

# THE CANADIAN EPWORTH ERA

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## THE BEST RULE FOR LIFE

BY ALEXANDER McLAREN, D.D.

“THE sum of all morality, and the brief statement of all perfectness, is to be like Christ, to do as He did, or in the exercise of your best and most conscientious judgment, as you think He would have done if He had been in your circumstances. Why! John Stuart Mill was obliged to say that there was no better rule for life than to do as Christ would have done. He is our Lord, and our perfecting is to be as our Lord. Is it not strange that the fragmentary records of a brief life so utterly unlike our modern lives in garb and circumstances, and which had no experience of many of our most important earthly relationships, should yet be recognized by men as being capable of giving the pattern and the model for us all?

“Kings and slaves, philosophers and fools, all professions, both sexes, all ages, all conditions of men, may find in that lowly life, partially recorded, of the carpenter's son of Nazareth, the perfect realized ideal of human conduct; and the one duty for men is that they should follow—though it be afar off and with unequal steps—on His path; and plant their feet in the prints of His.

“There is the blessed characteristic of Christian morality—instead of giving us a hard, abstract, impersonal law of duty, it gives us the living example of the Beloved. The Statue, fair and white, stainless and symmetrical, which conscience hews out, which law and morals had chiselled, becomes flesh and blood, and the glow of warmth comes into the face, and a heart beats there. It is not difficult, when love is the motive, to follow the pattern that the Beloved has set, and the imitation of a dear one is always sweet. That is one of the main reasons why Christ's yoke is easy and His burden light.

“Our Lord used this teaching as a guide of our conduct, during that infinitely sublime and tender scene in

the upper chamber, where Christ's very consciousness of His superhuman dignity and Divine abode from of old with God is assigned by the evangelist as the reason for His lowest humiliation. ‘Knowing that the Father had given all things into His hands, and that He came from God, and went to God, He laid aside His garments, and took a towel and girded Himself, and washed the disciples' feet.’ The highest, because He knew Himself to be the highest, stooped below the lowest. And when He had taken His garments

He said, ‘The disciple is not above his master. Ye ought also to wash one another's feet.’ So, as Christian people, we are bound to exercise stooping love to all around us, as the Master loved. His love was not a mere sentiment, but in measure infinite. Putting off the garments of His divine majesty, and girding Himself with the towel of humanity, and bearing in His hand the basin of water and of blood that cleansed and atoned, He came to cleanse our foulness and to make us white and pure like Himself. *That is our pattern.*

“Alas! Alas! for the poor copies that the best of us make of it, like children whose blotted page of scrawling pothooks and hangers comes below the symmetry of the head-line which they are trying to copy. Let us remember that there is

no discipleship without the attempt at imitation. What sort of a follower of incarnate love is that man whose life is one long incarnation of selfishness? What is the worth of a discipleship which day by day contradicts Christ's life, and flouts in negligence and disobedience all His precepts?

“Let us, who say that we are His, take heed lest one day we should hear the solemn voice asking the unanswerable question, ‘Why call ye me Lord! and do not the things that I say and that I did?’”

### Active Member's Pledge

“Trusting in the help of the Holy Spirit, I promise that I will follow the example of my Saviour and Lord, and make an honest effort daily, in all things, to do the will of God my Heavenly Father.”

## The Problem of the Present

Direct Appeals to Those Most Responsible for Our Young People's Societies.

BY THE GENERAL SECRETARY.

### 1. The Pastor

EVERY man called of God to the work of the ministry realizes deeply the obligation to care for the young people. This duty is vital, not merely incidental. Its proper discharge lies at the very heart of true ministerial success. He who evades it, or prevaricates with his own conscience about it, is not and never can be free from blame before the Chief Shepherd. All this and much more, every man in the Methodist ministry, has been taught over and over again. The doctrinal standards of the Church are explicit in regard to children, and the prescribed course for every pastor to follow is very plain. But, to our shame be it written, our principles and our practice do not agree. I need not quote statistics to prove that thousands of our children and youth are not in Church fellowship, nor need I attempt to substantiate the statement that little or nothing is being done in hundreds of places to bring them into conscious union with Christ and fellowship with his people. Everybody knows these things, and the single and appalling fact that hundreds of our Sunday Schools reported not even one accession to the Church last year should humble us before God and make us justly afraid for the future of our country, as well as for our own record when we stand before the Judgment Seat.

But I bring no sweeping indictment against my brethren in the pastorate. I know their difficulties too well to do that. The negligence of parents, the false and unscriptural views of childhood, the procrustean attitude of teacher, the indifference of church officials, and many other deterring factors in the life and thought of these days, combine to make the conscientious pastor's work hard and discouraging. Still, he is set to "feed the flock of God," and surely the young cannot be left unsheltered without blame.

When you think, my brother, as you stand in the presence of every child, "This little one must of necessity grow up to become good or bad, a disciple of Christ or a follower of Satan, an agent for righteousness or a servant of sin, and I am set to train him to be the former and to deny the latter," surely your heart sends up the prayer, "God help me, for it is a serious business." And so it is.

What can the pastor do about it? He can, he must if he is dutiful, see that all the babes of his congregations are claimed for God in infancy, that they are baptized, that their names are reported to the Cradle Roll Superintendent of the Sunday School, that the growing children are formed into Catechumen classes or a Junior Epworth League, that there they are instructed with a view to open confession of Christ, and that once a year those giving evidence of faith and discipleship are publicly acknowledged before the Church as members therein. All this is clearly set forth in our book of discipline. Would that every congregation had its catechumens in training. But many hundreds have none, and nothing is done for the spiritual culture of the children outside the brief and often indefinite and general teaching of the half-hour Sunday School class session. Thousands of our Methodist children do not even attend public worship except on rare occasions, and the pity of it all is that no one seems to miss them or care much about their absence.

To you, pastor, this appeal is directed.

Do not be too busy to look after the boys and girls. Do not count their care beneath you. It is worthy of your most earnest preparation, and no work will repay you such large dividends as that you do with the children. Have a junior league. Its purpose is of utmost value, its progress will give you most abundant joy, and its permanent results will in future years be accounted among the best of your ministry.

In this fall campaign, therefore, see to it that as far as you can effect it, all possible organization of your young people is made. Have you no Epworth League? If you have young people you surely should have one. Be very careful about substitutes for the league. Too many compromises have been made for Vagrant and irresponsible societies, tabulated generally in our schedules as "Other Young People's Societies," seem to be on the increase. They mean well doubtless, but lack vital principles that are essential to permanency. You may not agree with me, but my judgment, after an intimate working acquaintance with Young People's Societies for over thirty years, is that the Epworth League of our Canadian Methodist Church is the best all-round Christian society for young people ever devised or planned. Give the League its due. Let it have its rightful place and it will not disappoint you. You need it, and it needs you. You are not its chief executive officer. The President, to whom I am writing next, is that. But you are his advisor, counsellor, guide and, while neither of you can run the League alone, both together can make it a splendid success.

This, then, is the sum of my appeal to you: Reach your young people, win them, organize them, and not only heartily sustain the efforts of your Presbyterial Conference, District or Local, or other Young People's Society, but take it as a matter of course, a vital necessity, that your children be formed into a Junior League for their own good and for the strengthening of the bands binding home and Church together as intimately as they should ever be.

Let every pastor say, "My children, my young people—all, all for Christ," and we shall see a glorious ingathering of youthful life and save our coming men and women "for Christ, the Church, and Canada."

### 2. The President

You are the chief executive head of the society, whether it be Epworth League, Christian Endeavor, Young Men's Club, organized Adult Bible Class, Mission Circle, or anything else, and it matters not whether the organization be Conference, District or Local. More depends on you than on any special name or particular form of organization. The constitution, however elaborate it may be, will be practically useless unless you vitalize it, and, by force of your own personality, make it operative. Do you realize this?

I do not mean that you are, or that you are to try to be, the sole executor of all that is to be done; but I do mean that you must see that what your society stands for is actually realized, or at least attempted. If you do not, who will?

You cannot do this without knowing well the purpose of the body, and then by following orderly and sympathetic business methods in accomplishing it. An Epworth League President who is not familiar with the constitution cannot direct the proceedings intelligently.

And that there are such presidents I know very well, but I trust that you are not among the number. You need not be if you will study.

Neither can you discharge aright the obligations of your office without the practice of what I may call the principle of adaptation. Though you may know all that your constitution represents and desire to see it accomplished, you soon become aware that everything therein outlined cannot be undertaken at once by your society. What then? Adopt those portions of the prescribed programme of work as you deem most necessary and encourage your members to undertake something additional as they become more capable. In this way you may, in course of time, be able to compass the whole round of League work. Whatever you undertake, make thoroughness your habit. Too many leagues have suffered because of superficial work. If you become discouraged and say "We can't," the whole body of your young people will soon agree with you, and your league will dwindle and perhaps die. But if you say "Let us do this," and inject a hopeful spirit into the doing of it, the rest will catch your enthusiasm, and everybody will be surprised at the success achieved. A thoroughgoing and cheerful leader is one of the greatest assets of a prosperous league.

I know this calls for a whole lot of time and thought, of planning and prayer; but, after all, what that is worth when you are doing it for God, can be accomplished without these things. The people that have been successful leaders in the Church have never found the work easy; but they have not stayed their hands because it was hard. The world never acclaims a "quitter." Don't be one.

This pertains to every phase of your work; but I desire to give it only the present application, and that is in the proposition emanating, first of all, from the British Columbia Conference Epworth League Committee, and later in similar form from several others. It is one which every Young People's Society among us can adopt to advantage.

It is simply this: That during the month of October every league and club every class and circle, in short—every Young People's Society, of whatever name, shall conduct a systematic campaign for its own local upbuilding and for the province, both in numbers and in the strength of the whole body collectively. What does this imply? At least this,—that every young person in every Methodist congregation and community shall be personally invited to unite with the Young People's Society thereof. That is the start, and comes first. Are you (as President) in accord with the idea? Just how the suggestion may be best carried out will transpire further on; but if you cannot be persuaded to initiate and oversee the campaign in your society, will surely be unfruitful.

The present pressing problem before us just now is to enlist every eligible young man and woman, every growing boy and girl in our midst, in the enterprises we have in hand "for Christ, the Church and Canada," as I have stated it before.

Will you, the official head of your society, the one on whom more depends than on any other person, assent, and institute the movement? Of course you will! Then, let us see how the others associated with you in your work may

assist you in the successful conduct of the campaign, after you and your pastor together have agreed to inaugurate and press it.

### 3. The Officers

October is the busy month for your executive deliberations; but this year I trust it will be exceptionally so. The fall campaign is on. How can we make a success? It will carry the fall of largest results unless you all work unitedly. Your pastor may have the very highest ambitions for you, your President may have wise and practical suggestions to lay before you; but it will take the whole of you to carry them out successfully. The experience of every league that has really done things worthily would substantiate my statement.

You cannot do the real and full work of your society without frequent council. If you are an Epworth League you should regularly meet in Executive Committee. And when you come together it should be for business. Not only the President, but every Vice, should have reports to make of work actually done in the various departments, and should suggest for meetings ahead. The pastor cannot plan for the President, neither can the President do all the thinking or you. Each Vice-President must have the interests of his or her ally in mind and heart concerning the whole of all together, and make agreeable arrangements for the successive meetings during the months of the term.

In this, be a unit. Remember that an Epworth League is a young people's prayer and testimony meeting, and *more*; it is a missionary meeting and *more*; it is a social and literary meeting, and *more*; it is a citizenship meeting, and *more*. If the first Vice-President seeks to conduct it for prayer meetings alone it can be but a partial success; if the second sees nothing in the league but raising missionary money it will soon become narrow and mercenary; if the third would run it just for sociability it will be a failure; if the fourth gives over-emphasis to political problems it will engender strife; if the fifth bounds her ideas by the possibilities of the children only, it will become juvenile, and so on. You will need all, and not one of you is supreme any more than one of you is superfluous. An Epworth League stands for the all-round culture and training of young Methodists in all that pertains to personal character and Christian service. The separate departments are intimately related to one another, and all are required if your young people are to receive the training we believe they should receive.

This is why the Topics are arranged after the present order. They give each department its due place and proportionate attention, and if each of you, as Vice-President, will follow the plan outlined, you will surely cover a lot of valuable ground in each line of study through the year. Don't reject these topics because they are too hard, nor materially change them just to suit someone's local fancy for something else. Use them, and so plan for completeness in your own programmes. This is general advice that will fit your work always.

But how about our present problem? I presume that your pastor and President will agree on the principle of the fall campaign. But you must work it out. How shall it be immediately begun? I would suggest that, together, you prepare a full list of the young people of your community who are not in membership with you. Young men and women there are in every neighborhood who are not connected with your society or any other of simi-

lar character. Boys and girls are numerous everywhere without special attention being paid to them by the Church. You want them. Go after them! Divide the list up proportionately among yourselves or others of your members. Give each one some personal canvassing to do. There is nothing like it. The notices are not much noticed after all, printed bills attract but a few, even written invitations are for the most part laid aside and forgotten; but the personal touch is not often ineffective. Never mind if you have invited these persons before—do it again. It will do no harm if several go after the same person if they go in the right spirit and tactfully. When you go, don't invite them as if you were going to a funeral. Be bright and cheery. And, again, don't ask them under false impressions, as if they were coming to nothing but fun. The league is neither a funeral nor a frolic. It is the best place between Sundays for your young people to go to, and affords them the most substantial bill of fare, appetizingly served, that they can find anywhere. If it is not all this you should make it such, and if you do your young people will come, will continue coming, and, better still, will help make it even better for others to come to also.

Get to canvassing early. Never mind your contests by sides. Enter into prom-

## For the Third Vice-President

### SUGGESTIONS FOR WINTER STUDY

Why not form a class from among your members to take up the Canadian First Standard Teacher-Training Course during the next six months? You will find it superior to any Reading Circle you ever had, and every hour you spend on the study will not only add to your own store of knowledge, but will be the better fit you for successful work in the Sunday School. The Course is easily within the possibilities of any of you, and the total cost to each student is but the price of the combined Text-book, 25 cents. Write for full particulars to the Editor. They will be cheerfully sent to any address.

erful, friendly, personal rivalry to win the largest number possible by individual contact and invitation, and you will gain recruits who will stay with you. Spend the whole month in your canvass. And if that is not long enough take more. Keep it up until every young person has either joined you for a splendid winter's enjoyment and profit, or has positively and repeatedly refused. Do not take any "No" as final. Loving, prayerful, repeated invitation will win almost anybody.

Report often. Tabulate results. Redesignate your six members with becoming ceremony. Make your league stand for the best, the very best, and the young people will come all right.

Use the Special Rally Day programme for the last night in October as given in outline in this number. If you cannot use it all, take such suggestions as you prefer, adapting the model programme to your own constituency; but remember that if you want a good programme at any time you must put yourselves into it, and make it verily your own.

You will add to the permanency of your work if you freely circulate this paper among your members. If you have no EPWORTH ERA agent, appoint one. Send his or her name and address to me, and I will do my best to serve you. Do not forget the offering for the

General Fund. While you are raising money freely for other worthy causes, do not forget that your own General Board has first claim on you. Make a more liberal offering than usual, and remit to me. I shall send due receipt and forward your offering to the General Treasurer.

Let each officer work hard, and let all work together, and success is sure to come.

### 4. The Members

Did it ever occur to you, fellow-leaguer, that whether your society is strong or weak depends largely on you? You may have the best possible officers; but the officers cannot do it all. They make a mistake when they try to. Their prerogative is to direct the policies and formulate the plans; but unless you assist their best efforts will be sadly handicapped and hindered. That is why we have committees in number. The whole league organization is a co-operative society and cannot be successfully run if a part of the forces hold back. That means disunion before long, and factions rise, or stagnation sets in, or all prosperity. It was wise policy which prompted the equitable appointment "to every man his work." It is so still. If you do nothing for the good of your society you will soon lose all concern for its welfare and it will cease to have any attractions for you. But if you work for it, the value of it will increase proportionately to your devotion to its interests.

That is why, in the last analysis of league success, the main responsibility rests with the individual members—the rank and file. If they are indifferent or idle the purposes for which the league really exists cannot be accomplished.

My appeal to you, therefore, is direct and personal. Get into the working forces of your league, club, brotherhood, or whatever organization you belong to. Don't be a barnacle—simply clinging tight in nominal external unity, and in reality impeding progress. Get to work right away. If you do not know that you are on any committee, go and see. If you are on one and do not know when it meets, again ask and find out. If it exists only on paper, as I have known some committees to do, and is actually inoperative, object to such inactivity. Some committee chairman need to be awakened, and it may be that you can do the job. Object to being merely an ornament. Be of use. Don't be a critic of others, or condemn their lack of zeal, but pass honest judgment on yourself. When you want to find fault, do so in your own room, before the mirror. If you give the other fellow piece for your mind. He deserves it, and your "dressing down" will doubtless do him good.

Yes, I am persuaded that after all you are the one for whom all this organization, its machinery, its planning, etc., really exists. If you think so you will not let it operate in vain, but will turn in and help it reach and benefit somebody else, until there shall not be a young person of your acquaintance unbenefited or unblest by its existence and influence.

You are a very inconspicuous person, I know, your ability is small, your talents limited, your opportunities few, and all that; but there are thousands like you, and actually do what little they really can. They would soon rejoice in the fact that the league exists not simply to do something for them, but to give them the means of doing something for somebody else, and all concerned would be the better off. So, I say to you and sundry, *Get to work, and by your application, prove conclusively the incalculable benefits of honest industry and earnest toil.*

## Methodism and the Ecumenical Council

BY REV. HUGH JOHNSTON, M.A., D.D.

(NOTE—It was my privilege to listen to an eloquent sermon on the above subject, on a recent Sunday evening in the Sherburne Street Church. The preacher was the Rev. Hugh Johnston, M.A., D.D., formerly of our own Canadian Church, but now of Baltimore, Md. The following is a portion of the sermon, and I count it a pleasure to present it, showing as it does the importance of the forthcoming Council and some of the lessons it should teach all Methodists the world over. The text from which Dr. Johnston preached was Acts 20:24, and in the earlier part of his discourse he showed how clearly the apostles were called to the ministry and how emphatic was the command to testify. After a comprehensive summary of the growth of the Early Church, and then of the decline of vital religion in England of two centuries ago, the preacher dealt with the subject as the following paragraphs report.—Ed.)

**T**HERE is an amusing parallel between the development of the Apostolic Church as found in Acts and the Epistles and that of Methodism. In the five years from 1739 to 1744, there was evolved by the agency of the Divine Spirit all the essential features of a church, when it became itinerant, evangelistic, definite in doctrinal belief, and when its class-meeting made fellowship its distinctive note. Newman, in his Grammar of Assent, calls religion a system, a rite, a creed, a philosophy, a rule of duty. Methodism makes it a life, nay, a partnership in the highest form of life, the very life of God.

During these 170 years there has been no change of principles, and in a few weeks you are to welcome to this city the representatives of world-wide Methodism.

The first Ecumenical Conference was held in London in 1831, the second in Washington in 1894, the third again in London in 1901, and the fourth is to be held in the Metropolitan Church, Toronto, in October, 1911.

Other evangelical churches will give the Conference no grudging or doubtful, but a cordial welcome. It will not be as Wesley was at first received with the couplet—

"Master Wesley's come to town,  
To try to pull the churches down;"

but with a thrill of gladness, believing that the Kingdom of God will be advanced by this great gathering.

You will receive them not only with a gracious hospitality but with prayerful solicitude for the outcome of this family gathering, representing thirty millions of adherents. They will come from all the continents of earth and all the islands of the seas; for the Methodist, like the Briton, can speak of

"Our flag on every height unfurled,  
And morning's drum beat round the world."

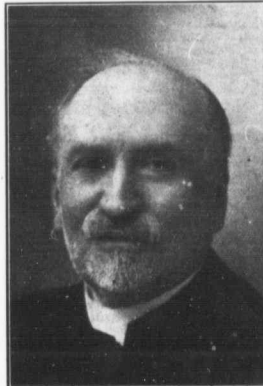
In this diversified family will appear white and black, yellow and brown. They will come from the British Isles and the Isles of Japan; from the Cape of Good Hope and the northern capes; from France and from Fiji; from the Ganges and the Siber to the rolling waters of the Columbia and the Fraser; from the cotton fields of Alabama to the wheat fields of Alberta; from the Golden Horn to the Golden Gate; from the prairies of the Middle States and the pampas of South America; from the lands of Luther and Methuon, of Calvin and Knox to the land of Evangeline; from Farther India and where the breezes blow soft o'er Ceylon's Isle to the island continent of Australia lying under the Southern Cross. All, all will be welcomed to your pulpits and altars, to your homes and your hearts.

They will meet together, not to glorify

Methodism or disparage other branches of the Christian Church, but for the interchange of thoughts, of views, of feelings, and to face the problems and opportunities of universal Methodism.

What practical end will be served by this great council? Shall it be a mere passing inspiration or a living and directing force? Such a gathering should be a benediction to the whole continent, to the entire world. It will help us to look at the Church in the universality and magnitude of her achievements, the multitudes of her conversions, the saintliness of her membership, the largeness of her constituency, the power of her press, the numbers of her churches and schools, her hospitals and orphanages. And then we can realize the enormous influence we may exert over the future of mankind if we are only faithful to our mission and living in abiding union with Christ, the great Head of His Church.

You will have much to learn from these distinguished ministers and laymen, and they will have much to learn from you.



REV. DR. JOHNSTON.

### WHAT THE COUNCIL WILL TEACH US.

1. You will value more than ever the evangelical doctrines of Methodism. They are the doctrines that send out missionaries, inspire martyrs, regenerate slums, vitalize the living and comfort the dying.

What are they? A divine redemption, a realized pardon, the witness to adoption and sonship, the blessing of perfect love. These are the superlative elements of divine truth; and the great and successful preachers of Methodism everywhere, instead of dwelling on social and political questions, confine themselves to these central and spiritual themes.

2. You will appreciate more the value of higher Christian education. Methodism was born in a university; Wesley was a founder of schools, and to-day Methodist colleges girdle the globe.

3. You will be impressed with the value of the lay agency. Wesley was the discoverer of the possibilities of the laity. The two great pledges of the non-sacerdotal character of Methodism are that its ministers share the preaching office with the local preachers and the

pastoral office with the class leaders.

The first Methodist preachers in England were university men. Wesley, in flame-like zeal, became the great itinerant and impressed this great characteristic for all time upon the Church. When he could not keep pace with the work, he established an order of lay helpers and class, Nelson, Wether, and Gray, Campbell Webb and others were called "Brown bread preachers." They were not ignorant in the one thing they professed to know, and Wesley said, "I trust there is not one of them that is not able to go through such an examination in substantial, practical, experimental divinity as few of our candidates for holy orders, even in the university, are able to do."

In England there are ten local preachers for every ordained Wesleyan minister, and out of the 20,000 or more sermons preached to-day, 1,600 will be by local preachers. Oh, that we were using more effectively this arm of power in the Church.

4. Another thing we may learn from Old-world Methodism is how to capture the cities. The problem of the day is how to save centres of population, to reach the submerged and the fallen. For, while social reforms may be attempted in various ways, the only power that can recreate society from the bottom upwards is Christianity. The great missions of London, Manchester, Birmingham, and other centres have at their head the best equipped ministers of the Church, and they are doing for the England of to-day what Wesley and his evangelists did for the England of two centuries ago. We have this secret to learn, for, while we know how to follow up the new populations, we have not learned to capture the cities and make them centres of evangelistic triumphs.

5. We shall learn, too, that the Methodist world is a unit in the work of world-wide evangelization. The Church has a world vision both in regard to missionary opportunity and missionary obligations. And in this Ecumenical Council it will be able to measure its resources in men and means, and take on a united missionary action such as the world has never known.

Here is to be found that moral equipment for war which Prof. James felt was needed by the race. Foreign missionary work, with its passion for adventure, its heroism and high romance, will be well to the front at the Council, and missionary leaders from every land beneath the skies will help to make up the interesting personnel of this great gathering.

### WHAT THE COUNCIL MAY LEARN FROM US.

But the Council will also have much to learn from Canadian Methodism.

1. It will have something to learn as to the conditions of Church membership and the forms of Christian fellowship. The parent body, the English Wesleyan Church, has had a vague and indefinite basis of membership. There has been a disposition to make class attendance a test of membership, and since compulsory attendance was found impossible, to substitute the class book for the class meeting. The resolutions of Dr. Davidson, adopted at the last Conference, have ended a long controversy and brought harmony in upholding the class meetings by various means short of requiring regular attendance as an essential condition of membership. We have attached importance to all the means of grace,



and have held to fellowship as the characteristic note of Methodism by not only keeping alive the class meeting, but by putting testimony into our Epworth League and other Young People's meetings, and into all our social services. The parent Church has thought that without a rigid class meeting system the class meeting would die and a real living spirit would die with it. But when a church like this (Sherbourne Street) can maintain a dozen or more class meetings, and when in my old church in Baltimore, we have the Asbury class in continuous existence for 138 years, it shows how our people value as a privilege this means of grace.

The class meeting will live as long as it deserves to live; that is, as long as it provides a rich and satisfactory means for the expression and culture of the spiritual life. In the changed habits and temper of Christian people, they are more reticent than formerly in talking about their religious experiences, and they no longer believe that those who are most fluent are always most spiritual. I trust that you will be able to demonstrate to our Wesleyan friends that, though we have not the hard and fast lines nor the stereotyped methods of earlier days, yet we keep alive that inward divine life, for the nourishment of which the class meeting exists, and that while not over-emphasizing this blessed means of grace, it yet holds its due place among the agencies for maintaining, deepening and enriching the spiritual life of the Church.

2. The other great lesson which Canadian Methodism can teach is the blessedness of Methodist union. Some thirty different organizations will be represented at this Conference. From national considerations there should be separate national organizations, but there are other divisions which need not exist, and that call for healing. Four or five different branches will come from England, and an equal number from the United States. Why should not the spirit of union bring these branches into organic union? When I began my ministry there were five separate Methodisms in Canada; now there is one Methodism here. And oneness with us has been so blessedly realized that there has been a widening of the spirit of Christian unity to embrace other communions and weld three denominations into one.

In these days of waste of energy and money, and of church-burdened communities, what right has any Church to maintain a distinct denominational existence unless it stands for some vital aspect of Christian truth, or some important feature of ecclesiastical order? Why should not the Wesleyans, the Primitives and the Methodist Free Churches of England unite, and why should not the Methodist Episcopal and Methodist Episcopal South Churches be reunited? The size of these two latter families makes the problem of organic unity one of difficulty; but that difficulty may be overcome. These divisions are not only a reproach to the Methodist household, but they lead to overlapping and duplication of energies. They engender prejudices, provoke animosity, and cause a repetitive and folly in heathen lands. Such a union would organize and systematize our missionary action, and the Methodism of the world—powerful beyond the knowledge of any of us—would hasten the coming of Christ's Kingdom. The hope and unity of the affluent baptism of the Holy Spirit. The cloven tongues of a second Pentecost would unite what the cloven hoofs have separated. Let us pray earnestly that the sweet and fruitful spirit of unity may pervade the assemblies of our Methodist Israel.

In conclusion: Has not Methodism all her ancient elements of strength?

Her doctrines are as sound, her polity as adaptive, her Redeemer as mighty as in the days of old. Let "Holliness to the Lord" be written upon our banners, give us men and women full of faith and of the Holy Ghost, with hearts of flame and souls of fire, and we shall repeat the triumphs of the early days.

The one thing we have to fear is the waning of the zeal and spirituality of the Church, and while we welcome these representatives of the Methodist world, cultured men,

"In whom experience doth attain,"

To something of prophetic strain, while we welcome them for their own sake, as well as for the Church's sake, the Conference must not be for mere discussion or for oratorical display, but for the larger, richer, and fuller life of the Church, if it is to be of infinite advantage in helping Methodism to fulfill its destiny throughout the world.

Then let us pray earnestly that the great Head of the Church may pour upon this gathering the residue of His Spirit and make it as the very breath of God upon the Churches of the land; and

ers used to say, when I took the hard questions to her, "You are too easily discouraged." I did not understand at that time what she meant. I had an idea that she was unfeeling. At college our science teacher put us in the laboratory, gave us the book formulae, and told us to work them out. How we looked at him, and grumbled at his method of teaching! The real trouble was that, being on our own resources, our stupidity was apparent as daylight. He wanted us to be self-reliant; we wanted to cover our weakness. We were afraid we would make a mistake. He knew that was the way for us to learn, and that if we did not make a mistake—well, we would not make anything.

In conversation with the Rev. Henry Haigh, representative of British Methodism to our General Conference last year, I asked for his impressions of Canada. In the course of a very informal talk, he said that he noticed a different look on the faces of the young men of Canada. They showed more independence of character than those in the home land. Why? Because they are thrown more on their own resources. They are com-



METROPOLITAN CHURCH, WHERE ECUMENICAL COUNCIL WILL MEET.

let us remember that it is not enough for us to be loyal to the genius, the principles and aims of the Church. We must, as industrious Christians, be earnest workers, be personal soul-winners and living witness-bearers if the Church is to be pervaded with the very life and spirit of Jesus Christ. Let us do our best, our very best for the glory of His Kingdom and the honor of His eternal Name.

**Self-Reliance**

REV. R. O. ARMSTRONG, M.A., VIBEN, MAN.

This is one of those traits of a strong character that is hard to acquire in well balanced proportion. Ever since reading Emerson's essay on the subject, I have been deeply impressed with its importance. There is scarcely a day or an incident where one does not need to exercise self-reliance. We are prone to retain our infantile habits, and lean wholly on other people. Our fortune often proves our misfortune. We have too many friends. Our environment is too indulgent. One of my school teach-

er wanted to take the initiative. How resourceful were the pioneers, and early settlers. They learned it in the school of experience, where they had to help themselves. The education that does not emphasize this is very defective. That sort of learning has surely had its day.

The best chance of all is no chance at all. Was it not Garfield who said that no man who was thrown overboard would drown if he were worth saving? We ought to try to be self-reliant in our conduct, in our acting, in our thinking. Some people have a bothersome habit of borrowing, not once or twice, but as a habit. There are others who can not go to work unless some one is with them—a childlike trait. In thinking—well, there are a lot of people who would sooner have Wesley or some other man do it for them. Why not trust our own hand more?—our own eyes?—our own brains? They grow stronger when trusted and used.

SHOW THIS COPY TO  
A FRIEND.

## The Amazing Literary Labors of a Missionary to the American Indians

BY HORACE LINCOLN JACOBS.

**H**IS mission to the Indians was a failure, for he never accomplished his purpose. In this respect his experience was singularly strange. Yet the outcome of his ministry for the "one year and nearly nine months" he labored on this field, stands almost the most amazing in human annals. It continues in untold blessing to humanity and in increase to the Kingdom of his Lord.

He began his outbound voyage from Gravesend on Tuesday, October 14, 1735, when he went on board the *Simmonds*, arriving at his distant mission on Friday, February 6, 1736. A very long voyage, almost four times as long as is now required for any missionary starting from New York City to reach the most remote mission field in the world. He labored most assiduously until Thursday, December 22, 1737, when he went on board the *Smarrk*, landing at Deal Wednesday, February 1, 1738.

This missionary was a scholar with a record and a name for no inferior attainments. As an indefatigable student he was a devouring and systematic reader and a productive writer. With conscientious exactness, he employed every minute, according to most rigid rules, resolved upon and honored during his college career. He never trifled with time. In his diaries he found the frequent entry, "Idleness slays."

To his important duties in his parish, and to other very responsible obligations which certain administrative conditions seemed to impose upon him, he gave such a full measure of both time and talent that it is almost inconceivable that he could command a single moment for any outside pursuit or additional project. Yet his large, long labors in reading, in acquiring languages, in translating, in instructing, in revising voluminous works, and in authorship are so comprehensive and exhaustive as to amaze the informed and energetic, and to extract an "impossible" from the indolent and dull. Never slighting any work associated with his pastoral office, he was able to accomplish vast results in both the amount and kind of literary work, surpassing in quantity, usefulness and permanence many of the productions of the most brilliant thinkers and authors that men prize.

Continuing with precision and diligence the rule of accounting for the employment of every minute of time, his diaries present a student, whose herculean activity and achievements are the wonder of all men. What a pattern of preacher and young people who seek the finest and most inspiring models. He stands so unique, so peerless, so prodigious.

### URING THE VOYAGE—WHAT?

The fourth day out bound, Friday, Oct. 17, 1735, he "began to learn German to converse (a little) with the Moravians." He gave himself to regular periods of study, in his careful and exact way, of the Scriptures in Hebrew, "beginning with Genesis." Dr. Bacon on *Common Prayer* is soon mastered; then he pours over the "*Life of Gregory Lopez*," which he revised for his *Christian Library*. Now he devotes himself to a book, whose study means the most permanent transformation and enrichment of the life of the individual Church since the Reformation, an unknown "*Gesang-Buch*."

He reads thoroughly Whiston's *Catechism* and Wall on *Baptism*. To Law's *Christian Perfection* he constantly resorts.

A. H. Francke's new book, "*Victus Halleluisa*," he absorbs; his other work, "*Nicodemus*," he determines to revise for the *Christian Library*. Unfortunately, this manuscript was lost. During his pastoral visits he often reads "*Nicodemus*" to his parishioners.

An ardent reader of Hickeys' "*Reformed Devotions*," later condensed for the *Christian Library*, he takes up Johnson's *Unbloody Sacrifice*, Bishop Patrick's works, and *Second Spira*. He is greatly interested in the *Answer to the Plausibility Argument*, after which he finishes Collier's "*Reasons*." He examines closely "Brevint," a Roman Catholic author, whose devotional treatise on "*The Lord's Supper*" evokes his approval. Much profit he finds in Gother's "*Sinner's Complaint to God*," which he often reads to his parishioners on his visits.

*Theological Germanica*, which Luther made popular, becomes a treasury to him. Then Nelson's "*Festivals and Fasts*" he critically reads. Devoting himself to a comprehensive analysis of

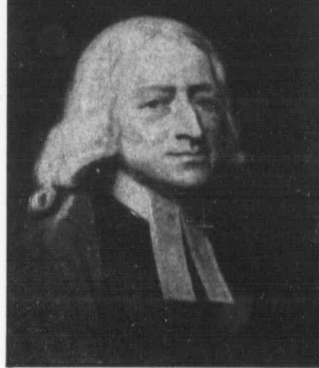
visions, one-half the time singing, and reading with two others. Thus from 4 in the morning until he loses his last expostition, he numbers the hours, each of which begins with ejaculatory prayer. Then he states how the hour was spent, marking the exact number of minutes that he gives to devotions at the end of each hour, the number of persons in fellowship with him and his personal and company matters, like health, mood, etc. Mark the scope of his studies—"Bible," "Wall on *Baptism* three times," "ends Collier's *Reasons*," "Francke's work," and "frequent expositions that anger the people, yet they are convinced and affected."

### CONSTANTLY AT IT AMID REGULAR DUTIES.

His days during his stay in America are filled with every sort of pastoral and ministerial work. Immense secretarial burdens are heaped upon him by his brother and the Governor of the province. Large correspondence, involving translations, is given him. Yet he studies, he reads extensively and exhaustively, absorbing books while he walks his expiring circuit. Keeping both a journal and diaries, some of which he prepares for individual friends; he writes vigorously and widely. To facilitate his labors he creates his own English and Greek abbreviations, adopts signs, and later employs shorthand. A glance at the list of works he read with his wanton mental grasp will elicit the highest tribute to him as a student. Were it within the scope of this paper to describe these works, amazement would stretch out boundless.

He reads Norris, *The Light of the World*, An account of the Church at Herrnhut, Tauler's *Life*, *The Life of Boehm*, Chaplain to Prince George of Denmark, Ludolph, *Drake's Anatomy*, Echarde's *Ecclesiastical History*, Waterland on the Importance of the Trinity, Phaedo, *Solid Virtue*, Flaur's *History of the Church*, Archbishop Sharp's *Sermons*, Ostervald's *Catechism*, *System of Theology and British Theology*, *The Negro's Advocate*, *The Humble Heart and Cave Heylins Tracts*, Quessel, *Laud's Beveridge's Paedoctae Canonum Conciliorum* (a remarkable work, shaping his views), *George Herbert's Country Parson*, *Rogers on the Thirty-nine Articles*, *The Country Minister's Advice*, *Milton, Fleury's Manners of the Ancient Christians*, *Hickeys' Christian Priesthood*, *Frelinghausen's Gesang-Buch*, *Bray's Tracts*, *Gilpin's Life*, *Entick's "Book"*—probably his Evidences of Christianity, *Nelson's Address*, *Calveto*, *Dr. Owen's Works*, *Hallburton's Life*, *Life of Mohomet*, *Works of Machiavel*, *Wake's Epistles*, *The Lord's Logic*, *Biblos*, *Clemens Romus*, *Clemens of Alexandria*, *Hall's Meditation on Heaven*, *Pope's Epistles*, *Kidd's Demonstration of the Messiah*, *Paradise Regained*, *Wheatley on Common Prayer*, *Bedford on Sir Isaac Newton's Chronology*, *The Account of Hutcheson's Works*, *Appropos*, *Biblos*, *Ironides*, *on Sacrifice*, *Stillingfleet*, *Clarke's Lives*, *Polycarp*. And having "ended Homilies, I began reading Dr. Roger's eight sermons." These works are listed in the chronological order of his reading.

To complete the record of his reading and writing, it is necessary to include what he accomplished on his return voyage. He "ended" his *Abridgement of Mr. de Renty's Life*, which he



REV. JOHN WESLEY, M.A.

—From the Romney portrait.

the Sermon on the Mount, he gathers the material for an elaborate series of superb expositions. He commences a sermon on "A Single Eye" and an extended treatise on "*The Eucharist*." Then he occupies his time (!) by writing an alphabet of the language of the Indians, to whom he is sent on a missionary. All this and more in the way of study and ministerial labors during the voyage.

Easily could it be fancied that all of the above work he could certainly accomplish on his voyage, because nothing else demanded his attention. Quite the contrary. Each day was filled out by many duties, services and numberless ministries. The evidence is most interesting and is furnished in his diary record of Nov. 17, 1735, a specimen day.

It will be interesting to review with care the record of this average day, beginning the day at 4 a.m. with ejaculatory prayer, he dresses, then engages in prayer, retiring for private prayer, closing the hour with six minutes for de-

Frelinghausen's *Gesang-Buch*, *Bray's Tracts*, *Gilpin's Life*, *Entick's "Book"*—probably his Evidences of Christianity, *Nelson's Address*, *Calveto*, *Dr. Owen's Works*, *Hallburton's Life*, *Life of Mohomet*, *Works of Machiavel*, *Wake's Epistles*, *The Lord's Logic*, *Biblos*, *Clemens Romus*, *Clemens of Alexandria*, *Hall's Meditation on Heaven*, *Pope's Epistles*, *Kidd's Demonstration of the Messiah*, *Paradise Regained*, *Wheatley on Common Prayer*, *Bedford on Sir Isaac Newton's Chronology*, *The Account of Hutcheson's Works*, *Appropos*, *Biblos*, *Ironides*, *on Sacrifice*, *Stillingfleet*, *Clarke's Lives*, *Polycarp*. And having "ended Homilies, I began reading Dr. Roger's eight sermons." These works are listed in the chronological order of his reading.

To complete the record of his reading and writing, it is necessary to include what he accomplished on his return voyage. He "ended" his *Abridgement of Mr. de Renty's Life*, which he

published in 1741. He devoted his reading to St. Cyprian's writings, broadening his knowledge of the Church Fathers.

#### HE DID THIS MISSIONARY TRIP

He taught Greek and Hebrew, gave regular instruction in French, German, Church History, canonical law and anatomy. Daily expositions of Scripture he gave, acquiring in America that training, skill and taste of scriptural knowledge that were the largest contributions to his unrivalled expository proficiency and unsurpassed facility and fertility in sermonic productions. In America he gathered the material for those famous and standard Notes on the New Testament, which he wrote and published in 1751, known as his "invalid year." His was the pen of a ready writer. His productions during twenty-one months can be classified as follows:

**Language.**—He wrote a French grammar, which he prepared particularly for Miss Sophy Hopkey, of Savannah. This he published in his "invalid year," 1751, when he gave a number of invaluable writings to the world. He began a German grammar, and entered upon the laborious and pious work of transcribing, meaning translating a "German dictionary."

**Divinity.**—He wrote a series of sermons concerning "sacrifices in general," which he called "The Primitive Communicant," from Hebrews 10: 8; Fleury's Catechism he transcribed from the French for publication. He prepared a paraphrase of the Lord's Sermon on the Mount for children. He wrote many abridgements and tracts afterwards published, for his plan from his college days was to translate what he read. His ceaseless literary ability left no opportunity for him to be "triflingly employed."

**Miscellaneous.**—He prepared a lengthy and involved manuscript, "Hall's Case," a valuable document, which he lost. Fleury's "Moeurs des Chretiens," he began translating. He completed "An Account of Savonarola."

**Psalmody.**—In this field of his varied literary labors he was pre-eminently the leader and gave to the Christian Church a quickening which shall neither be forgotten nor run out. He lifted into enduring fame and lasting popularity hymn writers. He popularized some by his translations. Not Charles, but his brother, was the foremost poet, despite the fact that Charles wrote more hymns than his brother. It was this missionary who revolutionized the worship of praise throughout Christendom, and that for all time. Compare George Herbert's Temple, the standard work of the day, and the best up to that time, with this missionary's Charleston Collection of Hymns. What service he rendered is quickly clear.

It was his habit to "write verses." That means to compose and to translate. It seems that his first hymn was a translation from the German. It is not known what hymn this was. On June 28, 1736, he "first began" the study of Spanish, in which he became so proficient as to be able on July 2 to translate the first draft of the Spanish hymn, "O God, My God, My All Art Thou, a noble version of Psalm 63. His habit was to sing the verses by one or two persons, then for the sick and distressed, then in the larger company and at meetings, noting the spiritual results. Thus he tested every hymn for his book. Before long he had collected a large number of useful hymns, which he had published at Charleston, S. C., the first Methodist hymn-book ever printed. The first verse of this collection, which is from Watt's pen, strikes the true note of worship:

"Ye holy souls, in God rejoice;  
Your Maker's praise becomes your voice,  
Great is your theme, your songs be new;  
Sing of His Name, His Word, His Ways,  
His works of nature and of grace,  
How wise and holy, just and true."

He "ended the scheme," which evidently was the first section of this book made up of "Psalms and Hymns for Sunday," with a noble German translation, beginning,

"O Jesu, Source of calm repose,  
Thy like, nor man nor angel knows."

It has two other sections, the second composed of "Psalms and Hymns for Wednesday," and the last has only nine hymns. They are "Psalms and Hymns for Saturday." This notable collection, now so historic, does not contain all the hymns as composed, arranged, altered and translated. Before this book was off the press, he was engaged in preparing notes for a second series of hymns.

This missionary was sent to Georgia

to preach to the Indians. He found insuperable barriers in his way for an exclusive work among them. With Savannah as his headquarters, and here he built his own house, he formed a large circuit. He visited regularly Hampstead, Skidaway, Thunderbolt, Frederica, Highgate, Cowper, New Ebenezer, and other points, ministering to Germans, French, Italians, and Spanish as well as the English. And each of them "heard in their own tongues the wonderful works of God."

And who was this missionary? The Rev. John Wesley, A. M., who on these shores and in "one year and almost nine months" of amazing labors as pastor, student and writer, conceived the embryonic idea of nearly every distinctive feature and characteristic of Methodism, even some of which have had within the present generation a large increasing endorsement in America.

John Wesley was sent as a missionary to the American Indians. But he wrought at Savannah immeasurably for Methodism and the kingdom of God.

Altosna, Pa.

## New Testament and Sociological Problems

BY WALTER METCALF, ALL PEOPLE'S MISSION, WINNEPEG.

The New Testament is not a manual of rules and regulations. Christianity superseded Judaism because it initiated a spiritual freedom, and laid the basis of a divine democracy. Judaism looked into the past for guidance—Christianity is the embodiment of a living spirit which is ever active amid present surroundings.

Beyond all doubt Jesus Christ came to set up a kingdom; and though it is often called "the kingdom of heaven," it is, nevertheless, a kingdom of men and women who live and move and have their being in a temporal world. The talk of a kingdom of heaven as apart from man's social environment is an absurdity. The kingdom of heaven must begin on earth.

But though Jesus insisted on laying the foundation of a kingdom, he was very definite that the governing principles of that kingdom were to be extremely opposed to the fundamentals of all ruling monarchies. Christ's king was to be a servant, and the kindly heart and gracious spirit were reckoned most blessed. The real estate agent and the combine millionaire have no place in the category of the Master's most happy men. Political power or big bank accounts were never seen by Jesus. He took significant notice of the poor and even went so far as to be innocent and perfectly natural towards the ideal towards which His ambitious band of disciples were to strive. With Jesus the child was more precious than money or power. Rich men could with difficulty enter the kingdom of heaven; while the humblest outcasts were welcomed within its enclosure.

We feel that St. Paul deviated from the conception when he followed different doctrinal disputes, and became anxious that men should believe certain doctrines as well as practice the Christian feeling. Paul really followed Jesus, and claimed allegiance to the Master as the most vital element in the Christian's experience. Paul overcame almost all his natural and racial prejudices, and admitted all men to the brotherhood of Christianity, whether they were bond or free. For Paul religion meant spiritual freedom and spiritual freedom made the world akin. Christ was to be supreme and to have the pre-eminence in all things, and this meant that all phases

of human life and conduct were to conform to his Master's overlordship. Things in heaven and things on earth, yea, and under the earth, were to be subject to Christ, and to make Him all in all.

With such principles as these at the foundation of Christianity it must be the deadliest foe to all wrongful social conditions. . . . Christianity has ever adapted itself to its surroundings. The Roman world gave it a political color. The eastern races gave it a philosophical flavor. . . . It has been induced to work a personal relationship to the individual sinner. And we believe the English-speaking world has to contribute a practical and sociological aspect to the Christianity of the twentieth century. What the next contribution will be we cannot say, but we may hazard a guess that China and Japan and India will not embrace Christianity without emphasizing some undeveloped function which will be of immense importance to the salvation of the world.

It seems very difficult to believe that the revolutionary nature of his kingdom should cease to come true to-day. Our Lord came not to bring peace, but a sword. Against what or whom is this sword turned? Is the individual sinner to be cut off, or is it to be that syndicate of men who pauperize the poor men and who break a thousand homes in order to pay high dividends to the privileged few? Shall we expect God's wrath to flame against the kind-hearted drunkard or against the people who legalize the trade which flaunts its place in the face of the already weak-minded brother, and causes him to fall? Will the awakened conscience of the Christian church continue to debate the wrongs of playing whist, when inhuman conditions are overcrowding our north end homes and driving our spare girlhood into unhealthy business surroundings, and finally compelling many of them to sell their souls for bread? The cry of the great unwashed, the sobbs of our labor killed motherhood, the gnashings of the teeth of men who have to jostle each other in the mad business competition of the day; all these are a challenge to our Christianity, and in what is lost which battles with doctrinal disputes, and heeds not the cry of the people for redress.

## Totemism

BY REV. G. N. RALEY, PORT SIMPSON, B.C.

During my visit in early summer in British Columbia, nothing interested me more than the brief stay I was privileged to make at Port Simpson. At some future time I hope to tell more about it. Among the chief attractions were the totem poles, which evidently were very numerous in the days gone by. In company with Rev. G. H. Raley, I learned a number of things concerning these suggestive relics, and by the courtesy of Rev. Raley, the following interesting facts are given to our readers. Every student of missions should know the significance of the totem, and thank God for the dawning of a brighter day among the Indians by the growing light of gospel truth.—Ed.

**T**OTEMISM is of great value to the ethnologist, and nowhere can it be more completely observed, or more easily studied than in the isolated Indian villages of British Columbia and Alaska. It is not merely a system of rough crests and monstrous heraldry, but is symbolical of a vaguely religious and very definite social institution. A totem, or crest, consists of an animate object, viz.—Raven, Frog, Eagle, Beaver, Grizzly Bear, Black Bear, Brown Bear, Flin-back Whale, Salmon, Crow and so on. The aborigines regarded with almost superstitious respect the totems of their clans, believing there existed between all members of a tribe, and other tribes bearing the same totem, an intimate and rather special connection.

One of the relations existing between a man and his totem is this, he calls himself by its name. So if the totem is an eagle, all the members of the same totem are eagles.

Again the natives commonly believed themselves descended from their totem, and therefore being akin to it treated it with due deference.

Seeing a school of fin-back whales on one occasion, I remarked to a man, "Is their oil no good, that you do not hunt or shoot them?" He replied, "Oh the fin-back whale is brother to so and so," naming one of his neighbors. And though great schools of these big whales are in the inlet at all seasons of the year, they come and go unharmed. Then there are the ravens. Those saucy black fellows are with us all the year around. On the coldest day in the winter, and the warmest day in summer, they are to be seen on the beach, chatting over their tasty morsels; and yet I have never seen one shot or hurt in any way. So a certain amount of respect is paid also by Christian Indians to their totems. The above remarks, however, are not applicable to all totems or all totemic clans.

The relation existing between a man and those of the same totem is also that of mutual help and protection. If a man respects and cares for the other members of his totem, he expects they will do the same for him.

Some of the Haidas of the Eagle totem came to Kitamaat to trade for Oolachan oil. They were complete strangers, and of utterly dissimilar language, yet upon it being ascertained that they were Eagles, the houses of the Eagles were immediately opened to them, and from them the strangers received entertainment and help.

In the early days, and in some heathen villages, a man endeavored to gain favor with his totem by dressing himself in the skin or other parts of the totemic animal. This was the custom among the Tlinkets of South Alaska. The Queen Charlotte Island Indians mutilated their bodies by tattooing their totems thereon. Some of the Coast tribes would paint their totems upon their foreheads.

Totemism has most rigid laws in regard to marriage and descent. Husbands and wives must be of opposite totems. It

is considered a gross and culpable offence for a grizzly bear to marry a grizzly bear, or for a salmon to marry a salmon, but it would be quite a proper thing for a grizzly bear to marry a raven, or salmon an eagle. The descent is in the female line, i.e., the children always take the totem of their mother and belong to their mother's family so that they are by totemic law nothing to their father. Should trouble arise between the totem clan of the father and that of the mother, in spite of personal feeling children must enter the field against the father, and champion the mother's side.

The image of the totem is often carved on the four corner posts of large houses,



A TYPICAL TOTEM POLE.

sometimes over the door as a coat-of-arms, this is called a *shadlugh*.

A totem pole, *gloglokweisiah*, is made from a red cedar tree, and is curiously shaped and fashioned with carved figures of totems and human beings. The process of carving is watched jealously by rival clans, for if the chief whose totem pole is being carved introduces into it any portion of a carving peculiar to that of another chief, there is liable to be a conflict of clans. These poles are erected before the houses of chiefs and people of importance, either to show the rank of the living, or commemorate the dead. On these colossal monuments, which are sometimes nearly 100 ft. high, instead of written inscriptions, are totemic hieroglyphs representing the genealogy, history, and weird mythology of the race.

These records stand in almost every Indian village, and at Skidgate and Masset are to be seen perfect forests of totem poles.

### "My Neighbor"

This is the title of a new and timely book by the Rev. J. S. Woodsworth, of Winnipeg, author of "Strangers Within Our Gates." The book presents us with a view of the modern city, with its moral, religious, and social problems. It is written from the standpoint of the social worker. Perhaps no man in Canada is better qualified than Mr. Woodsworth to write such a book. He has consulted a large number of authorities on the subject, quoted largely from their books, and has given us a useful list of works bearing on the problems of the city.

To those of us who live in the quietude and beauty and abundance of the rural parts of our country, the book will come as a revelation, while it may be none the less an eye-opener to most men who live in the city, for many men do not know their own city, and if told of existing conditions would promptly and indignantly deny them.

The author begins by giving us a view of the modern city so entirely different from the city of ancient times, and even from the city of fifty years ago.

In "The Making of a City," the title of the second chapter, the city is considered from the standpoint of its physical features. A city should not be allowed to grow up in any haphazard fashion, being added to according to the whims and fancies and selfish interests of individuals, but rather it should be built up along well-defined lines according to a predetermined plan, looking ahead for fifty or seventy-five years. The plan of a city affects both its economics and its morals. The author quotes from reports to show how in such cities as Toronto and Montreal the effects of bad planning or of no planning are felt in their business, their transportation, their health, their morals, etc.

In the third chapter, "The Struggling Masses," the author gives us a timely warning. While wealth goes forward with leaps and bounds, there is a corresponding increase in poverty. In England, from 1760 to 1818, the population increased 70 per cent., but the poor relief increased 500 per cent. According to Spahr's tables, more than half of the wealth of the United States is in the hands of one per cent. of the people, while half of the people own nothing.

"Ill fares the land, to hastening ills a prey,

Where wealth accumulates and men decay."

To quote from our author: "Mr. Charles Booth's researches showed that in London about 30 per cent. of the entire population were unable to obtain the necessities for a sound livelihood. In our own country conditions are not so bad. Pray God they never may be! But the same economic laws are at work as in the other countries, and unless checked will inevitably produce similar results."

The next chapter, on "The Undermining of the Home," shows the seriousness of the city problem. The revolution in our industrial life has brought into the world the modern city, but it has at the same time destroyed the home, which has been reduced to an eating-house factory hands and other laborers who come from the country eat in a restaurant and sleep in a hired room, but they have no home. "In the scramble to readjust ourselves to the cities, and to this new industrial life, built up as a

result of steam and electricity, the child has been forgotten. To a very large extent he has been left to readjust himself, and the result is a series of really appalling problems. The father has gone to the factory to work, the child cannot go with him nor watch him, as in the country. The mother, too, in order to pay the rent, has gone out to work, and the little child is left in



CARVED PILLARS OF OLD INDIAN HOUSE.  
(See next page.)

charge of a larger child, with no playground but the asphalt pavement in a crowded street. They have a place to stay at, a tenement house or a slum, but no home. The home, with its functions, is being crowded out. In many cases, not the home, but the school, is made solely responsible for the child's instruction; not the home, but the factory, gives the child its technical training; not the home, but the Mission Sunday School, gives the child its religious and moral training; while not the mother of the home, but the hospital nurse, cares for the child in sickness.

Equally interesting and instructive chapters are found on "Social Life," "Religious Tendencies," "City Government," "The Seamy Side of Social Pathology," "Philanthropies," and "Social Service."

Order from Rev. F. C. Stephenson, M.D., Methodist Mission Rooms, Toronto. Price in paper, 35c.; cloth, 50c., postpaid.—J. H. McArthur.

The Cradle Roll

BY MISS CARRIE E. STEADMAN, WYOMING, ONT.

We should have a Cradle Roll, because the most important people living to-day are the babies, and if nothing happens they are going to be here longest. The true infant class is an attempt to place the sheltering care of the church around the little ones.

A great many fathers and mothers who do not attend church are drawn to the church by enlisting on the cradle roll. They become so impressed by the interest and love shown for their little ones that they are led to renew their attachment to the church.

Secure the names of babies and children too young to attend Sunday School, and note the date of their birthday. Remember the child's birthday by sending a birthday card. Even if the child is too small to notice it, the parents will. A visit to the little one's home on the birthday is even better. Or, if the superintendent is some distance from the post and too busy to go on the birthday to the home, she might on the following Sunday, or

through the week, make a point to congratulate the parent and enquire after the child.

This department has grown very rapidly. Now we have 22,277 babies enrolled, an increase over last year of 12,561. If the names were added to the roll merely to add to the membership, nothing will come of it; but if the church, through its pastor, superintendent, and workers, regards the Cradle Roll as an unusual opportunity for personal contact with home life, then its possibilities are limitless, especially if the homes in question are without any vital church connection.

Babies may be enrolled at birth, and should be retained as members until old enough to be brought to Sunday School regularly, when they are transferred to the Beginner's Class.

The Graded Lessons

In its summary of the recent International Sunday School Convention, the *Sunday School Chronicle*, of England makes the following reference to the vital subject now so freely canvassed, the Graded Lesson System. There is much wisdom in the statements:—

"Already the American workers are calling a halt in the Graded race. The Graded Lessons have come to stay, but not necessarily in their present form, and assuredly not in the fantastic, minute divisions demanded by some enthusiasts. About twelve per cent. of the American schools have introduced the Graded Lessons; but many of these are asking that the courses should be reduced in number. The grading of an entire school into separate years, requiring the provision of twelve to fourteen independent courses, with their related Helps, may be a good thing for publishers, but it is a serious proposition for any but exceptionally large, wealthy, and generously staffed schools. We notice that the Lesson Committee was instructed to investigate the possibility of grading the Uniform Lessons. It is in that direction we may find our way out of the existing dualism. There is a best way of grading Bible material for the purposes of religious education, and one most suitable for the average school. When that has been discovered our wisest plan will be to standardize it, make it uniform, and concentrate upon it our whole force. Only the hope of reaching that goal sustains us through the disintegration and partial chaos of the present time.

"Is the percentage of conversions greater because of the Graded Lessons?" This is a question that bulked largely in the Convention discussions, and will bulk still more largely in the future. We have already faced it in this country. Mr. Melville Harris' pamphlet on "The Primary Department as an Evangelistic Agency" gives some answer so far as the teachers are concerned. The young men are not taking appreciably longer or held, but the girl teachers, as one would expect, in teaching others are still more effectively teaching themselves. It is, however, too early to institute any comparison in this respect between the Graded and Uniform Lessons. Mrs. J. W. Barnes said that under Graded Lesson instruction children

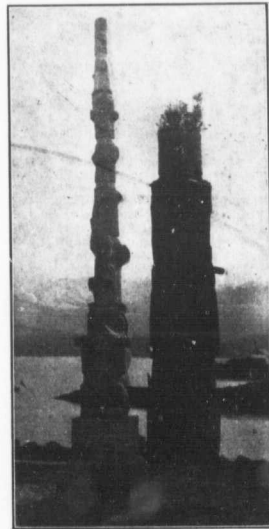
"naturally" come to a decision for Christ. We hold this to be the fallacy underlying some Gradation advocacy. The notion is that the Bible text, scientifically arranged, will of itself make Christians. Character is not fashioned by the intellect, nor by systems of facts and ideas. There is another factor beside the Bible text in regeneration; and apart from the direct operation of the Divine Spirit in the mind and with the Word, Bible truth, however taught, is helpless to change the heart and the life.

"With regard to the use of extra-Biblical material—some graded workers being wishful to incorporate Church history and biography as main parts of the lessons—the Convention took what we are convinced is the only safe line. While welcoming biographical and historical subjects for illustrative purposes, in the main school and lower grades it expressed the wish that the Bible should be pre-eminent in every lesson."

A Beacon Light

"When I first recognized that I was on the wrong road," said a man who has now travelled a long way on the right one, "I chanced on an anecdote of Benjamin Franklin which helped me greatly.

"How do you happen, somebody



TOTEM POLES.

The stump is the base of the original. The other is a small stone representation of the huge pole as it first stood complete.

said to Franklin, 'to see so clearly into the problems of physics and science?'

"By always thinking of them," replied the philosopher.

"His answer was a revelation to me. 'Of course!' I said to myself. 'And we master spiritual problems in the same way—by always thinking of them.'

"From that day to this," concluded the man, "I have tried to keep that practical truth alive in my mind. It contains the whole secret of mental, moral, and spiritual development."

"HELP us, O Lord, to find our only success in selling our lives as dearly in service as our days may bring opportunity, and to regard as the only failure, a coming short of what God may expect of us."



## Port Simpson As It Is

Notes of a Visit by the Editor

TO tell how this important mission station became what it is would be a long story. The heroic enterprise of brave men and devoted women during forty years of Christian toil would have to be recounted. For over a generation such earnest toilers have been constantly at work, counting their very best thought and the utmost of their service none too good for the Christianizing of the Indians of British Columbia. And their seed-sowing has already borne a glorious harvest. The pioneer ministry of the first missionaries, Crosby and Tate, has been continued by a succession of faithful men and women, and Port Simpson as it is to-day stands out as a shining trophy won for Christ from Paganism by the heroism and fidelity of unselfish souls who have gone into the wilds with the gospel message, and by the power of the Spirit of God have proven the regenerating and transforming influence of His Word.

But only incidentally may this article make reference to alimony. Not to tell of the past, with all its achievement, but of the present, with its abounding prospects, is my purpose, and if by pen and picture I can give our young people some slight conception of the Port and our work there, I shall, for this time, be satisfied.

I cannot describe the mission station as it appeared to Mr. Tate or the venerable Dr. Crosby, when they commenced work there in the early seventies, but I know it presented a most cozy and attractive spot to me when, after a three hours' trip from Prince Rupert, in the chief's staunch motor boat, I reached the mission house just before midnight on May 24th last. It was dark, and I could see little of the landing or of the village; but when, after a few minutes on other page) looked most comfortable, as its bright, hospitable light danced forth through the open door and Mr. Raley ushered me in, to find both warmth and cheer before its crackling fire. And, by the way, that fireplace is a triumph of design and skill by that same Mr. Raley. Look at it closely, and think what it means to have such a luxurious convenience on a frosty autumn evening or in the depth of midwinter. It was hard to leave it even for the comforts of bed; but a tired body, after holidaying at Prince Rupert on the "Twenty-fourth," made rest and sleep necessary. After a very short night, the missionary and his guest were out at sunrise to see the sights, for only one day could be had there. Engagements for the succeeding Sunday compelled my return to Vancouver, and there was no time to lose. The picture of the fireplace was taken about 5 o'clock in the morning of May 26th, under limitations of light that made a good exposure difficult. But it had treated me with such generous hospitality a few hours before, that I did not want to forget it, and I commend Mr. Raley's plan to builders of parsonages wherever firewood is plentiful. The idea and design are all his own, but neither is patented, and he will cordially approve my suggestion and heartily sustain my recommendation.

My first clear view of the Mission House (see 1 in group photo) was in the early morning, just after sunrise, and it made a fine appearance. It is a splendid new building, erected to replace the former structure, which was burned, and both outside and in is a monument to the skill of the resident missionary as architect and builder. I wish you could go through it, and see

particularly the wonderful collection of Indian curios and relics that Mr. Raley has gathered. It is manifestly one of the finest in the possession of any one person in Canada, and superior to many in public museums. His values are high, care and preservation. The house, though like many another parsonage, is none too well furnished, and a couple of hundred dollars might judiciously be spent in adding to the comfort and conveniences of the family. Mr. Raley is shown (see 12) at the foot of the steps leading up to the front door of the Mission House. This snapshot pictures him as he appeared at 6 a.m., just as we were about to start out to see the village. We had not far to go before much of interest met our view.

The church is nearby and presents quite an imposing appearance from whatever point of view it may be examined. I took several pictures, but only the front approach (see 2) is possible here. The building is quite commodious, and at the time of my visit was being put into a state of thorough repair. It was my privilege to address a representative gathering at about 11 o'clock. Word was sent round to the people that I was present and would speak, the church bell was rung, and a goodly company gathered. If the service was enjoyed as much by the congregation as by the speaker, it was both pleasant and profitable.

Close proximity to the Mission House is the well-known Crosby Girls' Home (picture 4). This valuable and influential institution is in every sense a credit to the Woman's Missionary Society. It would be well if all our young people knew at least the main facts of its history. When Mr. and Mrs. Crosby commenced their work among the Indians at Port Simpson, the need of some place for girls was greatly felt. The beginnings of this philanthropic enterprise were made when Mrs. Crosby took a homeless Indian girl into her home or shelter and protection. In 1879 twelve girls were being cared for. But the original Home—an addition to the Mission House or parsonage—was altogether insufficient. The present building was erected in 1891-92, and an idea of its occupants may be gained from my snapshot of the girls as they were about to start over to the service already referred to (see page 228). I have been in quite a number of homes of various philanthropic uses, but never have I seen any that surpass this one in general cleanliness, neatness, and manifest order in every part. The matron, Miss F. Hudson, may be seen in the picture, standing at the foot of the steps with the girls, and to her efficient management much of the success of the Home is to be attributed. Miss Deacon is her assistant, and with Misses Gray, Collins and Beatty, they constitute a thoroughly competent staff. The building has been recently equipped with a complete series of fire escapes, so that the dormitories may be quickly emptied in case of emergency. The conviction was strong within me as I left this splendid plant, that the W. M. S. is to be congratulated on its most thorough, economical and efficient management.

The boys in the Boys' Home were more interesting to me than the building in which they live, and a glance at the group (page 228) will show their general appearance of health and intelligence. The education of both girls and boys is of a thoroughly practical charac-

ter and calculated to fit them for a life of usefulness and thrift. That it is by no means ineffective or profitless is shown by the industry and success of the pupils who have graduated from the schools and have settled in homes of their own.

I spent a couple of hours in the early morning under the guidance of Mr. Raley in seeing the sights. They were many and varied. On every hand was something to attract attention and provoke enquiry. But my guide was equal to every occasion and gave, in his own affable and pleasant manner, willing information. The extensive bay, with its spacious harbor, constituted a glorious panorama. A picturesque shore line formed the immediate foreground, numerous islands added beauty to the middle distance, while far away on the horizon Alaska loomed up and provided a sombre and hazy background. (Pictures 5 and 6 give a faint idea of the scenery.)

As we made the rounds of the village the remains of many ancient totem poles and other fantastically carved timbers greatly interested me, and through Mr. Raley's courtesy I am able to give the very interesting article on Totemism which appears on page 224. Many quaint and curious relics of pagan times and aboriginal customs are still in evidence, and pictures might be multiplied to show that even yet some of these decaying memorials of the past are dearly cherished by many of the Indians of to-day. Old habits and ancient superstitions die hard, and we must not condemn our Indian friends if they seem to cling to them tenaciously to the past or are unduly influenced by the memories and traditions of bygone days. There may be something strange, in our way of thinking, in the stone reproduction of an old-time totem pole shown in the picture on page 225. But it is full of meaning for the future, and the tribes whose past records it commemorates. Only the stump of the original totem remains, and the stone memorial shows in miniature how huge the original giant pole must have been, towering over wigwams, huts, and every ancient building or tree. Truly times have changed, but we must not despise the Indian if he looks back on the past achievements of his tribe with a pride that we cannot understand or quite appreciate.

A common practice of providing a monument for his grave exists among the Indians. I saw some fine granite blocks standing within the garden fences and often in a prominent place before the house, with no inscription cut on any of them, but evidently awaiting the day when the owner of the spirit land, before being put to permanent use.

In the centre of the village stands a fine granite monument. Its inscriptions tell a tale that is both pathetic and assuring. I have two photographs of it before me as I write, and give the inscriptions to set you thinking. The middle section contains these words, "In Memory of 1st Legale, a head chief, died a long time ago, before the white people came. Also three other head chiefs, 1st Legale, 2nd Legale, and 3rd Legale, a head chief of the Tsimshaws nation, who died a Christian at Port Simpson, B.C., Jan. 7th, 1871. Aged 45 years." The main section of the monument has this engraved on it, "Paul Legale said the day he died to his people, 'One thing I hope. I would like to die in a lonely place, so no one would see me, and I hope my people will not find me for five hours, for I think I should be in Heaven by that time, and if they find my body after that, they can do as they will.' His body was found eight hours after. God gave him more than he hoped for."

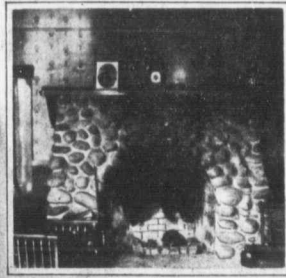
My heart was strangely softened with



1



2



3



4



5



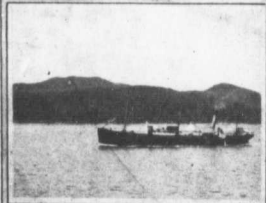
6



7



8



9



10



11



12

sympathy for these people as I stood before this monument and pondered thoughtfully on the experiences suggested by these inscriptions. Truly the Gospel has done great things for the Indian!

But moralizing is not in order, and I want you to see Chief Dudoward's fine residence, which stands in a splendid

location, with most attractive scenery both on land and sea all around it. The house is well shown in number 6 of the group of pictures. It is a building that would do no discredit to any residential street anywhere, and its occupants are worthy people. The chief is an influential man and his wife is one of the most useful women in the community. She is the principal and regular interpreter in all the services of the church, occupies a seat at the preacher's right, and repeats to the Indians in the congregation what the speaker has said. The preacher occupies perhaps five minutes in his English address, and then Mrs. Dudoward restates his words to the natives in their own speech. She is a woman of excellent talent, with a good education, clear voice, and impressive manner. Her work is not all official, for her home is a model of neatness and comfort within, as it is of architectural symmetry without. I regret that I missed a photo of Mrs. Dudoward, who is a retiring woman; but the stalwart chief may be seen in the Epworth League group, with his arm on the pillar at the left of the picture on next page. He and his sons are strong, hardy, and fine-looking men.

what they were talking about and smiling over, I don't know. The one seated is Mrs. Raley, and the three standing are, from the left, Miss Alton, Mrs. Large, and Miss Laing. The walk leads up to the hospital, a good view of which is given in the picture on the next page. It is a well-equipped and efficiently conducted institution and deserving the sympathy, prayers, and support of the whole church. When one considers just what these devoted missionaries, teachers, doctors, and nurses are actually accomplishing for the cause of Christ, it evokes praise to God that the day of heroes is not past nor the spirit of self-sacrificing and loving service dead in the hearts and lives of His children. Men and women of highest culture and refinement do not go to these outlying missions for worldly gain. Their salaries are small, their privations not a few, their discouragements persistent, yet for pure love to the Master and His work they count not even their lives dear unto themselves that they might fulfil the ministry they have received to testify the gospel of the grace of God.

You will be interested in the Epworth League, and want to know something about its activities. The figure in number 10 of the full-page photo is that of the President, Mr. Albert Wellington, and by turning to page 229 you may see a group of leaders taken as they were leaving the Mission House in the afternoon after I had had a full hour's conference with them there. The League was organized just twelve years ago, when Drs. Osterhout and Bolton were resident in the Port. Matthew Johnson, the first President, is still deeply interested in the work. Through these twelve years many evangelistic meetings have been conducted by the League, not only in Port Simpson, but other places. Adjacent villages, logging camps, fishing stations, cannery factories, and such like centres have been frequently visited and rousing revival meetings have been held. The workers are for the most part mature men who take the League seriously and strive to make it a real evangelistic agency. Their organization and methods of work may not be strictly constitutional; but they aim at vital results and make what too few Leagues do, the salvation of souls their supreme business. I shall long remember the hour spent with these earnest men in the large room of the Mission House that day, and I can wish nothing better for hundreds of

other leagues than that they might catch the earnest purpose and be fired with the evangelistic zeal and fervor of those Indian leaders.

Look at your banner. About ten years ago, Dr. Crews secured it for them, and it has had more use, I suppose, than any other similar one ever owned by such a society. It has not been worn threadbare by disuse, but by constant use. Wherever the band went for years it was carried along and displayed. It meant something, it stood for much, and it has actually saved worked to death. For it is not in as good condition as it looks to be in the picture; but is in holes and bears a number of honorable scars and marks of much wear. I brought the banner home with me. It deserves a place of honor, and should never be consigned to the rubbish heap or the fire. I wish many other Leagues could display a similar proof of long and faithful service in the Lord's army.

I want a new banner for our Port Simpson friends. Who will provide it? If your League covets the honor and privilege of supplying a new one to take the place of the old, write me and the first offer will be accepted. This is true missionary work, and I want to see how many will enter into partnership with the Port Simpson workers in this matter. The opportunity will not soon occur again. Take advantage of it now.

But I must close. I cannot now tell you of my hurried return to Prince Rupert, again conveyed in the Chief's gallant little craft, of my meeting there, for of the glories of the voyage through the wonderful waterway to Vancouver—600 miles to the southward. The little pictures 7 and 9 are pretty bits, but no photographic lens or painter's brush can adequately portray the unparalleled beauties of British Columbia scenery. If you can, take this northern trip sometime. The "Prince Rupert" and "Prince George" are palatial ships, and with others of smaller size will provide you every convenience and comfort.

This wonderful northland of ours is only now becoming known. Thousands will soon annually visit it, thousands more will help populate its thriving towns, and more than one populous city will eventually be established there. The work of the Church is pressing, and de-



ON THE STEPS OF CROSBY GIRLS' HOME, PORT SIMPSON.

location, with most attractive scenery both on land and sea all around it.

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But you will want to know something of the Hospital, for the splendid record of Dr. Bolton, who went to Port Simpson in 1889 is well known. The hospital was established in 1892, and its usefulness has been demonstrated in thousands of cases. Doctor Large, for so long in charge at Bella Bella, is now at Port Simpson, and is continuing faithfully his good work. The ministry of such a man in such an institution is incalculable, and its good effects cannot be tabulated. The Doctor is well supported in his work by Miss Laing. By the way, look at number 11 of the full-page picture. There you see a little group of ladies who will not perhaps thank me when they find their pictures in the paper; but they constitute a splendid quartette in more ways than one. I got the picture after service. The ladies were returning, and,—well, just

dear unto themselves that they might fulfil the ministry they have received to testify the gospel of the grace of God.

You will be interested in the Epworth League, and want to know something about its activities. The figure in number 10 of the full-page photo is that of the President, Mr. Albert Wellington, and by turning to page 229 you may see a group of leaders taken as they were leaving the Mission House in the afternoon after I had had a full hour's conference with them there. The League was organized just twelve years ago, when Drs. Osterhout and Bolton were resident in the Port. Matthew Johnson, the first President, is still deeply interested in the work. Through these twelve years many evangelistic meetings have been conducted by the League, not only in Port Simpson, but other places. Adjacent villages, logging camps, fishing stations, cannery factories, and such like centres have been frequently visited and rousing revival meetings have been held. The workers are for the most part mature men who take the League seriously and strive to make it a real evangelistic agency. Their organization and methods of work may not be strictly constitutional; but they aim at vital results and make what too few Leagues do, the salvation of souls their supreme business. I shall long remember the hour spent with these earnest men in the large room of the Mission House that day, and I can wish nothing better for hundreds of



THE BOYS OF THE HOME, PORT SIMPSON.

lay now may mean irreparable loss in the future. Of Prince Rupert I cannot now write in detail. It has an assured future, but if that is to be all it might be the Church of God must keep pace with the growth of population by plans and methods of work that will help save

the growing city for righteousness, purity, and God. Mr. Sing and his noble little band are fighting a good fight, and deserve all praise, but more even than that, the financial support of the Methodist Church at large in their laudable enterprise of building a new church edifice, which is as urgently needed as ever a new church was anywhere. Of all

the talented author is most illuminating. It contains many beautiful applications and illustrations of 1 Cor.: 13, the immortal classic of the greatest Apostle. No one can read this suggestive little book of Dr. Miller's without being helped, and we know of nothing of the price that gives greater value. The full page illustrations in color add attractive-

sites for the entertainment. And these same articles may serve as decorations during the evening.

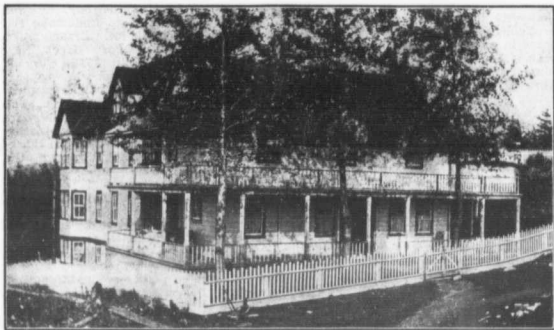
The game is to guess the number of parts of each one of the list, for instance:

- How many grains on the ear of corn?
- How many seeds in the pumpkin?
- How many grapes in the bunch?
- How many pecans in the pound?
- How many petals on the chrysanthemum?
- How many peanuts in a pint?
- How many leaves on the oak bush?
- How many apples in the basket?

The answers when this game was played a year ago were, respectively, 851, 472, 154, 93, 439, 37, 140, 46. They will serve as an indication of the possible answers, which, of course, would probably never be the same twice.

The husks of the corn were stripped back far enough to grant a view of the entire ear. This was suspended by a ribbon in the doorway; the bunch of grapes was also suspended in the same way. The oak boughs decorated almost a whole corner of the room, being hung on a nail driven high in the wall. The chrysanthemum stood in a tall vase on a table, and the nuts were in glass dishes on smaller tables. The apples were the little "snow apples," placed in a pretty basket. The seeds of the pumpkin had been dried in the oven and were also in a glass dish. A fine specimen of pumpkin should be selected; cut a round lid from the top, and, after taking out the seeds, wash the pumpkin and lid carefully.

The entertainment appealed to the men, and, as you know, they are sometimes hard to interest in games; but what man or boy does not like to try his powers of calculation? There was a prize appropriate to the question for the best calculator. For the grains of corn, an imitation ear of corn filled with bonbons, purchased at the confectioner's; for the seeds of the pumpkin, the pump-



THE HOSPITAL, PORT SIMPSON, DR. LARGE IN CHARGE.

this, however, I may write again. For the present my task is done, and we join in wishing all our fellow-laborers in the Gospel Godspeed in their noble work in all Northern British Columbia, where in fancy I trust we have spent a profitable and pleasant day.

**Book Shelf**

All books mentioned here can be procured from the Methodist Book and Publishing House, Toronto.

**500 Ways to Help Your Church.** By Theresa Hunt Wolcott. Sunday School Times Co., Philadelphia, Pa. Cloth. 364 pages. Price, \$1.00 net, postpaid.

This is a timely book. It contains, in all, twenty-two chapters, each one giving outline suggestions and plans telling how to do things. "The Church Social Through the Year" and "New Methods of Church Work" are the two general divisions of the book, and under one or the other of these, about every imaginable feature of social life is treated. The suggestions throughout are feasible, being practical methods and plans that have been used and found successful sometime, somewhere. We do not suppose any of our Young People's Societies could use all the plans given, but every one of our leagues, clubs, circles, bands, classes, etc., will find something of value in this splendid collection.

**Some Outdoor Prayers.** By Geo. A. Miller. Published by Thomas Y. Crowell Co., New York. Printed in two colors. 36 pages. 35 cents net; postage, 5 cents.

We have greatly enjoyed this little book. The prayers it contains breathe the sweet and invigorating airs of God's great and beautiful world, and the composer of these a Methodist minister, has succeeded in his aim to produce "a little ritual for those who sometimes worship in God's first temples." The five selections from the book, printed in this number, give a fair sample of the whole body. It is in every sense a most uplifting little volume.

**Learning to Love.** By J. R. Miller, D.D. Cloth. Illustrated in color. Published by Thomas Y. Crowell Co., New York. 37 pages. 50 cents net; postage, 6 cts.

The lesson of this book is one we all need to learn, and the setting of it by

ness to the book, and are both appropriate and beautiful. A most suitable little gift for anyone.

**From Western China to the Golden Gate.** By Roger Sprague. Published by Lederer, Street and Zeus Co., Berkeley, Cal. 128 pages. Cloth.

In this most readable book are given some of the experiences of an American University graduate in the Orient. Thirty illustrations from photographs made by the author add great interest to his written account. The book is a

description of the author's return journey to America after a year's residence in West China as a teacher in the Chinese Government Schools. His style is graphic and his descriptions sufficiently comprehensive to give a clear idea of the country under examination. The photographs are good not the usual stock cover one often sees when reading of China. In these days when West China is of such great interest to our Methodist people, this book should be very popular. It merits a wide sale.

**Good Times on Halloween**

Here is a form of entertainment which employs the old beloved symbols of the night, and yet is less boisterous than apple-ducking and taffy-pulling:

A pumpkin, a large ear of yellow field-corn, a pint of peanuts in the shell, a pound of pecans in the shell, a basket of apples, one beautiful chrysanthemum, a large bunch of Malaga grapes, and a bunch of red oak leaves are the requi-



LEAGUE LEADERS, PORT SIMPSON, WITH BANNER (Referred to on previous page.)

kin itself, filled with taffy "kisses," etc. Of course, the answers had actually been obtained beforehand, except in the case of the chrysanthemum which was judged by one section of the flower; and the grapes, which were counted after the company had guessed.—From "500 Ways to Help Your Church."

## THE WEEKLY TOPICS

### "HOW WE GOT OUR BIBLE SERIES."

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

#### Tyndall's Version (1525-30)

Topic for week October 15.

**Read** Chapter VI of Smythe's "How We Got Our Bible."

**Consult** Price's "Ancestry of Our English Bible," Chapter XXI.

**Scripture Lesson for Meeting**—Job 28: 12-28.

John Wycliffe died in 1384. The translation of the Bible, which he undertook, with the assistance of his friend, Nicholas de Hereford, was finished the same year. Four years later the whole was revised by Wycliffe's friend, Richard Purvey. In order to bring into greater likeness and harmony the two parts which had been translated by different hands. Purvey's manuscript is still in the library of Trinity College, Dublin. This whole gigantic task (Wycliffe's, Hereford's, and Purvey's) was carried through without any reference whatever to the original languages of the Bible. The Latin Vulgate alone was used. Wycliffe's work, moreover, was reproduced only by the very slow, laborious and fallible method of copying out the manuscripts, letter by letter. But with Wycliffe's days this tedious process comes to an end.

Passing on now, from this great work which marks an epoch in the history of our English Bible, we come to another interval of over a hundred years, before we meet the next great version. In this interval there occurred events which affected the English Bible more than any other events in its history. I quote here the well-chosen words of a modern Biblical historian: "The fifteenth century—the next after Wycliffe's day—was full of the most astonishing surprises, of epoch-making events. Political, national, and material questions were to the fore, while the religious remained in the background. The intellectual world suffered an upheaval, for the cloistered learning of the monasteries had to yield to the liberalism and freedom of the schools and universities. The fortified faith and civilization of the middle ages were forced to recognize a newer and wider basis of thought and ideas. We face here the breaking down of the faulty methods of the dark ages, and the inception of revolutionary principles and practices." It was the renaissance, the regeneration of the nations of Europe. It was the emancipation of the mind, of thought, and of literature. It was the unshackling of the soul, the beginnings of the reformation, penetrating every country of Europe."

In connection with this awakening of Europe in the fifteenth century, two of the many events must be singled out and kept in mind, if we would estimate the influence of this period on Biblical knowledge:

(1) The first was the invention of the art of printing. In the year 1455 there issued from Gutenberg's printing press in Germany the first complete printed Bible, the Vulgate. This is said to have been the first complete book to be printed. This Bible was afterwards known as the Mazarin edition, because a copy was found in a century ago, in Cardinal Mazarin's library in Paris.

It is impossible to estimate the influence of this invention on the progress of knowledge in the world. It is said that within twenty years after its invention, the printing press had found its home in more than one hundred European cities, and by the end of the century more than one thousand presses were at work. It is also asserted that before the end of the fifteenth century no less than eighty editions of the Vulgate were printed in Europe alone. Versions of the Bible were translated and printed in the languages of the chief countries of Europe and put in circulation among their population. Some of these were: Russian, Slavonic, Bohemian, German, Italian, Spanish, French, Dutch and Danish. In 1470 Caxton introduced the printing press into England, but as yet no one had printed a Bible in the English language.

(2) Another event of this same period, of far-reaching importance in the history of our Bible, was the revival of Greek learning in Europe. Up to this time, as we have seen, those splendid resources, the original Hebrew and Greek manuscripts, remained un-



WILLIAM TYNDALE.

touched. Even Wycliffe had not consulted them in making his translation. Until the time of Tyndale, the English versions were prepared, not from the original Hebrew and Greek, but from the Latin Vulgate, which was itself only a translation of Greek, was practically unknown in Western Europe for several centuries before Tyndale's time; but in this interval between Wycliffe and Tyndale the study of it was gradually revived, and its revival had a marked influence on the history of our Bible. In the year 1468 Greek was first taught in the University of Paris. The year 1476 saw the publication of the first Greek grammar, and four years later appeared the first Greek lexicon. In 1492 Grocyn became the first teacher of Greek in Oxford, and in 1516 Erasmus edited the first Greek New Testament. There was also a beginning made in the study of Hebrew. In 1488 the first Hebrew Bible appeared, the first Hebrew grammar in 1503, and the first Hebrew lexicon in 1506.

And now there comes forth the man who is to use these new forces with such telling effect in the service of the Eng-

lish Bible. And a most wonderful man he was. "There is no grander life in all the annals of the Reformation than that of William Tyndale." There is none which comes nearer in its splendid self-forgetfulness and conservation, the life of our Lord. Born one hundred years after the death of Wycliffe (1484), during a period of great intellectual progress, and educated at Oxford and Cambridge Universities by the best Biblical scholars of the day, he was peculiarly well fitted to undertake the task which fell to his lot. Erasmus, the celebrated scholar of Greek New Testament appeared in 1516, his chief tutor at Cambridge, where apparently he received much of the inspiration which fired his soul to action. The years of his university career were years of rigorous thinking and keen discussion with the conservative and unthinking clergy, regarding the work of the church. The full story of his life, with its passion to make the Scriptures so well known that "the boy who drove the plow might know more of the Scriptures than the Pope reads like some thrilling tale of adventure.

The merest outline of his work can here be given. The reader is especially advised to read some good detailed account of Tyndale's life, such as that by Robert Demans: "Poverty and distress and misrepresentation were his constant lot; imprisonment and death were ever staring him in the face"; yet on he worked to accomplish his purpose, not counting his life dear to him, that he might finish what he considered to be his God-given task. Here are a few words from the account of him given by Humphrey Monmouth, an alderman of London, Tyndale's host while he worked in that city: "I took him into my house half a year; and there he lived like a good priest, as methought. He studied most part of the day and of the night at his book; and he would eat but sodden meat by his good will, nor drink but small single beer. I never saw him wear linen about him in the space he was with me. Early in his career he is driven out of England, yet on he works in Hamburg, Germany; on he works amid poverty and distress and constant danger, that he may give to the poorer classes of his native land a translation of the Scriptures that will be intelligible to them. Driven out of Hamburg through a deadly plot, he snatches up the sheets of the Bible his printer has already prepared, and goes to the ancient Worms, so noted in the life history of the famous Luther. Here, at length, he accomplishes his purpose and purpose for the first time a complete printed New Testament in English.

But now, how is he to get copies over to England? A man with such a purpose cannot be daunted. In barrels, in bales of cloth, in sacks of flour, in every secret way that could be devised, the books were sent; and in spite of the utmost care in watching the ports many of them arrived, and were scattered broadcast through the country. There was a keen demand for them by the common people that they might read them, and by the hostile clergy that they might burn them. Decrees were issued to destroy them; they were denounced as full of errors. The bishops contributed handsome sums to buy up whole editions, that they might consign them to the flames. The agents of Tyndale employed every device to obliterate his New Testament. Apparently all the machinations of the court were employed to stamp out the heresy. King Henry described the work as "imagery and only favored to infect the people." But denunciations and decrees could not stay the popularity of the book. By means of an effective or-



ganization distributors in England were clandestinely supplied by numerous shippers from the continent, and the books continued to pour in. And they could be bought at a price within the reach of all.

But the story cannot be prolonged. Another heinous plot is laid for Tyndale, and in 1536 he is strangled at the stake as he fervently prays with his last breath. "Lord, open the King of England's eyes!" After being strangled, his body is burned to ashes and strewn to

Authorized Version owes to him chiefly the exact and beautiful style for which it is so much admired. "The peculiar genius which breathes through it," says one writer (Froude) "the mingled tenderness and majesty, the Saxon simplicity, the grandeur, all bear the impress of the mind of one man—William Tyndale." Such an influence as that upon the English Bible cannot be attributed to any other man in all the past.

### Provincial Governments

Topic for October 22.

Subject Matter for Study—"Canadian Civics," pages 106-117.  
 Scripture for Meeting—1 Timothy 2: 1-7.

The Fourth Vice-President should be able to arrange a very profitable programme from the prescribed pages for the month's study.

Nine persons may be chosen, each one to represent a Province of Canada, and to give the particulars of that province as far as its government is concerned. With the aid of such information as is ready to hand, and especially from such an inexpensive yet invaluable little book as "Canada's 5,000 Facts About Canada" (25c.), it will be a simple matter to prepare the statements in the case for each speaker. Then, if the Fourth Vice-President, with the aid of the blackboard, will tabulate some of the more important data given, it will be seen how great is the Dominion when its several sections are united.

Or, if the above suggestion is not deemed practicable, let two speakers prepare statements, brief and concise, one showing the methods of government common to all the provinces, the other stating their differences of administration. There are various editions of our text-book and our societies in Manitoba or Saskatchewan will, of course, not follow the exact statements made in Ontario. As the great majority of our Leagues, however, are in Ontario, the following treatment is based on the facts of this province. In other provinces the local facts must, of course, be substituted:

Ontario is the most populous province in Canada, with two-and-a-quarter millions of people. It entered Confederation in 1867, after having been known as "Upper Canada" till that date.

The Provincial Government is patterned generally after that of the Dominion. The Lieutenant-Governor is appointed by the Dominion Government, and holds a similar relation to the province to that of the Governor-General to the Dominion. The leader of the Provincial Government is known as the Premier, and his Cabinet is the "executive council." The Premier (Sir James Whitney) is "the real ruler," our author says.

The Executive Council consists of nine members, in addition to the Premier. Seven of these have charge of important offices or departments, the other two being members of the council without departmental responsibility. The officers are: Premier, who is President of the Council; Attorney-General; Minister of Education; Minister of Lands, Forests and Mines; Minister of Public Works; Minister of Agriculture; Provincial Treasurer, and Provincial Secretary. Each department has also an assistant or deputy minister and a large body of clerks and other employees.

The Provincial Legislature is the representative body elected by the various electoral ridings to make the laws that shall govern the province. Business is conducted in much the same way as in the Dominion Parliament, except

that there is no second chamber corresponding to the Dominion Senate. The full term of the Legislature is four years. Ontario has 106 members of the Provincial Assembly, or Legislature, each one of whom receives \$1,000 as sessional indemnity. The Lieutenant-Governor receives \$10,000 a year.

The provincial elections are conducted by secret ballot vote under similar conditions to those governing the Dominion elections. The names of all persons having a right to vote, are entered on the printed voters' lists, which are constituted from the assessment rolls. All men of the full age of 21 years, who are not enrolled as ratepayers, may vote on the strength of "manhood suffrage" privilege. In which case they must register according to the conditions announced previous to an election.

The expense of provincial government is largely met by the subsidy paid annually into the provincial treasury by the Dominion Government. This was agreed on originally to compensate the colonies when on entering as provinces into the Dominion, they gave up the right of collecting customs and excise duties." The Ontario subsidy in 1908 was over \$2,000,000.

During the meeting, the six leading counties upon the page 109 of the text-book should be clearly answered that the members may have a fuller knowledge of the subject than when they came.—Ed.

### PROGRAMME FOR OCT. 29.

See succeeding pages.

### Studies in Bible Biography—Daniel

Topic for Nov. 5: Daniel, Chapter 1.

The story of this chapter may most profitably be studied as setting forth the value of a religion of principle rather than of policy. It illustrates a most interesting way the superiority of religion founded on conviction to one that merely depends on circumstance. Daniel's non-conformity to evil was prompted by conviction, and in his stand he was supported and strengthened by principles that were the very root and spring of his actions. Policy whispered and advised compliance, principle said, "Stand Firm." Circumstances prompted compromise, conviction bade him "Be True." Had he been guided by policy he would never have said "No!" as he did.

Verses 8 may be studied as the key to his action. His purpose was clear and strong, and because he made it when and as he did, the rest followed satisfactorily. It is a great achievement when any young person learns to say "No!"

**"GIVE us something to do, O Lord, and grant us the power to get something done, though it be but a little thing. May we enter into the fellowship of those who achieve! Make us to know the sense of power that comes with the creative impulse! Let us be among the number of those who are entrusted with tasks worth doing."**

as Daniel did, and your monthly conference meeting should once again invite the members of your League in clear-cut and definite refusal of all that is unworthy of them as God's children. The pledge should be prominent, and each one renew his vow to put and keep the will of God first in everything. That is what Daniel did, and it is the very youth of to-day does so, too, his career will not be what it might and should be. Many important lessons may be

the winds. Has any martyr died a more glorious death? And what was the spirit in which he met it? Here are some of his words to an envoy of the King of England just before he died at the stake: "I assure you, if it would stand with the King's most gracious pleasure to grant a translation of the Scripture to be put forth among his people, like as it is put forth among the subjects of the emperor here (i.e., in Germany), be it a translation of whatsoever person he pleases, I shall immediately make faithful promises never to write more, nor abide two days in these parts after the same, but immediately repair unto his realm, and there humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or torture, yea what death his grace wills, so that his be obtained." Can we comprehend such zeal, such a passion of life as that, and all simply that "a translation of the Scripture might be put forth among his people?"

And now, the fact we are to learn about Tyndale's version is a somewhat important one for our purposes. His New Testament is unique in that it is not a translation of a translation, as is Wycliffe's (that is to say, it is not based entirely on the Vulgate), but is made from the original Greek text of the New Testament. He thus, for the first time in the history of the English Bible, consulted manuscripts of the original Greek, although, unfortunately, the manuscripts accessible to him were not of such authority, as compared with those used by our revisers, belonging, as they did, somewhere in the tenth or eleventh century. He also made use of such helps as the Vulgate, Erasmus' Greek Testament, and his Latin translation of it, and Luther's German Bible. After the New Testament had been well launched, he began the work of translating the Old Testament from the Hebrew text, and in 1530 published a translation of the Pentateuch. A year later the book of Jonah appeared in the translation, these two (the Pentateuch and Jonah) being the only parts of the Old Testament published during his lifetime.

Tyndale not only went back to the original languages seeking the truth, but embodied that truth in an splendid translation. "He was a master of simple and forceful literary style. This, combined with exactness and breadth of scholarship, led him so to translate the Greek New Testament into English, as largely to determine the character, form and style of the Authorized Version." Every version between his and the Authorized is in reality little more than a revision of Tyndale's Bible. Even our

learned from this story of the young Hebrew prince. Note a few only:

His decision to start right enforces the thought that it is better to begin a life of purity and consistent practice of holy principles when one is young than to live in selfish indulgence for a term of years and reform afterward. The idea that young men "must sow their wild oats" is altogether wrong. The sooner we rid the community of it the better. A boy may make a right start and keep himself free from "fleshy lusts that war against the soul," no matter how the devil may argue to the contrary, and no man is necessarily better for having been grossly bad in his earlier years. Men are best saved as boys. Your Junior League should make itself a gloriously useful agency in this particular. Teach the boy to say "Not" as Daniel said it, and the man will be all right.

This purpose of Daniel's heart, that he would not defile himself, was a tribute to his early religious education and training. He had been instructed in his boyhood's home, had doubtless seen the reformation effected under the godly Josiah, had grown into youth with the claims of a holy God strong upon him, and because of all this he was able to make the great decision recorded in our chapter. Perhaps this was the first supreme test of his religion that had been made. He stood the strain, and was made more than conqueror by the mighty force of his right motives, made

youth. We need no arguments to convince us that total abstinence from all that weakens our vital forces is the only safe habit of procedure for any of us. But we do need strength to form such habits, and only as we have Daniel's purpose can we emulate his practice. Noble determinations must precede noble deeds. Many might appreciate Daniel's reward who are unwilling to repeat his life. But that cannot be. Daniel's character, with its strength of purpose, loyalty to principle, and constant fidelity to God, may be reproduced in measure by us all, and the results are sure, because "the God of Daniel will deliver." Men of the Daniel type are still in demand, and our Young People's Societies, various though their names may be, must be instrumental in rearing boys to become such men, or they fail to accomplish what God most desires, the church most needs, and for lack of which the nation will become impoverished.—Ed.

#### City Missions

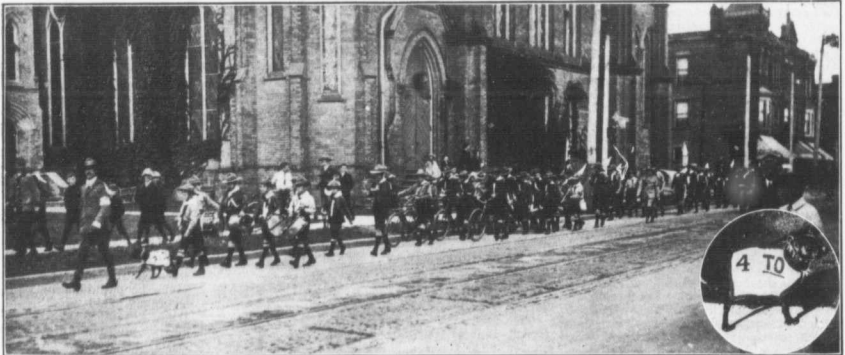
BY REV. J. H. M'ARTHUR, S.T.D.

Topic for week beginning Nov. 12.

Scripture Lesson—Luke 4: 43, 44; 5: 1-11.

We are becoming more or less familiar with our foreign missionary work in Japan and China; and also with our

lation of Canada was at the beginning of this century, only 4 per cent. of the population lived in cities. From 4 per cent. to 40 per cent. in a hundred years is the increase of the city population over that of the country. The Dominion census of 1891 showed that 32 per cent. of the population lived in cities of 10,000 or more; while the census of 1901 showed that the city population had risen to 38 per cent. of the whole, while the probabilities are that the census returns of the present year will show that the city is still gaining relatively over the country. As an example of the manner in which the population of the rural districts of our country is decreasing, let us take the Township of Erin, in which the writer lives. Twenty-six years ago the population of the township was 3,855. During those years the excess of births over deaths was 900, so that there ought to be in the township to-day 4,755, but instead of that figure we have only 3,016, being a difference of 1,739. That is, 1,739 people who were born in the township have left it for other places, a number equal to more than one-half of the population that remains. Where have they gone? A few have gone to the West, but many have gone to the city. As Fred. C. Howe says: "The modern city marks a revolution—a revolution in industry, politics, society, and life itself. Its coming has destroyed a rural society whose making has occupied mankind since the fall of Rome."



THE 4th TORONTO TROUP OF BOY SCOUTS, AS THE EDITOR SAW THEM ON THEIR MARCH TO THE EXHIBITION GROUNDS FOR THE GRAND REVIEW.

known in his actions. Every boy must meet his first great testing-time when he goes out of the old home nest to face the world about him as it actually is. Happy is the son who has a godly training behind him, and happy are the parents who know that they have fortified him with right principles within, and that he is loyal and true thereto when the storm and stress of temptation rage about their boys. As young people, we cannot always be safely sheltered within the home fold; but we should have so learned the constraining and sustaining power of right principles in the heart, that when the defences of the paternal walls are no longer about us, we can remain firm and unmoved in all the assaults of the world, the flesh, and the devil.

Daniel's purpose should be considered an uncompromising protest against gluttony and all habits of self-indulgence. To preserve a sound physical system, to develop a healthy body, to become a strong man, should be the aim of every

missionary work among the Indians, the French, and the foreign immigrants in our own land, as well as with our domestic missions, which gradually grow into self-sustaining circuits. The City Mission is probably less familiar to us because the modern city mission, especially in Canada, is a new phase of mission work. One of the greatest problems which the church has to solve is the one she is trying to solve by means of her city missions. The large percentage of people that live in the city, the diverse characters of these people, and the conditions that prevail among them, together with the fact that the country is gradually drifting into the city, make the problem one of great proportions.

In Great Britain and Ireland 80 per cent. of the people live in cities. In Canada and the United States 40 per cent. live in cities. A hundred years ago, at the beginning of the last century, when the population of the United States was about the same as the popu-

The city mission is of supreme importance, not only on account of the large percentage of people living in the city, but also on account of the peculiar conditions prevailing there. Carlyle speaks of the city as a great "Fermenting-vat," which "lies simmering and hid! The joyful and sorrowful are there; men are dying there, men are being born; men are praying,—on the other side of a brick partition men are cursing; and around them all is the vast, void Night. The proud grandee still lingers in his perfumed saloons or reposes within damask curtains. Wretchedness cowers into truckle beds, or shivers hunger-stricken into its lair of straw; while Councillors of State sit plotting, and playing their high chess game, whereof the pawns are men."

The seriousness of the city problem and the difficulties of the work undertaken by the City Mission must not be overlooked. "The city," as Josiah Strong says, "is the challenge to the

Church to-day, and we have a generation instead of a century in which to meet it." And, again, "The city is from one-half to one-quarter as well supplied with churches as the whole country; and, moreover, the church, like the home, grows weaker as the city grows larger." The Rev. Charles E. Jefferson, of the Broadway Tabernacle, New York, said, in a year in London, according to Woodsworth in "My Neighbor," "While the Church has been

**"GRANT, O Lord, that when our lives are summed up at last, they may not be as a basket of broken fragments, a few thoughts, a bit of culture, a little devotion, something of service, some love for our fellows, and some more for ourselves; but help us to live so sincerely and earnestly that we may stand at last before Thy throne, complete in Thyself and strong in something worth while that we have done for Thee."**

with doubts and fears, there has been an ever-deepening estrangement between the Church and large classes of the population." And, again, to quote from Baker, "A close observer, the Rev. Charles Steiwe, Superintendent of the Labor Department of the Presbyterian Church, who sees the church from the point of view of the working man, says: "The Church to-days seems to have arrived at one of the most crucial periods of her history. Within recent years forty Protestant churches moved out of the district below Twenty-first Street in New York City, while 300,000 people moved in. Alarmed for her safety and her very life, the Church has sounded a dismal retreat in the face of the greatest opportunity which has ever come to her." "The Church," says Woodsworth, "is not to-day coping successfully with the great social problems which, in their acutest form, are found in the city. It is well that our churches in Canada should pause and reflect, and if possible check the dangerous tendencies which we must admit are already in evidence among us." Says Miss Charity Cook, Conference Charities and Corrections, 1909, "I fear that Toronto is breeding a class of criminals that will keep it busy to take care of in the next few years, if nothing is done."

Enough has been said to show the necessity, the great importance, and the difficulties of city mission work. Now you will be interested to know what our Church is doing in this line. Some of the churches, as the Central Methodist Church, Calgary, are doing good missionary work along institutional lines. Some churches employ deaconesses to assist in reaching the neglected. Partial reports of the deaconess work may be found in the weekly numbers of the *Christian Guardian*. In some cities mission centres are established for work among the poor and neglected, as the Old Brewery Mission, Montreal, or the Fred Victor Mission, Toronto. From a report of this last mission, given in the *Canadian Missionary* for October, 1909, we quote the following: "Three ministers, six deaconesses, and five other paid agents, and a volunteer corps of 100 persons, are engaged in the work of this mission. It requires an income of about \$4,000 a year. This is raised by voluntary contributions from the Methodists of Toronto. It is a very effective agency for good, and meets a great need in the life of many people in Toronto."

In Montreal and Winnipeg there are All Peoples' Missions, which represent the effort of the Methodist Church to reach the new-comer of whatever na-

tionality. In some cities there are missions established among special races, as the Italian Mission in Toronto, Guelph, etc.

In the cities where our colleges are situated, the students do a great deal of missionary work. Two years ago the students of Victoria University were organized by Dr. F. C. Stephenson for the purpose of reaching the unchurched masses in Toronto. According to P. G. Price, the Secretary of the Students' Social and Evangelistic Movement, the work of the students is: "To turn the defeat of the church in down-town Toronto into victory. The retreat of the church from among the eager down-town throng is so well known that I need not speak of it." Through the services conducted by the students from 1,600 to 1,800 people were reached every week.

We quote the following from the Annual Missionary Report for 1909: "Realizing that the large number of unchurched people were not reached by the tent or open-air work, a systematically recorded visitation was begun, and the result was thus conveyed personally to many thousands; as a result 17,000 persons have been reported on. Of this number, 4,288 have been handed to the Methodist pastors of the different down-town churches. Our visitation proved that at least 50 per cent. of the people in the down-town sections of Toronto are churchless and without a shepherd."

"The facts which the students have tabulated have thrown out a challenge to the preachers and laymen of Toronto. It remains to be seen whether it will be taken up. At least half a million dollars and many lives will be required within the next three years to deal with the problem in any adequate way."

The reader may obtain more information on this subject by consulting the Annual Missionary Reports for 1909, 1910, and probably in the forthcoming report for the present year, 1911.

## Junior Topics

Oct. 22.—REV. JAMES EVANS (Missionary) - Isa. 43: 2.

James Evans, the hero of Northern Canada, was born in England in 1801. He was the son of a sea captain, but early in life he lost all ambition to follow his father's occupation. After some years at school he was apprenticed to a grocer who was going to be interested in the spiritual welfare of all his employees. James lived at the home of his master and was greatly influenced by his religious life. He was converted under the ministry of Udoen Ouseley, the Irish evangelist. He at once showed the courage of his convictions, and was ever anxious to tell others the story of redeeming love. After some few years' work in his native town he went to London, where a good position was offered him.

His family meanwhile moved to Lower Canada, and James followed in a couple of years. No business employment was open for him, so he secured a position as school teacher. About two years later he was appointed to the charge of an Indian school at Rice Lake, and before long was removed into the ministry. In 1838 he was appointed to missionary work in the Lake Superior region. Many were the hardships which Mr. Evans had to endure, yet he rejoiced that the work was hopeful, and he was able to say "The Lord is going with us and our motto is indeed 'Onward.'"

After two years of work in this field Mr. Evans was appointed by the English Wesleyan Society to work among the Indians of the Hudson's Bay Territory. Space will not permit a recital of his thrilling experiences in this northern land. They are set forth in "The Apostle of the North," by Rev. E. R. Young, and we would advise all our readers to become acquainted with this book.

It was while in the great north land that he invented the famous syllabic characters by which in a few lessons the Indians could learn to read. It was a wonderful discovery, and has had a far-reaching influence upon missionary work among the Indians.

Mr. Evans was a thorough and consistent missionary. On the acceptance of Christianity he began to impress upon his converts the necessity of fully helping all God's commands. These high ideals were at variance with the lax ideas of those who occupied high positions in the country, and soon antagonistic influences arose over the commandment, "Remember the Sabbath day." Some of the brigades refused to work on Sunday, and protests were sent to Mr. Evans. He would not swerve from the path he considered right, and in return he was most horribly persecuted. The governor sent false letters to England demanding his withdrawal, and soon this brave, courageous missionary was recalled. At first his reception at home was very cold, but finally his friends rallied around him, and his noble life and great work were recognized throughout the entire church.

While arrangements were being made for his return, he delivered such missionary lectures as England had perhaps never heard before. But his health could not stand such constant strain. Although he was in poor health, he had crowded into his life work enough for half a dozen busy lives. He was not permitted to return, and his death in 1846 left the work across the sea in other hands.

We read of no monument having been erected to his memory, but, as Lord Dufferin has said, the nation has given many a man a title and a pension and a resting-place in Westminster Abbey who never did half so much for his fellow-creatures.

Oct. 29.—SEE SPECIAL RALLY DAY PROGRAM, published in detail elsewhere in this number.

Thought for November—Christ's Lessons from Nature.

NOV. 5.—A LESSON FROM THE FIELDS. Matt. 13: 1-9; 18: 23.

No other teacher but Jesus has revealed so many beautiful lessons hidden in the flowers, the leaves, the trees,

**"GOD bless the children and help us to be more like the Kingdom of Heaven ourselves! May we not be too childish to become child-like! Give us larger patience with the youngsters who fail to act like old people! Help us to understand the timid hunger after truth, the fearful struggle for self-expression! And may we not forget that we were children once ourselves, and that we may not have improved much since!"**

the fruit, and even in stones and sand. When the parable referred to in the lesson was given, He was seated in a little boat beside the Sea of Galilee, after a very busy day. Perhaps He was discouraged because His hearers were so

slow to understand the meaning of His words. In the distance He saw a farmer, a man sowing seed. Jesus explained this everyday occurrence. As the disciples and people listened, they knew quite well that often seed fell along the edge of the road, where passersby would tread it down into the hard earth. There were rocky places, too, where the soil was thin, giving no depth of earth for the seed to grow

and knew there were twenty generous men ready to help, where before there had been only three or four.

A young woman who was a member of a Sunday school class took her work and went one afternoon to visit a woman kept at home by sickness. The woman was poor and uninteresting. The visit was really a common little brown deed. But other members of the class saw it, knew what it meant, and in their hearts

that springs up and bears generous fruit—thirty, sixty and a hundredfold."—C. G. W.

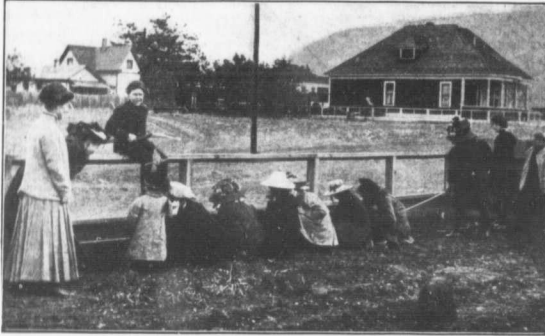
NOV. 12.—CHRIST AND THE STORM.  
Mark 4: 36-41.

In the spring morning, when tulip and narcissus gave beauty to the land round about, Jesus called His disciples together, and as they all sat on the green hillside by the Sea of Galilee, a crowd soon assembled. Jesus then entered His boat, which He so often used as a pulpit, from which He could talk to the people, and taught them again in parables, the great truths from nature. In the evening the people gathered again. But Jesus was weary after the day's work and needed rest. So He said to His disciples, "Let us go over to the other side of the lake." With Jesus the disciples got into the boat, which was now to be a resting-place for their Master. Other little ships, no doubt, followed. During the sail Jesus fell asleep. Around the Sea of Galilee were steep mountains and deep ravines. Through them fierce winds often came, changing the calm water into tossing waves. And this night a great storm arose. The disciples were afraid, but their Master slept quietly, as if rocking in a cradle. The water soon began to come into the boat, and the disciples, forgetting that they were with Jesus, where they would always be safe, began to cry out, "Master, Master, we perish." Jesus awoke, and, calmly rising, said, "Why are ye fearful, O ye of little faith?" Then He gave that wonderful command, "Peace, be still," and the waters were quiet. While this was a wonderful miracle, impress rather upon the minds of the Juniors the lesson of *safety with Jesus*, rather than the stilling of the waters. Ask for some of the things which disturb our lives. How our fears be calmed and distrust be removed? What is faith? Does Jesus always respond to the cry for help? See also 1 Cor. 15: 27; Heb. 2: 5-9; Col. 1: 16, 17.—C. G. W.

NOV. 19.—THE VINE AND THE BRANCHES. John 15: 1-8.

*Truth,—Our Life is derived from Christ and depends on Him.*

Jesus in our lesson is in Jerusalem during the last week of His life, and



GRAND FORKS JUNIORS DOING THEIR SPRING WORK IN THEIR GARDEN.

after it had sprouted. And seed falling among thorns or weeds had a poor chance, because it was choked.

Jesus told them of the wayside hearer who hears, but the message does not reach his mind nor heart. The stony ground hearer was one who had no stability of character, being influenced by every passing thought. Nothing takes deep root or becomes a part of his life. The choked-soil hearer might have had good soil, but was lazy, indolent, and poorly cultivated his talents, and never fulfilled a promise.

Impress upon the minds of the Juniors that their characters are soil which needs cultivation. Ask them to name some of the seeds which they may plant therein. Give some of the results from sowing these seeds. Contrast the old and new methods of sowing. Tell of the careful preparation, the ploughing, harrowing, planting, and reaping in farm work.

Shall our lives show weeds or golden grain?

The following might be profitably read by a Junior:

#### LITTLE BROWN DEEDS.

"It is wonderful that a little brown seed carried over through the winter from last year, when planted, will spring up into a plant, covered with beautiful blossoms that later grow into fifty or a hundred little brown seeds as good and perfect as the one from which they sprang.

"And deeds are quite as wonderful. Many a little brown deed, common and uninteresting and hard to do, if planted by love, springs up in the hearts of other people and yields scores of deeds as good and useful as the one planted.

"In a little vacant store room beside the street I saw one day a doctor working with a man who had been hurt on the railroad. The man was a tramp. The work the doctor did was common, hard, unpleasant medical work. But he did it for the love of the poor, hurt wanderer. And as I watched the men standing around I saw that deed of the doctor's taking root in their hearts;

grew the plant of sympathy and helpfulness.

"One day a hundred men stood around the smoldering ruins of a neighbor's home. The building was not injured and all the household goods had burned.

The crowd started to scatter, leaving the discouraged family disconsolately alone with the ashes of all their possessions. But one man stepped up to the neighbor and handed him ten dollars. It was a plain little brown deed. But some one else saw it, hesitated, thought a minute, then came up and did likewise. The spirit spread. The men came back and gathered around the neighbor. Somebody started a hat



GRAND FORKS JUNIORS REAPING THEIR FLORAL HARVEST.

—and the gifts and promises were over a thousand dollars.

"So it is; we never know what our little brown deeds are going to grow into. Indeed, we need think little about it. The main thing is to have that sympathy, that love for others, that purity of purpose which prompts us to coin our good wishes into solid deeds—little brown deeds, perhaps plain and hard to do, but full of kernel,—the kernel

gives to His disciples another parable. He most likely looked out upon the grapevines growing up the city wall, or upon the golden grapes upon the vines about the temple court, or perhaps He could see heaps of vine prunings on the way to Olivet. You will be able to find a number of references to the vine in the Old Testament. The vine and the branches are dependent on each other,—The vine gives the nourishment, but the

branches bear the fruit.—The branches are trimmed so that the quality of the fruit may be improved.—Dead branches must be cut off.—In what way are we like the branches?—What must be cut off or destroyed in our lives?—Must we abide and obey to bear fruit?

Emphasize the thought.—Christ the Vine—we are the branches. Name some of the fruits of the spirit.—"Love, joy, etc." The following little story may be used to illustrate our privilege of being taken into partnership with God. He lets us really help him, no matter how small we may be:

A sturdy little figure was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to seek a better acquaintance.

"You are a busy little girl to-day?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled and perspiring, but cheerful withal.

"It takes a heap of water to do a washing."

"And do you bring it all from the brook down the creek?"

"Oh, we have it in the cistern mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, and she is washing."

"Well, you are a good girl to help her."

There was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered. "Why, of course I help her! Mother'n me's partners."—*C. G. W.*

### The Lazy Windmill

Once upon a time there was a big old windmill. It belonged to the farmer.

It had worked hard for many, many years, and the farmer when speaking of it, used to call it "Old Faithful."

But one day the windmill had stopped working.

The wheel stood perfectly still. A strong wind passed by. It said to the windmill: "Come, come! Why are you not at work? Let me help you turn your wheel."

"No, no!" said the windmill. "I do not wish for your help. I shall rest all day to-day. I am so tired!"

"O, but we must always work before we rest," said the wind. "Come, I shall be glad to help you." The wind blew upon the wheel. The wheel would not turn.

"I will try again," said the wind. So it blew long and hard.

"I do not have to mind you!" said the windmill. "I tell you I am tired, and shall rest to-day! Go away, old wind!"

So the wind sighed and went away.

"O, how fine it is to rest!" said the windmill.

All day long it remained still. It grew late and the tired horses came home. They had worked hard all day long in the hot sun. They were so thirsty.

When they saw the windmill, they started into a little trot, in their haste to reach the water tank.

"Poor, tired horses! It was empty. "Is the windmill broken?" asked the farmer.

"No, it is all right."

"Why hasn't it worked to-day? The wind blew hard, too. I can't understand this!" he said.

"The cows came for a drink.

The sheep came for a drink.

The chickens came for a drink.

The dog came for a drink.

The birds came for a drink.

There was no water.

"O, why didn't I work?" said the windmill.

There is no water for the horses and cows. There is no water for the sheep and chickens!"

"O, I am so sorry I didn't work!" And the windmill began to creak and groan in sorrow.

"O, I wish the wind would blow! I would work so hard that that tank would soon be full!"

A gentle wind came.

It tried to turn the wheel, but it was too weak; so it called its friends.

The friends came. They all pushed and pushed. Suddenly the wheel stopped creaking and groaning, and, as it whirled merrily around, it sang this song:

"With the wind to help me,  
Round and round I'll go;  
Then the sparkling water  
To my tank I'll flow."

Soon the tank was full of clear, cold, sparkling water, and, as the animals eagerly drank their fill, the wheel busily turned round and round humming contentedly to itself.—*Kathlyne J. Libby, in School Education.*



A SPECIMEN BOUQUET FROM GRAND FORKS JUNIORS' GARDEN.

### Junior Gardeners and Florists

Much has been written of the possibilities of the Junior League as a practical educator of the boys and girls in various lines of industry. The pictures of the Grand Forks (B.C.) Juniors tell their own story. The preparation of the soil, sowing the seed, weeding the garden, indeed, all the work necessary to the growth of beautiful flowers, was seen to by loving hands. The beautiful bouquets, decorating the church and then cheering various homes, are illustrated by the charming bunch of sweet peas, daintily arranged, with artistic neatness, in the vase shown in the photograph. Rev. J. Calvert, D.D., the friend and counsellor of his people, has more than a professional interest in his little folk, and they have a warm love for him. Similar relations between pastor and young people would produce, if not identical results, at least desirable ones, everywhere. The readers of the ERA are indebted to Dr. Calvert for these attractive and suggestive photographs of the Grand Forks Juniors, and wish them increasing happiness and success in all their services.

### 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.

Oct. 22.—Text, Ezra 3: 7—4: 5

1. In what spirit was this work undertaken?
2. Contrast the viewpoints of the young men who shouted for joy (10-11) and of the old men who wept (12-13).
3. Did the Jews do right in refusing aid from the inhabitants of the place, that is, the Samaritans?
4. Consider the results of this refusal. From this incident dates the race feud between the Jews and the Samaritans (John 4: 9).
5. Is it right to receive offerings for church purposes from outsiders? How far is it right?
6. Discuss the good and evil in liberality of thought and practice in religion to-day.
7. Discuss gladness, gratitude, perseverance, and religion, as qualities of the Christian worker.

Oct. 29.—Text, Psalm 85.

1. Did the Jews more fully than we have faith in God's ruling all things?
2. Was the hand of God more evident in Jewish history than in British?
3. How and why did God show His anger against the Jewish nation (v. 3)?
4. In what ways has God punished other nations for their sins?
5. What national sins in our nation deserve God's wrath?
6. How does God prove His mercy toward His people, ancient and modern?
7. How is the truth of verse 12 illustrated in our land?
8. In what respects do the Psalms as national songs differ from the national songs of other races?

Nov. 5.—Text, Daniel 4: 1—5: 3.

1. Which is more evident in the Book of Esther, Patriotism or Religion?
2. What factors tended to increase the patriotism of the Jews in Persia?
3. What is the value of patriotism to a nation?
4. What is the difference between patriotism and jingoism?
5. Name some of the characteristics of the Jews deducible from this lesson, and which have marked them ever since?
6. Which is easier to bear, the burden of doing our duty, or the responsibility of not doing our duty (13, 14)?
7. Has every man a providential mission, or a place which God intended him to fill (14)?
8. What is heroism as illustrated in this lesson?

Nov. 12.—Text, Daniel 5.

1. Belshazzar failed to profit by the experience of his father. Do we (22)?
2. Which is the most expensive way to learn, through the experience of others or through your own? Which is the most effective?
3. Was the doom of Belshazzar an exceptional case, or one that is common to those who rebel against God?
4. "Why will men persist in thinking they can cheat God?"
5. Does drunkenness bring its own retribution? Can you cite cases?
6. What is the most effective way of dealing with the drunkard?
7. How much of your province is under prohibition or no-license?
8. Discuss the temperance situation in your municipality.



TOPIC FOR OCTOBER 29th

## Special Union Epworth League Rally Day

## A Model Programme

BY REV. F. L. FARWELL, B.A.

[In preparing the model programme which follows—which by the way is intended to be model in form only, not in matter—the writer has had in mind a community centring in a village and radiating into the country. The matter, including the address and reports are necessarily suggestive and should be adapted to the local conditions. In fact, give the programme as much local coloring as you can—the more the better—and make it practical and concrete throughout. There is nothing in the programme that will beyond the average League, and the best organized and more highly developed Leagues will doubtless feel like making the programme more elaborate and even more suggestive than it is. This is what we want. If there should be a local League executive that has not yet planned its work for the fall and winter, this campaign will give it an opportunity to get busy throughout October. You can not only do things, but will be able to map out a programme that will keep you busy for the rest of the year. The latent energies and possibilities of our Epworth Leagues are being estimated. We need only to pray and think and get busy to do surprising things. **Do let the Executive meet early in October to plan and you can do. Begin now.**

Advertise your Rally extensively. Get out special posters, neat and catchy; issue personal invitations to members of the Quarterly Board and other organizations in the church; make a list of names to make it a big thing and you will succeed.

Give attention to your decorations. Make a specialty of the Maple Leaf—there's nothing finer—and the ripened grain. Make the room just as bright and the atmosphere just as buoyant as you can.

And then your programme—We have already made some reference to it. Get the color in it. Make it human and sincere. Add a spice of humor to it. Get your pastor into it. Have him give a brief announcement the preceding Sunday or two, not overlooking the offering which you will try to make a "bumper."

In this October campaign for new membership and for a more aggressive extension of our League organization and work, be enthusiastic, be studious, be prayerful, be humble and be aggressive. Do your best and do continuously and you'll succeed.]

## PROGRAMME.

I. HYMN.—"The Son of God goes forth to war," suggested.

II. RESPONSIVE SCRIPTURE READING.—Ecclesiastes 12.

III. PRAYER.—The Pastor.

IV. MUSIC.—Chorus by the Choir (men's or mixed choir).

V. PRESIDENT'S INTRODUCTORY WORDS:

It gives me pleasure on behalf of our League to welcome so many to our Rally service to-night. Our society has now been established in this community for — years. We have been stronger in number in years gone by than we are at present. We perhaps have done more effectual work than we have accomplished during the past year or two. I must confess to you, Leaguers, that we sometimes been really indifferent to the opportunities for service that have come to us. During the past month, however, we have been taking stock. We have been studying our opportunities and putting forth fresh efforts and with some result, so that we shall see later in the evening. We are glad to have such a splendid rally of our own members and to see a number who were interested in our society in years gone by, and who, I trust, are still sympathetic with our Leaguers. We welcome also representatives of the Sunday School and other organizations of our church. We are all one. And we Leaguers especially want to be of service to all the others. We recognize the League as the training organization of the church, the normal college of the youth. And our desire is to train our young people as leaders and workers in every department of

Christian activity in the community. And so we welcome you all. Feel free, make yourselves at home, and be one with us. We trust you may put up with, and, in fact, thoroughly enjoy the programme that we have in hand—and do not forget that we have a fifteen-minute social time and refreshments at the close. They're worth waiting for.

It is a pleasure to have our pastor with us to-night. He is always interested in our League, and has ever been a friend to our young people. It is but fitting that we listen to his message now.

## VI. THE PASTOR:

[After a few congratulatory and complimentary remarks, as only a pastor can make, putting everybody in good humor and at ease.]

I am glad to hear the strong note struck by the President. From what he has said, and from the renewed activity of the members of the League during the past month, I cannot but feel that the Society has taken on a new lease of life. My experience in League work has been varied and sometimes I have been encouraged, at other times discouraged. I can say, however, that invariably those Leagues have succeeded that have undertaken definite bits of work, and have thrown spirit and aggressiveness in its accomplishment. On the other hand, Leagues that have no aims and see no visions, whose members are irregular in their attendance, both upon committees and at the weekly meetings, and are indifferent and lukewarm in their work, have failed because they have violated the very principles that make for success.

With you, I think, it is otherwise. I see impressed in your faces a desire to do things, to make your lives count right in this very community. And there is much to be done right in our midst. There are dozens of young people who are not active members of your society—or of the church. Somehow they have slipped into young adult life unrelated to Christ. They are strong and capable young people. We must plan to interest and to win them; that we may have their co-operation and aid. There are a number of boys and girls for whom I have fear. They are forming bad habits, and you and I must seek to get in touch with them. And I should like to say just here, that the young men and young women of this Society are the natural leaders of the boys and girls of this community. Consciously or unconsciously, you influence them for good or for evil. They are looking to you for guidance, and they follow you whether you will or no. To get in touch with, and to conserve our boys and girls is one of the best kinds of work that you Epworth Leaguers can do.

And then we still have one or two saloons in the community. The cigarette evil is doing its deadly work. Questionable amusements are being offered at one or two resorts. I know, too, of two or three really poor families where in one instance continued sickness has exhausted all the resources of the home. I know of another case where a wheelchair would be of invaluable aid to the invalid. To some of these you may already have given your attention. To the others I am sure you will. It is such services as these by our League that destroy criticism and make you a power for good in the community.

Just one word more and I am

through. Sometimes your pastor finds himself in need of help—not for himself, but for others. Away down in my heart is the hope that some day I might have on this circuit a volunteer band of young people upon whom I may draw for night-watchers by the sick, leaders for cottage prayer meetings and other week-day services, and, in fact, to cooperate with me in meeting the many calls and responsibilities that come to me in my regular work, and on special occasions in my capacity as pastor of the circuit.

So, my friends, let me assure you that you may always rely upon my strongest sympathy and closest co-operation in your work. I shall always be glad to counsel with you and to assist in every possible way to make this the best year in the history of the League. I have every confidence in you, and trust you to make good both in your individual capacity and as a League in your services throughout the year.

The President.—I am sure we feel indebted to the President for the splendid words of encouragement and inspiration. He has hinted at many things that we might do, and I think that we might very nicely take up a number of them.

The Programme Committee has been happy in presenting to A.—our Sunday School Superintendent, to say a few words to us. There is a close relationship between these two organizations, and Mr. A.—will doubtless suggest some ways in which we may be of service to the school.

## VII. SUNDAY SCHOOL SUPERINTENDENT'S OR HIS REPRESENTATIVE'S ADDRESS:

Mr. President, I am here to-night, not only as Superintendent of the Sunday School, but also as representative of the Quarterly Board. You may think it strange that the Quarterly Board should take such an interest in this Rally as we do, and I should like to speak on its behalf. I must confess that until your President persuaded us that it was our duty, we had no thought of such a thing. To be honest, the Quarterly Board has never given the Epworth League much thought at any time except when you asked us for new lamps and a few chairs for the basement, which we could not afford at the time, but which I see you have since secured for yourselves. We have heard sometimes of your entertainments and social evenings, but regarded them only from the social side. It was only when we heard a few weeks ago of the splendid success Tom Short had won in the mission fields of the West, and how he had received his training as a member and officer of this society, that we were obliged to take notice of the possibilities of the League as a trainer of young people for active Christian service. We recognize, too, that the Quarterly Board has been remiss in its obligations to you, and on their behalf I promise that we will do our best in as far as we are able in anything you may undertake for the building up of Christ's kingdom in the community.

I am glad, Mr. President, you have given me the opportunity or saying in what way the League might be of aid to the Sunday School. There comes to my mind at least three ways.

First, you might aid us in organizing and maintaining Organized Bible Classes. I assume that Bible study is one phase of activity that you strongly emphasize. I know of no other organization in the school. But you are not all there, nor are you all active. And I am persuaded that you might very easily, by your presence and organizing ability, strengthen our Sunday School work among the young people of the community.

You may help us, in the second place, by encouraging the development of the missionary spirit in the school. I be-

believe that for a long time the Forward Movement has been in operation in the Epworth League. You may not have worked it to perfection, but if the introduction of missionary ideas is good for Epworth teachers, then it must be equally good for Sunday School scholars. Personally I am in favor of giving the mission idea a good try in the Sunday School, and I should like your missionary Vice-President, or some other whom you may suggest, to meet with our committee a few weeks hence to inaugurate a policy for the school.

And, thirdly, you may help us by training some of your best people as Sunday School teachers. To my mind, this is the greatest task in our work. Some that we have are particularly faithful; others are not. And of those who are faithful, some wish to resign. I cannot let them go, for I have no one to take their place. At the present moment we have a class of boys their early teens, just the most important time of life, without a teacher, and a class of Juniors whom we can supply only with temporary teachers. As I attend Sunday School institutes, and read Sunday School periodicals, I am convinced more and more of the value of this department of church work and of the necessity of trained teachers to take it up. We want teachers. Will you Leaguers supply us? I understand that our Sunday School department has established a teacher training branch, and that the necessary information about the organization of classes, courses, time of examination, etc., can be obtained by writing the General Secretary, Rev. S. T. Bartlett, 35 Richmond Street West, Toronto. If the Epworth League adopts a teacher training movement, I believe it will receive almost as great a blessing. The service rendered to our boys and girls throughout Methodism would be of incalculable value.

But I must stop. I am glad to have this opportunity of addressing these few words to you, and trust that some plan may be evolved whereby the Sunday School and League may co-operate along the lines that we have indicated.

*The President.* This surely is a challenge that the Sunday School Superintendent has thrown down to us. We cannot treat it lightly. The need is there, and I think some of us young people must prepare to meet it. I for one will find time to take up such a course, and I believe there are others who will join me. I think now we might enjoy some more music.

#### VIII. MUSIC BY THE LEAGUE.—“Help Somebody To-day,” suggested.

#### IX. READING OF COMMUNICATIONS.

*The President.*—We like to keep in touch with those who have gone from us into other fields. Our Secretary has taken the trouble to write to a number of our ex-presidents and others who have made good elsewhere, and you will thoroughly enjoy listening to some of the replies.

Here the Secretary will read the letters he has received, or portions of them, if they be too long. This part of the program might be made very interesting. The President and Secretary, however, should see that the letters are read off in a timely way, so that ample time is given for reply. Be sure to get messages from the ex-presidents who are making life worth while in Christian service, no matter what the sphere of life may be.

*The President.*—These letters have been full of hope and encouragement, and I believe it is the feeling of this meeting that the Secretary be authorized to convey to the writers our appreciation of their good-will and our best wishes for their continued success.

A resolution, as pre-arranged, may here be moved and seconded and carried to the above effect.

#### X. MUSIC.—SOLO OR DUET (SELECTED). XI. REPORTS OF OFFICERS.

*1. President's Report:* Fellow-leaguers, although my report to-night may be brief, I trust it may be full of interest. At the meeting your executive last spring we determined, at our first meeting, to do the best we could to make things go for the present year. We decided to do three things:

(1) To inaugurate a new membership campaign with the idea of canvassing every young man and young woman of our community to become a member of the League.

(2) To attempt to steady the needs of the committee in such a way that we might through our several departments, meet those needs.

(3) To thoroughly organize our League through its respective committees, adapting them to make sure of doing certain work which we thought might be accomplished.

To this end it was decided that the Executive Committee should meet once a month regularly and the department committees once a quarter.

We have sought to carry out this programme and with what success you shall see from the officers' report.

While our society is of many years standing, and while we have sent out a number of young men and women many of whom you have heard from to-night (if desirable, further reference might be made to these young people here), I feel that we have not done as a League what we might have done. I appreciate the fact that the Forward Movement during the past few years, contributed much to keep up the interest. But it is accomplishing its purpose. Missions in the Sunday School, and the Laymen's Missionary Movement, have been the outcome of the Prayer and Educational campaigns carried on by our Young People's Societies. Indeed, if we are to progress and grow, then we must direct our energies into new channels. We are largely a rural community, and as a rural community we have many practical problems that are worthy of our best effort. Someone has said that the rural church has yet to be discovered. There is some truth in this statement. Those of us who have gone little beyond the public must rely largely upon the church for further development. Our League is splendidly organized for this work. It provides for athletic activities through the citizenship department. The literary and social departments are for the purpose of improving ourselves socially and intellectually, and to this end I should like to see coming to our church a half dozen or more of the best periodicals and magazines. Through the citizenship department we learn the functions and privilege of government and the responsibilities which are ours in our relationship to the State. And in the work of the Christian Endeavor and Missionary departments we may train ourselves for Christian service. Thus, in our society we have an organization adapted to the development of the all-round self, and we ourselves are to blame if we fail to make the most of this opportunity.

We therefore cordially invite you to become members of our society and to co-operate with us that, through our weekly programmes and the activities of our various committees, we might develop the powers that God has given us.

#### 2. First Vice-President's Report.—Mr. President: I am glad you are an optimist. It is inspiring to listen to you, and I think we are fortunate in having such a President. I wish that my committee might carry out all that you suggest. We have tried hard, but we have failed in some things, but we have succeeded in others. I must confess that we didn't do very much during the summer. Seemingly everybody was busy. But after the harvest and when everybody had grown tired of picnics and excursions, I determined to try again. And

just then there came the General Secretary's letter about the October campaign. Here was my opportunity, I decided to call a meeting, and, instead of having it announced at the League meeting, I got some dainty notepaper and envelopes, and wrote personal notes to the members of the committee, inviting them to our home on a certain evening for half-past seven. Everyone came with the exception of two. I read the letter from the Central Office, which the President had kindly given me. I explained the nature of the campaign and pointed out how its success largely depended upon our committee, and then asked for suggestions. At first we were all very dull. Scarcely anyone talked. After a time one of our practical members said: “How many young people have we in this community, anyway?” Someone answered “Fifty,” another “Sixty,” and others “Seventy-five or eighty.” It was finally decided to make there and then a list of all the young people of the community. We began with the pastor's family, and then up and down the streets of the village and out into the concessions and side-lanes, making a list of all the young men and women eligible for membership. They numbered one hundred and five. We took away forty who were already members of the League, and we found that we had sixty-five whom we had not yet touched. This was getting down to business.

We then began to devise ways and means of reaching them. We shook up the Look-out Committee, strengthened and reorganized it, and planned a campaign to canvass everyone, with the result that we have succeeded in adding twenty-five to our League, all of whom are here to-night for the reception service.

We have also decided to make the prayer meetings and consecration meetings the most interesting of the series. We have a prayer committee, an evangelistic committee at least three or four in number, who, in a quiet way, are doing personal work with those of our circle who are not yet related to Christ.

Some discussion has taken place as to the feasibility of uniting with the literary department in organizing a teacher training class. I know of three who are prepared to give three-quarters of an hour after League meeting to this work, and if we can persuade our pastor, or another whom we have in mind to lead us, I am confident we can have a class of eight or nine.

I think, Mr. President, this is all we have to report at present. In closing, our committee want to assure you that we shall try to meet regularly and do our best to hold up our end of the work throughout the year.

*The President:* This report is certainly most encouraging. We are surely awaking to our opportunity. We shall now have the second Vice-President's report.

*3. Second Vice-President's Report.—Mr. President:* We, too, have found it difficult to get together during the summer months. But about three weeks ago, I issued invitations to a missionary baseball match, to be held in our dining-room on the evening of Friday, Oct. 13. We studied the rules of the game for half an hour, learning the different positions, the various kinds of “hits” and “outs,” as I learned them last year at a summer school. It was a short game. The pitcher on either side was too much for the batters, and we went out frequently in one, two, three order. We found ourselves a poor player, but that we have decided to continue practice and have ordered from Dr. Stephenson everything bearing on the game, including the names and places of all our representatives in Japan and China, what they do, and by whom they are

appointed. He wrote us that if we had regularly taken two or three *Missionary Bulletins* we should not have been put out so readily. So we have ordered two *Bulletins* for our library, and Miss A——, whom we appointed *Missionary Librarian*, will be glad to lend either of them to anyone for a couple of weeks. They are full of letters from our missionaries, and one cannot read them without developing a keener interest in this branch of our work.

Our Forward Movement is not in a satisfactory condition. Last May we found it difficult to collect all the subscriptions. I think the reason is that so many neglect payment throughout the year, thinking to do it in a lump sum. This is difficult and, sometimes, impossible. This year we hope to persuade the members to subscribe weekly and pay, at least, monthly. We have obtained cards from the Forward Movement office, and beginning with our own committee, we have already canvassed those who have not yet subscribed, and hope to increase our givings by one-third this year. We have appointed Mr. W—— Missionary Treasurer, and he will have his books here every second Monday of the month to receive missionary moneys.

At our committee meeting some one said: "Do you think the money question is the whole thing in this missionary business; why can't we get busy and organize a mission study class this year?" All kinds of argument came up against it. "We're too busy," "We have no leader," and so on. But when Mr. R—— suggested that, inasmuch as our own interest has been particularly directed lately to West China, we should take up Mr. Bond's last edition of "Our Share In China." The committee agreed to this, and we meet next Wednesday night in their room for our first study hour. It was difficult to find a leader, and so the Second Vice-President will meanwhile do his best to make the book interesting. I take this opportunity of extending a cordial invitation to each and all to join us in this course. We have so arranged it as to last only eight weeks. At the close we hope to review the Book in the form of a debate before the whole League. With this as one of our programmes, we can guarantee interesting missionary nights in the League.

*The President:* The Third Vice-President's report.

*3. The Third Vice-President's Report.—* Mr. President and Fellow-Leaguers: I represent the most popular committee of the League, the committee that feeds people. We hope to show you at the close of the session how splendidly we do this. And we do it gladly, too. We're no pretenders. We're just as happy to see you here as we say we are. Those of us who met you at the door to-night and said we were real glad to see you meant it. We must give you the same welcome next night, and the next, and the next. That's our business. We believe that the social side of life plays a considerable part in the Kingdom of Christ, and we are trying to extend our good will and friendship to all.

We represent the literary side of our League work also. We seek to feed the mind as well as the body. And to this end we have arranged five literary and social nights for the fall and winter months. The programmes will include an oratorical contest for young men, a young men's debate, an old-time spelling match, a Valentine Day celebration, and a special concert, in which a young men's choir will play a prominent part.

Your committee is interesting itself in the possibility of teachers-training work. I have already discussed the matter with our pastor and Sunday School superintendent. We are glad that the

superintendent has referred to it to-night. I understand that only forty per cent. of the pupils of our school become church members, and that young men are the natural leaders and teachers for boys, and young women the natural leaders and teachers for girls. The President said to-night that he would join a teacher-training class. I'll be another. And if I can do it, I am sure many another will join with me. I understand the course comprises five little books of ten chapters each, the books dealing with the Old Testament, New Testament, the teacher, the pupil and the school, and may be completed in a year or a year and a quarter, depending largely on how we work. We hope to organize anyway and give it a try. So look out for the Literary and Social Committee.

*The President:* I am sure this is great. These reports are getting better all the time.

*5. Special music furnished by the Literary and Social Committee.*

*6. The Fourth Vice-President's Report.—* Mr. President: I represent the youngest

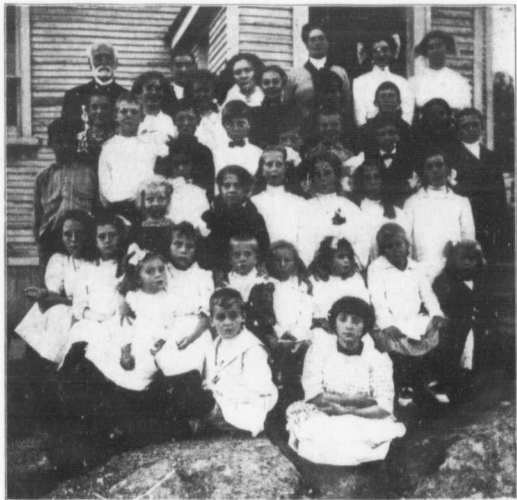
men as candidates and enunciate such policies as would command our united support.

The study of Canadian civics this year has given us a wide conception of the functions and methods of government, and next year we are looking for a textbook that will deal with underlying social and economic principles.

As you have already heard, we have still the liquor business about us. But a Local Option campaign is on. Our citizenship department is prepared to assume the responsibility for campaigning the southern part of our village under the direction of the general committee for the township.

We hope during the winter months to hold a special township council meeting and a mock parliament. And, moreover, if the League executive consents, we are prepared to run our elections next April, in accordance with the rules and regulations of our ordinary election campaign—with a returning officer, ballot boxes, ballots, polling booths, and so on.

Through our Athletic Committee, we



PROSPECT PARK JUNIOR EPWORTH LEAGUE.

department of Epworth League work—the youngest, but one of the best, I think the best. It was a great day for our League work when the General Conference amalgamated the Social and Literary Departments, and created a new Citizenship Department. It means that we have now a sphere of activity for our young men that must strongly appeal to them. Our department stands for the development of patriotism, for the study of municipal, provincial and Dominion questions, the observance of the Lord's Day, the extension of the social and moral reform movement, and the total prohibition of the liquor traffic.

We had occasion at the recent election to count up the number of young men who have votes in this community. They number thirty-five, almost enough to swing any ordinary election. If we thirty-five young men would only agree upon certain principles by which we would stand, and apply them in our party affiliations and in every election campaign, both political parties in this riding would strive to bring out such

have already organized a football club, and during the winter months we hope to flood the lot across the way for skating and hockey.

In this and other ways we shall strive to make our Citizenship Committee contribute to making the League a popular society for the young people of the community.

The President here calls for the report of the Junior League Superintendent, who follows along the lines of the Reports already given. If the Superintendent can arrange for a demonstration by the Juniors in the form of a dialogue, or, better still, some kind of a drill, let it come on at the close of the report. Should there be no Junior department, the President should have some statement to make from the Executive as to the desirability and prospect for the organization of the Junior work. The General Secretary's revised Hand Book on Junior Work is very suggestive in the organization and conduct of this important phase of League activity.

*The President:* We shall now listen to the Secretary's report.

*7. The Secretary's Report:—*

This is readily prepared. It should contain the number of members of the society,

active and associate, the number of meetings held during the quarter, the average attendance, the nature of the programmes, and any special features of the quarter's work.

#### 8. The Treasurer's Report:—

This can be brief and to the point. It should give a concise statement of the financial position at the beginning and at the end of the quarter, the balance at the beginning of the quarter, the receipts and expenditures, the balance on hand, etc. If the programme is well laid out and the Secretary's report might be omitted. In case, however, there is a large attendance and a number of new members, it of these items will add spice and interest.

*The President.*—You have now heard all the reports. They are certainly encouraging. They must indicate to our friends that we are attempting to do things, and that we are after you. Fellow-leaguers, what shall you do with these reports?

As prearranged, someone will move and another second that the reports be received and adopted, and the motion will be put and carried in the usual way.

#### XII. Music.—By the Junior League where possible.

*The President.*—You remember, the First Vice-President said that we have twenty-five young people to receive as members to-night. We are glad that our efforts have met with such a hearty response. We welcome you to our midst. We want your co-operation and we want you. We shall feel stronger for your having joined us, and, together, we shall seek to win other young people to unite with us.

The reception service should be conducted by the pastor, President and other officers, in accordance with the new constitution, copies of which can be secured from Wm. Briggs at 60 cents per dozen, after the Secretary has called the names of the new members and they have responded by coming to the front. It might close by singing the Epworth League hymn which appeared in the June Era, and which can be obtained from the Rev. S. T. Bartlett at the rate of one cent each, in lots of ten or more.

*The President.*—There remains but one more item on the programme before we adjourn for refreshment and a social quarter of an hour. We announced a week ago and on Sunday for a special offering to-night in aid of the general Young People's Society Fund. We have been somewhat remiss in our duty in this matter. While our contributions to all other departments, such as the Missionary, Educational and Sunday School, have splendidly increased, we Leaguers have made absolutely no advance in our givings. The General Board depends on us to voluntarily do our best. Last year we gave one dollar. This year, with a membership of sixty-five, we should contribute several times as much. We can depend upon it, the General Board, in its employment of secretaries, preparation and distribution of literature, and in the general development of young people's work, will make good use of the money.

After the offering has been taken, this part of the service may be closed by a chorus, or by Hymn 903 and first verse of 904, in the Methodist Hymnal, or by any other appropriate Hymn and the Benediction by the pastor. Light refreshments are then served and the President and Social Committee get busy in making their cordial adieux.

In the famous Tribuna of the Uffizi Gallery of Art at Florence, a tourist, armed with his guide-book, went up to the curator: "Are these your masterpieces?" he asked; "I certainly don't see much in them myself." "Sir," said the curator, "these pictures are not on their trial; it is the visitors who are on their trial." "Those who see little in the Bible should realize that after so many generations of Christian experience the Bible is not for the first time on its trial now.—Sel.

### Prospect Park Junior Epworth League

It was my privilege to preach a few weeks ago in the above named church, on the occasion of the Junior League anniversary. The service, though held on a hot Sabbath evening, was excellent. The pastor, the venerable Rev. J. C. Wilson, said some splendid things about his young people, and they evidently have a deep affection for him. The accompanying group photo was taken quite late one evening in connection with the regular meeting of the League, and shows a part only of the members. The pastor and the superintendent, Mr. S. Wail, are seen in the rear of the picture. This prosperous society of Juniors was organized about four years ago, and has been active ever since. The present superintendent disclaims any special fitness for the work, and says that he took it in hand when Mr. North, the probationer, who organized it, left, simply because "there was no one else." He has, however, what everybody must have who makes junior work a success,

the confidence and affection of the boys and girls themselves. And I found out that the young people really love to attend their meetings. Some of them have to work all day, and walk quite a long distance to their homes, but rather than miss the League meetings they would go without their supper. The older members are active in Sunday School, five being teachers, and two of them secretaries, while the church choir is, with one exception, composed of Leaguers. Prospect Park Church is not a large or wealthy city society; but one of the smaller and newer churches in the northwest section of the city. Though these Juniors come from hard-working families, they raised \$20 last year for missions—a comparatively large amount indeed. Last winter they held a number of cottage prayer-meetings in the neighborhood with good effect. They are a happy, united and hard-working society, and, under the experienced leadership of the pastor and the loving guidance of their superintendent, are making good headway. They deserve much praise for their splendid work.—S. T. B.

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in the days when a gentleman carried a  
"repeater," a watch which struck the  
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man, "I have warned you often. You  
are over muckle given to scandal. Ye  
maun keep your mouth, as it were, with  
bit and bridle, as the Scripture saith."  
"Aweel, minister," replied Janet, "sure  
I hae always kept a watch upon my  
tongue." "Hoot, Janet! it maun hae  
been a repeater, then!"

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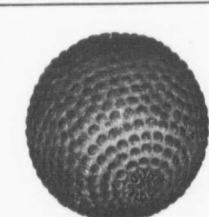
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