

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1995

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|--|--|
| <input checked="" type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input checked="" type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input checked="" type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input type="checkbox"/> Continuous pagination/
Pagination continue |
| <input type="checkbox"/> Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées. | Title on header taken from: /
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments: /
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
							✓				

The copy filmed here has been reproduced thanks to the generosity of:

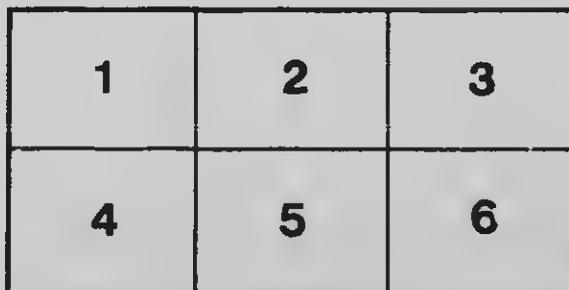
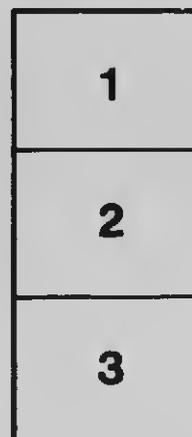
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche sheet contains the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

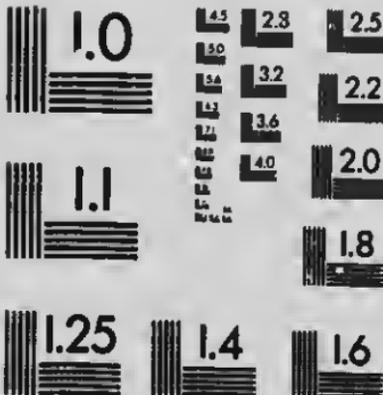
Les exemplaires originaux dont le couvercle en papier est imprimé sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaires. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

TALKS ON THE LAND OF THE MAPLE



BY
WILLIAM T. GUNN.

BR 570
G95
1918
P***

Read
Gunn

TALKS
ON THE
LAND OF THE MAPLE
THE STORY OF CANADA FOR JUNIORS

Adapted from the Mission Study Textbook "His Dominion"

BY

WILLIAM T. GUNN



Issued for Leaders of Junior Study Classes and Mission Bands

By the

Canada Congregational Missionary Society
Forward Movement of the Missionary Society of the Methodist Church
Board of Home Missions and Social Service of the Presbyterian Church

Co-operating through

The Canadian Council of the Missionary Education Movement

(Copyright, Canada, 1918, by the Canadian Council of the Missionary Education Movement.)

FR370

525

1917

P444

FOREWORD

THE Talks in this book are planned to give the boys and girls of our Study Classes and Mission Bands an understanding, from the Christian standpoint, of the great facts of the story of Canada. The Talks begin with the laying of the foundation of Canada by the hands of God, and continue with the story of the work done by those who have gone before us, until they bring us at the close face to face with the great tasks of to-day.

The aim of the Talks will be found in the text, "He shall have dominion from sea to sea and from the river unto the ends of the earth" (Psalm 72: 8), for their whole purpose is to lead the boys and girls to consecrate their lives to making this true of our loved Dominion, so that here Jesus Christ shall "have dominion from sea to sea."

The Talks are based upon "His DOMINION," the senior text-book on the same theme, which the leader of each class using the Talks should get and thoroughly study.* This will give a rich background from which to draw other illustrations than those mentioned in this little book of Talks.

The "Get Ready Meeting" provides opportunity for organization and an introduction to the six Talks to follow. There is in each of the Talks abundant material for two meetings, if desired, using the alternate Scripture reading and hymns of the suggested programme for the second meeting, thus making, with the "Get Ready Talk," a series of thirteen meetings, covering a three-months' weekly course. Where possible the whole of the Sunday School Juniors should be enrolled in this course, keeping their class organization and with their teachers present. Where this is not possible, the Study Class or Band should be organized as suggested in connection with the preparatory meeting.

Boys and girls delight in the concrete and practical, in the personal and historic. This has been kept in mind in the material selected. The leader should present the stories vividly, should plan to have the children take part in every way possible, by question and answer, by bringing pictures and specimens, by map drawing, by decorating the room, by dialogue and recitation, by debate and papers. The boys and girls will love to dress up and pretend. The things they teach themselves in these ways they will always remember.

Leaders may get into touch with their Home Mission Board or Society and find out if there are definite Canadian objects to which the class offerings may go. There may be hospitals or foreign schools or missions or some local causes for which the boys and girls can make gifts. As they learn they will want to "do something."

The order of service may be varied, curiosity may be aroused. Interesting and picturesque posters advertising the coming meetings can be made by some of the class in consultation with the leader.

The room in which the meetings are held should have appropriate pictures. The railways will willingly lend pictures of scenes upon their routes. There should be a blackboard or, better still, a large book of white or manilla paper, on which the outlines of the talk for each day can be made in crayon, and thus referred to more easily at later Talks. Appropriate mottoes or quotations may be made. Flags should have a place. The class might purchase a good Canadian flag, to be later presented to the church.

The Leader should make full and earnest preparation personally by study, both of the Talks and the scholars, and by prayer and consecration. Only from a heart on fire with love for Jesus Christ and for Canada will the hearts of the boys and girls be kindled. The opportunity is very great. The most urgent need in our Canadian churches to-day is for the consecration of young lives to Christian leadership. Almost three-quarters of our Christian leaders of to-day made their decisions for service before the age of twelve or fourteen. The aim of the leader should be to bring about in each young heart the determination to do all that in them lies to make our Dominion the Dominion of Jesus Christ "from sea to sea and from the river unto the ends of the earth."

With such an aim the Leader may gladly expect the help of God and, relying on His guidance, go forward cheerily, as just an older boy or girl, leading the Class on to the love of country and the service of the Kingdom of Jesus.

*"His DOMINION" may be secured from any of the Mission Boards. Price, 60 cents in cloth, 40 cents in paper.

890205

OUTLINE OF "TALKS ON THE LAND OF THE MAPLE"

GENERAL AIM--To get the boys and girls to give their lives to making our Dominion the Dominion of Jesus Christ so that He "shall have dominion from sea to sea and from the river unto the ends of the earth."

TITLES	AIM	OUTLINE
GET READY MEETING	To get thoroughly ready for the class work of the six talks.	Organization. Election of officers. Choosing the Class Text. Choosing the Class Hymn. Preparation for Talk I.
I. HOW GOD MADE CANADA	To teach that we must build in Canada a nation worthy of the great foundation God laid for it.	1. How God made Canada. 2. How big God made Canada. 3. How rich God made Canada. 4. Where God put Canada. 5. What God made Canada for.
II. FIRST ARRIVALS IN CANADA	To teach what the French did for Canada in early days and what we can do for them to-day.	1. First arrivals in Canada. 2. What the French did for Canada. 3. What we can do for them.
III. WHEN OUR FOLKS CAME TO CANADA	To teach that the Pioneers made Canada better for us to live in and that we must make it better still for those who come after us.	1. How our folks came, by war and in peace. 2. What they built. Homes. Schools. Churches. Railways. A Nation. 3. What we can do.
IV. IN WIGWAM AND CANOE	To teach the story of the Missions to the Indians, the first step taken by the Canadian Churches to carry the Gospel to others than our own people.	1. The Indian before the missionary came 2. Good and evil brought by white men to the Indians. 3. Missionary difficulties and duties. 4. Good Indians. 5. The Indians of to-day and their needs.
V. NEW FRIENDS FROM OLD LANDS	To teach that we must give the many new friends coming from old lands to Canada a Christlike welcome.	1. The new friends, where from and how many. 2. Blessings they bring. 3. Dangers they meet—and make. 4. What we can do to help them.
VI. CANADA FOR CHRIST	To teach that we must each do all we can to make our Dominion the Dominion of Jesus Christ "from sea to sea and from the river unto the ends of the earth."	1. Big things to do yet in Canada. 2. Kings and Queens—every one of us. 3. God's plan by God's help.

GET READY MEETING

AIM—To get thoroughly ready for the class work of the six Talks

PROGRAMME

HYMN—"Brightly gleams our banner" or "All hail the power of Jesus' name."

PRAYER.

ENROLMENT OF BAND OR CLASS—Signing the Roll.

CHOOSING THE NAME OF THE CLASS OR BAND.

ELECTION OF OFFICERS and division of Class or Band into groups.

HYMN—"Stand up for Jesus."

CHOOSING THE CLASS TEXT—Story, "Naming a Baby—A Country."

READING—Psalm 72—Our Canadian Psalm.

CHOOSING CLASS HYMN—Story of the boy who could write better hymns—the hymn he wrote.

SINGING—Class Hymn—

1 Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

2 For Him shall endless prayer be made,
And praises throng to crown His head;
His name like sweet perfume shall rise
With every morning sacrifice.

5 Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud Amen. Amen.

3 People and realms of every tongue
Dwell on his love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

4 Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

ANNOUNCEMENT OF AND PREPARATION FOR TALK I—"How God Made Canada," as suggested below.

HYMN—"From Ocean Unto Ocean" or "Joy to the World."

CLASS TEXT (Repeat standing, followed by Mizpah benediction)—"He shall have dominion from sea to sea, and from the river unto the ends of the earth." "The Lord watch between me and thee while we are absent one from the other."

PREPARATION FOR TALK I.

Assign the following:

All to learn by heart the Class Text and the Class Hymn.

One to bring one specimen each of gold, silver, copper (either ore or coin), iron, coal and rock salt.

One to bring three small bits each of six coloured papers, gold, silver, red, brown, black and white, in squares or round, representing each of the above-mentioned minerals, to know where these minerals are found, and where to pin them on the map of Canada. (See map in back of "His Dominion.")

One to make enlargement of map, "Canada a Continent of Kingdoms."

One to plan a trip across Canada, telling how many days the trip takes and one prominent city passed each day. (See railway timetables).

Each to bring one picture of a beautiful place in Canada. A loan exhibition of pictures for the classroom wall.

The making of an illustrated class poster or notice of next Talk to hang in Sunday School room or Church vestibule.

The making of a large coloured copy of the Class Text for hanging in the classroom.

NOTES FOR THE LEADER

Material—Provide a good map of Canada, not too good to stick pins in, a blackboard, or better a number of sheets of white or manilla paper, large size and bound at one end, and black crayon; also the largest available picture of "The Fathers of Confederation." If no larger can be found, use one in school history or the Jubilee stamp.

Organization—If the Class or Band is not already organized the following is suggested. The roll may be headed by a simple pledge promising regular attendance and help in the Class. Signing it personally will make it more impressive.

Choosing the Name—Some appropriate Canadian name, such as "The _____ Maple Leaves" or "Beavers," might be suggested, the leaf or beaver to be used as the class sign. Class pins might be gotten.

Election of Officers—Boys and girls love responsibility and "to do things." There will be needed a President, a Secretary to keep the Roll, a Treasurer, Organist, Music Committee, and Man to see to the care of the materials used in class. The Scripture reader might be changed from day to day. Share the work to be done among as many as possible.

Groups—If the whole of the Juniors of the Sunday School attend in their classes under their own teachers, which is the ideal, let them keep their class groups. If this cannot be done, and if the class is large enough, divide it into groups of eight or ten, giving a separate name to each, as "Scarlet Maple Leaves," "Gold Maple Leaves," and so on. Keep the Roll for each group separately, and develop a healthy rivalry in attendance and in class work.

Offering—If possible, have in view from the start some definite missionary object for the class collections.

Choosing the Class Text—Some member of the class will have had recent experience of the coming of a baby into the family and the choosing of a name for it. Refer to this; ask if other names were thought of; why the name was chosen. If it is hard to choose the name for a baby, what about choosing the name for a baby-country? Tell them that before 1867 Canada was a number of divided Provinces, but that then men from every Province got together and drew up all the rules for making it one country. Then they wanted to know what to call it. (Show picture of "The Fathers of Confederation" here.) Ontario and Quebec used to be called Upper and Lower Canada, so they decided to call the country Canada. But they had to have two names. What should the other be? "Republic" it could not be, and yet "Kingdom" some of them did not like. One afternoon they stopped their meeting, all puzzled, for they did not know what that second name should be.

Next morning, Sir Leonard Tilley (show him sitting at the left of the picture, in the front row with a book in his lap), at family worship, read Psalm 72. When he came to verse 8 he said to himself that there was a fine word, "Dominion." So that morning he went back to the meeting and suggested it. They all

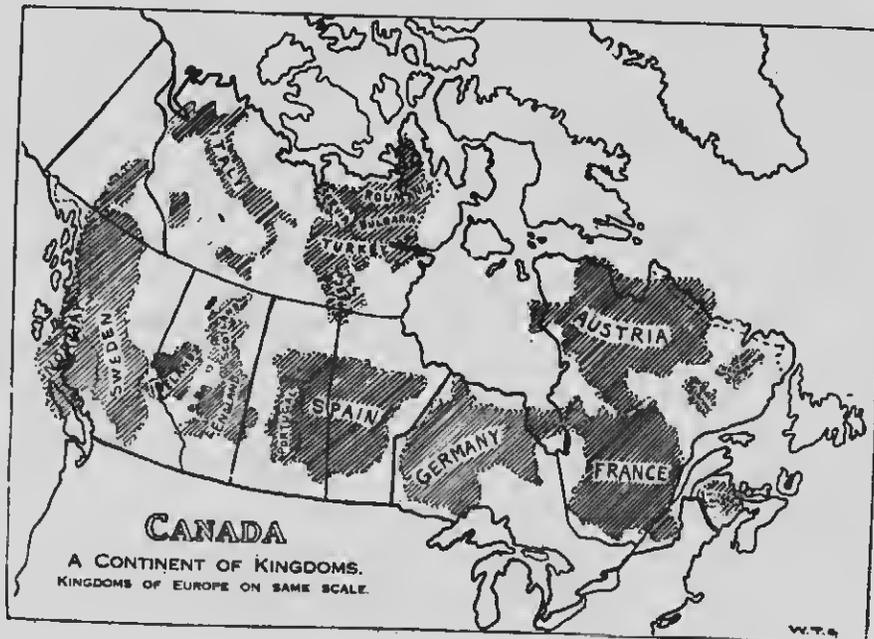
GET READY MEETING—NOTES

liked it, and so the baby-country was called "The Dominion of Canada." Show here how beautifully the verse describes Canada, "from sea to sea" (point to the oceans East and West), "and from the river" (point to the St. Lawrence), "unto the ends of the earth" (point to the far-away North). Some people thought this verse fitted so beautifully that the story could not be true, but in June, 1917, Mr. Leonard P. D. Tilley, son of Sir Leonard Tilley, wrote a letter saying he had often heard his father tell this story as above. (A copy of the letter may be found at the back of "Suggestions to Leaders of Mission Study Classes on 'His Dominion.'")

So the beautiful story was true too. But look at what our beautiful name verse says: "He shall have dominion from sea to sea." Who is "He?" Jesus Christ. Would it not be fine if this were true of Canada? Then let us try to make it true. Let us choose this verse for our Class Text and do our best to make it true. Here it will be easy to turn to Psalm 72 for the Scripture reading, telling the class to "watch for our verse."

Choosing the Class Hymn.—Tell the following story: In 1674, over two hundred years ago, there was born in England a little boy, whose father, a deacon of a Congregational Church, was several times put in prison for preaching the Gospel without the consent of the rulers of England. Often the mother took the little baby and sat on the steps of the prison. When the boy was eighteen years old, he was one day making fun of the poor poetry of the hymns the people used to sing. His father said to him sarcastically, "Make some yourself, then." That started the boy writing hymns, and he wrote many that are in all our hymn-books, for his name was Isaac Watts. He became a minister of his church, but illness compelled him to give up the active work of a pastor, so he spent much of his time in writing hymns. Many of his hymns are simply parts of the Bible put into poetry. There is one hymn which he made from the very Psalm we have been reading, and it begins with just the same thought as our Class Text. Suppose we choose it for our Class Hymn—"Jesus shall reign where'er the sun." Out in the South seas, in 1862, King George I, the native King of the Island of Tonga, decided that he would be a Christian, and that his kingdom should be Christian too. So he called together a great gathering of 5,000 of his people. Then he hoisted the Union Jack and had all his people sing this hymn to show that his kingdom belonged to Jesus.

Preparation for Talk I.—Think this over carefully before coming to the meeting and write down opposite each assignment the name of the member of the class to whom you will give it. Choose not only that one who will do the work best, but sometimes the one whom the doing of the work will help most.



TALK I.—HOW GOD MADE CANADA

AIM—To teach that we must build in Canada a nation worthy of the great foundation God laid for it

PROGRAMME

HYMN—"Our God our help in ages past," or "I to the hills will lift mine eyes."

SCRIPTURE—Read responsively Genesis 1:1-12.

OFFERING AND ROLL CALL.

PRAYER.

TALK OUTLINE—How God made Canada.

How big God made Canada.

How rich God made Canada.

HYMN—"All things bright and beautiful," or "My God I thank Thee who hast made."

TALK OUTLINE CONTINUED—Where God put Canada.

What God made Canada for.

PRAYER—Silent prayer, followed by short prayer of thanksgiving and consecration.

ANNOUNCEMENT OF AND PREPARATION FOR TALK II—"First Arrivals in Canada," as below.

HYMN—Class Hymn, "Jesus shall reign where'er the sun."

CLASS TEXT—Repeat, all standing, followed by Mizpah benediction.

PREPARATION FOR TALK II.

Assign recitations to 7 boys and 4 girls, with directions as in the Additional Material.

Have small flags made—English flag of Cabot's time, and fleur-de-lys flag of France. (See Handwork sheet.)

NOTES TO TALK I.

(See "His Dominion," Chapter I.)

How God Made Canada—Ask "Who made the earth?" and the answer will come quickly "God." Then ask "Who made Canada?" and "Who made the place this church is built upon?" Bring the thought of God and His making very near. Then, with a bit of sand, you can speak of the great rocks being ground down to make soil. Tell the class that God was working in Canada a long time before any men were here. By studying His work we get certain great pictures.

"Through the mists of past ages we get vast shadowings of God working mightily through countless millenniums. Now the mountains are uplifted, now they are cast into the midst of the sea. In this age He works with storm and earthquake, in the next with the still small voice of the sunshine.

The pictures roll by as on clouds, first that far day of fire when the molten rocks were cooling, and in their substance and in their crevices God was storing away the treasures of the everlasting hills, the gold, the silver, the copper, lead and iron.

Then came the days when this was a warm land, and over wide areas of Nova Scotia, Alberta, British Columbia and the Islands of the North, there were immense tropical swamps with giant fern and palm whose leaves, gathering the sunshine of forgotten centuries, dropped into the water, were pressed into peat, and then crushed into coal by later formations, and in those ages of God's preparation the coal of our land was stored away.

From beneath the soil in Western Ontario, the salt wells of Goderich bring a story of days when the centre of the continent was a salt ocean whose waters, overflowing into a great shallow lake, evaporated and flowed and evaporated again through centuries, till beds of salt, scores of feet thick, accumulated, and again God had laid by for the years to come.

Long grooves in the solid granite and strange boulders dropped far from their parent cliff, tell of years when all over Canada and down into the United States, glaciers of ice thousands of feet thick were doing

TALK I.—NOTES

God's ploughing, breaking down the mountains and scattering the soil. Plymouth Rock in Massachusetts, on which the Pilgrims landed in 1620, the foundation stone of the United States, is a glacial boulder carried down from the Laurentian Range in Quebec.

Then the ice melted, and for countless years the sun shone, the flowers blossomed and the trees grew, while rain and wind and frost, wearing down the rocks, deepened the soil, and the little grasses of the prairies laid up the deep black mould, till a rich land lay waiting the time of His unfolding, with whom 'a thousand years is as one day.' (Pages 2 and 3, "His Dominion.")

The oldest rocks in the world are the granite rocks of Northern Quebec and west of Hudson's Bay, and the oldest fossils in the world have been found in Canada.

How Big God Made Canada.—Ask how big Canada is, how many miles across, how many square miles. Is it as big as Great Britain? Thirty times as big. As big as Europe? Almost as big, only 50,000 square miles smaller. Show enlarged map, "Canada a Continent of Kingdoms." Take any distance the children have walked and know well—from one to five miles—show how big this is on the map. Ask the one to whom it was assigned, how long it would take to cross Canada in a fast train, and where they would get each day.

How Rich God Made Canada.—Ask the class to name five or six minerals. Have the boy or girl show specimens, or, if not possible to get the ores, show manufactured articles—a bit of gold jewellery, a silver coin, a copper, etc., though the ores will be more interesting. When they are named have the colored papers put on the map, asking questions, Where is there gold in Canada? Where is there silver, etc?

Ask them for names of five grains, five fruits, flowers, animals good for food, fishes. Put them all down on your outline on the board or paper roll.

Then call for the pictures of the loveliest parts of Canada. Ask if Canada is a good land to live in? Did God make it "very good?" God built a house, did He put lots in the pantry? Remind them of the minerals, foods, etc. But no people yet.

Where God Put Canada.—Would you sooner have a bit of land away out in the woods or at the very heart of a big city? Why? What makes the city lot more valuable? Because of its neighbours, the people round it, and the business they do. Very well, turn to the map. See where God put Canada. On the East we are the nearest of all the Colonies to Great Britain. People from there can come to us and we can send back wheat far more quickly than they can go to Australia or wheat be sent back from that sister Dominion. On the South, see, how we touch the great United States along nearly four thousand miles of border. South of the border is that great nation with all its growth and wealth and mighty people. On the West, across the sea again, we are nearest neighbours to those two great nations of untold possibilities, Japan and China. Yes, and the shortest road between our great motherland, Great Britain, and the nations of China and Japan is right across Canada.

God put Canada in a splendid place among great neighbours. We can carry the Gospel to Asia and our wheat to Europe better than any other country.

What God Made Canada For.—Surely if God made Canada big; it was because He had in mind a great nation. Surely if He made it rich, it was so that this nation might have great treasures to use. Surely if He put Canada among such great neighbours, it was that Canada might carry from one to the others, not only merchandise, but love and goodwill and the Gospel.

God would not have built so great and beautiful a foundation if He had not meant it for a nation worthy of it, great and beautiful, and true and good. Will we help Him build it according to His plan?

Preparation for Talk II.—The assignment is for 7 boys and 4 girls. If you have the class divided into groups, take nine of these from one group, the first character representing Canada may be an older girl from another group, and little Madame Marie Josephine may be taken from another. Tell those who are chosen to take part to keep it a secret as far as possible. Boys and girls love a little mystery.

Dividing the Talk.—If Talk I is to be divided into two, let the second part begin at "Where God put Canada." Use alternate hymns suggested, and for Scripture Reading, Psalm 104: 1-24 responsively.

TALK II.—FIRST ARRIVALS IN CANADA

AIM—To teach what the French did for Canada in the early days and what we can do for them to-day.

PROGRAMME

HYMN—"Lord, while for all mankind we pray," or the Class Hymn, "Jesus shall reign where'er the sun."

OUTLINE OF TALK—First arrivals.

What the French did for Canada.

What we can do for our French-Canadian friends.

Or, "The Missionary Pageant," as in additional material, Talk II.

SCRIPTURE READING--Romans 10: 1-4, or verses 1-12.

PRAYER—For our French-Canadian friends in Canada.

HYMN—"O Canadal Our home, our native land."

ROLL CALL AND OFFERING.

ANNOUNCEMENT OF TALK III—"When our folks came to Canada."

PREPARATION FOR TALK III—As below.

HYMN—"We have heard a joyful sound," or "I am so glad that Jesus loves me."

CLASS TEXT AND MIZPAH BENEDICTION.

PREPARATION FOR TALK III.

Assign parts to Miss Canada and to nine others.

Have drawings or models made of a three-masted ship, a log-house, a small school, a mission church, the first railway engine, and a small flagstaff with stand and Canadian flag. (See Handwork sheet).

Assign recitations. (See additional material, Talk III).

Have small paper Union Jack made as at present, but without St. Patrick's cross. (See Handwork sheet).

NOTES TO TALK II.

(See "His Dominion," Chapter II and Chapter V, page 156.)

The leader in this Talk has two choices. The Talk may be given as a straight Talk with the leader teaching, or it may be given in dramatic form by the boys and girls. The latter will be more work for the leader, but more fun for the class, and they will teach themselves and each other in a way they will remember. In either case, the Talk outline will be the same. If given as a Talk, the outline may be put on the board or roll, bit by bit, as the Talk proceeds. If the dramatic form is chosen, the outline should be put on the board or roll before the beginning of the meeting, and only shown at the close as a review of the lessons presented in action.

Outline for Board.—First arrivals in Canada.

What the French did for Canada (discovered, settled, explored, first missionaries, fought for Canada).

What we can do for our French-Canadian friends. (Better schools, the open Bible, the full Gospel, friendliness).

The Missionary Pageant will teach all these things, and at the close needs only a few words by the leader about the French work of the Church to which the class belongs. Suggestions for the Talk form are as follows:

First Arrivals in Canada.—Before our present Indians lived in Canada, there was to be found a much more highly organized people, who left in mounds and in mines traces of their existence, but when the first discoverers came from Europe the earlier races had all gone and the Indians were simply wandering tribes, mostly hunters, though the Iroquois and some of the Hurons cultivated crops. The first European to discover Canada, in modern times, was John Cabot, who came to Labrador in 1497. (Fin Cabot's flag on map). He sailed under charter from Henry VII of England, and thus planted the English flag first of all in Canada. The flag then was simply the red St. George's Cross on a white ground. When he got back to England, Henry VII gave him \$50 for finding Canada, and nothing more was then done by England.

What the French Did for Canada.—Fuller stories of the characters here referred to will be found in "His Dominion." The stories should all be told in vivid and varied form. Instead of saying—"In 1534 Jacques Cartier came to the Gulf of St. Lawrence, put up a cross on the shore of Gaspè peninsula. He came back in 1535 with three ships and went up as far as Montreal, etc."—tell the story as if you were seeing it, something like this—"For long years after Cabot's flag with the red cross had worn away in the wind, Canada lay forgotten, but nearly four hundred years ago I see two little ships coming up the St. Lawrence.

TALK II.—NOTES

They land (point to map at Gaspé), they put up a big cross of wood, they put up a flag, and this time it has no cross, but has lilies, the flag of France. (Pin flag on map). The ship sails home; but, see, next year, three little ships, they come up the great river, they anchor at what is now Quebec. The Captain goes in a little boat up the river (trace journey on the map) to an Indian village where Montreal now is. Out of the village they bring a sick chief for the stranger to cure. He is no doctor, but he reads a chapter of the Bible. What chapter? What one would you read? He read the first chapter of John's Gospel and then prayed—the first religious service held in Canada of which we have any record. Then through the fields he walks up the mountain and calls it Mount Royal! Ah, you know who he is? Jacques Cartier, of course. He goes back to a terrible winter in his little fort at Quebec, and half of his men die. He returns to France, but he has discovered Canada, this first Frenchman.

Then tell your next story in the same way—"Long years after Jacques Cartier's hard winter had discouraged any further attempt to stay in Canada, I see a little boy on the wharf of a French harbour looking out to sea. He said he was wondering where the ships came from and where they were going to, what they brought from far countries, and if they were taking missionaries out with them. When he grew up he became a soldier and a sailor too. He came out to Canada. He helped build the first settlement at Isle St. Croix in New Brunswick (point to place on map), and he made a funny map of it (see "His Dominion," page 35), with ships and fishes and whales spouting, a real boy's map. Then they moved over to Port Royal, now Annapolis, in Nova Scotia, and after that to Quebec, where he became Governor. Everywhere he went he planted grain and seeds and tried to begin real settlements. He fought the Iroquois and camped with the Hurons. He loved journeys and explored up the Ottawa (follow on the map) over to the Georgian Bay and across Lake Ontario, to fight the Iroquois. A great and a good man, and the first man who really tried to grow things—wheat and barley and grapes and roses. His name? Samuel. Samuel what? Why, Samuel de Champlain.

Take the next name in the same way, De La Salle, who stands for the French explorer. The story will be found in the additional material as part of the presentation in dramatic form.

Then take Father Le Caron as a sample of the French missionary, and Marguerite Bourgeoys as one of the devoted women teachers. Next the little group who fought for Canada—Daulac, Madeline de Verchères, and Montcalm, who fought so bravely. Tell how all these loved Canada and gave their lives to help it and prepared the way for us.

It will add greatly to the Talk if you will take some old school history and cut out the pictures of the men and women mentioned, cutting off the background so that the head and face may stand out, then paste this on a white card about eight inches by three. Put the portrait at the left of the card, then at the right, in large letters, the name, and below the name, one word, telling the special thing each did for Canada. For instance, below "Cartier" put "discovered," and below "Champlain" put "settled," and below "De La Salle" put "explored." A date might be put for each, but the point to be emphasized is not the date, but the service rendered Canada.

As the story of each is told, the card will be pinned on the map giving it a more vivid and personal touch. Cabot's card will be pinned on Labrador, Cartier's at Quebec, Champlain's at Quebec or at Isle St. Croix, Father Le Caron's at the foot of the Georgian Bay, La Salle's at Lachine, near Montreal, or better at the foot of Lake Michigan, Marguerite Bourgeoys' at Montreal, Madeline de Verchères' at Verchères, Daulac's up the Ottawa at the Long Sault, Montcalm's at the Plains of Abraham, near Quebec. See that the cards are in order. With Cabot's card, put a little British flag of that date, and with Cartier's a French flag, as in illustrated sheet.

What We Can Do For Our French-Canadian Friends.—Take the story of Madame Marie Josephine in the Pageant and tell it as vividly as you can, for it is all true. The name is changed, but Madame Marie Josephine actually went to Pointe aux Trembles School and really married a Methodist missionary who preached to the French-Canadians in Quebec.

Add a few words about the work of your own Church for the French-Canadians in Quebec and elsewhere.

Preparation for Talk III.—The additional material will give you full directions for the Pageant of Confederation, the models and the recitations.

Dividing the Talk.—If this Talk is to be divided, make the division at "What we can do for our French-Canadian friends," leaving that for the second day and using the alternate hymns and Romans 3: 21-27 for Scripture. Better still have the Pageant one day and the Talk, as suggested, on the other.

TALK II.—ADDITIONAL MATERIAL

MISSIONARY PAGEANT—"FIRST ARRIVALS IN CANADA"

Characters and Costumes

MISS CANADA—As Miss Canada will appear in several Pageants, it will be worth while to make her costume a little more carefully than the others. Suggested: White dress draped with Canadian flag, cardboard crown with maple leaves, shield with Canadian coat-of-arms, sword of gilded lath, if none better available, hanging by red ribbon at left side, and wand about five feet high, with golden maple leaf at top.

CABOT—Flat sailor's cap and dark cape, long white beard if it can be managed.

CARTIER—Dark jacket and cap, sword at side.

CHAMPLAIN—The same as Cartier; add dark moustache and small beard, linen collar; see picture in school history.

FATHER LE CARON—A black college gown with rope girded for belt, soft black felt hat with wide brim drawn up to crown on each side.

DE LA SALLE AND DAULAC—Fur caps, tack on fringe to outside of arms and trouser seams as for Indian costume, add belts and tomahawk in belt.

DOLLARD—Might have old gun and La Salle a paddle.

MAEELINE DE VERCHÈRES—Rough homespun blouse and skirt; carries old musket. Choose girl with dark hair and have it hanging in two long braids.

MARGUERITE BOURGEOYS—Dark dress, white collar and bands, apron, feather quills cut for pens, copy book and ruler.

MONTCALM—Borrow dark uniform coat, belt and sword, add gilt epaulets to shoulders, soft lace tie, powder hair to represent wig.

MADAME MARIE JOSEPHINE—Dark dress, white shawl over shoulders, white cap, spectacles, apron with knitting.

The costumes should not be too elaborate. The boys and girls will imagine a great deal and overlook more. All that is wanted is simply a suggestion of the costume.

PART I.—FIRST COMERS

LEADER—I have asked the Spirit of Canada to bring before you some of the great men and women who had to do with Canada in the early days, especially those of the French race.

Enter Miss Canada.

MISS CANADA (looking toward door)—From the early days of this fair dominion I bid you come again, that you may show to those of later days what life and love went into the building of our great land.

Enter John Cabot.

MISS CANADA—What is your name?

CABOT—My name is John Cabot.

MISS CANADA—What did you do for Canada?

CABOT—I, first of men of modern nations, found Canada. Before I came the Indians had wandered through the land for many ages. Then it is told that Leif, the Icelander, came to a land in the West, that he called Markland, about nine hundred years ago. But I and my son Sebastian sailed from England in 1497, and we planted the flag of England—the red cross on the white ground—on the shores of Labrador and later of Nova Scotia. So that England's flag was the first to fly over this great land. When we sailed back, King Henry VII gave us fifty dollars reward for finding Canada. But nothing more was done by our people.

PART II.—WHAT THE FRENCH DID FOR CANADA

MISS CANADA—Now we shall see what the French did for Canada.

Enter Jacques Cartier.

MISS CANADA—What is your name?

CARTIER—My name is Jacques Cartier, of St. Malo in France.

MISS CANADA—What did you do for Canada?

CARTIER—I first really discovered Canada and lived in it through a winter. In 1534 I came to the Gulf of St. Lawrence and, landing at Gaspè, I set up a cross of wood and claimed the land for the King of France. The next year I came with three little ships up as far as Quebec, and in a little boat went up to the Island of Montreal. At the Indian village they gave us a warm welcome. They brought out a sick chief for me to heal. What

TALK II.—ADDITIONAL MATERIAL

could I do? I was no doctor. So I read the first chapter of the Gospel of St. John and prayed for him. That was one of the first Christian services in Canada. I climbed the mountain and called it Mount Royal. Then I went back to my little fort at Quebec for the winter. Of my men, twenty-five died that hard winter of cold and hunger and scurvy. We paid a hard price to learn how to live through the winter in this land. But I loved the land, and five years later I came back again. What did I do for Canada? I discovered it.

Enter Samuel de Champlain.

MISS CANADA—What is your name?

CHAMPLAIN—My name is Samuel de Champlain, from the little harbour of Brouage, on the Bay of Biscay.

MISS CANADA—What did you do for Canada?

CHAMPLAIN—When I was a little boy I used to sit on the wharf in the harbour and wonder at the ships that went away to strange lands, taking with them the missionaries of Christianity and bringing back strange riches. So when I grew up, after many adventures, I joined an expedition to the new land of Canada. We settled at what we called the Isle of the Holy Cross. I drew a map of it that you can see yet. But it was not a good place to live; half our men died that winter. Then we moved over to Port Royal, where again we built houses and planted gardens and fields. In 1608 I went out to Quebec and settled there. Ah, that was hard, too! Of my twenty-eight men only eight lived through till spring. But we lived, and I began to plan for Canada. I went with the Hurons to fight the Iroquois. I went away up the Ottawa, and across to the Georgian Bay, and down over Ontario, and back next spring to Quebec. But I gave my life to Canada. I wanted to get it really settled, so I planted wheat and barley and vines and the first roses of Canada. What I tried hardest to do was to settle Canada, so that my people could live and grow their food here.

Enter Father Le Caron.

MISS CANADA—What is your name?

LE CARON—Father Le Caron, if you please, Mademoiselle.

MISS CANADA—What did you do for Canada?

LE CARON—Not as much as I would like, Mademoiselle. But I came to New France as one of the first missionaries. When the Hurons came to Quebec with their furs I went back with them to their homes. Ah, the long, weary journey! The many portages and the scanty food! But I was glad to labour for their conversion and to give to them my life. We went up the Ottawa, through Lake Nipissing, down the French River, and down the Georgian Bay till we came to the Indian towns, and there I preached to the savages. After me came others, and time would fail me to tell of all our sufferings. But gradually we gained the friendship of the Hurons, and the mission began to grow. Then came the raids of the bloodthirsty Iroquois. Town after town was taken and the people slaughtered. Fathers Daniel and Breboeuf and Lalemant and many others bravely stayed with their flocks till the last and were martyred. The poor remnant of the Hurons was driven to Christian Island, where many starved. Then they fled north in the spring, down the Ottawa to Montreal, and the little remnant stopped only at Quebec. We did not do as much as we wanted to do for Canada, but we gave our lives to preach to the Indians.

Enter Marguerite Bourgeoys.

MISS CANADA—What is your name?

MARGUERITE BOURGEOYS—I, Mademoiselle, am Marguerite Bourgeoys, the daughter of a merchant of France.

MISS CANADA—What did you do for Canada?

MARGUERITE BOURGEOYS—I do not think that I did very much, Mademoiselle. There were many devoted women of high rank came from France and gave their lives to the service of Canada, in many high ways; but, for me, I came to Canada because I loved little children and I wanted to teach them. It was a long, hard journey to Montreal, and when we got there our lives were often in danger when the savages attacked our people. There were few children when I came, but there grew to be many more. I was perhaps the first of the school teachers of Canada, and, like so many who have followed me, I gave my life for Canada in teaching her children.

Enter La Salle.

MISS CANADA—What is your name?

LA SALLE—My name is René-Robert Cavalier, Sieur de la Salle, near Rouen in France.

MISS CANADA—What did you do for Canada?

LA SALLE—I was one of many of my people who could not rest till we had explored and opened up the great unknown country of Canada beyond our little settlements. I had a farm near Lachine, west of Montreal, but I heard the Indians tell of a great river, far away in the West, so I mortgaged my farm and, with a little band,

TALK II.—ADDITIONAL MATERIAL

set out to find it. We went by the great lakes, and I found the Ohio and Illinois rivers. Coming back, I was given land at Frontenac, which you call Kingston, but I sold that and went west again. We built the first ship on Lake Erie. But it was wrecked, many of my men proved traitors, and we suffered incredible hardships. At last, in canoes we went down the great Mississippi to the salt water. My brethren went west to the Rockies and north to the Hudson's Bay. We explored this great land for those who were to come after us.

Enter Daulac.

MISS CANADA—What is your name?

DAULAC—Adam Daulac, Sieur des Ormeaux, of Montreal.

MISS CANADA—What did you do for Canada?

DAULAC—Simply, I gave my life to save our Canada. I was commandant at Montreal. We knew a great attack by the Iroquois was coming. I begged leave from the governor, Maisonneuve, to go and fight them on their way, instead of waiting till they came. Sixteen of the young men of Montreal joined me. We took the Communion together in the Church. Then we paddled up the Ottawa, till we came to the foot of the Long Sault, where there was a little ruined fort. There stayed with us also five Indians, a Huron and four Algonquins. First, there came a war party of two hundred, and we beat them off. Then they sent for five hundred more, who were on their way to attack Quebec. Then also we drove back with great slaughter for eight days in all, till the end came. They won, but they were also defeated, for they said, "If seventeen Frenchmen and five Indians in a ruined fort can cost us so many lives, what would the garrisons behind their strong walls do?" So they went home. Yes, Mademoiselle, we fought for Canada, we gave our lives for it, but we saved it.

Enter Madeline de Verchères.

MISS CANADA—What is your name?

MADÉLINE—My name is Madeline de Verchères, a little place some twenty miles down the river from Montreal.

MISS CANADA—What did you do for Canada?

MADÉLINE—Perhaps you do not think that I, a girl of fourteen years, look very much like a soldier? Eh bien, Mademoiselle, one cannot always tell by the looks. As you see me, I have been captain of a fort. It was this way. My father was at Quebec, and my mother had gone to Montreal. The most of our soldiers were with the men in the fields. Then came an attack by the savage Iroquois, and all the men away from the fort were killed. I was myself chased and shot at, but managed to get to the fort and bar the door. Behold for a garrison but two very old soldiers, my brothers of twelve and ten years, and the women. Voilà! those old soldiers, they thought that we would all be killed anyway, so they went to blow us all up by setting fire to the powder. But I stopped that. Time enough when we have to die! So I said to my two brothers, "Let us fight to the death. We are fighting for our country and our religion." So we fired off the cannon at the Indians, and our muskets to make them think there were plenty of soldiers. All night, through snow and hail, the two brothers and the old man and I were on guard. We called, "All's well," every hour, just like soldiers, so that the enemy were afraid to come too near. It lasted a week, and then came Lt. de la Monnerie from Montreal, with his soldiers, and I said to him, "Monsieur, I surrender my arms to you." He said, "Mademoiselle, they are in very good hands." "Better than you think," I told him. "It is time to relieve them, Monsieur, we have not been off guard for a week." Yes, Mademoiselle, we girls and women of the older days, we loved our Canada and we fought for it.

Enter the Marquis de Montcalm.

MISS CANADA—What is your name?

MONTCALM—I am Louis Joseph, Marquis de Montcalm, Mademoiselle.

MISS CANADA—What did you do for Canada?

MONTCALM—I did all that I could, Mademoiselle, I gave my life for Canada. I did not win, but what would you? My soldiers were brave, my habitant militia fought well also. Time and again we defeated the British. But we had foes within as well as without. My King and France were so busy fighting in Europe that they would not spare the needed help. Then in Canada affairs were all in the hands of corrupt men. I could not get food or transport for my forces. At last came the siege of Quebec under my brave foe, General Wolfe. Even him we beat off again and again. But at last he found the weak spot, and his soldiers stood on the Plains of Abraham. There we were beaten, and the lilies of France went down before the British Union Jack. Both of us gave our lives for Canada. I was conquered, but at least I loved Canada, and I gave my life for it. What more can one do?

MISS CANADA—I thank you, one and all. We will ever keep in mind your love for Canada. May those who take up the tasks you left have the same courage, devotion and self-sacrifice. But who is this?

TALK II.—ADDITIONAL MATERIAL

PART III.—WHAT WE CAN DO FOR OUR FRENCH-CANADIAN FRIENDS TO-DAY

Enter Madame Marie Josephine.

MADAME MARIE JOSEPHINE—Me, Mademoiselle! I am Madame Marie Josephine from Belle Rivière, back of Montreal, a French-Canadian of to-day.

MISS CANADA—What did you do for Canada?

MADAME MARIE—I have done what I could. But I came to-day because I heard you were thinking of what my people in early days had done for Canada, and I was glad of that, for we are proud of those great men and women. Then I thought I would like to tell you some things that you might do for my people to-day. You will permit, Mademoiselle, that I sit down? You see I am a grandmère, and not so young as I once was.

May I tell these boys and girls a story? Thank you, Mademoiselle. Long ago, when I was a little girl, my father and all my people were French-Canadian farmer people back at Belle Rivière. One afternoon there came to our farmhouse a man, a Protestant. He was the very first Protestant we children had ever seen, for, you see, we were Roman Catholics. We were afraid, and we looked very carefully at the man to see if he had hoofs for feet. We thought he might be, like the pictures of the devil. But no, he looked like anyone else. After tea, he was asked to stay for the night, for my people were very hospitable to any one. Before he went to bed the man asked if he could say his prayers. My father, he said "yes," so the man read a bit of his Bible. That seemed strange to us, to see any but a priest read the Bible. Then the man prayed. Would you believe it? He prayed just like a man talking to his friend. Oh, not at all like our prayers! When he went away next morning, he left a Bible behind him, and my father read it at night with the big wooden shutters on the windows closed so no one could see him. Pretty soon he did not go to Church any more, though he used to go regularly, and was a fine singer in the choir. That made trouble for me, for I was just about to have confirmation—what you call "join the church"—in a nice white dress and veil, with all the other little girls my age. But the priest, he said no, not till your father comes back to church, for he is a bad man; he has been talking to Protestants. My mother she felt very bad and tried to talk to my father, but it was no use.

Then the priest talked to him, and my grandfather and uncles also. But that was no use either, for my father, he said the Church was not according to the Bible, and he would not give in. Then my grandfather disinherited my father, and told him never to come on his place any more. Oh, it was very hard times for us all for a long time! But father, he read his Bible, and by and by my mother began to read it too.

All the time my father behaved kindly, and one day he drive near my grandfather's place just to look at it, and my grandfather saw him and say, "Come, my son, you are pretty good man, I was wrong." Then my father went in, and he was very glad and n./ mother cry for joy. Then after that my grandfather and his family, they read the Bible also, and we all become Protestants. Then I was sent away to school at Pointe aux Trembles, a Protestant school for French children, and when I grew up I was married to a Methodist missionary who preached in French to my people. We had a hard time at first, and once our house was burned down and all the pretty things that had been given to me at our wedding were all lost. But that did not matter, for we were helping my people.

What difference did it make to my people to change from Roman Catholics to be Protestants? Very great difference! First, we were free of fear, fear of purgatory. That was always with us till we found that salvation was a free gift through Jesus Christ. No more penances or ceremonies or works, just a free gift, that made a great difference.

What else? You remember the man who prayed in our house and that he talked to God as a friend, well that made a difference too. That we could come to God direct without any one between, any priest or saint or virgin! You do not know what a difference that made to us. You, who have been used to it all your life, you cannot tell how wonderful that is.

The next thing? The open Bible. Of course we had a chapter of that read in Church sometimes, but we did not understand it much, and we were not allowed to read it or ourselves. We were told we could not understand it. Then we did not think your Protestant Bible and our Catholic Bible were the same. But when we had the whole Bible to ourselves, oh, that was very different.

What can you do for my people? Four things—First, you can help them have better schools, our schools teach much about the Church, but are not so good as your schools. Then you can send them the Bible in their own language that they love. Then you can send missionaries to preach to them the free Gospel of Jesus Christ. And the last? It seems just simple, but it will mean a great deal. Just be friends to my people.

The characters in the Pageant might, if desired, each place on the map cards, as suggested in Notes on Talk II. Madame Marie could place on the Province of Quebec a larger card with "Better Schools, The Bible, The Free Gospel and Friendliness." The leader, in adding a few words about the work of the church to which the class belongs, could place on the map gold stars where that church has French Schools or Mission Stations.

TALK III.—WHEN OUR FOLKS CAME TO CANADA

AIM—To teach that the Pioneers made Canada better for us to live in and we must make it better still for those who come after us.

PROGRAMME

HYMN—"O God of Bethel, by whose hand."

PRAYER.

ROLL CALL—Response by Class Text.

OFFERING.

SCRIPTURE—Deuteronomy 8: 1-10, or Joshua 1: 1-9.

OUTLINE OF TALK—How our folks came—by war and in peace.
What they built—Homes, Schools, Churches, Railways, a Nation.
What we can do to make Canada better for those who come after us.

HYMN—"The Maple Leaf Forever," or "From ocean unto ocean."

ANNOUNCEMENT OF TALK IV—"In Wigwam and Canoe." Preparation as below.

HYMN—Class Hymn, "Jesus shall reign where'er the sun."

CLASS TEXT AND MIZPAH BENEDICTION.

PREPARATION FOR TALK IV.

Assign preparation of platform and dialogues as in Additional Material.

Have prepared Class Poster with picture of wigwam and invitation to visit it on class date.

Have prepared, for a class wall motto, the Indian (Ojibway) word for Catechism. Have it made on a piece of cardboard about six feet long by six inches wide. The lettering can then be about 1½ inches square. The word is "Kummogokdonattootammocilleaongaunnonash." Have printed verse of "Nearer my God to Thee" in Cree, large enough for class to read and sing. (See additional material, Talk IV).

NOTES TO TALK III.

(See "His Dominion," Chapters III and IV.)

How Our People Came—By War.—Have all the cards of the last Talk removed from the map, leaving only the French flag flying at Quebec. Place on the blackboard or roll the first heading as above. Tell the class that to-day we come to a great change for Canada. Picture, briefly but vividly, the long struggle between the English colonies and the French. Tell them it has now come to its end. Point to the St. Lawrence and describe a British fleet coming up and anchoring below Quebec. The General in command is a young man, but brave and skilful, General Wolfe. The ships anchor below Quebec and make attacks below the city. They are beaten off. They go across and capture Point Levis. But one night, the ships go up the river and drift down with the barges of men to Wolfe's Cove. The Highlanders climb the steep path and overpower the guard. When morning dawns, the British are in line of battle on the Plains of Abraham. The French advance firing. The British hold their fire, by order, till they can "see the whites of their enemies' eyes." At forty yards distance, Wolfe raises his sword. The British fire a volley and then, through the smoke, another, and, as the smoke clears, the foe are seen retreating. The lily flag of France comes down (replace here by Wolfe's Union Jack), and the flag of Britain takes its place. Our folks have come by war.

TALK III.—NOTES

How Our People Came—In Peace.—See "His Dominion," pages 63-65. In this whole Talk every effort should be made to use stories of the pioneers of the locality in which the class meets. The leader will, in most places in Canada, still find those who have been the pioneers, or who have had the stories handed down to them. Local illustrations have a double value, and the leader may rescue some valuable stories from oblivion. Stories of the first homes, school, church, and railway trip, as told by those whom the members of the class know, will prove exceedingly interesting, and may lead to the asking for other stories from the older people in a way which will please them and help the boys and girls.

But as to the "coming in peace." Gather from the pages of "His Dominion" referred to, some general reference to the character of immigration into the province or county. Then place on the map, in the Gulf of St. Lawrence, the model or picture of the sailing ship, pointing it up river. The leader will find in "David Copperfield," Chapter 57, a vivid description of an emigrant ship leaving for Australia. The same description will avail for the ships to Canada. The voyage took from three weeks to as many months, and was by no means very comfortable. In the diary of Rev. Wm. Bell, the first Presbyterian missionary to the Perth district in Eastern Ontario, is this description of the accommodations he had when he sailed for Canada in 1817: "We now proceeded to examine the accommodations which the ship afforded. She was fitted for the timber trade, and had no cabin except a small one on the quarter-deck, but as there was a good deal of room between decks, we expected to make a tolerable shift. Mr. Taylor (another Minister, both having families) and I had engaged the part at the stern, in which were two windows. For this part we paid £120 (\$600.00). The Captain had engaged to divide it from the rest of the ship by a temporary partition; this, however, he never performed. On each side of the ship were ranged two tiers or stories of bed-berths, the passengers providing their own bedding. Along the open space in the middle were placed two rows of large chests, which were sometimes used as tables, and at other times as seats. When evening approached, a good deal of noise and confusion took place, and the Captain was obliged to interpose his authority, and to determine which bed every one was to have. We now began to feel what it was to be at sea with so much company. The crying of the children, the swearing of the sailors, and the scolding of the women who had not got the beds they wanted, produced a concert in which it was difficult to discover any harmony. The sea roared and ran tremendously high. The ship rolled so much that we were often dashed from one side of our beds to the other. Those who had young children found it difficult to avoid crushing them to death in their beds."

"What a sight was now presented between decks! Clothes and vessels of all descriptions; spoons, knives, broken bottles, basins and jugs, shoes and hats, with provisions of all sorts, were strewed over the deck or lying in promiscuous heaps. Several of the chests, though strongly lashed to the deck, broke from their moorings, and in their progress downwards carried destruction to everything." Later he tells us "the bread was more than a year old and the beef much older." His ship took just two months from Leith, in Scotland, to Quebec. This will give you a framework for the story of the voyage. Picture the family coming West from Montreal in flat boats, called bateaux, pushed and pulled and portaged, and then the trip by wagon over rough roads, till they got to Perth—just three months from their starting.

What They Built—First of course, they built? Homes! Places to live in. (Put log house picture or model on map.) Tell of early homes in your own neighbourhood or, failing that, tell the story of the log house of the old Scotch lady as told in "His Dominion."

"An old Scotch lady, who came with her husband to settle in Western Ontario about seventy years ago, told the story of her first home in her own homely way. She had lived in rather a grand house in Scotland before her runaway marriage. In Canada they worked a while, saved up a bit and had a man build their first house on the farm they had bought. At last they came in sight of the little house of round logs, with just enough land cleared to set the house in. 'Eh me!' said she, 'when I saw the wee house, just made of logs, my heart went to my mouth!' And then I just thought, 'If I canna make my house to my mind, I'll make my mind to my house.' A moment later, she added, 'Any way, I could live in a hollow log wi' William.' Then she told of the trees, so close to the house that if she wanted to see the sky she had to look up so straight she got 'a crook in the back of her neck.' Inside, there was one corner of the house where the man had trimmed the logs square for her cupboard.

TALK III.—NOTES

The mason had not come to build the chimney, and the great hole gaped in the roof. Sunday morning a storm came, and through the hole in the roof the great branches seemed to her to be threatening to come down. 'Indeed, on Monday, William told me where to stand with wee Janie in my arms, and by noon there was not a tree left that could fall on the house.'

"In another settler's house in the early days the door was not cut, as the settler had to go away to work and there was fear of wolves, so a hole was dug under the wall and inside was a cover, on which a great stone could be rolled. In the house, generally of one room only to begin with, was the great open hearth with the bake kettle in front, the table in the middle, the bed in one corner and a few chairs. Outside was the little field with the stumps still showing, the potatoes planted around the roots by axe cuts lifting up the tough, rooty soil, and a tiny crop of grain. But happy days they were, with love and pluck and hardships and friends to help and be helped by."

Here, if you have time, have the recitation, "The Second Concession of De" with its fine description of a log house and its pioneer builder. (See additional material, Talk II)

Next they built **Schools**. (Here place on the map the picture or model of the school.) Tell of the bearded men and grown women who came to school for short terms each winter, and of their teachers. Some of the teachers were men who had failed at everything else; some were those heavenborn teachers whom their scholars remember through life with gratitude. How much better schools we have now! Tell a story of your own school days. If you have been West, tell of the magnificent schools our Western people are building. Here comes in the recitation, "The Outpost," with its beautiful picture of a prairie school. (See additional material, Talk III.)

Then they built **Churches**. (Add this to your outline on blackboard, and put model or picture of little Mission Church on map; perhaps it will be well to put this out West.) Tell of the first preaching services outdoors and the long trips through the woods the early ministers had to make. Tell their adventures by the way, such as the following (see "His Dominion," pages 111 and 112):

"North of Toronto, at a little United Brethren Church, during the noon hour of a convention in 1911, gentle-mannered Brother Durkee, a veteran who has since passed away, was stirred to remembrance by a field of oats waving in front of the little Maple Grove Church. 'I had quite a time once just where that field of oats is now. You see, I could come from Shelburne nearly to this place on horseback, but at the edge of the woods I had to tie my horse and take to a blazed trail through the bush. It was dusk when I came to a little three-acre patch of oats in the middle of the woods and heard a creature browsing round in the oats. I knew how much it meant to the man who owned them, so I let down the rails and went into the oats and drove the creature out. Just as it went out, I saw it was not a cow, as I had thought, but a bear. Well, I put up the rails and started to go on to my appointment, but there stood the bear in the road. I had to get to my appointment to preach, and I hadn't anything with me, but I felt round till I got an ironwood fence stake about six feet long. I hated awfully to let go of that stake, but I had to get to my appointment, so I gave a yell and threw the stake at the bear and he got scared and broke off through the bush. Coming back I heard him in the oats again and told one of my men who had a gun, and he went and got him.' Quiet old veteran missionary! 'There was a bear in the road, but I had to get to my appointment.' There spoke the whole race of pioneer missionaries, to whom Canada owes a debt she can never pay." How many of the Class would have got to the meeting if a bear had been in the path?

Then tell of the little log churches of early days, with no fire or heat except the charcoal stove or hot brick or stone each brought from home! The first Presbyterian church in Guelph, Ontario, had only earth floors, and the first Congregational church built in the same city had pews in the centre only, and the two side aisles had seats made of planks set on bits of log, while the lighting was by candles, two young men of the congregation being appointed to go around and "snuff" the candles during service! But the best foundation of our national life came from those little churches. Tell of the beginning of the church in which the class meets. Tell also a little of the early story of your denomination in Canada. (See "His Dominion," pages 93-108.)

They built also **Railways**. Add to your outline, and put on map the picture or model of early Railway engine and car. From 1836 to 1846 there were just 16 miles of railway in Canada, probably the line

TALK III.—NOTES

between Montreal and Lachine. Then for three years there were 54 miles, and by 1850 there were actually 66 miles. The road between Toronto and Montreal was only opened in the 1850's. After that the growth was rapid. In 1916 the Government reports show 37,434 miles. The Intercolonial and the Canadian Pacific bound the Provinces together and helped Canada to feel that it was one Nation.

They built also—a Nation. (Add this to your outline. Put on the map a small Canadian flag, with "1867" on a card scroll attached to it.) Tell the class that then Canada became one territory and one nation, ready to build all together on the great foundation God had given us, ready also to meet the coming days together, much stronger by the Union.

Introduce the Pageant of Confederation as in additional material, Talk III.

What We Can Do to Make Canada Better for Those Who Come After Us—If the Pioneers did so much for us, we must pass it on better still. What can we do?

Material things. We can help to clear the land, break up the sod, plant the seed, be Soldiers of the Soil even if only boys and girls. We can help our people at home, in business and on the farm. We can plan our lives so that we will be able to do these things better when we grow up. There are mines to dig, fields to plow, rivers to be bridged, waterfalls to be harnessed, and plenty of things to do in Canada.

Spiritual things, lots of them! We can keep mind and body and soul clean and strong. We can study and exercise to make them stronger and better. We can aim to be all round Christians (Canadian Standard Efficiency Test), helping other people all we can.

Then there may be local and church matters in which the boys and girls can be of real help. Point them out. There may be weeds to kill that they may not seed. There may be banana peelings and broken glass to put out of the way of those who come after us. We want to keep the road clear.

Dividing the Talk—Where the Talk is to be divided, let the first part end after "What they built—Churches." This will give opportunity for fuller reference to the building of the local church and the denomination to which it belongs.

Introduce the second Talk by referring to the scattered Provinces and their need of something to bind them together, in winter as well as in summer. What? Railways. Then begin, "What they built—Railways"; then "A Nation," and introduce the Pageant of Confederation, etc.

ADDITIONAL MATERIAL

RECITATIONS

THE OUTPOST.

The sweet west wind, the prairie school, a break in the
yellow wheat,
The prairie trail that wanders by to the place where
the four winds meet—
A trail with never an end at all to the eager children's
feet.

A rain-washed sky, the morning sun, a laugh along the
trail,
A call as clear as a thrush's note, the clink of a dinner-
pail—
(Hark to the army, coming fast through the future's
rending veil!)

A little patch of well-tramped earth, a saucy gopher
near,
And teacher waiting on the steps, her kind eyes brave
and clear;
A rough-cut pole where the flag flies up to a shrill-
voiced children's cheer.

An open door where the breeze steals in and by and
by the sun—
And one and one are two, you know, that's how the
world is won;
For two and two make four—ah me, how quickly
school is done!

The frost, the snow! The prairie school when the wild
north wind breaks free,
A tiny dot on the white that lies as wide as eye can
see—
A little bit of the Always Was on the field of the
great To Be.

So lies the outpost of the world! The foreguard of
an age
Whose destiny no man may know, whose strength no
man can gauge;
The writing of an unseen hand upon an unmarked
page!

TALK III.—ADDITIONAL MATERIAL

THE SECOND CONCESSION OF DEER

John Tompkins lived in a house of logs,
On the second concession of Deer;
The front was logs, all straight and sound—
The gable was logs, all tight and round—
The roof was logs, so firmly bound—
And the floor was logs, all down to the ground—
The warmest house in Deer.

And John, to my mind, was a log himself,
On the second concession of Deer;
None of your birch, with bark of buff—
Nor basswood, weak and watery stuff—
But he was hickory, true and tough,
And only his outside bark was rough—
The grandest old man in Deer!

But John had lived too long, it seemed,
On the second concession of Deer!
For his daughters took up the governing rein,
With a fine brick house on the old domain,
All papered, and painted with satinwood stain,
Carpeted stairs, and best ingrain—
The finest house in Deer!

Poor John, it was sad to see him now,
On the second concession of Deer!
When he came in from his weary work,

To strip off his shoes like a heathen Turk—
Or out of the company's way to lurk,
And ply in the shanty his knife and fork—
The times were turned in Deer!

But John was hickory to the last,
On the second concession of Deer!
And out on the river-end of a lot
He laid up the logs in a cosy spot,
And self and wife took up with a cot
And the great brick house might swish or not—
He was done with the pride of Deer!

But the great house could not go at all,
On the second concession of Deer!
'Twas mother no more, to wash or bake,
Nor father the gallant steeds to take—
From the kitchen no more came pie nor cake—
And even their butter they'd first to make!—
There were lessons to learn in Deer!

And the lesson they learned a year or more,
On the second concession of Deer!
Then the girls got back the brave old pair—
And gave the mother her easy chair—
She told them how, and they did their share—
And John the honours once more did wear
Of his own domain in Deer!

—By William Wye Smith.

PAGEANT OF CONFEDERATION

Characters.

Miss Canada, as in Talk II, and nine members representing the nine Provinces of Canada. Each Province will bear a shield with the arms of the Province (see designs on Handwork sheet). These can afterwards be placed on the classroom wall.

MISS CANADA—On July 1st, in the year 1867, there dawned a new star in the sky of the nations. Pressed by mutual needs, drawn by ties of kindred blood, the scattered Provinces of this mighty land came together and the Dominion of Canada was born.

(Provinces enter one by one, and after speaking, group around Miss Canada.)

Enter Quebec.

QUEBEC—I bring to thee, O Canada, the love and loyalty of the ancient Province of Quebec, and all the storied riches of the ancient fleur-de-lys.

Enter Ontario.

ONTARIO—I bring to thee, O Canada, Ontario's wealth of fruitful farm and sturdy stock of British loyalty.

Enter New Brunswick.

NEW BRUNSWICK—

From where St. John's swift current flows to enter Fundy's tide,
New Brunswick comes, her place to take by her fair sisters' side.

Enter Nova Scotia.

NOVA SCOTIA—Our children are our best crop in the Province by the sea, and with them Nova Scotia comes,
O Canada, to thee.

TALK III.—ADDITIONAL MATERIAL

Enter Manitoba.

MANITOBA—Just three years later than the rest, comes Manitoba from the golden West.

Enter British Columbia.

BRITISH COLUMBIA—Just one year more, and from the sunset on the Western sea British Columbia comes, on mighty peak, with lance of giant tree thy sentry on that distant shore to be.

Enter Prince Edward Island.

PRINCE EDWARD ISLAND—Two years again and then in seventy-three the tiny Island Province of the Eastern Sea, Prince Edward's Isle, with greetings comes, fair Canada, to thee.

Enter Saskatchewan and Alberta.

SASKATCHEWAN-ALBERTA—In nineteen hundred and five we came, O Canada, to thee, and with our fields of golden wheat we made thy chain of Provinces complete from East to Western sea.

MISS CANADA (steps forward)—(From "Dominion Day," by Fidelis):

Four nations welded into one—with long historic past,
Have found, in these our western wilds, one common life, at last;
Through the young giant's mighty limbs, that stretch from sea to sea,
There runs a throb of conscious life—of waking energy.
From Nova Scotia's misty coast to far Columbia's shore,
She wakes—a band of scattered homes and colonies no more;
But a young nation, with her life full beating in her breast,
A noble future in her eyes—the Britain of the West.
Hers be the noble task to fill the yet untrodden plains
With fruitful, many-sided life that courses through her veins;
The English honour, nerve, and pluck,—the Scotsman's love of right,—
The grace and courtesy of France,—the Irish fancy bright,—
The Saxon's faithful love of home, and home's affections blest;
And, chief of all, our holy faith,—of all our treasures best.
A people poor in pomp and state, but rich in noble deeds,
Holding that righteousness exalts the people that it leads;
So in the long hereafter, this Canada shall be
The worthy heir of British power and British liberty;
Spreading the blessings of her sway 'o her remotest bounds,
While, with the fame of her fair name, a continent resounds;
True to her high traditions, to Britain's ancient glory
Of patient saint and martyr, alive in deathless story;
Strong, in their liberty and truth, to shed from shore to shore
A light among the nations, till nations are no more.

ALL THE PROVINCES TOGETHER—(From the Spirit of the Carnival, by "Fleurange.")

Long may Canadians bear thy name
In unity and pride,—
Their progress, like thy rushing streams,
Roll a resistless tide;
Their heart be tender as the flowers

That o'er thy valleys grow;
Their courage rugged as thy frost
When winds of winter blow;
Their honour brilliant as thy skies,
And stainless as thy snows!

TALK IV.—IN WIGWAM AND CANOE

AIM—To teach the story of the Mission to the Indians—the first step taken by the Canadian Churches to carry the Gospel to other than our own people

PROGRAMME

HYMN—"From Greenland's icy mountains," or "There were ninety and nine."

SCRIPTURE—Revelation 7: 9-17, or Matthew 28: 18-20.

PRAYER.

ROLL CALL AND OFFERING.

HYMN—"The Lord's my Shepherd, I'll not want," or "Jesus bids us shine."

OUTLINE OF TALK—The Indian before the Missionary came.

Missionary difficulties and duties.

Good and evil brought to the Indians by the White men.

Good Indians.

The Indian of to-day and his needs.

HYMN—Cree verse of "Nearer my God to Thee" (written on the blackboard or printed on sheet of paper), or "Hark the voice of Jesus calling," or "I think when I read that sweet story of old."

ANNOUNCEMENT OF TALK V.—"New friends from Old Lands." Preparation as below.

CLASS TEXT AND MIZPAH BENEDICTION.

PREPARATION FOR TALK V.

Assign parts for "Canada receives Visitors" and Recitations.

Have prepared cards which go with above.

Have made an enlarged copy of chart, "Immigration to Canada," see page 36.

NOTES TO TALK IV.

(See "His Dominion," Chapter V.)

The leader here again has the opportunity of giving the Talk as usual or presenting it in the Pageant suggested in the additional material. Better still would be to hold two meetings, having the Missionary Pageant at the first, and then at the next going over the lesson learned, adding other stories and details which the Pageant did not touch.

Material.—There can be procured from any of the Mission Boards the Missionary Object Lesson for Juniors, "The American Indian" (price \$1.75 postpaid). This is a small model of an Indian camp, including tepee, Indian boy and girl, doll and papoose, canoe, iron kettle, bow and arrows, etc. This has also stories of Indian life which will be good for telling to the Juniors some other time. But the outfit will do well as an object lesson round which to weave the Talk. It can be set up on a medium-sized table.

For the leader and class that prefer to make their own set, full instructions for making a small model Indian camp are to be found in "Home Mission Handicraft" (price 25 cents, Chas. Scribner's Sons), chapter on "An Indian Encampment." The boys and girls will, however, enjoy better still the Pageant in which they can take their part, the life-size camp. The second meeting, if you have it, might still have the tent up and take the form of stories round the camp fire. There are plenty of stories in "His Dominion" which can be used to illustrate the points to be made.

The Indian Before the Missionary Came.—There was love and courage and unselfishness in the wigwams before the missionary came, and we must not lose sight of them; but there were also ignorance, fear and cruelty. There was some idea of a great, good Spirit, the "Manitou," of a great evil Spirit, who had to be pleased, and all manner of prayers to spirits of animals, rocks, rivers, the sun and many things that were "good medicine" or "bad medicine." The medicine men were generally sordid schemers, working on the fears of the people. Women were the drudges. The older men and women, past

TALK IV.—NOTES

their usefulness, were often killed or abandoned. The men were brave and cruel. War raids were part of every Spring and Fall season. On the other side, was constant fear of being surprised and killed by enemies. Life was full of fear and the life beyond of darkness.

The Missionary's Difficulties.—First came the long travel by canoe or Hudson's Bay brigade of boats, taking months for the missionary to get to his station. One missionary, leaving Montreal, went West up the St. Lawrence, through the Lakes to St. Paul, then overland to Fort Garry, then up the Saskatchewan to his post, but his books and heavy goods were sent to England, then back to Hudson's Bay and were brought up the river by the Hudson Bay brigade.

Then came the language to learn. Most of the Indian languages are made of words stuck together in long combinations. Here draw attention to the Cree word for Catechism which one of the class has illustrated. Challenge them to pronounce it. Then turn it face down and ask them to remember it. But a greater difficulty arose in the fact that the Indians had no word at all for many of the things the missionaries wanted to talk about. Some of the things common to us they had never seen or heard about.

One of the Alaska missionaries, in the far North, wished to translate "A tree shall be known by its fruits," but as there was no tree within two hundred miles, his people had never seen one. All they knew were the drift logs borne to their shore in the summer by the Pacific current. Also, no fruit grew there, and the only fruit they knew were the dried apples they bought from the trader. So his translation, in the nearest terms he could get, was literally "A drift log shall be known by its dried apples." Then, what could be done to give to the Eskimo all the joy that has come to us in the conception of Jesus as the Good Shepherd. The missionary found that the only animal they knew of a gentle nature was the seal, and that was never tamed. So for shepherd he had to make a word, "keeper of the seals," and the little white seal had to be taken as their symbol for "the Lamb of God."

It was one thing to learn the language and another to reach the hearts of the Indians. The missionary made long and hard journeys, both winter and summer, to the tribes. The missionary's family had often little food. Mrs. Bompas, the Bishop's wife at Fort Simpson, entertained the meeting of Synod one famine year with "barley and a few potatoes," and the McDougalls, at Victoria, had nothing one winter for three weeks but whitefish, morning, noon and night.

If the missionary's difficulties were great, his duties were many. He had to be a "Jack-of-all-trades."

Preacher of course! The missionary had to do what one Indian Christian said he had done for an anxious enquirer—"I took a text and broke it into small pieces for him." The Gospel was all new to the Indians.

Teacher the missionary had to be from the very beginning. See James Evans inventing his marvellous sign language and then printing it with a press used for baling fur, making his own type out of tea lead and his ink from sturgeon grease and soot, and printing on birch bark.

Doctor he had to be too, even if untrained. See John McDougall with his one remedy and hear him tell the story: "In the great blizzard of 1871, in the Hand Hills camp of Crees, we get glimpses of the missionary answering the appeals for help. 'Come quick, John!' came the appeal from every side. With a little cayenne pepper, the only medicine I had, I went around from camp to camp helping to rub back to life, administering a warm drink, dropping on my knees beside the unconscious patient and offering a short prayer, which was a new evangel to the hearts and ears of those who listened round the lodge fires that night."

But there were a thousand other things, as one missionary said of himself and the other missionaries. (See "His Dominion," pages 138 and 139). "Our duties to and amongst these people were manifold. We had to supply the object-lesson in all new industries, in fishing, net-making and mending, chopping and sawing, planting and weeding, and even in economical hunting. We found that we must not only take a part, but lead. I was doctor, lawyer, judge and arbitrator, peace commissioner, pastor, teacher, and brother man. Many a perplexing case of sickness made us feel our ignorance, but we did our best. Crees and Stonies were constantly quarrelling over horses or women, and it was my duty (so everybody seemed to think) to step in and interfere and investigate. Charges of secret poisoning and of conjuring loved ones to their death were frequent, and many a solemn time we spent in disabusing ignorant minds of groundless suspicions, and also many an hour we laboured to explain the benefit of Christian civilization in the ordering of the lives of a community."

TALK IV.—NOTES

Good and Evil Brought to the Indians by the White Men.—The missionaries had to meet evils that were brought to the Indians by white men, traders and miners. Vile liquor was brought, and under its influence the Indians were practically robbed of their furs, as well as of their manhood. (See Chief Weah's speech in additional material, Talk IV).

In this country, while we owe a great debt to our civilized forefathers, we owe also a great debt to the native races. We have taken away their country, we have destroyed their sources of food, we have bought their furs for small prices, we have used them as guides that they might open to us their country to do these very things. Then we have brought to them the terrible evil of intoxicating drink.

As old Chief Shingwauk said at Sault Ste Marie to one of the early missionaries: "My fathers never knew how to cultivate the land, my fathers never knew how to build mills, my fathers never knew how to extract the devil's broth out of grain, you make it and bring it to us and you blame us for drinking it." (See "His Dominion," page 130).

Then the white men have brought terrible diseases—small-pox, scarlet fever, measles and others—to the Indians, and they have died from these diseases in thousands. One great expedition of the Haidas, a Pacific Coast tribe, came south to Victoria and there caught the small-pox. They fled north, dying in their canoes and at every landing place till only one reached his village.

Good Indians.—Not dead Indians either but real live Indians, who heard the Gospel from our missionaries in Canada, and whose lives were splendid testimonies to their true Christian character. See the stories of David Sallosalton and of Papanckis in the Additional Material.

Time would fail to tell of Kahkewaquonaby or of Shawundais and their faithful lives; of the Sabbath-keeping Indians of the Hudson's Bay brigades, who, on their long journeys, raced against the brigades that paddled seven days a week. Watch the Sabbath-keepers, passed on their first Sabbath, catch up again by Wednesday. Then by the next Sabbath the weary seven-day men have caught up, but refreshed by the day of rest, the Sabbath-keepers rise by the "Wapunuchukoos," the morning star, and are never caught up with again, but end the journey a week or ten days ahead.

Tell the class of Amos Cushman, the first convert among the Ankomenums, who, when tempted as to his conversion, said: "I pointed him to that place in the mission garden on the spring morning when I was working, where God spoke peace to my soul and made me, oh so happy. For a long time before this I had had two hearts, but now Jesus became Chief in my heart. Only one Chief now, Jesus is my great Chief." There are dozens of others whose names are in the books of heaven and whose stories you must read for yourself.

The Indian of To-day.—See the speech of Eagle Feather in Pageant. There are about 105,000 Indians in Canada to-day, and all but about 15,000 of these are in touch with either Protestant or Catholic Churches.

It is a trying time for the Indian. The buffalo are gone from the plains and the white men are driving the game further back. The treaty money really beggars the Indians. Keeping them on the reserves also is not good, and their contact with evil whites adds to the problem.

The Government and Church Schools are helping. We must patiently help too with our missionaries and schools. There are Indians still living in our West who, as young men, went on war parties and took scalps. The change to Christian civilized life is a great one to make in so short a time, and we must be patient. The agricultural colony where the Indians are given as many acres as they will use well, is proving a success. Many Indians are now fighting with our men in France. To them has been given the vote, and they have well deserved it. The tribes in Canada must also be trained to be worthy of full citizenship. Missionaries are badly needed by all the Churches for this work. Tell of the work being done by your Church for the Indians.

Dividing the Talk.—As suggested, give the Pageant for the first Talk, and follow with Talk as outlined above, with additional stories from chapter V of "His Dominion." The second Talk might use the same platform material and the class gather round the camp-fire.

If the dramatic form is not used at all, then let the first Talk end after the section "Good and Evil brought to the Indians by the White men." Use alternate Hymns and Scripture.

TALK IV.—ADDITIONAL MATERIAL

MISSIONARY PAGEANT—"IN WIGWAM AND CANOE"

Material.—For the platform there will be needed a small tent, some low boxes covered with rugs or coloured blankets and placed around an imitation camp-fire of sticks, put together over an electric light bulb or flash-light or coal-oil lantern, with red and yellow paper round it to give the firelight effect.

If a small tent can be borrowed, never mind the shape. If one has to be contrived, then it will be better in the wigwam or tepee shape. Get nine thin strips of wood or poles about $7\frac{1}{2}$ feet long, and tie three of them strongly together, $1\frac{1}{2}$ feet from one end. Get a piece of strong cord $18\frac{1}{2}$ feet long, and tie the ends. Lay it in a circle on the platform, and set up the three sticks as a tripod, fastening the lower ends to the rope at equal distances apart. Fasten the six other sticks to the rope at even distances—it will work out at two feet apart, and lay their tops in the forks of the tripod. Tack the connecting rope at foot of poles to the floor in several places. Baste two sheets, six feet wide, together, leaving seven or eight inches free at one end of seam. Fasten this unbasted part around place where poles are tied at top and drape rest over poles. The spare corners can be tucked up underneath. Have tent at back corner of platform, door facing camp-fire in centre. Tack sheets lightly to poles at doorway.

Costumes.—One of the mission study manuals gives the following full directions for costumes for the American Indian:

Girl: Full skirt to the ankles, made of brown or tan khaki, with a fringe of the same material sewed around the skirt, about four inches from the bottom. A coat of the same material, cut like a middy blouse, extending below the hips, trimmed at the edges of the sleeves with fringe of the khaki, and ornamented with beads across the breast and on the sleeves. Two or three chains of beads should be worn, also a beaded band around the head.

Boy: Trousers of khaki cloth, trimmed down the outside seams with a heavy fringe of khaki and red cloth. Bits of fur should be sewed in the fringe at intervals. A coat reaching to the hips, cut straight, trimmed as liberally as desired with fringe and beads. A head-dress may be made of a band ornamented with braid or beads, with as many feathers in it as desirable.

There is no need, however, for such elaborate costumes unless the leader so desires. For the girls, a black shawl or coloured blanket draped over shoulders, with hair hanging in braids and a chain of beads will give the effect. For the boys, a strip of scarlet fringe sewed to coat sleeves and outside seam of trousers and a headband with feathers will be quite enough. A general khaki colour suggests the traditional Indian-tanned buckskin. The missionary should be dressed in black. For the first scene there will be needed a doll in an Indian cradle and a board a little longer and wider than the doll. The doll on the board is wrapped in so that only head shows, there is a band of cloth also over the forehead and a strap at the top of the board for hanging it up.

Scene First—"The Indian Lullaby."

LEADER—In the wigwam, before the missionary came, there was much darkness and cruelty, but there was also much courage and much love. The first scene will be "The Indian Lullaby." The words were written by our own Canadian Tekahionwake, better known as Miss Pauline Johnson. It is called "The Iroquois Lullaby."

(Lights turned low, Indian girl on platform by camp-fire with Indian baby in cradle says or croons to herself.)

LULLABY OF THE IROQUOIS

Wee brown baby-bird, lapped in your nest,
 Wrapped in your nest;
 Strapped in your nest;
Your straight little cradle-board rocks you to rest.
 Its bands are your nest;
 Its bands are your nest;
It swings from the down-bending branch of the oak.
You watch the camp flame, and the curling gray smoke;
But, oh! for your pretty black eyes, sleep is best.
Little brown babe of mine, go to rest.

Little brown baby-bird swinging to sleep,
 Winging to sleep,
 Singing to sleep,
Your wonder-black eyes that so wide open keep.
 Shielding their sleep,
 Unyielding to sleep;
The heron is homing, the plover is still,
The night-owl calls from his haunt on the hill,
Afar the fox barks, afar the stars peep,
Little brown babe of mine, go to sleep.

TALK IV.—ADDITIONAL MATERIAL

Scene Second—"The Wigwam in Darkness."

(The lights still low, two or three Indians in the tent and several men and women sitting round fire).

LEADER—All the following scenes are adapted from actual happenings which are recorded in the story of our Canadian missions. Most of the words are those actually used when the different events happened. The next scene is adapted from a real visit by one of our missionaries to an Indian camp in the North-West. It is called "The Wigwam in Darkness."

(Indians in the tent wailing, sounds of grief from those sitting by the fire. Faces covered by the blankets).
(Enter the Missionary. He sits down quietly for a moment by the fire, then he speaks).

MISSIONARY—My brothers, may I ask what your sorrow is?

AN INDIAN—The fever has visited our lodges and many of our children have died. Our chief has lost his all.

MISSIONARY—(Stands up and calls loudly): I know where all your children are, who are not among the living. I know, yes, I do know most certainly where all the children are whom death has taken in his cold grasp from among us, the children of the whites and of the Indians; I know where all the children are.

(THE INDIANS... uncover their faces and look up with eagerness).

MISSIONARY CONTINUES—Yes, I know where all the children are. They have gone from your camp-fires and wigwams. The hammocks are empty, and the little bows and arrows lie idle. Many of your hearts are sad, as you mourn for these little ones whose voices you hear not, and who come not at your call. I am so glad that the Great Spirit gives me authority to tell you that you may meet your children again and be happy with them for ever. But you must listen to His words which I bring you from His great Book, and give Him your hearts and love Him and serve Him. There is only one way to that beautiful land, where Jesus, the Son of the Great Spirit, has gone, and into which he takes all the children who have died, and now that you have heard His message and seen His Book, you too must come this way if you would be happy and enter there.

THE CHIEF (rushes in from back of the tent, beating on his breast)—Missionary, my heart is empty, and I mourn much, for none of my children are left among the living; very lonely is my wigwam. I long to see my children again and to clasp them in my arms. Tell me, Missionary, what must I do to please the Great Spirit, that I may get to that beautiful land, that I may greet my children again?

MISSIONARY (reads from the Bible)—Jesus said "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

"Come unto me all ye that labour and are heavy laden and I will give you rest."

Scene Three—"Bringing the Light."

(Groups around camp-fire as before. Light a little brighter).

LEADER—This scene is almost word for word as recorded by the first missionary who went to visit the Nelson River Indians, in the story of his first visit, bringing to the Indians the light of the Gospel.

(Enter Missionary, a couple of Indians with him).

MISSIONARY—(Shakes hands all round and sits down. Rises and reads)—"God so loved the world that He gave his only begotten son that whosoever believeth in Him should not perish but have everlasting life."

My brothers, long ago the Great Spirit, our Father in the heaven, who made the world and all men, told men the things that were right to do, but the men did not do the right things. This grieved the Great Spirit, our Father, but He never ceased to love His children. He sent them good gifts year by year, and by and by He sent His Son Jesus, and when He came He took on Himself our sin and died for us, and He now invites us all to come back into the family of the great Father above and be His sons and daughters again. His love is so great that He will gladly receive us all.

TALK IV.—ADDITIONAL MATERIAL

CHIEF (rises and speaks)—Missionary, they know I have not cared for our old religion, I have neglected it, and I will tell you why I have not believed in it for a long time. I hear God in the thunder, in the tempest, and in the storm; I see His power in the lightning that shivers the tree into kindling wood; I see His goodness in giving us the moose, the reindeer, the beaver, and the bear; I see His loving kindness in giving us, when the south winds blow, the ducks and the geese; and, when the snow and ice melt away, and our lakes and rivers are open again, I see how He fills them with fish. I have watched these things for years, and I see how, during every moon of the year, He gives us something; and so He has arranged it that if we are only industrious and careful, we can always have something to eat. So, thinking about these things, I made up my mind years ago that this Great Spirit, so kind, so watchful, so loving, did not care for the beating of the conjuror's drum or the shaking of the rattle of the medicine rian. Missionary, what you have said to-day fills my heart and satisfies my longing. It is just what I have been expecting to hear about the Great Spirit.

MISSIONARY—I want to hear from others, and I want your own views on these important things.

OLD INDIAN (Comes from back of group)—Missionary, once my hair was as black as a crow's wing, now it is getting white. Grey hairs here and grandchildren in the wigwam tell me I am getting to be an old man; and yet I never before heard such things as you have told us to-day. I am so glad I did not die before I heard this wonderful story. Stay as long as you can, Missionary. Tell us much of these things, and when you have to go away, come back soon, for I may not live many winters more. Do come back soon. Missionary, may I say more?

MISSIONARY—Talk on, I am here to listen.

INDIAN—You said just now Notawenan—Our Father?

MISSIONARY—Yes, I did say "Our Father."

INDIAN—That is very new and sweet to us. We never thought of the Great Spirit as *Father*; we heard Him in the thunder and we saw Him in the lightning and tempest and we were afraid. So, when you tell us of the Great Spirit as *Father*, that is very beautiful to us. May I say more?

MISSIONARY—Yes, say on.

INDIAN—You say No-ta-we-nan, *Our Father*! He is your Father?

MISSIONARY—Yes, He is *my* Father.

INDIAN—Does it mean that He is my Father—poor Indian's Father?

MISSIONARY—Yes, O yes, He is *your* Father too.

INDIAN—Your Father—Missionary's Father—and Indian's Father too?

MISSIONARY—Yes, that is true.

INDIAN (shouts out)—Then we are brothers?

MISSIONARY—Yes, we are brothers.

INDIAN—May I say more?

MISSIONARY—Yes, say on; say all that is in your heart.

INDIAN—Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with that great Book and its wonderful story to tell it to your red brother in the woods.

TALK IV.—ADDITIONAL MATERIAL

Scene Four—Good and Evil Brought by the White Men.

LEADER—Unfortunately, all the white men were not missionaries, and the traders brought to the Indians not only firewater which destroyed them, but also diseases like small-pox and measles and scarlet fever, which killed many of them. This is the actual speech of Chief Weah of the Haida tribe on our Pacific Coast to the first missionary who came to him.

(Same group by camp-fire; one stands forth and speaks to the Missionary).

CHIEF WEAH—Your words are good. They are wise words. We have heard of the white man's wisdom. We have heard that he possesses the secret of life. He has heard the words of the Chief above. We have seen the change made in the Tsimshians. But why did you not come before? Why did the iron people (the white man, so called from their use of iron) not send us the news when it was sent to the Tsimshians? The small-pox came upon us many years ago and killed many of our people. It came first from the north land, from the iron people who came from the land where the sun sets—Russia. Again it came, not many years ago, when I was a young man.

It came from the land of the iron people where the sun rises—Canada. Our people are brave in warfare and never turn their backs on their foes, but this foe we could not see and we could not fight. Our medicine men are wise, but they could not drive away the evil spirit, and why? Because it was the sickness of the iron people. It came from them. You have visited our camps and you have seen many of the lodges empty. In them the camp-fires once burned brightly, and around them the hunters and warriors told of their deeds in the past. Now the fires have gone out, and the brave men have fallen before the iron man's sickness. You have come too late for them. (He pauses, and again his hearers prompt him in low tones, after which he resumes). And now, another enemy has arisen. It is the spirit of the firewater. Our people have learned how to make it, and it has turned friends to foes. This also has come from the land where the sun rises. It is the bad medicine of the iron people. It has weakened the hands of our hunters. They cannot shoot as their fathers did. Their eyes are not so clear. Our fathers' eyes were like eagles. The firewater has dimmed our sight. It came from your people. If your people had the good news of the Great Chief, the Good Spirit, why did they not send it to us first and not these evil spirits? You have come too late.

Scene Five—"The Birch Bark that Talks."

For this scene there will be needed an old-fashioned letter press and half-a-dozen pieces of white cardboard, about a foot square, not too big, to slip into letter press. Roll the cardboard slightly to imitate birch bark, and print on all but one the following signs in good large letters about an inch square:

L o J

MAH-NEE-TOO

LEADER—The missionary among the Indians had to be not only preacher and doctor, but teacher too. James Evans, one of our greatest missionaries to the Indians, felt that in their camps, far away from the missionary, the Indians should have something to teach them. So he invented an alphabet of thirty-six signs, all very simple, and each standing for one syllable. Then he cut models of these signs in wood and made type out of the lead from tea boxes. His ink he made from sturgeon fat and soot. His press was one used for baling fur by the Hudson's Bay people. For paper he got the Indian women to bring sheets of birch bark from the forest. Then he printed hymns and texts and the Indians bound these sheets together with deerskin and called them "The Birch Bark that talks."

(Scene as before, missionary stands in centre of group who sit in circle facing him, near him the letter press). (Enter two Indian women with cardboard sheets in their hands, showing only unprinted sides).

WOMEN—Oh, Missionary, here are the whitest and best sheets of bark we could find in the woods for you.

MISSIONARY—I thank you. (Turns to circle). Now, my brothers, I have been making signs for you on the side of the great rock and teaching you what sounds the signs make. Now we are to go further along this new trail, and to-day we put the signs together so that they speak. With these things I have made we will be able

TALK IV.—ADDITIONAL MATERIAL

to make many leaves that will talk to my brothers when they are far away in their camps. (He turns and puts the sheets, one by one, through the letter press, as if printing, then he hands the sheets, one by one, to the Indians).

MISSIONARY—Now, my brothers, what does that first sign say? (Points to first character).

INDIANS (together)—It says "Mā."

MISSIONARY—Good, and the second sign, what does it say? (Points to it).

INDIANS—It says "Nē."

MISSIONARY—My brothers say well. Now, the third sign, what does that say?

INDIANS—It says "Too."

MISSIONARY—Now, can my brothers say all three, one after the other?

INDIANS—Ma-Nē-Too. (Look at one another in amazement) It talks. The birch bark talks. It says the name of the Great Spirit. It says Manitou.

MISSIONARY—Good, my brothers! It speaks the name of the Great Spirit, and this is only the beginning. Soon it will speak to you words from the Book of the Great Spirit, and in your wigwams this winter it will speak to you also the hymns we have been learning together.

Scene Six—Good Indians.

(Group as before by camp-fire but without missionary.)

LEADER—There is a saying that "The only good Indian is a dead one," but that is a cruel lie. Among the many Indian Christians there are many of noble character and strong, true Christian life. This scene is called "Good Indians" and will tell you of two only out of the many.

AN INDIAN (rising)—Your people have a saying that the "Only good Indian is a dead one," but that is the very cruel saying of a crooked tongue. There are many, many among my people whom you would honour if you only knew them. May I tell you of one only, that from him you may know the others?

I will tell you of my friend Samuel Papanekis. Many long years ago, nearly fifty years, there was a very sad year in the North-West. It was the year of the smallpox. Many of our villages all over the West were wiped out and many of the white people also died. The Governor of Manitoba ordered that no one should go West from Manitoba and no one from the West should come in. There was great danger. But in the West were many forts with white men, many mission stations, and these had no medicine and would have no ammunition or food if supplies were not sent, and they would die of hunger.

So the Hudson Bay officer came to the missionary at Norway House and asked if the Christian Indians would take up supplies into the death country, and leave them where the forts and the missionaries could get them. The missionary called the people to church and asked if they would go. He said to them, "Here is a chance to show to the world and to the good Lord, whose children you are, that you can make sacrifices and run risks when duty calls as well as the whites can." He told them that if they kept to the middle of the river and never went ashore, they might possibly all escape. Then he turned and asked my friend Papanekis if he would be the leader. My brothers asked for time to talk it over. Then they sent word that if they could have one more Sunday at home and have the communion service, they would go. This was done and all joined in prayer for the expedition. Then they started, twenty boats with eight men each, on their long journey. They rowed all day except a few hours at night. They anchored in the middle of the river or camped on a sandbar. Often they would see villages on the banks with the wigwams deserted—all the people dead or gone. They were on the journey of hundreds of miles for ten weeks and during that time Papanekis hardly slept. He watched night and day over his men. Poor and by they came back with joy to Norway House, all safe and well but one man, and that the leader. Worn out, Papanekis gradually sickened and died. Greater love hath no man than this, that he give his life for his friends.

ANOTHER INDIAN (rises)—Sometimes you white people wonder how much of the Gospel we Indians understand. Let me give you the sermon preached by David Sallosalton, one of our Christian Indians. He was preaching to the Indians at Chilliwack, on the Fraser River, in British Columbia. Some white people came to the meetings to look on and David Sallosalton, seeing them, turned and preached to them what we call his "Steamboat Whistle Sermon."

TALK IV.—ADDITIONAL MATERIAL

"My dear white friends," he said, "you look at our Indian people here, you hear them cry very much, and you say, what they make all that noise for, what make them feel so bad? Well I tell you, my dear people just heard about Jesus now, and they all want to find Him and love Him. You heard long time ago, some of you; you find Jesus long time; you love Him. It all same as steamboat on this river. When she going to start she whistle one whistle, then she whistle another, and if you don't get your things very quick and run, she whistles last time (boats whistle three times before leaving), and she go off and leave you behind, and you very sorry because you too late. Now Jesus like that. He whistle, He call, He whistle and whistle, and you don't get on board Jesus' salvation ship, you too late. I think some of my people get on board before some of you, because they are not afraid to repent and come on board. Now, my white friends, you hurry up, have all your things packed up, be quick and get on board or you be too late. I think some of this poor Indian people go into Heaven and you left out. Oh, come on board quick, come on board, come to Jesus now! This a very good ship, room for all you people, and Indian people, too, black and white; come now and all come." Many a heart, both white and Indian, heard that call that day and "got on board."

Scene Seven—The Indian of To-day.

(Same group, with addition of one boy in ordinary clothing.)

LEADER—With the coming of the railroads and the white settlers to the West, a great change has come over the whole life of the Indians. One of the young Indians of to-day, trained at one of our schools, will speak to you.

INDIAN (in ordinary clothing, stands up)—"I am Eagle Feather, son of a chief of the Crees. I have been educated at a school just like your schools and I come to you to speak for my people. My father can remember the time when the buffalo were many in the land and the deer in the woods. He can remember also when our people went where they would and the young men went on war raids upon the camps of their enemies. That is not yet more than fifty years ago. Yet in that time you white people have changed all things. The buffalo are gone and your railroads have come. My people are in reservations. They make war no more. They receive from you the treaty money and the food you give out, and, though it was meant kindly, these things ha. not been good for my people. Then the white people who have come around us have not always been good. These things have made it hard for my people. In the far North, some of my people and other tribes are yet as they were, but the time has changed, a new sun is shining over the prairie and no one can turn it back. My people must walk on the new trails, and your people must help us.

Just yet you treat us neit' er as children, nor men full grown. On the one hand you feed us, on the other you do not give us votes as you do to others. Many of my people have gone to the great war with your sons and brothers and to them you have given the vote. We want to thank you for the schools and help you have given us, and to say you must still help us more, until we are able to stand side by side with you in all things for this land that we love as much as you do. You must help us all to have our own farms and to work them well, to share in all the great work of the country and of the world. Above all, you must send to us those who will teach us of the love of Jesus Christ. In all this you must be patient with my people, for they have to make in one very quick jump all the way which your people made in nearly two thousand years—the jump from the wild life to that of the Christian nation. I give you greetings for my people.

Scene Eight—The Evening Hymn.

(Group as before round the camp fire.)

LEADER—The last scene will be "The Evening Hymn" as sung in the Cree language. Our camp will sing for us the first and last verses of "Nearer my God to Thee."

GROUP SINGS—(either sitting or standing round camp-fire, the following. If two verses are too much to learn, the first verse could be repeated).

VERSE 1.

Ke-se-wog-ne-man-toom,
Ke-nah-te-tin;
Ah-ye-man-ook-ke-yam,
Ne gah-we-koom;
Ah-yeeh-wak-gah-ge-ga,
Ne gah-se ne gah-moon,
Ke-se-wog-ne-man-toom,
Ke-nah-te-tin.

VERSE 4.

Me-na ne booh we-nik,
Ooh te tah mon;
Woh-weesh ah-gooh tah,
Nah-he-pah-yew;
Ooh-Jesus-ne-man-toom,
Tah-ne-gah-moos-tah-tan,
Ke-se-wog-ne-man-toom,
Ke-nah-te-tin.

TALK V.—NEW FRIENDS FROM OLD LANDS

AIM—To teach that we must give the many new friends coming from old lands to Canada a Christlike welcome.

PROGRAMME

CLASS HYMN—"Jesus shall reign."

ROLL CALL AND OFFERING.

SCRIPTURE—Acts 2: 1-12 (or the Law of the Stranger, see additional material).

PRAYER.

HYMN—"When mothers of Salem," or "The World Children for Jesus," or "Come to the Saviour, make no delay."

OUTLINE OF TALK—The New Friends—Where from and how many?
" " Blessings they bring.
" " Dangers they meet—and make.
" " What we can do to help them.

PRAYER—"Our Father who art in heaven."

HYMN—"All people that on earth do dwell," or "When He cometh."

ANNOUNCEMENT OF TALK VI—"Canada for Christ." Preparation as below.

CLASS TEXT AND MIZPAH BENEDICTION.

PREPARATION FOR TALK VI.

Assign to two boys and two girls the bringing in by each of a list of five "Big things yet to do in Canada."

Assign to a boy the writing of a short paper, "If you were bringing up a boy to be King of Canada, how would you do it?"

Assign to a girl a paper on, "If you were bringing up a girl to be Queen of Canada, how would you do it?"

NOTES TO TALK V.

(See "His Dominion," Chapter VII.)

In this Talk there is infinite scope for variety and interest and for the exercise of inventive genius by the leader. It will add to the interest if boys and girls of various nationalities can be present. They will appreciate any kindly reference to their nations by the leader. It might be well to invite some even if they do not belong to the Class.

New Friends from Old Lands: Where From and How Many?—The exercise, "Canada Receives Visitors," is so simple that this time it may be included as part of the programme and not merely as an alternate. It will give the figures as to the principal countries from which Canada received immigrants. Draw attention to the great number 3,174,722, received between 1900 and 1917, by a nation that in 1900 numbered only 5,500,000. Nothing like it was ever seen in the world's history; practically it meant that three new friends came into Canada for every five people already in. (See Additional Material, Talk V, for "Canada Receives Visitors.")

The New Friends, Blessings They Bring.—Ask for these from the class and put them down on your outline as given, but keep in mind the following:

TALK V.—NOTES

YOUTH.—The immigrants are practically all under middle age—the large majority young men and women and children. How much is a boy or girl worth? Estimates say it costs \$2,000 each to bring up a boy or girl. The men and women trained workers are estimated as worth at least \$5,000 each. So youth is a good thing to bring.

STRENGTH.—The immigrant does a great deal of our work on the railways, in the mines, in the lumber camps. Mention any other places the boys and girls know where immigrants are at work.

MONEY.—Yes, the immigrants from the United States have been found on the average to bring with them about \$1,000. Those from Europe are poorer, but still they all have to have some money and prospect of self-support before they are let into our country.

MEMORIES.—Speak lovingly of the memories of our British homeland and tell the class the immigrants bring just such happy memories of their own land, even though in some of them they have had trouble and persecution. They remember beautiful places and buildings. Speak of some that are known to any of the class or visitors. Ask any of the boys and girls from old lands if they think those lands were beautiful? Describe them, or ask the boys and girls to do so.

HOPE.—All bring this. All hope to be better and to do better for themselves and their children in the new land. It is wonderful to stand at the immigration sheds and watch them, as in 1914, coming in at the rate of 1,000 a day, all looking eagerly forward, yet with some fear, and so ready to respond to kindly treatment.

The New Friends: Dangers They Meet—and Make.—Ask the class for answers but include the following: Their lack of knowledge of our language brings to them certain dangers. *Loneliness*, with its temptation to yield to poor and evil amusement. *Low wages*, for they can only work with their hands till they learn English. *Low wages* again makes *poor homes and food*, and this is often made worse by a very noble thing—their saving money in order to get the rest of their family out. Not knowing English or our money, they are often *cheated*. Then the children, as they learn English more quickly, tend to *grow away from their parents*, and to look down on them. They meet also our contempt and *nasty names*. With no church of their own, they often *forget their religion*. Put yourself in their place. How would the class like it?

DANGERS THEY MAKE.—The very dangers they meet tend to create the dangers they make. The immigrant's need for work, and necessity for working at low wages, tend to *drive down the scale of wages* for our people. Then the *slum conditions* tend to *disease* and that may spread. Clothes made in poor homes with diseased workers may spread the disease. The children growing away from their parents also makes them more likely to do wrong things and *break the law*. An *ignorant vote* too often lends itself to bad use in our political life.

What We Can Do to Help These New Friends:

KIND TREATMENT.—Here have recitation, "The Chinese in Our Land," by boy dressed as little Chinese boy (see Additional Material, Talk V.) Emphasize the value of even a kindly smile. Get the class to picture themselves as strangers in a land where they could not speak the language.

NO BAD NAMES.—Here have recitation, "The Least of These" (see Additional Material), and again ask the Class how they would like it? Urge kindly treatment to any of these new friends from other lands who live in the neighbourhood. Tell the Class they will find the strangers jolly and kindly when they get to know them.

FAIR PLAY.—See that these new friends get fair play in school and in business. Take them into the school games and fun. Take them also to Sunday School.

MISSIONARIES.—Here tell of the mission work your Church is doing for these new friends. Tell how much it means to them to have the Gospel in their own language and that in their first years when they are poor and struggling to get on their feet. They must have help to pay for their missionaries and churches.

Dividing the Talk.—If desired to divide this Talk in two, include in first part up to end of section "The New Friends, Blessings They Bring." Use Suggested Alternate Hymns and Scripture Reading.

TALK V.—ADDITIONAL MATERIAL

PAGEANT—"CANADA RECEIVES VISITORS"

Costumes.

Canada as before. Other nationalities as can be best managed by the leader. But apart from costume, in these days the flags of the Allies can be easily obtained. Others can be made from cotton, with the design drawn on in pencil and coloured either with crayons, or better with powdered coloured chalk, rubbed smoothly on with a soft cloth. The designs can be found in any dictionary. Then each might have a sash or band across the breast, with the name of their country. (See illustration in "His Dominion," page 248.)

Prepare also cards as follows, about 18 inches by 2, with lettering 1 inch square. One card for each line below.

New Friends from 1900 to 1914			
Britain	1,176,574	Scandinavia	54,800
United States	1,158,361	Polish	36,185
Austria-Hungary	200,016	China	32,267
Italy	120,016	Finland	21,565
Russia	97,647	Japan	17,114
		All over the world, from many lands.	260,089
Total			3,174,722

According to the number of the class the leader desires to have take part, Britain may be represented by one or by four dressed as English, Scotch, Irish and Welsh. Scandinavia may be represented also by three—Norway, Sweden and Denmark—and their flags should be carried by Scandinavia.

This exercise gives an opportunity for using those of the class who have not previously taken part. Give parts to those really of each nationality where possible.

Enter Miss Canada.

MISS CANADA—You would never believe how many visitors I have had these last few years, and visitors who have come to stay. I have asked some of them to come and tell you. (Knock is heard.) I believe they are here now. (Pins up card (New friends, 1900-1914), on map).

Enter Britain, United States and others, one by one.

Each says, "We have come from; we number"; then pins card with name and number in position on map under that pinned up by Miss Canada, and takes position right or left of Miss Canada.

Last comer enters.

"From all over the world, Iceland and India, New Zealand and Australia, and many other countries, there came 260,089, but we had to leave these outside and I will pin on their card."

MISS CANADA pins on the total and says to the class, "What welcome will we give to these new friends from so many lands?"

BOY FROM CLASS (holding Canadian flag, steps up and recites).

A brother of all the world am I,
 Over the world I find mine own,
 The men who come from the lands that lie
 In the bitter belt of the frozen zone;
 The men who come from the dreamy South,
 Under the glowing sun's caress,
 With swarthy skin and smiling mouth—
 All brothers mine in a bond to bless.

I honour the land that gave me birth,
 I thrill with joy when the flag's unfurled,
 But the gift she gives of supremest worth
 Is the brother's heart for all the world.
 So come, ye sons of the near and far,
 Teuton and Latin, Slav and Jew,
 For brothers beloved of mine ye are,
 Blood of my blood in a world made new.

—*Willis Peck Kent, 1912.*

All join hands and sing "The Maple Leaf Forever."

TALK V.—ADDITIONAL MATERIAL

RECITATIONS

THE CHINESE IN OUR LAND.

I come from a land that is over the sea,
And in this land you call me "the heathen Chinee,"
You laugh at my ways and my long, braided hair,
At the food that I eat, and the clothes that I wear,
Are you little Christians—you Melican boys—

Who pelt me with stones and who scare me with noise?
Such words that you speak, and such deeds that you do,
Will ne'er make a Christian of heathen Ching Foo.
I may turn from my gods to the God that you praise,
When you love me, and teach me, and show me His ways.
—Anonymous.

THE LEAST OF THESE.

Dago, and Sheeny, and Chink;
Greaser, and Nigger, and Jap;
The devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far over the foam
To this land of his heart's desire,
To rear his brood, to build his home,
And to kindle his hearthstone fire;
While the eyes with joy are blurred,
Lo, we make the strong man sink,
And stab the soul with the hateful word—
Dago, and Sheeny, and Chink.

Dago, and Sheeny, and Chink;
These are the vipers that swarm
Up from the edge of perdition's brink,
To hurt and dishearten and harm.
Oh shame, when their Roman forbears walked

With Moses and he with God,
These swarthy sons of Japhet and Shem
Gave the goblet of life's sweet drink
To the thirsty world, which now gives them
Dago, and Sheeny, and Chink.

Dago, and Sheeny, and Chink;
Greaser, and Nigger, and Jap;
From none of them doth Jehovah shrink;
He lifteth them all to his lap
And the Christ, in His kingly grace,
When their sad, low sob He hears,
Puts His tender embrace around each race
As He kisses away our tears;
Saying, "Oh, least of these, I link
Thee to Me, for whatever may hap—
Dago, and Sheeny, and Chink,
Greaser, and Nigger, and Jap."
—Bishop Robert McIntyre.

SCRIPTURE READING

It is suggested that the following Bible reading be put upon the blackboard or upon a sheet of paper, or duplicated, so that each of the class may have a copy, and be used for the Scripture lesson. Better still, let each of the class learn it by heart and repeat.

THE LAW OF THE STRANGER.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from afar—

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee (Isaiah 60: 4, 10).

One ordinance shall be both for you—and also for the stranger that sojourneth with you, an ordinance for ever in your generation: as ye are so shall the stranger be before the Lord. One law and one manner shall be for you and for the stranger that sojourneth with you. (Numbers 15: 15-16).

Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. (Exodus 22: 21).

For the Lord your God is God of gods and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. (Deuteronomy 10: 17-19).

Jesus said, "I was a stranger and ye took me in." Then shall the righteous answer him, saying Lord, when saw we thee a stranger and took thee in? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25: 35, 37-38, 40).

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. (Ephesians 2: 19).

TALK VI.—CANADA FOR CHRIST

AIM—To teach that we must each do all we can to make our Dominion the Dominion of Jesus Christ "from sea to sea and from the river unto the ends of the earth."

PROGRAMME

HYMN—"Jesus shall reign, where'er the sun."

SCRIPTURE—Isaiah 62. (Substitute "Canada" for "Zion" and "Jerusalem" in reading the chapter), or Psalm 101.

PRAYER.

ROLL CALL AND OFFERING.

REVIEW.

HYMN—"O, God of Bethel! by whose hand," or "God save our native land."

OUTLINE OF TALK—Big things yet to do in Canada.
Kings and Queens—every one of us.
God's plan—by God's help.

HYMN—"O Canada, we stand on guard for thee," or "I will go where you want me to go, dear Lord," or "Land of our birth, we pledge to thee."

SILENT PRAYER of consecration, followed by prayer by the leader.

CLASS TEXT AND MIZPAH BLESSING.

NOTES TO TALK VI.

We come in this Talk to the aim of all the Talks, the consecration by the class of their lives to the service of Jesus Christ and their own loved Dominion. Here the leader's best preparation is earnest prayer.

Review.—Turn over Outlines of past Talks, referring to their general features rather than to the details. Tell the class that they have come by a long road. First they saw God laying a great foundation. Then they saw the French building upon it, what they did for Canada and what we can do for them to-day. Next we saw our folks come in war and peace, watched them build homes and a nation. We followed our people as they went with the Gospel to the Indians. Then we got a glimpse of the great flood of new friends from old lands and thought of what we could do for them. Now we come to our own tasks.

Big Things Yet to Do in Canada.—Call upon your boys and girls for their lists of the big things. Talk of these and put them down as suggested. Choose the least likely of the papers first, so that each will see some of their list put down. See that the following are included in the outline:

DEVELOPMENT OF OUR COUNTRY.—Less than one-tenth of our farm land is under cultivation. Our mines have only been touched. Our waterpower is not one-tenth developed. Thousands of square miles are not yet explored. Bridges and roads are to build. We must get ready for a population of 300 million, which Canada is capable of sustaining.

Evils to be put down. Prohibition to be secured permanently. Gambling to be all cut out. Our laws made better. Better relations between men and money. Shorter hours of labour. Work to be caught up that is at present only partly done.

The West to be settled. The cities are to be made clean and healthy in all their parts. The older country districts attractive and filled with people once more.

The tide of new immigrants after the war, all to be met and helped as well as those already here. What can you add to this list? Things as big as ever waiting to be done! Everything bigger and better!

Kings and Queens—Every One of Us.—Hear your boy and girl give their papers. Discuss with the class how they would have the boy King or the girl Queen brought up. Add your own comments. Get from your older boys or your denominational Sunday School Secretary a copy of the book on the Canadian Standard Efficiency Test and get hints there as to the training of a boy or girl ruler. The class will agree on (1) A strong body; (2) A clear, well trained mind; (3) A straight and true soul; and (4) A heart that loves God and the neighbour. Remind them of Jesus' two great commandments. Then bring home the truth that we who vote in Canada are the rulers, the Kings and Queens, and that the standard just set in the discussion, we should each apply to ourselves. How do we measure up?

TALK VI.—NOTES

God's Plan—by God's Help.—(Put on the board "God's Plan.")—Go back to the thought of God's Foundation. How great must be the plan when God laid such a magnificent foundation. Picture Canada when it is a nation of 300,000,000. Picture the growth of your own city or town or village in proportion to that national figure. Picture the added cities, the great factories, the many churches, the great schools. Picture the moral and spiritual conditions that will mark our nation if it is built according to His plan.

How can we reach all that? (Add to heading on board—"By God's Help.") God knows the Plan and we must give our lives into His hands and day by day do His will with His help. "He that is faithful in that which is least is faithful also in much," and he that made good use of his "pound" was given "charge over ten cities." God will use us and our best will fit into His Plan. With every one doing His will we will reach God's Plan with God's help.

Dividing the Talk.—If the Talk is to be in two parts, let the first part make more of the Review, and also include "Big Things yet to do in Canada." The second part will then include "Kings and Queens—every one of us" and "God's Plan—by God's Help," and will therefore concentrate on the thought of the preparation and consecration of each one of the class.

ADDITIONAL MATERIAL

Recitation.—If learned by heart this will make a fitting closing pledge of devotion to Canada for the whole class.

LAND OF OUR BIRTH. •

Land of our birth, we pledge to thee,
Our love and toil in the years to be,
When we are grown and take our place
As men and women with our race.

Father in heaven who lovest all,
O help thy children when they call,
That they may build from age to age
An undefiled heritage.

Teach us to bear the yoke in youth,
With steadfastness and careful truth,
That in our time Thy grace may give
The truth whereby the nations live.

Teach us to rule ourselves always,
Controlled and cleanly night and day,
That we may bring, if need arise,
No maimed or worthless sacrifice.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.
God wants the boys with all their joys,
That He as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

Teach us to look in all our ends
On Thee for judge and not our friends,
That we with Thee may walk, uncowed
By fear or favour of the crowd.

Teach us the strength that cannot seek
By deed or thought, to hurt the weak,
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us delight in simple things,
And mirth that has no bitter springs,
Forgiveness free of evil done,
And love to all men 'neath the sun.

Land of our birth, our faith, our pride,
For whose dear sake our fathers died,
O Motherland, we pledge to thee,
Head, heart and hand through the years to be.
—Rudyard Kipling.

GOD WANTS THE BOYS AND GIRLS.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.
He wants to make the girls His pearls,
And so reflect His holy face,
And bring to mind His wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

WHAT CAN I DO?

What can I give Him?
Poor as I am?
If I were a shepherd
I would bring a lamb;

If I were a wise man
I would do my part;
Yet what can I give Him?
Give Him my heart.

—Selected.

—Christina Rossetti.

