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## BACK TO THE BIBLE

By REV. F. B. MEYER, B.A.

**I**N these days we hear a lot about criticism and the Bible, more or less true. But how absurd to think less of the Bible because of the errors of the translators! Behind the translators there is God, who lives for evermore! As the miracles of Jesus betray the power of God, and not the work of men, so I reply to the critics of to-day with the wonderful miracles of the Bible which are being performed day by day the wide world over as being conspicuous proofs that God is in the Book.

How absurd to talk of giving up the religious life because of the difficulties that present themselves in understanding the Bible! Which came first, religion or the Bible? Abraham was "the friend of God," Enoch "walked with God," and for thousands of years religious men bore witness to the power of God, before the Bible as we know it came into existence! Even supposing you put aside the Bible, men still ought to be religious. Bible or no Bible, right is right, and wrong is wrong. That argument is irresistible.

A seagoing man may tear up his chart, but that will not alter the configuration of the shore! The chart tells of rocks, of open waters, of harbors, but if men in their foolishness destroy the chart, they cannot destroy the surf which even now is breaking on the rock-bound shore. The chart did not make the rocks; the rocks made the chart! The truths of the Bible are true, not because the Bible says so, but because of the truth of facts. If you had climbed up Snowdon in the age of the Druids, or of any other age, you would have seen the same landscape, because that landscape was the handiwork of God, and true to God in the very nature of things!

Zoroaster, Confucius, Buddha, each had some fragments of the same truth, some of the same morals as are to be found in our Bible. I am not at all upset to find some of these same jewels in the Bibles and Korans of other races. These other teachers raise queries: Is there a God? Is there forgiveness? Is there a life beyond? Why is it right to do a thing, or wrong to do another? But only in the Bible is there *certainty*. They ask, Is there? The Bible says there is! These teachers illuminate only. The Bible empowers. Remember how Paul

speaks: "Being justified by faith, we have peace with God"; again he speaks of "the power of God unto salvation."

That the Bible is a living power to-day is the best proof of its inspiration. Supposing I possess an automobile— which I do not—and that I have to engage a chauffeur. I want a man who knows London. I get him to drive me to Waterloo or to Victoria, and I am satisfied, for I know the route, and I know he has taken me the shortest cuts, without mistake. But now I want to go to Godalming, in Surrey. Does he know the

way, for I have never been there before? I accept his word. I have trusted him for ways that I did know, now I will trust him for ways that I do not know!

In my early Christian life I trusted Christ for short runs, and He has safely led me through the known and the unknown way by year, until to-day I readily give myself into His care; I trust Him to be my Chauffeur, my Power; His Word is my Guide Book to every route through life.—S. S. Chronicle.



THE CHAIN BIBLE

Photo. by the Editor from the collection recently exhibited in College St. Library, Toronto. The tiny book is a copy of the smallest Bible ever printed.



THE Vacation season is almost here. "Summer holidays." Who does not welcome the words? For what are you planning? Physical rest alone? That perhaps is the uppermost thought in the minds of the majority, and rightly so. And yet, I have sometimes fancied that rather strange methods have been followed to secure rest. But of that, let each one be his own best judge. Take your vacation rest where you can realize the most from it, and return to your work really refreshed and strengthened. But do not make your own advantage the one exclusive thought. Even during the holidays you will find many opportunities for unselfish ministry. Do not neglect them. To make one's self more truly serviceable, should be the uppermost idea. Then will be enjoyed a "good time." Indeed, and such I wish all my young readers wherever they may reside. May all summer recreations be truly re-creations for body and mind, for real present enjoyment and increased future service. God bless the holidays!

BEFORE you read this, the annual report of your Sunday School, Epworth League, Young Men's Club—indeed, of the whole work of our circuit, will have been made. District meetings will all have been held, and the Annual Conferences will be in session. What the statistics may show it is yet too early to say, but one question we may all personally ask ourselves, "Have I done my best for the work of God during the year?" The precise official position one will have, and the number of converts, are not the matter. The principle is one and the same in all. God requires diligence and faithfulness from everyone. Then ask the question and as you retrospect the year, it will do you good to honestly press it home. Have you contributed your share to the labor performed? Have you any right to a measure of credit for the successes won? Are you to blame for the lack of harvest? Be honest. Be true. And resolve that the coming conference year shall find you faithfully at your post, putting your whole heart into your work, ever praying, laboring, trusting, hoping, for larger gains for God and more fruit from your toil than ever in the past.

CHRISTIAN experience cannot run long on one dead level of monotony. New occasions arise that call for fresh responses. The claims of discipleship may be met to-day, but tomorrow brings larger opportunity and consequent increased responsibility. The first disciples of Jesus heard His voice and followed Him; but soon He made new demands upon them, and the more weighty official duties of apostleship laid superior claims on their time and thought and energy. It is ever so with the Christian whose soul life is healthful and expansive. James Martineau well said that "high hearts are never long without hearing some new note of some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service." There is something wrong with the Christian whose days are passed as if on the wearisome tramp and incessant grind of a

treadmill, with little of brightness or joy to hearten and cheer him in his toil. We may have action without progress. Our lives as followers of Christ demand both. "The fresh march of faithful service" is very different from the notions of soldiers who merely "beat time." Let not life pass without conscious progress. Thought, affection, service—all must progress if we would advance in the knowledge and experience of acceptable Christian discipleship, for Christ calls not only to happy fellowship and loving communion with Him for our own sakes, but to new activities for the good of our fellows and the extension of His Kingdom among men. Only by hearing and obeying these new calls to service can we do His will or realize life's best and only permanent possessions.

ONCE, when a quaint yet thoroughly good old Christian was asked where he lived, he answered with another question, "Do you mean where my body lives, or where my soul lives?" When the request was made for his soul's address, he replied, "I live in a house called Faith, on a street called Love, and at Expectation corner." I have come to the conclusion that the dear old saint had wisely chosen his residence. And the best part of it is that there is plenty of room for others. The "street called Love" is not overcrowded, and on it there are many such corner lots still available as building sites for houses of Faith. What is your address? Do not choose to live in any unhealthy locality. Move quickly to town in one now. The street our old friend named is broad and sunny, the prospect is delightful, the surroundings wholesome, the neighbors most congenial; indeed, it is the fairest street in the whole city. There's a site on it awaiting you. The house called Faith on Expectation corner is wonderfully capacious, not at all narrow or meanly fitted, as some would make us think. It is full of windows, through which one may look out over a glorious landscape, and by which the bright sunshine of God's most radiant light pours in to flood the rooms with health and cheer. Who would live in any house called Unbelief or Distrust after inspecting the ideal home on Expectation corner? Not I! Neither, I hope, would you. Let everybody living in any square, unhealthful, move quickly into that section of God's beautiful city named by our happy old friend. The rents are not exorbitant, the terms indeed are most moderate, and, don't forget it, friend, there's still plenty of room for you.

UNLESS we are willing to give we need not ask God to take. We may sing most lustily, "Take my life and let it be," and yet be quite unwilling to give it to Him to whom the petition is personally addressed. God is no robber. He will not take without our willing consent. This is why the so-called act of consecration has come to mean so little, and for the same reason the consecration service has little force. Consecration is essentially practical. It is not merely an intellectual act of assent to God's claims, but an active and willing admission of them prompting a real and

heartily consent to His rule. It is not a beautiful and sweet sentiment regarding God, but a complete surrender to His control. We may produce a happy state and condition of the emotions and yet be far from loyal compliance with God's supreme will of command. This active personal relation between the child and the Father is of utmost importance. The spirit of self-surrender means more than passive submission to God's will. It requires positive and active obedience to His commands. An unwilling soul may cry "take," "take," "forever without ceasing," for God's readiness to take is conditioned and determined by our willingness to give. A more thoughtful consideration of this great truth would tend to a greater degree of thoroughness in our consecration and devotion in us both a deeper humility and a loftier nobility of soul life and experience.

IT is related of Emerson, that once when on a trip through New Hampshire, he saw a large and ungalvanically looking building in connection with the structure of a proportion and general ugliness, he asked for the architect. The reply he got was, "Oh, there isn't any architect as yet. I'm just building it, and then there's a man coming from Boston to put the architecture into it."—As with that building, so with many a human life. Asked for the architect or plans, many would have to reply, "I'm just building it." For every soul structure that you and I are rearing, there are choice plans, beautiful outlines, abundant specifications, adequate materials, and, above all, a Divine and competent architect. Why should any of us "just build," without having a grand ideal in mind? Why experiment? Our Heavenly Father has a perfect structure in view for every one of us, and in Jesus Christ our Lord we have a complete pattern after which to model it. Following the specifications in the inspired Word, and aided by the inspiring Spirit, each one may eventually approximate the ideal. God cannot realize for us, but He graciously helps all who seek, to achieve for themselves; and daily study of His plans and constant effort in harmony with them will ensure a beautiful soul house.

"For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build."

And in strength or weakness, for grace or ugliness, to the glory of God or the spread of sin, as the abode of virtue or the home of vice, with eternal consequences to the builder, the building goes on daily. May I not, therefore, fittingly enquire, "Who is your architect?"

SAID an elderly friend to me some years ago, "I am not one whit expressive already for the sake I ever gave to God's cause." He was not a very rich man, but his gifts to the work of the Church were comparatively very large. In the conversation which we had together, growing out of some of his recent benefactions, he added to the poorer for noting the same opinion that, though his monetary contributions might not return to him in a financial sense, they did bring him a feeling of inward satisfaction, peace, and joy that could not be computed on any basis of material gain, and he was richer, not poorer, because of what he gave. The truth of this, every young Christian should personally prove. "Give and it shall be given unto you," is experimental. If the spirit of the giver be right, no doubt of the returns need be entertained. They are sure. I have read that the Princess Eugenie, who

sister of the King of Sweden, became the possessor of a great fortune. Instead of personal indulgence in the use of it, she sought to bless her fellows. Orphan asylums, poor houses, schools, and hospitals were built and supported by her. One day when ready funds were low, she sought the advice of friends and in paring with her jewels. They thought it too much to give up these sessions, and counselled against her plan. Yet the large-hearted princess followed the promptings of her generous nature, and finished the hospital. One day, when passing through one of the wards, she was met with expressions of great gratitude, and when she saw the tears of sincere thankfulness flowing down the cheeks of an invalid sufferer, she said, with a happy smile, "Ah, now I have found my jewels again." Brighter than any of earth's coveted gems were those tears, shining with heaven's love-light reflected through them, and she was fully repaid. The principle holds good everywhere, and any devoted soul busy in Christian ministry may prove it true.

**R**ELIGION does not cost the average person a very large sum yearly, and if all who are in arrears would pay up, there would be a marvellous increase in the Lord's treasury. "What does your religion cost?" was the question asked by the Bishop of Liverpool during a Lenten sermon at Burnley. He pressed the matter home, and the next day received a letter from a man who said, "I came to your church on Sunday morning for the first time for many a day, and heard your question. I reckoned up that my religion cost me \$8. 7d. last year. I herewith send you a cheque for \$50 to show that henceforth, in God's help, my religion shall cost me something." His was a wise action, a right resolve, and doubtless he will prove as the years go by that his possessions are increased rather than diminished by the larger investment he makes in the work of God. That which costs us nothing we value lightly, and too many have impoverished themselves spiritually by a vain effort to realize the largest returns without any proportionate outlay. We can't get something for nothing, and the more we put into the enterprises of the church, the more we may expect to get out of them. "How much owest thou unto my Lord?" is a pertinent question to the majority of us.

**T**HE slow yet repeated droppings caused by a loose washer in a faucet were shown to entail much loss by the American Builder some time ago. It was calculated that fifty drops or more fall every minute. A quart contains about 4,500 drops, so that this measure of loss would be sustained every hour and a half that the leakage continued. This would mean four gallons every day, or upwards of 1,500 gallons per year. Such calculations in this line have great losses follow the repetition of little ones. An analysis of this character demonstrates the large accumulations that gather from the aggregate mass of small things. "A little leak will sink a great ship" is an old truism that would be verified thousands of times if the wrecks that lie embedded at the bottom of the ocean could tell their story of wreckage and death. Let us take heed. Many a thoughtless youth has learned spendthrift habits that have ultimately brought him to beggary, by the misuse of little cents. But there is a more disastrous waste than that of money. Flagrant prodigality of precious minutes has been fraught with sad loss of both knowledge and character to thousands. Careless indifference to passing opportunity has

entailed irrecoverable loss of privilege to many who might have been useful in the service of God and their fellowmen. By such methods is poverty surely induced. "Economy is half the battle of life," and "he that dealth with a slack hand shall never be rich," are both true. And what an old maxim well says of money, "take care of the pennies and the pounds will take care of themselves," may be said in like manner of the little things that are often cast aside as valueless because of their very smallness. Riches, learning, skill, virtue, all human possessions of real value are attainable to those who wisely and patiently economize.

**T**HE majority of men who have accomplished mighty works for God and humanity, succeeded because held in the grip of an untrusting purpose. Their outstanding characteristic has been constancy, their one sustaining and compelling quality perseverance. The records of human achievement abound with instances of men and women of such unswerving fidelity to truth and duty. They have proven what Milton said, and what we will do well to remember, that—

"Patience is the exercise  
Of saints, the trial of their fortitude;  
Making them each his own deliverer,  
And victor over all  
That tyranny or fortune can inflict."

But not only in passive endurance of wrong has this grace triumphed. It has

### SPECIAL NOTICE!

Your attention is called to the stirring Epworth League chorus on page 139 of this issue. Study it. It is rendered by some of our best singers after they have mastered it. It will greatly please you and its use will be a stimulus and inspiration to your League. In order to place this splendid song within the reach of all our Leaguers, we have arranged to supply it, printed on good heavy paper, at the nominal cost of ONE CENT each, postpaid, in numbers of not less than ten copies. Get 50 or 100 for your League, and you will greatly profit by the small outlay. Address all orders to REV. S. T. BARTLETT, 35 Richmond St. West, Toronto.

been equally strong in sustaining God's people in active labors for His Kingdom. No one can ever well succeed without it. Steady, but constant and well continued labor will accomplish the greatest results. The men of steady toil who labored unselfishly and with unflinching zeal in days gone by, sowed the seed of harvests now being reaped. If we so apply ourselves to-day, not only will we be benefited by the toil, but future generations will be blessed. We need consecration, that we may be not only attracted to a beautiful ideal, but committed to a lifelong apprenticeship of toil.

A young Christian who merely comes under the attractive spell of a sweet sentiment toward Christ, can never develop the character or accomplish the service of one who is impelled by an inward heroic resolve to go forth and labor till the evening. Consecration is more than delicious sentimentality. It is consecrated to a high purpose, and is proven not so much by smooth words of affection as by brave deeds of loyal daring. Only such doers of God's will and work grow strong. Williams, the

martyr missionary, was massacred at Erromanga in 1838 at the age of 44 years. Of him his biographer says, "He was a man of unswerving perseverance. Nothing deterred him from doing works of mercy; and yet he could wait patiently. He knew that the time would come when the seeds he had sown would spring up and flourish. His works lived after him. Even the cannibals of Erromanga at length abolished idolatry, and received the truths of Christianity with gladness."

In place of so much feverish haste and nervous hurry to see immediate results, let us do our best with a loving heart, a resolute will, an unflinching purpose, and steady zeal for God, to whom our all is due, and we shall prove that our "labor is not in vain in the Lord," when the ultimate results are made manifest.

**N**OT by occasional spasmodic efforts are the greatest tasks performed.

Not by an exhaustive sprint once in a while are life's prizes won. Resolute, steady, persistent and painstaking must be he who would accomplish well the work assigned him. It matters little what his talent, nor what his place of toil, he only may expect to achieve who applies himself regularly and patiently to his allotted task. Nor can he perform the highest service to his Maker or his fellows, or realize the greatest good for himself, who fails to recognize in his very possession of life a sacred trust committed to him by the Creator. Only he who humbly yet gratefully accepts the responsible stewardship of life, with all its daily activities, is likely to seriously consider its problems or studiously apply himself to his correct solution. The source of all faithfulness in duty is here, for in proportion as one becomes conscious of the Divine trust reposed in him by his Maker in the very gift of life, will he diligently set himself to the proper execution of its mission, according to the will of God. This sense of trust and consequent responsibility has made men great and has called forth an active, heroic spirit from within them to make them strong and courageous in sustained right-doing. Its absence has made them ignoble, mean, selfish and base. It was a beautiful reply made by the wife of General Havelock when she was asked how her husband fared amid the troublous times in India. "I know not," said she, "but I know he is trusting in God and doing his duty." Such noble principle interpreted by constant, consistent practice from day to day, will reach of us all and will make life anywhere one of glorious achievement. With it earth will be enriched and Heaven assured. Present blessing and eternal good are for those who practise it.

**M**ANY are the things we intend to do sometime. "When I have more time," is a common but very indefinite promise. Yet we have all both thought and spoken it, to our shame, and the loss of others about us.

I saw a striking sentence in an old hymn-book the other day. It was a simple yet true statement by Bishop Mant. "That which is good to be done cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all." The kind word postponed, the helpful deed delayed, the day it was intended may be entirely forgotten, and some heart be sad, some life be poor, in consequence. Both wise and happy is the one who cultivates the habit of promptness in the performance of all daily duty. It is one of the most commendable as it is one of the most common good things done to-day is of far greater value than a hundred most excellent intentions that are never performed.



## MORNING GLORY

BY ELIZABETH CUMMINGS

HER real name was Eva Nelson; but the first time she came into the chapel Helen Kent, the school poet, exclaimed, "Oh, what a lovely Morning Glory!" And by that name she was called ever after while at school. Her gray eyes grew black when she was excited. Her pink and white complexion had the velvety look of a peach, and the glossy braids hanging at the back of her head were what hair-dressers call light drab. Tall and slender, with a slight Roman curve in her pretty nose, she had a straight way of carrying her head that gave her a graceful air of haughtiness. But she was really shy, and not at all haughty, and in a week every girl in the school adored her. The gown she wore that first day was a crisp white lawn, with quaint zigzags of pink and lavender in it, and at her throat and waist were bows of dainty ribbon, pink and lavender. Her gowns were always of a peculiar freshness and lightness. Even in Winter she was still a Morning Glory.

The school was crowded, and as Eva arrived late there was no place for her save in No. 40, Hall E., with Lois Hanna an odd girl and the best scholar in mathematics. The walls were dark, Lois's face had hard lines in it, in spite of her youth; and her black eyes, though they were fringed with long lashes, were as devoid of feeling as two black beads, save when she was looking at figures. Then they seemed to glow. She had never had a romantic and mesmeric acquaintance; but though they were very different, she and Morning Glory were soon fast friends.

Janeboro Academy was an old-fashioned place. Lilacs, snowballs and syringes made a thicket of bloom about it in Summer, and in Winter each tiny low room was warmed by a queer box-stove in which crackled a wood fire. There were only two men in the building—Ezra Betts, the steward, a withered old gentleman, slow and precise, and Pat Connor who filled the wood-rooms and took care of Madam Lund's fat horses and cows. The French master was never seen save in his class-room, and with his bright-eyed wife at Madam Lund's receptions, and Prof. Oldsoffer, the music master, never remained in the building a moment he was not compelled to, and often, she exclaimed, when listening to the performances of some pupil more destitute of musical feeling and perception than the average: "Ach Himmel! Wat haf I ton pe so afflicted?" It was Madam Lund's boast that her school was a model of order and discipline, and emphatically a female academy. Whatever its faults were, it was generally admitted to be a model school for girls, and its graduates would have done credit to schools of larger pretensions.

The teacher in mathematics, Miss Sophia McKenzie, was considered a superior person in her specialty; but she was not a favorite with the pupils, and seemed overshadowed by the other teachers. The girls said her looks were against her; but they were mistaken. It was her clothes. If her brown eyes and waving hair had been set off by

tasteful dress, in spite of her tiny figure, they would have called her pretty. But everything she had was pathetically poor and plain, and the prunella garters which she wore on her long feet, grew brown and threadbare before she cast them off. The girls were always making remarks about those feet; for they were not only long, but wide in a bony way, and sixes were scarcely big enough for them. Perhaps the girls would not have held the little woman responsible for their size, if it had not been her habit to dart swiftly and stealthily up stairs and down and pounce upon anyone engaged in what they considered a little harmless mischief.

"Without those ridiculous and enormous feet, which do not need wings, Miss McKenzie could not pounce," Helen Kent said.

Curiously enough, notwithstanding her habit of watching and spying after dark, Miss McKenzie was timid. Mice, spiders, worms and stray dogs and cows frightened her, and at night she trembled at every unusual sound, and thought it was a robber. Lois Hanna was one of the few pupils Miss McKenzie had never given any marks to; and Morning Glory, though there was not an hour in the day that she did not break some trivial rule, was so quick and such a favorite, she somehow eluded that teacher's vigilance till she had been at Janeboro four months.

It was a cold morning. So cold there were sparkling ferns, and pine forests, and branching beds of coral, pictured in frost upon the window panes; but Morning Glory did not mind the cold, and paused a moment, now here, now there, on her way to her room, to translate a sentence, to find a rule, or mark the fingering on a troublesome passage of music, thereby breaking the rule that students should be in their rooms at half-past seven. Morning Glory did not mean to break the rule; she only wanted to help her friends. As I have said, only wood was burned in the academy. On each floor there were small rooms set apart for wood and kindling, and No. 40, Hall E., was next one of them, and Lois was in it getting some chips.

"Did you notice poor McKenzie's garters this morning?" whispered Morning Glory, skipping up and down before the wood-room door. "If I had such feet as hers I wouldn't wear congress garters and leave the straps out. Her toes touched each other, and with the hem of her gown they formed a perfect isosceles triangle."

"I must give you five demerits," said Miss McKenzie, suddenly appearing from no one knew where. "And you, Miss Lois, must have five for getting your kindling in study hours."

Morning Glory flushed crimson, even to the swan's down that finished the neck of her blue wrapper. She did not move; but Lois went into her room and closed the door softly, as her manner was.

"Do you want us to freeze?" asked Morning Glory, after a moment. "Lois isn't to blame. It was my turn to get the chips and things, and I forgot it."

Miss McKenzie sighed; but took up her note-book again. "I'm sorry, Miss

Nelson," she said, in her queer, dispassionate voice, "but I shall have to give you five more marks for neglect of duty."

"I don't care how many you give me, if you will take away the five you have given Lois," cried Morning Glory, ready to sob.

"She broke the rules, Miss Eva, and you are breaking them now. Go into your room, my dear," said Miss McKenzie, walking away.

The study hour passed in silence in No. 40. Lois rested her elbows on the table and with dogged perseverance mastered the problems in her geometry, and Eva, after tearfully gazing out of the window three-fourths of the time, suddenly concentrated attention and energy and mastered her Cicero lesson and the rules belonging to it in crabbled old Tumpst's grammar. But when the half-past eight bell rang for prayers, and the fair head and dark one were pressed close together before the tiny mirror, Lois whispered vaguely, "I hate that little, sneaking, spying thing!"

"Are you going to eat her?" exclaimed Morning Glory, lightly. "I don't understand her; but I'd give my prettiest sleeve buttons to be able to scare her with a woolly spider, or a big caterpillar."

"I've thought of something worth a dozen of that," said Lois.

About half a mile from the academy was the Janeboro Polytechnic School for Boys. Every Saturday the young ladies who had relatives in the city, or at the Polytechnic, were allowed to receive them in Madam Lund's parlors; and it happened that the day after the events occurred, which I have just narrated, Lois Hanna's brother Tom came to see her. That night, long after lights were out in the academy, a man, far too agile to be either Ezra Betts or Patrick Connor, ran lightly along the snow that hid the lawn, till he reached the east wing of the building. A window in the third story was opened, despite the cold. Madam Lund had a moment a small bundle went quickly up and plunged into it.

A week passed, and one evening, after the last bell had rung, and every young lady was supposed to be snugly in bed, Miss McKenzie softly opened her door and stepped out. She wore a dressing-gown and felt slippers, and went swiftly along, stopping at every door a moment. She was afraid—not of anything in particular, but of the darkness and the shadowy corners; for the moon was hidden in snow clouds. Suddenly a stranger in plain man sprang from she knew not where, and clasping his arms around her he murmured something, she knew not what, in her ear.

Shrieks that made Mr. Betts set up in terror in his bed in the basement, filled the academy, and when Madam Lund heard the sound, she came, each armed with a candlestick, rushed to the rescue, they found Miss McKenzie in strong hysterics.

"Burn some feathers, somebody!" cried Madam, pouring about a gill of camphor in the sufferer's nose and eyes, "and send Patrick for the doctor."

"Oh," moaned Miss McKenzie, struggling with her tormentors. "Find the man."

"What man?" cried Madam, seizing her candlestick.

"I don't—know," sighed Miss McKenzie.

Mr. Betts and Pat Connor were at once summoned, and, much against their will, were compelled to search every wood-room in the building, while Madam and her daughters visited every bedroom; but no man was found. Madam, cold and cross, recollected Miss McKenzie's fears, and concluded the

(timid lady had run against the wall and imagined the rest.

Two months had passed, and Miss McKenzie had not ventured from her room after dark. But Madam thought she saw repressed but sure signs of mischief, and Miss McKenzie was commanded to resume her watch. She had only the light of the stars blinking in at the wide uncurtained windows to guide her, and hurried along, uncertain and trembling, when the mysterious stranger seemed to spring up through the floor; and, with wildly waving arms, whispered in blood-curdling tones something. Miss McKenzie could only say it sounded like Latin.

Again shrill shrieks filled the sleepy building, and again Madam found Miss McKenzie in hysterics, and, fearing for the popularity of her school, she scolded her spy. "Sophia," she said, "you have some disease of the nerves, and you must go to Dr. Treat."

The Doctor ordered a box of phosphorus pills, and said lightly, as if Miss McKenzie's flat pocket-book was stuffed with notes: "Worth a hundred dollars each. You must go to the sea

"Oh, dear! She'll lose her place, then!" cried Morning Glory. "I never thought of that."

"I don't care what she loses, if she goes away," said Lois, composedly.

A little after midnight the moon rose, and when Morning Glory awoke it was so light she could see the long shadows made by the two gowns hanging under cambric covers near the wardrobe—one a list of white lacatan, the other a dainty blue organdie. Morning Glory smiled as she thought of those gowns; for she loved delicate and tasteful belongings. The next day the examinations would begin. She tried to sleep; but her eyes would fly open and watch the white clouds floating across the moon, and things would obtrude into her thoughts for which there was no time during the day. Long ago she had been told that Miss McKenzie supported her aged parents. "What will they do if she loses her place?" whispered a voice in Morning Glory's ear. Or was it her heart? "Perhaps it is her duty to keep and spy about," went on the voice. "Madam certainly holds her responsible for the behavior of the girls out of recitation hours. Should she lose her place, it will be your fault. And what if she cannot quickly find another?"

"It will be time enough after commencement," said another voice. "Your parents are coming to hear the lovely *Etude* and the essay on the dramatist. Besides, Lois proposed it and urged you into it and got that funny disguise, and Lois must have the prize in mathematics." Morning Glory's fair cheeks burned with shame, and her head throbbled. It was not till the gray light of the morning had come and the robins had begun to sing that she slept.

The chapel was crowded. There were rows of chairs in the aisles for the visitors who showed great interest in every thing, even the paintings that hung about the room; for they were all the work of the pupils, more or less retouched by their teacher, Miss Olive Lund, who had studied art in Paris. All the teachers save Miss McKenzie, sat on the platform, and it was evident everything was going off in a most delightful manner. And when Morning Glory stood up in her place by the organ and sang "Rock of Ages," arranged as a solo, in a clear, penetrating voice that went straight to every one's heart, there was a pleased murmur through the room, and even Morning Glory knew that the strangers were whispering, "Who is that lovely girl?"

After prayers Madam Lund said, in her most dignified tone: "I regret that I must announce that Miss McKenzie, who has so successfully taught mathematics in this school the past five years, is unable to attend the examinations of her classes; and I regret that I must also announce that her connection with us ceases with the current year."

There was a little rustle. Some of the girls thought regretfully of how patient she was with them when they found it hard to understand things; but most of those present cared nothing for Miss McKenzie. Something seemed wedged tight in Morning Glory's throat. Something that was and yet was not a voice said so loud that she thought those near her must hear it: "What will the poor old parents do? Oh, she said it was more than she could bear. Her face grew white as milk, a cold dew of sweat started on her forehead, and she started to her feet. "Don't, Madam," she cried, in a choked voice. "I was the man. I tried to scare her." And she flitting her hand over her face, like a little child, she sobbed aloud.

The room-mates in No. 46, Hall E, went home suddenly, and did not appear at any of the anniversary exercises. Miss

McKenzie returned in the Fall; but not to spy. That office was done away with at her earnest entreaty. And from that time, in spite of her shabby toilet and her big feet, the little teacher became a favorite. And when in the Winter she went into mourning for her parents, and, relieved of their support, blossomed out in gowns that were tasteful because they had pretty accessories, the girls declared her "just sweeter." When the first prize in advanced mathematics, and Morning Glory took the Latin prize, besides playing Beethoven's "*Sonata Appassionata*" so exquisitely, Prof. Olsdoffer wept for joy.

"Of all mein pupels in dis institution, never hesser none played Beethoven's compositions like dis young lady," he whispered to the lady at his right hand. "Don't you tink she's iss wunterful. Hey?"

It was Miss McKenzie. "I think," said she, softly, "that Morning Glory herself is more wonderful than anything she can do."

"Mein gut gracious, ma'am," cried the Professor, almost speaking aloud in



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shore, ma'am, when the summer comes. This is all nerves. I had one patient, ma'am, who was haunted by a royal Bengal tiger. All a creature of the imagination, ma'am.

The closing exercises pressed closely on each other the second week in June, and by the middle of May the most careless girl had settled down to study her small best. It was nervous work. Professor Godefroi had appointed Morning Glory to write an essay on the great French dramatist for commencement, and Professor Olsdoffer had given her an exquisite Chopin *Etude* to learn for the *Solers Musicale*, and one night, after trying to count a thousand and other sleep-inducing juggles, she rose and lit her lamp, thinking reading might quiet her. In a moment Miss McKenzie's hand was on the door. The first dark night after that the little teacher was again frightened by the mysterious man, and Madam, Lund lost all patience.

Miss McKenzie's career at Janeshore is about over," said Lois, an hour later. "I helped Madam put her to bed, and I heard Miss Olive say to her: 'Clearly we must make a change.'"



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his earnestness, "hafn't you learned, wit all your matematics, dat wat a human being can do, iss in an exact proportion to what he iss." It may not be moosic. It may be makin' 'parrels, put te proportion iss there, effery time."

### The Coronation Blue-Book

One of the curiosities at Lambeth Palace library is a book of the Coronation Service which was used by Archbishop Temple at the Coronation of King Edward VII. This book was delivered at Lambeth by the Government printers the day before the Coronation, and actually took the form of an ordinary Blue-Book, with the familiar blue paper cover. Someone at Lambeth was so scandalized at the idea of the archbishop conducting the service holding a blue book in his hand, that she tore the blue paper covers off, and, with the aid of some paper boards, some white satin, a needle, and some silk, improvised a very passable cover for the book. It was with this home-made cover that the archbishop used the book at the service.—*Scl.*



### Some Pendulum People

Do you know people who remind you of the pendulum of your clock working upon the mantle?

I do.

They swing back and forth, from one extreme to another. They are either grave or gay, hot or cold, sanguine or hopeless, flaming with passion or docile as lambs, ultra good or ultra bad, saintly or satanic. Moderation is a condition of which they have no knowledge. They live tremendously—at one extreme or the other. How rapidly they journey between opposite poles! How sudden and marvellous the changes of temperature!

All this is true of some well known citizens of our town. One day they preach the highest civic ideals. The next they seem willing to tolerate the lowest. This week they are crying with mighty shouts for municipal reform. The next they sit in silence amid a hundred undoubted wrongs. For a brief season their protest against the lawless run power is loud and clear. When you hear from them again, they regard the saloon as an institution which, though very bad, must be endured with the best grace possible. No middle or moderate ground for them. You may count with absolute certainty that our friends are far out one way or far out the other.

Almost every church has a few pendulum people. To-day they admire the minister ardently. To-morrow they dislike him cordially. To-day they glow with revival warmth. To-morrow they freeze with post-revival frost. To-day dollars flow from their pockets toward every good cause. To-morrow they mourn over their foolish prodigality. To-day they are in sack-cloth because of the church's formality. To-morrow they wonder why earnest souls are making such an ado over religion. To-day they are sure the Lord's cause is winning glorious victories. To-morrow everything is going the devil's way. To-day they stand upon Alpine heights, waving banners and shouting their joys. To-morrow they sit sullenly under some juniper-tree away down amid the deepest shadows of the Valley of Despair.

Has the Epworth League any pendulum members?

It has.

Some are alive while in office, and dead enough to bury as soon as they are out.

Some burn and flame at the convention until the young people look on with envious eyes, and wonder what their society would not accomplish if they only had such leaders. But the hot fires are quenched six hours after they return home, and the lurid blaze goes out in sudden blackness.

Some work with splendid zeal if they may work in their own way. But if, in the wisdom of the society or the church, other plans are chosen, they are seized with the paralysis of League indifference.

At the devotional meeting some sing and speak with a sort of rapture which makes them seem like angels. Then they disappear for weeks, and the look-out committee is taxed to its utmost to find their hiding-place.

O, these pendulum people! How fickle they are! How swiftly they move up and down, and forth and back.

But is it not better to be intermittent in goodness rather than to be perpetually bad? Is it not better to be sunny sometimes rather than to be forever gloomy? Is it not better to glow with geniality and warmth once in a while rather than to be everlastingly stupid and cold? Honestly, now, is it not better to climb sometimes to the luminous summits of vision and shout the glad shout of the optimist rather than to dwell forever amid the gloom and midlevel of the pessimist?

Perhaps so.

But it is four thousand and four times better to obey the Pauline exhortation, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—*Bishop F. Berry.*

### Which Way?

Ding-a-ling, ding-a-ling, ding-a-ling, ding, ding, ding-a-ling, ding, ding. The rhythmic music of the old scissors-grinder's bell came lazily to my ears as I lay dozing in the hammock under the trees one sultry afternoon last summer. Hardly any one was stirring, the heat being so great that even the asphalt street had become softened, and the horses' hoofs sounded muffled instead of ringing clear as usual. The ting-a-ling grew louder as an old man turned the corner and came down the street. Strapped on his back was the little foot-power wheel, and a bunch of umbrellas and ribs. Never once did he turn or give a backward glance toward his regular jog, and all the while there rang out the clear tones of the little bell, never once varied, never even changing the swing or missing a note. And as I watched him, I wondered what his thoughts could be. Probably he nussed something like this: "I wonder why the folks don't give me more knives to grind, or umbrellas to mend. I have been going up and down these streets so many years that they all know me. If they have any work to do, they surely will stop me, and give me a chance to fix them up. But his a hard trade, or so few people seem to have any work in my line. If things don't change soon, I will have to go to another town, where times arn't so hard." And so as I dropped off into a doze, the ting-a-ling, ting-a-ling, grew fainter and fainter, and finally ceased altogether. And in this weary walk not one customer did he have.

A little later I was conscious of a new sound breaking the stillness. It was a cheerful chug-chug-chug, and a chug-chug-chug. And I gave up the wonder whether it was a new sort of an automobile, when I realized that some one was standing before me. "Perhaps ze pocket-knife is a little dull? I will sharpen him, yes?" The alert figure of the little foreigner who was speaking lent the suggestion of ability, and as my pocket-knife really needed attention, I readily passed it over to him. I then saw that the cheery chugging came from a little gas-engine in a wagon, fitted up with emery-wheel and everything needful for putting edge on steel. Taking my knife he went energetically to work, now sharpening, now putting the blade to his cheek, now looking at the edge in the sunlight, until thoroughly satis-

fied that he had made a good job. He returned the blade to me with the implied compliment: "Mister is a good judge of steel." "How much do I owe you?" I asked. "Whatever it is worth to mister." And the sum I gave him was really out of proportion to the work he had performed, for I had learned a lesson as I watched him. Passing down the street I saw him get three knives from a group of men a few doors below, and scissors and carving-knives also as the wagon started his work.

And yet the other man had gone down that very street only a few minutes before without receiving one single knife to grind.

And here was the lesson—how many Epworth leagues are like the old man and his little old wheel and little old bell. Ding-dong, ding-dong, ding-dong, the regular church-bell, and that is all the invitation the outsider gets to attend your service. And you say: "There's the bell; people know what it means; if they are interested, they will come out." But do they? "Here is the church; folks know the hour of service; if they do not attend, it is not our fault." So you may say, but stop, it is your fault! Throw away your antiquated methods; get the personal touch; make people feel that you want them. Use every modern method to advance the cause of Christ. Quit working with the old-fashioned grindstones run by your own foot-power. Use machinery operated by the limitless power of the Spirit, and success is yours.—*E. W. Jones, in Pittsburg Christian Advocate.*

### Christ the True Ideal

GOVERNOR WOODBURY WILSON.

Christ is the only permanent person of history, the only being who was of no age because he was of all, the only complete and unalterable epitome of what man is and what man would be, a creature of two worlds—the world that changes, and the world that changes not; the world where spirit but struggles for recognition, and the world in which spirit is released to know its own freedom and perfection. How the task of renewal and transformation is set before us by his person and example, so clear to our vision, so easy to be understood, so dear to every right instinct in us—our Divine kinsman, to whom our spirits yearn whenever stirred by pain or hope!

And if Christ is adjusted to all ages, he is conformed to none—he is the only true citizen of the world. There is in him constant renewal, the fresh, undying quality that draws always direct from the sources of knowledge and of conduct.

### As to the League

An Eastern fable tells of a potentate who demanded that there should be brought to him the stings of 1,000 bees killed, because one of their colony had dared commit the majesty by stinging the hand of royalty. The king of the ancients brought in a tiny golden thimble the king was so amazed to find that 1,000 of the hypodermic points made such a little mass that he issued a manifesto to the effect that: thereafter no person within the bounds of the monarchy should complain at the sting of a bee. The lesson of the fable is that petty annoyances hurt because they are exaggerated in the mind; that when they are seen in their actual proportions they are so slight as to merit only contempt. How much comfort would come if the majority of persons if they could but see the tiny size of the bee stings that lead them to acts of petulance, words of anger, expressions of reproach.

The bee-sting annoyances have caused life-long breaches of friendship, they have broken up families and caused anger and resentment to take the place of love and fealty.—*Baltimore American.*

### Studies in Bible Biography—David

Topic for the July Consecration Meeting, under direction of the First Vice-President. (Week of July 1-7.)  
Suggested Lesson for the Meeting—1 Sam. 16: 1-13

OUR previous studies of this character have been so outlined as to give a general idea of the whole life of the subject. Let us change for this month. Take I. Sam. 16: 18 as the key verse. Examine it and see wherein it sets David forth as

#### A YOUNG MAN'S EXAMPLE.

You will find it interesting to look closely into the six statements concerning him, and for each make up its plainness, and conciseness, let these six central ideas be expressed in as many words beginning with "P." Thus you will find something both interesting and suggestive about David's

**P**ERSON.  
ASTUTE.  
PATRIOTISM.  
RUDENCE.  
IETTY.

Six young men may very profitably introduce these successive points and treat them in a most entertaining and helpful manner. Make this a young men's meeting as far as possible, for no better opportunity for a distinctive masculine programme will occur for a long while.

If I were in charge I would obtain the assistance of the young men for this study, quite early in advance, meet with them if necessary, and if my help were desired, suggest some such outline treatment as follows:—

1. His *Person*. Study also verse 12. David as a youth was "comely" "good to look to," etc., all of which means that he had a sound and handsome body. He was graceful, dignified, pleasing, agreeable. Yes, there is a needed warning in verse 7. Study it carefully. What is the true measure of a man? What mistake did Samuel come near making regarding Eliab? How may popular standards of value to-day err in some such manner? Yet there is no vanity, ugliness. Every young man should seek for external grace of person, but not at the sacrifice of internal worth of character. The care of the body is of greatest importance. No young man should neglect his physical nature. Health is his most valuable. The weakness is sadly handicapped in the struggles incident to life. Hence no habit should be formed that will in any way injure the body, enervate its energies, sap its powers, or in any degree diminish its vigor. Show how many young men permit practices that must eventually weaken the body and warn that they fall under the strain and stress of life. Examine the cigarette habit, the drinking customs, the abuse of athletics, the excessive indulgence in amusements, the use of drugs, and other similar unwholesome practices as disastrous to a sound, strong, virile body. Every young man is under obligation to himself to live a healthful, pure, invigorating life, that he may conserve his bodily powers and be the whole man physically the Creator desires him to be.

2. His *Patriotism*. David was "cunning in playing." His musical accomplishments are frequently referred to. Doubtless he passed many a pleasant hour

when with the flocks, in gaining proficiency as a musician. His mastery of the harp is well known. Note the prominent place given to music in the Scriptures. Three classes of musical instruments are referred to,—string, wind, and percussion. Among the stringed instruments were the viol, the harp, and possibly the sackbut. Of wind instruments, the trumpet, flute, horn, pipe, and organ are most named, while those of percussion numbered the cymbals, bells, timbrels, and such like. Music in domestic and private life was a most, and great delight, and the worship in the Temple gave it large place and much prominence. The abuse of music is referred to in such passages as Isa. 5: 12. As such it is unacceptable to God. Amos 5: 23. But Rev. 14: 2; 15: 2, and similar references suggest how pleasant to Him are the sounds of music when they breathe forth the offering of a pure, glad, rejoicing soul.

Our young people all need the uplifting, refining, and ennobling influences of music. How many live as if injured rather than helped by unwholesome amusements, that pastime is too often used as a *pass-time*, and the precious hours that might be profitably employed in true re-creative pleasures, are worse than wasted.

3. His *Prudence*. David gained much renown as "a mighty man." His feats of agility and strength are well known. His deeds of daring are not all recorded, but enough is written to show that he possessed a brave and courageous spirit. Tell of his fearless and successful defence of his flock against the attacks of the lion, and of the bear. Read chapter 17 and see how undaunted he was when face to face with the giant. He knew how to use his hands when occasion required, in defence of the weak or in vindication of the honor of his country and of God. No young man should cultivate a fighter's spirit, but every young man may well seek to obtain a fighter's strength. The world never has esteemed, and never will esteem, as of greatest value, a weak, puny, effeminate race of men; but men of muscle with plenty of iron in the blood and capable of glowing fire in the eye, have ever been in demand and are needed yet. But again we must beware, lest we lose the proper scale of values. Muscle is mighty, but when uncontrolled by a true man's spirit, it becomes a menace. The Jack Johnson type of man is not the highest nor the most desirable. There is a greater hero than that fashioned after the John L. Sullivan pattern. He himself has repeatedly warned young men against mere pride of physical strength, and has preached many a temperance lesson by his admonitions to youth to be strong enough to say "No!" to the allurements of John Barleycorn. We need strong men, physically, but not only so. To conquer self is the greatest feat, the mightiest triumph, the hardest yet noblest achievement.

4. His *Patriotism*. David used his strength both of body and mind, for his country's good. He was a true patriot. His type will ever be in demand. What is his patriotism most needed in Canada now? Not simply love of country strong enough to prompt a man to die in its defence, but constant enough to sustain him in living for its protection. Not that which effervesces in the frothy overflow of a shallow loyalty delighting in the praise and empty display of a thoughtless holiday, but that which prompts a man to make the most of the stuff that is in him for the daily service of his country in the ordinary duties of his everyday life. A right personal example, an intelligent study of commercial, social, and political problems, with a view to their correct solution according to the principles of Jesus, a

keen interest prompting to the hard study of local civic concerns and the exemplification of the true spirit of brotherhood in dealing with them,—this and more is included in the mission and duty of the patriot we require for our greatest national good.

Our Leagues and Clubs must seek to develop such patriots and train men not only fit to die and go to Heaven; but to live and bring heaven to earth.

5. His *Prudence*. David was said to be "prudent in matters." This, I presume, refers to his habit of acting with discretion and deliberation. In the margin of your reference Bible you will find the word "speech." This opens up a wide field for study and observation, for perhaps in no other particular are young men prone to err more than in that of unguarded speech. Hasty words, thoughtless sentences, unkind comments, all perhaps spoken in an unguarded moment, have worked sad havoc in many hearts and brought misery into many homes. To be able to control one's temper, to keep the tongue under wise restraint, to be thoughtful as to how much this counts in building up a character and in serving our fellows. One of the weaknesses of youth is its impulsiveness and yet an impulsive spirit under discipline and control is a source of much strength. "What is strength without a double share of wisdom?" the poet may well ask, and one may as truly say that strength plus wisdom equals omnipotence. To be wise, prudent, self-controlled, is to be a master indeed, and such mastery we should all covet and cultivate.

6. His *Piety*. "The Lord is with him." This was David's crowning characteristic. But someone may ask, "Was he not one of Jehovah's favorites?" No! God can have no favorites. There was nothing arbitrary about God's relation to David or in his attitude towards him. The Lord was with him because there was agreement between them. "How can two walk together unless they be agreed?" Such agreement always means unity, and God will be with us as far and just as long as we keep ourselves in accord with Him. The source and secret of David's manliness are open and free to us. Only what he was counts now. What he had of worldly goods, of temporal possessions, of material wealth, are gone centuries ago; but what he was in soul purpose, godly character, and divine calling has never ceased to be. "His soul goes marching on." We must be God's men if we would live to bless mankind long years after we are dead. Only so can we gain true nobility or accomplish the true purpose of our being. Charles Swain has well written these lines,—

"What is noble? To inherit  
Wealth, estate, and proud degree?  
There must be some higher merit.

Higher yet than these for me.  
Something greater far must enter  
Into life's majestic span,  
Fitted to create and centre  
True nobility in man."

—The Editor.

"One stitch dropped as the weaver drove  
His thimble shuttle to and fro,  
In and out, beneath, above,  
Till the pattern seemed to bud and grow  
As if the fairies had helping been—  
One small stitch which could scarce  
Be seen;  
But the one stitch dropped pulled the  
next stitch out,  
And a weak spot grew in the fabric  
stout;  
And the perfect pattern was marred  
for aye,  
By the one small stitch that was dropped  
that day."



### Some Hindrances to Missionary Work in China

BY REV. J. H. MCARTHUR, S.T.D.

(Topic for week beginning July 9.)

**Text-book.** "Heal the Sick" by Dr. O. L. Kilborn, M.A. Get this book.  
**Study** Chapters 5-8  
**Suggested Scripture Lesson.** Acts 16: 16-24.

*The Missionary Spirit.* In the previous studies we considered the purpose of our missionary topics. Can you recall what was said with reference to the immediate purpose and the higher purpose of our monthly missionary meetings? Now let us catch the missionary

How often do we pray for our missionary, the one who represents our league in the mission field? Do we pray for him every day? We ought to. Or do we remember him only at our monthly missionary meeting? How often do we pray for the success of our work in China? And elsewhere?

And do we study? How many missionary books have we read during the last year? Do we study carefully the greatest of all missionary books the Bible? Do we ever get inspiration from the lives of the great missionary leaders?

And Give? How much? A pittance, or do we give till we feel it? How often? Spasmodically, or systematically?

that they are easy to remember and easy to relate. The chapters are too long to be read at the meeting, but we can easily give their substance in a short talk. This is excellent practice. Many young leaguers would feel diffident about discussing a theological topic, or giving a sermonette. But there are few who could not tell the story of these chapters in a few simple words. Do not attempt to preach, or lecture, or declaim, but just talk. One purpose for which the league exists is to call out and develop our native talents. As leaguers we are not making the best of our opportunities to develop the talent of public speech. Some of us are too busy (?) to take time, or too lazy to make the effort necessary for the preparation of the topic, and so we adopt the lazy leaguer's plan; that is, we pick up the Epworth Era and read what is found there on the topic. It is a nice thing to have our thinking all done for us by some one else. Isn't it? What the Era aims to do is not to provide a topic already prepared, cut and dried, for some parrot to make use of; but rather to suggest ideas, to stimu-



BURNING OPIUM PIPES.

spirit. There is a danger of falling into a rut in the conduct of our meetings. We are apt to go through the meeting in a sort of perfunctory manner. Let us put spirit into it. If we would infuse a missionary spirit into the meeting, we must have the missionary spirit ourselves. We cannot put any more life into the service than we have in ourselves. If we want an enthusiastic meeting, we must first be enthusiastic missionaries.

How can we develop this missionary spirit, and how does it show itself? The motto for the Forward Movement contains the secret—*Pray, Study, Give.*

How then can we develop the missionary spirit? By *praying, studying, giving.* And how will the missionary spirit be manifested? by *more praying, more studying, and more giving.*

**The Art of Public Speaking.** The one who takes the topic should be so full of his subject that he is able to get up before his fellow-leaguers and talk intelligently about it. Every Canadian young man should be able to express himself in public, and so should our Canadian young women. The missionary meeting should be an excellent aid to this end. The chapters of the text-book are so simple and so interesting

late thought, to help the leaguer to help himself.

**Plan for this Topic.** In harmony with the ideas thrown out in the last paragraph, it is suggested that for this meeting *four speakers* be appointed to deal with the four sections of the topic. A few questions and suggestions are here added as a sort of guide to each speaker.

**First Speaker—The Opium Habit, Chap. V.**

Notice the following points: How opium was introduced into China. How grown. How gathered. The opium habit. How formed. Its effects. How cured. What steps have been taken to

reduce the cultivation of the poppy and the importation of opium? What steps are taken by the provincial governments to enforce the edict of 1908? How does the enforcement of their opium law compare with the enforcement of our liquor law? Compare opium and alcohol. Compare the prosperity of the Province of Yunnan with a Local Option District in Canada. What part did the missionaries play in securing the edict of 1906 against opium? How do missionaries work with the officials in the cause of moral reform? (Study the picture of the five. It means much. Tell of it. Show it.)

*Second Speaker—Foot-binding, Chap. VI.*  
What is the origin of the practice of foot-binding? What classes do not bind their feet? Explain the process and its results. What two reasons are given for the custom? What is being done for the cause of natural feet by missionaries, native Christians, girls' schools, anti-foot-binding societies, etc.?

*Third Speaker—Slavery and Polygamy, Chap. VII.*

What reasons do parents give for selling their girls into slavery? For what purposes are little slave girls bought? Describe the cruel treatment which slave girls often receive. Illustrate. What relation is there between filial piety and polygamy? What is the effect on home life where two or more wives are in the same house?

*Fourth Speaker—The Status of Women and Girls, Chap. VIII.*

Note the seclusion of women, and the place of girls in the family. What are the causes of the prevalence of infanticide? What reasons are usually given for early betrothal? What are some of the evils of early betrothal? What signs are there at the present time of a change of sentiment among the Chinese with reference to these matters? What is the special value of women medical missionaries?

## Two Kinds of Giving Up

A missionary meeting had been held, and to the meeting trudged a farmer and his son, Sammy. They walked some seven miles after a long day's work, too; but the farmer did not mind. His heart was given to the Lord, and he had made many a sacrifice to send the good news of a Saviour to others. During the meeting the speakers pleaded the necessity for more money and more helpers in the Lord's work. The farmer's heart was stirred; even Sammy, who did not love Jesus, felt a little moved and uneasy.

The meeting ended, and their walk home was in silence for many a mile. Then the farmer said: "Sammy, I think—no, I will give up coffee." Sammy's answer was a short grunt. He did not like this giving up at all.

Two miles passed in silence, then the farmer broke it by asking: "What'll you give up, Sammy?"

A very uncomfortable question for Sammy, meeting with a shorter grunt. The darkness hid the signs of Sammy's inward conflict.

"Just before they got home Sammy said: 'Father, I've found something to give up.'"

"That's right, my boy," heartily responded the farmer. "What is it?"

"Well, I guess I can't give up picked mackerel, 'cause I don't like it a bit." "But what about that large number of 'Sammys' there are in the world? They give unto the Lord what costs them nothing, and it takes them a deal of time to find out anything they like little enough to spare for him. What are you giving up for, Jess?" And while the farmer was talking, Sammy's face grew gloomy.

The great difficulty with Christian

manhood is that it is too much deformed. Some are without arms; they have never helped one over the rugged places in life. Some are without feet; they have never gone an inch out of their way to serve others. Some are voiceless; they have never, even by word, encouraged any one who was cast down. Some are deaf; they have never listened to the voices of suffering. Some are without hearts; they do not know what sympathy and generous feelings are. What an appearance a procession of such characters would make if they would be seen as they are on the street! What an appearance a crippled Christian makes in the light of heaven! God does not want lazy men to do his work. If you hope ever to be put at some grand work worthy of what you think your talents are, you must keep busy doing something that is useful. Laziness is contemptible from any point of view, and religious loafing is the most contemptible of all. There is no one who cannot find as much as he can do if he will but do what his hands find to do—not what his eyes are looking for away off yonder in a distance.

Many Christians would like to labor for the salvation of men if they could do it on a magnificent scale. If they could have a great tabernacle with five thousand people inside and as many more trying to get in, if they could preach like Apollon and sing like David with his harp of solemn sound; if they could spread a big net like Simon Peter and haul in a hundred and fifty-three great fishes at once and have the story reported in the newspapers and proclaimed upon the housetops, they would be very well content. But they are not willing to toil in obscurity, and patiently wait for the Master to reveal their work in the last day. Jesus never shirked a duty nor sought for thanks from those he healed.—*Epworth Era.*

## A Few Days' Absence from the Office

One evening not long ago we boarded the train and found ourselves in the City of Montreal the following morning, where we were greeted most cordially by the newly-appointed Manager of our Book Room there, Mr. Denzil Ridout, and his assistant, Mr. Carleton, with whom we enjoyed a splendid breakfast in their bachelors' quarters. The day was delightfully spent, for it was our first visit to that great centre, and the happy hours passed all too rapidly away. During the time at our disposal we visited Notre Dame Cathedral, in which are so many beautiful paintings. Passing our own St. James' Methodist Church we recalled the heroic efforts on the part of those who saved that magnificent structure for Methodism. A ride by observation car to the mountain gave us a fine view of the city, and a drive towards evening to the docks and residential section further enlightened us as to the extent of this commercial centre. We were really on our way to see "The World in Boston," which city we reached early the next day. Much might be said here of our visit to this American city, and later we may tell you some of the interesting things we saw, and as to the places we visited during our few days' stay there.

"The World in Boston" was held in a large hall, and was what one might term a Missionary Exposition. There were two large sections.—The Hall of Exhibits and the Pageant. In the Exhibit, besides the scenes from many countries, were included the Hall of Religions, Moving Picture Hall, Tableaux Hall and the Hall of Methods.

As we had ourselves our accounts with the gateman, we found ourselves at the parting of the ways. We might

go in three directions. Ahead of us China loomed in view with its elaborate pagoda. On one side there was the Chinese Buddhist Temple with gods for all occasions. Round about were Chinese children romping and playing their curious games. Moving on we came to the Medical Missions, showing past and present methods in China, India and other countries. The Industrial Missions showed the practical side of the missionaries' work.

We crossed over to Japan, with its large Buddhist Temple and bright-hued Torii, then on to Mohammedan lands. The Turkish Khan or Inn was a fascinating exhibit. We passed on and found ourselves walking along a Jerusalem street, and we entered through Damascus gate. On the right we saw a Bethany home, and soon after stood in front of a Bedouin encampment. The tent we were told was genuine, and one of the few brought to this country. Interesting indeed was the place where the Indian in full regalia held forth. Like other visitors, we frequently stopped and listened to the speakers, for in these things their explanations were indispensable.

Passing to the negro section, the nurse-training department and carpenter shop showed us the marked advance since the days of the slave ship, with its attached manacles, which stood before us. We entered a picturesque African village, and noted a native sitting high and dry out of reach of the alligators and mosquitoes, as he dropped his line in the Nile in search of fish. The Hawaiian land, with happy-faced, garlanded natives, was very attractive, as was also Porto Rico, where some exquisite laces were examined. In the Immigrant Section we saw an old prairie schooner, which had evidently done good service. India came next in view, with its Kail Temple. The weaving in Korea was interesting. We also saw the Alzhar court. Mounting the stairs we discovered an exhibit of old and new systems of education in China, and the educational exhibit of India demonstrating the native woman's lack of education. The South Sea Islands, with their scantiness of clothes, drew our attention to their exhibit, and we passed on to Burma, where we heard a little Burmese girl talking so quaintly about her country. The Eskimos and Indians of the north were seen, and we were fortunate to hear from a young man who had been with Dr. Grenfell on his hospital ship an account of the work done at Dr. Grenfell's Labrador Medical Mission. We felt in assimilating a great amount of missionary knowledge, that we would leave the Hall of Exhibits and the Pageant for some time later, as well as the Hall of Methods, about all of which we will write for you again.—*C.G.W.*

## What a Boy Can Do

"What can a boy do, anyway?"  
"You ask. 'What grand or great?'"  
"Listen a moment, lad, I pray,  
And I three things will state.

A boy can make the world more bright  
By kindly word and deed;  
As blossoms call for Nature's light,  
So hearts love's sunshine need.

A boy can make the world more pure  
By lips kept ever clean;  
Silence can influence such as sure  
As speech—off more doth mean.

A boy can make the world more true  
By an exalted aim;  
Let one a given end pursue,  
Others will seek the same.

Full simple things, indeed, these three,  
Thus stated in my rhyme;  
Yet what a mar, lad, could greater be?  
What grander, more sublime?

—Philip B. Strong.

# HOW WE GOT OUR BIBLE

## The Ancient Versions, Concluded. The Syriac Bible and the Vulgate

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

(Topic of the Week for June 18.)

**Text-book**, "How We Got Our Bible," 20 cents, postpaid.  
**Study Chapter 3** of Text-book. (First part.)  
**Consult also** Chapter 7 and 8 "Fracture of the Ancestry of our English Bible."  
**Scripture Reading for Meeting**—Psalm 19.

### THE SYRIAC BIBLE.

The Syrians were the people who lived in the country to the northeast of Palestine, known as Syria, and in the northwestern part of Mesopotamia. They spoke the Syriac language, a Semitic tongue closely related to the Hebrew. These people appear to have been very susceptible to the teachings of Christianity, and it spread rapidly amongst them. As soon as Christian churches were established in their midst the need apparently arose for the translation of the Scriptures, both Old and New Testaments, into the native speech. Although the origin of the translation of both these parts of the Bible is somewhat obscure, there is evidence pointing to the existence of a Syriac version of the whole Bible as early as 150 A.D. This version is, therefore, the oldest of all the Christian versions, and has a special interest for us because of this fact.

There is also an additional interest in the fact that the earliest Christian version of the Bible was written in a dialect of the language used by the people among whom our Lord lived, i.e., the Aramaic language. We have been accustomed to think that He never wrote any records of His work. At least none of them have come down to us, if He did write any. He preached a number of sermons and uttered many wise sayings, which were recorded by His followers, but so far as we know, He recorded none of them Himself. There is, however, an interesting and beautiful old legend preserved by these Syrian Christians to the effect that Jesus once wrote a very touching letter in reply to one sent Him by their king, Abgarus. The story goes that, moved by the account of Christ's beautiful life and of His unkind reception by the Jews, and needing to be healed of a sore disease, Abgarus invited Him to his land, and very generously offered to share all his possessions with Him. Here are the letters as given by Eusebius, the church historian of the fourth century. Eusebius testifies that he found them in the archives of the library at Edessa (the chief literary centre of Syria), and translated them from the original Syriac.

#### ABGARUS' LETTER.

"Abgarus, Prince of Edessa, sends greeting to Jesus the excellent Saviour, who has appeared on the borders of Jerusalem. I have heard the reports respecting Thee, and Thy cures as performed by Thee without medicine or the use of herbs. For it is said Thou makest the blind to see again, and the lame to walk. And Thou cleansest the lepers, and Thou castest out impure spirits and demons, and Thou healest those that

are tormented by long disease, and Thou raisest the dead; and hearing all these things of Thee, I concluded in my mind one of two things; either Thou art God, and having descended from Heaven, doest these things; or else, doing them, thou art the Son of God. Therefore, now I have written and besought Thee to visit me, and to heal the disease with which I am afflicted.

"I have heard also that the Jews murmur against Thee, and are plotting to injure Thee. I have, however, a very small but noble estate, which is sufficient for us both."

#### JESUS' REPLY.

"Blessed are thou, O Abgarus, who, without seeing, has believed in Me. For it is written concerning Me, that they who have seen Me will not believe; that they who have not seen me believe and live. But in regard to what thou has written, that I should come to Thee, it is necessary that I should fulfil all things here for which I have been sent, and after this fulfilment thine to be received again by Him that sent Me. And after I have been received up, I will send to thee a certain one of My disciples, that he may heal thy affliction, and give life to thee and those who are with thee."

"When one reads such simple, touching letters, he almost regrets to be living in this clearer age of history, with its doubt and criticism, in which all those beautiful old legends are withering away."

But let us return to the Syriac version, and look at its value for purposes of textual criticism. Whether or not there is any foundation of truth in this legend, there is fairly clear proof of the existence of this Syriac version soon after 150 A.D. When we call to mind again that our oldest Hebrew manuscripts are only about a thousand years old, and that the oldest Greek manuscripts we possess do not date back further than about 300-450 A.D., we see how helpful such a version might be in cases of doubtful or impossible reading in our present Hebrew text, provided we have means of deciding what was the original Syriac text, which was made in the Old Testament part, directly from the Hebrew.

There are in existence to-day one complete Syriac Bible and several versions of the Syriac New Testament, but the extant manuscripts of the Syriac version are not numerous. One of the finest collections is that to be found in the British Museum. It was secured principally in 1842 from the monastery of St. Mary Deipara, situated in the Nitrian desert of Egypt. In this collection is one very old manuscript bearing the date 464 A.D. It contains Genesis, Exodus, Numbers and Deuteronomy.

The Syriac version, as a translation, is, on the whole, well done. It reproduces the original Hebrew very well, and is for the most part literal, not indulging much in paraphrasing, as did the Septuagint translators so frequently. It is not of equal excellence in all its parts, the several books being manifestly the work of different translators. "It does not reach the high standard of excellence of the Septuagint in its best parts, nor does it fall to the depth of some of the poorest parts of that version. Its readings almost always give good sense, which, if not found in the

original, have been touched up from tradition or some other source." It has several variations from the present Hebrew text, these variations, in some cases, apparently, preserving the truer readings. Its chief defect, a help in textual study, arises from its dependence on the Septuagint, which, in parts, influenced it considerably. Such books as Genesis, Isaiah, the Minor Prophets and the Psalter, bear clear marks of this influence. Like the other ancient Bibles, the Syriac version still requires much revision before it can be used satisfactorily for purposes of textual study. There is now a great deal of material at the disposal of scholars, to enable them to establish the original text of this very old version, and when this has been done it will be a much more valuable instrument of textual criticism than it is at present.

#### THE VULGATE.

This is the Latin version made by the great St. Jerome in the fourth century, A.D. It possesses special interest for us because of its influence upon our Authorized Version and because it is the Bible of the Roman Catholic Church. This was the revised Bible of the ancient western church—i.e., the church among the Latin speaking peoples of early Christendom—just as the Septuagint was for the Greek speaking peoples of the eastern church. Latin was the official language of the Roman Empire. But the Christian church, in the first century and apparently well on into the second, made Greek its everyday tongue. The books of the New Testament were all at first written in Greek, except perhaps Matthew (which may have had an Aramaic original), and the preaching and writing of Paul were done in the same language. Even Rome's earliest bishops were Greek. In short, the early Christian church was Greek through and through. They used the Septuagint as their Old Testament Scriptures, and the Greek manuscripts have been studying as their New. That is to say, their Scriptures were all in Greek. But Rome's influence grew steadily, and at last overcame the predominance of the Greek, and the Christian church throughout the Roman Empire finally spoke Latin as the language of its worship and services. This, of course, led to the requirement of a translation of the Scriptures into the Latin tongue.

The current Latin Bible of to-day is this Vulgate, translated by Jerome. There is, however, much evidence to show that there were Latin versions before Jerome's day, just as there were in Germany, German translations of the Bible before the time of Luther. It is now generally believed by scholars that at the latest a Latin version of the whole Bible was in circulation at Carthage in 250 A.D. It is quite likely, too, that parts of the Bible, particularly of the New Testament, had been translated into Latin as early as 200 A.D. The New Testament was, of course, translated directly from the original Greek, but the Old Testament was translated, not from the Hebrew, but from the Septuagint, which, as we have seen, was itself a translation.

From the fragments of manuscripts and other remains of these Old Latin versions, it is quite apparent that there were different versions current in different parts of the Christian world. Rome, North Africa, and Syria (all important centres of Christianity), had each its Latin Bible, and it is very difficult to say where the oldest Latin version had its origin. Some scholars think it originated at Antioch, which we know was a powerful literary and religious centre of early Christendom. However

this may be, there were a number of these older Latin versions in circulation in Jerome's day, and they had become very corrupt, a number of variations having crept in. Because of these variations St. Jerome was given the task, by Pope Damasus, of revising the Bible. Jerome was a great scholar,—one of the most celebrated Biblical scholars of his day—and the story of how he accomplished his task, under bitter persecution, is a very thrilling one. He did not always meet the opposition and the persecution with a sweet spirit, but he produced a remarkable work. He finished a rather cautious revision of the New Testament in 385, not making much changes in the Old Latin than were absolutely necessary, because of the prejudices of the people. He then began the gigantic task of translating the whole Old Testament, except the book of Psalms, directly from the Hebrew. This was finished in the year 404. The Fathers who he did not translate directly from the Hebrew was simply corrected, as it then existed in the Latin, by comparing it with some Greek versions.

The document Jerome produced is a most important one. It is not too much to say of it, even with all its imperfections, that it is "the best and most valuable translation of the whole Bible that has ever been made before modern days. No other work has had such an influence on the history of the Bible. For more than a thousand years it was the standard of every version of the Scriptures in Western Europe; and now, when the original Greek and Hebrew manuscripts are so easily accessible, the Rhemish and Douay Testaments are translations from this famous Vulgate, so also are the Prayer Book Psalms." By reference to the chart which appeared in the January Era you will observe that this version has been given a prominent place, because of its influence on our Authorized Version. Of this we shall see more as we study the history of the various English versions.

Jerome's Bible has something of a critical value. It is a witness of the Hebrew text of a very early period, for Jerome appears to have had before him some very old Hebrew manuscripts, reaching back probably to a date before the days of our Lord. He translated the Old Testament, too, directly from the Hebrew, and his version, therefore, in this respect, is not a second-hand translation (as many other Christian versions were) of the Septuagint. Therefore, even in its present unsatisfactory state, it renders some aid in the effort to discover the original text.

But it would be more valuable if it were less corrupt. Like all ancient books, it has had to suffer the chances of copyists' errors in the process of its transmission, so that it is, as yet, impossible to obtain a satisfactory edition. So many causes have conspired to corrupt it that it has become one of the most difficult problems of textual criticism to restore the text of the original Vulgate.

Here, just as in the case of the Syriac Bible, there is much manuscript material at hand for this purpose. There are thousands of Old Latin and Vulgate manuscripts in the public and private libraries of Europe. In the libraries of Paris alone there are over 800 of these, and their total number will probably exceed 8,000. By the careful use of all the available sources, it is to be hoped that textual scholars will be able, some day, to give us a view of a Latin text of the Bible very near to the form in which it appeared when it left the hands of this first great translator among the Latin speaking peoples.

### Henry Clay Trumbull's Testimony

"After my return from the army I was again in the Sunday School missionary field which I had left to go out as a Chaplain. For ten years I addressed gatherings of persons in numbers from ten or fifteen to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an opportunity to test the relative value of speeches to gathered assemblies. I have been for more than twenty-five years an editor of a religious periodical that has had a circulation of more than a hundred thousand a week during much of the time. Meanwhile, I have published more than thirty different volumes. Yet looking back upon my work in all these years I can see more direct results of good through my individual efforts with individuals than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or of books. And in this I do not think that my experience has been wholly unlike that of many others who have large experience in both spheres of influence.

Reaching one person at a time is the best way of reaching all the world in time. Reaching one person at a time is the best way of reaching a single individual. Therefore, seeking a single individual is the best way of winning one person or a multitude to Christ. The world is made up of individuals. Christ longs for individuals to be in His service. Therefore, he who considers Christ's love, or the world's needs, will think most of individuals, and will do the most for individuals."

### In the Shadow of the Cross

REV. R. O. ARMSTRONG, M.A., WINNIPEG.

This was the theme of a series of sermons preached by one of our ministers here last Easter. The subjects were: "The Loneliness of Jesus," "Without Shedding of Blood, no—" "Hastening to the Cross," and "Gethsemane: God's High School." Every movement of human life around the cross was deeply significant. There is no better place in the world to study human nature and to weigh the real worth of character. Generosity and meanness, rudeness and gentleness, glory and shame, noble and base, the divine and devilish, may all be read there as in an open scroll. "All the light of sacred story gathers round that hallowed symbol."

The cross is the goal of human achievement. In its shadow the great things of human history have been done. How slow men are to learn this. The Jews were slow to do so. Are we any better? There is something about it that human nature shirks and yet the testimony of history is all against us. It demands self-repression and humility. We do not mind the suffering so much as that. The sailor does not dread the stormy seas, the soldier longs for battle, the missionary for service; but where is the willingness of a Paul to glory in the Cross, or of our Divine Master to go up to Jerusalem—to be crucified?

In the shadow of the cross, Abraham, the father, the faithful, decided to leave his native land and found a new and higher civilization—with Jehovah as architect—on the rocky tablelands of Palestine. In the shadow of the cross, Moses threw in his lot with the Hebrew slave, and became the forerunner for the rights of man. Our Bible was written in the shadow of the cross, and some one has said that the New Testament is best seen through our tears. Our psalms and hymns are written out

of experiences gained in the school of Gethsemane. Our best literature is "the life-blood of the author." All true reforms start at the cross. Luther and Wesley both had to "leave all" for the sake of work they felt must be done. Before the blood of South Africa the blood of Boer and Briton mingles richly on the veldt. Any social pact that does not have sacrifice in it is a covenant of destruction. Unless the blood of martyrs is sprinkled on the door posts of our civilization its golden rays will soon be quenched by every noble crown," says Carlyle; "is, and on earth will ever be a crown of thorns."

### What the Church is Doing

Outside the Sunday Schools, in the outside world, she has evangelists for some and rescue missions and homes for others, and is spending hundreds of thousands, nay, millions of dollars, every year in the effort to reach, with great expense, here and there a single perishing soul. And what is she doing for the school in her Sunday Schools? Here we find she is making comparatively almost no serious organized, persistent, successful effort to win them to Christ. Instead of doing this, she is permitting the great mass of them—over four-fifths of them—to drift out into the devil's territory of the world without the protecting shield and inspiration of a Christian life, there to fight a losing fight with temptation and sin, and become entangled in the devil's meshes before she seriously tries to win them. Then, after sin has fastened its clutches upon them, she attempts with great effort and expense to reach them, but only succeeds in getting here and there one. Is this wise? Is it right?

When the late Professor Elmslie preached his first sermon, his mother, unable to be present, wrote to a friend whom she knew would be among the hearers, to know how her boy got on. The following beautiful lines, sent in reply to Mrs. Elmslie's question, indicate the character of the sermon:

"He held the lamp of Truth that day  
So low, that none could miss the way;  
And yet so high to bring in sight  
That picture fair, 'The World's Great Light.'  
That gazing up—the lamp between  
The hand that held it scarce was seen!  
He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it high, my glory saint,  
And bade him drink, when sick and faint;  
They drank—the pitcher thus between—  
The hand that held it scarce was seen!  
He blew the trumpet, soft and clear,  
That trembling sinners need not fear;  
And then with tender note and bold,  
To raze the wall of Satan's hold,  
The trumpet coming thus between,  
The hand that held it scarce was seen!  
But when the Captain says, 'Well done,  
Thou good and faithful servant, come!'  
They down the pitcher and the lamp,  
Lay down the trumpet, leave a camp,  
The wren's hands will then be seen,  
Clasped in those pierced ones—nought  
between."

—Selected.

"Cast out all envy, bitterness and hate;  
And keep the mind's fair tabernacle  
pure  
Shake hands with Pain, give greeting  
unto Grief,  
Those angels in disguise, and thy glad  
soul  
From height to height, from star to  
shining star,  
Shall climb and claim blest immortality."



### Short Studies in the Money Problem

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

#### VI.

**N**EXT to the society of the family, with its obligations, is the society of neighbors, which also has its necessary claim upon us. On the general principle that favors received put us under obligations to those bestowing them, there are two organizations of this society to which we are under great debt, viz., the State and the Church.

Any form of civil government gives, at least, protection to the life and property of its citizens. It secures to them freedom, and lends stability to the conditions under which wealth is produced. Every citizen owes it to the State to pay all necessary taxes, to maintain its institutions and observe its laws. Little admonition is needed in this direction, because the State can compel the discharge of our civil duties. We may point out, however, the sad

#### LACK OF CONSCIENCE

towards public money on the part of many otherwise honorable citizens. Some regard it as cleverness to be able to escape bearing their full share of taxation. By misrepresenting his income, one millionaire in the neighboring Republic reaped a handsome sum of money annually that ought to have gone into the civic treasury. Even in Canada good people are addicted to smuggling, little thinking that by so much they compel their more honest neighbors to pay their portion of duty to the public revenues.

The Church, probably more than the State, contributes to the security of life and property. By keeping before men the thought of God, who sees our secret as well as our open lives; by holding out warnings of coming judgment; by lifting up ideals, and exhorting to purity and honor, to forgiveness and love, the Church imposes restraints that even the State cannot impose, as well as supplies forces that ever lift humanity towards a nobler life. Yet there are multitudes who are surrounded by this beneficence of the Church, perhaps virtually dependents upon her bounty, who do nothing to support their great benefactress. The Church is supported by a voluntary system, and we would not have it otherwise, but a fuller extension of the sense of common honesty would bring more worthy maintenance of this mother of human well-being.

"The poor we have always with you," said the Master. In some socialistic theories the alluring hope is held out that a day is coming.

#### WHEN POVERTY WILL BE ABOLISHED.

But, as we pointed out in another connection all who endeavor overlook the fundamental difference in the natural gifts of human beings. Professor Wyckoff, who lived as a tramp for two years and travelled from ocean to ocean to discover what he could of the conditions and causes of poverty in the United States, summed up his experience in the books he published ("The Workers") by asserting that the majority of the poor he met are in that condition through some fatal handicap of nature, some defect or incompetence that seemed to be part of their birth-

right. Fragmentary beings have always been born into this world, and there is every probability that such will continue to be born so long as humanity are guilty of sin and capable of mistake. We are under a natural obligation to care for these incapable varieties of the human race. Accident and disease largely augment the class. But this social burden brings a compensation of its own. It keeps alive gentleness, tenderness, patience, sympathy, and a score of other virtues which hallow and sweeten all social relations. Ministry to the poor has a reflex ministry of incalculable good. "Blessed is he that considereth the poor," is a social and economic as well as a religious beatitude. But nowhere do we need

#### MORE SANITY AND LESS SENTIMENT.

in modern life, than in our relations to the poor. During a pastoral term in Montreal, nine-tenths of the beggars who called at my door for charity were sons of the British Isles. British systems of charity have created a pauper class whose representatives in other countries have sometimes brought contempt to the very name of Britain. To enable the poor to help themselves and thus keep their self-respect, has been the policy of the Jews in every country. A Jew never begs. Charity should always take the form of an opportunity to work for those who are able to work. The helpless and dependent ones who are so from affliction or defect, deserve even more care than we give. We should give them homes, not institutions; for misfortune only accentuates the need of love and companionship. Mere provision for food and raiment is scarcely Christian charity. But sane treatment of the poor must clearly distinguish these two classes. The State should provide employment for the unemployed, giving less than the market value, of course, so as to prevent the creation of a class dependent on the State. The Church, too, could minister more wisely by organizing employment agencies rather than free soup kitchens. Put no money has been truly Christianized until it has paid its need to the poor.

As "no man liveth unto himself," so also no nation liveth unto itself. There are

#### CHILD RACES

whose necessities rightly appeal to us. Civilized countries are coming to realize more fully their duty to these lagard peoples, quite apart from the call to evangelize them. A news item reports that pig-iron manufactured in Hankow, China, was landed at Vancouver, B.C. It is a small news item, but it is pregnant with coming events. China already can deliver pig-iron in America and undersell our own products. In the development of her industries, because of the cheap labor, China will be able to compete successfully in any foreign market. It means that the laborers of other countries must come to the standard of living of Chinese laborer, or else we must elevate the standard of living in China. This is a real "yellow peril." The bread of our toilers is affected by our treatment of China. Some years ago a new disease swept around the world. We called it "la grippe." It originated in Russia. At a time when famine had

weakened the vitality of millions of the Russian people, this germ found favorable conditions for preying upon the human system, and by infection it passed around the world, taking its toll from the nations who had neglected to send bread to their starving brethren in Russia. No land is foreign to-day. If we are careless how people live in heathen countries, war or pestilence bred in their wretchedness, like an avenging Nemesis, may scourge us for our neglect.

"Take up the white man's burden!"

Turn savage wars to peace;  
Fill full the mouths of famine;  
And bid their sickness cease!"

We have briefly outlined what seem to us as primary obligations resting universally on men, viz., our duty to ourselves, our families, the State, the Church, the poor, the child races. To bear a proportionate share of the burdens that fall upon the race, we must have riches, and we must share those riches among these great interests so vital to the progress of humanity and so dear to our Master's heart. We are not worthy Christians if we help the cause of missions and refuse to comfort our aged parents. Generosity to some church will not excuse a callous heart towards the poor. What an unnatural parent he would be who gave one child in his family every luxury that could be desired, and refused to provide even necessities for his other children! So is everyone who discharges his duty to himself, his family and the State, but refuses to take up his fair share of these other burdens that necessarily rest upon men. Such a Christian will find a scant heaven—if he ever gets there.

"He that taketh not his cross and followeth after me is not worthy of me" is the recruiting test for every soldier in the kingdom of God. One of the finest and fairest applications of the test in this age, is in the acquisition and use of money. The cross of the Twentieth Century.

#### A CROSS OF GOLD.

### Special Dominion Day Celebration

MISS E. L. BARTLETT, B.A.

For week following June 25.

Lesson, Deuteronomy 28: 1-14.

Hymns—Canadian Hymnal 281, 192, 415.

This topic should take the form of a literary and social evening, but may appropriately be in charge of your Fourth Department. Days the room decorated with Union Jacks and maple leaves. If possible obtain a picture of "The Fathers of Confederation." On the black board have a map of Canada drawn, and on it the outlines of the different provinces marked. This can be made use of by the person who takes the first part of the programme. Also write in a conspicuous place, "July 1st, Dominion Day, commemorates the passing of the Act of Confederation on July 1st, 1867, which brought about the union of the Provinces of Ontario, Quebec, New Brunswick and Nova Scotia, to form the Dominion of Canada." If possible have members of the Junior League lead in the singing of the choruses, "O Canada," and "The Maple Leaf Forever." Have the topic taken up under two heads:

1. The significance of Dominion Day and the events leading up to the formation of the Act of Confederation.

2. The government of Canada.

#### EVENTS LEADING UP TO CONFEDERATION.

In 1840, by the Act of Union, Upper and Lower Canada were united under

one Parliament. During the twenty years following, the conditions of the two Canadas changed and the forms of government which were satisfactory in 1840 were very inadequate in 1860. Upper Canada, or Ontario, became more populous and wealthy than Lower Canada, and wished to send more members to Parliament. On the other hand, Quebec claimed that at the time of the Union she had a larger population, greater wealth and a smaller debt than Upper Canada, so it was contended that the number of representatives should remain the same. After much dispute a deadlock occurred in Parliament, so the two parties united to form a coalition Government which had for its object the confederation of the provinces. Finally on July 1st, 1867, a bill was passed known as the British North America Act which united Upper and Lower Canada, New Brunswick, and Nova Scotia to form the Dominion of Canada. This act provided for Dominion and Provincial Parliaments. Each province was to manage its own local affairs, while the Dominion Parliament had the control of matters of common benefit and interest. The provinces had control of such measures as education, and the sale of intoxicating liquors, while the Dominion Parliament controlled the militia, post-office, and currency. Three years later Manitoba entered Confederation, the next year British Columbia joined, and two years after this Prince Edward Island. Within recent years, on account of the growth of the West, Saskatchewan and Alberta have been made provinces and have the same rights and privileges as the others.

#### THE GOVERNMENT OF CANADA.

The Act of Confederation arranged the form of government for the Dominion and the provinces. Each province was given a Lieutenant-Governor, appointed by the Governor-General, a Legislature the members of which are elected by the people for a term of five years, and a Senate if the province wished it. There was to be also an executive council chosen from the Legislature.

The Dominion Parliament was to be at its head. The Governor-General appointed by the Crown, a Senate composed of members from the different provinces and appointed by the Governor-General for life and a House of Commons elected by the people. The Governor-General was to choose an executive council from the party in power in the House of Commons. Much of this subject matter will be familiar to your members, especially if they have been studying our text-book, "Canadian Civics."

#### SUGGESTIONS FOR A SOCIAL HALF HOUR.

A Contest may take the form of an old-fashioned spelling match in which historical questions take the place of words to be spelled. The questions may be on the subjects studied in the literary season or on any phase of history in connection with the growth of the Dominion. A list of questions may be posted beforehand, or an announcement may be made stating that there will be a test on famous events in Canadian history.

The following questions are suggestive. Many others may be added:

1. Who were the early inhabitants of the Dominion?—North American Indians.
2. By whom were the Indians followed?—The French.
3. Who were the early French explorers?—Jacques Cartier and Champlain.
4. What was their object in settling Canada?—To claim the country for France and carry on a trade in furs.

5. Where were the English colonies formed in the New World?—On the Atlantic coast in the New England States.
6. What was the name of the war by which the English captured Canada?—Seven Years' War.

7. What was the final event of the war?—Capture of Quebec.

8. Who were the two leaders?—Wolfe, English; Montcalm, French.

9. What treaty closed the war?—Peace of Paris, 1763.

10. By what Act was the Dominion of Canada formed?—British North America Act.

11. When was it formed?—July 1st, 1867.

12. How many Provinces were there in the Dominion?—Four.

13. What are these?—Upper and Lower Canada, New Brunswick, and Nova Scotia.

14. What others have been added?—Prince Edward Island, British Columbia, Manitoba, Saskatchewan, and Alberta. The person who conducts this contest may ask as many more questions as may be needed.

For another contest the audience may be separated into groups by giving out slips of paper on which are names of prominent Canadian men or important events in Canadian History. Five (or ten) slips bear the same name or event, and the holders of similar slips gather together in a part of the room indicated by the same name on a large card on the wall. When the group is complete the members collect as many facts as possible concerning the man whose name is on their slips; then all the lists are read. The group with the greatest number of facts are the winners. Some names which may be used are: Earl Grey, Sir John A. Macdonald, Sir Wilfrid Laurier, Sir Charles Tupper, General Wolfe, Egerton Ryerson, Jacques Cartier, War of 1812, Capture of Quebec, Lieutenant-Governor, and others. Or, if preferred, the names of the provinces may be chosen, and the group giving the largest number of correct facts, be adjudged the winners. For use in preparation for such a contest, "Five Thousand Facts About Canada" will be found exceedingly valuable. It may be obtained from the Book Room for 25 cents.

#### Man's Strength for Man's Distress

BY RUDYARD KIPLING.

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

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

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

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

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

"Always help the under man,  
Cheer him—start him—if you can,  
On his way.

Kindly acts are cherished deep,  
Let us sow that we may reap  
Another day."

#### A Saloon Keeper's Philosophy

"A certain lawyer who has a good practice now, quit drinking whisky and beer and other intoxicants, too, for that matter, two or three years ago, and he didn't take the Keeley cure, either. A German saloon-keeper of whom my lawyer bought most of his liquor administered the cure, and it has been effective.

"For several years the lawyer had been buying nearly all his drink at this particular saloon. He paid his bills there the same as he paid his grocery bills. Finally 'his' old saloonkeeper bought a house and lot, and employed another lawyer who never bought a drink to prepare the abstract and the deed and to transact the other business in connection with the deal. The lawyer who had been the regular customer heard about it. He was filled with rage, and he went at once to demand an explanation.

"Here," he yelled, as he leaned over the bar and pointed an accusing finger at the German, "I buy all my drinks here. I have spent hundreds of dollars in this place. And I don't see why I should have any work for a lawyer to do you go and employ some one else. That's what you do. You go and, and—"

"Vell," interrupted the old German, in the midst of the harangue of accusation, "when I got the business, I want it done by a sober lawyer."

"The offended lawyer turned and walked out, and his friends say he has drunk nothing stronger than coffee since."

Now, that is a most humorous story; it is very amusing, indeed, and it is worthy a honorable place in the funny column of our periodical literature. But what gives so much point to the humor is the world of good sense and philosophy contained in it. It was a very quaint way of opening the eyes of the lawyer to see a great truth in its most glaring aspect, but it was a most effective way. The saloonkeeper was not such a great fool as the lawyer. The lawyer thought himself secure in the knowledge and practice of his profession. He believed in reciprocity in business. And that was his undoing. In circumstances it is right. But the saloonkeeper was a practical business man, and when he had business done he wanted the most competent business man to do it. And he was so intent upon this that he was willing to condemn his own business. He knew what his business would do. He knew that drink would eat away the brains of the lawyer so that he was not qualified to do a clever bit of business. He knew that drink dulls the mind and the keen perceptions and obscures the fine distinctions, so he was not willing to trust his business to the man who daily drank the liquors passed over his counter. He would not recognize the principle of reciprocity. It was hilariously funny, fit to be told in the funny papers, but business is business, and with the saloonkeeper that was all there was of it.

And a real humorous touch to it all was that the saloonkeeper was right. Promoters of business everywhere are beginning to act upon the saloonkeeper's philosophy. He announced a true principle, and all business men are beginning to acknowledge it. Good business and drink are incompatible. They cannot walk together because they are not agreed. The one is the enemy of the other. And the most singular and the most humorous fact about it is that it has taken all these years to find it out. In humor there are often many kernels of wisdom.—Clay's Review.

# OUR JUNIORS

## Junior Topics

### JUNE 18TH.—PRAYER FOR DELIVERANCE. Luke 11: 4.

Long, long ago there was a wise and good man in Greece called Socrates. And Socrates said that whenever he was inclined to do wrong there was something within him—he named it his Daimon, you would name it Conscience—which warned him against the wrong. It told him, "You should not say this," and "You should not do that." Even in very little things it understood how to forbid and deny. But Socrates was disappointed that it did not give him any positive directions, any guidance and advice, as to what he ought to do and what he ought to say. Jesus is far better than the Daimon of Socrates. As you kneel and pray to Him, or as you open and study His Book, He will not only warn you against what is evil,

evil companions later); his conversion; the zeal shown in his preparation for his great work; the prompt means adopted by him in obtaining, at the direction of the London Missionary Society—which made his appointment—what elementary knowledge he could of the Chinese language (before leaving London for China)—a "first step" as a "language-student" with a great task ahead of him—the translation of the Bible into Chinese, and the preparation of a dictionary into the same language.

The East India Company forbade the sailing of a missionary in their ships, so, by way of America, was the long voyage made, and the year 1807, under a great many difficulties, chiefly the hostility of Roman Catholic missionaries, and of the natives who wanted the trade, not the religion, of the foreigner, saw the beginning of Protestant Missions in China.

The cautious steps taken by Mr. Mor-

*Note.*—Memorandum of some of the great works accomplished by Dr. Morrison.

Translation and publication of New Testament (in Chinese), and later the entire Bible (in conjunction with his friend, Dr. Milne).

Twenty-five years' service as official translator and secretary in employ of the East India Company.

Preparation of Chinese Grammar, translations of volumes of Chinese classics, translation into Chinese of a Psalter, a book of Prayers, etc., etc., tracts on Christian work.

Missionary work, also assisted Dr. Livingstone among the sick and poor of Canton.

Establishment of College at Malacca, one department of which was for the training of native ministers. A printing press was set up at this college.

*Thought for July—Lessons from the Sermon on the Mount.*

### JULY 2ND.—CHRIST'S REPRESENTATIVES. Matt. 5: 14-16.

What does the word represent mean? Re-present—to present over again. The world sees Jesus through His followers. Who are His followers? We are!

We listened to an excellent chalk talk



JUNIOR LEAGUE AT YORKTON, SASK.

but will whisper to you, "This is the way, walk in it." His companionship is just as real to-day as it was when He walked on earth 1,900 years ago. We must remember that in answer to prayer we must do our part. (See Mark 9: 23, 24; James 1: 12-16; 2 Pet. 2: 9.) Often our prayers may seem to be long unanswered—but we may be sure they are not lost nor forgotten. They are treasured and in due time they will receive wise and gracious answer from God.

### JUNE 25TH.—"LESSONS FROM THE LIVES OF GREAT MISSIONARIES ROBERT MORRISON (1782-1834)."

Have the Juniors tell of the diligence and industry which characterized the lad of fourteen apprenticed to his father, learning the shoemaker's trade; the influence of Christian home training (a strong factor in drawing him away from

rison in acquiring the language were made necessary by an edict which, under penalty of death, prohibited the Chinese teaching that language to foreigners. The appointment by the East India Company to a post in their offices as "Translator," at a salary of £500 per annum, was a decisive point in the onward march of Christian missions in that country, for this new position assured an unmoled residence in China, as well as an opportunity for increased language study. So, secretly, to gatherings of Chinese enquirers, from four to ten in number, was the missionary's message of the Cross given, and while not for seven years was the first convert made, much was accomplished through translation pamphlets, books, etc., which were printed and widely circulated by this indefatigable worker, in spite of many discouragements.

recently which might be helpful to others. The drawing was all done during the talk. The references had been given out before the meeting. The seven virtues were printed in rainbow colors upon the blackboard as follows:

Self-sacrifice—Mark 8: 34, 35 (red).  
Amiability—Eph. 4: 32 (orange).  
Virtue—2 Pet. 1: 5 (yellow).  
Industry—Rom. 12: 11 (green).  
Obedience—John 14: 15 (blue).  
Usefulness—Gal. 6: 2 (indigo).  
Reliability—Luke 16: 10 (violet).

An additional line of white was used in the letters of the word "SAVIOUR." A piece of glass the shape of a prism was used to illustrate how Jesus, the Sun of Righteousness, shines through His followers and the world gets the light broken into the different colors. Draw the shape of a prism on the

blackboard. Print upon it the word "Church." Lines of light coming from it at the end of each being one of the words given above. For the light shining upon the prism print the word "Jesus." The superintendent can further illustrate by story or poem.

### The Union Jack

A CHAT WITH THE JUNIORS.

Every youthful subject of the British Empire ought to know the story of Old England's flag, and have a good idea of what it represents. The Union Jack was not made; it grew, naturally and slowly, as all the best things in the world grow. Its "red, white, and blue" are said to have been at first signs of the Holy Trinity; the red standing for the fire and force of the Spirit, the white for the holiness of God, and the blue for the love of Christ. The old banner of England was white, and upon it was marked a broad red cross—called the cross of St. George—which was adopted by King Richard "of the Lion Heart," after his return from the crusades in Palestine. When Scotland joined, under King James I., some centuries later, that monarch added the white cross of St. Andrew, shaped like an X. He called the flag the "Union Jack," after his own name, which he signed in the French way—Jacques. One hundred and ten years ago the cross of St. Patrick, which is the ensign of Ireland, was traced over the others. It is not very clear, being shaped like that of St. Andrew, only red in colour, but can be seen if you look closely. So our flag deserves its title of Union Jack, because it is really three standards blended in one, and joins three peoples under a single ruler. But need I must tell you about the trio of saints thus brought together.

THE SOLDIER SAINT.

St. George is styled the patron saint of England because he was thought to take care of that country. "Who was he?" do you ask. He was said to have been an officer in the army of Rome, and to have fought bravely for the Emperor until the latter began to persecute the Christians. Then George went to him and said, "If you are so cruel to those people, who have done nothing wrong, I must give up my sword, and not serve you any longer." Of course, this made the Emperor very angry; so he had George seized and cruelly put to death. Suffering thus as a martyr, his name was ever afterwards held in honour by the Church.

Yet there are also legends about his slaying a dragon. The monster, an ugly, scaly thing like a huge snake, with legs and wings, used to come out of the marshes near the town of Silene, in North Africa, and eat up the children. Nobody was brave enough to fight it until St. George rode by. But he on his horse went for the dragon, and, though it made a terrible noise, lashing its long tail and opening its fierce jaws, he killed it. Such is the old tale, which at least shows how much has been thought of the hero, and may teach us never to be afraid if we can save or help those weaker than ourselves.

TWO WORTHIES.

St. Andrew, who is supposed to watch over Scotland, was the first disciple of Jesus. But during his life, which seems to have been spent mostly in Greece, he never came to the British Isles. After his death, however, a good man named Regulus, or Rule, fancied his bones might be of use. So from the Far East he brought them in a ship which was wrecked off the coast of Scotland. But the bones of St. Andrew were saved and

taken ashore. They were long kept on the spot where stands the famous city named after him.

St. Patrick, who is said to look after Ireland, really was a Scotchman, for he was born near the River Clyde, seventeen hundred years ago. While he worked as a lad on his father's farm, suddenly one day came a band of pirates in their ship. He was seized by them and taken off to Ireland to be sold as a slave. There he toiled hard, and was badly treated by his master, who was a sort of chief. But after six years he got away, and went to France, where he resolved upon a strange kind of revenge.

He learned to read God's Word and to preach the Gospel of Christ, and then he sailed back to Ireland, where he had suffered so much, to live among the people. He wished to make them Christians. To this end he went all over the land trying to win the hearts of all for Jesus. Such was his noble revenge, and if we cannot believe every fable told about him, we may feel glad that he did so much for "Erin's green Isle," since there can be no doubt St. Patrick's work was both good and great.

UNITED WE STAND.

Several words dart into my mind as I look at the British flag, and, of course, the first of these is *Unity*. If various races and tribes who have come to be called single races wish to be strong they must strive to be one. Otherwise they will quarrel among themselves, make each other unhappy, do each other harm, and sooner or later, but surely, become the prey of a crafty foe. Hence wise and great men of all parties in the State are trying to-day to draw English, Scotch, Welsh and Irish together, as well as to bind the whole vast British Empire with ties of friendship. The use and value of such efforts even boys and girls can be helped to understand.

Now next we forget that the British Union Jack is really the flag of the cross. Three times over, as I have shown you, this token of the Heavenly Father's pity and the Saviour's love gleams on its shining folds. Our brave soldiers and sailors fight, and die, and guard by them, the millions of our fellow-subjects live in peace under this sacred sign. Therefore, I may well urge you to strive for kindly unity, since nothing makes us all one like the cross of Jesus.

LOYAL TO THE LAST.

Another word I link with our country's flag, and that word is *Duty*. When you glance proudly at it, recollect it bids you to be firm, loyal and brave. At all costs, and at all risks, you must do right and speak truth, if you mean to be worthy of "the banner of Britain's might." Besides, it bears thrice over, as I have shown you, the cross of Jesus, and thus urges us to hate selfishness and sin. Will you not cry, "Brightly gleams our banner!"

During a war in South Africa, some years ago, the Zulus came in great force and overpowered one of the British regiments. Two young officers, seeing that the English camp was taken, and the colours, and dashed with them through the savage enemy. The Zulus were brave, too, and pressed hard after them for six miles, until the bearers of the flag plunged into a swift river. But the current was strong their horses were swept away, and even the colours were lost for a time. Yet it is certain that the officers, although wounded, found them and regained the bank, for some time afterwards their dead bodies were discovered in the midst of many fallen foes. They had sold their lives dearly and not in vain, since close by were lying the torn colours. Let their heroism teach us to be "faithful unto death" under the cross of the world's Saviour.—Adapted.

## Our Boys' Column

PUZZLES AND TRICKS

**An Arithmetical Problem**—How can you take 45 from 45 and have a remainder of 45?

9 8 7 6 5 4 3 2 1=45  
3 2 4 5 7 9 2 3 4  
8 6 4 1 9 7 6 3 2=45

**Who chose the odd number?** Take two numbers, one of them odd and the other even. Now let a person (A) choose one of these and another person (B) take the other. The problem is to find out which selected the odd and which the even number.

Ask A to multiply his number by 2 (or any other even number) and B to multiply his by 3 or any odd number. Let them then add the two products together and tell you the sum.

If it is even, then A originally chose the odd number; but should it be odd, then originally B had the odd number.

**Peculiarities of 37 and 73.** The number 37 being multiplied by each of the figures 3, 6, 9, 12, 15, 18, 21, 24, 27, all the products are composed of three repetitions of the same figure; and the sum of these figures is equal to that by which you multiplied the 37. Look at it this way:

37 37 37 37 37 37 37 37  
3 6 9 12 15 18 21 24 27

111 222 333 444 555 666 777 888 999

Now, look at the number 73. If you multiply it in a similar way by each of the numbers of arithmetical progression, 3, 6, 9, 12, 15, 18, 21, 24, 27, the nine products which result from this multiplication are terminated by one of the nine different figures, 1, 2, 3, 4, 5, 6, 7, 8, 9. These figures will be found in the reverse order to that of the progression. Work it out and see.

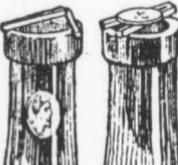
**Disobedient Fingers.**—Place your two open hands together in front of you. Then place a penny or another coin, between the two third fingers. Now bend the little fingers down till they touch the palms of the hands, and bend the middle fingers in a like manner, still keeping the hands as close together as possible.

The puzzle is to now open the third fingers so as to let the penny drop out without opening your hands or taking your middle and little fingers from the palms of the hands.

It will be quite impossible.

### QUITE A SIMPLE MATTER.

Bend in two an ordinary match, thereby partially breaking it, the two parts remaining connected only by a few fibres of wood. Place it thus doubled across the neck of a large bottle, and upon it lay a small coin as shown in our illustration. You may then challenge the company to make the coin fall into the bottle without touching either match, coin, or bottle. It



will take them some time to guess the way, which is, however, simple enough.

Dip your finger in a glass of water, and hold it just above the broken centre of the match, let fall upon such an angle one or two drops of liquid. The fibres of wood swelling under the expansive influence of the moisture, tend to revert to their original position, and you will see the angle of the match get bigger little by little until the opening becoming too wide for the match to support the coin, the latter falls into the bottle.



## Teachers' Faults and How to Cure Them

By Rev. Geo. Moscop, Birehton, Que.

THE importance of the Sunday School as an organization within the Church is being recognized on all hands with growing distinctness from all year to year. The desire of the workers in this great department of the Master's service to attain a still higher standard of efficiency we believe to be earnest and general. And the searchlight of kindly scrutiny is being turned upon those who occupy the position of teachers in our Sunday Schools, for the ideal has been raised, and the higher the ideal aimed at in any kind of work the more conspicuous seem shortcomings in regard to it. Our Sunday School—is the glory of God in the redeemed lives of our scholars. There is small cause, therefore, for surprise if it should appear that the faults by which our efforts are hindered are neither few nor unimportant. We speak, then, without embarrassment or reserve, and with utmost frankness, for faults more or less serious are shared by us all.

### THE GUIDE BOOK.

An efficient employee of a great railway concern was asked if he possessed a guide book of the company and understood how to read it, and he understood how to do so. The answer was a most emphatic affirmative, and he added, "I should be a poor servant indeed of this great company if I never consulted their guide book, and did not have a large portion of its contents at my immediate command." Apply such test to many of our Sunday School teachers, and the response, we fear, might not be so assuring. A serious weakness on the part of teachers lies here. They lack a really working acquaintance with the Bible itself. The modern Sunday School is, in truth, an evolution of the Bible school of antiquity, and the subject matter in all our study is ever the Word of God. The Sunday School teacher ought to be a reader of other books; he must be a student of his Bible. And it will be found that any prescribed and stated method of Bible study, however helpful in some cases, may not greatly benefit in others. Schools, conventions, treatises, whose object is to promote a more systematic and intelligent study of the Scriptures, can only be of acquaintance with his Bible on the part of the teacher himself. Every Sunday School teacher should use a good Reference Bible, a Concordance, and an up-to-date Bible Dictionary. Without such equipment at least, no teacher can be "a workman that needeth not to be ashamed." These, together with a prayerful dependence upon the help of the great Teacher, the Holy Spirit, will go far towards realizing more encouraging results.

### THE TEACHER'S OWN LIFE.

Great necessity exists of definite and deep consciousness on the part of the teacher that the life must be true to Christ. That the spiritual life should be at a low ebb is in no case more to be deplored than in that of the one who holds a class in the Sunday School. No other qualification, however excellent, will compensate for this. There may be the possession of much that in itself is charming.

The teacher may be of winning disposition and engaging manners; he may be kind, thoughtful, most conscientious and painstaking in his preparation, and, in fact, altogether popular, yet notwithstanding all fall utterly in achieving results, which should be the steady aim in all his work. Such an example we have in mind. To be at heart disloyal to the King is sure to exceed in its damaging influence any good that can come of a merely official deliverance of the King's message. For the life of the teacher to be essentially at variance with the things he is called to teach is indeed a fault which calls for immediate remedy. He must in all things be loyal to Christ and true to himself if he would compass the lives of his scholars with the truth in a really saving sense. And while this will demand no small sacrifice on his part, it will assuredly bring power and reward hitherto unthought of in his work as a Sunday School teacher.

### IN RELATION TO THE CLASS.

A teacher whom we have met is the one who is not popular with his class. He is studious, sincere, punctual in every way good. His intentions are of the best. But he does not live strongly, notwithstanding, in the confidence, respect, esteem, or love of those whom he would help by his teaching. This remark was made of one who held an important position in one of our edifying institutions of learning. "He is not popular with his men." And the remark was appended to strong words in the man's praise. It was sufficient to seriously impair usefulness, it was a defect to be deplored, and in so far as that condition would admit of remedy, it was a fault for which he was responsible. In the case of the teacher and his class, if the relation that exists between them be formal and official only, results can only prove disappointing. Every teacher must see well to it that the scholars have occasion to personally trust, esteem, love him as their friend. The strategic value of this is great—can hardly, indeed, be overestimated. In secular pursuits it is being most highly regarded. The politician, the merchant, the employer of labor, each seeks to live in the goodwill of those apart from whose confidence that which he deems success were impossible. And why should the children of this world for ever be wiser in their generation than the children of light? We believe that more failure is attributable to this cause than perhaps is commonly supposed. In so far as this is the teacher's fault it ought to be corrected. The certain remedy is at hand and simple. True, it is neither cheap nor easy. The price involved is sacrifice. It is the old story of laying down his life for others which finds its ultimate illustration in the Master's own life. We must enter as fully as possible into the lives of those whom we would win. Their employments, interests, difficulties, preferences, tastes, we must try to understand and appreciate. And still we must call for much sacrifice. The teacher who would gain the advantage over his class which a warm place in their hearts will give him may not seldom perhaps be called upon to yield his own preferences as to where or when he shall go or come, or what shall be his occupation or course of leisure. But the one who yields up himself thus may reasonably hope to attain the twofold joy of winning his scholars for Christ and realizing his own

higher self. Every teacher can love his scholars and thereby win their love, which is essential to his highest usefulness as their teacher. When a boy we heard a white-headed old saint pray for his pastor, "Lord, give Thy servant favor in the eyes of the people." To the childish mind it seemed a strange request. But the years have brought a new consciousness of its importance. And none stands in more need of this special grace than the Sunday School teacher in relation to his scholars.

### AS A TEACHER.

At a Sunday School convention the question as to the best method of teaching had been asked and earnestly discussed. Many words, wise and unwise, were spoken. Finally one ventured, "If only a teacher is full of his subject, he'll encounter no serious obstacles to success. He'll teach all right." Here is one of the most common faults of teachers. We have known instances of much reading with a view to lesson preparation. And yet the Lesson Helps available have been eagerly consulted, suggested *outlines* studied, and the teacher has stood before his class full—quite uncomfortably full—of his subject. It has been within him as a passive, unwieldy mass, the result of a process of cramming. Only as the daily food is converted by the assimilation into pure blood and sound muscle, only as it becomes a part of the powerful limb, the deft hand, the seeing eye, the thinking brain, is its use seen. The Sunday School teacher may be full of his subjects—full, that is to say, of what others have thought and said about it—yet because his own mind has been dormant and the process of mental assimilation has been checked, he can make little practical use of his preparation until before his class. Notwithstanding the conglomerate mass—history, geography, and various commentary—he has swallowed down, he finds himself helpless when a scholar asks some simple question he had not anticipated. It is impossible to fulfil the important functions of a Sunday School teacher until the vital truth of the lesson grips the mind and warms the heart. The Lesson Helps, many of them elaborate and exhaustive, and giving undeniable evidence of wide reading, diligent research, and painstaking selection, do not make sufficient recognition of the fact that more is done towards making one an efficient Sunday School teacher by stimulating the mind to do some independent thinking than by urging him to sumably with the object of saving him, as far as possible, all trouble of personal thought. As the pure white light streaming through the stained-glass window gives rich and various effect of tint and color, so we may rest assured that the white light of the truth passing through the medium of the teacher's own mind and heart and consecrated personality, shall produce, through the Spirit of the truth, peculiar and blessed results not otherwise obtainable.

### BEGIN AT THE FOUNDATION.

The "Teacher come from God" lays great emphasis upon the absolute necessity to man in rearing the structure of a heavenly character of being sure of a good foundation. He is the wise man who sees well to this. The wise builder accepts no risks, takes nothing for granted as to the important part of the foundation. Sunday School teachers are not always so wise. It is here we come upon another fault of some otherwise excellent teachers. They take too much for granted as regards the actual knowledge of their scholars. They simply take for granted that the scholar intelligently connects the various links between lessons in their correct order may discover presently that he is building upon a sandy

foundation of misunderstanding and confusion. What a vague or utterly erroneous idea a scholar may have of the meaning of some simple word or allusion occurring in the lesson section! It is quite impossible to teach the lesson intelligently while such condition exists. Ignorance and error are not seldom met where we should least expect them, and old conceptions on the part of some constitute a hopeless barrier to making needed truth intelligible. Dr. Trumbull tells of a jurymen who, at the close of an important trial, asked to be informed of the meaning of the words "plaintiff" and "defendant," which he had heard used so freely in the testimony and arguments of the case. Explanation was needed, and ought to have come at the opening rather than at the close of the examination of the subject under investigation. The teacher must satisfy himself that his scholars are with him in each step. If the point of contact be lost, teaching is an impossibility.

**STICK TO THE TEXT.**

It is claimed that with some preachers the text frequently serves merely as a starting point, from which to ramble abroad and survey matters in general. Perhaps few defects are more fatal to pulpit efficiency. And the same is true in Sunday School teaching. Here we come upon another fault of not a few teachers. Such are given to entertain a great deal that is in no way relevant to the lesson study. The Bible Class perhaps suffers most frequently from this cause, as there is usually more interchange of thought between teacher and scholar. We have an example in mind. The lesson for the day had been one of the most sacred scenes in the earthly life of the Saviour, "The Agony in Gethsemane." Remarkable on the solemnity of this subject to an intelligent member of the Bible Class in question, and expressing a hope that the study had been helpful, we were informed that the lesson had never been touched at all until within a few minutes of the close of the Sunday School hour. Numerous questions having no reference whatever to the subject supposed to be before the class were asked. A considerable portion of

(Continued on Page 143.)

**"Treasure Seekers"**

The "Treasure Seekers" is the name of the Young Men's Organized Bible Class of the Woodbridge Methodist Church. It was organized in April, 1910, and has had a year's most successful experience. The class had six charter members, and has since grown till there are now 40 members enrolled, having an average of nearly thirty. The class spirit has been greatly developed, and much interest has been manifested in the various departments of work undertaken by the class. The accompanying picture shows the members of the class. (Rev. J. G. Rogers, in the midst of the boys who have so faithfully co-operated to make the class a success.)

The Epworth League has greatly benefited by this organization, whose success has also stimulated the Young Ladies' Class (now numbering over 30) to successful achievements in every line. While social evenings have been held, including sleigh ride and skating parties, the spiritual interests of the class have not been neglected, and many of the young men are members of the Church.

Besides the two organized grown people's classes of the Sunday School, there is a Bible Class of married men and women, thus giving to the school a large adult membership. Such a state of affairs is particularly gratifying to the esteemed Sunday School Superintendent, Mr. A. W. Farr, and the pastor, Rev. J. G. Rogers.

**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.

June 18.—Text, 2 Kings 17: 1-18.

1. To what extent are Christian people influenced by the customs of the world (statutes of the nations). (v. 8)?
2. How do men sometimes throw a cloak of religion over their evil devices (v. 9)?
3. Is all wrong-doing sin against God (v. 11)?
4. Enumerate the causes of Israel's downfall (v. 7-18).
5. What part do the morals of a people play in their national progress or decline?
6. Which enemy is more to be feared, —Irreligion within, or a menacing foe without?
7. Does Canada's safety depend more on her internal righteousness, or on her national defence (naval and military)?
8. How does God warn us of our evil ways (v. 13)?

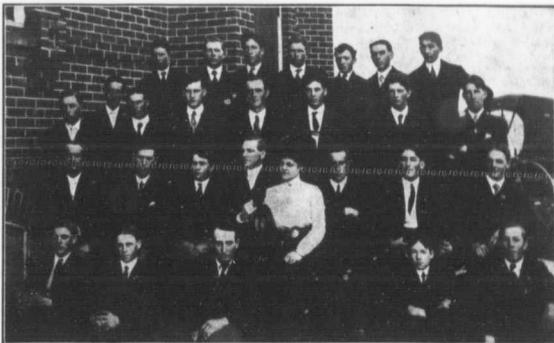
XII. What were the chief defects in the national life of Israel and of Judah? Golden Text.—What were the best ideals in the life of these two nations?

July 2.—Text, Isa. 37: 14-38.

1. How does this lesson illustrate the hand of God in Jewish history?
2. What proof have we that the hand of God is in modern history?
3. Is the hand of God evident in the way the nations of the world have been opened up to the missionaries of the cross?
4. Comment on John Wesley's statement.—I read my newspaper in order to see how God governs the world.
5. How does God use his enemies as his agents in advancing his cause (v. 26, 27)?
6. What sets a limit to the power of nations.—The will of God, or the armaments of their neighbors (v. 33-35)?
7. Should prayer be the last or the first resort in time of trouble (v. 21)?
8. Is God a present help in time of small troubles as well as in greater troubles (Golden Text)?

July 9.—Text, Isa. 52: 13; 53: 12.

1. Show how the main features of this lesson apply to Israel as a people.



"TREASURE SEEKERS" ORGANIZED ADULT BIBLE CLASS, WOODBRIDGE, ONT.

9. Are we giving heed to his warnings or hardening our hearts (v. 14)?

June 25.—Review, Lessons I.—XII.

Suggestions to teachers. Ask some one to state the facts of each lesson, and some one else to repeat the Golden Text. Then discuss one question on each lesson, as follows:

- I. Is a Christian nation more immune from disease than a non-Christian nation?
- II. Is a Christian nation more fully protected from foreign foes than a non-Christian nation?
- III. Does political intrigue ever pay?
- IV. Are business principles usually applied in church finances?
- V. VII. With reference to Home and Foreign Missions, can one be sustained if the other is neglected?
- VI. In what ways does God humble men to-day?
- VIII., IX. To what good purposes might the money be devoted that is now wasted in war and wine?
- IX. What are the chief characteristics of Micah's golden age of peace?
- X. Do I as an individual enjoy God's pardon?
- XI. What are the prospects for a revival of religion in our church?

2. Can you associate the various sufferings mentioned here with the trials of Jesus Christ?
3. What in the mind of a Jew was the relation between suffering, sin and punishment (v. 3, 4)?
4. Illustrate the power of self-sacrifice as a winning factor in the spiritual uplift of the world (v. 5, 6).
5. Jesus made a vicarious sacrifice for the sins of the world, but can the world be saved without sacrifice also on the part of his followers?
6. Under suffering the Jews would cry out with the voice of doubt or guilt. Why then did the Suffering Servant remain silent? What secret had he (v. 7)?
7. What is the supreme test of greatness (v. 12)?

*So brief the time to smile,  
Why darken we the air  
With frowns and tears, the while  
We nurse despair!*

*Stand in the sunshine sweet  
And freeze every ray,  
Nor seek with stubborn feet  
The darksome way.*

—Celia Thaxter.

# OUR ROUNDTABLE

*"The young married men have lost interest. How can we get them back?"*

This refers to the Epworth League in an ordinary place. Why depend on "the young married men"? Of course, they might continue useful in the League, but don't worry about them. Get more unmarried young men. Get the boys who have no thought of marriage. The training of the League from twelve to twenty ought to make either young man or young woman wiser and better fitted for marriage later on. The majority of League members should be unmarried,—much too young for forming a life-long contract. I have no objection to married people in the League. Far from that. But when people get married and assume the cares and responsibilities of a household, I would hardly blame them if they laid down, as a rule, the activities of the League, and made themselves useful in other branches of church work. A League may be run without married people, but it cannot be maintained without young people. Its



On the North Malden circuit, Rev. Frank H. Langford, B.A., in charge, there are several prosperous organized Bible classes. The accompanying illustration is a flashlight photograph of a class. The young men have 44 enrolled, and the young women have 56. They are a happy and healthy lot of young people, and not nearly as sleepy as some of them look in the picture. Bright, wide-awake and alert, they help make the life of the church attractive and keep it young.

chief membership must ever consist of those still in their teens.

*"How can country Leagues give variety to programme?"*

In the same manner as Leagues elsewhere. By plenty of beforehand preparation, by careful choice of plan, by wise allotment of parts, by tactful leadership in the meeting, by varied selection of music, by frequent change of programme, by keeping a wide open eye for any opportunity to introduce some new and engaging feature. There are a hundred ways; but only live, discriminating persons can see them, and only active and painstaking people can employ them. Lack of variety shows lack of thought, of preparation, of plan, of study, of adaptation, of work. If each Department of the League takes a meeting in turn it should ensure variety, and thus each Vice-President has a whole month in which to prepare. Surely there should be no room for complaint

as to monotony if our regular topics are followed. They make variety a necessity.

*"Suggest plans for getting young people to enter into prayer service."*

The considerate leader will know such young people as ought to take part in prayer. He will be wise if, as a rule, he speaks to such as are weak or timid, before the meeting. This will give them time and opportunity to prepare themselves for the public exercise. It is no light undertaking for a beginner. A conscientious young Christian will consider it seriously and treat it thoughtfully. With the very inexperienced, it may be wise to begin with the repetition of memorized Bible prayers. Ps. 119: 18; 33; 34; 76; 77: are samples. The Psalms are full of them. If the beginner is afraid of his voice, memory, or general weakness, let him write out a short prayer at home, memorize and repeat it, or if necessary read it. A child's prayer is a good exercise. All standing,

minister to boys do not blame them if they do not attend. If you do not use the boys do not be surprised if they boycott your meetings. You can get boys if you want to hard enough to go after them in the right way, and treat them properly throughout.

*"Would it not be a good idea to print the newest and best hymn, with music, or a duet, solo, or quartette in The Era, the need for something new and special is often felt?"*

Very good! See the splendid new Epworth League hymn in this very issue. Get some of your best singers to learn it. Sing it in an early meeting. Send for enough copies to supply your members. Use it frequently, and you will surely enjoy it and profit thereby. At one cent each, printed on good paper, in lots of not less than ten, it surely will abundantly pay you.

*"Is the president to blame for lack of attendance and interest in the League?"*

Is the minister "to blame for lack of attendance and interest" in the church? Is the S. S. Superintendent "to blame for lack of attendance and interest in the school?" These are all similar questions! Yes, if in either case the minister, president or superintendent is careless or indifferent. Each officer is to blame only so far as he has failed to do all in his power to make the service both attractive and helpful. The president of the League cannot make the members come; but if they do not come, he can surely find the reason why and seek a remedy. Herein lies one of the president's duties. Lack of interest exists from cause. He should seek to discover what this is and remove it. If he simply sits idly by and lets the League life decline, he certainly is blameworthy.

*"Are there still two separate E. L. pledges, or are they embodied in one?"*

It has been stated over and over that there is only one pledge—the active member's pledge. To this all our young people should be invited. Anything less than this sets forth a compromise and not good enough for a young person to aim at. If you do not know this new form of pledge, order a number from the Book Room, and get the large wall hanger for public display in your League room.

*"Which do you consider more effective—to study the official weekly topics or to have the four departments work out their kind of work on their night?"*

The questioner must be unaware that the current weekly topics are based upon and arranged for the very plan suggested. Each department is responsible for one meeting in the month, in turn, and the succession of subjects allotted in each case is intended to give a comprehensive and clear idea of the general theme. Study the outlines for the year in either the third or fourth departments, and you will find that by following them up month by month a lot of valuable information is gleaned concerning the Bible, and Canadian government,—both indispensable and both but little known.

*"Is it right to have a party on League night, I mean a party connected with the League?"*

It depends what you mean by "party." Every social evening may be in some measure called a "party." Many such parties have been held. My idea is that no "League night" should be devoted wholly to the "party" spirit, but that every "League night" should be more or less permeated by it.

If you want a whole evening for "a party"—that is, for nothing else but recreation and fun, do not take the regular "league night." That should be consistently held for business, the fun to be added should come on a separate evening, if necessary. But if we took more fun out of our work regularly, we should not need to set apart a whole night at any time for nothing else but fun. Make every "league night" a "party."

"What preparation should an active member make for a consecration evening?"

I presume you do not refer to the leader's preparation, but to that of the "rank and file." Every active member should come to the consecration meeting with a thoughtful mind, a grateful heart, and a renewed purpose. The experiences of the month past should be reviewed, and the necessary preparation for the month future should be made. Gratitude for past mercies, contrition for past failures, and commitment to future service in the spirit of prayer and affection, should characterize us in our consecration meetings. The preparation to be made is therefore both of the head and of the heart. Falling this, the consecration service will be formal and lacking, lacking deep spiritual meaning, without definite, practical purpose, and consequently void of power and blessing.

"How best can we adapt the topics taken from the 'Canadian Civics,' to a Sunday Epworth League service?"

If objection is made to the consideration of the chapters in the text-book, on Sunday, while I do not consider the ground of objection sound or solid, I would not press for the consideration of the topic in detail, but rather introduce some other subject, such, for instance, as may be found in "The Social Significance of the Teachings of Jesus" ("Jeaks"), or in "The Gospel of the Kingdom," a monthly magazine, edited by Dr. Josiah Strong. If the detailed government are counted inappropriate for League study on Sunday, the principles of good government are surely scriptural and should be acceptable to all.

"What form of Patriotic service would you advise for our Citizenship Department?"

Turn right over to the pages of this issue devoted to the Fourth Department and you will find something that may be useful to you. Your members must be intelligently informed on Canadian history, at least in its great outstanding epoch-making periods, they must be well grounded in the principles of true patriotism, they must have a clear idea of the main issues before us in the development of a healthy national life, and your league should help them attain a practical working acquaintance with the great problems of citizenship and their solution. Frequent programmes such as we refer to and have outlined on the Citizenship pages of this issue will greatly help. If you can work out a better programme we shall be glad and thankful to receive it. We want the best possible at all times for our readers.

"How can we get new members for our League?"

There is only one way—Go after them! Make a systematic canvass of your whole congregation or community. By that, I mean that you shall gather a complete list of everyone in your midst who might be benefited by your league and be of use to it, if members. See these persons. Do not be satisfied with one or with one person's invitation. Follow them up. And do not press membership unduly at the first. Get them to come to

your meeting. Have something good for them when they do come. A hungry stomach and "a good square meal" will soon get together both pleasure and profit. Make your league worth while and thus create an appetite for it. The rest will be easy. But remember the one and only effective way to get new members is by personal touch. Go after them!

A Queen's Prayer Book

There is a very curious and genuine relic of Queen Elizabeth. This is a small prayer-book, three inches by two inches.

The Epworth League Hymn.

Dedicated to the Epworth League of Saint Paul's M. E. Church, Fort Worth, Texas.

Words and Music by LAURA HUBBARD JACCARD.

1. Ye hosts of Christians, young and strong, And leagued in war against the wrong,  
2. Then fol - low him and his commands, Go preach his word in heathen lands!  
3. Lift high the cross for his dear sake, That cross with Epworth col - ors drape:

What triumphs lie with - in your scope, And for the Church what pow'r, what hope!  
Look up, lift up the poor, the weak; For burdened souls in kind - ness seek.  
The red, the blood of Cal - va - ry; The white for love and pur - i - ty.

Put on God's armor, burnished bright; With Truth's strong sword be armed for fight;  
In cheerless homes leave bright'ning flow'rs, Sweet comfort give in dark'ning hours;  
March on, nor bay the challenge down Till ev - 'ry ham - let, by - way, town,

Let "All for Christ and Christ for all!" Ring from your lips, the bat - te call.  
In times of stress your val - or is rare In pray'rs of faith and songs of praise.  
Has seen the Epworth flag unfurled And Epworth hands reach round the world

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See our offer concerning this splendid new Epworth League Hymn on page 123. At \$1.00 a hundred copies postpaid, your league will find the purchase a good investment. Look up the Special Notice right away. Sing the hymn often. It will stir you to enthusiasm.

in which the Queen has written in a very neat hand, on sixty-five leaves of vellum, prayers in English, Greek, Latin, French, and Italian.

The inside of the shagreen case, which is adorned with ruby clasps, contains a pair of miniatures of the Queen and the Duc d'Alencon, painted by Nicholas Hilliard, and the book is evidently a present prepared by the Queen for her suitor, probably about 1581, when, as readers of Mr. Froude will remember, she announced to her Court that she had accepted him for her husband. The prayers

are very autobiographical; the writer speaks of herself as "drawing my blood from kingly," and thanks God for "passing me from a prison to a palace," and "plac[ing] me a Sovereign Prince over 'the people of England.'"

The history of the book can be traced from James I., who gave it to the Duke of Berwick, whence it passed to Horace Walpole, and afterwards to the Duchess of Portland. At her sale, in 1786, it was bought for Queen Charlotte for 191 guineas. She left it to one of her ladies-in-waiting, from whom it was acquired by the late Duchess of Leeds; thence it passed into the late owner's hands.—Sel.



### The Editor in the West

SOME NOTES OF A LONG TRIP JUST COMMENCED.

From Toronto to Toronto via Chicago, St. Paul, Winnipeg, The Kootenays, Vancouver, Victoria, Seattle, San Francisco, Salt Lake City, Denver, Omaha, etc., is a long way. Over said course the Editor began to travel on April 20. This letter, written from Kamloops, B.C., on May 2nd, can at best detail but the beginnings of the trip, for he has a long way yet to go before the home city is again in sight.

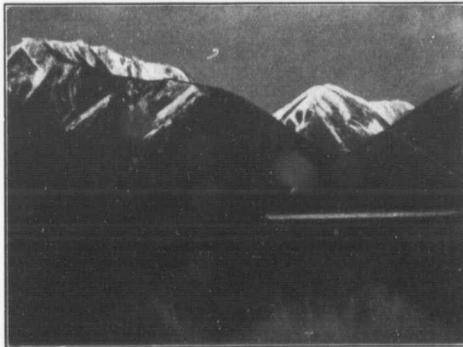
By counsel of the General Board, a few weeks' visitation in the British Columbia Conference is being made prior to the meeting of the International Sunday School Convention in San Francisco, immediately after which the Editor will return by most direct route to Toronto in order to attend the sessions of the Bay of Quinte Summer School at Wellington, Ont., July 3-10.—C.G.F.

Mr. Bartlett writes:—

"My work at Winnipeg on April 23rd was exceedingly pleasant. The day was surprisingly warm, open cars running on the streets and pedestrians for the most part minus overcoats and wraps. Certainly, Manitoba spring weather is charming.

"At Young Church at the morning service, I faced a large congregation, assembled in a spacious and beautiful new auditorium, but recently dedicated. Mr. Adams and his people are to be congratulated on their very manifest prosperity. Not a few well known and tried friends from old Ontario were in the audience, and greeted me cordially at the close of the service. In the afternoon I visited Maryland Sunday School. The growth of this school has been rapid, so large indeed is the present membership, that the school must necessarily meet in two places. The primaries therefore assemble in a hall

rank. I enjoyed immensely my visit with the little folk, who, under loving, competent leadership are being carefully grounded in the Word of God. After a suitable talk to the happy host of primary scholars, I spent a profitable hour



with the main school. Maryland Sunday School has greatly outgrown its present quarters, and a more commodious and suitable equipment is being planned.

"Five o'clock found me at Zion Church to take tea with Dr. Cooke and his band of workers. The conditions of work in this congregation have changed much since I first visited it, nine years ago, and the problems confronting the church are those of the 'down town' section. The zeal of the people is not abating, and it was very evident that under wise and tactful pastoral leadership, the workers in Zion are bound to go forward. An informal and most enjoyable social hour was spent, an ad-

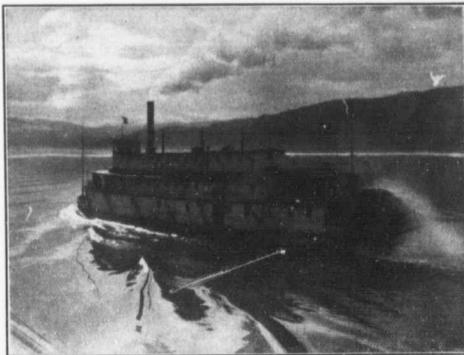
dition for an address and conference. The Methodist ministers of Winnipeg are alive to the work of God in all its phases, and the local Sunday School and Epworth League interests are being well conserved and guided. At eight o'clock that evening I found the spacious Sunday School Hall of Grace Church, comfortably filled with an earnest and attentive body of young people. No more representative gathering would have assembled in any other Canadian city to hear me, and organized young people's work is not on the decline in Winnipeg. The presence and genial address of General Superintendent Dr.

Chown added much to the pleasure of the meeting, which I trust was equally profitable.

"The midnight train for the West bore me away from delightful intercourse in the city to none the less enjoyable fellowship farther west. My next real stopping place was Nelson, where I met and briefly addressed the annual meeting of the Sunday School Committee of Management. In this important British Columbia city, Mr. Westman, recently appointed Field Secretary for our General Board, is completing a very prosperous year. I rejoiced at the encouraging report given by the Superintendent of the school, and marked with pleasure, his tribute to the valuable aid given by the pastor in the work. I shared sincerely in the regret he and others expressed at the removal of Mr. Westman; but noted with satisfaction that there was no disposition to protest the action of the General Board. Mr. Westman leaves Nelson with the heartiest good-will of the people whom he has served there, and their best wishes and earnest prayers will follow him in his field work.

"I might write pages on the beauties of the Kootenay region. From Creston to the Landing, our course lay through a tract of bewildering beauty. There seemed to be arising a new world. The temperature of Manitoba had been most pleasant, the sunshine of Saskatchewan bright and warm, the opening spring-time with millions of purple crocus had greatly charmed me in Alberta; but this section of British Columbia seemed to gather up within itself all of beauty, promise and fruitfulness. The growth of grass and leaf and flower surpassed my highest expectation, and made reasonable the many flattering testimonials I had often heard, with almost incredulous ears, of this prolific and priceless fruit land.

"The ever-changing panorama of lake and mountain range, of fleecy clouds



across the street, and the main school meets in the church building. This school is evidently well managed, and in all but its premises is in the front

dress on personal work given, and the regular evening sermon followed.

On Monday afternoon I was privileged to meet the Ministerial Associa-

and rippling brook, of timbered shadows and mirrored reflections, made the voyage through the Kootenays as desirable as any. When I passed over these lakes a year ago, the weather was dull, the atmosphere hazy, and the beauties of the region greatly hidden by the prevailing conditions; but on the present occasion everything tended to set forth the infinite variety and of admirable loveliness of the view. I secured some excellent photographs, two of which are shown herewith. One gives some slight idea of the massive grandeur of the snow-capped mountains, the other simply illustrates the character of the P. R. steamers that ply on the Kootenay and Arrow lakes.

"From Nelson to Robson is a short railway journey, and from West Robson to Arrowhead the trip is by lake steamer. Scenes like the one shown here abound on every hand and hold the tourist entranced. I met on the trip a young Englishman, son of a prominent Wesleyan minister, on his way to the coast, and his wonder and delight at the unbroken succession of ever-changing grandeur was as marked as it was pardonable, and—commendable.

"The view of the steamer I secured as our boat met her and we saluted each other in passing. The picture gives a very clear idea of the construction of these boats.

"The sloping shores of these lakes are being cultivated as fruit farms or 'ranches.' Some are small, all are rocky, and yet, if the stories one hears are true, the very rocks must be prolific of fruit. But, making all allowance for extravagant statements, this section of the province is very richly endowed by nature and is destined to be abundantly productive of fruits of almost all kinds. But I am not a 'boomster,' nor a land agent, and must not say too much or I may be misunderstood.

"Passing through Revelstoke I called at the parsonage, and again entrained for the West. As a very agreeable visit at Kamloops is, as I write, drawing to a close. Sunday last was profitable indeed. In the morning Bro. O. M. Sanford preached a most helpful sermon, after which the communion service was held. The church in Kamloops is in a healthy and vigorous condition unless all signs deceive. The Sunday School session in the afternoon brought out a good representative attendance. The happy half hour I spent with the primary grade convinced me that this end is well looked after, and the vigorous Organized Adult Bible Classes are sufficient evidence that the modern ideal for the Sunday School is well to the front. I have been promised some photos of these classes for my help in the near future. I preached to a good congregation at the evening service.

"Kamloops is a growing city, and our church is not lagging behind. The prospects are that within a short time a new church and school building will be erected, and pastor and people then rejoice in an equipment fully commensurate to the needs of the work.

"From here I proceed to-night to Victoria, where I meet the District, and according to plans already laid, a number of anniversary meetings are to be held.

"That God is blessing this vast province is evident on every hand, and that God's people, realizing their obligation to Him for the future of the country, are seeking to do His work faithfully and thoroughly, is equally clear. In making the nation both good and great, the Sunday School and young people's work have a high and noble place to fill, and that we may be true thereto is the prayer and purpose of a growing number

"S. T. BARTLETT."

Notes

The rally of the Junior Leagues of Toronto East District, was held in Berkeley Street Methodist Church on Tuesday evening, May 8th. The programme was in the form of a contest. The representative performers from each league were introduced by the chairman, Rev. Dr. Burns, and the recitations, dialogues, solos, and drill reflected great credit on those who had trained the boys and girls.

The chorus singing of the League of the Fred Victor Mission, under the leadership of Miss Bradley, is specially worthy of mention. A beautiful Bible was awarded to Woodgreen Junior League, also Berkeley Street League. Gift books were presented to individuals who had ably acquitted themselves.

We wish Dr. Forfar and his associates continued great success in this most important work—the training of our boys and girls in the Junior Leagues for service.

The Annual Rally of Zion League, Toronto, took place on Sunday and Monday, April 9th and 10th,

and has been pronounced the most successful in the League's history. The services on Sunday were exceedingly stimulating. In the morning Rev. A. C. Farrell, B.A., a former student pastor of the church, gave a splendid message on "The Kind of Man Jesus Calls," and Dr. Stephenson captured the audience in his own inimitable way in the evening as he spoke on "The Present Outlook for Young People's Work."

On the Monday evening the members of the League entertained the congregation with the "Mock Parliament of Missions," revised and amended to suit local conditions. (Copies of Era containing Parliament may be obtained from Rev. S. T. Bartlett at 5c. each.)

Mr. Wm. Dever made a capital government-General. Rev. C. W. Follett, the pastor, occupied the Speaker's chair, while Messrs. Norman Henderson and Russell Fleming acted as leaders of the Government and Opposition respectively.

The lady members of the Parliament acquitted themselves admirably. Not the least pleasing feature was the banquet given to the members of the House by the Speaker and Mrs. Follett at the Parsonage a few evenings afterwards. On a ballot being cast, Miss Jessie Monkman was declared to have been the most effective lady speaker, whilst among the gentlemen the honor fell to Mr. Lloyd Fleming. The speaker was presented with a souvenir by a programme to our Leagues. From the standpoint of the young people alone it affords a unique experience of an educational character and is well worth the effort.

The Toronto East District Rally was held in Gerrard Street Methodist Church on Monday evening, May 18th. Reports from retiring officers were most

encouraging. Rev. J. A. Doyle, one of the Western Field Secretaries, in a stirring address, depicted the needs of the West, making an appeal to the young men and women for service in that great country. Rev. F. L. Farewell, B.A., also emphasized the call to service in a brief address. Mrs. Fawcett and Miss Joy contributed a vocal duet. The following officers were elected: President, Mr. E. P. Bomson; Vice-Presidents, (1) Miss D. Collett, (2) Mr. F. W. Lewis, (3) Miss M. Maddock, (4) Mr. E. Gairus, (5) Dr. J. E. Forfar; Secretary, Miss I. M. Fissette; Treasurer, Mr. W. Marriotte.

In League work, as in all other forms of Church services, it pays to have an attractive announcement, and the cost of such is so small, we wonder that more of our societies do not make more free and general use of the local printers. The following, for instance, is a reproduction of a card used during the past season did good service for the Junior League in Moncton, N.B. Advertising pays!

Junior Epworth League

CENTRAL METHODIST CHURCH.

"BIBLE SWORD DRILLS"

Contests on Houses, Wells, Rivers, Caves, Palaces, etc., are now being eagerly carried on in the Junior Epworth League.

CAPTAINS—Clara Weldon and Dorothy Peters.

JOIN ONE SIDE AND HELP IT TO WIN.

GOOD PROGRAMMES

conducted by the Juniors, consisting of Bible Studies, "Sword Drills," Recitations, Readings, Songs, etc./

"Missionary Post Office," "Baseball," "Who am I?" Plans.

Studies from the "Lives of Great Missionaries," etc., and a splendid story.

"UGANDA'S WHITE MAN OF WORK," on the 4th Tuesday of each month.

GOOD MUSICAL PROGRAMMES

in charge of Miss Alice Lea, Chairman of Musical Committee, Choruses, Duets, Solos, by Juniors.

It is hoped to present

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VERA SHARP, President. MESSIE H. FAIRWEATHER, Superintendent. GEORGE HUNTER, Secretary.

MOTTO—"We Can if we Will."

For information concerning the summer school to be held at Knowlton, Que., during July and August, write Rev. Edgar T. Capel, 205 Mansfield street, Montreal.

The following is an outline of the practical work undertaken for the coming season:

1. From July 12th to 19th will be held a Missionary Conference under the auspices of the Young People's Missionary Movement. Its purpose is the discovery and training of missionaries and missionary leaders who will create a vital interest among others.

2. July 23rd to 30th, a Temperance Conference, under the direction of the Dominion Alliance, Women's Temperance Union and other kindred organizations, for the uniting and developing of the Temperance forces of our Province.

3. From July 31st to August 6th, a Sunday School Conference will be held in connection with the great International, Provincial and State Sunday School Associations, for the education and training of Sunday School leaders, teachers and workers.

4. The Christian Workers' Conference, August 7th to 13th. Its object is the training and development of Christian Workers under the leadership of men eminently successful in Christian work, and therefore best qualified to impart instruction along such lines as: the study of the Bible for personal profit, how to teach and awaken the careless, to help the honest doubter, to lead the inquirer into the truth, etc.

At Walter's Falls a very profitable "Evening With Tennyson" was recently enjoyed. During intermission homemade candy was passed. The pastor introduced his graphophone and several selections were given by it. A quartette and solo by members of the League added to the pleasure of the evening. A sketch of Tennyson's life was given, also readings from his poems. The programme was declared "the best yet."

The following letter, we trust, will be an inspiration to those who read:

"Dear Fellow-Workers,—The Editor has asked me to write something for this paper, and I am sure I don't know what to write that would be of interest to you. Exploits is situated near the mouth of the beautiful Exploits River. Tourists are charmed with the beautiful scenery around Exploits Bay. We have a population of about six hundred, three churches and three schools. The Epworth League was organized here about four years ago since then we have enrolled sixty-four members. Some of these have taken their departure from us to other lands, others to the land that is fairer than day, and we expect some time to greet them on that blessed shore. A few, we are sorry to say, have deserted our ranks. We have adopted the systematic method of giving for missions: each member pledges himself or herself to give a certain amount per month, the same to be collected at the monthly missionary meeting. We appreciate THE ERA very much; it is a paper that no young person (or old person either) can afford to be without. The Editor's notes are indeed inspiring and uplifting. No League can be a success without it. No Leaguer can do effective work without it. May the day soon come when every Leaguer will be a subscriber.

"May God bless the Editor and every Leaguer and every reader, and may we all rise to our responsibility in helping along the grand old cause.

"I am, yours in the work,

"DULCIE M. SCHEUVER,  
"Exploits, Nfld., May 1st, 1911."

Two pictures received also the Editor may be able to use later upon his return from the West.

At Carman, Man., we find one of the most thriving institutions in connection with the Church. It is the Literary Society, under the Literary Department of the League. During the winter the Literary meets at the homes of the different members, when a social as well as literary time is enjoyed. The study of Shakespeare's "Macbeth" has been taken up with great success. The play was taken up scene by scene and talent brought out that before had been dormant. "Julius Caesar" was treated in the same way. The past winter involved the study of Tennyson's "Princess," which proved to be as interesting

as the tragedies. The series of meetings was closed by a debate on "Woman's Rights" by six of the young men. Often musical selections are introduced and a dainty lunch served.

### The Men and Religion Forward Movement

The proposal has been made by some leaders in New York to start a movement through the brotherhoods of the various denominations known as the Men and Religion Forward Movement. The thought is, to start a campaign that would be not only continent wide, but world wide, for evangelistic work among men and boys. Two or three international meetings have already been held, resulting in the appointment of a committee of ninety-seven men from all parts of the United States and Canada, to be known as the General Committee of the Men and Religion Forward Movement. This committee held its first meeting in Chicago on January 17, and had sixty-three members present, a very large attendance considering the great distances that many of them had to travel.

The committee is composed of representative men who are not likely to undertake anything without due consideration, and whose undertakings would probably realize much.

The meeting in Chicago resulted in the thorough organization of the movement, the approval of a budget of one hundred thousand dollars.

This movement has set for its object the task of finding the three million men who are now missing from the churches. That is, there are now three million more girls and women in the churches than there are boys and men, and this movement is to bring up the number of boys and men in the churches so that it will at least equal the number of women.

The programme of this movement is stated as follows:

#### THE PURPOSE.

1. To stimulate specialized work for men and boys in every church on the continent.
2. To win thousands of unconverted men and boys to Christ and the church.
3. To double the enrolment in Bible-study classes.
4. To reveal programmes of Christian service that will command the lives of the most efficient men of the two nations.
5. To continue the emphasis upon the general missionary appeal at home and in the non-Christian world.
6. To exalt the spiritual power of the world worship of God.

#### THE PLAN.

1. Period of preparation:
  - (1) By literature, press notices, and public presentation, begin at once to reach every church and men's organization with a programme of enlarged effort for men and boys.
  - (2) By asking North American organized Christianity to observe Sunday, September 17, 1911, as a special rally day of recognition of this eventful time.
2. Period of education:
  - By books, magazine and newspaper articles, make the Christian religion a vital current topic during 1911-12.
3. Period of Visitation: September, 1911, to May, 1912.
  - Ninety cities; Central eighty-eight campaigns.
  - One thousand three hundred and fifty cities and towns; Four or five day campaigns.
  - Three or more teams of experts in methods of Bible study, evangelism,

boys' work, social service and missionary enterprises.

4. Period of conservation: "Conservation Day" Sunday, April 28, 1912.

This day to be largely advertised throughout the entire campaign and made the occasion in all of the churches, brotherhoods, Sunday Schools, and Young Men's Christian Associations of adopted five-year programmes of aggressive Christian effort by and for men and boys.

Fred B. Smith, 124 East Twenty-eighth Street, New York; is campaign manager.

### A Live Missionary Message

(The following will explain itself. It was used to excellent advantage by the League whose name it bears, to help to a most successful year's work. It is a much thought-provoking literature, locally prepared and personally distributed, that best results are obtainable.)

#### Only Ten Cents.

Yes, I know an only ten cents, but I would like to tell you something. I have not lived very long, but I have travelled many miles and learned many things. I have learned that people can choose what kind of a life they will live. They may choose to live for others, or they may choose to live for themselves. But I have also learned that the usefulness of a life is not in the amount of money it earns, but in the choice of the person who uses it.

I have met all sorts of people. Sometimes I have been very happy and at other times very sad. Some people used me to buy things, and others used me very thoughtfully for things that were all right in themselves, but I felt I was not reaching my true usefulness. I used to think people just simply wasted me, saying, "It's only ten cents anyway, what difference does it make?"

One day a young lady put me in a little box, and, as I slipped through the narrow opening, I was surprised to find that this little ten-cent piece and use it in Thy service, and I was surprised to find what she meant. They said they couldn't exactly explain it, but that it was no longer a ten-cent piece, but a God's blessing had been added, and that would make me so much more useful. I tell you I was happy when I heard that.

Some time after that I was taken away and used to purchase a little Testament. I was surprised to find that it was just what to tell you how it was used. It had two verses in it marked with red ink, John 3: 16, Mark 16: 7. Somebody gave it to a young man and asked him to study those two verses. One day he gave his heart to God, and soon after that he went to China to tell the good news.

He left the little Testament here with a friend of his, who promised to read it every day. He did so and soon became interested in those two marked verses. He also wanted to tell the "good news," but he felt that he couldn't preach like his friend and he didn't know what to do. So he always talking about it when he was alone. I think he must have been praying. One day he got some cards printed. The cards read: "God needs you somewhere to tell the good news." John 3: 16, Mark 16: 15.

Then he got busy and sent them all around, asking God's blessing upon them.

It would take me too long to tell you how God used those little cards to arouse people to their duty, both at home and abroad, and how many lives won to Jesus by that young man in China, and how those lives touched other lives and they in turn touched others.

Now do you wonder that I am glad that I was put in the little box? I would like to tell you that I would like to purchase that little Testament. God's promise is that His Word shall not return to Him void, but shall accomplish that whereunto it was sent. So my message to you is this: Use your money for the recognition of this eventful time. You will be blessed and made a blessing to others.

Well, here comes a young man. Now he has got the little ten-cent piece—I wonder what he will do with me?

The missionary department ask you to prudently consider God's claim. We are aiming to do a great work. Please do your best. Have your mite box ready by July 31st. We will collect it then, and give you a receipt on it in the place. Please do not disappoint the collector, and, if absent from home, kindly leave it where it can be had when called for.

Yours in His service,

THE MISSIONARY DEPARTMENT,  
Westmoreland Epworth League.

## TEACHERS' FAULTS AND HOW TO CURE THEM.

(Continued from page 137.)

the precious time had been occupied in the effort to assign a satisfactory answer to the question, "Is it right to shave on Sunday?" Such a situation was unappealingly sad; its ludicrousness appeared in the fact that more than half of the class were ladies. When the teacher stands before his class he should be absolutely certain of two things as a result of careful preparation. He should be certain of a goal at which he is aiming in the teaching of the particular lesson in hand; and equally certain of the course by which he proposes to reach it. Then will he need possess the utmost resources of his skill to bring the utmost resources of his skill to bear upon the situation; he will require to watch closely each step taken, and never suffer himself to be switched off the track so as to make its recovery hopeless. All questions and explanations must be made to contribute in some measure towards attaining the end in view. The exercise of great care, much prayer, dependence upon the Divine Spirit, and even this fault shall be overcome.

## A CLEAR VISION.

A discriminating vision is necessary to the teacher's usefulness. Lack here is a serious and common fault. Wordsworth's Peter Bell had his own way of seeing a primrose. The dainty flower was, to the untutored peasant, "a yellow primrose—nothing more." To one of subtler vision the "flower in the crannied wall" yields sublime suggestion. Of this higher vision Robert Loveman writes his tender lines:

"It is not raining rain to me,  
It's raining daffodils;  
In every single drop I see wild flowers  
on the hills.  
It is not raining rain to me,  
It's raining roses down."

The sadly common trouble with us teachers is that instead of sharing the divine vision of the poet we have but the dense vision of the rustic "potter." Are there not too many teachers to whom a class is a class, a scholar is a scholar—nothing more? The teacher who is "apt to teach" must discern more than that there are so many scholars in his class. Each scholar is a distinct and unique whole, and any teacher's usefulness is seriously crippled who overlooks this. It is not only important to study and know the truth we would teach, it is of utmost importance also to study and know each scholar. Teachers must learn to individualize. The importance of this is recognized on all hands. The physician does not prescribe for the whole of his patients merely, but for each. The lens that will aid one eye may obscure another's vision. The farmer carefully studies his ground and carefully adapts his seed. And the true Sunday School teacher will concern himself with the disposition, temperament, attainments and circumstances of each scholar in his class. He who does not study each one apart from the other is spending his strength—his present asset, certainly at a very serious disadvantage. Solomon's counsel as to the training of a child should be pondered by every teacher. "Train up a child in the way he should go." It might facilitate matters in the direction indicated if many of our classes were reduced to half their present size, thus enabling a teacher to study more carefully each scholar, and so lead to more encouraging results.

## THE IMPORTANCE OF THE WORK.

Let every Sunday School teacher be duly impressed with the importance of the work in which he is engaged. Failure to appreciate this has often been the fault. In Nehemiah's day there were those who

sought to discount the importance of his work, to create or magnify difficulties, or to draw his attention to other matters. His noble reply was, "I am doing a great work, so that I cannot come down." He had a due sense of the magnitude of the work; he felt the necessity of working with his might. If Nehemiah so spoke and felt in regard to his work, how ought we as Sunday School teachers to speak and feel in regard to ours? The work of the Sunday School is indeed a great work—none greater. It demands the best we can give in every way. It involves the highest welfare of the child and the church, the interests not only of the present age, but also of the generation following. Let every Sunday School teacher say, "I am doing a great work, so that I cannot come down." It is beneath us to give to this work anything less than our best.

Joy Jackson, Secretary of the Comber Junior League, has sent some interesting items regarding the work. We quote from her letter: "On May 6th we met

to complete our second missionary quilt, which we mean to send to the Deaconess Home in Toronto. The smaller boys and girls played on the lawn, while the larger ones helped quilt or make candy. After lunch presentations were made to Rev. Mr. and Mrs. Barker, who have for four years taken a deep interest in us. The president of our League read an address and two of our Juniors presented to our pastor a gold locket and to Mrs. Barker, our superintendent, a cut glass dish. We feel sorry the time is approaching when our dear pastor and wife will leave us."

Rev. Fred Whitworth, in writing from Regina concerning his work, gives us the following, which is worthy of note: "I have opened four new Sunday Schools in one year on a circuit of three appointments, and the average attendance is about thirty-five to each. So you see we are endeavoring to reach the young on this field." We think that is a splendid record.

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### Selected Slice

A little boy wanted to give his mother on her birthday a Bible. After he had bought it, he did not know what to write on the front page. After looking through some of the books in the library, he decided on the following inscription, "To dear mother, with the author's compliments."

Edwin, aged four, owned a picture-book in which a fierce-looking cow was running after a small boy. He looked at it a long time, then carefully closing the book, he laid it away. A few days later he got the book again, and turned to the picture. Bringing his chubby fist down on the cow, he exclaimed in a tone of triumph, "She aint caught him yet!"

This reminds one of the story of a French colporteur, who, when sitting at dinner in an inn, heard the question of miracles discussed, and the case of Balaam's ass quoted as an insuperable difficulty. His wit did not desert him, and he asked, "Why can you not believe that an ass speak like a man, when we so often see them who speak like asses?"

Speaking on extempore preaching, Rev. Dinsdale T. Young told this story: "A rather consequential young preacher was boasting of his success to an old minister, and, speaking of his methods, he said, 'Oh, when I get up in the pulpit I just open my mouth and say whatever comes.' 'Yes,' answered the veteran, dryly, 'there was somebody in Balaam's time who did the same?'"

Queen Victoria had a partiality for parrots. Desiring one that could talk sensibly, she ordered a fancier to bring a number for inspection. The one making the most striking remark was to be chosen. The birds arrived, well covered up. The coverings were removed in the presence of the Queen, and one grey parrot gravely said, "My eye! What a lot of parrots!" He was instantly chosen.

Mr. Ernest Lamb, M.P., has told this amusing story: "I am reminded of the boy of an elementary school, who, on being asked by his teacher what part of speech the word 'am' was, hesitated a moment or two, and then looked up and said, 'Do you mean the "am" we eat or the "am" we are?' I do not blame the boy. He wanted to make sure that the question was before he answered it, and I think in our work we need to realize first what we are setting out to do, and then to do it."

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