not subscribers to the Era. A personal and plain leaflet, "Between Ourselves," was sent to every President last year; but some paid no attention to it whatever, and one even thought it impertinent. Neither the Editor nor the Book Steward can compel any officer to subscribe. All the Editor can do is make each issue as suggestive as his many other duties permit, and the Book Steward does his best certainly in sending out a well-printed sheet. We have tried to secure an Epworth Era Agent in every League with partial success. Certainly the officers who do not know the Era month by month cannot expect their work to be long in the front line of efficiency. Let our friends all take it up, and send in new subscriptions.

The President of Woodgreen League, Toronto, puts concisely and attractively the aims of the League and elements in its success thus:

- E agerness for soul saving.
- P lanning well ahead.
- W orking out the plans in committee.
- O ptimistic helpfulness.
- R ushing singing.
- T imey appeals.
- H ealthy programmes.
- L oyalty to our Constitution.
- E very member active.
- A biding faith in our Society.
- G enuine earnestness.
- U nity of purpose.
- E verlasting patience.

Port Alberni, Vancouver Island, and its Newly Organized Sunday School

By Rev. J. W. MILLER, B.A., B.D.

The eyes of the world are on the Canadian West, and Alberni is the last of the Great West. Port Alberni is the most westerly terminus of the C. P. Railway, which has its wharves, depot, and track-laying completed, and this is the red-letter day in the history of this place. The organizing of a Sunday School in June last and the recent decision to build a Methodist Church here are something quite worthy of notice, especially in view of the great future that is before this locality. We now in October have an enrollment of 47 scholars and a teaching staff of four. The names on the Cradle Roll are 17 in number; one of the most recent names added is the minister's six-weeks-old boy. Before long we hope to have a suitable building erected on our splendid church and parsonage site. This



A GLORIOUS DRIVEWAY, ALBERNI, B.C.

is only the beginning of a cause which in a few years will take on immense proportions.

When one visits the place he sees one of the most beautiful districts of the world. The scenic grandeur of the mountains and the valley, of the lakes, the rivers, and the harbor, wins the admiration of all visitors. Tourists also are attracted here in great numbers because of the abundance of game in the vicinity, and because of the excellent roads for motor cars.

Great as the tourist attractions are they do not surpass the commercial possibilities of the district. The beautiful Alberni Valley, drained by the Soanias, Sprout, Stamp, and Ash rivers, is a fertile extent of land of 50,000 acres, able to support 10,000 people and be made a Garden of Eden. Again, Port Alberni is the natural milling centre for a timber area of 35,000 acres, including the finest stands of timber in the province, and so extensive that six mills, with a joint capacity of a million feet a day, would require forty years to cut the present standing timber. The mills will have fresh water for their logs and the best of sawpits for foreign trade. This industry means the employment of thousands. The coal fields and mineral deposits of various kinds in this territory are such as to indicate that in the near future Alberni ought to be a distributing centre for supplies to a mining region equal to that possessed by Nelson, in the Kootenay country. As the headquarters of the deep-sea fishery, halibut and cod, also of the whaling and salmon industry, Port Alberni is taking her place. The erection of a \$100,000 cold storage plant a few miles down the canal is but a prophecy of how extensive this will prove to be.

As a seaport Port Alberni has few rivals. She is the most western terminus of the great C. P. R. transcontinental system; the Canadian Northern is building and will soon complete their line to Alberni, and even the G. T. P. has a proposed line to Alberni. There is a good deep-water harbor right off the open Pacific, with an outlet not less than a mile wide, free entirely from danger from reef or fog. There is enough fresh water at the water front to preserve all piles from barnacles and remove same from incoming ships. The mine on the town site upon the water front, at sea level, supplies coal of the best quality. As the Western Canadian terminus of the All Red Route, Port Alberni has the preference with the promoters, as it means a saving of 12 to 20 hours for mails, passengers and fast freight for Vancouver and the east. Also it means avoiding the cost and danger of going around the lower end of Vancouver Island. Both the C. P. R. and C. N. R. are arranging a ferry system across the Straits, and Port Alberni will be the port for the Orient, Alaskan, and West Coast-going ships. The opening of the Panama Canal will put her in trade with European ports.

The townsite is a warm and gentle slope, quite suitable for drainage, and entirely free from rock. China Creek readily gives an abundant supply of pure water, and within six miles there is water power for electric generation to the amount of 50,000 horse-power. A magnificent climate and beautiful outlook of mountain scenery in every direction complete a list of unusual possibilities for a great city, the future of which will only be a matter of the survival of the fittest.

The Sunday School and Church had had its beginning, as has the town. We have great hopes as to what the future shall bring forth.

Meeting of the General Executive

A meeting of the Executive of the General Board of Sunday Schools and Young People's Societies, was held in the general offices, 35 Richmond St. W., Toronto, at 2 p.m., on Wednesday, Oct. 11th, 1911, with the following members present: Rev. Dr. A. C. Crews, Dr. W. E. Willmott, M. S. Madole, Dr. Quinle Conference, W. A. Davidson, Hamilton Conference, the General Secretary and F. L. Farewell. After prayer had been offered and the minutes of the previous meeting read and confirmed, the executive took up the consideration of many important questions pertaining to our general Sunday School and Young People's Society work. The more interesting of these and the conclusions reached thereon are as follows:

1. The holding of a series of special institutes for the cities of the Central Conference, providing satisfactory arrangements can be made as to time and place.
2. The transference for two or three months to the Central Conferences to assist in City and other Institutes was followed by Rev. J. K. Curtis, B.A., Field Secretary for the Eastern Conferences and the employment of Mrs. W. C. Matthews, of New Brunswick, an elementary specialist in Sunday School and Junior League work.
3. The addition of Rev. Prof. McLaughlin to the Committee on the Advanced Course in the Teacher Training Department, and the adoption of "The Teacher and his Bible" as one of the books of that course.
4. The General Secretary was authorized to enter upon the preparation of the

Epworth League Topic card, and the Rally Day programme for 1912-13.

5. Instructions were given the General Secretary to forthwith communicate with other denominational boards and the Provincial Associations as may seem expedient as to the advisability of co-operating in Sunday School and Young People's Summer School work.

6. The visitation by the General Secretary in 1912 of Alberta, Saskatchewan and Manitoba annual conferences and if deemed to be in the interests of the work, the Maritime Conferences as well.

The reports of the General and Field Secretaries indicate a growing interest in the work, as a whole, and the General Treasurer's report for 1911-12, showed the best financial statement in the history of the Board. The outlook for both departments of our work is very encouraging.

F. L. F.

Minute Secretary.

Living Questions on the Sunday School Lessons

For Personal Study and Public Discussion.
To be allotted in advance to members of the class.

By REV. J. H. McARTHUR, S.T.D.

Nov. 19.—Text, Ezra 8:15-36.

1. What is the value of fasting? What should be the purpose and character of a religious fast?

2. Would Ezra have sought help from man rather than from God had he not been ashamed to do so? To what source do we usually apply for help?

3. What is the relation between precautionary measures and faith in God? Are they consistent with each other or inconsistent?

4. Should a sick man be ashamed to seek aid from a physician because he trusts in God? If not why should Ezra be ashamed to seek aid from the king?

5. Nehemiah returned to Jerusalem under the protection of a band of soldiers (Neh. 2:9), but Ezra returned trusting solely in the protection of God. Were both right or not? Explain.

6. While the Jews in this case were allowed to return to their homes, in some

2. Why did Nehemiah take these things so much to heart when the rank and file of the Jews were careless (4)? What about present day conditions in the church?

3. What is the relation between fasting and prayer?

4. What are the main characteristics of Nehemiah's prayer which we should imitate?

5. What in the opinion of Nehemiah were the causes of the present sad condition of the Jews? Are the same causes at work to-day?

6. Nehemiah acknowledges that their present condition is a just punishment (8). On what grounds therefore does he plead for their restoration (6, 7, 9)?

7. Nehemiah was neither prophet, nor priest, nor king nor warrior; what then was he in relation to the Jews? What place can we fill in relation to God's church?

8. Do you remember other definitely in your prayers?

Dec. 3.—Text Neh. 4.

1. What difficulties did the Jews meet with in rebuilding the walls?

2. In what spirit were they met, and by what means were they overcome?

3. Which is the most critical time in a protracted work, the beginning, or end, or half-way through? Why?

4. Which is capable of doing the most harm, the threats of the enemy, or the disheartening words of friends?

5. "The people had a mind to work," is that more than half the battle? Can it be shown to be a lack in our S. S. and other church work?

6. Discuss Qualities of Leadership, Division of Labor in Church Work, Protection of Workers in Modern Industries.

7. What work can you do for God over against your own house (Neh. 3:28)?

8. Are difficulties in the way of progress a hindrance or help in character building?

Dec. 10.—Text, Neh. 6.

1. In the two previous lessons Nehemiah is presented to us as a man of prayer, a man of action, and a man of courage; in what light is he presented to us in this lesson?

2. What qualities are needed to meet fraud, treachery and trickery, rather than force?

3. Does the consciousness of being in the line of duty give a man courage?

4. To what extent should every man exalt his own work (3)?

5. Why does Nehemiah speak as he does in verse 11?

6. Should men go to church to save their lives or to give their lives for God? To preserve their respectability or to obtain help for Christian service?

7. Contrast the action of Nehemiah (7) with the action of Pilate (John 19:12).

Dec. 17.—Text, Neh. 8.

1. What was the immediate effect upon the people of the reading of the law? And why?

2. What was the effect upon future ages of the adoption of the law at this time by the citizens of Jerusalem?

3. What place does the Bible occupy in our national life?

4. Why do some people think the Bible a dull book?

5. In becoming a Christian does one have to give up fun and pleasure (10, 12)?

6. Is it a duty to be happy? Or is happiness something over which we have no control?

7. What is the relation between joy and service (10)?



CAMERON LAKE, ALBERTA, CAN.

Dec. 24.—Text, Mal. 3:1-4:3.

1. What is the meaning of "Return unto me" (7)?

2. In what different ways may a man rob God (8)?

3. How can the robbing of God be followed with curses (9)?

4. If we bring to God our proportionate offerings what kind of blessings shall we receive (10)? Material, spiritual, or both?

5. What are the conditions of the happiness spoken of in verse 12? Likewise what are the conditions of unhappiness or misery?

6. Are the ungodly just as well off as the godly (14, 15)? What profit is there in serving God?

7. What is the value of Christian fellowship (16)?

8. What conditions are necessary to make real fellowship possible among any class of people?

Dec. 31.—REVIEW. Sixteen Lessons.

XI. Of what value is plain living as a means of securing good health, good looks, physical endurance, and mental vision?

XII. Which is the most valuable asset in the Kingdom of God, a dead man who lost his life through maintaining the truth, or a living man who saved his life by denying the truth?

XIII. Is it possible to be a secret Christian?

1. To what extent am I my brother's keeper?

III. and IV. What did the temple stand for in the mind of the patriotic and religious Jew who returned from the exile?

V. What effect did the restoration of the Jews have upon their religious life?

VI. What is the cause of the modern prejudice against the Jews?

VII. How does this lesson illustrate the proverb, "Pride goeth before a fall"?

VIII. What proof did the Jews have that the hand of God was upon them in their journey? What proof have we?

IX. X. XI. From the life and work of Nehemiah describe some of the chief characteristics of a patriot. Illustrate from the lives of other patriots.

XII. Do we make as much of God's word to-day as Ezra and his people did?

XIII: Is systematic giving a necessary or optional part of Christian service?



STAMP FALLS, ALBERTA, CAN.

countries to-day they are driven from their homes. Why is this?

7. The value of the offerings of gold and silver mentioned in verses 25-27 was about \$5,000,000. In view of this should Canada think it a burden to make a similar offering for missions?

Nov. 26.—Text, Nehemiah, 1.

1. How far is it our duty to make inquiries concerning the welfare of others?

OUR STORY

THE TEA-MEETING AT GOLDTHORPE GREEN

BY LOTTIE H. STRIPP.

THE Nonconformists of Goldthorpe Green had met with a heavy disappointment. The building they and their forefathers had used for worship so many years was falling into decay. Moreover, it was a mile and a half away from the village. They felt they had cause for rejoicing when the old squire of Goldthorpe Hall made them the promise of a plot of ground on which to erect a new one. The plot was close to the Green itself. So eager were they to begin the work of building that they had already begun to despoil the old chapel when Deacon Prosser returned from London. He had been absent a month, and had only heard of the squire's offer by means of a somewhat inexplicit letter from his sister.

"Let's have a look at the title-deeds of the new ground," he said at the church meeting the evening after his return. They had to confess they were not yet in possession of them.

They were a little frightened when they saw his expression of dismay.

"Then I should say you'd better not deposit any more stuff on the land till you can prove your right to it," he said grimly. "And I'd advise you to stop pulling the old place about your ears. You may have to put up with it for some time to come."

They left the vestry and adjourned to the chapel to have a look round. Some of the pews at the back, which were not used by seat-holders, were already taken down.

The brethren looked at each other sheepishly. Deacon Prosser was apt to be a bit overbearing at times, but they acknowledged he was generally right in the main. He was a keener business man than any of them—had knocked about the world a bit. He went up to town to see his married son twice or three times a year, and had been across to France.

They had a great respect for his opinion, although they were too proud to own it, and fancied they were successful in disguising the fact from him. It was pure fancy, however. He saw through their pretences. He was inclined to think the church would be in a very bad way if it wasn't for his support. He was a retired cornchandler, and, although not actually mean, was in a position to be more liberal if he were so minded.

"The only thing to be done now is to write to Mr. Goldthorpe himself," he said. "I'll do it to-morrow morning too."

"He's abroad, ain't he?" piped Mr. Timbs, the builder. "Wouldn't it be as well for one of us to go over to Mopery and see Lawyer Clayton—his man a' business?"

"It might be as well, certainly, if so be as you don't object to a bit as long as my arm afterwards," replied Mr. Prosser.

After a little further deliberation it was decided unanimously that Mr. Goldthorpe should be approached by letter through the medium of Deacon Prosser.

But the following morning news reached Goldthorpe that the old squire had died suddenly at Madeira, and the estate would pass into the hands of a distant cousin.

"I know the man by hearsay," said Mr. Prosser—"in fact, the old gentleman himself told me what a grief it were to him that the nex'-a'-kin was a heathist."

With branches of honeysuckle and ivy in her arms, Priscilla Lorrimer came down the tree-shadowed lane leading from Goldthorpe Green to the old chapel which stood at the corner where the lane met the highroad.

Even the mellow glory of the soft September sunshine could not veil its ugliness. It was a square, grey building, with a slate-roofed porch, and three long narrow windows on either side. But Priscilla meant to try and beautify it—inside, at all events—ready for the meeting which was to be held in it that evening. Tea was to be provided in the schoolroom behind.

Mrs. Lorrimer was a woman who always looked on the bright side of things and tried to make the best of them. Her husband was the pastor of Goldthorpe Green Congregational Church. He had had charge of it for three years. Six months ago he had brought his bride to the pretty little cottage which served for a manse. She had not been received with favor, but had fought bravely against the adverse criticisms of her husband's flock—most of them, that is, for there were a few who appreciated and loved her. The disapproving members called her brightness "flippancy," and her unfailing good-humor "shallowness."

"I'm afraid she ain't got no depth of feeling, and is too fond of her clothes," Mrs. Timbs would remark, with a shake in her rusty black-bonneted head. "In my young days a minister's wife 'ud ha' been ashamed to ha' been seen flying about with an 'at; it's unbecoming—a bonnet's the right thing for 'er to wear." Miss Prosser, who had kept her brother's house ever since the death of his wife, could only answer, "that no one pitied the minister more than herself."

The pity was wasted, however, for Mr. Lorrimer thought his little Priscilla the best helpmeet a man could possibly have.

She "sunbeam" he called her. His had started out early this morning, for she wanted to get her decorations finished before the more practical business of the day commenced.

Against the stile she would have to force a man was leaning. A black-and-white bull terrier sitting by his side sprang to meet her with a friendly bark.

"Come here, Bob! Don't be rude!" called the man. He was middle-aged, of medium height, and strongly built. His features were large and rugged, his small grey eyes were shrewdly humorous in expression.

He lifted his cap, and held out his hand to help her over the stile. She accepted the offer with a pleasant smile.

"I am a stranger in these parts," he said. "I have some thoughts of staying here for a few months. Can you tell me why they allow that blot on the landscape?" He pointed in the direction of the chapel.

"It is ugly, isn't it? We had hoped to have built a new one—or started to build

one, I should say—by this time, but they haven't the means to buy the land. We are having a tea-meeting to-day, and there will be some speeches in the evening. We hope to collect enough money to repair the old place."

"Ah, I suppose the new squire wouldn't help you? I've heard of two squires talking about him just now. According to them, he must be the incarnation of evil."

"People say he is an atheist, but then reports are generally exaggerated. It is true that he refused to let us have a piece of land that the old squire had promised as a site for the new chapel. He died—the old gentleman, I mean—before he had signed the deed. It was a pity!"

"And this other fellow—the successor—won't carry out the late squire's wishes?"

"No."

She was going on when he stopped her. "You say 'we' and 'our.' You are interested in the affair, then—the chapel?"

"Very much. I am the minister's wife," she replied, with another smile.

"And you don't seem to like to see this cantankerous fellow suffer for his sins, wouldn't you?"

"Oh, no, I am sorry for him. Of course, he knows why he has refused the land; he may have good reasons. We mustn't judge him. But he is losing a lot of pleasure."

"What pleasure could it afford him to give these people what they ask for?"

"It is more blessed to give than to receive, and one gets such a lot of happiness oneself in making others happy."

"But if he isn't a Christian, why should he give to a cause he doesn't believe in?"

"Ah, that's why I am so sorry for him, because he doesn't believe, or fancies he doesn't; for, of course, no sane man can doubt there is a God. Someone says, 'The Lord lives by the faith the Hps deny,' and it is not always the things that can be proved of which we can be most sure."

"You don't condemn him, then, like the men I overheard just now?"

"Condemn. No. How can I tell what fierce battles he may have with his doubts, and what desires—which are really prayers—may go up from his soul to God to reveal Himself."

"Ah, I never thought of that. As you say, who knows?"

"It may be he has seen so much that is not of God, so much narrowness and strife among Christians. As Tenneyson says, 'There dwells more faith in honest doubt than all the creeds.' Faith should be in the Lord Jesus Christ, not in creeds, nor in any of his poor, stumbling followers."

"We do misrepresent Him so," she said. "I don't wonder that people outside fail to find Him. My husband says we are constantly making mistakes, and then blaming—no. But excuse me, I did not mean to talk so much."

"Your husband thinks as you do, then—that creeds and God are not the same?"

"Oh, yes. Won't you come to the tea-meeting this afternoon? My husband would be pleased to meet you."

"I'll think it over. To tell you the truth, I've never been to one. I should feel out of my element."

She looked disappointed.

"Very likely I'll be there," he said the next moment.

He watched her turn into the ugly square building.

"Come in, Bob!" he called to his dog. "I've a great mind to go after all. I shall have some experiences to relate at the Carlton when I go back to town. But that little woman's a good sort, anyhow."

The stranger in the tweed suit stood in the schoolroom doorway, looking round him with an air of timidity which sat ill on his strong features.

Mrs. Lorrimer caught sight of him, and conducted him over to her table, and introduced him to her husband with the words, "The gentleman whom I met this morning, Andrew."

The two soon fell into easy conversation. The new-comer was surprised at the depth of character and grasp of mind displayed by the minister.

"Why, in the name of goodness, do you bury yourself and your wife in this out-of-the-way corner of the earth?" he asked later.

"It is God's corner, you see; and as He called me here, I must do His work," said the young minister reverently. "When He chooses He will call me into a larger sphere; meanwhile, I am content."

The other man shrugged his shoulders. "Fancy walking all this distance twice on a wet Sunday to preach to a lot of country yokels!"

"Ah, now that is a bit of a drawback—the long walk—but it is no harder for me than for many of the members of my congregation. It is worse for my wife—she is not very strong."

"Do you mean that she comes all weathers?"

"Yes; she plays the organ."

The business of the meeting began. There were speeches from brethren who came from some of the outlying farms, as well as from Deacon Prosser and other members of the church. The stranger listened attentively. Reference was made to the disappointment they had experienced with regard to the gift of land.

"It's a practical lesson not to go reckoning out chickens before they're hatched," said Deacon Prosser in conclusion. "And it behooves each one of us to make the best of the old place a bit longer."

The speeches over, the minister thanked everyone for their kind help, and, with a few words of prayer and the singing of the Doxology, the meeting closed.

"I should be glad to hear you had got that piece of land," said the stranger as he shook the minister's hand at parting.

"It is kind of you to wish it, sir, but of course we have given up all hope of such a thing now."

"He may change his mind, this Squire Goldthorpe. Why, look at me? If any man had told me I should ever make one at a tea-meeting, I should have said he was—well, next door to a lunatic, and now I have to thank you for a new and agreeable experience, Mrs. Lorrimer; and I can't tell you how glad I am that a fortunate chance threw me across your path this morning."

It was more than "a fortunate chance" thought the Lorrimer a week later, when

they received the title-deeds of the site for the new chapel and a cheque for \$1,000 to start work with.

There was a note enclosed from the donor which ran thus: "From your sincere friend and well-wisher, Ralph Goldthorpe, who hopes to be present at the opening ceremony."

"The new squire!" cried Priscilla. "And to think I never guessed it!"

"So much the better, my dear," said her husband, "for I'm sure you would not have ventured to ask him to our tea-meeting; and who can tell that this may not be a turning-point in his life—the dawn of spiritual light and blessing!"

And in this the minister was right.—*Sunday Companion.*

*"So let it be, in God's own might
We gird us for the coming fight;
And strong in Him whose strength is
ours
In battle with unholy powers.
We grasp the weapon He has given,
The Light and Truth and Love of
Heaven."*

Rally Day!

We could fill this number with nice things that have been said and written about the Rally Day services throughout our Sunday Schools. Wherever the programme provided was intelligently presented, it was fraught with great good. One brother objected to the policy of the Board on the ground of expense. He thought it money wasted. In this we believe he was mistaken. Money is not all, nor is it the first thing in the plan. It cost the Board approximately \$1500 this year to supply the 1750 Schools that asked for the programmes. But even so, it was money well spent. Whatever cultivates the family spirit in our Methodism and unites the separate members into one undivided communion, is worth all it costs. Too many of our Schools are letting this family tie loosen. They are locally loyal, but care little for the connexional interests. This means weakness and loss, and must be prevented. The General Board exists to serve all, and its purpose was never more practical or its spirit more appreciated than now.

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Smiles

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"Quaint, indeed, are the comments on the country which, at their first glimpses of it," said Bishop Burgess, "those children make.

"One child, found gazing with passionate interest at a lot of hens, was asked if he had never seen chickens before.

"Oh, yes, I've seen 'em before, he answered; 'but only after they wuz pecked.'"

"There was another little chap," continued Bishop Burgess, "who refused to be a country weeker. He would stay in the city. No country for him.

"But why?" they asked him.

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