

# THE CANADIAN EPWORTH ERA

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## A CALL TO WORTHY CITIZENSHIP

By REV. S. D. CHOWN, D.D.

THE Apostle Paul, in one of those sublime and sweeping sentences in which he hitches the wagon of an important practical duty to the star of a lofty, Divine principle, says, "Only let your citizenship be worthy of the Gospel of Christ, striving together as athletes for the faith of the Gospel." If we be Christians then we must conform the ideals and practices of our civic and social life to the Divine imperatives of the sacred revelation, subordinating everything to the highest welfare of the State.

Let me, therefore, congratulate the Epworth Leagues upon the establishment of a new Department called "Citizenship." May it be a means of developing high sentiments of honor and civic responsibility in all who have the privilege of exercising the franchise in the government of our country.

Civilization is a process of evolution looking towards the perfection of social power and social well-being. Concurrently with this social development, civilization must carry with it the development of the individual if it is to have permanence as well as harmony. Both these objects must be kept in mind or our civilization will halt and fail. It follows that it is the duty of each citizen to preserve the balance of power between these two principles, the individual and the social, and while doing this to give to each its utmost vigor.

To say that man exists simply for the development of a higher or even a perfect social state is to deny that he carries in himself something superior to his existence in this world, namely, an immortal soul. In truth, after a man has devoted himself to the utmost for the benefit of society, there remains to be fulfilled the high purpose of those faculties by which he comes into communion with God and anticipates a future life. The destiny of the individual being higher and more permanent than that

of the State, it follows that it must not be neglected while seeking social good.

With this caution we bid you Godspeed in developing a sense of personal responsibility for the conditions of our civic and national life.

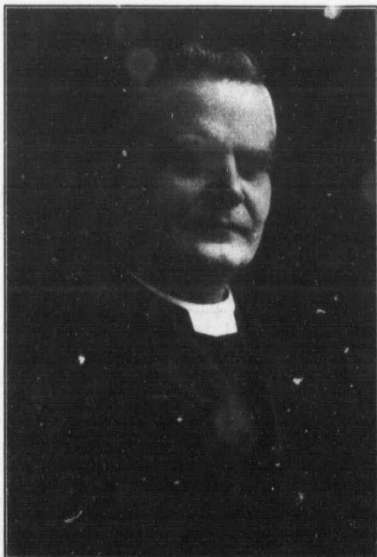
Canada is one of the largest nations on the earth, but we Canadians are called upon always to remember

that extent of territory affords only a material opportunity for greatness. All wise men recognize that. It is important to fill up our territory. It is much more important to build up a sense of nationhood amongst the total population. Canada contains one-sixth of the land of the world and is one-third of the total territory of the British Empire. But what are these if we have not men to match our mountains; men who have a vision wide as the far-flung prairies? At present it is said we have not two persons to the square mile, while the United States has twenty-one, Great Britain three hundred and twelve, and England regarded as standing alone, five hundred and eighty-eight.

Sparse as our population is, we feel a very healthy displeasure at being called a Colony, and delight to denominate ourselves a nation. We even desire to be known as one of a number of Imperial States. This being so, we must prepare ourselves not only to carry the bur-

dens which must fall upon a young nation, but also to be ready worthily to adorn and illustrate the noble traditions of the British Empire.

I strongly commend to you the saying of William Jennings Bryan, "I have faith in the wisdom of doing right." That sentence should be blazoned upon the crest of every citizen of Canada, and my best wish for the Epworth Leaguers of our Church is that it should control them in every public responsibility they may be called upon to bear.



GENERAL SUPERINTENDENT CHOWN



Old Time's great clock, that never stops.  
Nor runs too fast nor slow.  
Kung up amid the world of space.  
Where wheels and wheels are low.  
Its dial-plate the orbit vast—  
Where whirls our mortal sphere—  
Has passed its pointer round again,  
And struck another year.  
—Longfellow.

WILL that fact bring satisfaction or regret, I wonder, to the majority of my readers? To the very young there will be little sense of responsibility, incurred by the moving on of the hands on Old Time's great clock, but to those of more mature minds there will surely come a consciousness of the gravity of the occasion of the New Year, which, whether we will or not, we must now face. We are looking two ways, backward over the past, forward to the future. The past is beyond recall, the future is not yet ours. Only the present is within our reach, and while to-day is the goal of yesterday it is the starting point of to-morrow. We are here. The years that by which we came may not have been pleasant or easy, but it has terminated in to-day. We are going hence. Whether we shall go much farther on the pilgrim way of human life, none of us can tell. With many there shall be no earthly to-morrow for them as to us all some time, to-day comes as the last day of probationary experience.

What then shall be our attitude to life? One of stolid indifference as the hours pass by, or one of hopeful and persistent endeavor as the days roll on? Surely not the former if we have regard to the best things. We may not have accumulated much of value to show for the work of the past. Our days have possibly dragged wearily by in the humdrum discharge of daily duty; we may have seemingly toiled without apparent fruit; life may have brought a ceaseless round of care; there may have been little of joy and much of misery; but happy is he who despite all this, can and will cheerfully and bravely face the future singing the old refrain, "To-morrow the sun will be shining, although it is cloudy to-day." It is only by nourishing such hope for to-morrow by faithfulness in the common round of duties to-day that we can maintain ourselves in a frame of mind best conducive to happiness and abiding peace.

It is positively useless to spend time regretting over the past. The record is written, and for good or evil, it is irradicable. But he who would be wise will profit by the mistakes he has made, and will prevent their recurrence by watchfulness over the minutes as they pass, and by patient industry in improving the hours as they inevitably grow into days. We may all have more or less reason to be dissatisfied with ourselves, we certainly have abundant reason for being unsatisfied with our attainments. What then? Simply press on and do one's best. There is a miserliness that is despicable, but there is a miserliness that is commendable. Value time most highly. Utilize the tiny moments, and the hours will accumulate a wondrous store of real wealth. Napoleon is said to have boasted in the same conversation that he had never lost an hour. Those who have achieved most have been the most scrupulously devoted to the im-

provement of the passing opportunity. And there is no better way.

Therefore keep busy. The worst waste to-day is not that of money, of which we hear much, but of time, of which we might hear far more. Do not squander time for that's the stuff life is made of, was good advice when first given long ago, and is timely counsel still. I would not make life a drudgery to anyone, but would fill it with heart-lightness and joy; to every-one; but I think I am well within the mark in saying that the average young person of this age does not take kindly to hard work. In that perhaps, he is before him. Youth has always preferred a smooth road, and to seek for objects of value as easily and quickly as possible, has always been characteristic of humanity. Late, often too late to amend the past or retrieve the lost opportunity, the man is rudely awakened and with vain regrets sighs, "If I had life to go over again I would do differently." Perhaps he would, but more likely not, for youth is both short-sighted and self-willed, and is ever loath to profit by experience and advice. I hardly expect, therefore, that all my young readers will accept as wise and sagacious the counsel here given; but notwithstanding this, I know of no more beneficial admonition to give them than that contained in the two simple words, "keep busy."

The ability to so apply one's self that details are mastered and the task is not easily accomplished with credit, is not easily attained, and yet it may be acquired. It is superior to genius. In fact, is it not the very highest form of genius? Daniel Webster once said, "I know of no superior quality that is possible, unless it be the power of application. To work and not to genius I owe my success." And it is significant that the most renowned men of mark in all avenues of human accomplishment, have given some such testimony. Every young man might profit by the suggestive statements of Sir Walter Scott, who wrote in a letter to his son, "I cannot too much impress on your mind that labor is the condition which God has imposed on us in every station of life. There is nothing worth having that can be had without it. As for knowledge, it can no more be planted in the human mind without labor than a field of wheat can be produced without the previous use of the plow." Let the clever yonder be beware of the popular fallacy that the things that profit most, are those of a well rounded and symmetrical character, may be cheaply acquired or hurriedly obtained. The devil is well satisfied when he instills such poison into the mind for his domains are peopled with millions who have lost their lives by procrastination and foolish neglect.

Idleness means loss. And more, it invites disaster to both the idler and his fellows. The old saw, "Satan finds some mischief still for idle hands to do," is more true than popular, and thousands have experienced its reality. The only safeguard for the young Christian, is to be continually employed about his Father's business. The foolish fancies of the indolent and self-indulgent youth who looks for some fabled road

that leads easily and quickly to the summit of human achievement, are soon dissipated by the rude, pitiless facts of actual life as the years pass by; but better were it that he be early wise, and profit by the knowledge gained by those who have preceded him in the inevitable hardship of life's struggles and conflicts. The only way won emphatically the junction, "keep busy." You may be naturally talented, others may compliment you on your gifts and predispose you to pride yourself on the quickness with which you "pick up" anything you desire, but unless you are steadily engaged in hand, the best achievement will be denied you. Charles Dickens was counted a man of remarkable natural ability, and rightly so, and yet he testified, "I have tried with all my life to do well, and whatever I have devoted myself to, I have devoted myself to completely. In great aims and in small I have always been thoroughly in earnest. I have never believed it possible that any natural or improved ability can claim immunity from the companionship of the steady, hardworking qualities, and hope to gain its end." These qualities of steady application and willingness to work hard are acquired and come not easily, but only as the result of determination, to compel success whatever the cost to self-ame may be.

Not the less striking are the words of Sir Joshua Reynolds, "those who are resolved to excel must go to their work, willing or unwilling, morning, noon, and night. They will find it no play but very hard work." But hard though it be, from such heroic spirits nothing can be withheld, for, as Beethoven truly said, "the barriers are not erected, but they will say to aspiring talents and industry, 'thus far and no farther.'" There is inspiration in such a statement and every youth should feel its uplift and be strengthened to redoubled effort by the assurance it contains. The average man has the abundant opportunity. Facilities are provided for him that afford all possible privilege, and if he will but apply himself he may add another testimony to the thousands that combine to prove the truthfulness of Dr. John Kitto when he bluntly said, "I think that all the fine stories about natural ability, etc., etc. are mere rigmorae, and that every man may, according to his opportunities and industry, render himself almost anything he wishes to become." In the spirit of this noble man, who achieved so much in the face of obstacles that many would have counted insuperable, let all my readers join with me in the resolve that in the coming year, whose dawning we hail with hope and good cheer, we will intelligently, consistently, prayerfully apply ourselves to the work before us as we never have in past days. So shall we realize more of the possibilities of Christian character within us, and accomplish more of Christian service without lessening our fellow-men. And when Old Father Time counts off for us our last year and his inexorable pointer marks the closing hour of our earthly life, we shall simply pass to The Land where unending years, but add to, the fullness of life that never grows old nor knows decay.

"I was not in his nature to be superlative in anything; unless, indeed, he was superlatively mild and unquint-essential extract of mediocrity." This expression occurs in George Eliot's analysis of the character of Rev. Amos Barton, curate of Shepperton Church. Is it not appropriate of many still, not only in the ranks of the professional ministry, but among all men everywhere? It may be possible for but few to occupy superior

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positions or to sway a wide commanding influence over multitudes of their fellows, but that too many are content to be "midding," at best, is very evident. Middling saints, not very good; middling sinners, not grossly bad; middling church members, not exceptionally expert; middling preachers, not especially eloquent; middling pitifoggers, not strikingly wise; middling men and women abound on every hand and in every walk of life. Mediocrity is content to narrow itself so in some cases, unnecessarily so in many more; unparadoxably so in the most of all.

"Why?" For many reasons, but chiefly because our young people are not living up to, nor striving to live up to, their full capacity of either creator or usefulness. Low ideals, selfish aims, narrow vision, short-sighted purposes, hurried processes—all combine to dwarf powers that would otherwise grow and expand into a degree of super-excellence, and to limit the whole being to a narrow and circumscribed boundary. "Be first-class in something," was the advice one father gave his boy. "Make yourselves as big as you can—on the inside," was the counsel of a wise teacher to his class.

Lacking this controlling purpose in all study, prayer, and effort, mediocrity is sure to be the lot of the self-indulgent or indolent. To rise above such low quality and estate should be the constant aim of every one. Poverty of temporal circumstance is no condition of many because of lack of thrift and wise economy, and poverty of soul is none the less traceable to similar shiftless habits in the realm of character. It is here that mediocrity is all too common, and there above all else is where we should seek to excel, for, as Owen Wister causes the Virginian to say, "A middlin' doctor is a pore thing, and a middlin' lawyer is a pore thing; but keep me from a middlin' man of God." The greatest need of the age is superior men, not only in the ranks of the professional clergy, but everywhere and in all callings. Whatever else you may be, remember you need not be a middlin' Christian. The higher character will be yours if you so will.

**A** STRIKING sentence caught my eye the other day: "Don't carry your wishbone where your backbone ought to be." It provoked first, a smile, for who can decide where his bones of any kind shall be? But it suggested, next, a reflection, that after all there is not a lot of fruitless wishing, where there might rather be a lot of fruitful willing. The message of the pretty card is a good one; do not think that to wish and to will are in any sense the same. Is there something you need, and really want to possess? Then all the wishing in the world will not bring it to you. Willing may make it yours if you seek its possession with firm resolve and steady purpose. This is true of us all and in every sphere of study or toil.

Is it intellectual culture you desire? Merely to wish for it can never give it you, but a determined will and constant application to work bring the coveted accomplishment. Every phase and feature of education call for the same resolve and to greater or less degree demand the payment of a similar price. Is it high moral attainment you would realize? To sit down and simply wish you were good will not make you so. Nobility of character is possessed by none who do not form no noble deeds. We have only by doing, and failing to do we soon lose what we seemed to have. No mere longing for goodness will make it ours.

We must will to be good, to be noble, to be true, and when the willing is strong enough and prompts to well-directed activity, the results are sure.

The same is true in the realm of Christian activity. Plenty of people wish the world were better who are doing little if anything to make it so. The world is not to be transformed into a moral Eden by anybody's wish, nor by the accumulated wishing of everybody. The saving of humanity is the most stupendous enterprise ever undertaken, and if we are to be participants in the blessings of the ultimate salvation wrought, we must be snarers in the toil involved. You may say to your pastor, "I wish you well in your work," and fall utterly to help him accomplish it. You may wish success to your Sunday School and League, to all your friends and acquaintances, but your wish amounts to nothing unless it is followed by your assistance. Whether for yourself or others, in personal achievement, or concerted organized enterprise, stop saying "I wish," and say "I will," so prove to yourself and them the power of applied purpose.

**T**HE voice spoke, not in audible tones, but none the less clearly and with deep impression, "My child, act as if I were with you, and thou shalt know that I am." The hearer was Lady Henry Somerset, now so renowned because of her Temperance work. The voice was as the voice of God and it reached and roused her one June day in 1885, as she sat under a great elm at Relgate. Up to that time she had been living as a fashionable society woman in her outer life, but inwardly she was conscious of something lacking that left her unsatisfied. She says, "Though I was living in society, and had enough to keep my head above water, and though I was a woman of the world, I never saw the day that I would not wildly have left parks and palaces for fields and woods." Her strong keen intellect, her deep vigorous nature, were unsatisfied until the voice reached the depths of her soul and brought her the conscious presence of God. From that time her record of influence and power in work for God and humanity began, for that day she was led to devote thought and time, labor and wealth to that work.

The voice still speaks. It is silent only to those whose ears are dulled by ease or pleasure, by selfish preoccupation or love of the world. To the enquiring heart anxious for light and guidance, direction and help, it says, "My child, act as if I were with you and thou shalt know that I am." Only so can we learn to practice the presence of God.

**A**S Methodists, we cannot afford to lose our sense of fellowship, binding us together from ocean to ocean in one family communion, where the members love one another and incite each other by both example and precept to good works. Yet I wonder if this sense of "family communion" is as strong as it should be. We must avoid denominational bigotry, and not narrowly act as if we had a monopoly of all good things, but we cannot afford to allow our children any youth to grow up with the thought that all Churches are of equal worth and importance to them. No patriot thinks less of any other country because his heart most warms towards his own. No father bestows his neighbor's children because he pays particular attention to those of his own health and home. Our Young People's Societies must inculcate a surpassing love for our own Church if we

would grow Methodists who shall honor the name and uphold the principles for which our fathers lived and toils. We cannot sacrifice our Church loyalty and be true.

Why do I write this way? Simply because I have noticed a tendency in more places than one to be only locally loyal. In a Sunday School, class loyalty is good, but school loyalty is better; and Young People's Societies it is commendable to be consistently true to the requirements of the individual organization, out there is something more than this desired. Connexional loyalty is essential to the success of all our work, and a spirit of devotion shows itself not merely by local activity, but by prayer, effort, and gift, that all reach out beyond one's own little locality to the wider sphere of the great family's need, is best of all. You cannot afford, therefore, to ignore the claims of the greater connectivity which we are to serve. Methodism is bigger than the little circle of your own personal acquaintance, and you err if you measure it by the narrow horizon of your limited vision. From sunny Bermuda to the frozen wilds of northern Labrador, from the rugged, rock-bound shores of Newfoundland to the far-distant inland cities and villages of our West China Mission, our family is one, and its vital concerns must engage the thought and affectionate sympathy of all its members. We stand or fall together. We compel success or invite failure by our united efforts or our disunion. The large General Boards, to whom have been committed the direction and oversight of the great enterprise of every loyal Methodist, can accomplish their work only as they are thus generously supported. With them all every member of the family should be familiar, and the work of each department should be intelligently studied until its purposes are well understood. To this I invite all my younger readers, and to any of you I shall be pleased to send what has already been sent to every Pastor, Sunday School Superintendent, and President of Young People's Societies, and published forth the Purpose and Powers of the General Board of Sunday Schools and Young People's Societies, as prescribed by the General Conference of 1910. It will increase knowledge, and without this there can be no real or long-sustained loyalty in anyone.

**D**OUBTLESS we all rejoice because of the increased attention and study being given to the all-important subject of Evangelism. But I would like to remind all young Christians especially that the sphere of real evangelism is not within the walls of the church, whether in Sunday School or League, or other public service. It is a mistake to confine our thoughts or plans to any kind of public meetings, where men and women are gathered in large numbers. We are in error if we expect the professional evangelist to do all the work of soul-winning, or even if we wait for special religious services to see souls won for God. There is opportunity to reach individuals every day. All around us are those who are without any conscious sense of the pardon of sins, and many to whom no personal word of invitation to repent and confess Christ is ever spoken. Why cannot you and I speak that word? It might be hard, and from it you may shrink with deep consciousness of unfitness; but it is just what you need to give you a greater joy and a fuller happiness. There will be no difficulty in realizing our standard—20,000 additions to the Church this year from our Sunday School ranks—when one becomes in this way a personal winner of souls. How many can you win?



## SALLY'S S'POSEN

BY MARY E. C. WYETH

IT was the night after Christmas. The dear parents, who had expected to be at home several days before the blessed Christmas eve, were yet detained away; and the children and hung up their stockings and taken them down, too, for the first time in their lives, with no loving parents' smile of surprise, sympathy and joy to enhance the value of each Christmas favor.

"It must have stormed furiously up there; and papa and mamma are snow-bound very likely," said George, as he filled the wood box behind the kitchen stove. In that case they may not get away from the mills for another week."

"Oh!" cried both the twin pairs. "It will be Happy New Year before that time. They'll have to come home, Merry Christmas hasn't been half merry; and Happy New Year won't be happy at all without mamma and papa."

George and Mary exchanged glances and smiled. They felt as the twins did; but they forebore to say so.

"It is turning colder," Mary said, presently. "Did you split a good lot of wood, George?"

"Yes; and you burn two or three good lots. We must let the dining-room fire go out and contrive to eat in the kitchen. Can't we?"

"I suppose we'll have to," said Mary, with a faint sigh. "It is growing colder every hour. Hear that dismal blast! We must all be as brave as ever we can. Oh! I hope papa and mamma are not worrying about us."

"Bud and I will go to the timber to-morrow, and draw up a big lot of fagots," said Bijé. Bud and Bijé were the ten-year-old twins. Mrs. Mason doesn't get any wood but fagots. She says they burn capital. She and Neddy drag them up with a rope.

Mary smiled.

"They live so near the woods, little boy," she said. "Yet you may try to get one load to-morrow; for I am sure I shall need much firing. There, Bijé, don't crowd the yeast jug so, or you'll tip it over, and we'll get no light bread to-morrow. You're copying after Jim, cuddling down in a corner for a nap. Hop up. Let's have our Bible reading; and then we'll cover up the fire and go to bed."

"Don't get the blues, Molly," said George. "You never care to go to bed before nine o'clock, unless you're blue over something. Papa and mamma are able to take care of themselves. You know papa said that was a rough country and the travelling accommodations were almost none, even in good weather. Now, it must have stormed up there; and they can't get any one to convey them over to the stage. I think I see just how it is."

"So do I," said Mary. "But it is perplexing. I wish they were here. If they shouldn't get home by New Year's Day—"

"You oughtn't to cross bridges before you come to 'em!" said Bud, sagely, as Mary paused as if impressed with the measure of discomfort contained in the implied possibility of that small "if."

"Nor sup sorrow through a long tube!" put in Bijé.

George and Mary looked at the twins in amazement for a moment; and then both laughed heartily.

"You little Solomons," said Mary. "Where did you get so much wisdom?"

"Mrs. Mason," replied the twins gravely. "We told her the split wood was most gone, and maybe, if Georgie couldn't chop faster, and papa and mamma didn't come home pretty soon, we'd freeze to death."

"Oh, you horrid youngsters!" said George, grimacing at Mary.

"And she said then we ought to be very good, so's to be prepared to die if we had to; but that the timber was chock full of; and we could all turn out and drag, same as she did; and we oughtn't to cross bridges before we come to 'em, and nobody but fools would choose to step sorrow through a long tube."

"Good for Mrs. Mason!" said Mary. "Let's profit by her wisdom. Surely we're not fools; so we'll sup no more on fools' diet. And we won't cross our bridges before we come to them; shall we, Georgie?"

"We'll do our very best; and thank God for all His blessings; and even if it comes to keeping our New

let them make a second trip, though they begged lustily, but made them sit behind the kitchen stove till they were thoroughly dried, and she rewarded each with a large apple turnover.

George chopped faithfully for an hour or two every day; and when the fierce cold came, he had a good sized pile of wood. Yet, to his dismay, it consumed away rapidly. The cold was terrible. Frost covered the windows, and in the rooms where no fire was kept the cold was numbing. Mary said her fingers felt as if they were freezing, while she hastily made the beds.

"And were going to have a truly-ly Happy New Year," cried little Sally, as Mary set about her preparations for the feast in good earnest. "Let's tell 's'posens' while we're stoning the raisins and cutting the citron. Won't it be fun?"

And Bud and Bijé chiming heartily with the note, Bud at once began to s'pose what he would do, if he were a great little chief who owned snow shoes that would carry him over the deepest snow that ever fell, and Bijé s'posed he was the Governor of the State, and indulged in many amendments to the prevailing order of things. Little Jim s'posed he was sister Jary, for she could be thought he would cook sausages and buckwheat cake three times a day, and let the children eat all the bits of citron that fell slantwise on the plate.

"Why, most of 'em fall that way!" said Sally. "You'd be a Tom Gip, wouldn't you?"

Then Sally s'posed; and Mary said her's was the nicest and jolliest s'posed of all. "A right, regular Happy New Year's s'posed," George added.

How hard they all worked, and how cheery with chatter the bright kitchen was for two days before the feast.

On the eve of New Year's Day, the great turkey was plucked and hung up; the chickens dressed, the puddings and cake and krullers, and George's favorites, raspberry tartlets.

"We're tired; but we're ready for to-morrow," said Mary. "And we can't have our New Year's dinner in the kitchen, Georgie. Not if I have to go out in the moonlight and chop wood myself. We must have a dining-room fire."

"Which reminds me," said George, with a mock groan, as he took his cap and the blows of his axe long after the little ones were tucked away in bed.

In the morning a second snow-storm was raging.

"Dearie me!" sighed Mary. "If it keeps on at this rate they will never get home."

"Oh, they will arrive in the Spring, no doubt," answered George, dryly. And Mary blushed; for she remembered that she had resolved to keep the feast with a cheerful mind. So she sighed no more, but prepared the breakfast, not forgetting little Jim's sausage and buckwheat, for which the small lad was hilariously thankful.

After the morning's reading, all hands set merrily to work. George fed the fires, and ran down cellar and up, for the vegetables and apples and nuts; and he lifted the table posts and set them, even tied the legs of the plump turkey when Mary had prepared it for the oven. Bud and Bijé brightened the silver and scoured the knives until they shone, while Jim and Sally cracked and picked

### TIME

"Why sitt'st thou by that ruin'd hall,  
Thou aged carle so stern and gray?  
Dost thou thy former pride recall,  
Or ponder how it pass'd away?"

"Know'st thou not me?" the Deep Voice cried;  
"So long enjoy'd, so oft misused—  
Alternate, in thy Sicke pride,  
Desired, neglected, and accused!"

"Before my breath, like blasting fax,  
Man and his marvels pass away!  
And changing empires wane and wax,  
Are founded, flourish, and decay."

"Redeem mine hours—the space is brief—  
While in my glass the sand-grains silver,  
And measureless thy joy or grief,  
When Time and thou shalt part forever!"

—Sir Walter Scott.

Year's Day without papa and mamma, we'll do our best toward that. Won't we, little ones?"

And the little ones being all wide awake now the Bibles were opened and the reading and the prayers were offered as their evening service to the good God in whose care the little family was left; and at an early hour they were all soundly sleeping.

For three days and nights the snow fell steadily. On the fourth day a furious wind heaped and piled and tossed the snow in drifts. Then the wind shifted and fell, and the fierce, bitter, stinging cold came down.

On the first day, holding Mary to her promise, the twins had worked heroically, and though the snow almost blinded them as they tumbled in the teeth of the storm over the half-mile of open road that stretched between them and the timber, they accomplished a mighty work, and brought a load of fagots that delighted Mary's eyes.

The little lads were dripping with perspiration, however, and Mary would not

out the walnuts and hickories, and heaped a glass dish with the meats. So busy were they all that the old clock struck twelve before they took any heed of time. The dining-room fire blazed cheerily, and the silver and glass of the table sparkled in its light, while in the sitting-room Mrs. Lester's white chrysanthemums bloomed bravely, as if there were no snows nor bleak north winds.

"It is getting milder," said Mary, as she rose from the oven, where she had been basting the turkey, her cheeks all aglow with the heat of the stove. "And now everything is doing beautifully, and I may as well dress for dinner. Come, Sally," she cried, "Dodie will watch the dinner, while we dress up in our pretty clothes. That was part of your s'posen, you know. And then we'll tend stove while Dodie and the boys tidy up."

"Oh, s'posen my s'posen does come true!" almost shrieked Sally, as she sprang to follow her sister to their chamber upstairs. She did scream out delightedly as she entered the room; for lo! a bright fire was blazing on the hearth, and the atmosphere of the room was warm and pleasant.

"Oh, Oh!" she cried in ecstasy. "Another part of my s'posen has come to pass. Don't you remember, Mary, I said, 'and s'posen when we went shivering and shuddering up to our cold room to put on our pretty clothes, lo and behold somebody had been and made a lovely fire?'"

"You precious little madge!" said Mary, squeezing her tightly in a loving hug. "You shall wear your very best blue sash to-day. You're such a little cheerbody."

"Mary," said the little lass, "I didn't go to sleep right off last night. I prayed to God a long time. I asked Him to make Geordie's arms strong to cut lots of wood—so that maybe we could have a nice fire to dress in, and asked Him to please let you give me the nuts to pick, and— but this part hasn't come true yet, and the other has—I asked Him to let every bit of my s'posen turn out sure enough. Oh, Mary, won't it be just the sweetest Happy New Year, if He does?"

"Well, it's possible that He may," answered Mary, reluctant to quench the child's sweet hope with any expression of her own doubt, "but we mustn't expect to have everything that we ask for, you know. Some things are netter kept from us for a while. We must say, 'Thy will be done.'"

"I did," said Sally, cheerily. "But I guess God tended to the whole of my prayer, as long as He paid attention to the least account part of it. I believe my s'posen'll come true. And so does Jim."

When the clock struck two, and Mary was smoothing over her mashed potatoes and turnips with nicely seasoned cream, preparatory to giving them a brown in the oven, and Geordie was arranging the pickles and cranberry sauce on the table, with an eye to the color effect, and the turkey was done to a turn; when all eyes were on the savory-smelling cooking-stove, a great stamping was heard on the outer porch, and in another moment the door was thrown open, and the fulness of Sally's s'posen was realized, when who should pop in, just in time, to sit down in their places, but the dear papa and mamma, who had been kept away so long by the storm, and were not sick, nor lost, nor anything, but just hungry as hungry could be for all the children they had left at home, and a big taste of the children's New Year's dinner.

There were three merry voices and grateful hearts about that cheerful table. Mr. and Mrs. Lester heard with delight of their children's mutual helpfulness and bravery. Both parents and children contributed to the pleasure of the after-dinner hour with stories of their several experiences.

And of all the stories, the sweetest and most precious to the listeners, and the only one twice told, was that of little Sally's Happy New Year's S'posen. For it was the true story of a child's simple faith, and its lesson was received into hearts tender with gratitude and love.

### An Educated Person

According to a Chicago man any one is educated who can answer affirmatively the following:

Has education given you sympathy with all good causes and made you eager to espouse them?

Has it made you public spirited?

Has it made you brother to the weak?

Have you learned how to make friends and keep them?

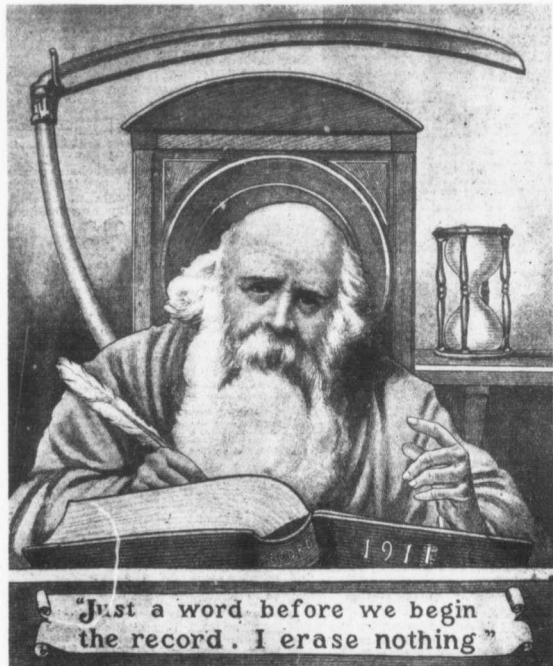
### A Worthy Partnership

An interesting story is related in an exchange of a San Francisco woman and her physician. The doctor performed an operation very successfully upon this woman, who was quite wealthy. When asked for his bill, the physician presented one for fifty dollars. The good lady smiled.

"Do you consider that a sufficient charge, doctor," she asked, "considering my circumstances?"

"That is my charge for the operation; your circumstances have nothing to do with it."

The lady drew a cheque for five hundred dollars and presented it to him. He handed it back, saying, "I cannot accept this. My charge for that operation is fifty dollars." "Very well," the



Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Can you be high minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see the clear sky? Can you see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

There is considerable good sense suggested by these questions.—Exchange.

lady replied, "Keep the cheque; put the balance to my credit." Some months after she received a long itemized bill, upon which were entered charges for treatment of various kinds, rendered to all sorts of humanity, male and female, black and white, who had been treated at her expense. She was so delighted at it that she immediately placed another cheque for five hundred dollars to his credit on the same terms, and it is now being earned in the same way.

"Comfort one another,  
With the hand-clasp close and tender,  
With the sweetest love can render,  
And the look of friendly eyes.  
Do not wait with grace unbroken,  
While life's daily bread is broken,  
Gentle speech is often like manna  
from the skies."



### The Holy Staircase

BY REV. JOHN MACLEAN, Ph.D.

WERE a traveller on the highway of life to meet some tourists, and to enquire the road to heaven, he would receive many answers, some of them so strange that he would be puzzled, and others so simple that the simplicity would counsel him to wonder why he had not discovered the way himself. Amid all the directions of by-paths and new trails to the city of light, the old and well-beaten path has not been improved upon, and the old answer of the man of Tarsum is still true: "By grace are ye saved through faith."

This was the sum of his doctrine, and the constant echo of his own experience, as he said, "By the grace of God, I am what I am." Out of the heart of God comes the great yearning for salvation without any merit of our own, and out of the heart of man comes the instrument by which we lay hold of the special and glorious provision made for our salvation.

The path to the best things always lies over a hill. Success, progress, power are always spelled by climbing up rugged trails, and over hills of difficulty. The path to life is a pilgrim's progress, the penitent's oratory is often placed on a mountain which is difficult of access, a symbol of the struggle of life, the agony by which we enter the gate. The cells of holy men were often built on lofty and steep mountain crags, suggestive of aloofness from the world, nearness to heaven, purity in the upper climate of the soul, and the highest ideals of life. Jacob's ladder was more than a dream—it was a brief and suggestive sermon on the ideal of life, out of which the poets have sung inspiring songs of young manhood climbing the Alpine heights to meet the angels with gifts in their hands for all who aspire, for if we would attain to excellence we must climb the golden altar stairs that lead to the throne of God.

On the staircase of the world there are three steps up which the human race has been struggling for ages hoping to gain perfection. On the first step it has sought by the culture of the body to attain to heights of power, but the noble athlete and the hardy nation have ultimately discovered that man does not live by bread alone.

On the second step, through the cultivation of the intellect, the race has striven for civilization, and in a measure has won the goal, and still there is something beyond. In Matthew Arnold's fine poem "Resolutions," the Master of the race threw down the alphabet, and every nation has been trying to spell "Progress," and has advanced in civilization, and they are still trying to spell the perfect word.

On the third step of the staircase, the human race is seeking the cultivation of the soul, and that means holiness, higher ideals, purer morality, and surer foundations.

In the holy staircase of the soul, the path of salvation is ever upward, being gained at the bottom. When Augustine was asked how to reach heaven, he replied that there were three steps: the first was humility, the second, humility, and the third, humility. When Luther visited Rome in 1510, he as- cended

the holy staircase in the Lateran, which tradition says, was formerly in Pilate's judgment hall, and that Christ ascended and descended it, and this was brought to Jerusalem by the mother of Constantine. The twenty-eight marble steps have been covered with a wooden casing, which has been worn through several times by the thousands of pilgrims who climb the steps on their knees during Holy Week and specially on Good Friday. As Luther slowly crept up the Scala Santa, that he might receive indulgence, there seemed to come a voice which spoke in thunder tones to his soul, "The just shall live by faith."

God's staircase lies within the human soul. In Dante's wonderful trilogy of Purgatory, Paradise and Hell there is a vision of spiritual things, as on the staircase from despair to hope, up to the gate "With frontispiece of diamond and gold embellished," there are three steps. The first step is of polished white marble, representing the holiness of God. In that is seen the perfect ideal, for as we look into the marble, which shines as a mirror, we see our own sinfulness. The more we see of the majesty, purity and righteousness of God, the darker and deeper does our sinfulness appear. The first step to salvation and heaven is a consciousness of our sinful condition, and that is discovered by the holiness of God.

The second step is a dark, cracked and broken stone, suggesting the broken and contrite heart. That is repentance,—a deep, thorough and genuine contrition of soul, a real sorrow for sin, which finds expression in the penitential psalms. It is not sorrow for sin because of its consequences from which we suffer, nor is it remorse of conscience which is a terrible agony of soul, such as Judas experienced, and is so fully described by Nathaniel Hawthorne in "The Scarlet Letter," and by George Eliot, but it is such a conviction of sin as will compel us so to loathe it that we will gladly turn away from it, and run toward God. The Prodigal Son coming to a consciousness of his condition in the far country, clothed in rags, and living on swine's food, and leaving the filth and folly behind as he goes on his journey toward home, and Bunyan's pilgrim, with his back towards the City of Destruction, are true and striking illustrations of genuine repentance.

The third step, upon which stand both feet of the angel who guards the entrance, is a solid block of porphyry, red as the blood that spurts forth from the smitten vein. This is the blood of Christ shed as an atonement for us, and by which our souls are cleansed from all sin. With-out the shedding of blood there is no real sacrifice, no genuine courage, no inspiring heroism, no freedom, nothing at all in life that is worthy of living for, and there is no remission of sins.

Up Dante's staircase we climb by faith into the City of God. With feet upon the flaming red porphyry, we enter, not as Dante dreamed, into a state of discipline, but into love, and joy, and peace in the Holy Ghost, and finally into heaven. We may linger at the bottom of the staircase and never reach the top, but faith climbs the steps and finds salvation through Christ.

Morden, Man.

SHOW THIS COPY TO  
A FRIEND.

### Lessons from Bible Biography— Joseph

Topic Study for the Week of Feb. 5.

NOTE TO THE READER.—The story of Joseph's life as given in Genesis may be read for the sake of convenience and ease, be read according to the following simple outline. The chapters and verses are not given, as our desire is to leave some little search for the student and yet afford some suggestion as to the reading. We have been asked to make these outlines "simple," and hence the following easy questions to accompany the reading.—Ed.

**A Father's Favorite.**—Where was Joseph born? His mother's name? What mark of special favor did his father feel toward him? How did his brethren show their feelings? In what sense and to what degree was Jacob to blame for this? Was Joseph whorly free?

**Sold a Slave.**—Where and what was Shechem? Dothan? Gilead? Egypt? For how much in his Canadian equivalent was Joseph sold? To whom? Where was he taken? How did this sale affect Reuben? Jacob? Why? How did his sons deceive Jacob about Joseph? What verse of the Apostle John shows the crime of Joseph's brethren? How does one sin lead to another?

**In Potiphar's House.**—Who and what was Potiphar? How did Joseph fare in his service? Why so? How did this affect the whole household of Potiphar? Whose ill-will did Joseph gain? With what result? Do you think Joseph counted the cost of his integrity? What was the immediate result to him?

**In Prison.**—How did the sudden reverse affect Joseph? How do you understand his service? How and why was Jehovah with him? Is not God with everyone? What influence had Joseph on his jailer? Why? What were Joseph's dreams in prison? How was he brought to the notice of the king? Was there a "special providence" in all this, or was it just the natural and logical outcome of Joseph's sagacity and wisdom?

**Made a Prince.**—What was the king's dream? How did Joseph interpret it? What advice did he give Pharaoh? With what result? How old was Joseph at this time? What is the first verse of Gen. 41: 38? What verses in Psalm 91 does Joseph's experience illustrate?

**Joseph an unknown Brother.**—What were the names of Joseph's sons? What happened in the seven abundant years? In the famine years? How fared it at this time with Joseph's distant family in Canaan? Read Gen. 42: 1-6, and find out Joseph's thoughts. How and why did Joseph deal with his brethren? What happened? How did Benjamin go down into Egypt? Analyze Jacob's feelings in Gen. 42: 36, 37; 43: 14. How were the men received by Joseph on their return? Visit? Examine Joseph's state of mind in Gen. 43: 29, 30.

**Joseph reveals himself.**—How were the men sent back home? What occurred on the road? How did they feel in Gen. 44: 13? Why so? Study Gen. 44: 14-34, and see how Judah's story affected Joseph. What results? How did Joseph's revelation impress his brethren? How did it influence Pharaoh? What effect had this on the condition and circumstances of their family?

**Jacob in Egypt.**—Where was Goshen? Where did Joseph meet his father? How did Jacob meet the king? Explain Gen. 47: 12. How did Jacob's family prosper? How did Jacob live in Egypt? How old was he when he was buried? Where was he buried, and why so?

**Joseph's remaining years.**—What did Joseph's brethren fear after their father's death? Why? How does this illustrate

the power of conscience? What did they do? How do you understand Gen. 50: 15-20? What qualities of heart in Joseph does Gen. 50: 21 show? To what age did Joseph live? What premonition did he seem to have before he died? What promise did he exact of his brethren?

**Review.**—Examine Joseph's character. 1: As a son, showing his love, devotion and obedience to his father. 2: As a man of God, showing how his sense of God's presence inspired and sustained him all through his career, and noting his faith in God, fidelity toward God, endurance for God, e.g., patience under trial, purity amidst temptation, integrity in duty, etc. 3: As a statesman, e.g., his wise foresight, prudent management, just administration, etc. The whole story shows the wide diversity there is in human experience, and that the great promise of Jehovah stands true, "Them that honor Me I will honor." Suggested Scripture Lesson for your meeting, Acts 7: 1-19.—*ed.*

**How the Pastor and the League Helped Each Other**

REV. D. W. SKIDER, ELOHA, ONT.

The part of the pastor is not without its roses. One of the most fragrant which I recently found at hand for my plucking and the beauty of which was an open delight, was the request I received from my Epworth League to perform a certain service for their benefit.

What the League required of me cannot be said to be altogether unique, but is not often solicited without suggestion, and it was the first time that the searching tentacles of desire for new and precious experiences have been met in my case with the like. Herein it was unique.

What did my Epworth League come asking at my hands, and which was as fragrant and delightful as the proffer of a bouquet of choice roses? They asked that I would prepare an examination for them on the first ten chapters of Matthew for their meeting two weeks hence! What did I answer them? "Why, certainly, with all my heart."

This was the plan. They chose sides from the membership of the League, having selected captains. Some members hesitated, and finally failed to take part. The majority, however, entered upon the task the League had set for them with intense, even enthusiastic, interest.

For the two weeks the Gospel according to Matthew was studied, especially the first ten chapters, by the contestants on both sides in a manner it had never been studied before. They were individually. They studied it in groups. They met together, asking each other questions. They greeted each other on the streets, not saying "good morning," but asking, "How many chapters have you covered?" They hallo'd from the highway, saying, "How goes it? I'm at the sixth," or "fourth," or "ninth."

The appointed evening came. There was the light of interest and expectancy on every face. The fact is there was a rich play of countenance that night. Nervous, quizzical, confident, semi-confident, doubtful, deprecatory, delighted, happy, happier, happiest. Refreshments are not needed to make things interesting with such a programme in progress. The names were called. The sides were enrolled. They sat facing each other. After the manner of the old spelling match, the questions were put now to this side and now to that to the pleasure or discomfiture of either, and all according to the success of the response. Signs were lifted and sighs were allayed as the splendid business went on.

How did they do? First rate, surpris-

ingly so. Of course, one side got more points than the other. Everything of that sort works out that way. Though all run, but one obtains the prize. And one side proved better than the other, but by no means outclassed it. They did first rate.

The list of questions is herewith submitted. They may be suggestive to Leaguers, and lead them to say, "We could answer questions like those. Let's try it on the Gospel of Mark, or Luke, or John!"

**QUESTIONS.**

1. From whom does Matthew begin to trace the genealogy of Jesus?
2. Who is said to be descended from David—Joseph or Mary?
3. What divisions does Matthew make of the generations preceding Christ—and how many generations in each division?
4. Why was the son of Mary called Jesus?
5. Why was Jesus also called Immanuel?
6. Who received instructions as to the names the son of Mary should be called, and in what way?
7. Where was Jesus born and in whose reign?
8. What circumstances produced a great concern in the mind of Herod about the birth of Jesus?
9. What was that concern?
10. What did the wise men do when they reached Bethlehem?
11. Why was Jesus taken into Egypt?
12. What reason is given why He should be returned to the land of Israel?

**NEW YEAR'S EVE!**

Not what we've wrought, but what we've tried to do!  
Thy judgment, Father, we would claim to-night.  
The work was botched, but Thou alone dost know  
How hard we tried; thou readest us aright.

Tears, and a smile! And smiling through our tears!  
Forget, we can not, Father, pain and loss.  
Our sweetest joys we've drunk from bitter cups;  
We've learned the inner meaning of the Cross.

Upon Thy heart our weary heads we lay!  
As little children spent with task and gloe  
In holy twilight seek their mother's arms.  
Without a fear, O God, we come to Thee!

The old is gone; we gird us for the new!  
Since Thou hast proved us, we dare undertake  
The untired way, the quest through good and ill,  
O Master Christ, for Thy dear, holy sake!  
—Rev. Osora S. Davis.

13. What reason does Matthew give for the fact that the parents of Jesus made their home at Nazareth?
14. What is the message that John the Baptist brought?
15. What prophet foretold the coming of John—and in what language?
16. What greeting did John give to the Pharisees and Sadducees?
17. What did he charge them to do?
18. What does John say Jesus will bring?
19. What did Jesus request baptism from John?
20. What did Jesus hear out of the heaven-baptism?
21. What does Matthew deal with in the first two of chapter four?
22. What was the first temptation of Jesus—was its appeal?
23. What was the answer of Jesus as He resisted the temptation to satisfy His hunger?
24. Give the reply of Jesus to the second temptation?
25. And to the third?
26. What was the message of Jesus when He began to preach?
27. What call did Jesus make to Andrew and Peter?
28. Name the sons of Zebedee?
29. In what territory did Jesus begin His ministry and what was the nature of it?
30. In which chapter of Matthew is our Lord's prayer found?
31. To what considerations does Jesus refer those who are prone to anxiety?
32. To what are those likened who hear and do not the words of Jesus?
33. Quote a text that begins with "Ask"?
34. Quote four beads of prayer?
35. What great reason is given why men should love their enemies?
36. What are we warned against in prayer?

37. Why should treasure be laid up in heaven?
38. What two things are stated as being impossible in chapter six?
39. What is to be made the first business of life?
40. Why is it unwise to enter into judgment upon another?
41. What should one rather do who may be disposed to judge his neighbor?
42. Quote the Golden Rule.
43. What is the true test of the worth of men?
44. Whom did Jesus commend for his faith?
45. State the reasons for His commendation?
46. What relation of Peter was healed of a sickness and what was the nature of it?
47. What comparison did Jesus make by which His poverty is revealed?

**Entire Surrender**

When I was a minister in a Midland town in England, writes the Rev. F. B. Meyer, Hudson Taylor and two young students came into my life. I watched them. They had something I had not. I said to Charles Studd, "What is the difference between you and me? You seem so happy, and I somehow am in the trough of the wave." He said, "Have you given yourself right up to God?" I winced. I knew that if it came to that there was a point where I had been fighting my deepest convictions for months. I knelt in my room and gave Christ the ring of my will with the keys on it, but kept one little key back, the key of a closet in my heart, in one back story in my heart. He said to me, "Are they all here?" And I said, "All but one." "What is that?" said He. "It is the key of a little cupboard," said I, "in which I have got something which I should not interfere with, for it is mine." Then, as He put the keys back into my hand, and seemed to be gliding away to the next room, I said, "My child, if you cannot trust Me with all, you do not trust Me at all." I cried, "Stop!" and He seemed to come

back; and holding the little key in my hand, in thought I said: "I cannot give it, but if Thou wilt take it Thou shalt have it." He took it and within a month from that time He had cleared out that little cupboard of things which had been there for months.

**Case for Works**

A preacher tells this story against another member of the "cloth" who missed his train: "I can scarcely believe it," he said. "I had such faith in this watch." "Well, it seems to me," remarked his companion, "that this is a case for good works rather than for faith!"

**LIVING QUESTIONS**

What is the supreme purpose of evangelism? In what sense may "evangelism" and "mission" be interchangeably used? What is the one great central message of the evangelist? Who is a true evangelist? What method in reaching other people is the more likely to produce permanent good, public preaching or personal persuasion? Which is the easier method to follow? Why? What chief controlling motive should constrain the evangelist? If every Christian were truly moved by this motive, could he do so evangelistic work? What would result?



Some Fundamental Principles of Missionary Work

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

II. MODERN MISSIONARY LESSONS FROM PAUL'S SECOND MISSIONARY TOUR.

Acts 15: 35—18: 22.

Topic for week beginning February 12.

SCRIPTURE LESSON.—Selected passages, e.g., Acts 16: 16-49; Acts 17: 22-34.

*Outline of Paul's Second Missionary Tour.*—The Leaguer is asked to read and study for himself the narrative of Paul's second missionary tour. Make a map, indicating the places visited, and make a list of the chief events that marked the journey. In this way you will familiarize yourself with the principal facts of the journey, and so be able to verify all statements made in the following study.

In our former study we considered only two of the fundamental principles that lie at the basis of all successful missionary work. These are perhaps the most essential: *First, A Spirit-filled Church;* and *Second, Qualified Missionaries*, the very best that the Church is able to provide. In this topic we shall continue our study of Paul's principles and methods, as illustrated in his second missionary journey.

11. *The Missionary Must Know the People among whom he Labors.*—This is the third lesson that we learn from Paul's missionary career.

Paul's address to the Jews of Antioch, of Pisidia, in his first journey would indicate that he was familiar with the religion, literature, and sentiments of the Jews, and was able to use that knowledge to advantage. He was familiar with the religious prejudices and national sentiments of the Jewish race, and was able to appreciate them; and this fact explains why he had Timothy circumcised. His post-graduate course at the feet of Gamaliel, as well as his home training, would prepare him for work among the Jews.

But Paul's call was especially to the Gentiles (Acts 9: 15, 16). He had to labor among many types of people, living in different places, in the midst of different environment, cherishing different sentiments; most of whom were ignorant and fickle, like the populace of Lystra; some selfish, like the sorcerer of Cyprus, the diviners of Philippi, or the silversmith of Ephesus; some learned, like the philosophers of Athens; and some persons of authority, like the rulers and magistrates before whom he sometimes stood. How could one man become acquainted with the sentiments and prejudices and whims of this heterogeneous mixture of peoples? But Paul seems to have been equal to the task. He appreciated the importance of knowing the people, and so we find him on arriving at Athens spending a little time getting acquainted with local conditions before he attempted to speak to the people.

These people were all under the jurisdiction of Rome. But Paul himself was

a free-born Roman, and was familiar with Roman law, and knew how to demand his rights as a Roman citizen. Moreover, the influence of the Greek language and culture was felt to some extent throughout the whole empire, and the better classes had at least a smattering of Greek philosophy. Here again we find Paul equal to the task. He was not unacquainted with Greek literature. He was quick from his poems, and does so with telling effect (Acts 17: 28; 1 Cor. 15: 33; Titus 1: 12). He makes use of Greek figures and sayings in his epistles.

Every missionary should take a thorough course of study in the history, literature and religion of the people among whom he labors. His knowledge of the people should reach even to their nobler sentiments, their higher aspirations, and their inner experiences. It is a pedagogic principle that the teacher should know not only the subject with which he teaches, but also the pupil whom he teaches. Every teacher is expected to take a course in child-psychology, to enable him to understand the child he is to teach. Likewise, every missionary should take a course in ethnology, especially in the literature of the people whom he seeks to evangelize. He should be able to enter sympathetically into their thoughts and feelings, and be able to see things from their point of view. Each race has its own modes of thought, its own rules of etiquette, its own standard of morals, its own religious beliefs, its own habits of life, social and industrial. To understand these requires a sympathetic study of the inner life of the race. And the missionary should have opportunity given for this study.

Paul took note of the super-religious character of the Athenians, and of the many gods whom they worshipped. The missionary should know the religious sentiments and the religious practices of the people; and he should be able to use them as stepping stones to higher truth, just as Paul, taking as his text the inscription, "to the unknown God," leads his hearers to a knowledge of the true God. Every system of religion has some good in it; and the missionary should know what that good is, and how he may utilize it in building up a nobler structure of religious truth. For instance, see how certain central thoughts in Shintoism, Confucianism, and Buddhism, as accepted by the Japanese, may be utilized in teaching the truth of Christianity.

The spirit of Shintoism is reverence toward God, the Ancestor of Ancestors; hence, the Shintoist will easily grasp the idea of the Fatherhood of God. Shintoism emphasizes purity of heart; hence, the Shintoist will appreciate the words of our Lord, "Blessed are the pure in heart." The spirit of Confucianism is reverence for moral law; hence, the Confucianist will easily understand the words of Paul, "The doers of the law shall be justified." The spirit of Buddhism is the spirit of self-denial; not, however, for the sake of others, but for the sake of personal advantage in the future; hence, the Buddhist will have no difficulty in understanding Paul, when he says, "I buffet my body and bring it into bondage." And the spirit of self-sacrifice for others. Moses wrote his ten words upon tables of stone; and so also did Nicheron and Shinran, the founders of two strong Buddhist sects, likewise

wrote the gist of their teaching upon tablets.

Our missionaries are often handicapped because they have not sufficient time for the study of the inner life of the people, as revealed in their religion and literature. Could not our colleges help along this line in preparing our missionaries?

IV. *The Principle of Missionary Comity.*—Paul and Barnabas, finding

that they could not labor together, very wisely chose different fields, so as to avoid overlapping and friction. To have gone to the same field, and to have started out with the same city over against each other and independent of each other, would not have truly represented the mind of Christ to the heathen. This lesson of a wise partition of one field seems to be a self-evident one, one that only needs to be stated in order to be appreciated; and yet, strange to say, it is a lesson that the Church has not learned in the past, and is only now beginning to learn. How different from this principle of comity has been the history of the different branches of the Christian Church in the past! One denomination would put up a church in a little community, and then after a while another denomination would put up another church on the opposite corner. This looks more like opposition than co-operation. Sometimes a third church, and a fourth, and a fifth, would be erected in a community where only one was needed. This does not well represent the spirit of Christ.

We have now come to a time in the history of Christianity when the churches are beginning to learn the lesson of comity. Some of these different bodies have already united, and others are about to do so, the process of development is from opposition to co-operation, and from co-operation to organic union. The sentiment of the churches to-day is against overlapping in the mission field.

A number of Missionary Boards in Canada and churches have an understanding along this line, which tends to prevent overlapping in the Canadian West, and makes for the harmonious progress of the Kingdom of God in our land. In different Missionary Boards operating in West China have come to a similar understanding, with the result that a district in West China containing about 7,000,000 souls has been allotted to the Methodist Church of Canada, who alone is responsible for their evangelization. To this district another of our missionary responsibility in that country, making the number of souls for which we are responsible approximately 10,000,000. This division of the field of mission is very real. Another evidence of church comity in West China is the scheme for a Union University, to be built just outside the city of Chengtu, in the management of which at least four different Societies, including our own, shall co-operate. This union educational movement will tell immensely upon the future life of the Church in China. (See this point more fully emphasized and explained in the article from Dr. Kilborn on "Co-operation and Union in West China.—Ed.)

LIVING QUESTIONS

What is the chief business of the Church? What does her Lord most expect of her? What will be the condition of the world if she is unfaithful? What are some of the Church's chief services? What is her main fault? What principal arguments against Christianity do unbelievers use? And what are the objections of such men as best answer? What are the best evidences of the Church's vitality? How do the Churches generally the more spiritual, in times of adversity or of abounding prosperity? Why?



## Letter from Austria

Our readers, and especially those of the Manitoba Conference, will be pleased to read the following letter, received from Rev. Arthur O. Rose, who is in Austria, studying the language and life of the Poles, and supported by the Leagues of the Neepawa District, with a view to

matism and had not walked for years, I could not but have asked the question, "What can life have for her?" As we entered her room, I could see that it had few lights, and that, to a degree, my countenance I have never beheld. As she and Mr. Chambers were conversing, my eyes rested upon a motto, written by her own hands, and from the little Polish that I knew I understood the words, "His yoke is easy and His burden is light." Then I understood what life meant to her, and whence her source of daily inspiration. It shall always be a lesson to me and perhaps, too, it may help someone else.

As my fellow-workers, I have gone beyond my limits and must close. May this letter, if it finds its way to you, bring the news that in this faraway land prayer is going up each day that upon our leagues and Sunday Schools God's richest blessing meet a reality that they may become even stronger forces in the teaching of righteousness and the ennobling of our people. Believe me yours in His work.

ARTHUR O. ROSE.

Nov. 4, 1910.

## Co-Operation and Union in West China

To show how the missionaries in West China lead the van in co-operation and practical union, Dr. Omar L. Kilborn has supplied us with the following suggestions, which all our Leagues should fully understand:

1. At the first interdenominational Conference, held in 1899, an *Advisory Board* was constituted, consisting of one representative from each of the nine church organizations at work there. This Board meets annually, and discusses matters of interest common to all the missions. One of the first actions of the *Advisory Board* was to make a

2. *Division of Territory*.—The three provinces—Yunnan, Kweichow, and Szechwan—are mapped out, assigning a definite sphere to each mission. Thus overlapping is avoided.

3. The *Canadian Methodist Mission Press*, located at Chengtu, is the only Mission Press in West China. It prints Bibles, Testaments, Scriptures, hymns, tracts and catechisms, which are used by missionaries and Chinese Christians of all denominations. Especially to be noted is the

4. *Union Hymn Book* printed by this Press, and used by all the nine church organizations. We have no Methodist Hymn Book in West China; neither is there a Presbyterian or a Baptist Hymn Book, and we hope there never will be.

5. The *West China Christian Magazine*, also printed at our Press, circulates among Chinese Christians of all denominations. We believe this is much better than attempting to publish and circulate a *Methodist* magazine. The Scriptures printed at our Press are published by the Bible Societies. All tracts, hymn books and the *Christian Magazine* are published by the

6. *China Religious Tract Society*, an organization formed about ten years ago, and supported very largely by the personal contributions of West China missionaries of all denominations.

7. The *School for Missionaries' Children* at Chengtu is carried on by the Canadian Methodist Mission, but is open to children of missionaries of all denominations.

8. The *Language School* for new missionaries is also open to all missionaries. Five years ago the

9. *Christian Educational Union* was formed, which effectively links up all Mission Schools, whether of elementary or secondary grade. There is a common course of study, uniform examinations held once a year, and a system of pass cards and graduation certificates for all schools in the Union.

10. *West China Union University*, located at Chengtu. The faculties of Arts and Theology are in operation this

year, and it is hoped that next year, 1911, it may be possible to organize the proposed medical department, or medical college.

The Chengtu Conference of three years ago put itself upon record as looking to the ultimate organization of

11. *One Protestant Christian Church* for the three provinces of West China. And to this end the one hundred and sixty members present, representing nine church organizations, agreed to a free interchange of members, on presentation of a letter of removal from the pastor. And furthermore, a *Standing Committee* on Church Union was provided for, which has held three annual meetings, and which is encouraged to believe that the proposed union of all the Chinese churches in West China will be accomplished.

## How the Missionary Gets Alongside

In order to sympathize, look. The concrete conviction. It makes men missionaries. Stanley wrote of Livingstone: "What has been wanted, and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me during those four months I was with him. In 1871 I went to him as a proselyte as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time of reflection. I was out there away from the world. I saw this solitary old man there, and asked myself, How on earth does he stop here? Is he cracked, or what? What is this that inspires him? For months after we met I found myself listening to him, wondering at the old man carrying out all that was said in the Bible: 'Leave all things and follow me.' But, little by little, his sympathy for others became contagious. My sympathy was aroused, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business. I was converted by him, although he had not tried to do it." Stanley has "looked on their burdens" through the eyes of Livingstone, and his own soul took fire.—G. B. Hatch.

## Committee Fidelity

The society work is done in terms of committees, and therefore the vigor of your committee system largely determines the vigor of your society.

If you have a committee system, you must have a vigorous executive committee. It must meet regularly and at least once a month. It must bring together all the committee chairmen. It must discuss in turn the work of each committee, reviewing the past work and planning some definite new work.

Committee chairmen should not attempt to do all the work. It is their business to get others at work, and share with them the training that the society gives. Committee members should consider themselves just as much responsible for the success of the work as their chairman.—Selected.

"Do the work that's nearest,  
Though it's dull at whites,  
Helping when you meet them  
Lame dogs over stiles.  
See in every hedgerow  
Marks of angels' feet,  
Epic in each pebble  
Underneath our feet."

REV. ARTHUR O. ROSE, B.A.

future work among the Polish immigrants in Western Canada. Mr. Rose writes from Ligotha, a small village, Cieszyn, Szalask, Austria, as follows:

Dear Fellow-Leaguers.—In the days that have passed since we said goodbye at the Shoal Lake Summer School much has occurred that will be of lasting interest and benefit to me. I cannot here give even a brief account of what I have seen and heard. Perhaps on my return it will be my pleasure to tell you, with greater enlightenment, of the things that have gone to make up these past three months. My journey to this country, through England and Germany, was most interesting and, under the guidance of God, free from danger or unpleasantness of any kind. Mr. Chambers, with whom you are all well acquainted, met me in Krakow, and after three days in that historic city we came down to this Silesian village, Ligotha, a most picturesque and interesting little place, to my winter home. Already I have been here a month and a half, and through the kindness of my friend and tutor, the Lutheran minister, am beginning to feel quite at home.

I do not feel, however, that as yet I possess any knowledge of Polish life, sufficiently accurate to put into print. Anything of this I shall defer till a later time and try to send you now to give you two pictures that I have seen, pictures that illustrate two sides of life:

The first person—must I say "person?"—to introduce himself to us on our arrival here was a man bearing the scriptural name, Uriah. I might say that I was prepared to meet and associate with a much lower class of people than those with whom it is my pleasure at present to live, but in all my imaginings I had never thought to meet face to face with a man so low in the scale of humanity as the one who stood before me. Here was a man, bent almost double, bareheaded and barelegged, raggedly and partially dressed—a creature whose face, already repulsive beyond measure, was smeared with tar and grease, to give a more pitious appearance, but me spare you further description: Even as I write the picture, though a daily one, makes me shudder, and so learned his history. Forty years ago he was born here in this village a child of drunken parents, unfitted for any sphere of life and unable to earn a living in a country where only the best survive, he became one of the vast army of beggars who throng Poland, Germany and Europe. And this because a Government-protected, so-called legitimate business deals out death and poverty to our people! I do not know of any greater condemnation to the liquor traffic than this army of beggars, its most productive. I was glad to see that our district leagues are to have a missionary and temperance campaign. I pray God that it may be a stirring one.

But this picture is an unpleasant one. Let us have another. Show me your friend here, Mr. Chambers took me to the village hospital, or home, to see a young woman who is a victim of inflammatory rheu-

# LITERARY & SOCIAL

## Remedies for the Weaknesses in the League

FROM AN ADDRESS BY REV. J. D. GREGG, ELM CREEK, MAN.

**T**HERE are weaknesses. They can be remedied. They ought to be remedied. We must comprehend what the work of the League is, in regard to organization, individual equipment, centralization, and evangelism. It seeks to extend, strengthen and perfect every department. It endeavors to keep the members attuned to the highest spirit and fully equipped mentally and spiritually, thus to do faithfully the work that lies nearest. Furthermore, in the moulding of the life of each member it enlists his or her service in the saving of the community in which they live, so fulfilling a part in the redeeming of humanity.

Think what your League stands for. Was it organized simply because your pastor requested it, or because the Discipline provides for it? Or because it affords an opportunity for the young people to spend together a social evening? Do these or any of them remain the fundamental principles of your organization? The motives behind your League must be inner and spiritual—full of God and His purposes, God revealing himself to you, urging you to be strong and of good courage, in consequence of which your League will carry on aggressive warfare against every evil. Your League stands for honesty and integrity in business, purity in personal life, an absolute faith in the final triumph of Right over Wrong, Freedom over Tyranny, and of Good for Evil, an absolute belief in the salvation through Christ of the individual and of the human race. If your League stands for these principles you have gone far to provide the remedies for the weaknesses that may be in it.

The opportunities we enjoy carry with them grave responsibilities. Living today in Canada is a golden opportunity. We have received much, and of us God requires much. As our opportunity is, so is our responsibility.

How shall we realize the ideals that ought to possess our members? We cannot afford to be loose in our management, or careless in our plans or methods. Look over the work and note the weak parts. Is the relation between the individual League and the District League as close as it might be? Is our advertising attractive? Is our Society popular with young men? Have we the things that satisfy the body, the mind, the social nature, the spiritual self? Are our Epworth League rooms bright, cheerful, tastefully furnished? Do the members of the First Department welcome visitors as well as their own membership, manifest an interest in them, call on the absentees, encourage them in conflict, teach them how to pray, study, and labor? Do our Literary Committees provide entertainments that are bright, interesting, and profitable? Are our Social Committees always sociable, free from clique and class spirit?

Our League weaknesses may be remedied somewhat by these methods.

Make the external conditions of your League meetings as pleasant as possible, have the room well ventilated and lighted, and comfortably furnished, and whenever advisable nicely decorated. When flowers are obtainable, place a bouquet upon the table.

Open and close the regular meetings, except on special occasions promptly at the appointed hour. Let the Social Committee be present, not once a month or once in two months, but once a week at 7.45 if the meeting opens at eight, to welcome both friends and strangers. Occasional coffee and cake, which cost little.

Arrange to have a bright, cheery, helpful, splendidly prepared programme, something of which you need not be ashamed, and one not prepared in a day. Try a Mock Parliament or Mock Trial, a Bible Study, or a "Who am I?" meeting. Be up to date.

See that you get an attractive notice in the hands of your pastor, and see that he announces it attractively. If he fails in this ask him to do better next time. Get the sympathetic co-operation of your pastor in every department of work. If he is not sufficiently impressed with the importance of the League impress him. Invite him to your committee meetings, get him in line with your vision, compel him to feel that in the League he has a force he can send into the thick of the fight every time.

Elect the best available for the officers. Not necessarily the best speakers, the best prayers; but the earnest, thoughtful, determined members who may be depended on every time.

Bear in mind that the Epworth League has five departments. Do not neglect one at the expense of the others. While in many instances the Missionary Department is well manned and active, too little time and thought are frequently given to the other departments.

Effect a closer and more sympathetic and active relationship between the District League Officers and those of the individual League. There ought to be at least quarterly or half-yearly meetings between the presidents and vice-presidents of the corresponding departments. For instance, the 1st vice-president of the district should be in close touch, in sympathy, thought and activity with all the 1st vice-presidents of the individual Leagues of the district. And so with all the others.

Take a warmer interest in the plans and activities of the juniors. Look upon them and act towards them as though they were your understudies. They are that, and more. The boys and girls of the Junior League will not only take your places, but will surpass you in outlook and achievement. Cultivate their friendship and confidence, and as they ripen into womanhood and manhood, seek to lead them into the active membership of the Senior League.

Remember your motto "Look up, lift up," which means that we be more earnest in prayer, more thorough in preparation, always endeavor to be punctual, and by every means possible induce each active member to be active not only in but in deed. Then will your Society make progress, and become a League without weakness, and a help and inspiration to all connected therewith.

*"The secret of life? It is giving;  
To minister and to serve.  
Love's law binds the man to the angel,  
And ruin befalls if we succeed;  
There are breadths of celestial horizons*

*Overhanging the commonest way;  
The cloud and the star share the glory,  
And to breathe is an ecstasy."*

## An Ex-Pastor's Meeting

Has your League ever had a meeting by correspondence with your former pastors? The idea is simply to write each of them and obtain some form of message for the League, to be read at the meeting. Any amount of variety can be introduced. The secretary should, of course, write the ministers concerned in plenty of time, so as to have no disappointment. Here is a sample message. It was actually written by Rev. H. H. Thompson, of Charlottetown, to his old Leaguers of Wesley Memorial Church, Moncton, N.B. It contains some splendid points. After his opening greeting, Mr. Thomas wrote:

"There are two or three fields which open out in considering the relation of the Epworth League to the Church, and I first name co-operation. There is much that the League can do which the Church is overlooking as a whole to do. Well organized leagues have, by visiting and general overhauling of the same, secured an assistant pastor or a deaconess endeavor to do. No Sunday School superintendent could ask for greater assistance than a League should at all times be ready to give. The different committees imply that a large field of usefulness is opened up to the League in co-operation with the Church.

Then, again, the League, to some extent stands in the relation of a school of discipline to the Church. In assuming any office in the League you are training yourself to better fill any larger position of trust to which we may be called. I have heard many times that I suffer very much from the lack of that training which in other days the boys and girls found in certain temperance Bands of Hope and lodges, and many men have claimed that their entrance into public life was due to some secret society. But here is an organization which affords every privilege found in any lodge, and any one daring enough to struggle to his feet and express some thought may be preparing himself for wider fields of usefulness in days to come. Here is found training in executive qualities. In management, in departmental work, in necessary routine procedure in various walks and duties of life. Finance Ministers, Ministers of Customs, Ministers of Education, Ministers of Commerce, Postmasters General, and such like, are as much needed in our leagues as in the Churches of the world. Above all this, our leagues will minister to our hearts, and to the hearts of our fellow men, in manhood and womanhood that increase in love for Christ our Redeemer, which is of more value than jewels of the mine.

There are other relationships which suggest themselves, but possibly for your purpose I have covered ample ground. Assuring you of my continuing interest in the Church which has as faithful and loyal and loving and kindly hearts as I have met anywhere, believe me to be yours sincerely,

H. E. THOMAS.

We shall be glad to hear from any League trying this plan, and if the messages or some of them are sent along we shall be glad to give what we can of them to the wider constituency of our readers.

Will you kindly ask your President if the "Messages from the Secretaries to the Presidents of Y. P. Societies" has been attended to? If so, why has no report of your society reached the General Office? The General Secretary is waiting for that yellow card to be returned.

## LIVING QUESTIONS

In what does the chief charm of books consist? Is it wise to read many books? How many books do you read, and how do you select them? How can you well recommend to others? Is it advisable to read prominently only the books which come with some more experienced reader? How does the restatement to another of what we have read or seen make it more thoroughly our own? What is the main purpose of a social evening? How can we make it more profitable? How can we make it possible to combine effectively the two? Can any evening give up reading for fun by the way? What is meant by "What is the chief end of man?" How many of the many modern forms of sport fall in this? What is the remedy?

# HOW WE GOT OUR BIBLE

(Our readers will have the benefit of a monthly article on this page, from the scholarly pen of Rev. Prof. Miesner, of Victoria College, on this most engaging subject of study. These papers will be in addition to the text-book, "How we got our Bible," and from both every young person may well obtain abundant information on the history of God's Word as a book. If your leaguers have not the text-book, send in your orders to the Editor in any number may be obtained at 20 cents each, postpaid. Be sure that you take up in your meetings this line of interesting and profitable studies.)

In the study for this week, the student is supposed to have read the first twelve pages of the text-book. The suggested Scripture lesson for the meeting is Psalm 19. Many appropriate hymns are to be found in the Church and Sunday School Hymnals. Ed.)

## I. The Sources of Our Bible

Topic for the Week of January 15th.

REV. PROF. A. F. MIESENER, Ph.D.

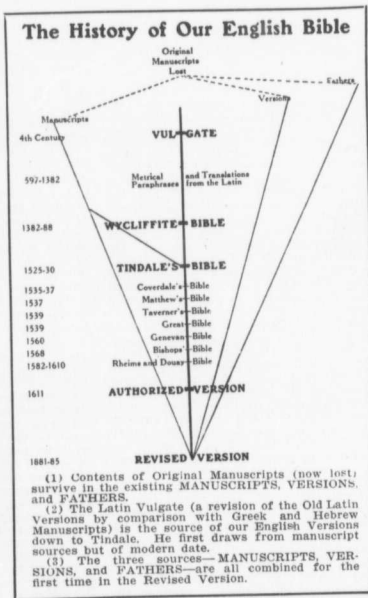
We are preparing to celebrate this year the three hundredth anniversary of the King James Version of our English Bible. In view of this it is fitting that we should all examine the extent of our knowledge as to how this book, which we call the Bible, has come into our hands. How much do we know of the history of its transmission? No doubt most people have sufficient knowledge of its origin to prevent them from making the mistake of the devout man who, in discussing a certain passage in one of St. Paul's epistles, in order to clinch his argument, exclaimed, "Do you think that Paul did not know his English when he wrote that?" Nor should any of us, probably, make the mistake of the good Catholic priest who claimed that the Bible was originally written in Latin, as dictated by God. But how far does our knowledge go? What could we tell about the origin of this book, on which such vital interests depend?

The English Bible, as we read it to-day, is the descendant of a long line of ancestors. The Revised Version is, generally speaking, the product of the best that is found in all ancient manuscripts and versions now known. It is the result of the best efforts of some seventy-five of the foremost Biblical scholars of the last fifty years.

How did these men produce our English Bible? What were the sources of their materials? Where were these materials found? What is their character? How were they used in the production of this Revised Version? And above all, what foundation have we for the belief that the Scriptures as we now have them in the Revised Version represent, in substance at least, the words of the original writers? These are some of the questions which come to the mind of the earnest, thought'ul student of the

Bible. They can be answered only by a somewhat extended study. I understand that it is proposed to take up such a course of study (and nothing more useful or important could be done) in all Epworth League Societies, throughout the year 1911. In view of this it will be the object of the series of articles which the writer has been asked to contribute, to present, in as concise a form as possible, a description of the principal versions of the Bible, from the earliest known manuscripts and translations down through the middle ages, even to modern times.

The present-day student of the Bible is confronted with several editions or versions, each claiming for itself certain superior qualities. The presence of these versions is confusing, and complicates the questions which touch the origin of the Bible. Some of these versions are, the Authorized or King James Version of 1611, the Revised Version of 1885, and the American Standard Revised Version of 1901. In addition to these we have several translations and editions, which have been brought out by private enterprise or by Bible translation societies. For ex-



ample, we have Spurrell's "A Translation of the Old Testament Scriptures from the Original Hebrew," Fenton's, "The Bible in Modern English," Moulton's, "The Modern Reader's Bible," "The Century Bible," etc., until the student is confused. Why all of these editions, and which of them best represent the originals? The attempt to answer this gives us the starting-point for our investigation.

By examining and comparing these several versions we soon find the reasons for

their production. They are all attempts to make our present Bible represent as nearly as possible the original writings. What was the character of these original writings?

The chart which appears on this page (and this chart should be carefully preserved for reference throughout these studies) is intended to illustrate the gradual increase in the sources of our Bible. At the top of the chart you will notice the words "Original Manuscripts Lost." What is meant by the term "Original Manuscripts"? We shall never be able, unfortunately, to look upon the first Biblical writings. But had we access to the Biblical documents possessed by the early Christian Church we should have a collection of Biblical material of a four-fold character, as follows: (a) Some manuscript copies (i.e., documents written by hand) of the Old Testament books written in Hebrew. This was the language of the Hebrew people until the time of the captivity of Judah (586 B.C.), and their scriptures were of course, first written in Hebrew; (b) The Old Testament translated into Greek. This translation had been prepared because Greek was the language best understood by both Jew and Gentile at this time. (c) Some rolls of the so-called Apocryphal Books, such as I. and II. Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, etc.—fourteen in all. These were books valued for their practical teaching, but not now considered of sufficient authority to give them a place in the canon of the sacred scriptures adopted by most branches of the Christian Church. (d) The books of the New Testament, either the originals or direct copies made from them, and written, of course, in Greek.

These documents constituted the sum total of the Biblical material possessed by the early Christian Church. They were all written by hand, and have all long since disappeared. Probably they were lost in the persecutions directed against the early Christians and their writings. At all events they have disappeared, and they were the sources from which we have derived our Bible. That is to say, our Bible has come down to us from other manuscripts which were copied from these earliest manuscripts, and translated.

The translators of the Hebrew and Greek of the Old and New Testaments respectively, into English, had no small task. They had to translate texts that had been copied over and over again by the hand of man for hundreds, and in the case of the Old Testament, for many hundreds of years. Inevitably the copyists and scribes made mistakes, for who of us could copy even ten pages of a manuscript without making some errors? We would omit words, write words twice and perhaps repeat or omit some lines. Now just these things have happened with the manuscripts of the Bible. And with some illustrations of a few of these errors, and the differences they made in the translation, this article must close.

In the Hebrew language there are certain pairs of letters very similar in form, as for instance: ו (w) and ו (y); ר (r) and ד (d); ב (b) and כ (k); ח (ch) and ח (h). Now very manifestly in copying a long and difficult manuscript one of these letters might easily be written for the other. A very good illustration of the confusion of ו and ו occurs in Psalm 22: 16, in the last part of the verse. The present Hebrew Bible reads וְאֵין יָדַי וְאֵין כַּףּי, which translated gives "like a lion my hands and feet," which clearly is not sense. But the earliest translations from the Hebrew text, such for example as the Septuagint (a Greek translation made from a Hebrew text at least twelve hundred years older than the one we now have) read the text thus, וְאֵין יָדַי, which means "thy

(Continued on page 23.)



## Canada and the Empire

BY MISS E. L. BARTLETT, B.A.

Topic for Jan. 22.

In order to add to the interest of this first patriotic evening of the year have appropriate singing and scripture lesson. Many suitable passages may be found, such as Deut. 11: 8-25; Ps. 33 or Ps. 67. During the service sing some of the following national anthems, "The Maple Leaf Forever" or "Oh, Canada." If the song "Oh Canada" is not familiar it will have been sung by a male chorus or quartette. Close with "God Bless Our Native Land" and "God Save the King."

The British Empire, to which Canada belongs, is not an empire in the strict sense of the term. It has received this name solely on account of its immense size, for its head is not an emperor, but a king. Although the king is called an emperor as well, it is only as the ruler of India that he has the right to this title. All the divisions of the empire were originally called colonies or settlements, because the first settlers went from Great Britain (England and Scotland), and Ireland, to take up land or "settle" in them. All of these colonies were governed by men whom Great Britain appointed for the purpose. At present the colonies are in three classes—protectorates, crown colonies and independent colonies.

Where native races are left under their own rulers, Great Britain maintaining a general oversight through a specially appointed representative, the government is known as a *protectorate*.

Some colonies which have not a population suited for self government as those situated in the tropics, where native races are not highly civilized, are placed wholly or partly under the administration of persons chosen by Great Britain. These are called *crown colonies*.

Other colonies which possess a sufficiently large and suitable population are allowed to govern themselves. These are the Commonwealth of Australia, New Zealand, Newfoundland, the South African colonies and the Dominion of Canada.

At this point briefly sketch historically the growth of Canada from the time it was merely a few collections of huts under French rule to the present time when it stands among the foremost countries of the globe. (See "Our Canadian Heritage," E. L. Reading Course, 1905, Chap. III.) Note particularly the decisive periods such as the capture of Quebec in 1759 by the English, which first made Canada a British colony, the loss of the thirteen American States in 1776, which made Canada all the more important to England, and the war of 1812-14, in which the early Canadian provinces were exposed to grave danger on account of the young and ambitious republic to the south. From this time up to the time of the British North American Act we find Canada a struggling colony but gradually gaining in strength, and as a result resulting from Great Britain an ever-increasing power in the control of her affairs of state, religion and education. Finally in 1867 the Home Government handed over all affairs of the Canadian Government to the Canadians themselves, and the Dominion of Canada was established under its present system of self-government. Canada has now the right of appointing representatives to make treaties and other arrangements with foreign

nations. Such men are appointed as representatives of Great Britain and she, and are considered as such by foreign states.

We Canadian citizens are also citizens of the British Empire, and His Majesty has guaranteed to us freedom and protection as such. The great principles of liberty which have been so fully recognized for centuries as prominent features of English rule are inherent rights of Canadians. The humblest subject in the Dominion may feel that, if necessary, the power of the greatest nation of the earth will be exercised to preserve his rights if those rights are assailed. The great English law, the most important of which is the Magna Charta, the great statute of English liberty, are also charters of Canadian freedom.

Canadians have equal privileges with the citizens of Great Britain and the additional protection of the Mother Land. This idea has been fittingly expressed by the poet when he said of Canada

"Daughter is she in her mother's house,  
But mistress in her own."

## "The Duties of a Canadian Citizen"

Topic for January 29th.

SUITABLE SCRIPTURE LESSONS: Ps. 101; Dan. 9: 1-19; 1 Tim. 2: 1-7.

This subject divides itself into three parts, viz.: (1) What is a Canadian citizen? (2) What are the privileges of a Canadian citizen? (3) What are the duties of a Canadian citizen in return for these privileges? Have these parts discussed in short papers or talks by three league members.

1. The meaning of the word "citizen" is clearly explained in Chap. IV, "Canadian Citizenship" (by Miller), which was included in the E. L. Reading Course of a few years ago. "The New Citizenship" (by Batten) was also read by many in the same course. Consult chapter 10 in preparing for your meeting. It will give you valuable helps. Still another book that many of our older members have on their shelves is "Our Canadian Heritage" (by Wightman), chapters 8 and 9 are excellent on this topic and may be read with profit. It will be advisable also to study the meaning of the word as given in any of the standard dictionaries, which are easily within the reach of all.

2. *The Privileges of a Canadian Citizen*.—All inhabitants of Canada, whether they are old enough to vote or not, enjoy what may be called civil rights. A man may pursue unmolested any occupation he may choose for a living, he may reside where he wishes, and attend any church he desires. Another important civil right which every citizen enjoys is that of personal liberty. The right to a writ of *habeas corpus*, which prevents a person from being kept in prison without a trial belongs to every British subject. Another civil right allows a person to hold property in his own name, and this property is under government protection.

The most important political right of citizens is that of the suffrage. A property qualification in Canada is no longer required to enable a person to vote for

members of parliament, so that almost every man may have his name on the voters' list and have a voice in the government of his country.

3. *The Duties of a Citizen*.—No citizen should expect to enjoy all these privileges without taking upon himself a corresponding responsibility for the welfare of the State.

(a) The first duty of a citizen is to obey the laws. A good citizen will also do his utmost to enforce the laws.

(b) A citizen should take an active part in public affairs. It has been said that "constitutions are not worth the paper on which they are written, and precedents not worth the time spent in remembering and recording them if the citizens do not take an interest in the affairs of State." He should vote for good men and good principles, and get other men to do the same. Political questions should be carefully studied, and thus the moral standard of politics will be raised.

(c) Citizens should study and understand the system of government and keep themselves informed of the important acts of those in authority.

(d) The citizen should cultivate a taste for what is right in the State, and should assist, as far as possible, all good causes. One of the best examples of this lies in the fact that the citizens have it in their power to drive the evils of intemperance from our land.

(e) All citizens should respect religion. Nothing can be found to take its place in the life of the people, and a nation that scoffs at religion is in grave peril. It is the only force strong enough to resist those tendencies, which, if unchecked will bring on rapid national decay and ruin.

(f) A good citizen aids the commercial life of his State by encouraging home industries. Queen Victoria set a good example in this at the time of her coronation, when she expressed the wish that the people of England should honor the occasion by dressing in the products of England.

(g) Patriotism and honor for the Mother Land are by no means the least of the duties of a Canadian citizen. The patriotic spirit and love of the flag should be, and is instilled in the minds of the young in the schools of our Dominion. Especial attention should be paid to this just at present, so that the children of the foreigner may become "loyal sons of Canada" as well as the young native born Canadians.

## Big Facts for a "Canada" Evening

Canada has the largest consecutive wheat field in the world, 900 x 300 miles.

Canada has the most prolific and extensive fishing fisheries in the world, as well as some of the greatest salmon rivers.

Canada has the largest grain mills in the British Empire, those of the Lake of the Woods Milling Company, at Keewatin, capacity 10,500 barrels of flour in twenty-four hours.

Canada has the largest grain elevators in the world.

Canada has the largest lift lock in the world—at Peterborough, Ont.

Canada has the longest bridge span in the world—at Sault Ste. Marie.

Canada has the largest nickel mines in the world.

Canada has the largest zinc smelter in the world—at Frank, Alberta.

Canada has the longest coal seam in the world is in Nova Scotia.

Canada has one of the highest tides in the world—58½ ft.—in Noel Bay, Minas Basin, Bay of Fundy.

The C.P.R. 150-mile yard in Winnipeg is the largest in the Empire.

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British Empire—3,744,695 square miles. Fifty per cent. of area is not yet included in provinces.

Canada's three northern districts of McKenzie, Ungava and Franklin are larger than China.

Canada has nearly a million square miles of practically unexplored area in the far north.

Eighty per cent. of Canada's area lies north of Lake Superior, twenty per cent. east.

Only 3½ per cent. of Canada's area is water.

Canada is bounded by three oceans; its 13,900 miles of coast line equals half the circumference of the earth.

Canada is 3,500 miles across by 1,400 miles from north to south.

Canada has now enough land to give each person 400 acres.

Canada is as large as thirty United Kingdoms and eighteen Germanys; twice size of British India, almost as large as Europe.

Canada is eighteen times the size of France; twenty of Spain; thirty-three of Italy.

tantly opposes the Communist theory that "All property is theft." Christianity recognizes the right of private ownership. This is obvious in all the teachings of Jesus. It is necessary. Otherwise there would be no encouragement for men to produce anything more than they can immediately consume, or to preserve the products of toil for future use. Christianity also stands in opposition to certain forms of Socialism, which minimize the individual and seek to treat mankind in the mass. Whilst there may be an over-emphasis of individualism, we must not overlook the fact that diversities of gift requires that each human being must be treated as an individual. The question of the "field wage" which has caused so much friction in the industrial world, proceeds on the assumption of equal abilities amongst workers, and in practical application tends to bring individual workers to a common level in efficiency, and that level is likely to be near to the capacity of the poorest workman. "There is no good tree that bringeth forth corrupt fruit; nor a corrupt tree that bringeth forth good fruit," is a philosophy that will never be surpassed. We cannot make industrial progress or promote social progress by simply changing the environment of men. We must change the hearts of individuals to make permanent changes in classes and masses. Whilst Christianity works upward, it reaches its full development only by combining those units into social sympathy, fraternity, and co-operation. To that extent Christianity is socialistic. But the Golden Age of Socialism, we believe, will only be reached by the method and principles of Jesus.

#### ONLY THREE WAYS.

At the outset we must recognize that there are only three ways in which a person may be possessed of wealth. (a) It may be a gift from Him as an expression of love from what a parent or a friend has acquired. (b) It may be the product of his own labor applied to the natural resources (sometimes technically called *Land*), provided by the Creator. (c) It may be appropriated from the earnings of others, with or without their consent. Some extreme Socialists call this latter method "theft," but that is not just, for many whose wealth has been appropriated have been actuated by worthy motives, and are sincerely desirous of always doing what is right. They are rather the victims of wrong standards of ethics, or vaguely accept existing conditions as necessary and inevitable. To correct these standards of ethics, and courageously apply the teaching of Jesus to the money problem, becomes the duty of everyone who seeks to realize the Kingdom of God on earth.

(The series will be continued for several months.)

If your Fourth Department is not yet organized according to the new plan of work you have already for three months' valuable time. Why not wake up and get in line with the most progressive societies at once?

### LIVING QUESTIONS

What in a nation constitutes "a great power"? Which in your judgment is the most really great nation in the world to-day? Why do you think so? What is patriotism? What are some of its main proofs in the individual citizen? Can a good man be a good citizen? What should a worthy citizen contribute to the country in which he lives? Can a man be a neutral position on all moral questions affecting his country? Ought every voter to vote every time he has a chance? What in your judgment is Canada's greatest present need? How is it to be met?

## Short Studies in the Money Problem

BY REV. C. T. SCOTT, D.D., BRANTFORD, ONT.

(This is the first of a series of papers for which we have arranged with Dr. Scott.—Ed.)

### I.

#### NOT POVERTY BUT RICHES.

WE live in a land of great opportunity. It has become a commonplace saying that we have just begun to discover our own country. The wealth of our fisheries has long been known, though we are as yet gathering only a small fraction of the possible harvest from river, lake and sea. Our timber lands have not been explored, though it is admitted that our areas of this great national resource are fully twice that of Russia, which possesses the next largest amount of forests of any country in the world. Only within a generation have we learned the possibilities of agriculture on our vast tracts of prairie, which were once described as "frozen plains." Even now, when statistics are quoted to us, showing the acres still waiting for the plow, they form only a row of figures in our minds, for we cannot fully comprehend what they mean. Within a decade we have discovered enough mineral wealth in Canada to dazzle the world, and prospectors say we are but scratching the surface of the great riches that lie hidden in the hearts of our rocks.

Facing such a great heritage of undeveloped natural resources, young Canadians, free from bad habits, full of enterprise and skill, are destined to become rich. Of course, the term "rich" is a relative term. Any person who produces more than he consumes and accumulates that surplus is rich. Any person who consumes more than he produces is a pauper, for he is living on the products of others. Many persons, whose labor is not immediately applied to production, are nevertheless producers of wealth. If two farmers, one in Florida and one in Canada, desire to exchange the products of their farms, it would be an economic loss for them to undertake to make the exchange themselves. It is more profitable for them to stay at home and apply their energies to the work they can do well, whilst other men, expert at the task, arrange the exchange. Thus, the "middleman" in commerce becomes indirectly a producer of wealth, because he relieves the direct producer from work which would lessen his productive power. In the same way, the scholar, searching out new laws by which we may reduce human labor or add to human comfort, is an indirect producer. So also the lawyer, adjusting disputes between man and man or the entertainer who gives relaxation to jaded minds and lends hope to the spirit, belong truly to the productive classes of society.

Since the possession of riches seems almost inevitable for those who have normal gifts of health and intelligence, and who obey the laws of God, it is imperative that wealth should be Christianized. The Christian's relation to money has been misrepresented by the ascetic standards which have come down to us from the middle ages.

This is the true Christian ideal. God means that His children should be rich. "Make to yourselves friends of the mammon of unrighteousness," said Jesus. The parables of the "pounds" and "Talents" teach us that the right use of our gifts will bring wealth. What is the implication of the utterance "For the poor ye have always with you" but that the servants of Christ are to have the means to minister to the poor? It may be objected by some that Jesus said, "How hardly shall they that have riches enter into the kingdom of God." But we must remember that His so amazed His disciples that they asked, "Who then can be saved?" Jesus allayed their fears by saying, "With men this is impossible, but with God all things are possible." The grace of God can keep a man from growing hard or proud or selfish while he is acquiring riches, as well as prevent him from losing his sense of trusteeship when he becomes rich. If we study the implied as well as the direct teaching of Jesus we will see that He expected His followers would "inherit the earth" in some material, as well as in a spiritual, sense.

A certain millionaire in the western portion of the United States passed away not long since, and a western newspaper, with more frankness than courtesy, said, "When Mr. \_\_\_\_\_ goes into the presence of his God, he will have two hard questions to answer, viz., 'How did you get your money?' 'What did you do with it?'" Without presuming to know what questions will meet us in eternity, we may reasonably say those two questions summarize the ethics of the money question so far as this world is concerned. Whether our coming riches are to be Christian or pagan depends on how we make our money, and what we do with it.

The morals of the money question are far from being clearly defined. Even people who are earnestly trying to apply the principles of Jesus come to diverse and opposite attitudes on this question. Occasionally a minister of the Gospel, eager to provide for the needs of his old age, will engage in money making in ways that violate Christian principles. Multitudes of men are standing aloof from the Church to-day because of the "inconsistency of church members," and when we question them as to what they mean it usually leads up to some Christian's relation to money matters. Hence

#### THE PROBLEM BEFORE US.

What constitutes legitimate wealth and how we should use it, is one of the greatest problems that faces the Twentieth Century Christian.

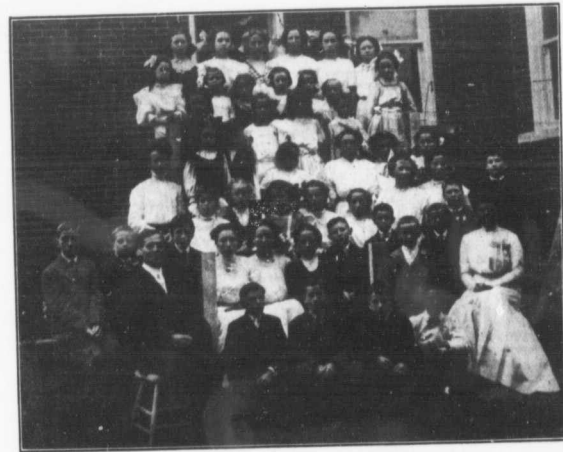
It is not possible within the limits of these papers to give anything more than suggestive treatment of great questions. But we must note just here that Chris-

# OUR JUNIORS

## What Every Church Should Have:

It is encouraging to mark the increasing interest being shown in the Junior work. Many questions regarding it have been recently received. We are pleased to be able to give the following succinct account of a successful Junior League in a country village as an illustration of work being actually done, and as a sample of what might be done in many other places if our leaders only thought so. The following statement is from Miss Elsie Cornish, secretary, and clearly shows by what is in Little Britain, that which might be in scores of similar places.

Little Britain, Ont., has a Junior League of which the Methodist Church in that place is justly very proud. The present membership is sixty-nine and this has been attained by a steady increase. A meeting for the younger boys and girls was first planned about six years ago by the pastor, Rev. W. G. Clarke.



JUNIOR EPWORTH LEAGUE, LITTLE BRITAIN, ONT.

The young people met weekly at 4:15 p.m., and under his direction studied the Gospel of John and the Catechism, of which they each possessed a copy.

When Rev. J. E. Moore became pastor, he also took a great interest in the boys and girls. The form of their meeting was changed somewhat. The pastor still acted as president, but a secretary-treasurer was appointed and also an organist. A Scripture lesson was read and explained by the pastor, the Catechism studied, and quite frequently a recitation or reading was given.

About a year ago, when Rev. J. F. Chapman became pastor, a fully organized Junior League was formed. Since that time the plan of each meeting has been posted a few weeks ahead.

With the help of the Epworth Era, about twenty of the Leaguers, the majority of whom are High School students, prepare excellent papers on the regular topics. All who are capable assist in turn-

ing the Scripture Lesson, which is read alternately by the leader and the League. Those who are too young for this part are given a place in recitation and in song. The Catechism is still studied, and at each meeting Miss Mabel Smith (Superintendent appointed from Senior League), or the pastor, asks questions after the topic has been given, and strives to impress the lesson.

At the first meeting of each month, the convenors of committees are called upon for reports. These are given promptly and concisely. Each convenor first gives the names of the members of his committee, then tells what that committee should do, then what they have done. In their last report the Look-Out Committee not only reported new members, but the encouragement of some who were somewhat careless.

The Social Committee are usually the first to arrive and the last to leave, their work being the distribution of Bibles and seeing that all Leaguers are comfortably

placed, and then when the meeting is over, leaving everything in order. Last month they also surprised the Leaguers by passing maple cream to all at the close of the meeting.

The Missionary Committee furnish instruction each first and third Thursday. The Literary and Music Committee give selections the second and fourth weeks. The Senior Epworth League has shown great kindness to the Juniors. Quite recently they invited the Juniors to one of their meetings, and after a programme and "A Trip around the World," served ice cream and cake.

The Junior Christmas entertainment has become an annual affair, and the collection taken then is the only way the Juniors have of getting money into their treasury. This year, contributions have been made from their treasury to the Missionary Fund and to the General Epworth League Fund.

The Sabbath School and League, work-

ing together, have brought most of our young people into the church, and so a Catechumen Class is held after the Sunday morning service and is well attended by our Juniors."

## Is There a Santa Claus?

No Santa Claus? Yes, my little man, there is a Santa Claus, thank God! The world would indeed be poor without one. It is true that he does not always wear a white beard and drive a reindeer team—not always, you know—but what does it matter? He is Santa Claus with the big, loving, Christmas heart, for all things. Santa Claus with the kind thoughts for every one that make children and grown-up people beam with happiness all day long.

And shall I tell you a secret which I did not learn at the post-office, but it is true all the same—of how you can always be sure your letters go to him straight by the chimney route? It is this: send along with them a friendly thought for the boy you don't like; for Jack who punched you, or Jim who was mean to you. The meanness he was the harder do him a grudge. That is the stamp for the letter to Santa. Nobody can stop it, not even a cross-draught in the chimney, when it has that on.

Because, don't you know, Santa Claus is the spirit of Christmas; and ever and over so many years ago when the dear little Baby was born after whom we call Christmas, and was cradled in the manger out in the stable because there was no room in the inn, that Spirit came into the world to soften the hearts of men and make them love one another. Therefore, that is the mark of the Spirit to this day. Don't let anybody or anything rub it out. Then the rest doesn't matter. Let them tear Santa's white beard off at the Sunday School festival and growl in his bearskin coat. These are only his disguises. The steps of the real Santa Claus you can trace all through the world as you have done here with me, and when you stand in the last of his tracks you will find the Blessed Babe of Bethlehem smiling a welcome to you. For then he will be home.—Jacob A. Riis, in *Our Dumb Animals*.

## "A Funny Christmas"

"We have had such a funny Christmas! Four miles from here there is a little Zulu church. Those Christians have had a Christmas tree before, but never any white friends with them. This year they wanted us to come.

"We hired a cart and six oxen, and started about nine o'clock. It was a blazing hot day. Our kitchen boy said,

"O, the sun is big today!"  
"Our driver was a big heathen fellow, with beads on his head, and we had a little boy to lead the oxen. After riding two hours we came to the top of a steep hill, and below us, half-way down, was the chapel. The oxen were outspanned and we scrambled down the hill.

"The chapel had an iron roof, mud walls, and six tiny windows. A hundred natives were crowded into it, and a lot of heathen outside were peeping in. If 'way up the floor, so they had hoisted the tree on the beams overhead. It looked so funny upside down, hung up by the trunk. The tree was mimosa, covered thick with thorns, on which they had stuck a lot of handkerchiefs and shirts, and also the old things. On the floor under the benches were pans and baskets full of presents the people had brought for each other—pieces of bread done up in paper, and lots of cakes of yellow soap, and some tin spoons. The grandest thing we saw was a glass sugar-bowl! Before

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the presents were given they had two hours of singing and recitations. Thirty-six school children marched to the platform. Four little girls in yellow dresses with black trimmings and sky-blue ribbons sat together. Most of them wore white. They recited a great many verses about Jesus. It was nice to hear the Christmas story told in this way to all those people. After the exercises, one end of the rope was untied and the tree was carefully lowered almost on the heads of the people. All the shirts and handkerchiefs were piled off, and it was hoisted up again. Then the soap and other things were given.

"Every now and then a feather with a name pinned on it would be given to somebody. What in the world that was for we could not imagine.

"Mother, called one of the girls, and asked her what the feathers meant. She said every feather meant the promise of a hen! Wasn't that a funny way to give presents? Mother was given a bag of potatoes.

"Out in the yard were three big black pots—two with rice all cooked, the other full of soup. This was their feast. They had gone fourteen miles to buy the bread for dessert. We did not stay to the feast, but came home in our ox-cart, and burnt, and O, so thirsty! but we had lots of fun."

(From a letter written by two missionary children in South Africa. Quoted from the children's book, "In Circles of Light.")

**How the Chimes Rang**

An old legend says that there was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each had heard his father or grandfather tell of their wonderful beauty.

There was a belief among the people that the chimes would ring on Christmas Day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman, and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought

a beautiful dress, all of her own weaving and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg, the church would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother, Hans, "Hans, quickly, take the money and run back to the church. Quickly, Hans! It may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar, where he laid a few small coins. Suddenly from out of the long silent belfry broke the most wonderful music—filling the church, the air, the city, with glorious harmony. People fell upon their knees in joy and thankfulness, men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.—Selected.

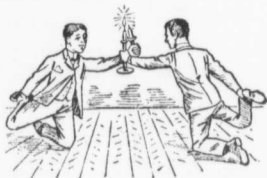
Are you satisfied with the proposition to have the same Topics for both adults and juniors? If not, write the General Secretary about it right away.

**Our Boys' Column**

PUZZLES AND TRICKS

**Lighting the Candle**

Should you want a novel and interesting game, causing plenty of fun, try the one here described. Two persons kneel on the ground, facing each other. Each holds in his left hand a candle in a candlestick, at the same time grasping his right foot in his right hand. This position compels him to balance himself on his left knee, as shown in our illustration. One of the candles is lighted; the other is not. The



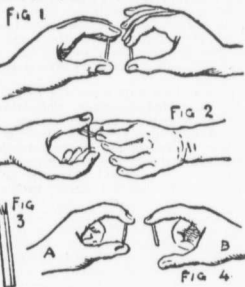
holders are required to light the unlighted candle from the lighted one.

The conditions, as will be seen, are simple enough, but you would hardly believe how often the performers will roll over on the floor before they succeed.

In order to intercept any spots of candle-grease which may fall, it is best to spread a newspaper on the floor.

**A Match Trick**

A most puzzling little effect can be worked with a couple of matches. The matches are gripped between the first finger and thumb of each hand, as in Fig. 1. The hands are brought sharply together, and it appears as though the matches had been knocked clean through each other, for though neither of the fingers or thumbs has been moved, yet the hands are joined together by each match being within the space behind the opposite one (see Fig. 2). An outward jerk of the hands and the hands are once more apart, the matches again appearing to have performed the impossible feat of passing through each other. It can be repeated twenty times before the same spectator without the secret being proved, provided a little practice has been



taken to ensure absolute precision in the movement.

The secret is this: In taking the matches from the box break off the phosphorus ends and see that in the breaking you leave a jagged edge to one of them (see Fig. 2). Now, in holding the matches between the fingers and thumbs you grip firmly; this will cause the jagged edge to pierce the outer skin of your finger. In bringing the hands together let the match in hand A (Fig. 4) pass the match B very near to the thumb at the same time raising the first finger of hand B a trifle. This takes the match with it, owing to the jagged edge gripping the flesh, as shown in Fig. 4. The same is done in withdrawing the hands. Practice till the movement becomes your own eyes before showing it to anyone else. The distance the match is raised is very much exaggerated in the illustration, it need only be raised just enough to allow the other match to pass.

**A Happy New Year**

— BY SUSAN COOLIDGE.

"A Happy New Year." Yes, dear child;  
How many things a year may do;  
It may bring gifts for every day;  
It may take all past gifts away,  
It may bring smiles, it may bring tears,  
It may rain blessings on each head.  
We cannot tell till it is dead  
And some to join the other years  
What this shall do for me or you.

We cannot tell till it is dead;  
But this one thing we surely  
know:  
It will not leave us as it finds,  
But change our bodies, souls, and  
minds.  
Some lives must bloom and some  
must fade;  
Some spirits quicken in God's light;  
Some darken into growing night;  
Does it not make you feel afraid  
To think that we must alter so?

So tall and wise you will be, dear,  
Before this year is bent and gray;  
Your hair with fresher gold will  
shine,  
But silver threads will gleam in mine.  
The gains of youth are less to age,  
Time gives to you and steals from  
me;

Yet can smile content to see  
These travel-signs of pilgrimage,  
So different from your dawn of day.

So here's a New Year wish for both:  
May we keep growing, you and I,  
Learning sweet truths in sweetest  
way,  
Living in sunshine every day,  
Having fresh love for God, for good;  
With child-like hearts which ripen  
ast.

To moderate wish and tempered will;  
To conquest over self and mood,  
So kiss me, dear, and let us try.



## Personal Evangelism in the Sunday School

BY REV. R. C. BURTON, WATFORD, ONT.

### WHAT DOES IT MEAN?

John R. Mott, in his little book entitled "The Evangelization of the World in This Generation," gives as his meaning of the title: "To give all men an adequate opportunity to know Jesus Christ as their Saviour and become his real disciples." "Personal Evangelism is the definite effort on the part of an individual to lead another to Christ."

As the business of a butter factory is to turn out good butter, as the purpose of a cheese factory is to produce good cheese, as a carriage factory exists to manufacture carriages, so the business of a Sunday School is to save the scholars of the school, and in doing this it is following the example of the Lord Jesus. Paul said: "It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." Paul hinted that Christ's sole mission to this earth was to save sinners. He did other things. He healed the sick, fed the hungry, attended social gatherings; but these were made means to an end. A passion for souls possessed Him, and all He did was with this end of saving men in view.

The great fault of many Sabbath School teachers is they make no apparent effort to enthroned Christ in the lives of the scholars entrusted to them.

A teacher, when asked to bring her scholars to Christ, said: "Oh! I never think of that; when I teach, all I try to do is to keep them interested in the lesson I am teaching." If there are many teachers like her, no wonder we have so few conversions in the Sunday School.

When Christ taught, was that all He tried to do? Verily, no. He came to this earth. He suffered poverty. He taught. He died on Calvary, that He might save men from sin and its sad and direful consequences.

Unless the scholars are led to Christ, they will be led elsewhere. The cigarette stores are getting many of them, the saloons are getting them, the moving picture shows are getting them, the jails and penitentiaries are getting them, the devil is getting them in large numbers, and the Lord Jesus is getting so few of them.

Why do not more of the children consciously surrender their lives to Christ? It is not that they do not belong to Him, for "Of such is the kingdom of heaven." It is not that they cannot be won for Him. One reason is that many parents calling themselves Christians teach their children by example that getting money and succeeding in business is the most important thing in life, and that the salvation of the soul is of minor importance. Another reason is that the time of Christian workers in the past has been directed toward the conversion of adult sinners and but little definite effort has been directed towards the salvation of the children. If as much time and labor and prayer were spent in an effort to keep the children of God as is spent in trying to win adults for Him, there would be much greater results. There are those who are wise enough to see that conversion before bad habits are formed is much

more important than the conversion of adults. The brightest and most useful Christians are those who have known Christ from childhood. Moreover, the Church must look to the Sunday School for her recruits.

Some of us who are by no means old remember the times when in special service Christians are those who have known Christ from childhood. Moreover, the Church must look to the Sunday School for her recruits.

Our topic suggests the best way to win the scholars of the Sunday School for God. *Personal Evangelism* in the Sunday School is that way.

It is all right to teach the geography and the history surrounding the lesson. They should be taught, but a knowledge of what Jesus taught in regard to repentance and saving faith and pardon, and the new birth and the Christian life, should be taught. It is a fine thing to pack the minds of the scholars with the word of God. They will not become in the religious, loyal, consecrated Christians unless this is done. The intellectual enlightenment is not enough. The scholars must be inspired to consciously surrender their hearts and lives to the Lord Jesus; and individual soul saving is the most successful way to accomplish this. It is the way He won Andrew and the Samaritan woman and Saul of Tarsus.

It is the disciples' way. It is the way Andrew won his brother Peter. It is the way Peter won Cornelius. It is the way Philip won Nathanael.

After the days of the Apostles no names of great missionaries are reported till the opening of the Middle Ages. Yet in less than three centuries from the death of St. John the whole Roman Empire was nominally Christianized. This was largely the outcome of individual Christian work, and the children were by no means neglected.

Celsus, that enemy of Christianity, severely condemned Christian workers because they persistently and zealously worked among the children, winning them from idolatry to the worship of the true God, without first consulting their parents.

The wonderful success of early Methodism was not the result of great sermons. John Wesley and Whitefield were great preachers; but as a body the preachers of early Methodism were untrained, unlearned and ignorant men. Local preachers would proclaim Christ to congregations. Christian workers stationed themselves through the different audiences and, as the word was proclaimed, they watched for indications of conviction. Some workers would be after the convicted one as soon as the preaching service was over, and lead him into the class-room. Perhaps there would be twenty or thirty, or even more penitents in the class-room, brought there by a few Christian workers. Then the class-meeting was made the battleground for souls. After the

seekers found Christ they rose, and, with streaming eyes, told of their new-found joy. Wonderfully did God own personal work in those days. Young men and young women, and even grey-haired people, hardened in sin, were in great number won for the Master.

If adults habituated to evil habits could be won for Christ by personal work, the scholars of tender years can be; the young men and young women of the Sunday School can be. The Sunday School teacher will never be a great success in leading his scholars to Christ if he does nothing but teach about Him. He must do personal work. He must live the lessons he teaches and lead the scholars to feel "my teacher is deeply anxious about my conversion." Go to the parents of get children represented in your class; get anxious about the spiritual welfare of their children. Get a promise that they will pray for them. Do not forget to pray for them yourself. Take them one by one to God by name. Ask Him to give you power to reach them at home. Get work, sympathize with them in their troubles. If they are sick visit them and show thoughtful kindnesses to them. In their joys, rejoice with them. Make yourself their companion. Speak a word to each scholar separately about his soul. If you have those who are on the Lord's side in your class get them anxious about the conversion of their classmates. If any of them leave the neighborhood for distant parts correspond with them. Remember your mission is to win your class for Jesus. The Saviour looks to you to lead them to Him. Will you disappoint Him?

### Practical Sunday School Work

(The policy of the General Board is to hold as many Sunday School Institutes as possible through the various Districts of our Church. Upwards of fifty of these have been conducted this fall of 1910 in conjunction with the District Sunday School Secretary. A general note of advance is being sounded everywhere. The following circular letter, sent out by Rev. G. Stafford for the Matilda District, is a sample of the aggressive steps being taken by many District Sunday School Secretaries, and will certainly increase both interest and attention to local Sunday School matters in many places.—Ed.)

**EVERGREEN SCHOOLS.**—One-half the number of Sunday Schools in the District are reported to be kept open for only a part of the year. It is strongly urged that wherever possible the policy of Evergreen Schools—open all year—become more general throughout the District.

**QUARTERLY MEETINGS.**—It is recommended that the members of the Executive Committee of holding Quarterly Meetings of the District be held as outlined in the New plan. The subject should be given the necessary careful and official consideration, and where decision is favorable be embodied in the school programme.

**CRADLE ROLL—HOME DEPT.**—Only six schools have the Cradle Roll or Home Dept. It is recommended that both of these departments of work be brought much more prominently into view of each school, and be organized in each school.

**DECISION DAY.**—Inasmuch as only fifty-four of the scholars from the Sunday Schools of the District are reported as having been during the past year, we desire to call the attention of the various Sunday Schools to the great possibilities of evangelism through this agency. It is strongly urged that Decision Day be observed in every school, to be preceded and followed by a carefully prepared plan of personal work.

**MISSIONARY POLICY.**—Quarterly missionary programmes with systematic missionary contributions are suggested. Each school should have a "Missionary" along educational lines, together with practical helpfulness, is open to all.

**TEACHER TRAINING.**—We are glad to note the publication of the Canadian First Standard Teacher Training Text Book

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Much benefit would result from the organizing of at least one Teacher Training Class in each Sunday School.

**DEPARTMENTS.**—We note with pleasure that several Adult Bible Classes have been organized in the District in the past two years. These classes have proved themselves a splendid agency in relation to the Sunday School, many having become very desirable, at least one Adult Bible Class in each school being organized after the close of the new movement.

**HELPS AND PAPERS.**—It is gratifying to note that an ever increasing number of schools are placing their orders for Lesson Helps and Papers with our own Publishing House in Toronto. We believe that the order can be procured at the same cost. Denominational loyalty and Canadian patriotism are always in evidence.

**CORRESPONDENCE.**—The District Sunday School Secretary will be pleased to answer you by letter in reference to any phase of the work.

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A sample of the letters being sent to every school on the Lindsay District is here given. When the District Sunday School Secretary supplements the work of the General Secretary in some such way, unity of effort is surely followed by an increased measure of success. These Sunday School pages in this issue should be a stimulus to many District Secretaries to magnify their office.—*Ed.*

To the Sunday School Workers of Lindsay District.—Dear Fellow Workers: As the Secretary of the District, I should like to help you in great labor of love. Ours is probably the greatest work that the church is doing to-day. If our S.S. work were perfectly done, an supplement to a whole Christian home life. I should like to see all of our young people for Christ by first-ness. Let us clean every one and plan and organize our work for that end. The last ten years have brought great development and improvement in our S.S. methods and effectiveness, and I invite every superintendent on this district to make a thorough study of the modern Sunday School work to bring your school up to date. The whole church in the school is our motto and it is gratifying to know that some of our appointments have almost reached this goal. Has yours? A close study of the S.S. schedules of the last district meeting reveals to us that our school work in this district should be vastly improved. Here are some facts for your prayerful study. We have 38 schools, 12 of which are on Home Missions. Ninety-one have a Home Department, 5 have a Roll, only 14 have pledged abainers, 18 contributed to missions (a fine gain), 10 are offering to the S.S. Aid Fund, and only 14 out of the 38 brought members into the church, numbering 191 all told.

Pastors and superintendents, where does your school stand in these ranks? God has given us a splendid opportunity, we have a large constituency, right of way, no opposition, and though there is cause for thanksgiving, we surely ought to do better. I invite the leaders of the Bible Study Department of the Church to study with me the whole of the modern Sunday School, and in downward stream let us give ourselves to bringing our school up to the mark.

The harvest must be ready to gather in some schools. Announce a class for Church membership, let the pastor, parents, and League officers of the church go to work for a month's personal work and God will surprise you. I am pleased to announce that the Rev. F. L. Farewell, B.A., our Field S.S. and E.L. Secretary, is giving us three days, January 17-19, 1911, for Sunday School Institute work to help our schools. We are planning for one for the south schools at Guelph, at Hazelton Falls for the centre, and at Omemee for the south schools. Full particulars of the Institute for our workers. Topics, The Modern Sunday School and how to have one. I shall hope to visit the Institutes of these Institutes. With best wishes for your work, I am, yours in service.

H. W. FARWELL, Dist. S.S. Secy.

Bobbycaygen, Dec. 6, 1910.

A note from Rev. J. W. Down, Sunday School Secretary for Napanee District, shows the superiority of the Institutes over the ordinary District Sunday School Convention. He arranged with Mr. Farewell for four gatherings on the Institute

plan, and reports the following attendance: at Arden, 40 in the afternoon, 100 in the evening; at Yarker, 60 and 220; at Myron, 50 and 110; at Selby 75 and 200. The afternoon sessions reached 225 persons and the evening 530, or 755 in all. After making allowance for all duplicate attendance it is clearly evident that these Institute sessions did much more for the district than an ordinary Convention. held as usual in some central place for the whole district, could have done. During the past three months Mr. Farewell has held upwards of 50 of these Institutes and nothing but the highest praise has been reported concerning his work. Mr. Doyle has been likewise exceedingly busy in the West. The calls for this kind of Institute work are a dozen Field S.S. so numerous that it is impossible to keep interest in Sunday School work never as keen as it is to-day.

Superintendent's Letter

(The issuance of an occasional personal letter from the Superintendent to the Teachers of the local Sunday School is a splendid plan. Here is a sample. It was sent out over the signatures of the Superintendents of the First Methodist Sunday School, Charlottetown, P.E.I. With such wide-awake leadership any school must profit, and by it be led to greater progress and prosperity.—*Ed.*)

Dear Teacher.—There are many occasions when we Superintendents and Sabbath School duties conflict with our daily labors, but at all times we deem it an honor and a pleasure to fill our office in connection with your school. And we consider it a double pleasure, and something we feel very proud of to be associated in this work with such a noble, painstaking and unselfish company of officers and teachers. We have always realized that a true Sabbath School worker continually makes sacrifices, but these sacrifices ultimately add to our spiritual wealth and intensify our desire to do something for Him who has done so much for us.

Our object is to continue improving our school—for to stand still would mean to go back—and the note we want to sound to-day just now is, **joint ownership.** We want every teacher and officer to feel that the superintendents and the school are similar to the engine drivers on the train, while the officers and teachers occupy the position of conductors. We will provide the power and regulate the speed, while you instruct us when to stop or go on, while looking after the passengers (scholars) under your care; but all the while you are equally responsible with us for the success of the school. Let us all act as though the success of the school depended on our individual efforts, on our suggestions, and on our suggestions, and securing the regular attendance of our class, and continually soliciting the attendance of those who are not members of some class in our school.

If both superintendents and an officer or two Sunday themselves in some way. Without making any provision for a substitute, how long would our school continue to improve? Think of the results if one, two, or even six, teachers absent themselves and have not arranged for their classes being looked after. Did you ever think how you would feel, as superintendent, when these things happened? I think it is a rare case with us, but sometimes it happens, and we now want to urge on the teachers the fact that you are a substitute, and therefore your duty to find a substitute. In cases where illness or unforeseen circumstances prevent you from being a substitute you will always find us ready to do our utmost to help you.

And finally, let us not forget the object of our work, and the necessity for prayer. "Ask and you shall receive." Can you ever forget that ten-minute teachers' prayer meeting in the little classrooms on Sabbath afternoon during Dr. Elliott's services? We hope we never will. The result of our Sabbath School work is to try to keep always green and fresh in our memory. And now, let us remember "our school" and let us pull together.

With best wishes, yours sincerely,

E. H. BEER, JOHN F. WHEAR.

Living Questions on the Sunday School Lessons

For Personal Study and Public Discussion

Jan. 15.—Text, 2 Chron. 15: 1-15.

1. How much did the rulers of Israel owe to the prophets for moral support? (vs. 1, 2).
2. How much does our government owe to preachers for encouragement in the work of moral reform? (vs. 1, 2, 8).
3. May we expect prosperity if we co-operate with God? (v. 2).
4. Does misfortune usually lead men to God or drive them away? (v. 4).
5. Do efforts at moral reform ever prove futile? (v. 7).
6. Why were the people attracted to Aza? Was it because of a desire to serve God, or simply a tendency to go with the crowd? (v. 9).
7. Can you make men religious by act of parliament? (v. 13).
8. Is it wise to force children to go to church against their will? (v. 13).

Jan. 22.—Text, 1 Kings 16: 15-33.

1. Is the acquisition of honors worth the price generally paid? (vs. 17, 18).
2. Is arbitration a safer and saner principle for settling disputes than war? (vs. 21, 22).
3. To what extent are the masses influenced by the evil example of rulers and other dignitaries? (v. 26).
4. Do our public men influence society more by their example, or other teaching, or their deeds?
5. Is it a good thing to follow the customs of the past? Does custom tend to retard progress, or to conserve order and righteousness?
6. Can shrewd business ability ever atone for moral defects? (v. 24).
7. Should a Christian ever choose an unbeliever as a life partner? (vs. 31-33).
8. Which has the greater influence on the religious life of the home—the husband or the wife?

Jan. 29.—Text, 2 Chron. 17: 1-13.

1. Do we recognize the hand of God in our prosperity as fully as the Jews did? (v. 5).
2. Which proves the greater blessing to the people, the soldier king or the teacher king? (vs. 7-9).
3. To whom do we owe most, the school teacher or the soldier?
4. Are we spending enough money on our educational system as compared with what we spend in other ways?
5. Why does the Bible lie at the basis of all education? (v. 9).
6. What was the secret of Jehoshaphat's greatness? (vs. 10-13).
7. Can an irreligious man become a truly great man?
8. Which is the greater work, to suppress evil institutions by law, or to lead people out of evil propensities by education?

Feb. 5.—Text, 1 Kings 17.

1. What was the source of Elijah's strength?
2. Which gives a man the greater influence, noble birth, social standing, or Christian character?
3. Will whole-hearted consecration to God make any man influentially great?
4. Are we lacking in the element of moral courage?
5. Who received the most benefit, the widow or the prophet?
6. Did God design to teach Elijah any lesson by sending him to this heathen home?
7. Will God always reward those who support His servants or His cause?

# OUR ROUND TABLE

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

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

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

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

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

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

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

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

*"Why is it necessary to study 'How we got our Bible' as a text-book?"*

This is part of a question submitted, and being of general interest we answer it here. Why necessary? Because our people do not know how the Bible came to us. Too many, lacking this knowledge, have strange, mysterious, altogether hazy conceptions of the whole matter, and could not give an intelligent answer to such a question as might most naturally be asked, for instance, by an enquiring Chinese or Japanese questioner. We must not only give the un-Christian nations the word of God, but be able to present its credentials as such. We must not only accept it as the word of God ourselves, but know why we so credit and believe it. There are other reasons, e.g., the Bible has a history such as no other book ever had. The study thereof is most entrancing. The Bible did not come to us ready-made out of Heaven. Its growth is marvellous.

The stages of development through which it has passed are all stamped with added marks of its Divine message. Our young people should not only know that they have a Bible, but how they got it. They should not only believe it, but know on what grounds they do so. There has little hope for the genuineness or depth of any person's religious convictions who speaks or writes lightly of this most vital subject to which we invite our young people's attention monthly during 1911. We can purchase a Bible now for a few cents, but the price paid for it during centuries, by devoted men who literally bought it for us by their blood, was the greatest that could ever be exacted from human beings. Of all this we should know much, and the more we do actually know of it, the deeper our love and the more intelligent our loyalty to the Book of Books will be. Read "How we got our Bible," and supplement it by a careful study of Dr. Misener's articles in our paper from month to month, and you will esteem the Bible more dearly than ever before. Put no premium on ignorance by rejecting this monthly topic, as our interrogator intimates he would do.

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

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

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

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

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

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

You seem to have both the males and the meetings. The latter are inside, the former outside. The problem is to bring the boys in. Well, ask why they are out. Examine the situation as we cannot, without knowing your location and circumstances. But in any case you must accomplish two things: (1) Somehow, you must awaken a desire in the boy to attend. (2) Somehow, you must save the promise for him when he does attend that he will come back again. When I was a hungry boy I always hurried home, because there was a good square meal there for me. And I needed no compulsion to go to the table, either. Examine the situation as we cannot, without knowing your location and circumstances. Are you seeking to awaken such? Or is any such hunger that they may feel deadened rather than intensified by the very thought of your meetings? If the boys have formed an appetite for unwholesome things, try to wean them from it. You cannot "bully" them out of it. And when you get them to your meeting, see that you have a wholesome meal provided, and served in appetizing style. Avoid extremes. Disparagement in your exercises is just as unwholesome as frivolous nonsense. Goodly-gardonary pro-

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grammes will not do. Excess of femininity will not add attractiveness. But if you make your Society stand for something worth while, and inject into its meetings a strong, attractive spirit of aggressive vitality, you will get the outside boys inside, and soon have no reason to bewail the lack of masculinity in the League.

*"Can you suggest some way of interesting older church members and those who should be our leaders in the League work?"*

Do not preach to them nor lecture them about their lack of interest. Do not look cross at them nor say hard things about them. Thaw them out by the warmth of your affection, warm them by your loving attention. Interest begets interest. Therefore, let your league take steps to interest itself in those older church members who stand aloof. Visit them, invite them to your meetings, provide for them, use them. If they don't lead you, lead them. Leadership is not to be timid and faint of age. "A little child shall lead them." Don't say what they should do, but get them with you by being with them, and soon you will have them doing it in spite of themselves. "Scatter smiles and sunshine," and don't frown. You can win them to you if you will. Try it, and let us hear from you.

*"Our young men seem timid and afraid to try. How can we get them to take hold in our League work?"*

Why are they "timid"? What makes them "afraid"? If a sense of unfitness, it is not a bad thing to be timid and afraid. If they fear criticism, the League, not the young men, needs mending. If they are sincere and willing to try, start them at something easy. Lead them on by a word of encouragement and praise. The strangeness will wear off with practice. A awkwardness can only be overcome by repeated effort. But your young men must be willing to try, even though they may possibly "break down" in the effort. Surround your boys with helpfulness, be sympathetic, appreciative, and charitable, and if they apply themselves they will soon be able to take a very creditable part in your programmes and plans of work.

Just after writing the above, we received the following from the President of the Miami Epworth League, Manalaha, "Last night a very successful evening was held. The meeting was taken by the young men, and there was a very large attendance." The topic was 'How to make our religion practical, and attractive to others.' Young men sang three choruses. In all our meetings we make them devotional, and our Society is in a flourishing condition." There are no more than the average number of young men in the membership of this League, but the League uses them, and therein is the secret of success.

*"Kindly tell me what the main duties of the District E.P. League are."*

The letter states that the Executive of that particular district has "never done anything of any particular account but arrange the annual District Convention programme." This is the case with too many such committees, whose "main duties" may be summarized as follows: To take in hand the organization of Epworth Leagues in every possible congregation, and to develop each individual League to the highest possible degree of efficiency. *Organization and development* are the "main duties" of every District League Executive. For the first necessities correspondency, conference and co-operation with the pastors; the second requires supervision, counsel and guidance of the existing Leagues. For all this meetings of the executive are necessary. The communities where

there are no Leagues are to be campaigned and canvassed, the existing Leagues are to be visited and helped. The responsible officer is the District President, who should keep in constant communication somehow with every other officer appointed to serve with him. He should plan the general campaign of the District, and see that the various vice-presidents do their work. Each is appointed to care for the interests of one of the several departments of the League work throughout the District. The Secretary should not only keep the minutes of meetings, but secure reports from the vice-presidents, tabulate them, distribute them, and act generally as an advertising medium throughout the District. When a District Executive simply arranges for the Convention exercises it lives far below its duty, for not what is said at a convention but what is done between conventions is of the greatest importance to the League of a District. Let every District Executive meet and seriously consider these two questions: (1) Have we an Epworth League or equivalent organized Young People's Society in every place where there are congregated Methodist young people on this District? (2) Are we doing all we

Teachings of Jesus," by Jenka, and "The Social Teachings of Jesus," by Mathews. Many additional books might be mentioned, but we know of none more fitting for the purpose than these. "Shop Talks," by Edward R. Stafford, would be a splendid book to read aloud chapter by chapter in the class, by some member chosen beforehand. Do not overlook "Canadian Civics," and advise your class to read carefully Rev. Dr. Scott's series of articles beginning in this number.

*"Our Sunday School meets at 9.30, before the morning preaching service. Nearly all the boys and girls go home after school is dismissed. How can they be kept for the public church service?"*

Several matters need proper adjustment in a case like this. There may be something lacking in the home training to begin with. Then the Sunday School may be considered as a substitute for the public preaching service. And it may be that the latter is not of such a character that it appeals to the children. So, it may be that parents, school officers and preachers are all more or less in a partnership of blame with the boys and girls. Three things we would like to

**L**ET the young people of our beloved Methodist press onwards and upwards. You have a glorious heritage.

The future is yours. Look around you: the fields are white unto harvest; the Master calls for laborers for His vineyard Equip yourselves for His ennobling service. He has a place for each of you. Be devoted to your own Church home. She has a glorious position among the sisterhood of Churches. You will find in them all indubitable marks of genuine Apostolicity. We need to trace no doubtful line of descent through tortuous, and often, alas, unclean ways. Our credentials are Scriptural, our origin was Providential, and our founder commissioned by God. The Methodist Church ever extends a warm welcome to youth, she offers effective help in the development of Christian character. Early avail yourselves of every facility the Church places within your reach for this purpose; but, above all, lay your whole being,—body, soul, spirit,—at the foot of the cross."

—From an Address by Rev. W. G. Henderon, at Montreal.

can through our Executive officers to bring our Young People's Societies to as high a standard of excellence as possible. If these two main questions are seriously studied, ways and means will be devised to secure an affirmative answer to both. If they are not, the District Executive is of very little practical use on the District where it exists—on paper. Our work has been hampered too long by such "paper" committees, and the sooner they get down to work or get "down and out" the better. This is true of all officers from the top to the bottom, and from one end to the other of our connexional organization.

*"Will you please name three or four books that would be suitable for a class of young men who wish to know more about social questions?"*

If the class would take up such studies as are found in the monthly journal edited by Dr. Josiah Strong, *The Gospel of the Kingdom*, and published by The American Institute of Social Service, New York, the members would become familiar with many present-day problems and the bearing thereon of the teachings of the Bible. Other suitable books are "The Significance of the Social

see: (1) Families seated together in God's House. (2) The school supplementary to, never a substitute for, the meeting for public worship. (3) Preachers so sympathetic with the children that they would attract them to the preaching service, and then give them something appetizing in every sermon. These would ensure the presence of parents and children together in the family pew, the preservation of right relations between the Sunday School and the preaching service, and an order of public worship throughout so attractive to the boys and girls that they would want to attend, not have to be driven. It is a pity that so many parents are indifferent to this matter, that so many Sunday Schools are so self-contained, and that so many preachers make no count of, or provision for, the younger portion of their congregations. All must reform, or we cannot consistently put all blame on the children.

*If thou canst plan a noble deed,  
And never flag till it succeed,  
Though in the strife thy heart should bleed,  
Whatever obstacles control  
Thine hour will come,—Go on, true soul!  
Thou'lt win the prize, thou'lt reach the goal.*



### GUELPH DISTRICT.

A successful convention was held in Ferguson, Oct. 11th and 12th. The local Leagues were nearly all represented by at least one delegate. Among the interesting things on the programme was a debate, "Resolved, That the Epworth League has Greater Possibilities for the Advancement of the Sunday School." Addresses were given on "Changes Made in the Epworth League Constitution," by Rev. D. W. Snider, "Influence," by Mr. J. Patterson; on "Evangelism," by Rev. J. W. Fitzpatrick; on "Christian Discipleship," "Mission Study," and "China," by Rev. J. K. Beaton; "History of Our English Bible," and also "How to Study the Bible," were dealt with by Rev. J. G. Antliff, D.D.; "Indian Missions," by Rev. S. E. Cole; "Junior League Work," by Rev. J. Deller. Miss W. Card spoke of the Summer School work. Mr. Fred E. L. Abrey, the new missionary representative of the district, spoke of his call to China. A "Quiet Hour" was conducted by Rev. Dr. McArthur.

The following officers were elected: President, Rev. S. T. Appleghat, Guelph; Vice-Presidents, (1) Mr. Roy Stewart, (2) Miss A. Joffine, Rockwood, (3) Miss M. Beatty, Ferguson, (4) Mr. T. O. Brown, Acton, (5) Miss M. Cooper, Guelph, (6) Mrs. J. G. Calbeche, Guelph; Rep. Conf., Rev. W. H. Douglas, Guelph.

### CAMPBELLFORD DISTRICT.

The annual Epworth League and Sunday School Convention was held in Guelph, November 2nd. The morning session was opened by Rev. W. H. Clarke. After the nominating of committees, Rev. J. Johnston addressed the Leaguers on "The Discipline of To-Day in Relation to the Kingdom of Christ." Rev. W. Harrison gave a short address, which was followed by a summarized report of the Sunday School. Rev. W. H. Clarke, A. J. H. Strike, S. S. Secretary, showing an increase in attendance and giving, Miss A. Stinson, Warkworth, gave a short address on "How to Cultivate the Sense of Responsibility in the Sunday School Scholar." A summary of the League during the year was given by Mr. A. O. Mix, showing increasing interest. Rev. S. W. Wicht, of Stirling, addressed the convention on "Responsibility and Obligation of Membership in the League." Rev. T. Richards emphasized the value of "An Efficient Consecration Service."

At the evening session Mr. W. Ketchum, Brighton, spoke on the subject, "The League as an Evangelistic Force." Rev. P. L. Farewell, Field Secretary, addressed the Leaguers upon "Problems of the Here and Now." The delegates and friends were entertained by the local League in the lecture room of the church and an excellent dinner and tea provided, giving a fine opportunity for social intercourse. The following are the new officers: President, Rev. L. S. Wight, Stirling; Vice-Presidents, (1) A. E. Truelhoff, Campbellford, (2) Rev. W. H. Clarke, Stirling, (3) Miss Alice Stinson, Warkworth, (4) Mrs. G. A. Kingston, Campbellford; Sec., Herbert V. Hoover, Campbellford; Treas., Miss Carrie Dooxee, Hastings.

### LONDON DISTRICT.

The sixteenth annual convention opened at ten o'clock on Tuesday, November 8th, in Wesley Hall, London. Rev. J. W. Baird conducting the service, after which Mr. E. I. Watson, President of the District League, greeted the delegates. Mr. S. D. Dawson, Field Secretary, gave an address on "The Epworth League as a Power in the Community." A paper was read from Mr. J. W. Snider on "Discipleship." The morning session closed with a discussion dealing with the new Department of Citizenship. Rev. T. Bartlett, General Secretary, R. H. Barnby, Westminster, and others took part. At the afternoon session, Rev. Mr. Bartlett conducted a Round Table Conference on Young People's Work. Mrs. Noxell, Catham, gave an excellent address on "The Importance and Difficulties of Junior League Work." The feature of the convention was a model Junior meeting conducted by Mrs. Noxell, with Miss Olive B. Lewis as guest. At the evening session Rev. K. J. Beaton,

Toronto, gave an inspiring address to a rally of the city Leagues on "The Epworth League and World Evangelism."

New officers are: President, John Sharman, Woodbank; Vice-Presidents, (1) Rev. A. E. Jones, Belmont, (2) Mr. R. L. Watson, London, (3) Mr. Leonard Brown, Dorchester, (4) John I. Weldon, Toronto, (5) Miss M. Long, London; Treas., Rev. J. Webster, London; Sec., Mr. J. Evans, London; Conf. Rep., Rev. S. A. Anderson, London.

### BOWMANVILLE DISTRICT.

The Epworth Leaguers held their fifteenth annual convention in Enniskillen, Tuesday, November 22nd. At both afternoon and evening sessions the church was crowded. The first session opened at 2 p.m. with President Rev. A. R. Sanderson and Chairman, Mrs. (Rev.) J. A. Jewell, Enniskillen, gave a splendid address on "Practical Suggestions for League Workers." Miss G. Wallace, of the Central Office, asked for a string address on "What About the Girl?" "What the Leagues are Doing" was the subject of a Round Table Conference conducted by Mr. F. R. J. G. of Bowmanville. A sumptuous repast was served to all in attendance during the evening recess.

The evening session was presided over by Rev. J. A. Jewell. The Enniskillen choir contributed to the musical part of the service. Mr. Wood, missionary in charge of the Belgrave Mission, Oshawa, gave a short address concerning his work. Rev. John Garbutt, Bowmanville, gave a splendid address in regard to League work. Rev. V. G. Clarke, B.A., Port Hope, gave the closing address of the evening, his theme being "The Epworth League as a Great Conserving Agency in the Church," which was also a word of praise and self-praise.

Progress had attended the efforts of the district officers, and the convention closed with a benediction. The best district officers were elected for the ensuing year: President, E. Elliott, Cadmus; Vice-Presidents, (1) Miss Gertrude Young, Bowmanville, (2) Mrs. H. J. Werry, Enniskillen, (3) Mrs. M. G. Glenwood, (4) Rev. T. H. Virtue, Enniskillen; Sec., Miss Frances E. Condon, Bowmanville; Treas., Mr. F. S. Clemens, Tyrone; Conf. Rep., Mr. U. Robins, Blackstock.

### ST. CATHARINE DISTRICT.

The sixteenth annual Epworth League Convention was held in the Welland Ave. Methodist Church, St. Catharines, on Nov. 15th and 16th.

After devotional exercises, an address of welcome was given by Rev. Dr. Benson. There followed "Individual Work for Individuals," showing how we must work to obtain spiritual life and to earn the reward God has for us. Mr. H. H. More gave an address on "The Social as a Social Worker." The message was that we should guard against the social being a mere entertainment, but should get the wayward ones there that we are to assist them in the spiritual work of the League, by this way leading them to Christ. A missionary address was given by Miss Plato, "A World Wide View My Responsibility." She asked each Leaguer to ask himself the question, "Am I doing my best to advance the Kingdom of God? Do I heed my personal responsibility to the Leaguers?" Mrs. Nichols followed on the subject, "Why We Should Have a Junior Work." She pointed out very clearly how the children could be won for Christ by love and that they should be trained to missionary address. The message was that they may be effective workers when they win the Senior League. She said at Lundy's League, but a Junior League of ninety-seven members.

A social hour followed the recess. The District President, Rev. Dr. Benson, took the chair for the evening session. An address of welcome was given by Mr. F. R. J. G. President of the Welland Avenue Church, St. Catharines. "Our Supreme Purpose" was the subject of a stirring address by Rev. S. T. Bartlett, our General Secretary. He pleaded for individual effort to reach the youth that we may become evangelists, and so help attain our supreme purpose in the universal enthronement of Jesus Christ.

Sunrise Prayer Meeting, led by Mrs. Nichols, was held on Wednesday morning at 7 o'clock. A gracious and profitable hour was spent.

The chair was taken by Mr. Gay, of Grantham, at the morning session. The report of the district officers were given, after which a Round Table Conference was profitably conducted by the General Secretary.

The convention closed at noon, and all delegates went away feeling that they had been profitably employed and determined to do more for their Master.

The next convention is to be held at Lundy's.

The following are the names and addresses of the district officers: Hon. President, Rev. D. A. Mair, B.A.; President, H. W. Sussex, Beamsville; Vice-Presidents, (1) A. W. W. Wilson, Thorold, (2) Miss E. Plato, St. Catharines, (3) J. M. Pattison, Niagara Falls, (4) J. H. Moore (Grantham), (5) Mrs. M. C. Nichol, (6) Mrs. D. Nichols, Lundy's Lane; Sec., Miss B. Farrel, Grimsby; Treas., F. E. Blain, St. Catharines.

### CARMAN DISTRICT.

The Sunday School and Epworth League Convention at Holland, Man., was an unqualified success. Interest was well maintained from the opening to the closing hour. The first session opened with the tell me. So writes Rev. T. Neville, S.S. Secretary of the district. In referring to the sessions of Nov. 1st and 2d, in place of the usual formal report of the convention, Mr. Neville said that the Leaguers had retired to follow, in selecting from the various addresses, a number of pointed statements, as follows:

#### LITTLE SENTENCES WITH GREAT MEANINGS.

From Rev. G. K. B. Adams' address on "The work of the Epworth League and the Great Commission."

"We must look to the Leagues for enthusiasm in relation to missionary advancement."

"The League's work is to develop young men and women, and then to stimulate them to do something to help and lift up others."

"We ought to be a League of saviors."

"A Leaguer who is not a savior will not enter the valhalla of the 11th chapter of Hebrews."

"People who are small in outlook are small in their relation to God."

"A man's salvation is so related to that of his neighbors that it is essential for his own."

"The best things that have come to us from nature came through man's co-operation."

"All elements man uses come from God."

"The work of the League must be peace—personal, domestic, church, national, and universal."

"The League is the League going to help in carrying out the Great Commission!"

"I. Creating new type of manhood and womanhood better than any in the past, and which can live in a world of peace."

"2. The fusion of the nations will produce the type needed to live in a world of peace."

"The League's contribution—"  
1. Not criticism or selfishness, but  
2. Self-sacrifice, service. "You will have to put yourself into it!"

Rev. T. E. Taylor said:  
"The object of the League is to save souls."

"The League pledge says what it means and means what it says."

"Work of the League is to promote an earnest Christian life among God's people."

"The League is to assist in the study of God's Word."

"The League is to assist its members in helping them to be of more service for God and humanity."

"There is nothing better in the Bible than the Epworth League pledge."

Rev. W. W. Adamson, in an address on "The Successful Sunday School," said:  
"Teachers should be mentally trained."  
"There should be denominational loyalty."

"Every person in the congregation should be a Sunday School member."  
"The Sunday School is a training school in Christian service."  
"Every boy comes to Sunday School." (Marion Lawrence.)

"The future Christian, minister, citizen and social worker are to be trained in his service."

"Business of Sunday School is to general them in His service."  
"The League is to win our war with sin."  
"The Sunday School is establishing the Kingdom of Jesus Christ."  
"See that the best of our new church members come from Sunday School."  
"Canada can be saved through her Sunday Schools."

"Sunday School is the church's recruiting ground."

- Rev. W. R. Hughes conducted a Round Table Conference and Question Drawer:—
1. How can we get a supply of teachers?
  2. Normal teachers' training class.
  3. Teachers' meetings.
  4. Make the responsibility of Sunday School work fall on the congregation.
  5. How can we increase interest in League?
  6. Live up to pledge.
  7. Personal work.



THE KINSALE LOAD AT MYRTLE CONVENTION.

3. Use Social and Literary Departments more.
4. Be more careful in admitting members. Make it an occasion of serious thought.

Rev. Wm. Somerville, in his address on "Our responsibility to Christ, the Church, and the World," said:

"Teachers must get confidence of their scholars."

"The League must learn how to work."

"The greatest thing on God's earth is the church. The greatest enemy of the church is sin in the world."

"The greatest reforming power in the world is the power of Jesus Christ."

The officers-elect are as follows: President, Mr. W. Y. Young, Cypress River; Vice-Presidents, (1) Mrs. (Dr.) McLachlin, Garman, (2) Dr. McLachlin, Garman, (3) Mr. H. W. Baragar, Elm Creek, (4) Mrs. Graham, Holland, (5) Mrs. W. Ayr, Stockton; Sec.-Treas. Miss Edna Somerville, Cypress River; Conf. Treas., Rev. Dr. W. R. Hughes, Treherne.

**PALMERSTON DISTRICT.**

The Epworth League Convention was held in the Methodist Church, Palmerston, on November 16 and 17, 1910. The retiring President, Rev. A. D. Robb, and the Secretary, Miss S. A. Bateman, deserve special mention for their untiring efforts in district work, and also in presenting such a varied and excellent programme for the convention. Rev. A. D. Robb's address on "Some Things the Epworth League Should Accomplish," was both masterly and timely. The evening address and Round Table Conference, given by Rev. D. D. Hamilton, of Listowel, added much to the success of the convention, imparting to it both enthusiasm and instruction. At the consecration services the delegates pledged themselves to more devoted service in evangelistic and missionary lines of work. The officers elected for the ensuing year, 1911, are as follows: President, Rev. R. E. Kallton, Drayton; Vice-Presidents, (1) Norman Cousens, Palmerston; (2) Stanley White, Goldstone; (3) Dilman Trask, Alma, (4) Rev. A. R. Cragg, Harriston; (5) Miss Susie A. Bateman, Harriston; Sec., Miss Carrie Irvine, Drayton; Treas., Miss Klemmer, Clifford; Conf. Rep., Rev. A. D. Robb, Harriston.

**BELLEVEILLE DISTRICT.**

The sixteenth annual Epworth League Convention was held in the Tabernacle Church, Belleville, November 15th. Encouraging reports were received from the eighteen Leagues in the District, six new Leagues having been organized during the year, the result of a special campaign of the District officers. There were four speakers during the afternoon session, Miss Florence spoke of the Summer School; Miss S. M. Whitworth gave an instructive

address on Junior League work; Miss Guest and Mr. H. Pringle each discussed the subject of the new "Citizenship Department." At the closing session stirring addresses were given by Rev. L. S. Wight on "Evangelism in Epworth League Work," and by Rev. H. Murray on "The Japanese Missionary." Among the resolutions passed by the Convention was the following: "That each circuit aim at sending out at least one worker each year, either as a missionary, minister, deaconess or city worker." The newly elected officers are: President, Miss L. Rush, Caniffon; Vice-Presidents, (1) Miss Ida Martin, (2) Miss Ethel Adams; Sec., Miss Alice Bell, (4) Geo. F. Stewart, (5) Miss S. M. Whitworth; Sec.-Treas. Mr. J. A. Marsh, Belleville.

**WHITBY DISTRICT.**

The Annual Convention of Epworth Leagues and Sunday Schools was held at Myrtle Station on Thursday, December 8th. Although the weather was rough and cold, the sessions were well attended. From the Greenwood League a load of 17 came, and from Kinsale, on the same circuit (Greenwood), came another of 15. There were 16 men in these two loads, which fact alone should be sufficient proof that the Epworth League is not at all places an effeminate society. Mr. Tucker, the pastor of Greenwood Circuit, set a splendid example to ministers on country circuits in the very evident hold he has on the men of his appointments. Little wonder he was elected President of the District League.

Three sessions were held, morning, afternoon and evening. At all these the presence of the District Chairman, Rev. H. M. Manning, did much to assist the proceedings. The morning business session was presided over by Mr. S. Farmer, the retiring president.

At the afternoon session, with Rev. R. McCulloch presiding, a compact and practical programme was presented in excellent order. Rev. R. A. Delve, District Sunday School Secretary, gave a splendid summary of the Sunday School work which was followed by the General Secretary, who gave some points that should be prominent in any school that is seeking to approximate the ideal. He showed that the school should be in operation the whole community, it should minister to the whole community, be a school in practice as well as in name, provide for the varied needs of all its members in relation to the church and life, and develop a truly connexional spirit. These were amplified in turn and gave a fitting application to Mr. Delve's analysis of the district work. Rev. J. W. Totten gave an excellent address on "How to build up an Epworth League." It will be reported by the Editor in our next issue. An Epworth League Round Table Conference, presided over by the General Secretary and many ministers of his denomination were freely discussed by the members present.

Tea was served by the ladies in the school room, and an enjoyable social hour followed during the recess between sessions.

The evening meeting was presided over by Rev. R. H. Leitch, and was very profitable. After a temperance talk by Mr. S. E. Finck, the General Secretary gave an address, which was followed by the President-elect, whose address will appear in the Citizenship Department paper in subsequent issue.

The officers elected for the coming year are as follows: Pres., Rev. S. T. Tucker, Greenwood; Vice-Presidents (1) Miss Gertrude Whiby; (2) Mrs. F. L. Green, Greenwood; (3) Miss Edna Davis; (4) L. A. W. Smart, Sec.-Treas., Miss Annie Rodd, Kinsale; Conf. Rep., S. Farmer, Port Perry.

Here is another sample of District work actually done by the District Sunday

School Secretary. This extract is from a letter sent by Rev. A. H. Brown, Secretary of Chatham District, London Conference.

"Our E.L. and S.S. Convention was held at Idenheim, and was a great success. Previous to this I wrote to the various S.S. superintendents about the Convention, organized classes, temperance, conversions, and kindred matters. Nine institutes have been held with a goodly measure of success. We employed district tent, which kept the expenses low, created interest, trained the workers, and stimulated S.S. officers. We took up every (1) Teacher Training, (2) Junior League Work, (3) Young People and Mothers, (4) Temperance and Moral Reform, and (5) Personal Evangelism. Each subject was handled in an able manner. We combine our forces with the Temperance Secretary of the district and invoked the aid of the S.S. and E.L. Convention so to make the institutes more like a district matter."

**NOTES.**

The Epworth League of the Wesley Memorial Church, Moncton, N.B., entertained the Leaguers from Central Church in November. A very enjoyable time was spent together.

A Junior League has been recently organized in Selby, with a membership of twenty. The Secretary, Miss Jennie Russell, writes, "We expect to have more members, and are going to try and make our League a success."

If any Sunday School has any number of books in good or fair condition to spare, and would like to make a present of them to some needy school, the Editor of this paper will be glad to give the name and address to which such a gift might be sent. Several worthy places can be immediately found.

A President writes: "I am exceedingly sorry that the Era is neglected by so many of our Societies. I used to take it myself, but neglected renewing my subscription. However, I have forwarded same, and will receive the paper in due time. We cannot afford to be without it, as it is a constant help in our work."

The President of Devine Street Epworth League, Sarnia, writes among other things, "The success of a League is measured by the soul in it, and I believe the 'soul' of a League is the Spirit of God that is in it. The attainment of success after this kind is a problem to be taken up every day in the year. What do you think?"

A very successful missionary evening was held in the Victoria Epworth League at Powles' Corner, on November 23rd. The whole League, under the able leadership of the missionary Vice-President, Miss Clara Trevelyan, prepared and presented a most interesting cantata, "The World of Christ," after which refreshments were served and an enjoyable time spent in social intercourse.

A small fee was taken at the door, and the proceeds go to swell the Forward Movement Fund.



THE GREENWOOD CONTINGENT AT MYRTLE CONVENTION.

A good suggestion comes from the President of Woodham League. Here is the paragraph: "I think that the greatest difficulty with Epworth League work at the present time, that each society lives too much within itself. We should use our secretaries more and keep out of ruts." There is a whole lot of good sense in this extract. How is it in your League?

An officer writes: "I do try to impress upon our Executives and Leaguers that we are only one of the many societies that are endeavoring to promote a deeper Christian spirit in the young people of our Church. And to feel the inspiration that comes from being a part of one great army of young people we must go through the medium of our Epworth Era."

"Will this one also die?" Read this and figure out, if you would, how long it has to exist? "A former League leader because it got into a spiritless rut. Yet in the new organization it was reborn, willing to depart from the old way. We get formality and spirituality confused." There are too many of these "old" Leagues in the same way. Get out of those spiritless ruts even if you have to give some persons a shocking surprise that they are.

We commend the following to those who are hypercritical of the League. The President of Mt. Zion League, Wooler Circuit, Ont., writes: "Our League does not nearly what we would like, but we would like to close it." This is wise. What Christian organization anywhere would like its responsible needs would like it to be? If that is not approximately perfect, let us be as fair to our Leagues as we are to the other societies of our Church, and seek to bring them to a higher standard of efficiency rather than criticize or condemn them for what they are.

A most profitable and pleasurable missionary meeting was held a few weeks ago in Medcalf Street League, Oshawa. "The Missionary Societies of the World" instrumental music, the reading of a letter from Rev. C. Frank, their missionary in B.C.; a male quartette; "The Song of the Sparring, missionary in China; recitation by twelve girls, concluding with a motion picture on the mission of the Church as told from Rev. N. T. Woon, of Belgrave Mission, Oshawa. Pictures of a number of missionaries are in two parts were distributed, the matching of them creating some atmosphere. The ladies served home-made candy.

The President of the Dundas Epworth League writes: "We had one of the best days night. The history of our League Month of Citizenship was fairly launched. We were visited by the men's League. Copies of the questions prepared for them to the members, and invitations had been given to them to attend in two parts. Mr. Davidson, President of Men's League, occupied the chair, and Mr. Moore, Public School, gave an excellent address. A spirited discussion followed the meeting. When the time of minutes, and even then we were not nearly through. After the meeting was dismissed, little groups still discussed the questions, were to be seen about the room. Nos. 1, 2, 3, 4 and 5, were corrected by all, the present was warmly debated, by all, the present was about 90, half of whom were men. More were have in attendance had not one of the large spots called their men back for night work."

- The questions discussed were as follows:
1. That we should introduce into politics the same honor and decency that prevail in private and commercial life.
  2. That in politics we should not blindly follow our "party."
  3. That Patriotism is more important than Party.
  4. Should we support a bad man who supports a good cause?
  5. Should a lawyer defend a case where he knows the prisoner is guilty?
  6. That we should teach Civics and English in our schools and leave out some less valuable subjects.
  7. That we should consider it a blot and a disgrace to be everlastingly in attendance at a legalized fight in strong drink.
  8. That a good citizen should be (1) a Christian, (2) literate and (3) refined.
  9. That the sum of citizenship is to live an honest life, to hurt nobody by word or deed, and to be everlastingly his due. The meeting decided that "to help everybody we can" should be the motto.

*This communication surely contains valuable suggestions to our 4th V.Ps.—Ed.*

From a letter written by the President of Devino Street Epworth League, Sarnia, Ont., and not to be taken as a precedent, we learn some facts that may prove encouraging to others. Concerning his League, Mr. Storey writes: "Our Society is now advancing. For the past two or three years our League has declined from a society of 110 members to the membership of 50, or a little more, which was our last term. Since the beginning of this term, we have had a revival and started a stronger fight for God and against the devil. We have added a few new members in the past month. Our average attendance up to 37 for the month. But that is only a small number. Our Look-out Committee has set up a doubled membership as mark for their work this next six

months. The Missionary Committee has done their mark. This was the most interesting meeting in the month; and our giving to the Forward Movement doubled. But even all this is the best part of our work. The most noticeable growth is going to be in the individual members. Already during the past year, we have seen thoughtful, giggling girls become earnest workers; and young men, and unless young fellows have become devoted to this work of God's among the young people. Now, even if the best part of our work and decline have passed, I can see how all things have worked together for good; our departure of the old stand-bys, and the consequent decline which almost inevitably follows, has been like a fire to drive out the characters of those who are left. Out of the ashes of our old League of a few years ago is arising a new League and a better League. God is blessing us, and I believe our leaders as well as ourselves for what we have not known for some time."

One point worth considering in this excellent address is the old stand-bys. "We contend that no League can maintain itself and do the work for which it was organized without bringing in the boys and girls and using them. The 'old leaders' must train young ones and the young ones must be admitted to the League will fall to be a Young People's Society, and die from a natural cause, as being the chief cause. Keep your League young."

**A LETTER THAT SPEAKS FOR ITSELF.**

(We were pleased to receive the following letter, and gladly give its message to our readers.)

Dear Mr. Bartlett:—It is with interesting pleasure that I noticed in the new topics for 1911 that every month the subject is either "The Citizen" or "The Duties of the Citizen," for it shows to me that whoever had the arranging of the topics had in mind the most important matter that is facing our young people, and particularly our young men interested in matters pertaining to the welfare of our country, an opportunity to inform themselves on matters which should be of vital interest to every young Canadian. It has occurred to me time and again that the young men in our country should be made paying that attention to the question of how they are governed that they should, and therefore I am writing you this letter, calling your attention to the right thing in bringing the matter of government, either municipally or provincially, into the welfare of our country, before the Leagues in our churches. It is a good thing to get men generally interested in things governmentally, and particularly is this true when young men are induced to take an active and intelligent interest in the affairs of their church, township, town or city, or the wider field of our Dominion. We are told quite frequently by the politicians of our day, and before the Leagues in our churches, that we have clean government, whether in a civic sense or a governmental sense, why we must have clean men, and there are you most likely to get them than from the ranks of our Sunday Schools, our Young People's Societies, our churches, and kindred organizations who have for their aim the betterment of the uplift of the people. Suppose all the good men in our churches and religious bodies were to take that aim as their goal, and give up their work, how long do you think the liquor traffic would be tolerated in any community? I think you would be surprised to know that the most destructive business the world has ever seen. It would not be tolerated for a single day, and the law would be the law into force. We, that is, the voters, in our country have the power to wipe out the liquor traffic, and we have done so, were only consistent with our profession.

If we place bad men office we cannot get the best laws of the Dominion. I would say to all our young men in our League, and to our young women as well, that we should have a hearty participation to the welfare of your community. Get to know about conditions in your midst, and if they need changing, get them to change them; anyway, know something of the conditions in your own vicinity, and not only there, but in the wide Dominion. If we are to be good citizens we must know about the live interest in all the things that pertain to the welfare of our country is to be purified it is to be changed. We are to be purified from political life, but rather by taking an active interest in all that means for the betterment of our country, and the sacrifice, but we must remember that "none of us lives to himself alone," but in a certain sense we are our brother's keeper and God demands that we use the talent He

has given us, and as we value the present and the future of our growing country we must strive to become citizens worthy of the inheritance handed down to us by our fathers.

Let us measure up to our opportunities and privileges, for remember we have the best land on earth to live in and enjoy. Get acquainted with the history of your country. Study its political life and become thoroughly conversant with all that pertains to its welfare, and strive to fit yourself for the responsibilities of the coming years. To my mind there is no greater honor or satisfaction can come to a man, woman or child than to serve his country to the best of his ability. It is better to serve your country well than to be a millionaire. I have never known a man to be a John Howard than a Carnegie; a Livingstone than a Pierpont Morgan; a Withers than a Rockefeller.

Trusting that the discussions in the coming year in all our Leagues may result in the importance of becoming better acquainted with our great country, and that we will in the course of taking an active interest in all that pertains to its welfare.

Yours truly,  
R. WHITTAKER.  
Toronto, Oct. 24th, 1910.

**OUR HONOR ROLL.**

- A number of our readers have taken the Third Examination in our "What did Jesus Teach?" series. The following are the winners: 75 per cent. or over are given herein:
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**Deal the Sisk.** By Dr. Kilborn. Cloth 50 cents, paper 35 cents.

This new book on China, written by our own missionary, after twenty years has been a medical missionary in the Province of Szechwan, will prove of great interest and general value to all our readers. It is an awakening East. Dr. Kilborn writes from the abundant store of his own personal knowledge, and his statements will be a revelation to plenty of our people. This book has been chosen as the Missionary textbook for our Young People's Societies, commencing May, 1911, and our readers will see much more about it from time to time. Do not wait however, but order a copy from the Toronto office of the Methodist Mission Rooms, Toronto, Ont. Read it, discuss it, purchase it, organize a class for the study of it, and you will find that the study of it will greatly stimulate the missionary interest of your Sunday School, Mission Rooms, or League. It will be generally used.

**The Youth's Companion,** published weekly by the Perry Mason Company, Boston, Mass., continues to hold its peerless position above all other publications. In addition to its weekly issues the publisher has issued the beautiful 1911 calendar to all those who have sent in their order for the year. The artistic beauty of this calendar is such that it will find a ready place in any home. A year's subscription to "The Youth's Companion" would make a man feel as happy fifty-two times during the year.

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## HOW WE GOT OUR BIBLE.

(Continued from page 11.)

pierced my hands and feet." This is of course correct, and has been accepted by our translators, although the word in the Hebrew Bible, as we now have it, is  $\text{נִסְּ$ . Clearly in the process of copying a manuscript some scribe has, by mistake, shortened  $\text{נִסְּ}$  to  $\text{נִס}$ .

The similarity of  $\text{נִס}$  and  $\text{נִסְּ}$ , which were continually being mistaken, the one for the other, has occasioned some strange errors. There is a disputed reading in 2 Sam. 8: 13 which very well illustrates this confusion. It tells of David "smiting of Syria ( $\text{נִסְּ}$ ) in the valley of Salt 18,000 men." Now this is certainly a mistake, for the valley of Salt was in Edom, not Syria. And when we turn to the corresponding passage in 1 Chron. 18: 12 we read (referring to the same event) that "Abishai (David's general), the son of Zeruiah smote of Edom ( $\text{נִסְּ}$ ) in the valley of Salt, 18,000 men." How did this error in 2 Sam. arise? In English the words "Syria" and "Edom" are very dissimilar, but notice the similarity of the Hebrew forms:

$\text{נִסְּ}$  = A, R, M = Syria.  
 $\text{נִס}$  = A, D, M = Edom.

Plainly some scribe mistook  $\text{נִס}$  for  $\text{נִסְּ}$ .

Then, sometimes when a scribe was having a manuscript read to him he might confuse words of similar sound. An example of this may be found in Isa. 9: 3. There are two little Hebrew words of similar sound, and rather like each other, too, in appearance, but very different in meaning, viz.,  $\text{נִסְּ}$  (not) and  $\text{נִס}$  (to it), and the question here is, which of these ought to be in the text. If we read  $\text{נִסְּ}$ , which appears in the present Hebrew text we have, "Thou hast multiplied the nation; thou hast not increased the joy." This seems like a contradiction of what goes before and follows. The editors of the Hebrew Bibles in the 19th century evidently thought there was an error here, for they placed  $\text{נִס}$  in the margin. The text then reads, "Thou hast multiplied the nation; thou hast increased its joy." And this is the rendering adopted by our Revised Version. Yet when we examine the Hebrew manuscripts extant, we find that they all have  $\text{נִסְּ}$ . But we can see plainly how this came about. The original manuscript no doubt had  $\text{נִס}$ ; but the scribe in copying had his manuscript read to him, and  $\text{נִס}$  being exactly the same in sound was written for  $\text{נִסְּ}$ .

Illustrations could also be given of the omission of a whole line in copying a manuscript. After writing the last word of a line, and looking back to his manuscript, the scribe's eye would sometimes catch the same word at the end of the next line, and he would go on from that, omitting the whole line between. Remarks and explanations written in the margin were also sometimes inserted in the text by mistake.

These illustrations will suffice to show how, on the human side, some errors crept into the manuscripts of our Bible in the course of the centuries. We shall next look at the facilities which Biblical scholars now have for detecting and removing these errors.

"Some murmur, when their sky is clear  
 And wholly bright to view,  
 If one small speck of dark appear  
 In their great heaven of blue,  
 And some with thankful hearts are filled  
 If but one streak of light,  
 One ray of God's good mercy, glid  
 The darkness of their night."

New Year's Greetings to the District 5th Vice-Presidents and Junior Superintendents of the London Conference.

From Mrs. E. Nozell, 5th Vice, London Conference.

50 Joseph Street, Chatham.

Dear Co-Workers,—Permit me to take this opportunity of sending you New Year's Greetings. As we enter on a New Year may each of us be stirred up to a deeper sense of our great responsibility in shouldering the burden of training the youth for Christ.

I am glad to tell you that our "own Chatham District" is prospering in Junior League work. Since October three new Junior Leagues have been organized, —one at Blehnelm, one at Middle Road, Raleigh, and one at Hufman's Corners; with the prospect of four or five more after Christmas. God has greatly blessed us, and we praise Him for it.

I sincerely trust that each District 5th Vice will put forth every effort during the coming year to boom this work. If you know of places where there is

plenty of material for Junior Societies will you let me know? I would be glad to hear from you at any time; glad to hear of your success in this work. Also, let me thank you for so promptly and kindly responding to my letters in the past, and I hope you will often write, telling me of any new plans, or even telling of your difficulties.

Just a word to the Superintendents of Junior Leagues. Dear friends, do not become discouraged! Even the most lively and active youth may have the tenderest heart, and may possess the greatest possibilities for future usefulness. Give him your sympathy and help, and "be not weary in well-doing," for you do not know but that among your boys and girls you may be training a future Wesley, Luther, Frances Haverzal or a Florence Nightingale. But you do know that you are training souls and lives for God.

Let us remember that the new year will only be happy and prosperous in the measure that we do our whole duty to God. That each of us may have a Happy and Prosperous New Year because we do this is the earnest prayer of your friend,

LILLIE NOXELL.

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### A Case of Blind Faith

The head of a well-known theological college once delivered a sermon on "Faith." He spoke of the blind faith of the client who puts himself at the mercy of a lawyer in preparing an action for trial, and of the confidence of the sick in entrusting themselves to the physician.

"A case of blind faith," said the clergyman. "The doctor writes out the prescription. Oftener than not you cannot read it; you don't know what it is. He tells you to take it if you're not to reason why, yours but to do and die."

Whether or not the preacher meant it, there was a distinct ripple throughout the congregation.

### An Elephantine Introduction

Sometimes introductory remarks are unintentionally very funny. When Dr. John Henry Barrows was in India delivering his lectures on Christianity, he was once introduced by a highly educated native in this unique fashion:

"For me to introduce the lecturer of the evening is like a mosquito presenting an elephant."

A year or two ago, a Cleveland, O., pastor went to a church in Allegheny, Penn., to hold a month's series of evangelistic meetings. The minister of the church introduced him to his congregation by saying: "I am delighted to present to you Brother Blank, a successful pastor and an eloquent speaker. He will now preach to us for a month."—*Ex.*

### Hard on the Judge

A well-known judge delights in telling the following story:

An old Quaker woman was a witness in a case being tried before him. She wore a big poke-bonnet, which muffled her ears and prevented her hearing the lawyer's questions. Finally the lawyer appealed to the judge and he ordered her to remove the bonnet.

"I'll do no such thing!" she said tartly.

"I am accustomed to having my will respected," said the judge.

"Well, I don't care if there are a judge, that bonnet stays right where it is." "Perhaps, madam, the judge put on ironically, "you would like to take my place as judge, too, eh?"

"Not a bit of it!" she shot out. "There are enough old women on the bench as it is."

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