

THE CANADIAN EPWORTH ERA

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S. T. BARTLETT
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The Reply of King George V. to the Deputation who Presented His Majesty with an Address and a Specially Bound Copy of the Bible on the Commemoration of the Tercentenary of the Issue of the Authorized Version.

IT has given me sincere pleasure to receive the deputation, and to learn that it represents the joint celebration by the English-speaking peoples of the issue in 1611 of that world-famous translation of the Bible into our tongue, which has ever since been known as the Authorized Version. The happily chosen words of the Address which Your Grace has read bring home to us all the profound importance of that event. The labors of the Translators and of My Ancestor, King James the First, who directed and watched over their undertaking, deserve to be held in lasting honor.

This glorious and memorable achievement, coming like a broad light in darkness, gave freely to the whole English people the right and the power to search for themselves for



the truths and consolations of our faith; and during three hundred years, the multiplying millions of the English-speaking races spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorized Version, and have drawn upon its inexhaustible springs of wisdom, courage and joy.

It is My confident hope—confirmed by the widespread interest your movement has aroused—that My subjects may never cease to cherish their noble inheritance in the English Bible, which in a secular aspect is the first of national treasures, and is, as you truly say, in its spiritual significance, “the most valuable thing that this world affords.”



The General Secretary's Return

By the time this issue of *The Era* reaches our subscribers, the General Secretary and Editor, who has been in British Columbia and San Francisco for ten weeks, will again be at the helm, inspiring and directing the activities of our Young People's Societies. From his interesting letters, that have come to the office from time to time, one of which appears in the Field Notes of this number, we gather that his long itinerary has been an eminently successful one. He returns to us renewed in physical strength, enthusiastic over



REV. S. T. BARTLETT,
General Secretary.

our national heritage, with unbounded faith that the Canadian young people will be true to their unsurpassed opportunities, and with large and practical plans, whose realization will contribute much to the attainment of our highest national and Kingdom ideals. We cordially and sincerely welcome his return. We pledge him our hearty loyalty and co-operation, and, as young people, hope and pray that the conference year upon which we now enter will be the best yet in the realization of ideals and the achievement of results that make for the larger life.

Our Patriotic Number

We are thankful for the privilege of editing this special patriotic number. We have learned something of the trials and difficulties of an editor, but we have also caught a larger vision of the opportunity and power of the press to educate and mould life. For the reason that newspapers and magazines and our own Sunday School periodicals have already devoted much space to the Coronation we have chosen to confine our themes rather to Canadian aspirations and endeavor. Apart from Christmas, the first of July has a larger meaning for us than any other day. It is *our* day—Canadian day. It inspires us to survey the nation's past, to rightly understand the present, and to plan big things for the future. We ask ourselves, what is patriotism? What

are the essentials in nation building? What are the national ideals towards which we should strive? What are our obligations to other peoples? What are our opportunities and responsibilities as Canadian citizens? To these and other questions, the contributors to this issue seek to give answers that will be both suggestive and stimulative. To each and all who have so helped to make this number a success we offer our sincerest thanks.

Canada's Material Progress

One hundred and fifty years ago, when Great Britain conquered Canada, she did not know the extent and wealth of her conquest. It is only within the last generation, since the Canadian Pacific was built, that men have come to realize, though still very imperfectly, Canada's greatness. We have awakened to the fact that we are citizens of a country many times richer than Mexico, with an area greater than that of the United States, possessed of unlimited forests, fisheries and mineral wealth, rivalling those of any other country, and with latent possibilities of motor power for the development of national industries, whose extent no one can foresee.

United States Senator McCumber, when speaking on the reciprocity question, declared that the Canadian Northwest would raise in time 460,000,000 bushels of wheat, four times the amount now raised by the United States. Last year immigrants came to us at the rate of one to twenty-five of the population, while that of the States in their best year was only one to eighty, yet after a century they boast a population of 92,000,000. What then should we hope for within the next hundred years? We have just begun to mine our wealth, but already the results are arresting world-wide attention. In the coming years a national glory, such as has never yet crowned another, awaits us, a national glory, not only of material, but also of intellectual, moral and spiritual development.

A Wrong Viewpoint

On entering a railway train not long ago I seated myself beside a stranger, pulled from my pocket an evening paper and began to read. Soon the stranger engaged me in conversation, and before long I learned that he was an Englishman who had been in this country a few years and in material things had been good.

It was natural that our conversation should drift into Canadian and Imperial questions. I was seeking to set forth a conception of Imperialism that strongly appeals to me which my friend equally strongly combated. Finally he said: "I find a goodly number of Canadians who entertain the idea that Canada belongs to them, when, as a matter of fact, it belongs to England and to the English King." Technically, the speaker was right, but in practice and in fact his viewpoint was wrong. It was a theory that the colonies exist for exploitation. It is such views as this that make for misunderstanding between the Motherland and her daughter nations. Happily the number who hold this conception are few. The great majority both in the Home-land and in Canada recognize that we are common citizens

in a common empire, bound together by common sentiments and ideals, each separate unit working out its ideals by ways and methods best adapted to the genius and conditions that differentiate it from all the other self-governing states. Dominion autonomy and imperial unity is the ideal relationship.

The Quebec Problem

The Province of Quebec is a great and embarrassing problem. The problem consists not so much in the fact that Quebec is French as in the other fact that Quebec is Roman Catholic, and Roman Catholic *en bloc*. We say, in the kindest way, what is true, that wherever Roman Catholicism has dominated the life of the people, its limitations and restraints and superstitions have brought national decay and death or revolution and revival. This is true of South American States, Mexico, Italy, France, Spain and Portugal. What shall we mean by Quebec, decay and death or revolution and revival? It cannot mean the former, for surrounded as it is on the south and west and east by the spirit of freedom and democracy, the contrary Catholic spirit cannot so long dominate Quebec as to bring about this disastrous result. Catholicism can never dominate this land or continent. Freedom stands in its way. There is only one alternative for Quebec—bloodless revolution and revival. Already the portentous rumblings are heard in our sister Province. They are faint, it is true, but they are there, and they will increase in volume and in sound. Meantime, as young people, let us be intelligently sympathetic, firm, kindly aggressive, absolutely Christian in our attitude and life, students and seers in respect of the problem, and ready—when the time comes.

The Country Church

Our rural population is steadily decreasing. Men and women are leaving the farm to seek their fortunes in the great cities. In many cases the countryside is almost depopulated. There lies a great menace to our nation. Under no circumstances can we afford to lose past, have done so much in opening up the country and thus making cities possible. From the farm have come some of our nobles; statesmen, cleverest business men and most noted preachers. The problem of stemming the movement to the cities must be partly solved by the country church. It holds a unique place in the lives of the people. On Sunday it is the place where all the neighbors meet for worship and for mutual expression of good-will. In this fact lies the church's great opportunity. It must take the lead not only in the religious but also in the social and intellectual life of the community, touching each life intelligently and earnestly, and giving to all opportunities for the development of all-round Christian Character.

Something About the City

One of the most pronounced phenomena of the past thirty years is the rapid growth and development of the city. A half century ago, the population of the larger towns and cities of this continent constituted but a small fraction of the entire population. It is estimated that to-day at least forty per cent. in the United States and Canada are dwellers in these centres, while in Europe the percentage is much larger. And here comes a problem to the church and the nation. One of the leading Methodist ministers of Montreal made the statement to the writer a few

months ago that the city of Montreal was the problem of Canada. I asked him to explain the reason that in Montreal all the problems of Canada were concentrated in their acute form. There was the French problem, the Roman Catholic problem—and one need be there but a short time to feel its intensity and its oppressiveness—the foreign problem, the liquor problem, the social evil, the gambling vice, civic corruption, the slum problem, and in fact everything that demoralizes and destroys a people—all are in Montreal. And so in more or less virulent form are in Halifax, St. John, Toronto, Winnipeg, Vancouver, and other cities of Canada. From the great centres these evils radiate their damning influence to the farthest ends of the land. The city problem is peculiarly a young people's problem. It is they who must see its significance and find a solution. To do this we ourselves need to be clean, strong, aggressive, with clear mental and spiritual vision that will cause us to see that if we can cleanse the city that constitutes the heart of the nation, then the nation itself will be clean.

Newspaper Ethics

"Play the game fair," is a principle which more and more is being pressed into our sport and play life. Politics is sometimes a game. It is more, but Canadians sometimes play the game. If we must play it, let us play it fair. During the past few months many of our public men and many newspapers and magazines have forgotten the first principles of fair play. We simply can't afford to continue it. It is dangerous. Already its results are being disastrous. The "noble game" has degenerated to the cry, "Win at any cost," and this means professionalism, and professionalism means sale of principle and self. Surely we can discuss public men and public affairs without resorting to imputing motive and innuendo. Surely Sir Wilfrid Laurier and Mr. Borden, Mr. Taft, Mr. Asquith, Mr. George, Lord Milner, and others may discuss reciprocity, imperial defence, preferential tariff, and all other questions of national and imperial interests, and all remain loyal to Canada and to the Empire. It is impossible that all should see alike. Differing conditions alone prevent this. But all can be loyal and all patriotic and all imperial. Men and newspapers who question motives, who charge disloyalty, who professionally advocate certain principles, are traducers and traitors who have no place in nation-building. The influence of our young people should be thrown on the side of fair play in politics by all parties in every vital issue and at all times.

A Young Woman's Opportunity

I am sure that the young women who read the appeal of Mr. Doyle and Miss Foley in this number cheerfully. Miss West will earnestly thank them for some helpful suggestions in rightly answering the question, "How can I make my life count for the most?" We are persuaded there are hundreds of young Canadian women who are bravely facing this question. Their chief benefactress, Miss Foley is a strong one,—strong because she herself is a teacher of foreign children, and therefore speaks at first hand. The serious problems confronting us cannot be solved in a year or in a decade, but they can be largely solved in a generation. The key to their solution is in the child life of to-day. To study and understand boys and girls here and now, to enter into their lives, to be to them an example and inspiration, and to assist them in most natural ways to live their best lives, that they may be

come the leaders of to-morrow in church and in state—to do this is to do the largest service for the Kingdom of our Christ. The call of the Sunday School and the call of the day school are long and loud. And there are many who will respond.

Do We Favor Woman Suffrage?

The woman suffrage movement is progressing in this country. Canadian suffragettes emulating their "virile" and "sreuous" sisters in England, are growing aggressive, and are long "we men" will be button-holed "any and everywhere" with the question, "Are you in favor of granting the suffrage to women?" And woe be to the man who says nay. Personally, I have no fears of such an experience, for my mind is already made up. I'll answer, "Yes, a thousand times, yes." I confess, with most men, to much wobbling on this question. But I have convictions at last. And why? Not long ago some one said—Edward Howe, I think—"A woman is more beautiful rocking the cradle than on the public platform." This sounds well, but it is only half a truth. The other half consists in this,

and, after spending a few years in the United States, wended his way to Toronto. I was startled by his statement that he found Canadians more impolite and uncouth, more unsympathetic and selfish than any other people with whom he had mingled. "I have yet," he said, "to meet a Canadian who would slap me on the back and say, 'I am glad you have come among us old fellow. I wish you success, and whatever I can do to help you, you can bank upon it I will do.' May it be that there is some truth in his charge? This man was hungering for sympathy and love and goodwill. We denied him, and his hand and heart were turned against us. Listen! The foreigner in East and West and Middle Canada does not want our patronage and money and methods of material increase. He wants our brotherhood and love. He wants us to get right up against him and give him ourselves and Christ.

The Home and National Character

Our national character is determined by the character of our homes. As the beauty of a face is determined by the beauty of its several parts, so the beauty

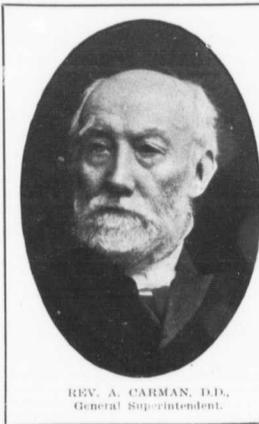
TO THE YOUNG PEOPLE OF CANADIAN METHODISM

My Dear Friends:

Ever in mind my joy and my crown. In the books you have read and from your faithful teachers you have learned that along the course of the centuries mighty nations have flourished; resplendent civilizations like electric fires in the city's thoroughfares have set the firmament of the ages all aglow. We lift up our faces to the light of Babylon and Egypt, and Greece and Rome. But where are they now? Their thrones of power crumbled to dust, their cities laid waste, their lands desolate, their institutions, their homes, their schools, their courts, their of commerce fallen to decay. Abuse of wealth, insatiable ambitions and lust, voluptuous delights, the circus and the arena, carousing and pillage, have levelled them to the ground.

Is this to be the fate of Canada, of the British Empire? Yes, yes, unless we cherish the righteousness that exalteth a nation; the morality, the intelligence, the respect for the freedom and fraternity, the industry and the virtue that are the life and defence of the people. And God help us; this is our set against the ceaseless effort on this virgin soil and in this opening domain.

A. CARMAN.



REV. A. CARMAN, D.D.,
General Superintendent.

that when the environment and temptations about that cradle's baby are such as to threaten its intellectual and moral life, then the mother has a right to publicly protest against and vote out those influences that are a menace to her child. It becomes true under such conditions that "a woman is more beautiful on the public platform than rocking the cradle." The child, home life, community life, individual freedom, unsolved moral problems, Christian ideals, humanity—all call aloud for suffrage to woman.

Our Treatment of the Foreigner

A German Jew came into the office the other day to sell us some cigars. In response to his request we replied, "We do not smoke very many hereabouts." Upon which he said, "Better take a box of Havanas, only twenty-five in a box." We then informed him, of course, that we did not use them at all, and that our first statement was only a polite way of saying so. We engaged in conversation. He told us that at one time he was a Professor of Italian and Spanish in a leading German University. He had evidently fallen on evil days, came to America,

and strength of our nationhood depend upon that of our homes. If our Dominion is to stand for righteousness, then our home life must be righteous; if our country in her national councils is to uphold peace and justice, then these virtues should dwell upon the family hearth. Whatever we make our homes, inevitably we make our country. If in our family circles we disregard those larger principles of truth, fidelity, respect to parents and reverence for God, then this disregard will work out in our national character and will undermine our civilization. We appeal to the young people to weave these truths into their very lives, so that when they establish new homes and rear new altars, lasting and beneficent influences may go forth therefrom to give strength and endurance to the ennobling and enrichment of our national character.

NOTE.—So much suggestive and valuable material of a special nature has come to hand for this number that we have deemed it wise to carry over to the next issue some interesting Field Notes and Round Table discussions. The special Social Programme for July 30th will be found on page 167.

Newfoundland's Attitude to Canada

BY REV. F. R. MATTHEWS, B.A., ST. JOHN'S,
NEWFOUNDLAND.

THE attitude of Newfoundland to Canada in the past, politically and commercially speaking, has been one of independence. It is well known that at times there has been a feeling that it would be nice to round off the Dominion by including Newfoundland in the Confederation. Statesmen in both countries have been in favor of this. Newfoundland has never been satisfied with the offer made from Ottawa, and in recent years the whole question has lain dormant. When, however, the question has been raised in intense opposition has been shown to the mere mention of Confederation on the part of the people.

The present attitude to the whole question is one of independence. Every election this "bugbear" is trotted out by political opponents, each trying to blame the other of either secretly conniving or assuming a policy that would ultimately mean Confederation. Sometimes one party has been named, sometimes another. Thinking people are, however, disgusted with the attempt to stampede the electorate with this time-worn canard.

Why this opposition? The question is wholly one of direct taxation on the part of the average individual. The commercial classes are opposed on the ground of competition in all lines of trade and manufactures. The Newfoundlanders have been only used to indirect taxation and hates the very thought of any form of direct taxation. For its wealth, Newfoundland is more

The future attitude it would be hard to prognosticate. Confederation must come some time. When it comes it will be a great benefit to Newfoundland, and Newfoundland herself will be a valuable asset to the Dominion. At present the country is prosperous in proportion, just as well governed. No country can be more recuperative in face of past disasters on land and on sea. The fisheries up to the present are the great industry of the country, and in their way are unsurpassed.

Ministers, teachers, medical men and the thinking classes generally are open Confederates. The great bulk of the people are intensely opposed. Still there is a continual leavening process. It is generally thought that both political parties are favorable, on condition that the terms were favorable.

The people are being educated. Many go to the Sydneys for work, and elsewhere. Our best sons and daughters are continually leaving us. Religiously, we are drawing nearer; the Roman Catholics, the Presbyterians, the Methodists and others are federated. The whole banking system is in the hands of Canadian banks. Our sons and daughters are going to Canada instead of to England for their higher education, and in many other directions we are drawing nearer. Canada, in some of her industries, is depending on Sydney and the East Atlantic fisheries. More and more we are depending on Canada for our food and manufactured products. Probably the new generation will be ready for the question to be opened again, and we hope with success, and we are assured with great benefit to both countries.

of this broad and growing Dominion, Prince Edward Island must, of necessity, have some place, great or small, in the nationhood of the country of which she forms a provincial unit. Nature, by reason of restricted area, geographical position, and geographical formation, precludes this "Garden Province" from occupying any considerable place in respect of population, wealth of natural resources or industrial enterprises, apart from agriculture. The place we occupy, in view of these conditions, must, therefore, ever seem insignificant in comparison with the immensely larger and more advantageously situated sister provinces.

But the highest wealth does not bear the dollar sign, and mere numbers cannot adequately represent either influence or character. The place we occupy will, therefore, be one wherein the latter forces rather than the former operate on the national life. As viewed from this point of view, the "Garden of the Gulf" may claim a place of comparative equality in the life of our young and growing nation.

May our place not be similar to that of the tuning fork in the hands of the man who tunes the grand piano? With this insignificant instrument he finds the tone and brings harmony out of the complicated strings beneath the keyboard. This instrument, though almost indiscernible in his hand, is, nevertheless, indispensable to his work. This figure must be interpreted on moral lines. Our high morality, our comparative absence of crimes, and our better sentiments, crystallized into law, notably respecting Prohibition, already placed us in the van of the Canadian Provinces as touching the higher civilization, and to such an extent as to attract attention from abroad. May it not be then in high ideals of morality and advanced civilization for the nation's good that we, like the little tuning fork, may set the tone for the great symphonies of Canada's national life?

Again, may our place not be similar to that of the bee in the well-kept farmstead? How important is the place filled by the little colony of bees beneath the orchard blossoms in the economy of the farm? Their functions are two-fold. They go far afield to gather nectar for themselves and others, but in doing so they multiply the fruitfulness of the country over which they pass a hundred-fold. Thus in enriching themselves they enrich the whole country.

This, to some extent, must be the place and function of Prince Edward Island in Canada's national life. We already have a much denser population than any other Province, and our provincial life is constantly swarming. Natives of Prince Edward Island are found in every State of the American Union and in every Province of Canada. Many more have gone forth than remain. Happily, those who now go generally find homes in other Canadian Provinces. While they go to gather the riches of the land, Prince Edward Island are fertile and blessed many a distant province where their lots are cast. The wealth of their mind, their habits of thrift and industry, and the moral qualities, generally speaking, of their life and character, cannot help but prove a blessing to the Province where they dwell. During the last four years no less than one hundred and sixty school teachers have migrated from Prince Edward Island to Western Canada, and this exodus must of necessity continue. If, then, we can fill the functions in our national life of the bee and the bee, it will be

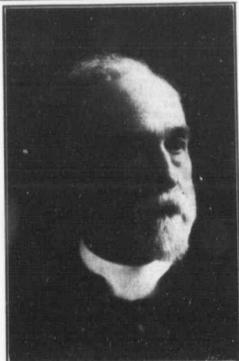


WHAT CONSTITUTES SERVICE

The true wealth and strength of this country are found in its good men and good women, and in nothing else. Not in our vast territory, which stretches from the Atlantic to the Pacific and listens to the thunder of the Arctic Ocean; not in our crude material wealth, which is probably equal to that of any country in the world; not in our great educational advantages, for money and education are only weapons to be used for good or for evil according to the character of the people that possess them; not in our free political constitution, for no political constitution can turn rascals into good men; not in our rapidly increasing numbers, for the question of numbers, is wholly immaterial compared with that of character. Fill the country with bad men and the more we have, the worse off we are.

Young people, the best service you can render this Dominion is to be true in word, just in action, pure in spirit, perfect in the fear of God.

JAMES ALLEN.



REV. JAMES ALLEN, M.A.,
General Secretary Home Missions.

highly taxed than any portion of the Empire, yet the average man neither sees nor feels it. With the man of business other questions are at stake. He fears the competition in ordinary lines of trade by the influx of Canadian men of business. This is a wholly groundless fear, for if Canadians came they would find the average Newfoundlanders probably a keener business man than any rival could be, for reasons that cannot be specified in a brief article. With manufacturing, the case is different, as most of the industries are highly protected and the raw material has to be imported. The only remedy for this would be a bounty given by the state.

Prince Edward Island's Place in Canadian Nationhood

BY REV. F. A. WIGHTMAN, SOURIS, P.E.I.

THE above caption as the suggested subject for Prince Edward Island's message to the July ERA may seem at first a little out of proportion. Canada is so large and Prince Edward Island so small that to have a place in Canadian nationhood worthy of consideration might seem to savor of conceit or suggest barbaresque. Nevertheless, the topic is appropriate and may fittingly be considered. Indeed, the fact of nationhood justifies the title in full.

As one of the autonomous provinces

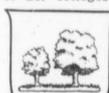
one of no small importance and one fraught with vastly larger advantages to Canada as a whole than to Prince Edward Island in particular.

Finally, our place should be that of the one little sister in the family of stalwart brothers. What would any family be, however numerous or wealthy, without one little sister to stimulate and call forth the needed qualities of chivalry, generosity and loyalty. In such a family the little sister without the strength or means to compel the recognition of her rights has even more than her rights generously bestowed because of the very place she occupies. Each manly brother tries to outdo the rest in the bestowment of his gifts and favors. No reasonable request is denied, and no cherished privilege is wantonly snatched away. Prince Edward Island is this little sister, chaste, beautiful, loving and playing her silent but essential part in the home life of the nation. But she is isolated, dependent and small, and as such stretches out loving hands, not only to help, but, at times, for help, toward her big brothers, to defend and protect her. Big brothers of the Canadian family, deal generously with little "Eddy."

"Nova Scotia's Contribution to Canadian National Life"

BY JUDGE CHESLEY, LUNenburg, N.S.

NOVA SCOTIA—New Scotland—like Scotland across the water, is richer in men and women than in natural resources or material development. Her natural resources in soil, minerals, forests and fisheries, are ample for a population of five millions, and her material development is creditable to a present population of half a million; but her chief contribution to Canadian national life has been the men she has given to mould Canadian institutions and train Canadian character. Nova Scotians have always been given to politics, and they led the way by ordering constitutional agitation to responsible government in British colonies. Joseph Howe, the father of responsible government in Canada; Sir Charles Tupper, the promoter of the free school system of Nova Scotia and of the "national policy" of Canada; Sir John Thompson; William S. Fielding, the creator of the imperial preference in Canada's trade relations, have been contributed by Nova Scotia to Canada's political life. Sir William Dawson, Dr. George M. Dawson, Principal George M. Grant, with others, Nova Scotia has contributed to Canada's scientific and educational life. Nova Scotia has multiplied small but efficient colleges, and at the present time nearly one hundred graduates of Nova Scotian colleges are numbered among the teachers of British Columbia alone. To-day many scores of well educated young Nova Scotian men and women, graduates of her colleges and high schools, full



of energy and enterprise, and inspired by high and healthy ideals are imparting instruction and teaching citizenship to the young life of the vast territory between the Great Lakes and Rocky Mountains. Not content with supplying teachers for the common schools of the west, Nova Scotia provides presidents for some of the great universities of the country; for instance, Dr. R. A. Falconer, President of the University of Toronto; Dr. Gordon, Principal of Queen's University; Dr. Tory, President of the University of Alberta, and Dr. Walter C. Murray, President of the University of Saskatchewan.

To the religious life of Canada at

large, Nova Scotia has made a generous contribution through some notable sons, ministers, living and dead, whose eloquent and persuasive preaching, in harmony with their earnest and upright lives, has wrought powerfully for righteousness throughout all the length and breadth of our Dominion. Without going beyond the bounds of our own church, we think of Dr. Leonard Gaetz, among those who have passed away, and we could name a score of effective preachers, pastors and administrators,

things, greater than have been. And out of this spirit and energy will come strong leadership. Alberta will not be content to follow, and ask for precedents. The blood of the pioneer flows in her veins.

Already the honor of initiative in great movements belongs to this province. The first public meeting held to discuss the important question of the union of the three great evangelical denominations now drawing so close to each other was convened in this Gate-



REV. WILLIAM BRIGGS, D.D.
Book Steward.

Fifty Years Ago and Now

Fifty years ago! A long time, and not a long time; not so long but that we older men can remember some things—the movements leading up to Confederation and a united Canada; the kindred movements culminating in a united West; the protection of a transcontinental line binding together the East, the Middle and the West; the joy to live in those stirring days—the beginnings of our nation-building. And then there was a lull—five, ten, fifteen years, a lull. But the world was moving, its unoccupied lands were filling up, Canada's turn was coming, it has come. New territories, new population, new population, new visions, new purpose, new problems,—all are before us. Opportunities such as ours never came to any people. Did I say "all are before us?" They are before you—the young men and young women of the Canadian nation. The territory, the resources, the population, the visions, the purpose, the problems are yours. It is for you to evolve therefrom a nation high in ideal, strong in faith, aggressive in action, doing the will of God and leading humanity into larger life and nobler service. We trust you, Canada trusts you, and God trusts you to do this thing.

WILLIAM BRIGGS.

who have been transferred within recent years from the Nova Scotia Conference to western fields.

Nova Scotia has not completed her contribution to Canada's national life. She is steadily developing her educational system; she is still cherishing high and clean political ideals for municipal and national government, and she has not ceased to care for moral and religious life. She is therefore preparing new hosts of young men and women of scholarship and culture, of energy and enterprise, of pure and wholesome purpose and ambition, of sane and earnest religious life, who will, as their predecessors have done, help to promote Canadian prosperity and to mould Canadian life and character after symmetrical models. Brains and education are Nova Scotia's greatest assets, and men and women of this fashion will be, as they have been, Nova Scotia's contribution to the Dominion at large.

Alberta's Offering to Canada's National Life

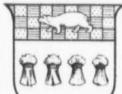
BY REV. J. E. HUGHSON, B.A., EDMONTON, ALTA.

ALBERTA's contribution to the future of our nation will lie very largely in the strong leadership she will assume among the provinces of the Dominion. The familiar saying, "Old men for counsel, young men for action," contains a truth that can be applied to provinces as well as to individuals. Alberta is young. Her people are young. Gray hairs are conspicuous by their absence. On our streets, in our congregations, everywhere we meet youth in all its buoyancy and hope. Action, strenuous action, is the pastime of our people. Alberta loves to do things, big things, new

way things. The formulating of a working basis to prevent overlapping and secure co-operation on the mission fields of these churches was the work of a committee organized in this province. And our own General Superintendent is authority for the statement that the revision of this basis by the wise men of the east was effective only in the fewness of the changes that were made. And now the Alberta Conference has set the pace for the whole connexion by giving a unanimous vote in favor of the final consummation of the union scheme, without a dissenting vote, an expression of our determination to lead the way, whether others will follow or not. And as we have acted for ourselves in this matter, without asking who else has done so, or are likely to do so, we are carving out our own course in other things, unhampered by tradition or prejudice. We are more concerned about progress than we are about precedent. And because this spirit of initiative will inate all our plans, religious, educational, social and economic, you may look for Alberta to do things in the coming years that will place her in the front ranks of our splendid array of provinces. She has the genius of leadership.

In this growing province the Methodist Church leads the way. We have the largest membership of any of the Protestant churches. We have the ear of the largest number of people. We have the largest scholars in our Sabbath schools than there are in the schools of all the other Protestant churches together. Out of 129 students in

(Continued on page 155.)





Studies in Bible Biography— Solomon

Topic for the August Consecration Meeting, under direction of the First Vice-President. (Week of August 6th.)
Suggested Lesson for the Meeting—1 Kings 8: 27-42.

We now come to the study of one of the most interesting characters of the Old Testament—a young man who came to the throne of Israel in the very zenith of her power and whose equipment and capacity of mind and heart were such as to ensure an eminently successful reign. But Solomon had a weakness. He nursed and coddled it, and eventually it wrought his downfall and split his kingdom in twain. In consequence his whole life is one continuous warning against high and luxurious living. The splendid characteristics of David's life still linger in your mind. Freshen them up and contrast or compare them as you will with the characteristics of Solomon, a mixer and a compromiser in respect of things holy and unholily with the inevitable disastrous result. Remember, however, that at the beginning of his career he was possessed with the endowment of exceptional talents. Wisdom and knowledge of a rare kind vouchsafed him by Jehovah, showed him an enterprising ability to further his interests and accomplish his ends, and fine administrative talent, constituted him a monarch capable of developing the nation's resources and continuing the work along lines initiated by his father, David.

To bring out the lessons from his life in either of two methods might be used. You might throw the programme into the form of a debate. "Resolved, that Solomon contributed more to the development of the Kingdom of Israel than David"; or, secondly, select certain phases of Solomon's character or reign and have them set forth in brief addresses by a number of young men of the society. If you adopt the first suggestion eliminate the desire to win and emphasize in all the addresses the moral issues involved. Perhaps your pastor might well sum up the debate and press the points home.

You have already much material for the negative side of the debate in the June Era. Solomon's character and reign might be discussed under some or all of the following headings suggested in Hastings' Dictionary of the Bible under Solomon:

1. *Name and Sources of Material.* The name Shelomoh (Solomon) means "peaceful," "pacific," and was probably intentionally given by David, who recognized that a period of struggle should be followed by a reign of peace to ensure restoration and reconstruction of the nation's shattered forces. The sources of information in respect of the life and reign of Solomon are found in I. Kings, Chapter 1-11, and I. Chronicles, Chapter 21, II. Chronicles, Chapter 15. These chapters afford an interesting character study. Read them.

2. *Birth, Parentage and Education.*—Solomon was either the second or fourth child of David and Bathsheba, and was, without doubt, the most promising member of the family group. His education was probably carried on within the palace, where he had every opportunity of

equipping himself to worthily succeed his father. At the same time, the conditions prevailing in the household of a despotic Oriental potentate, where of necessity there were many dissensions and exhibitions of passions were not conducive to healthy moral development. No doubt Bathsheba, who possessed a strong personality, as well as being a beautiful woman, and possibly Nathan, played a large part in his training.

3. *Commencement of his reign and his request for wisdom.*—For an account of Adonijah's rebellion, see I. Kings 2: 13-38. In discussing Solomon's sentence of death on Joab and Shimei, we must consider the age in which he lived, and the extreme cruelty and revenge that was practised by the surrounding Oriental monarchs. Thus far the King had combined mildness with strength, and was in a fair way to become the idol of the people. To cement the bond, he called the heads of the people together at Gibeon, and there offered in thanks to God a thousand burnt offerings. It was also here that in a dream he received from Jehovah the promise of wisdom and knowledge, wealth and honor, conditionally on his obeying the Divine law, length of days. This wisdom gave him a wonderful insight into human nature, and splendidly qualified him to act as supreme judge in the many disputes throughout Israel. See I. Kings 3: 16-28.

4. *His Home and Foreign Policy.*—Solomon in some measure was a statesman. His aim was to maintain peace at home and to strengthen himself abroad by foreign alliances. Of these the treaty with Hiram, King of Tyre, and the Egyptian alliance were the most important. He married the daughter of Pharaoh, who became at once by virtue of her education and accomplishments, and continued to be the chief personage in his harem. His natural tastes to live a luxurious life were no doubt strengthened by this mesalliance. And while these panoplies opened up avenues for commerce and broadened the life and stimulated the activity of the Hebrew people so as to make this reign the period of greatest material progress in the history of Israel, the effects were disastrous upon the moral and religious life of the people.

His domestic policy might be summed up in the one word "concentration." The tribal system with its rights and privileges was gradually weakened, and in time the King became an absolute potentate. For a time everything went well. But Solomon, entrusted with unlimited power, was bound to abuse it. He became intensely selfish. He gloried in wealth and power and splendour and fame. To realize his ends he devised means offensive to the tribal leaders and oppressive in respect of the poor, which increased taxes, and practically reduced to slavery many of the common people. His immense buildings, elaborate furnishings, large retinue and many wives and concubines were expensive luxuries—and the yoke became intolerable. Disruption was bound to come. See I. Kings, 12-14.

5. *His wisdom, wealth, and glory.*—Although Solomon possessed wisdom, it was not such a wisdom as to include permanently to any large measure the fear and love of God. In integrity and

righteousness, David, notwithstanding his many weaknesses, far surpassed him. But in quick discernment and practical sagacity in the acquiring of knowledge and culture, and in the solving of riddles and speaking of proverbs, Solomon was a master. His wealth was immense. It is said (I. Kings 10: 14, 2 Chron. 9: 13), that his annual revenue was 666 talents of gold, equal in Canadian money to \$19,929,000. This is quite a moderate income, and easily accounts for the lavish display and expenditure of wealth for which his court was noted. The glory of Solomon was not of the highest order. It was not the glory of excellence of character and unselfishness in service, but rather of pomp and show and glitter, which so strongly appeals even to-day to the Oriental mind.

The causes of his downfall.—We say downfall, for, while personally Solomon did not see the division of his kingdom, the oppression and injustice of his reign resulted at his death in the break-up of which is inevitable in every kingdom under similar conditions. Overtaxation of the common people, lavish expenditure and luxurious living, licentiousness at court, intense selfishness, dishonoring God, self-degradation,—all these contributed to his loss of popularity and ultimately to the overthrow of the united kingdom.

Solomon offers perhaps the greatest character study in the Old Testament. His splendid opportunities, magnificent talents, and natural ability were all sacrificed to mere pleasure, pomp and luxury. He staked his all and lost. With all his wisdom, he failed at the decisive hour to choose those things which are first and absolutely essential to real success.

Prayer and Nation Building

BY REV. F. C. STEPHENSON.

Secretary of Forward Movement.

IT is impossible! I do not believe that John took that Two Hundred Dollars; he could not do it." "I said employer to a detective, who had charged his employee with stealing from a locked till. "But," answered the detective, "All the evidence is against him; there are only two keys, and he has both of them. He had every opportunity; he was alone in the office at the time and admits that he opened the till to put cash box when we were searching for it. No one else, as far as we can find out, knew anything about the money excepting yourself, and you would not steal your own money. I will arrest him. "If you said John's employer, "I cannot appear against him. I would defend him."

"Why do you speak so positively?" asked the detective.

"Well, the fact is, that boy has stated times for prayer. I have accidentally found him praying, and a boy who keeps company with God could not steal."

The money was not found. Years after the thief confessed that while John was out of the office for a few minutes, he slipped in, and with a key which he had made for the purpose unlocked the till, took the cash box, and after putting the money into his pocket, hid the box where John found it.

John's prayer life saved him. He continued to work and pray. The business grew. When his employer wished to sell out, he sold to John, giving him easy terms, and the cash box. He is to-day one of our foremost business citizens and his beautiful family are wielding an influence which enriches the commercial, political and religious life of our nation.

If every boy and girl kept company with God would they become rich and

influential? To build a nation is it necessary that all its citizens should be wealthy and conspicuous? Let me tell you another story.

Katie was a nurse girl. She had full charge of the pretty little daughter of a wealthy professional man whose wife had many social duties. In fact, the father and mother were so busy that they left baby largely to nurse's care.

Katie talked to God every night and before meals, and taught baby to talk to God. The father and mother went for a trip to Europe. On their return they gave a supper to a few friends, and as their little daughter was big enough to take a place at the table she was allowed to sit next to her father, who loved her tenderly and was very proud of her.

Katie was permitted to go out for the evening. Baby was very good until her father began to cut the roast; then she interrupted the conversation by holding up her little hand and saying, "Papa, you never talked to Dod." He did not understand, so went on with his carving. Then the baby became more emphatic and began to cry.

The father asked his wife, "Mother, what is this child saying?"

"Oh, it is only some of Katie's nonsense," was her reply.

"But, what is she saying?"

Then he listened carefully and caught his little daughter's words, "You never talked to God." He was a kind man, who in his early days had been a man of prayer, but prosperity and society had led him to neglect his prayer life.

He replied, with emotion, "You are right my child, and your father will talk to God." He at once asked God's blessing and received it.

When baby's bed time came, and the mother was tucking her in her little cot, she whispered, "Mamma, I want to talk to Dod." The mother kissed her and told her to go to sleep and that she could talk to God in the morning when Katie came back. But baby could not go to sleep. Her sobs touched the heart of her mother, and she knelt in prayer with her child.

What does this mean? Katie was not rich, nor did she appear to occupy a prominent place in the neighborhood, but she, like John, lived a life of prayer. What relation has prayer to nation building? This has never been fully proved. The Old Testament teaches us that when Israel prayed to God the nation prospered; when they forgot God calamities followed. If all men, women and children "talked with God," "kept many with God," they would grow like God; they would become God-like; it is a scientific impossibility for any normal person to pray to God—commune with Him—and at the same time plan to do those things which destroy or even retard the growth of the nation. He is the God of the nations; He is the King of Kings. His plan for the individual is that he should help Him work out the destiny of the nation to which he belongs.

The history of prayer is the story of the growth of mankind Godward. The whole universe is our library; God is our tutor; we are the students; the workmen. Prayer to God quickens and strengthens every power. Through nature and by means of His Word, God directs the building of the nations. He is the great Consulting Engineer; the firm from whom we learn. He is continually imparting His thoughts to those who consult Him.

The character and strength of the nation is the sum total of the character of its citizens. When a nation lays hold on God in prayer it will conquer the world by love. God is love. Righteousness exalteth the nation.

How foolish, how dangerous—yes, it

would be criminal—for a gang of workmen to attempt to build a great bridge or building without consulting the plans and drawings. Even the plans are not sufficient, continual consultation with the wisest consulting engineer is necessary. We have now on record the awful catastrophe of the failure of the last attempt to bridge the St. Lawrence.

The history of the nations which have fallen is the story of the failure of mankind, either through ignorance or neglect, to take advantage of the great privilege of walking with God and talking with Him.

When the citizens of any nation set themselves to pray with the same seriousness and strength of purpose that they devote themselves to other forms of effort, that nation will be used of God to lead all the nations of the world.

What Canada Expects of the Epworth League

BY KENNETH J. BEATON.

TO emigrants from the British Isles, en route for the "land of promise," stood upon the



REV. W. B. CREIGHTON, B.A., D.D.,
Editor of The Christian Guardian.

deck as their vessel steamed up the St. Lawrence. "Seems to be a very unfinished country, don't you know," said the Englishman. "Aye, no," replied his Scottish friend, "but think of the chance o' help! to feelneth it." The latter conception is the need of the age, for the home-born among us, and the stranger within our gates, Canada, the rising star in the diadem of the nations, expects of the Epworth League—young Methodism in active service—a great deal more in this new church year than ever before.

The League must supply a new and aggressive evangelism. Pity the Epworth League that holds fifty-two meetings a year without the conversion of a single soul! Pity the church whose pastor and Leaguers so miss the great service, that they have to depend entirely upon evangelistic helpers for their harvesting! The atmosphere of every meeting should be surcharged with the joyous Christian sincerity and sympathy that persuades men to be Christians. A little church League, with 25 members, in one year, by prayer and personal work, led 11 young men and women into the church, and sent two of its mem-

bers into Deaconess work. It transformed the community.

A young girl, a stranger in a great city, sick, disappointed, and discouraged, determined to end her life. On the way something impelled her to turn her steps into a Methodist church, where the League was in session. A young lady, a member of the League, who was going to China as a missionary, told some of the reasons why. The stranger listened and, departing, said to herself, "If that is what life means to her, it must mean something to me." She went to her room, and unbidden thought to her Heavenly Father, and her consecrated life is a factor still in that society. First, and always, Canada expects Leaguers to believe in themselves, as a great regenerating agency in human lives. Constructive leaders are needed to draw out potentialities, but much greater is the need of an unfolding vision of unselfish service vouchsafed to the rank and file of the membership.

It is the task of the Young People's Society to find and train the missionaries so urgently needed. "Give us men," comes the call from the last great West, where a nation is in the making. "Give us men," comes the call, intensified a

A DAY FOR GREAT THINGS

Never have the young people of our churches had a greater opportunity for service in the Kingdom of God than comes to them to-day. To be on the sunny side of thirty, in this wonderful land of ours, in this opening year of the second decade of the Twentieth Century, is to stand on a vantage ground of opportunity that even the angels might covet. So many things to be done, things that will count so splendidly on the future both of the Church and of the Nation, and so much to help in the doing of them—verily, the young man or woman who is not thrilled to purpose and undertake high things for God and Church and native land, must be sordid and selfish indeed! Truly, this is a day for great things.

W. B. CREIGHTON.

thousandfold, from the non-Christian members of the churches, are turning their backs upon the altar-shrines of their ancestors, and groping blindly to the throne of the eternal Christ "the Light of the world." Where shall the answer be found? One Epworth League has answered by sending six of its members to preach the Gospel within three years. Every pastor, president and missionary committee should emphasize the fact, that the question of the hour for the young man choosing a life-work is not primarily—"Does God need me?"—that is almost self-evident—but—"Can I?"

Canada is looking for her young people for a developing knowledge and appreciation of her national literature. She is looking to them for a sane, consistent Christian citizenship that will serve the nation for the nation's sake. Canada needs a race of men who have faith in God, in their fellow-men and in themselves, who will adopt Grenfell's definition when he says—"This is what life means to me, a place where true joys do not hang on material possessions, and where all the while the fact that God our Father is on his throne lines every cloud with gold."



Medical Missions

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

(Topic for week beginning Aug. 13.)

Text-book. "Heal the Sick," by Rev. O. L. Kilborn, M.A., M.D., Study Chapters 9-10.
Scripture Lesson. Acts 2: 1-16.

Jesus a Medical Missionary. Jesus is the world's Great Missionary sent from the Father above to needy men. He was in every respect a Model Missionary. He came to save men because God had called him to the work. He came to save men because He loved men, and His heart beat in sympathy with them in their lost condition. He came to save men because men were in dire need. He came to men with a gospel of salvation, a full, large, efficient gospel, which was able to meet the varied needs of the whole man,—religious, moral, mental, and physical. Jesus met the religious needs of men by revealing to them the Father; He met their moral needs by delivering them from the power of sin; He met their mental needs by teaching them the great principles of Christian living; and He met their physical needs by healing their diseases. He was preacher, teacher, and physician. It was just as truly a part of His mission to heal the bodies of men as it was to heal their souls. He spent much time in teaching and preaching, but He also spent much time in healing the sick. The lame, the blind, the deaf, the dumb, the leper, the lunatic, and others, all came to Him, and all received healing. But He brought healing for the soul as well as for the body. To the same person He was able to say, "Thy sins are forgiven thee," or "Take up thy bed and walk."

Jesus gave much attention to the physical needs of the people, and He expects us as His followers to do the same. In praying to the Father for His disciples, He said, "As thou hast sent me into the world, even so have I sent them." He came to bring salvation to the whole man, the body as well as the soul, and we as His followers are sent forth on the same mission, to preach a gospel of health for both body and soul. The miracles of healing recorded in the Book of the Acts indicate that the Apostles were following in the footsteps of their Lord, and that the healing of men's bodily ailments was intended to be a part of the programme of the Christian Church. The church in sending out medical missionaries to-day is following in the line marked out by the Master and His early disciples.

A suggested plan for this lesson. This topic might be taken up by three persons previously appointed to deal with different sections.

The first speaker might deal with the following questions found in Chapter IX.:

1. Explain the method of treatment followed in the mission dispensaries and hospitals.
2. How is the message of the gospel given to the sick who come for treatment?
3. Illustrate how the Chinese in earlier years were suspicious of the missionaries and their motives.
4. Show how the missionary gradually won the confidence of the Chinese.

Illustrate by telling the story of the man who was determined to come into the hospital.

5. How many patients did Dr. Kilborn usually examine in the afternoon?
6. How is the gospel taught in the hospital?
7. Mention some results of hospital teaching.
8. Tell the story of Dr. Kilborn's trip to see a woman who died from cholera in 1892.

9. Why were patients not allowed to die in the hospital in earlier years? How has Chinese sentiment changed since then? Illustrate by reference to the man who received treatment in the hospital after having been flogged by the magistrate.

The second speaker who should be one of the younger members of the League, might be asked to relate the following incidents contained in the last part of Chapter IX.

10. Tell the story of the man who wanted to be a beggar.
11. Tell about the twelve-year-old boy and the grateful old man, both of whom were cured of cataract.
12. Tell the story of Old Mrs. Du.
13. Can you find similar instances of Jesus healing the blind as recorded in the Gospels?

The third speaker should be asked to give the contents of Chapter X. The



DR. SERVICE AND A CHINESE GIRL WHO IS A VICTIM OF FOOTBINDING.

following questions may serve as a guide:

14. Give the substance of page 212.
15. How many medical schools are there in China under distinctly Christian auspices?
16. What are these schools doing?
17. Who was the first missionary in China? Who the first Medical Missionary? When did these men go?
18. How many missionaries have gone to China during the last twenty years?

19. What various duties are required of a pioneer medical missionary (page 220).

20. What is the aim of the medical mission college?

Canada's Obligation to China

BY REV. JAS. ENDICOTT, B.A., D.D., MISSIONARY ON FURLOUGH.

EVEN though it may be difficult to secure entire unanimity as to just what Canada's obligation to China is, and though we may not agree in all points as to the basis of the obligation, nor upon the methods of fulfilling it, yet it is well that we should all unite in confessing that Canada owes something to China. Let us consider this obligation under two aspects, the National and the Religious.

AS NATIONAL.

We may then put the question in this form: What does Canada as a nation owe to China as a nation? Or what do the Canadian people owe to the Chinese people? We would answer in a few words. *Canada ought to be the Chinese fair.* I suppose no one would deny this when it is put in this or in similar form. But is Canada treating the Chinese fairly? If we take the single instance of Canada's treatment of the Chinese immigrant we find that, though we are annually receiving many thousands of non-British people into our country, none of them are discriminated against in any special way on the ground of nationality, save the Chinese alone.

Now, I am not at all convinced that our country should fling wide open its doors to all and sundry from any or all lands who choose to come here, but I am convinced that it is neither wise nor worthy of us to humiliate those whom we do permit to enter our great land. No one wishes to see our country become a dumping ground for the millions of China. What we do claim is, that our position in regard to this question should be so maintained, and our policy so conducted that the Chinese people and their rulers would have no reasonable cause of offence. We believe that the present humiliating conditions of entrance to our land for the Chinese ought to be abolished. A convincing case could be made out proving that the Chinese who are in our country are among the most industrious, sober and law-abiding people in the Dominion. They are entitled to fair and respectful treatment from us.

Let us never forget that our present methods of dealing with those of their countrymen who come to us, are considered by all the Chinese at home who know the circumstances to be unjust and derogatory to their honor as a people, and provocative of the deepest national resentment. Let us be fair to these people. The limits of our article prevent further application of the principle.

AS RELIGIOUS.

Canadian Christians are under obligation to do their fair share in making the Gospel known in China, and in establishing God's Kingdom there. We are debtors to the people of China. It is

true that in the splendid opportunities for Christian toil presented us to-day in China we are being granted gracious privileges of fellowship in service with our Lord and Master, and these privileges should be highly prized. If our hearts were in the thorough acceptance of the heart of our Saviour we should doubtless "lose the duty in the joy" in carrying out purposes so sacred and dear to Him. But our duty is real and pressing, and we dare not attempt to evade it. Christian people generally recognize in these days the universal character of the Christian religion, and that the Gospel is to be preached to all people throughout every land.

The difficulty arises when we attempt to apportion the special share of responsibility which rests upon us, either as a church or as a congregation, or as individuals in sending the Gospel.

This difficulty is accentuated in Canada by reason of the great and growing needs of our own land. It is becoming increasingly clear to men of vision that with the greater development of our country which is upon us, there will come heavy demands upon the Christian forces of our land, in order to meet the new situation being created.

All the resources of our church in men, money and spiritual power will be requisitioned for the mighty task of building up a sturdy, homogeneous Christian nation. It must, surely be granted, however, that duties never conflict with one another. It is also clear that we do not meet one obligation better when we fail to meet another one. We come back to our first statement that Canadian Christians are under obligation to do their share of the work to be done in China.

By general consent of the Christian leaders throughout the world, we shall best do our share in China as Canadian Methodists if we confine our efforts to the ten millions of people in West China, whose evangelization we are now held responsible.

West China offers us one of the greatest, most needy and most promising mission fields of the world. The fields are white unto the harvest. We plead more with our young people to give themselves unto intercession that God would thrust forth laborers into His harvest field.

Canada's Debt to the Indian

BY REV. JOHN MACLEAN, M.A., PH.D.,
MORDEEN, MAN.

THE first Canadians were the brave ancestors of some of the red men of to-day, who are the wards of the Government, and hold an inferior position among the citizens of the Dominion. Though the tribes which remain are the remnants of the tribes of other days, and most of them are not lineal descendants, we are related by obligation to the men of the heroic age in our national history in the brave days of old.

As the primitive owners of the soil which we have taken from them by righteous treaties, there has fallen upon us the burden of compensation, which we are striving to carry and remove by material gifts, but these alone cannot satisfy the needs of man, and when we have done our utmost toward guiding them toward self-support, something more requires to be done in supplying intellectual, moral and spiritual culture, before we can say that we have met our obligations to the red men of our country.

Through the increase of the white population, the opening up of new territory, the expansion of railroads, the building of towns and cities, there have been introduced new modes of living

which have wrought havoc with the old regime, and as a result the buffalo have disappeared, the fisheries have been depleted, and game has become almost extinct through destruction, or being driven into remote parts. Therein lies increased responsibility for us in our dealings with the Indians.

By the advance of civilization there has followed in its train, new diseases, unnatural foods, and vicious customs which have been injurious to the young and middle-aged in the camps, causing a rapid and permanent decrease in the population of the native tribes.

is easily disposed of. And there is but one reason to prevent our making one of these theories a bridge to lead us out of our responsibility, that is, that each of these suggestions rests its conclusion on an assumption which the actual facts of the case do not warrant. A magnificent bridge! Its only weakness is that its supports are not strong enough to hold it up.

Shall we disturb the ancient religions of Japan? The more we know of the noblest of these religions, Buddhism, the more we realize that it is a feeling after, and a partial finding of truth. The



INDIAN LADS ENJOYING DOMINION DAY SPORTS. ARE THEY NOT WORTH SAVING?

As sons of the Empire living under the flag, we are united by the tie of citizenship, and compelled to help one another toward independence, and pure and lofty living.

By the common bond of brotherhood, and the sense of our relationship,—for "God hath made of one blood all nations of men,"—we are compelled to help the man that is down, and seek to raise him to a condition of self-respect.

By the call of Christ, which bids in our ears, we are sent to Christianize and civilize, to train for life and service, for strength and beauty of character. The Indians of the Dominion have bequeathed to us a heritage of vast resources, and boundless possibilities, and we are under lasting obligation to train them to self-support, give them schools, Bibles and literature in their own tongue, and missionaries with the Gospel message to lead them to Christ.

Canada's Obligation to Japan

BY MISS ANNIE ALLEN, R.A., MISSIONARY
ON FURLOUGH.

THERE may be some who believe in foreign missions who feel that in sending missionaries and money to Japan we are not making the wisest possible investment of our resources. Those who hold this opinion usually do so for one of two reasons. Perhaps, they say, "The Japanese have great religions of their own. Without Christianity they have become civilized, intellectual and highly educated. Let us send the Gospel to people who are uncivilized and ignorant. Why should we disturb the ancient religions of Japan?" Or they may say, "Many of the Japanese have already accepted Christianity. They have churches and ministers of their own. Let us send our missionaries where they are needed more and leave the Christian Japanese to evangelize their own country."

If we accept either of these theories the question of our obligation to Japan

more we find in it resemblances to Christianity the more we recognize how infinitely short of Christianity it falls. And the more we know of the Japanese people as they are to-day the more we find that among most of those who still cling to Buddhism it is not that they are guided by those high ethical principles of which we read in books on Buddhist literature, but that they blindly follow the superstitious rites into which for the most part Buddhism has degenerated. And there are thousands who frankly profess to need no religion, and thousands who are searching for one which will satisfy the hunger of their unfed souls. It is only if we are willfully blind to the truth that we can picture the Japanese as having a religion which uplifts and satisfies them. We may as well ask whether we shall preserve the snow of last winter as question whether we should disturb the ancient religions of Japan. The question for us is, "What are we going to give the Japanese for those beliefs they are losing or have already lost?"

But why not leave the evangelization of Japan to the Christian Japanese? To make such a state of things possible is the very thing for which every true missionary is working. One of the most difficult tasks the missionary has is to make the individual Christian feel his or her responsibility, to family and neighbors. Are the Japanese so unlike ourselves in this? Many Christians there, as well as here, are not alive to this responsibility, but there are also very many who try to bring those around them to Christ. Yet if all native Christians had the desire and the ability, the freedom from business and household cares to enable them to give all their time to this work they could still need our help, since over ninety per cent. of the people know nothing of Christianity.

Our obligation to Japan is surely now as much as ever it was to pray, to study, to give, to send or to go as God gives us opportunity.

HOW WE GOT OUR BIBLE

IV. The Ancient Versions and their Value in Biblical Study

BY PROF. A. F. MISENER, PH.D.

(Topic for week beginning July 16.)

The versions we have examined are not the only translations of the Bible into the languages of early Christendom. But space will not permit us to study these interesting old documents further. Those we have studied are the ones of primary importance for our purposes. I shall, therefore, merely add a list of the remaining early versions, with a remark or two on each.

5. MINOR EASTERN VERSIONS.

Christianity early spread amongst the peoples who lived in the parts beyond the Mediterranean coast-lands. Many of these peoples embraced the teachings of the Bible. This, of course, led to its translation into the various native tongues of the believers. These translations were generally made from the versions which found their way to the various races, and these later versions are therefore of but secondary importance for purposes of textual study, since they are translations of translations. Such are:

(a) *The Coptic Version:* This was a version made for the Christians of Upper Egypt. There are several dialects of this language, as the Sahidic, Fayyumic and Bohairic. The Scriptures were rendered into all these, the Sahidic version being probably the oldest, as it reaches back to the sixth century. The Bohairic version is now used by the Egyptian Christians, and is sometimes improperly called the "Memphitic" version.

(b) *The Ethiopic Version* was prepared from the Septuagint, as early as the fifth or sixth century, for the Christians of Abyssinia, whose native speech was Ge'ez or Ethiopic. There are a number of manuscripts of this version in the British Museum.

(c) *The Gothic Version* was the translation made by Ulfilas for the Goths of Dacia, as early as the middle of the fourth century. All of the dozen or so known early manuscripts of this version only fragments remain of a few of the Old Testament books.

(d) *The Slavonic Version* was the Bible of one of the great races contiguous to the centres of Christianity in the early centuries. It was probably made about the ninth century.

(e) *The Armenian Version:* This version supplied the Christian communities of Asia Minor with the Bible. It seems to have been prepared from the Septuagint at the close of the fourth, or the beginning of the fifth, century. This is said by competent scholars to be one of the most beautiful and accurate of all the versions. It is apparently a very faithful rendering of the Greek.

(f) *The Arabic Versions:* These were versions prepared for the Christians of Syria and Egypt, after the Arab invasion had supplanted the native tongues by the Arabic language. They are based on several originals (Greek, Syriac, Hebrew and Samaritan); but while there are a good many manuscripts, they have as yet been very little used for purposes of textual study.

QUOTATIONS FROM THE FATHERS.

The writings of the early Christian Fathers, which contain so many quotations from the Scriptures, we shall not stop to examine. There are a great many of these writings, but, like the minor versions, they have as yet been but slightly used in criticism of the text. Further study will, no doubt, give them an important place, for while these quotations are often very fragmentary, and loosely made from memory, they yet are of value in textual study, because some of them go back to the days of the original New Testament writings. As with the minor versions, I shall merely append a list of the more important of these writers, whose works abound in Scriptural quotations, and leave the reader, for a fuller treatment, to any good text book, such as the Rev. Patterson Smyth's "How We Got Our Bible" (pp. 41-46); *Clement of Rome, Ignatius, Polycarp, Irenaeus, Justin Martyr, Tertullian, Eusebius.* This list contains the name of a man who was a disciple of St. John, viz., *Polycarp.* This we know from the writings of Irenaeus, who tells us in one of his letters how that, when he was a boy he had seen Polycarp, who told him of certain conversations he had had with St. John and others who had seen the Lord. In Polycarp's works, then, we have the writings of a man who was a disciple of St. John, the much-loved follower of our Lord. Hence the evidence we can gather from such writings as his, as to the original text of Scripture, must not be ignored.

Now, the reason so much time has been spent in the study of the mistakes which have sometimes been made by copyists, and the means which textual students now have of correcting them, is that we may be able to understand clearly why Bible revision is necessary, and especially what authority our recent revisers had in making changes in the text of Scripture. And we cannot hold these reasons too carefully in mind.

(1) First, then, there are now available, for purposes of textual study, a great many more and older manuscripts, and versions, and quotations, than were accessible to the men who prepared the King James Version in 1611.

(2) Biblical scholars of the present day have a much more accurate knowledge of these original languages of the Scriptures, and the science of textual criticism, than did the scholars of that day.

(3) And a third reason, which has not been touched upon, but which of itself would make Bible revision from time to time necessary, even were there no advances in scholarship or manuscript discoveries, is the natural growth of language. Over two hundred words of our Authorized Version have actually changed their meaning, since that version was prepared, for example, such words as "conversation," "quick," "prevent," "rejoice." The change often affects the meaning of an important passage.

Hence, Prof. Smyth's words in this connection are very wisely chosen: "Therefore, we are able to detect faults even in our almost perfect Authorized Version—faults here and there which scholars have known for some time past; verses where the rendering needed to be improved, and in a few instances passages whose right to stand in the Bible at all was very doubtful. In such

cases I need hardly say that no amount of sentiment about our grand old Bible should prevent our making the corrections required."

In speaking thus plainly about the probability of textual errors in the Scriptures, there is danger that an exaggerated impression should be created with regard to the extent of these errors. We must remember that the great majority of them are of a very trivial kind, such as the misspelling or transposing of words, the omitting or inserting of insignificant particles, and such like. There are a great many more of these variations in the New Testament than will likely ever be discovered in the Old, and yet two of the greatest modern textual critics of the New Testament (Westcott and Hort) have affirmed that the New Testament variations of any importance, if all put together, would not exceed the one-thousandth part of the whole text.

It may be disturbing to some to find that our Bible has not been transmitted to us absolutely correct, word for word. At all events, this is the fact, and we do well not to quarrel with facts. I here quote the words of another: "We know with certainty that we have the substance of God's revelation exactly as the original writers had it; that we cannot say the same of every letter and syllable is surely not of so very much account. And perhaps it may not be altogether an unmixed evil either. It may help men to broader and truer notions of what inspiration really means. It may teach that not the ignorant worship of the letter, but the honest learning and obeying of the spirit of His revelation is what God values, since He has left the words of the Bible, in some degree, to run the same risks as the words of other books, when taking care that its substance should come down to us as originally given. It is surely instructive to see our Lord and His apostles content to use a Bible (the Septuagint) which, while giving faithfully the substance of God's Word, was often very inaccurate in minor details. We have a much more accurate Bible than they. But whatever our feeling about the matter, we should remember that we have it as God has thought fit to let us have it. Had it been necessary to His purposes that the text should have been miraculously preserved from the slightest flaw, we need have no doubt but that this would have been accomplished."

And now, having learned something about these ancient documents, let us anticipate our study of the Revised Version a little, and see how these versions may be used in the effort to find the original text. Suppose we take our Bibles and turn to Genesis 4: 8. The Authorized Version reads, "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." The Revised Version reads, "And Cain told Abel his brother; and it came to pass," etc. One says, "Cain talked with Abel," and the other, "Cain told Abel." Now, which is right? Or is neither? Are the words of the revisers of our Bible in 1885 change "talked with" to "told"?

The Hebrew verb used here means regularly "said to," and when we meet it, we always expect to find after it the words of the one actually said. But in the Hebrew text as we have it today, no such words appear. Therefore, the men who prepared the Authorized Version saved the sense of the passage by giving a wrong rendering to this Hebrew verb (you see that their translation makes good sense), while the revisers attempted what appears like a compromise.

Now, the point is, the Hebrew must not be translated either "talked with"

or "told," for this language has other verbs for such expressions. This text, taken directly from the Hebrew as it now stands, must be translated thus: "And Cain said to Abel his brother; and it came to pass when they were in the field," etc. This text contains no very good sense, and yet there is no other way to render this as we now have it in the Hebrew Bible. One is therefore inclined to suspect that some mistake has sometime been made in transcribing the text. It looks as if the line containing the words which Cain actually said have, in some way, been lost from the text—perhaps by some slip of an early copyist.

With this suspicion, we turn to the ancient versions to see how they read this verse. First, let us call the *Samaritan Pentateuch* as a witness. Here we find, "And Cain said unto Abel his brother, 'Let us go into the field'; and it came to pass when they were in the field," etc. This appears to be a very probable reading. But then, we know the Samaritan Pentateuch is not a very reliable witness, for we have found that it sometimes changed passages to make them read more smoothly. Its evidence, therefore, is not, of itself, enough to warrant us in reading these words, "Let us go into the field," into our text. We shall therefore try the *Syriac* and it also reads, "Let us go into the field," as the words spoken by Cain. What, then, of the Syriac Version, and Jerome's Vulgate? They both insert the same words. So the evidence seems very strong against the present Hebrew text, and we feel, from our search through the old documents, which are translations from a much older Hebrew text, that we have found what were the original words, i.e., the words in the first Hebrew text. And we think, too, that in this case our revisers did not go far enough in their work, but that they should have inserted these words in their version. They knew these facts, but probably the words were left out by them, because of the radical change involved, and because similar changes in the Revised New Testament, which had been published four years before, had not met with favor. And so these words, which appear to be well authenticated as belonging to the original text of Scripture, must for the present remain out of the Bible. Their chances of admission are decidedly good, however, when the next revision of the Old Testament is made.

ALBERTA'S OFFERING TO CANADA'S NATIONAL LIFE.

(Continued from page 149.)

the provincial university 54 are registered as Methodists. We tell these things not to boast, but to show our great opportunity and responsibility. To us, and to no others, comes the work of leadership in the years that lie before us. We must prove worthy of our commanding position. We need men, strong men, men of vision and of faith. It is not enough that we boast great wheat-fields; it is not enough that we have nearly two tons of coal for every acre in all the rest of the Dominion; it is not enough that north of this city lies a country still to be developed as great as the country between here and Winnipeg; it is not enough to have material greatness. The true greatness of a country must lie in its manhood and womanhood, in strong lives and in wise leadership. And this must come largely as the product of the Church and of that Christian work in which we Methodists, east and west, are called to take such an important part. It comes with special appeal to the young men and our Epworth Leagues. In this province Methodism must show itself to be Christianity in earnest, and the Epworth League must become Methodism in earnest.

The Nation's Call to Young Womanhood

BY MRS. RUSSELL DINGMAN, TORONTO.

Some of you have heard this story. There were various things on the wall of a student's room—an oar, tennis rackets, boxing gloves. But there were some things that showed that there was something wrong with the heart and character of the one whose room it was. When the boy's mother came to visit him in the fall she looked at the walls, but made no comment. At Christmas-time there came to the boy a beautiful copy of Hoffman's *Head of Christ* from the picture of "Christ and the Rich Young Ruler." In the spring the mother came again. The tennis rackets were there, the boxing gloves were there. There was a picture of a giant cathedral lifting its spires towards heaven. There was an etching of a brook running through flowery meadows, and there was

land. Is there not in these conditions an urgent call to Canada's women to keep clear the vision of right?

They will answer it, these Canadian girls, for they are ever eager to hear calls to service. They will answer it—in home, in office and shop, everywhere—by directing our eyes to "the true, the beautiful and the good." They will answer it by giving their best on the home mission field. They will make the Sunday School the most effective college in the land. They will make the city missions and settlements the centres of sweetness and light that will purify our social life.

But how wise they must be in order to make their pictures attractive! They must not accomplish much by impulse. They must "be prepared," as the scouts are. With earnest purpose, they must use every means to become strong, efficient and winsome standard-bearers. May our patriotic young women answer the appeal to help make Canada as fair as girlhood itself!

TO CANADIAN YOUNG PEOPLE

Forty-four years since Confederation! What progress has been made by our Dominion during these years! And what opportunities beckon us forward. Canada is now known everywhere as the land of promise and of success.



REV. T. ALBERT MOORE,
General Secretary of Temperance,
Prohibition and Moral Reform.

servant; the mistress and her maid, and all the relationships of life; Christ the ideal and impulse of all who live beneath the Canadian sky, will lead forward the nation to prosperity, strength, and position. That people that is in such a case; yes, happy is that people whose God is the Lord."

T. ALBERT MOORE.

The Patriot

Born with a love for truth and liberty,
And earnest for the public good, he stands,

Like solitary pine in wasted lands,—
Or some paladin of old legends, he
Would live that other souls like his
be free.

Not caring for self or pelf or pandering power,
He thunders incessant, earnest, hour
by hour,

Thill some old despot shackle cease to be.

Not his the gaudy title, nor the place
Where hungry fingers clutch his country's gold;

But where the trodden crouch in evil case

His cause is theirs, to lighten or to hold;

His monument, the people's glad acclaim;

And title high, a love more great than fame.

—Wilfred Campbell,

the *Head of Christ*, but the mother said, "My boy, where are the other things, that used to be on the wall?" And the boy said, "Well, mother, you see they did not seem to fit in somehow with Him."

What a service to Canada if our young women will supply the pattern picture of the wall of our national life; the will so hold steadfast our Christian ideals that to these everything will "fit in." How many scenes of shame and dishonor disgrace this "home of the stalwart, the brave and the free"! Every paper has a record of sin and sorrow. Every pulpit informs of misery and wickedness. No one can close his eyes to the evils in our towns and cities. We fear danger to our greatest national asset—the character of our citizens. Think that many of our own young women are concerned in this wretched wrong! And consider the boys and girls who have no chance! Many of our Canadian children are taught the difference between right and wrong only by punishment inflicted by the law of the



The Muddle of Democracy

BY REV. A. E. SMITH, NELSON, B.C.

THE season of the year has arrived once more, when the people of the land will seek entertainment in the celebrations of the National holidays, many of which have been created in response to that innate susceptibility of human nature to hero worship. Perhaps one of the surest signs that we are not a genuinely happy people is the fact that we have to be so much entertained, and the sort of entertainment which suffices to please or perhaps to delude us.

But what of this democracy which goes out so often to hear the band play, to listen to the platform patriot, and to be dazzled by the glitter of uniforms and the waving of flags? What is it thinking while the band is playing? The danger is that democracy is more anxious to be amused than to think, and the fact is that there are not a few who desire to keep the band playing to thoughtless people. When the people begin to think there will be less band playing and parade and show and more demand for the study of and care for the vital interests of the nation.

Democracy, to-day, is in a muddle; that is the prevailing aspect of the times. The richest person in America—that artificial but very real person—the People—is in a muddle over all his wealth and despite all his wealth.

This is the fate of national debts, and, strange to say, national surpluses. Accumulating debts by federal, provincial and municipal governments is a feature of the political activity of the times. The people's money has been borrowed from the banks, and the people pay interest upon it, to build the public works—railroads, waterworks, power plants, etc., etc.

For the common citizen, the struggle to make a living has vastly intensified during the same period. The purchasing power of the dollar has steadily decreased, while the demand for dollars has steadily increased. Taxes grow with the national debt.

The railway system of the present day is a monument to the failure of democratic government and the ignorance of democracy—either ignorance or delusion, or perhaps both. Those who exercised the functions of government have failed to see the value of the railroad as a possession of the people, and the people have allowed themselves to be divided into foolish and warlike parties at the bidding of the demagogues of self-interest, and thus the people have become the prey of piratical companies. Governments have given away zones of the people's land, have lent the credit of the people to endow with borrowing power large corporations which have turned upon the people and now defy while they rob them. Railroad dividends, national debts, and the people's taxes



increase every year. Let democracy think about it a bit while the band plays.

Long ago the river Rhine was a highway between Switzerland and the Netherlands. The barons of mediaeval times built their castles on the cliffs

along the banks, armed their retainers, and took toll by force, from the people who travelled upon the river. They became rich and powerful, and the more rich the more powerful, and the more powerful the more insolent and oppressive. They became a law unto themselves, ignored the government, since they could make or unmake any government. They did not make the river. They did not own the river. They simply had gotten,



SIR JAMES P. WHITNEY,
Premier of Ontario.

A Message from Ontario's Premier

This is a record time for the people of Canada. History shows no such instance of remarkable prosperity within so short a time. We live under British institutions—and that means so much. We are proud of our traditions and of the moral standard of our people. A kind Providence has lavished blessings there is a danger facing us as a people to-day, it is that we may perhaps take our happiness and prosperity as a matter of course and as calling for nothing in return on our part. Therefore, let us all join in Kipling's aspiration:

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

J. P. WHITNEY.

by a certain amount of foresight, a position of power and advantage on the river, which belonged to the people of the land, and by a continuous misunderstanding of the functions of government on the part of those elected to exercise those functions, they had been allowed, in brutal impudence, to impose upon and rob the people. The same thing is taking place in our day. The barons of finance have secured for themselves positions of advantage in the country, and are using the rightful possessions of the people as a means for the collecting of enormous tolls from the people. Through the misunderstanding of the functions of government, they are allowed to proceed with the creation of trusts, syndicates, corporations and combines, which make and unmake govern-

ments, and hold back the riches of the earth, the sea and the sky from their fellows, except as they can gather exorbitant profits in cash. The fact that any man or corporation can control the use and disposition, the cost of production, and the price to the consumer, of the necessities of life which belong to the people, is an evidence of the failure to understand the functions of democratic government.

The hope of democracy is in the development of power in the hands of the people and the education of the people to use the powers of government for themselves. The cure for the mistakes of democracy is more democracy. The training school for the people is in the municipal governments. Here the power is close to the people and the functions are more familiar. The future will see larger cities, more beautiful cities, and better governed cities, and long when it will be considered a greater honor to be the mayor of a progressive city than to be Premier or President. Democracy must stand for increased power in the hands of city governments, unprivileged industries in the cities, all public franchises owned by the people, and the control of the people to be exercised through the wise use of the initiative and referendum, and the recall. The hope of democracy is in democracy.

Manitoba's Place in the Canadian Federation

BY REV. W. A. COOKE, D.D., WINNIPEG, MAN.

IN Manitoba we are mainly a farming people, and take as our humble task to help supply the world with its bread and butter. And we intend to do our work well. That is why one of the most popular institutions in our Province is the Agricultural College, which our Government is fostering, generously developing. A splendid corps of professors is not only teaching the science and practice of farming, but also developing manhood, giving a wider outlook, stirring new interests, and thus ensuring that our future farm-citizens shall worthily take their place among our Empire's noblest sons.

Cosmopolitan Winnipeg has a big job on its hands in the matter of assimilating its polyglot immigration, and is already working hard at it. All People's Mission, under the Methodist Church, is the most serious and effective agency yet in the field. Winnipeg is growing, and the real estate market is very active. A great wholesale centre and developing power, and thus fostering manufactures, the city is forging ahead. Happily, there are many public-spirited citizens who are seeking the city's future good in projects of city planning, and encouraging the laying out of city parks, and other far-sighted provision for the days to come. Well-equipped elementary and collegiate and technical schools are making their contribution to the future efficiency of the city and province. About one thousand students will write on the Matriculation Examination this June.

The Church of Jesus Christ has a most important responsibility in this province. "Live by bread alone." "A man's life consisteth not in the abundance of the things which he possesseth." The witness for Christ and His Kingdom is the spiritual life must be faithfully borne. And most important of all, the young people of our congregations, and the children of our Sunday Schools must be won to faith in Christ their Saviour, and obedience to His holy commandment.



Nation Building from the Standpoint of Quebec

BY MR. CHARLES DINGMAN, MONTREAL.

THE oldest province in the Dominion approaches the semi-centenary of a united Canada with an optimism and breadth of vision supposed to be peculiar to the West. It is a mistake in the case of the Province of Quebec to link conservatism and age. No other section of Canada is more alive to the potentialities of our young and vigorous Dominion than the province whose battlefields commemorate the advent of British supremacy; no other



section of the Dominion is more sensible of the privileges, the political liberty and freedom which are hers because of British rule. Quebec is proud and happy to belong to the British Empire, and the solid sentiment of the province is undeniably for maintenance of the British connection.

This province's belief in the future of Canada—industrial, commercial, financial, transportation—is reflected in the broad lines and solid foundations underlying the stupendous growth of the city of Montreal, an expansion portraying the large faith and high ambitions of men of vision who see in the Canada of the future a great agricultural, commercial and industrial nation. Canada's ocean gateway, through which flows the increasing tide of immigration, the main outlet to the sea for the country's ever-expanding commerce, Montreal has sought to establish herself as a metropolitan city that shall worthily reflect Canada's future greatness. The construction of great harbor works and transportation facilities in Montreal—a harbor that when completed will control anything on this continent—Montreal's marvelous commercial, industrial and financial development, proclaim in a very real sense this province's faith in the future of Canada. Montreal is doing big things in a big way because her merchant princes and lords of finance, her shipping magnates and industrial leaders see big things ahead for the future of Canada. So to-day Quebec's message to her sister provinces would be: "Build large, for a great future lies before you."

Morally and intellectually the Province of Quebec is forging ahead. Tremendous forces are at work for the emancipation and uplifting of the people of this province. In the matter of temperance Quebec points the way to a Canada. Already 69 per cent. of her constituencies are under prohibition, and in every remaining district a determined campaign for reform is being carried on. In this great work Protestant and Catholics are as one, the attitude of the Archbishop of Montreal and the work of the Anti-Alcohol League being strong factors in the temperance cause. In 661 constituencies there are no licenses, while in only 295 are licenses in force.

Quebec is advancing along educational lines. There is yet much to accomplish, but the stupendous task being attacked with a determination, a fortitude and a courage that must ultimately result in the intellectual awakening and uplift of the people.

In a moral and religious sense the province presents unique problems, which the Church is doing her utmost to solve. These problems present themselves in an acute sense in Montreal, and thus is reflected nation-building from the standpoint of the Church in Quebec. Far outnumbered by those of

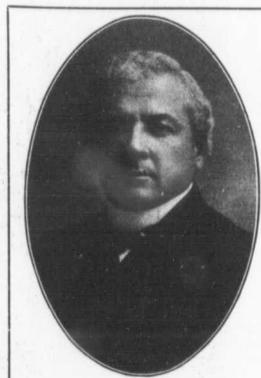
an alien faith or no faith at all, the Protestant Church in this city is confronted with the task of looking after her own, with all that the rapid growth and kaleidoscopic changes incident to a great and growing city involve, and has thrown upon her the additional burden of evangelizing and Canadianizing the thousands of foreigners from the four corners of the earth that in the sifting process drift as by instinct into the cities. Out of a population of 450,000 Montreal has to-day a foreign population of more than 60,000. They come to our shores with different political and religious ideals, and a lower standard of moral and social life, a menace to the city and a potential source of evil to the whole Dominion. It is a heavy task, but with a large faith in God the Church has accepted the work with an earnest determination that if Canada is ever to be truly great her citizens must be imbued with the ideals of Christian citizenship.

The Dominion Elections

Topics of Week beginning July 23rd.

Text-book—Canadian Civics, pages 64-78.
Scripture Lesson suggested for Reading—Proverbs 24: 1-22.

The Nova Scotia Provincial elections are just over, and rumor says the Dominion elections are "on." It is profitable, therefore, to discuss and study together the principles and methods involved in "an appeal to the people." The greatest achievement of democracy is representative government, and the safeguard of representative government is in frequent appeals to the electorate. Usually when the issues are presented fairly to the citizen voter, the results are satisfactory and in the best immediate interests of the nation. Democracy,



HON. RICHARD MCBRIDE,
Premier of British Columbia.

British Columbia's Premier on Success

"Success is not to be obtained by the mere accumulation of wealth, but by putting forth the highest efforts of mind and muscle to produce the best results in whatever occupation we may be engaged. The office-boy who copies the letters, or the janitor who sweeps the floor, or the man who carries the milk, may be as successful each, in his way, as a successful inventor. Success is not measured in dollars and cents, but by the accomplishment of good work."

R. MCBRIDE.

or the rule of the people, is on trial, and my own conviction is that, notwithstanding its weaknesses, it is more and more proving that "Vox populi vox Dei," the voice of the people is the voice of God. The leaders for this meeting should

New Brunswick's Premier to Epworth Leaguers

The future of Canada is wholly in the hands of her young Canadian people. The foundation of a great and a glorious nation has surely laid. The union of Great Britain and her colonies is more securely cemented than ever before, and ere long the tie that binds different sections and different interests will be indissoluble. In the making of the greatest nation the world has ever known young Canadians will have an important part to play. The Epworth League can do much to encourage among its members those sentiments of loyalty, self-sacrifice and courage, which were the inspiration of the founders of this great Dominion.

HON. J. D. HAZEN,
Premier of New Brunswick.

not only familiarize themselves with Chapter VII. of the Text-book, but should also review the events leading up to responsible and representative government in Upper and Lower Canada. In our day we hold the franchise too cheaply. It is only when we know the details of the long struggle against the firmly compact on behalf of democracy that we can fully appreciate the great boon that our fathers won. An account of those stirring times may be found in any good Canadian history. If you cannot conveniently lay your hands on any other, use the Public school or High school history. The story will inspire you.

Let the speakers inform themselves from the Text-book of the meaning of Sessions of Parliament, Prorogation, Dissolution, Premature Dissolution, Official Nomination of Candidates, Nomination Papers, Method of Voting, Recount, Protest, and so on, and use as illustrations actual facts in Dominion and Provincial history. If I were leader I believe I should like to prepare a paper or an address on "Dominion Elections since Confederation." It would be interesting, and, more, it would be instructive. Illustrations of the above terms, the issues involved at the several elections, the leaders and their characteristics, the results, the trend of party government in Canada with special reference to the phenomenon of governments retaining power for lengthy terms, the causes of the phenomenon, the laws governing redistribution and the franchise, the influence on the electorate of new situations such as the National Policy of '78, the Remedial Bill of this year, the Reciprocity Pact of 1911—all this would be ample material for an address or addresses that must interest your audience for at least thirty minutes. Do not be afraid of politics. It is not of necessity an unclean thing. It is a science, a noble science, and an art. By means of it we conserve our resources, we remove inequalities, we secure the rights of the people. Through its principles we unify races and harmonize differences and develop nationhood. Do not be afraid of politics. Shun partisanship. Look with suspicion upon partyism. But as a Canadian citizen and patriot, and as a citizen of the larger kingdom, make politics a means to the realization of the highest ideals in all relationships of life.

OUR JUNIORS

Junior Topics

JULY 9TH.—THE CHRISTIAN AND HIS ENEMIES. Matt. 5: 43-48.

Let the Superintendent tell the story of Joseph and his brothers, or have one of the Juniors tell it, having studied it beforehand. To further illustrate, have a Junior read aloud Romans 12: 18-21, and another read Prov. 25: 21-22. It might also be well to help them memorize the following lines:

"Angry words, oh, let them never
From the Tongue unbridled slip;
Let the heart's best impulse ever
Check them ere they soil the lip.

"Love is much too pure and holy,
Friendship is too sacred, far,
For a moment's reckless folly
Thus to desolate and mar."

Explain that portion of the Lord's Prayer, "Forgive us our debts as we forgive our debtors." What is a Christian? Who is an enemy? Is it possible to destroy an enemy by making him a friend?

Two boys went to a big city on a visit. They were given the same room in which to sleep, though they were strangers to each other. When the time came to go to bed each felt ashamed to kneel down to pray, so they sat for a time watching each other. At last, with burning blushes, one sank down on his knees, and the other boy followed. When they arose, one said to the other, "I was so glad to see that you knelt; I was afraid of you." They were both Christians. Should they have been afraid of each other?

"Behold how great a matter a little fire kindleth." The tongue may be a fire. For illustration, take a match,—and show that under certain circumstances the little match lighted can set a city on fire. The Bible says, "The tongue is a fire." Do you know that churches have been set on fire, Sunday Schools have been put into a blaze, and often friends have been separated by means of a wicked tongue. Repeat together the Golden Rule. Use the Mizpah Benediction.—C. G. W.

JULY 16TH.—FRUIT BEARING. Matt. 7: 20-27.

What is fruit? Is it not something which the tree bears to feed hunger? No one cares for a tree to be covered with fruit simply to make a fine appearance. A fruitful tree is helpful and useful. So is a fruitful life. Charles Kingsley said, "We become, like God only as we become of use." Fruit, therefore, is *usefulness*. We are fruitful when in some way our lives feed others. It may be by our kind and loving words. It may be by writing a letter to some one who needs sympathy or counsel. He who sends a few flowers to a sick room or a little luscious fruit to a friend, or even calls at the door to ask about one who is ill, or remembers the poor, is scattering blessings in the pathway. Such helpful deeds are possible to all, and are things most people need. Often kind words are more needed than money. In the true Christian home each one lives for the others, not merely to minister in material ways and in services of affection, but to promote the growth of character. Parents live for their chil-

dren. Brothers and sisters are mutually helpful. There is a story of two brothers, Ahmed and Omar. Each wished to perform some great deed by which he would be remembered. Omar with wedge and rope lifted a great obelisk on its base, putting fine carving on its sides and left it to stand in the hot desert, a great monument. Ahmed dug a deep well in the sandy waste and planted around it date palms to shelter thirsty pilgrims, and to give them fruit for their hunger. Fruit-bearing means *loving service*.

"How many gentle lives, and fragrant deeds that earth has known
Were never writ in ink or stone,
yet their sweetness still survives."
—C. G. W.



THE PRINCE OF WALES IN HIS OFFICIAL ROLES.

JULY 23RD.—LESSONS FROM THE LIVES OF GREAT MISSIONARIES—DAVID LIVINGSTONE.

If someone should ask when he lived, of course we would say from 1813 to 1873; and of his work we might reply: (1) A missionary's; (2) a physician's; (3) a philanthropist's; (4) an explorer's.

He was born of "poor and pious parents," from whom he received a Christian training. At the early age of ten years, such were the circumstances at his

home that he had to work in a factory, from six o'clock in the morning until eight at night; but this did not prevent his taking every possible chance to get an education; and you may be sure a plucky boy like David succeeded.

Sent out by the London Missionary Society, in 1840, to Africa, he spent in the eastern and central part of the "Dark Continent" many years in opening up and preparing the way for Christianity.

To the black man the same courteous treatment was extended as to the most cultured European, and it was his recognition of the "brotherhood of man"—the magic, constant use of the power of kindness he employed—that won for him their confidence, and overcame the Arabs' hatred of him. Against the slave trade, which was carried on extensively, causing great suffering to the natives, he struck the first blow, and through his energies, thousands of miles along the African coast have been forbidden to the slave-dealer.

From his wife and family he was often compelled to be separated, as he undertook exploration trips to the different parts of the country. His wife's

death was a sore trial, as was also his family's absence. Never, though, did he become impatient, or lose his faith in God.

His undaunted courage in facing dangers was most marked. No wonder everyone admired this great man; even the Mohammedans never failed, in passing his house, to call and pay their respects to him and to say, "The blessing of God rest upon you!"

And what a great work was his—blazing the way for future Christian

Missions in Africa!—influencing such a man as the explorer Stanley to give his best years to that country? So these influences kept spreading, and men and money were consecrated to the Master's service.

Over in Westminster Abbey, quite a year after his death, were the remains of the great missionary-explorer laid to rest. Let the Juniors tell of Livingstone's last days, and of his death in that lonely African hut; of the burial of his heart in Africa, and then, the long, perilous march with his embalmed body, carefully concealed to the coast, for transportation to England.

And so God's great workman was buried, but to-day in Africa many missionaries are carrying on Livingstone's work.

Let the Juniors memorize the following lines on the death of this great man:

"Open the Abbey doors and bear him in,
To sleep with king and statesman,
chief and sage.
The missionary come of weaver kin,
But greater by work that brooks no lower wage.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be that his fame;
Let marble crumble;—this is Livingstone."
—B. H. F.

JULY 30TH.—SHUNNING TEMPTATION. Matt. 26: 41. (Temperance Meeting.)

General Frederick Grant says: "When I was a boy at school I was a pet because of the greatness of my father. I was given every opportunity to drink, and I did drink—some. As I got older I mixed with war-scarred veterans who fought with my father, and these would come to me and ask me to celebrate with them the glory of past events, and I did—some. Then, when I was Minister to Austria, the customs of the country and my social position almost compelled me to drink. But I found it was impossible to drink moderately. Because moderate drinking is an impossibility I became an absolute teetotaler. If I could by offering my body a sacrifice free this country from this demon drink, I'd thank God for the privilege of doing it."

To battle with temptation we must, like a soldier, wear an armour. Tell about the armour—The Girdle of Truth, "The Breastplate of Righteousness," "The Feet Shod with the Preparation of the Gospel of Peace," "The Shield of Faith," The Head Protected by the "Helmet of Salvation," "The Sword of the Spirit," which is the Word of God. Last, but not least, "Prayer." Give out slips of paper on which are memory passages of Scripture, such as, Matt. 6: 13; I. Tim. 6: 9; James, 1: 2; Rev. 3: 10; Prov. 30: 5; Psa. 91: 1; Psa. 84: 11; Eph. 6: 16.

Emphasize the evil of the use of the cigarette, as well as alcohol, the evil of profanity, the necessity for choosing right and good companions. To illustrate the force of evil habits: Take a spool of thread or a ball of fine twine. Ask any Junior to break one strand, which can readily be done. A double strand will be wound more difficult. Now, ask him to break four or six strands. He will find it harder still. Take fifteen, twenty or fifty strands, and, twisting them together like a rope, have him try to break it. He cannot do it. So one evil habit induced in may be remedied. But if repeated again and again the boy becomes a slave to it. This is true of drinking, swearing, disobedience to

parents and teachers, or any other sin. —C. G. H.

AUG. 6TH.—CARING FOR THE SICK. Mark 1: 29-32.

Have one of the Juniors read the story as contained in these verses. For a chalk talk the following might be used:—

JESUS THE PHYSICIAN

CURES SICKNESS, SORROW, AND PAIN.

GIVES HEALTH, HAPPINESS, AND HOPE.

Contrast the care taken of sick boys and girls by Christian parents with the customs in darkened lands. Tell of hospital work in our own country, and also of the work of our Medical Missionaries. Dr. Kilborn tells of the work in China thus: "As the patients come in they are seated on a long bench by the wall, and one by one called to the chair near the doctor's desk for examination, diagnosis, and prescription. Those with wounds or ulcers are asked to pass into the surgical dressing room, where there are facilities for attending to their special needs. . . . Sooner or later each patient receives a prescription, which is taken into the drug dispensing room. Here he receives over the counter at the hands of a Chinese assistant the medicines prescribed, with full directions for taking. He passes right on through to a passage leading back to the main gate of the hospital and so on to the street. While the patient is with the foreign doctor in the consulting room, the latter presents him with a copy of one of the Gospels, and perhaps a tract as well, and asks him to take them home to read. The missionary may also drop some seed of the Gospel message in the hope that it may take root and grow. In the waiting room each patient hears the Gospel preached; he may read a tract on the wall and hear something about it from the Registrar, who is, if possible, a Christian man. In these ways we seek to fulfil the Great Commission. But more especially in the doing good, in the relief of pain or distress, in kindly cheer and encouragement, we attempt to give the measure of life and love, the message which has cheered the downcast, encouraged the faint-hearted, and comforted the sorrowful in all lands and climes and amid all races of mankind."

Canada's Call to the Home

BY MRS. A. M. HUESTIS, TORONTO.

HAVE you heard that refrain, "A Home is built of loving deeds that last a thousand years?" After all, it is the loving deed that is the foundation of the model home in which we live, or at least, towards which we strive.

As we look back over the years, it is not the important worldly deeds emanating from our home that we recall, but the little unexpected kindnesses. When grandmother presents a small box of dimes, saved for weeks, to the granddaughter to spend on her holiday, and the sweet smile over the pleasure bestowed—these are the things that remain fresh in our memory.

Oh, Canada, with your prairies swaying with golden grain in the autumn sunshine, you have grave responsibilities! Brush aside the materialism that is closing in on the broader sympathies, and stand for the view where the gold that the grain yields loses not so entirely, but where we have room for

the real things of the heart! The heritage of the home is something we have to fight to maintain. In these days of apartment houses—this modern outgrowth of city life, pampering to our too strong tendency to a life of ease—press the button and call that marvellous force, electricity, to our aid, cook and clean, and I say, do away with all the drowsery, but in doing so, do not take from our lives the power to accomplish things. When we remove the need of energy the boy used to bestow on attending the furnace, and the girl on sweeping, we must give them a substitute.

Competition in games, high ideals as voiced in such movements as the Boy Scouts and Baden Powell Girl Guides, must be originated; team play for both sexes must be learned, and youths' activities provided with legitimate outlets. The home ought not to take a place second to the school, or any organization standing to provide amusement, but let the home people strive to work hand in hand with the play providers and play supervisors. This can be done by parents and older brothers and sisters, uncles and aunts, and even grandfathers and grandmothers forming bands to originate games and amusements of all kinds. You see in strengthening homes we need to learn to play in and around them to enable us to carry on our more serious duties, for, after all, work and play go hand in hand in the person of all-round character.

To the young men and women of our Epworth Leagues I would urge the cultivation of the right perspective in life, for it is to these young people we must look for our model Canadian citizenship. Weigh the things that attract in the scales, and come to a wise balance. Does the sudden acquiring of wealth through a lucky real estate transfer, as seen any day in our western growth, make for the best side of character? I doubt it. This mushroom growth, or gaining wealth without toil, but rather by luck, if one believes in luck, is far from the best, and encourages an inflated idea in the minds of both young and old as to the honest value of goods bought and sold, whether houses and lands or the necessities of life. This bubble price for commodities, just drives the less fortunate as to worldly goods into a corner, and in homes creates, even in our new western cities, the nucleus of "slumdom."

As long as we allow the real estate agent a free hand to form these plague spots, without sewerage, an open invitation to the disease—crime, and group houses and shacks without an semblance of street planning, just that long shall we be facing great social problems, which assume gigantic proportions from small beginnings. Elevate the home standard, even if we as a nation sacrifice the real estate agent, and turn his activities into something more worthy, then we will have a purer, healthier race of people with stability. To do this we needs must learn as a people, and individuals to give value for value, and our Epworth League young people throughout our Dominion, with your high ideals can, and I pray will help to bring good stardomship to pass.

Canada has the largest nickel mines, the most prolific sea fisheries, the most extensive wheat areas, the largest single railway system, the biggest elevator, the longest power transmission line and the greatest Industrial Exhibition—in the world. If any wonder that one of our most popular writers has said: "I am content with Canada, and no other land than has been given to me."



Conserving the Boy Life of Canada

By FRANK H. T. FITCHIE,
Boys' Work Secretary for Canada International Committee, Young Men's Christian Association.

WITH the tremendous growth along material lines that Canada is enjoying at present, and the eagerness with which she is reaching out into the future, with the confidence and optimism (and rightly so) of becoming even a greater nation, there is a danger of neglecting to conserve and direct the inestimable power that lies at her very door. I refer to the half-million adolescent boys, for herein and herein only lies the future of the nation. Great national problems, political, social and religious, are forcing themselves upon her, but in the last analysis these problems resolve themselves into the boy and girl problem, for boys in their teens are in the most critical, fiercely tempered, character-forming period of life.

The greatest fact in the world is race renewal. Prof. Clyde Webber, Votaw, Ph.D., of Chicago, says that every fifty years the race is re-created entirely; marriage, parenthood and the home provide the succession of generations. The present population of the earth is a billion and a half. Every year thirty-two million people die and thirty-nine million are born to replace them, so the destiny of nations passes quickly to the oncoming generations. If this be true the future men and women will be what the present men and women make of the boys of to-day. There is no greater challenge therefore before the nation than for the various organizations to unite and, in a statesmanlike way, promote a campaign for the betterment of boy life.

If Canada intends to intelligently approach the boy problem she must recognize three fundamental principles: First, the boy has a right to a healthy physical body. There are a great many transmissible scourges of humanity that have not been checked if educational campaigns were conducted. Until we are willing to bring into operation every power at our disposal to make it practically impossible for boys to be born inheriting physical ailments which are due largely to ignorance or indiscretion on the part of parents, and sometimes, sad to say, due to nothing less than wilful dissipation for selfish gratification, we will continue to have a large number of boys brought into the world physically handicapped. A healthy body is the foundation of character. The boy has a right to this foundation.

Second: the boy has a right to an education. Out of the half-million boys in their teens, only about five per cent. enter the collegiate and high schools and only two per cent. enter the universities. In other words, 95 per cent. are forced into the business world with a meagre education, and a very large percentage of them are lost in a great commercial and unsympathetic world. Among the causes is financial pressure in the home. It is found that some are giving into their parents two-thirds or more of their weekly wage, leaving only 50 cents or thereabouts for their own expenditure, and, too, there is the desire of boys in moderately well-to-do homes to get out and earn money for

themselves. Besides these causes, you will find that many ignorant and unscrupulous parents urge their boys to go to work as soon as the law will allow. We must not forget that in a few years this vast army will be voters. The destiny of the nation is practically in their hands.

Third: the boy has a right to the opportunity of a normal expression of his religious life. Permanent harm has been inflicted upon boys by well-meaning people who have tried to graft adult religion upon boy experience. The result is a farce or monstrosity. The blunder of treating boys like little old men is passing away. They should be treated as embryonic candidates for humanity.

G. Walter Fiske has wisely said: "Religiously the boy has been abused; no mistake about it. He has been offered a grown-up religious diet, which he simply could not use. It was absolutely not adapted to his nature or his needs. It gave him a bad case of spiritual indigestion if he tried to swallow it, and if he had courage and sense, enough to refuse it he was branded as an unregenerated poor boy."

Every boy must live out completely every complete stage of boyhood or he can never develop into complete maturity and express a normal religious life. The Church must recognize this fact and try to discover the stages of development which the religious impulses and sentiments pass through in boyhood years and adapt itself accordingly.

These great fundamental needs will never be adequately met so long as the various organizations supposedly interested in the upbuilding of boy life continue to be more concerned about building up their own particular organization rather than boyhood. There is no more pathetic sight than to see city after city teeming with boys and absolutely lacking leadership of the proper character, while thousands of dollars are being spent annually on various movements for the betterment of boy life, and each and every one of them overlapping and working at cross purposes. Take for an illustration a given group of boys; they come from fairly good homes; the school makes its contribution; also the Sunday School and the Young Men's Christian Association, if there is one in the city. On the other hand there is another group of boys coming from irreligious homes, possessed of poverty-stricken genes, forced into the business world with only a few years' schooling; they are not identified with the Sunday School, and membership fees prevent them from being members of the Young Men's Christian Association. In the former case all of the various organizations have collapsed in reaching the given group and in the latter they have utterly failed to make any contribution, simply because there has been no one person making a scientific study of the field and its needs with the idea of co-ordinating these various organizations in a united campaign to meet every need of every boy. No well-managed business house would conduct business in the way some organizations are trying to meet the needs of boy life in the towns and cities.

Has not the time come for centres with populations of five thousand and over to secure a Boys' Work expert who will do Community-wide Work, or per-

haps he should be better known as a Boys'-work Social Engineer; such a man to have the training and qualifications which would enable him to thoroughly study the conditions existing in a given field and plan and bring to pass a policy which would meet every need of every boy in the community. Such a policy would undoubtedly include co-operation with the churches in helping them to enlist a larger percentage of older boys in Bible study. One of the notable and lamentable facts in our Sunday School life to-day is the relatively small proportion of boys in the community. Such a policy must be co-operation with the schools in helping them to solve the question of moral education, as well as supplementing the various agencies, such as those which are disposed to work for the reduction of child mortality; the promoting of educational campaigns which would assist in bringing about better parenthood, better sanitary conditions in the homes and factories, the developing of a sentiment for better restraints of contagious diseases; also humane and constructive correction of delinquents; better protection and training of mothers with respect to child-rearing; the bringing into existence efficient laws to prevent child-exploitation by employers and parents. In addition to the above, the giving of increased attention to the moral and school education of every child at least to the age of sixteen, and such control of commercialized amusements as shall make them socially beneficial, the directing of the play life and athletics of the community and the organizing of groups of boys for altruistic service, etc., would all be part of the community programme.

There are in Canada ninety-three centres with a population of five thousand and over. What better contribution could be made to the national life than to place a boys' work specialist in these centres; a task so momentous and remunerative should challenge the attention and command the best thought of every discerning Canadian who has the future of the nation at heart. A national campaign of this character is essential if the conservation of the boy life of Canada is going to be realized.

The Organized Bible Class as a Contributing Factor to National Greatness

By REV. E. A. PEARSON, B.A., HAMILTON, ONT.

THE space allotted is so limited, and the demand for compression of thought and phrase is so insistent, that the task assigned the writer becomes a most difficult one. "Canadian National Greatness"—who so audacious as to undertake to compress or narrow down so great a theme! Of all times, to-day is the most inopportune period for such an attempt. Already there is upon us the inspiration of the Imperial Conference now convening from the deliberations of which we expect much impetus to be given to our country's progress. The influence of Victoria Day is still with us, and the echoes of the booming cannon in connection with King George's birthday are still sounding in our ears. Then we can discern the bursting splendors of the coming Coronation. In the midst of these influences, how difficult to control, and how impossible to resist.

Yet, after all, the task does not look so difficult. Neither argument nor persuasion is needed. The assurance of "National Greatness" is an instinct of Canadian character. In devotion to our country and love for our religion, the ancient Jew did not lack.

There is no theme upon which our

orators have waxed so eloquent or our poets sung so rapturously. Though not in accord on questions of policy, our statements, on both sides of Mr. Speaker, vie with each other in expressions of unbounded faith in Canadian "National Greatness," and in effort to hasten its consummation. Our "old men have seen visions and our young men have dreamed dreams" of all the "wonders that shall be," which the coming years will justify. The most glowing predictions will become history instead of prophecy, and when imagination has reached its utmost limit we are authorized to anticipate a greatness above all we think. "For the old land holds our homage, but the new land holds our heart."

It must be remembered, however, that all this "greatness" is contingent upon the employment of what our time recognizes as the contributing factors. There have come to us contributions making for "national greatness" in whose procurement we have no part. Ours is an immense area capable of nourishing unnumbered millions. Our location is in the zone of greatness, between the parallels where have flourished almost all the leading nations of the ages. We have a wealth of forest and mine and fishery of which no other land can boast, and unsurpassed agricultural resources. Besides all this, there has been bequeathed us a legacy of history, which, if we but utilize it, will steer us through the dangers that have wrecked other peoples, and bring us to the desired haven.

These are divine contributions from the God of Nations, and call for gratitude and praise.

But there are contributing factors, whose operation is mainly our responsibility, and among them are those for which the Adult Bible Class Movement

Now, without in any way underrating the many material factors contributing toward "Canadian National Greatness," I claim a high place for this which seeks the inculcation of the "Righteousness which exalteth the nation," and insists, that not only personal but national prosperity, is dependent upon obedience to the divine command. "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you." The Organized Bible Class says Amen to this statement of Emerson—"the true test of civilization is not the census, nor the size of the cities, nor the crops, but the 'kind of men the country turns out.'" And in the making of the best kind of men, this new Bible Class Movement must play a great part.

Living Questions on the Sunday School Lessons

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

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

July 16.—Text, 2 Chron. 33: 1-20.

1. Enumerate the sins of Manasseh (v. 2-9)?
2. How account for the fact that Manasseh the wicked son of a pious father?
3. To what extent are superstitious practices still followed, (a) in Christian lands, (b) in non-Christian lands (v. 6)?
4. Are mere nominal Christians worse than heathens (v. 9)? Why?
5. Do God's beneficent designs some-

July 23.—Text, 2 Chron. 34: 1-13.

1. What is the value of a boy eight years of age (v. 1)?
2. To what extent does a boy's future moral life depend on home influences?
3. What changes come into the mental, moral and religious life of a boy or girl when they are about the age of 16 (v. 3)?
4. Is a young man's character usually formed at twenty (v. 3)?
5. How old was Josiah when he commenced his work of reform (v. 3)?
6. In what did Josiah's work differ from that of young men of twenty reveal what is in them?
7. What proportion of young men become Christians after passing twenty years of age?
8. What two reforms did Josiah bring about (v. 3-7, 8-13)?
9. Trace the development in Josiah's life, noting the following ages: 8, 16, 20 and 26 years (v. 1, 3, 8).

July 30.—Text, 2 Chron. 34: 14-33.

1. In what different ways is it possible for us to lose our Bibles?
2. How may we find our Bible (v. 14, 15)?
3. Why did the reading of the Book of the Law make such a deep impression on Josiah?
4. In your experience, has the truth of any Scripture ever come to you with special force and conviction?
5. Have we learned the truth as we ought to learn it if it has not reached our conscience?
6. How much of the Bible is hidden in your hearts (Golden Text)?
7. What other antecedents prepared the way for this revival besides the finding of the Book of the Law?
8. What is the special work of the Bible Societies? And what success have they attained?

Aug. 6.—Text, Jeremiah 26.

1. What motives impelled Jeremiah to speak so plainly to the people?
2. By what motives were his accusers actuated?
3. On what grounds did his accusers try to prove the heresy charge?
4. What is the difference between true patriotism and jingoism? Between faithful preaching and playing to the gallery?
5. Why do men harden their heart against the word of God?
6. What other heroes in church history suffered persecutions like Jeremiah? 7. What traits of Jeremiah's character are prominent here?
8. How do we compare with Jeremiah in our trust in God, obedience to His will, and fidelity to the truth?

Aug. 13.—Text, Jeremiah 36.

1. How explain the fact that Jehoiakim and his father Josiah (Less. V.) were so differently affected by the reading of God's Word?
2. Jehoiakim was the unworthy son of a worthy king. Is this the rule or the exception to-day?
3. In what ways are we in danger of mutilating or rejecting the Book (v. 23)?
4. Why was it necessary for us to have a revised version at the close of last century (v. 28, 32)?
5. What attempts have been made in history to suppress or destroy the Bible?
6. In what ways are men punished to-day who reject the truth (v. 30, 31)?
7. What moved the king to condemn this roll—his excited feelings or his calm judgment, or his spiritual insight, or—?
8. If all the copies of the Bible in the world were destroyed, would it be possible to reproduce it? How?

THE LARGER PATRIOTISM



REV. T. E. SHORE, M.A., B.D., General Secretary Foreign Missions.

It is believed by some people that one's love for his own country is proved by his indifference to, or hatred of, all other countries, but this is as false as all other popular ideas. The true patriot is he whose love of mankind is not measured by geographical boundaries, but who, because he desires the welfare of his own countryman also desires the highest welfare of the men of all countries. Patriotism is not a mere sentiment nor a superstition; it is a principle of life in which altruism is the guiding motive and the common brotherhood which finds its secret in the universal Fatherhood is the aim and hope. The same patriotism which loses the individual in the national, should merge the national in the universal. An enthusiasm for humanity is a far nobler ideal than an enthusiasm for one's country; and it is the only thing in our national patriotism that remains when the effervescence of our sentiment and the noise of our jingoism pass away. Canada's promised greatness cannot be found merely in the increase of her population nor in the development of her material resources, but in the worth and character of her people and in the service which she is prepared to render in the moral and spiritual progress of the world.

T. E. EGBERTON SHORE.

stands. The aim of the Organized Class is the study of the Word of God, that blessed volume which is verily the secret of any nation's greatness. This new movement also seeks to translate the teachings of the Bible into the experience and practice of its members. It aims at being a mighty factor in the building of Canadian citizenship, and is well adapted for such an achievement.

times have the appearance of severity (v. 16-12)? Why?

6. Can misfortune always be turned to good account?
7. Have misfortunes ever come into our lives as a result of sin? Have they made us better or worse?
8. What proof have we that Manasseh's repentance was genuine (v. 14-17)?

Quebec's Call to Her Sister Provinces

BY REV. W. T. HALPENNY, B.D., MONTREAL, QUE.

A LARGE proportion of the people of Quebec would probably represent the idea that this Province has anything to learn from the other members of the confederation. This much may be at least conceded, that Quebec has not everything to learn from the other Provinces and might indeed teach them some things. As a branch of the Latin race the French people have ideals and aspirations differing from those of their fellow Canadians of other races. For example, there is here a less emphasis than elsewhere placed on the value of material wealth. There is a more general admiration for the beautiful in architecture—as seen, for example, in churches—in manners and customs and in dress.

It is true then that Quebec has some things to teach others, but she has also much to learn. To this section of the French race there is greatest significance in the fact that the first word in the motto adopted by the new France that rose out of the turmoil and anarchy of the French Revolution was the word "Liberty." This is indeed the prime necessity for all true progress. The press is nominally free, but among the newspapers of the Province known to the writer there is only one reputable one that dares to speak out freely on topics that fall within the province of the ecclesiastical hierarchy. It is impossible that this section of the Latin race should be untouched by the great movements looking towards the fullest liberty as seen in Italy, Spain, Portugal, and especially in France. The Modernist movement in Italy and elsewhere is simply the assertion of the inalienable right of the human mind to the most untrammelled liberty in its search for truth. The movements for freedom of Church and State accomplished in France and in progress in Spain and Portugal are simply another aspect of the same question. There is a very real sympathy with these movements among many thoughtful people of Quebec. As proof, note the fact that Godfroy Langlois, the editor of the anti-clerical paper, "Le Pays," referred to above and known as a free thinker, is returned to the Provincial Legislature by one of the most populous constituencies of the Province.

The aspect of this question that concerns us as a church is most the liberty to search for the truth that makes free—free from the bondage of sin. Here the dogma of an infallible church and an exaggerated sacerdotalism that thrusts an ecclesiastic between the individual soul and the living Saviour acts as a barrier.

Everywhere there are signs of a rising tide of opposition to all these barriers that have been thrown across the pathway of the people, and some day it will sweep them all away. A day of judgment is surely coming when error and superstition and ecclesiastical tyranny will be called to the bar of an awakened public opinion. There can be no doubt as to the verdict. The question we are anxiously asking ourselves is this—after the day of judgment, what? Shall there be such a general turning away from all revealed religion as we have seen it in France. To prevent that there is only one thing to do—flood the country with Gospel light. This duty should be on the conscience of every evangelical Christian, and especially upon the Christian young men and women of Canada who are here and now the moulders of the church of to-morrow and of the Canadian national life that is to be.

Saskatchewan's Contribution to Canada and the Empire

BY REV. HUGH DOBSON, B.D., GREENFELL, SASK.

IT is not Saskatchewan's extent—though that is a consideration, being 259,650 square miles—that will determine its contribution to the nation and to the Empire. It is the predominance of the agricultural industry. The province has a variety of natural resources, but for the present and, indeed, for some years to come, its great industry will be farming, and farm homes will mould very largely the moral standards of the people. Rural communities as a rule are conservative in the life of the day, but what they lack in liberality of thought they make up in strength of conviction. Strength of conviction in the matter of morals is a valuable asset in the face of the exton-



REV. A. C. CREWS, D.D.,
Editor Sunday School Periodicals.

TO EPWORTH LEAGUERS

One of the best things done by the last General Conference was the formation of a Department of Citizenship for the Epworth League, which shall provide opportunities for the study of great questions relating to public institutions and the government of the country. I sincerely hope that the young people connected with the Leagues will work this department to the best advantage; for it has great educational value. We have a country of which we have reason to be proud, and it becomes us to do all we can to fit ourselves to be intelligent, loyal and useful citizens.

A. C. CREWS.

exploitation of nature that is taking place all around us in Western Canada. It is needed. We need capital, say the financiers. Strength of moral conviction is the capital we need more than any other kind. The rural nature of our province should mean that Saskatchewan would contribute young men and women of such fibre from these farm homes as would live for their country's wealth—the commonwealth.

Due to the influence of strong men, many of whom have grown up with the province, there is an ambition for education and a determination to provide facilities for it within the province. As a large agricultural community, this is one of the things that is needed to save the people from conservatism in thought and habit. The provision for education has been liberal—both that made by the Government for its schools

and universities and that being made through the philanthropy of private citizens. Saskatchewan, at a very early age in its history as a province, aspires to have the best educational facilities possible for its young people. Both of these conditions—the agricultural nature of its industry and the earnest effort towards higher education are conditions favorable to the propagation of Christian life and thought, and I venture to think will influence somewhat the nature of our contribution to Canada and to the Empire.

Canada's Debt to the Foreign Immigrant

BY REV. J. S. WOODSWORTH, B.D., SUPERINTENDENT ALL PEOPLES' MISSION.

IT is most heartening to find such a subject included in the Patriotic number of the ERA. It is a reaching out toward a newer ideal of patriotism.

A few weeks ago a well-meaning lady thought to inculcate loyalty in our foreign-born children by having the Marys and Georges among them contribute to the gift to King George and Queen Mary. Aside from the fact that such an artificial expression of devotion makes no deep appeal to our common sense, democratic community, there Georges and Marys couldn't be found! The occasional Marys were almost lost in the Sarahs and Katys and Sophies, while the boys were all Peters and Ians and Max's and Minnie's. In future, in Canada, our patriotic ideals must be enlarged so that they appeal, not only to the descendants of the old Canadian stock, but to the children of the Hebrews and Italians and Slavs who are casting in their lot with us.

The phrasing of the subject assigned us admits of two interpretations, which are in fact both essential to a full treatment. The most obvious meaning suggests the contributions made by our immigrants to our national life, which place us under an obligation to them. But the scriptural conception of obligation also forces itself upon us—the obligation of strength in the presence of weakness of the elder Canadian brother to the more recent additions to the family.

1. In the first sense, what does Canada owe to the foreign immigrants? She owes them, at least in part, her remarkable growth during the past decade. Our growth has come not by the slow process of natural increase, but by the influx of peoples from other lands. The vast stretches of prairie land are being filled in not by our own Canadian boys and girls, but by enterprising immigrants from the South or from over the seas. Our cities are being built to a large extent by the labor, not of those whose home was the old Ontario homestead, but by peasants brought up in Central Europe. Our great constructive works are possible only because little wizened-up old mothers in Italy and Austria nursed and cared for the boys who were so soon to venture forth into the strivings of a new life.

Our prosperity, as measured by our bank clearings or building records or real estate transactions or volume of business—much of this is due directly to our foreign immigrants. Canadians may have supplied the brains; in many enterprises immigrants supplied the muscle. Reversing an idea of Paul's, if they minister to us in material things is it any great thing for us to share with them our spiritual blessings?

But Canada owes to the immigrants much more than an abundant supply of cheap labor.

These immigrants come from coun-

tries that are the home of religion and literature and art and many others of the choicest flowers of civilization. Miss Balch notes that in our Slavic homes the piano comes earlier than the dust-breeding carpet, "since music is the gift and joy of the Slav." Yet how do we regard these self-same Slavs? The other day a Canadian banker, who has grown



THE RAW MATERIAL FOR CANADIAN CITIZENSHIP.

rich through his dealings with the immigrants, was asked for a subscription to a kindergarten in a foreign district. "Them cattle!" he exclaimed, "I won't give a cent."

Our foreign immigrants are bringing us more of the high things than we have, as yet, had sense or ability to appropriate. It has been remarked that the majority who visit the art galleries in the United States are not Americans, but the despised foreigners. In Canada we haven't gotten even as far as having art galleries! Deep religious devotion, self-sacrificing patriotism, a high idealism, the capacity for hard work—these are some of the unrecognized assets that are not carried in the shapeliness bundle that often contains the immigrant's visible wealth.

From the higher standpoint we owe the foreign immigrants the best we have. For instance, we owe them our standard of living. Wages should be such that they could secure a sufficient supply of good, wholesome food; that they could live in comfortable sanitary homes; that their children should have the chance of a good education; that the mother should be free to care for her children and the father placed in a position to maintain and develop the home life. We owe them our type of social life—a social life that insists upon respect for woman; that has high standards of temperance and decency; that holds sacred the marriage tie and regards the home as fundamental; that expresses itself in democratic institutions of all kinds, which in turn have developed our popular ideals of justice and citizenship.

As Christians we owe them all that has purified and elevated and enriched our own lives. We owe it to them to convince them that religion is not ecclesiasticism, nor faith superstition, nor worship ritualism. Asia and Europe have given us Christianity. America may reveal further its inner meaning and ultimate purposes.

We Canadians owe it to the "foreigners" to understand them and have them understand us, to interpret their customs and institutions and manner of thought, and in return to explain what

in our life is often to them incomprehensible. We owe it to them to see the best in them and reveal our best to them. The other day a young foreigner talked to me on the street. Almost every other word was an oath. He thought that was the way Canadians talked. All the Canadians he had met did talk that way, for his Canadian education had been obtained in the construction camp, with its rough boss. How are we to pay our debt? The State must throw to the winds the antiquated police theory of government and actively undertake all that concerns the welfare of the people. Our schools must broaden their programmes to meet the real needs of the immigrant children. Our churches must get away from their narrow sectarianism and go forth in the spirit of the Master, not to be ministered unto, but to minister, comforted—if they need comfort—by the thought that in losing their denominational lives they save their spiritual power. As individuals, we must rise above our petty prejudices and recognize that, although different in race, nationality or language, "a man's man for a' that"—aye, further, that we are all children of the one Father.

The Appeal of the West to the Young People of the East

BY REV. JOHN A. DOYLE.

Which is East? And where is West? Where does East leave off? And where does West begin? The answer depends on your viewpoint and your location. To all east of the Lakes West means the land beyond. To the Manitoban it means the three provinces over which the sun sets. In Alberta it means over the Great Divide.

In our present treatment we wish to define the West as those vast and varied stretches west of the Great Lakes, newly settled or yet unsettled, city, town, prairie, mountain or valley, mine or woods, where undeveloped resources and unfilled positions are offering abundant and boundless opportunity and outlet for the ability, energy and enthusiasm of the thousands of young people, who are not really needed in their home community and who are willing to make their lives count in nation-building.

Similarly we define the East as those older-settled parts east of the Lakes, and even in older Manitoba, which have a surplus of young people—young people who have physical energy, education, training and culture, and who can be spared. To you the West is calling, and to you especially who are willing to place and spend your lives where they will count the most in building up God's kingdom and a strong Canadian Empire, the West is reaching out a hand of warm welcome.

What are the openings? This question has been asked the writer scores of times while on Eastern visits.

To the young farmer the virgin soil invites. Two hundred thousand homesteads are now open for entry. Thousands more are awaiting the surveyor. Forty million acres of railway lands are yet unsold. While the West expects to produce two hundred million bushels of wheat this season, nine-tenths of its

wheat-growing land is yet uncultivated. To you the land is calling.

Or maybe the hidden and huggled treasures of the mountain fastnesses have attracted you. British Columbia has three hundred thousand square miles of rich mineral lands yet untouched. Or do the rich orchard valleys invite you?

The towns are calling. Some of them are very new. Two a week are being started. Their stores are needing clerks; their offices, stenographers; the railway depots, operators and agents. The new school needs a new teacher, and two a day for every school day of the year are being opened. Dr. Tory, President of Alberta University, after careful thought, ventures the statement that Western Canada will need, in the next twenty-five years, at least one hundred thousand reliable young men for responsible positions. Young people are in demand—strong, honest, moral young people.

Have you heard this call of opportunity to fill important places and receive good financial returns? But, listen! There is a deeper voice calling, appealing, yes, pleading, and saying, Do not come for wheat and wealth; come to be true citizens, to be a living force in the land for righteousness, an advocate of the best in school and culture, the purest in political and municipal life, the truest in trade and commerce. Come not to make yourselves great, but to make the country great, and you will grow as the country grows.

But, listen again! The untaught children of thousands of foreigners are waiting for the magic touch and the refining and Canadianizing influence of the Public School teacher. We fail, and sadly fail, in our nation building if we allow the child of the foreigner to grow up ignorant of our English language and uninspired by our Canadian ideals. We believe that an adequate number of Public School teachers can be transformed into can solve at least three-fourths of the foreign population problem.



PART OF THE PROCESS OF CITIZEN-MAKING.

Young women, looking for a place to invest your lives, there is a great and growing need for Deaconesses in this West Land. The young city needs you. The foreign homes of the large centres and the new towns can be transformed by your help. And the church is getting ready to employ you in these places.

Young men, the West has a special appeal to you. The only thing, after all, that can save this country and make it truly a great nation, is a sufficient number of strong, capable, consecrated Christian young men for the ranks of

the Christian ministry. Not only is the country calling, the Church and God Himself are repeating the Macedonian cry:

"The West is calling. The new, new West.

In her new life is rushing,
New homes, new towns, new cities rise.
From every land beneath the skies.

Her veins new blood is flushing.

The West is calling, the coming West,
When all the land adorning,
The Sun of Righteousness shall arise
And usher in the morning.

The Editor in the West

(A Travel Letter from the General Sec'y.)

WRITING from New Westminster, B.C., under date of June 5th, Mr. Bartlett says:—

"Since my letter to the June number of the ERA was written, I have visited a number of places, far distant from one another and with varied local conditions and needs, and yet everywhere I have been impressed with the oneness of our work. To give a detailed account of my itinerary would occupy far more space than can be spared, so I shall content myself with a few observations and reflections.

On the Victoria District I was privileged to hold in all ten meetings. The conferences held with the workers were very suggestive, and, I trust, of a helpful influence. Two anniversaries occurred during my visit to Victoria. That of James Bay Sunday School came first. This school, under the capable superintendency of Bro. Davey, demonstrates beyond question the fact that a good school does not consist of mere material equipment. Despite the handicap of insufficient and somewhat unsuitable accommodation, there is an excellent organization throughout. James Bay School has life, and under efficient pastoral and executive direction, is doing magnificent service. A happy home atmosphere pervades the place, and the unity that binds the various sections into one harmonious whole is evidently that of one common purpose, to the



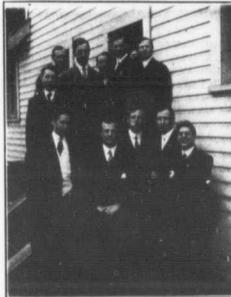
PRESIDENT ROBERTS, OF BRITISH COLUMBIA CONFERENCE, SECRETARY OF STATIONING COMMITTEE FREEMAN AND DISTRICT CHAIRMAN SANFORD

attainment of which all are working with one commendable spirit.

An illustration of this was shown recently. The Primary Department is growing rapidly under the loving guidance of Mrs. Scales. They had no suitable room. The organized adult Bible class came to the rescue, and

built the necessary addition, the work being done, and well done too, by the men themselves. Here, certainly, is an evidence of a class of men both capable and willing to do actual work for the welfare of the school—an example whose spirit and enterprise others might profitably emulate.

The Metropolitan S. S. Day was most delightful. With perfect weather, ap-



A GROUP OF "YOUNGSTERS." These Show the Sturdy Types of Probationers at Work in the West

preciative congregations, superior music, lovely flowers, smiling faces, and a beautiful church, surely the conditions were almost ideal. And it was Mothers' Day also. The services were to me most enjoyable throughout. The Sunday School here has one of the finest orchestras I know of anywhere. And the music they played was high class. To listen to the glorious strains of the "Gloria in Excelsis" as they rendered it is in itself highly educative and most refining in influence, and from the primaries up to the elders everybody enjoyed it. The Metropolitan orchestra is certainly an organization of which the school may well be proud, and the more so because its members are all real Sunday School scholars. The evening congregation completely filled the large church and hundreds of white carnations were in evidence, silent, yet loving, witnesses to warm hearts beating in affectionate loyalty to mother.

The week spent in attendance at the Conference in Sixth Avenue Church, Vancouver, was unpleasant as to weather conditions, but most congenial in its fraternal associations.

I was able to meet both the Sunday School and Epworth League Committees, and glad to counsel with them concerning their work. The S. S. membership has increased some 2,000 during the year, and the Epworth Leagues and other Young People's Societies are in a healthy condition. The public anniversary meeting was excellent. Although it happened to come on the same night as the Sheffield Choir gave their great concert, the attendance was splendid, and the interest well sustained throughout. Not the least enjoyable feature of this meeting to me was the enthusiastic reception tendered our newly-elected field secretary, Bro. Westman. His appointment is certainly popular among the young people themselves, and the heartiness of their welcome to him augurs well for the success of his future work.

Sunday spent at Nanaimo with Bro. S. J. Thompson and his excellent staff of workers, was exceedingly pleasant to me. The Sunday School and Young People's interests here are in good hands. The superintendent, Bro. Powers, is both capable and devoted, and

with a good band of helpers, is enjoying prosperity in the school life. An unusual illustration of school loyalty and continued church service is given by Bro. S. Gough, who has been a member of this school for over 50 years, and who was but recently elected recording steward of the church for the 40th consecutive time. He also gives efficient service to the pastor as organist of the weekly prayer-meeting. Such faithfulness surely merits a word of commendation. The pictures of both superintendent and steward, together with others I managed to secure between the showers that so liberally fell during the week, will be given in this and following issues.

From Vancouver to Port Simpson is 600 miles, but I made the round trip between Sundays. After a meeting with the Grandview Leaguers, I took the midnight boat on Monday, and reached Vancouver again by midnight of the following Saturday. But of this trip I must not write now. It requires a whole article to itself, and in a succeeding issue I shall be glad to give our readers some glimpses of the incomparable scenes as viewed from the decks of the magnificent G.T.P. steamer "Prince Rupert," and tell them a little at least of the splendid work carried on by the loyal and devoted band at Port Simpson.

When our steamer reached the wharf at Prince Rupert, I found the city in gala day attire in honor of the immortal "Twenty-fourth." Many hundreds of visitors were there. Varied craft were clustered in the harbor, tied to the spacious piers. Row boats, sail boats, steam tugs, gasoline launches—an innumerable collection almost. Indians by the hundreds from every adjacent village were gathered there. Seven Indian bands in competition, a long list of sports, etc., etc., all and sundry combined to make a memorable holiday. And there was no manifest disorder. Good nature seemed to generally prevail, and as far as I could see, or hear afterwards, the day's celebration was conducted with as little hoodlumism as it would be in an older Canadian city or town.

But I cannot write much more now. Visits to Grandview and Central Sunday

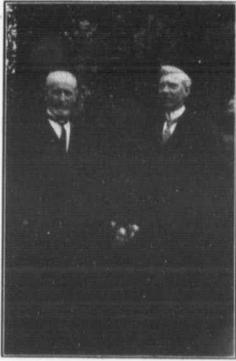


COLLEGE SECRETARY STAPLEFORD GETS EARLY TO WORK

Schools and Leagues in Vancouver have been made with pleasure to me, and, I trust, profit to our friends. The young men of the Epworth Leagues here are active, strong and aggressive, and are bound to work the Citizenship Department for all it is worth. And Vancouver needs such young men. May their influence help make the city clean and

pure. Services in Sixth Avenue and Queen's Avenue churches and at Sapperton, all in New Westminster, have been much enjoyed. Other meetings are awaiting me, and in my next letter I hope to be able to tell something of the International Sunday School Convention, San Francisco, whither in the course of a few days I must start my journey southward.

British Columbia! A mighty prov-



MESSEURS. GOUGH AND POWELL.

The latter is S. S. Supt. at Nanaimo. The former has been a member of the school for over 50 years and for 40 consecutive years Recording Steward of the Church.

ince indeed. A young man's country. Boundless in its vast expanse of territory, rich beyond all calculation in its material resources, majestic in its snow-clad mountains, its mighty rivers, its wonderful inlets and incomparable waterways, no description of mine can begin to do it justice. One must see it with his own eyes, not through those of another, to appreciate it. And after all, it is only a part of our great Dominion. Truly the patriot's heart is fired when he thinks of this priceless heritage. God has given us such an opportunity as few have ever had before and none shall ever have again. Let us improve it wisely and well, and the real motto of our Epworth League shall be "For Christ, the Church, and Canada."

The Possibilities of a Canadian Teacher in a Foreign School in the North-West

BY MISS MADELINE FOLEY, A NORTH-WEST TEACHER.

"I am come that they might have life, and that they might have it more abundantly. As the Father hath sent me, I also send you."

IN his "Essay on Eternal Life," Dr. Drummond explains that to be alive to anything, is simply to know it. Christ said *life eternal was to know God*. He came that we might know, and sent His followers to reveal Himself to the world. And this is the possibility that lies before our young people to-day,—to give this knowledge, this life; and, on the other hand, to receive more knowledge—more life, for we are really dead to the originer. We know, and have taken no trouble to know, anything about his real character. The news of the Police Court, and the sight of a few rowdies on the street, are enough to give most of us a lasting prejudice against every-

one who comes over from Europe in the steamer. We note the slovenly attire of the women, and the untidy appearance of their homes, and judge them by these things alone. But we forget, that, if we must judge the foreigner, he is also judging us. Recalling the words of Isaiah, "Depart from me, O Lord, for I dwell in the midst of a people of unclean lips," can we deny that these people are our judges? Who is responsible for the crowded tenements, the free-dressed, bold-faced girls, and the over-and-easy young men of our cities? We talk of elevating the foreigner, while anyone whose eyes are not blinded can see that we are degrading him. His children, educated in our schools, and living among our associations, are the problem of our cities. Who is responsible? Go into a foreign community in the country, where the people have seen almost nothing of our life, and note the differences. The parents are firm and kindly toward their children, the young women pleasant of feature and modest in demeanor, the young men truly courteous, while the children leave nothing to be desired in the way of respect for their elders. It is true that, in many cases these people are untidy in their homes, and slovenly in their personal appearance, their language is often offensive, and they drink to excess. They have little variety in the way of food; what they have is ill-cooked, and they keep their children at home to work, instead of sending them to school. But when we remember the social condition of these people, in their native country, we cease to wonder at their ignorance of things that we claim to be characteristic of our every-day life—education, cleanliness, properly prepared food, well built, airy houses, temperance and love of truth—these are unknown to the foreigner. But he lives among us, and, therefore, judges us, and, strange to say, he brands us as ignorant, unclean, intemperate and untruthful. In the building of this Canada of ours, he thinks we care nothing for the quality of the materials we use and still less for the way in which these materials are welded together. Our foreigner's clothes are slovenly because sometimes our manufacturers make goods of such poor material, that these people cannot understand why it does not wear so well as that which they bought much more cheaply in the old land. They use offensive language, but one remarks that it is positively the only English which they speak with that perfection of accent that comes solely from continuous repetition. Their children must work instead of going to school, because, in all our dealings with the new citizens, we have impressed on them the desirability of getting together as much money as possible, while we have given them no insight into those things that are really of value. To them, it is a perfect marvel that one should perform even such a small service as the writing of a letter, without pay, so accustomed have they become to the Canadian getting their best from them, and giving as little as possible in return.

And just here is the opportunity for our young people, who desire a field of service. The salaries paid in the schools are sufficiently large to admit of the teacher carrying on any kind of work she desires, independent of outside sup-

port. She may open up new worlds to them through the magic lantern and the talking machine; she can teach them that, as they have more money in this country, it is better to buy more expensive materials for clothing that will wear longer; she can teach them simple things about cooking, and have sewing classes in the school. The people soon recognize her as a friend, and to them their teacher is an ideal. She represents Canada to the foreigner: when they think of a Canadian they involuntarily turn to her. They are very desirous of becoming like us, and so reflect just the kind of life they come in contact with. The teacher's standards, therefore, become the standards of the community. Her gestures, manner of speech and style of dress are imitated in a remarkable manner. Chronically dirty faces become clean surprisingly often, till at last cleanliness is a habit. Ragged clothes are neatly darned—"like teacher's"—and the homes must be neat and clean—"like our school." And with this outward change comes an inward and spiritual one, growing imperceptibly, but none the less surely, as these people come in living, personal contact with a friend who has received the Life, and has tried to be to the people all that his Friend would have him be. There are many such needed in our great west land. "Who will go, and whom shall we send?" In the hundreds of Epworth Leagues throughout our country, are there not a few young men and women brave enough to answer gladly.

"Here am I, O Lord, send me!"

The City, the Church and the Nation

BY PERCY G. PRICE, B.A.

IT would be idle for me, in a short article, to enumerate arguments to show that the city is destined to rule our land. It is sufficient to state that to be the conviction of the best judges of the day. The evidence is everywhere abundant, that the city this very hour is setting the pace for the world. She is the aggressor, the originator; she is the organizer; in her alone can momentum be obtained for national movements. She blazes her doings across the front page of the daily newspaper. She demands and receives the best space in the magazines and periodicals.



SHOWING SLUM CONDITIONS.

We do not need to wait until the urban outstrips the rural in population, to place the crown upon the brow of the former. The city now outstrips the country in those aggressive influences which combine to make the nation what she is to be. He who would have a better social order, who would protect the moral interests of the nation, who would rear up the kingdom of God in the life of the people, must take the city.

Is the church making serious preparations to take the city? This is a serious and all-important question, and demands a serious reply. In attempting



SIR WILFRID LAURIER.

to discuss it we will pass over the work in the residential sections and enter at once into the place where the struggle is now raging fiercely—into the down-town sections.

It is trite wisdom to say that the church presupposes the home. This humble unit is the buttress of the Anglo-Saxon civilization. If it be destroyed, as it is to a large extent in the down-town districts, there is little opportunity for the Christian life to develop. If any one is tempted to belittle the place of the home in our national life, let him spend a summer in a lodging house community, or dwell in a lane with children cursed with careless parents. The downtown church has no home base, either for the protection of the children or the development of adults. When we have said this we have turned the searchlight upon the very centre of the enemy's fortifications. The uptown church rears its stately spire amid a circle of homes; the downtown church, unlighted, frowns upon the brilliant thoroughfare, with its weary thousands, who are there because they have no homes.

A converted man, not attached to any church, is in serious danger of falling away. Can we expect a more vigorous life for a church in a district where real homes have ceased to exist? The church rests upon the home, and if that be taken away the superstructure disappears because the foundation is gone. Let us grip the thought. The downtown churches are existing to-day because the process of home destruction is not yet complete and because to some extent she has provided a substitute for the home.

An extraordinary preacher may rally the crowd for a time, but without the home he cannot do more than tickle their ears, because seed sown upon a homeless heart or cast into a homeless congregation, is sown "by the wayside." Generally speaking, they enjoy light emotional sermons because they don't need to be lived out. Preachers wonder why their best sermons fail. But why should they wonder? People want what they can use, and the moral ideal has a very limited range in a homeless community.

What is the remedy for this condition? The writer frankly confesses ignorance of any specific remedy. The gospel would do it if one could plant

it, but it is not being done. One hesitates to set a staggering task before the church, but it would seem that a system of homes must be built up in these districts or some adequate substitute provided for them, if the gospel is to take root at all. This tremendous task can only be assigned to men of the highest spirit and sound business capacity, and these, generally speaking, are to be found in the uptown churches, where these great problems do not exist. The weak are still carrying the heavy burdens, or rather falling under them. How long shall we wait for strong men to respond to the challenge, which the needs of the situation demands? Is the church making serious preparations to take the city? Not yet, for up to the present she has laid the burden upon the weak. Meanwhile, the call is growing louder and fuller, and ere long must be answered by men of leadership and consecrated business acumen to whom Christ points the way.

The National Educational Value of Some Canadian Sports

BY REV. ROBERT PEARSON, B.A., EDMONTON, ALTA.

IN a cosmopolitan country such as Canada, almost every conceivable pastime is found. The merits and demerits of each have formed the basis of many an animated discussion among the different nationalities found in our



GENERAL BOTHA,
Premier of South Africa.
An interesting figure at the Imperial Conference.

country. Without attempting to compare the relative merits of the different pastimes it might be safely stated that every game has at least some just claim for its existence, or it would not have devotees who are willing to champion its cause. This statement will be found true, whether we consider the quiet games of golf or cricket or the more strenuous games of hockey, lacrosse or rugby. In the limited space at my disposal I shall not be able to deal with many games, but shall select only a few which seem to me to be distinctly Canadian in spirit. Let no one be disappointed if I should ignore his favorite pastime.

Lacrosse is often called our National summer game, and tradition tells us that it was played among the Indians before it became the pastime of the white race. It is also commonly stated that it is the only game absolutely Canadian in derivation. Lacrosse, in spite of all that may be said against it, is a magnificent game, and calls out of

a man, speed, endurance, courage and stamina. Spectators usually frown upon the defence man who checks hard or uses his stick a little too freely on the opposing home player, but in many cases the latter leaves himself open to the punishment he receives by trying to carry the ball around the defence. He is willing to suffer if he can but reach the goal.

Hockey is usually called our National winter sport, and while it may be a development of "shinny," which has been played for centuries, we can also claim originality in at least bringing it to its present excellent form. The qualities developed by hockey are similar to those encouraged by lacrosse.

Baseball is another splendid game, and while the people of the United States claim to be the originators of the sport, it has a large place in the life of Canadians. It is probably a little more popular than any game played in Canada. Baseball is a modern game for a modern people, and is free from brutality and undue strength against an opponent. It is a game of steady nerve, clear head, quick eye and mental resource. Right Honorable James Bryce was reported to have said, after seeing a baseball game, that it was a game characteristic of the American continent, full of excitement, and adjusted to create enthusiasm among the spectators.

Let I forget, let me mention football—good old soccer as the Englishman calls it, but designated in Canada by the more dignified name of Association Football. This game has found its best friends on the British Isles, but has nevertheless a large following in Canada. It demands endurance, quick thinking and speed on the part of the athlete.

Cricket, Rugby, Tennis, Golf, Curling and many other games all have their place in the lives of the Canadian people. These games are all more or less helpful in developing an all-around, sturdy manhood.

Our pastimes are extremely important for our physical well-being. If we are to keep up the sturdy, manly qualities of the past, we must encourage good, wholesome, out-door sports. Our national games also tend to develop many qualities without which no man can be truly successful. Self confidence or the



HON. A. L. SIFTON,
Premier of Alberta,
Who sends Dominion Day greetings to "Era" readers.

power to act quickly is one of these qualities. No man can be successful in sport unless he masters himself. The unexpected happens continually in sport,

and a man must not only see the correct play, but be able at once to do it. If men in all the affairs of life were as quick to grasp their opportunities as the successful athlete is to benefit by his there would be fewer failures.

Control of temper is also of great importance, and I doubt if there is any school better suited to the development of this virtue than the athletic field.

The development of the idea of fair play is a product of the athletic field. There is no place in life where a greater effort is made to give each competitor a fair start. The demand of the true athlete is a fair start and no favors. If we could carry these principles into our life work, Canada and indeed the world would become a much better place in which to live.

Special Literary and Social Evening

BY MISS HELEN A. SHEPPARD.

(Topic for week beginning July 30.)

Have we ever had an historical social, I wonder? Then let us try one for our July meeting.

Whether preparing for a social evening in a large league or in a small one, the social committee should study to present a programme which will in some way take in every person present. By this means the stranger in our larger leagues will become acquainted informally and the cliques found in too many of our societies, large or small, will be broken up.

To prepare for this social, let the committee meet a few evenings previous and write in large plain hand on pieces of manilla or other heavy paper cut in different shapes, several verses from the short poems of Robert Burns, one verse on each card. The cards should each be cut in four or five pieces and distributed one to each person present at the beginning of the evening. (Do not cut up more cards than are necessary for the number present.) The pieces must be matched, and those whose cards form a verse should sit together for the programme.

Those who have never tried this plan will be surprised to see the pleasure it gives.

For the programme, let some one look up and state the historical events for July concerning the following: The Boyne; Archbishop Cranmer; John Huss; Peter the Hermit; The Bastille; Sir Joshua Reynolds; Sir Isaac Watts; Charlotte Corday; Robert Burns; Jennie Goddes' Stool; Gibraltar; Thos. Grey; The Spanish Armada; Cyprus; The Pied Piper of Hamelin. Only a short time should be taken for this, as the historian should give but a brief note on each subject.

Hymn, Dr. Watts: Reading, "The Pied Piper of Hamelin"; Address, "The Condition of England, Ireland, and Scotland toward the Close of the 17th Century; The Debt Protestantism Owes to the North of Ireland at That Time." (The more knowledge we have of this at the present time the better.)

After the address, call each card-group to the platform to read or recite its verse.

Collect the pieces, redistribute to be again matched, with a view to forming new groups; supply the new group with pencils and papers numbered from 1 to 17, and have them solve the picture puzzles of the songs of Robbie Burns.

To prepare the puzzle, take seventeen sheets of note-paper and number them 1 to 17, cut from old magazines, catalogues or books the pictures mentioned below and attach each set to one of the sheets of paper, or, more interesting still, have one of your committee draw them on the paper and then hang the

respective sheets here and there on the wall. Illustrate as follows:

1. The Cotter's Saturday Night—Picture of a cot, a small piece of tar, the letter "S," 7th day, Picture of a knight.

2. The Farewell—Pictures of a fair and of a well, or the photograph of the Field Secretary of Sunday School and Epworth Leagues.

3. The Brigs of Ayr—Pictures of a bee, a buggy, the letter "S," the word "of," and the sentence, "What we must have in order to exist."

4. The Whistle—A small whistle tied to the paper.

5. Tam o' Shanter—A doll's tam.

6. Inscription on a Goblet—Draw a goblet and on it some marks to look like an inscription.

7. The Toast—A toasting fork and piece of bread and the words, "What will be the result?"

8. Afton Water—A half of 2,000 lbs., the best drink of all.

9. The Highland Lassie—Picture of mountain with girl near the top.

10. The Lass of Ballochmyle—Pic-

ture of a girl, the word "of," a ball, the letters "o. c. h.," 1760 yds.

11. My Heart's in the Highlands—Picture of mountains with hearts in their midst, and the words, "These are mine," printed below.

12. Young Jockey—Picture of young rider on a race horse, or, better still, a very little lad on his pony.

13. Gloomy December—The letter "G," picture of a loom, the letter "y," 12th month.

14. Behold the Hour—Picture of clock with hands at five minutes of 12, figure of old man or woman pointing to clock.

15. A Red, Red Rose—A red rose—natural, if possible.

16. Lovely Polly Stewart—The verb we learned to conjugate, the words "a falsehood," picture of a parrot, sauceman on stove, artist's palette and brushes.

17. The Piper—Picture of man smoking.

Add to this list if you wish.

When several have solved all the puzzles, call the meeting to order, read (Continued on page 168.)

Books of the Hour

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SPECIAL LITERARY AND SOCIAL EVENING.

(Continued from page 167.)

the correct answers, and reward the holders of the perfect paper, or one nearest perfect, with Scotch thistles or anything else you may prefer.

For refreshments, serve tea and o-take. Close with another hymn of Dr. Watts.

The Land of the Maple

Comes there a whisper across the broad sea,

"Land of the Maple, awake!
Put on the robes of the nation to be,
Child of the Forest and Lake!

Sweeping in train of the Northern Star,
Round where the tents of the sunset are
Camped in the shades of the mountains
afar—

Stand! for your country's sake!"

Comes there a shout from the gathering
West,

"We of the sunset are here!
Ever to honor the Land we love best,
And echo your patriot cheer!

Westward the star of Empire goes—
As the sun leads on and the river
flows;—

Where freedom wows in each wind that
blows;

We of the West give cheer!"

Eastward and Westward the watchword
runs,

"Land of the Maple, awake!"
She lives in the life of her stalwart
sons,

By mountain, and forest, and lake,
Let our gift to our country be duly
well done—

Looking back to the past o'er the way
we have run,

And forth to the goal that is yet to be
won—

Ever for her sweet sake!

—William Wye Smith.

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