



# THE ANADIAN EPWORTH ERA

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## From the Editor's Pen

*PATRIOTISM*—“Nothing is permanently helpful to any race or condition of men but the spirit that is in their own hearts, kindled by the love of their native land.”—Ruskin.

Much is being spoken, and more written, these days about the future of Canada as a nation. It is an attractive and popular theme, and surely merits careful study by all who desire the highest good for their country. The theme involves many questions that are intimately related, and momentous issues depend on the manner of their solution. With but one of these vital questions, however, have we to do here, but that one we esteem of greatest import to our children and youth. It is suggested by the brief quotation from Ruskin given herewith.

To love one's native land so as to seek only her permanent good is to possess a spirit out of which the highest and noblest patriotism will grow and in time become manifest. To instill such affection in our children and to encourage its exercise in helpful ministry by them for the greatest national good, is obligatory on all who assume the duties and responsibilities involved in leadership of the young. Sunday Schools and young people's societies have an important mission here, for our children are in danger of forming wrong conceptions of national greatness, basing them on merely physical or material values rather than on those immeasurably more important moral and spiritual possessions without which no nation can be truly great.

The strength of a nation is determinable only by the godly character of its people, and the worth of national character is but the sum total of the virtues individually possessed by the citizens who dwell within its shores. Every man and woman either adds to or subtracts from this sum total of national character, and every boy and girl is being fitted to either strengthen or weaken it by the life to be lived when youthful years shall have grown into mature adult life with its potent daily influence for good or evil on all around.

Citizens of to-morrow are largely in the boys of to-day. Failing to inculcate in them now the spirit of true patriotism,

they will eventually contribute nothing of permanent value to the wealth of the nation. But given a true estimate of national life as they develop intelligence and grow in powers of useful service, the boys of this generation will become strong men in the next, and will prove in active manhood the reality of what they first obtained in childhood—a hearty affection for their native land. Though in early years this may have been but a sweet sentiment, it will become an absorbing passion; the dominant spirit shown will be of the type designated by Ruskin, and will prove itself permanently helpful to the strength and stability, the grandeur and glory, of the nation in which, and for which, they live.

There is a worthy patriotism that prides itself in being willing to die for one's country; but there is a nobler patriotism that proves itself true by living for it. To give one's life in battle for the defence of the nation's honor is good, but to devote one's life to high and noble aims for the maintenance of the national character is better, and to embody in social service for the permanent uplift of the whole people, is best of all.

If such a spirit is to be engendered and nourished, the whole Church must be alert to improve the opportunity, and the youth with the priceless agency of practical righteousness in every walk of life. Not to prepare our children to die happy so much as to fit them to live righteously is our first great duty. Not just to get them ready for Heaven in another life but to teach them to extend heavenly conditions in this, must be our supreme aim. So to live that nothing “that worketh abomination or maketh a lie” shall be voluntarily allowed a place in their own lives or gain their assent in the life of their fellow-men, must be the practical issue we set before them as they grow. We want our young people to love Canada with an affection so pure and strong and with a spirit so unselfish, that they shall count no individual character too high and no personal service too exacting if it will but add lustre to the fair name and permanent worth to the godly virtues of their native land. So shall they be patriots indeed.

## Weekly Topic Calendar

July 21.—Literary and Social Department.

—Subject: David's Lament over Saul and Jonathan; 2 Samuel 1: 17-27. Mr. Lennon's article on page 157 will be both interesting and edifying.

July 28.—Citizenship Department. Subject: The Struggling Masses; Nehemiah 5: 1-3. In addition to chapter III of “My Neighbor,” read Dr. McArthur's article on page 162.

Aug. 4.—Consecration Meeting. Subject: The Good Samaritan; Luke 10: 25-37. Suggestions on the Topic are given by Mr. Armstrong in his article on page 154.

Aug. 11.—Missionary. Subject: China's Challenge to the Christian Church, Psalm 72: 8-19. Study the helpful article by Mrs. Stephenson on page 149. Send to Dr. Stephenson for books on China for your library.

## July

Then came hot July boiling like to fire,  
That all his garments he had cast away;

Upon a lion raging yet with ire  
He boldly roared, and made him to obey;

(It was the beast that awhile did foray  
The Nemean forest, till the Amphitryonide

Him slew and with his hide did him array.)

Behind his back a scythe, and by his side  
Under his belt he bore a sickle circling wide.

—Spenser.

July was originally called by the Romans “Quintilis,” being the fifth month of their year, but was changed to “Julius,” in honor of Julius Cæsar. In Saxon it was called “hay month,” as they used to cut their hay at that season.—Learing.

## A Plea for the Practical

A friend writing very recently refers to certain Convention addresses and says: "I have repeatedly heard workers say, 'If they would only tell us *how* to make our work successful under existing circumstances.'" The desire is natural, but one might well reply, "Who can know 'existing circumstances' like the very people who are living within them?" No outside person, no matter how wise he may be, can write a prescription for all mankind, but he can write the peculiar to the neighborhood of which he knows practically nothing. That is why the average convention address so often fails. The speaker comes along with theories that may be perfectly sound and practicable somewhere, but not so at that particular place. The local Institute idea is based on examination of not only general principles but on a first-hand study of the needs of the neighborhood. All communities have some things in common, and yet all differ in important particulars and must be made the subject of close personal study and investigation. In every district in our Church these Institutes may be held, not conducted by outside workers exclusively, but by local workers particularly. Every District League in its annual convention should do much of this definite enquiry work. Less time spent in papers and addresses of general interest and a more intensive study of the local needs of the various communities included on the district would result in more practical results. In the last analysis of this whole matter, the local workers themselves must study the situation and find out the "how" of methods. I am asked sometimes to solve problems of purely local character and of which I cannot possibly know the facts and details, and am sometimes misunderstood because I decline to write the prescription that is expected to magically cure the existing ills. The only truly scientific way is for the local leaders to faithfully study their own peculiar needs and, knowing them, to adapt the principles that apply in the case to the working out of the problems involved. That is why it is absolutely essential to permanently successful work for the Executive Committee of each League to hold regular and thorough-going business meetings. You must "work out your own salvation."

## Look Around You!

"I do wish the good Lord would show me something to do," were the words I heard him say, and in saying them he was quite sincere. But he was mistaken in his wish. I think the good Lord has given us all eyes to see for the very purpose of discovering ways of serving others, and by so doing glorifying Him, and we need hardly expect Him to take any miraculous or even exceptional means of pointing out to us things to do. Look around you. There are many avenues of Christian service open and waiting for your ministry—old people to be comforted, sick people to be cheered, poor people to be helped, erring ones to be recalled, little children to be guided,—dear me, no one can make inventory of the ways in which the open-eyed servant of Christ can follow. His example and go about "doing good." What is the trouble then? Mainly two-fold, I fancy. First, too many of us think that we have done our religious duty faithfully when we have attended the church services and supported its philanthropies and secondly, a whole lot of us are waiting for "something big" to open up before us. Going to church and contributing to its benevolences are good acts, but they are not the kind deeds for which the Master bleeds. Not less church going helps, but more personal ministry between church services, is what is most needed

to exemplify the Christ spirit in the world. The young disciple who imitates the Christ activities to the services that are carried on within church walls and neglects the service that ought to be carried on outside those walls, is not likely to grow in either grace or goodness. For the test of goodness is not in saying prayers, singing hymns, or attending church meetings of any kind; but is in carrying the spirit that prayer, praise and worship should engender within the soul, into action in the outer world where the great need lies. Look around you, therefore, and find work in plenty to do for "the good Lord," who has given you eyes to see.

## Principles of Training

It may be well to give a restatement of these as I found them years ago in that admirable book, "The Children for Christ," by Rev. Andrew Murray. The frequent use of this book has been a great boon to me personally, and I am sure that every parent, pastor, teacher and leader of children would profit by its study. In one of his notes at the end of the book, Mr. Murray enumerates the following six principles, all of which should be observed in our Junior Epworth League work.

1. "Training is more than teaching. Teaching makes a child know and understand what he is to do; training influences him, and sees that he does it. Teaching deals with his mind; training, with his will.

2. "Prevention is better than cure. Not to watch and correct mistakes, but to watch and prevent mistakes, is true training. To lead the child to know that he can obey and do right, that he can do it easily and successfully, and to delight in doing it, is the highest aim of training.

3. "Habits must precede principles. The body is formed and grows for the first years of life, while the mind is to a great extent dormant. Habits influence the person, by giving a certain bent and direction, by making the performance of certain acts easy and natural, and thus preparing the way for obedience from principle.

4. "The cultivation of the feelings precedes that of the judgment. The early years of childhood are marked by the liveliness of the feelings and the susceptibility of impressions. The parent seeks to create a feeling favorable to the good, to make it attractive and desirable. Without this, habits will have little value; with it, they have a connecting link by which they enter and grow into the will.

5. "Example is better than precept. Not in what we say and teach, but in what we are and do, lies the power of training. Not as we think an ideal to train our children for, but as we live do we train them. Not our wishes or our theory, but our will and our practice, count. It is by living a thing that we prove that we love it, that we have it, and that we influence the young mind to love it, and to have it too.

6. "Love that draws is more than law that demands. To train, needs a life of self-sacrifice, of love that seeketh not its own, but lives and gives itself for the object. For this God has given the wonderful mother-love: it needs but to be directed into the right channel as the handmaid of God's redeeming love. Law alone always works sin and wrath. It is love that gives itself with its thought and strength to live for and in the other, and breathes its own stronger and better life into the weaker one. Love inspires, and it is inspiration that is the secret of training."

The last nine italicized words above, are most important for the Junior League

superintendent. Not so much to teach lessons out of books, as to inspire the young soul to reach up into and develop the higher qualities of life, is the chief end and aim of Junior League training. Not mainly to know even Bible truth, but to accept it as the constructive power in the upbuilding of character; to love it as the most precious of treasures that a human soul can possess; to practise it as a daily habit of personal action;—these constitute the essential purpose of Junior League education. A thorough knowledge of the six principles enumerated, and their practical observance by all who are seeking to train life at children for Christ, would greatly simplify and strengthen our Junior League operations.

## "If"

"If I only had your chance. . . ." The words reached me as I passed a small group of young people who evidently were freely conversing about affairs of mutual interest. What the immediate reference was to I do not know, but the exclamation was suggestive of many things. I had as much time as you have, "if I only had as much time as you have," "if I were in your place," "if I had more money," and so on and on the lament runs, until one would think that the poor speaker were beggared of all opportunity and privilege. The greater part of such lamentation is utterly useless and vain. No two of us are situated exactly alike, neither have we just the same native talent or temporal advantage; but not to worry over what one has not, but to make the best of what one has, is life's truest philosophy. I was recently speaking with a dear lady who has been young for years, but afflicted with asthma, and she greatly helped me by the suggestion that while she was subject to considerable suffering, there were so many in worse plight that she by comparison had only cause for thanksgiving. I thought that all depends on the view-point we take in looking at ourselves in contrast with others. There are some above us, but more below us in privilege and possession of life's most desirable things. Rather compare one's state with the latter than with the former. And instead of repining that we are not right up among the leaders, let us follow them, and in turn become leaders of others who may still be behind us in the matter of life achievement. Do not wall because you have not somebody else's "chance," but compel your own to minister to you to the best advantage. Rail not at others because you have not their "time," or "money," or "place," or "talent"; but use all the time you have wisely, invest both talent and money to best advantage and for greatest permanent gain. Use all you have for increase, and as the days go by you will not repine because of neglect or misuse of life's passing opportunities. Abundance awaits the faithful in all branches of human endeavor. Look out for "If."

Written in the East, these characters live forever in the West; written in one province, they pervade the world; needed in rude times, they are prized more and more as civilization advances; product of antiquity, they come home to the business and bosoms of men, women, and children in the modern days. Then is it any exaggeration to say that the "characters of Scripture are a marvel of the mind?"—Robert Louis Stevenson.

# The Young Methodist and His Bible

By  
PROF. WILFRID J. MOULTON,  
M.A.

WHEN Mohammed in the Koran speaks of the Christians he calls them "the people of the book." John Wesley, one of the widest readers of his age, desired above all things to be "a man of one book." We shall be good Methodists and good Christians when the Book of books keeps its rightful place in our holy of holies, and our hearts and minds are continuously strengthened by its teaching.

There is much in the sight of a Bible to stir the imagination of the most headless. This little collection of writings, from so many different authors and centuries, has been translated into almost every known language of the world. Every year one society alone, the British and Foreign Bible Society, prints and distributes five million copies of the Bible, in whole or in part. Thought calls up the vision of the great multitude that no man can number, of every tribe and nation and people and tongue, reading, as Thackeray has said, "in its awful pages, in which so many stricken hearts, in which so many tender and faithful souls have found comfort under calamity, and refuge and hope in affliction." No book has ever done what the Bible has achieved. If its history were to close to-morrow its place in universal literature would be supreme and unassailable.

Yet it may well be that some who would gladly assent to all this find the question of their own personal attitude towards the Bible one of the hardest problems of their lives. Our young people are learning in their schools and colleges some of the wonders of modern science. Geology teaches them to see the slow formation of our earth through unnumbered ages; anthropology shows them how lowly were the beginnings of the human race. Little wonder that some who have grown up with a vague idea that the Bible claims to be an infallible manual of history and of science begin to doubt whether they can honestly believe in it at all. When science and faith appear to be ranged on opposing sides the choice is hard indeed.

All that I can do in this brief paper is to suggest to any who are facing this problem one of the wisest sayings about the Bible ever uttered. When Galileo was charged with contradicting the Bible because he taught that the earth moves round the sun, whereas it is quite plain that the Bible writers think that the sun moves round the earth, he said: "The Bible was not given to teach us how the heavens go, but to teach us how to go to heaven." Both parts of that statement are true. The Bible is not a book of science, it is a book of life. For scientific truth we must patiently study God's revelation of Himself in nature. God still speaks to us in the discoveries of those who read the secrets of the long creation. But to find what God is in Himself, and what are His purposes for mankind, we must search the Scriptures.

If now we go on to ask what we find in the Bible that we can find in no other book, the answer is plain—we find Christ. We have first the story of the long preparation and discipline of the race in which He came. Next we have the story of His earthly life, His death and resurrection. Finally we have the story of the founding of His Church, and the interpretation by His own chosen apostles of the wondrous series of events through which they had lived. In the way in

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This article is the seventh of a series addressed to young Methodists in all parts of the world, and published simultaneously in Great Britain, Canada, the United States, South Africa, and Australia.



PROF. WILFRID J. MOULTON, M.A.

which the truth was gradually brought to Israel are some things that surprise us. Some lessons were given through history, and some through personal experience, and others, as many scholars think, through sacred myth and allegory. Hebrew prophecy, as one writer says, has the touch of Midas, everything it touched it turned to gold. We must be ready, with open eyes, to recognize all these many modes of teaching. But because we believe in the absolute supremacy of our Lord and Saviour Jesus Christ, God manifest in the flesh, we know that the book that contains the unique record of this unique revelation of God is itself unique.

We may add the testimony of one of the noblest and most fearless of Biblical scholars, Robertson Smith: "If I am asked why I receive Scripture as the word of God, and as the only rule of faith and life, I answer with all the fathers of the Protestant Church, 'Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near unto men in Christ Jesus, and declaring to us in Him His will for our salvation.' And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul."

One final word. There are some books more talked about than read, books which everyone is supposed to know, but which few find time to study. If the Bible ever loses its place among us it will be because we are more concerned to defend it than to read it. "How would you defend the Bible?" said a friend to you. "How would you defend

a lion in a cage?" was his answer. Let him out, and he'll take care of himself. Open the Book each day. Look at it in all the light of all the knowledge you can gather. Then you will know, with an ever-growing certainty, that the Bible comes from God, and will yourselves become "men of God . . . complete . . . furnishing completely unto every good work."

## What Great Men Have Said About the Bible

It is necessary for the welfare of the nation that men's lives be based on the principles of the Bible.—*Theodore Roosevelt.*

The English Bible, a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*Lord Macaulay.*

The Bible, considered merely as literature, without any regard to its doctrines, has more strong, nervous English, more pathos, more sublimity, more pith and power, than any other work in our language.—*Dr. Spofford.*

The Bible is the most important document in the world's history. No man can be wholly uneducated who really knows the Bible, nor can any one be considered a truly educated man who is ignorant of it.—*President Schurman.*

For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short, with the moral and intellectual cultivation of the species—always supporting, and often leading the way.—*Coleridge.*

Wholly apart from its religious or its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought and to share ideas of the great minds of the Christian era, can afford to be ignorant of.—*Charles Dudley Warner.*

If I am asked to name the one comfort in sorrow, the safe rule of conduct, the true guide of life, I must point to what in the words of a popular hymn, is called "The Old, Old Story," told in an old, old Book, which is God's best and richest gift to mankind.—*William E. Gladstone.*

"Read your Bible," said Ruskin, in addressing the students at Oxford, "making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education."

I think that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. "The Decemviri" is the story of the Prodigal Son. "The Bondman" is the story of Esau and Jacob. "The Scapgoat" is the story of Eli and his sons, and the "Manxman" is the story of David and Uriah.—*Hall Caine.*

## "The Help of the Holy Spirit in Our Work"

CONVENTION ADDRESS BY REV. W. W. JONES, JANETVILLE, ONT.

IN facing his task and bearing his cross, the attitude of every true Epworth Leaguer is expressed in the first clause of our pledge, "Trusting in the help of the Holy Spirit, I promise," and the Spirit's help lends confidence and value to all our Christian Endeavor work. As Dr Mott says: "God the Holy Ghost must be honored in his enterprises, and the ground of our hope and confidence rests upon the fact that God is still pleased to visit men and women that are pure and humble and obedient with the Holy Ghost, whom God has given to them that obey Him."

This subject is social. It speaks of companionships. Good sister Martha, asking the Master to bid Mary come and help her in her much serving, is only one of a large number who feel the need of help from some source in their daily duties. The disciples, pulling and hauling at their netful of fishes, and calling to their fellows to come and help them, is another illustration of that social dependence we all feel. And this outgoing onward is matched by our upgoing Godward in those various desires that are uttered or unexpressed. It is our wisdom, and not our weakness; that we recognize this moral dependence; and lest we misinterpret it, Jesus comes, with the strange expressions, "Without Me ye can do nothing" and "Tarry until ye be ended with power." When the day was fully come and the promise of power was fulfilled, the disciples had their Pentecost. The Holy Spirit came upon the waiting believers, bringing illumination, freedom, boldness, love to man and exultant praise to God. Their preaching of the Gospel in the three centuries was followed by daily additions unto the Lord of those who were being saved.

In the currency of Jesus the unit of value is the individual, and it is the work of the Holy Spirit to increase the value of the unit, to purge out the alloy and purify the gold of human life. Hence the help of the Holy Spirit comes to be intensive rather than extensive, from within, out from character to character, even as by the Spirit of the Lord. When there is one life brought into saving relation with Christ by our Leaguers, there are ten others under this refining process, so that the Spirit's chief help is not in enabling us to write essays, to lead meetings, or to edit a paper, but to make us perfect in love, to produce in us the Christ life.

A missionary, like the Scandinavians, during the ninth century, was asked by his heathen listeners if he had the power of working miracles, and he replied, "If I had that power I should only ask that I produce the miracle of a holy life." The blessed Holy Spirit has not succeeded in making us holy ourselves, and what wonder, then, that we are compelled in humbleness to tabulate our meagre numerical results. Some of us Leaguers have not had our Pentecost yet, and how can we expect Pentecostal results; but just as soon as our lives—the whole circle of them—are pure and holy by the Spirit of God tabernacled in them, and Jesus Christ is crowned, and God is loved and obeyed, the results will follow, and we shall see in these days those "greater works," according to the Master's promise.

Gideon became one of the greatest and most successful leaders of the Old Testament, and his success is attributed to the fact that "the Spirit of the Lord came upon him." Elijah, Isaiah, Peter and Paul, and thousands of lesser lights have had unusual success in life, and the

reason given is that "they were filled with the Spirit." Jesus also had this equipment. At the river the Spirit descended and remained upon Him. In the temple He opened the Book and read, "The Spirit of the Lord God is upon Me, because He hath anointed Me to preach good tidings to the poor, He hath sent Me to proclaim release to the captives, and to recovering of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." "The Servant is not above his Lord."

The help of the Holy Spirit in our work means *Divine guidance*. How prominently is this truth set forth in the New Testament records. "Then was Jesus led of the Spirit into the wilderness." Philip, preaching to a large congregation in the city, hears the Spirit or the Lord say, "Arise, and go southward toward the desert." Then the passing homeward of the deeply-interested Ethiopian and the Spirit saying, "go near and join thyself to the chariot," and the results show that it was the Spirit who spoke to Philip. "The Spirit said, Separate me Barnabas and Paul for the work of the ministry," and

"We have great respect for ancient creeds and men,

But God is with us now as well as then."

If He speaks to obedient men to-day by a message less material, it is none the less real, "for as many as are led by the Spirit of God they are the sons of God."

The help of the Holy Spirit in our work means *gracious results*. The disciples had to wait for the Pentecostal flame before their dream of a material kingdom was dissolved and the true spiritual significance of the new kingdom dawned upon them, and before the great commission was given to go everywhere as the light and salt of the earth; not so much to stand in the world and present the world to Christ, but rather to stand in Christ, having been made holy, and present Christ to the world.

Again let it be said, this is our imperative need everywhere. At the head office, where the wisdom of a Solomon is required, where the piety and purity of a beloved disciple is needed, where statesmanship and sanctified tact are in constant demand; in the Conference League, in vision for leadership, to inspire courage to duty, and patience to endure until success is attained; in the District League, to make their work vital and necessary; and especially in the local societies, where often the inspiration of numbers is lacking, where adverse influences tend to dampen the ardor of devotion, and where the social and material often make heavy claims upon the time of the individual. No one imagines that difficulties do not exist, that there are no careless to be aroused, no undisciplined to train, no obedient to wisely direct, no brother or sister held captive in some unfridly society to be released. The magnitude of our task, without the help of the Spirit of God, is enough to totally discourage us. But why be without the blessed Spirit, filling the life? Why remain weak, faltering, heart-sick? Why are we not winning more souls to Christ? Why are not more being made perfect in love? The reason is not far to seek. If we were Christ-like, and baptized with the spirit of power and love and truth as He was, we should have these "greater works," according to His promise.

Are we willing to pay the price of this divine assistance? It means self-surrender. It sometimes means continuing princely striving with God before the day dawn and the morning brings the Heavenly Father's blessing—the Holy Spirit given to them that ask Him. The chamber of prayer to the soul is like the coaling stations to the great Dreadnought, for

"Every upward aspiration

Is God's anger undimmed;

And in every "Oh, my Father,"

Slumbers deep a Here, my child."

When we learn to pray as Jesus did, with strong crying and tears, the question of men and money for the Kingdom of God will be solved. Standing as we are in the youthful days of this Canadian century, when destinies are being determined, who cannot see the importance of the crisis? God the Holy Spirit sees the end from the beginning, and He is hindered in imparting it to us only by our slowness of heart to believe, to perceive and to follow. So, fellow-Leaguers, the most important question is, in the tender, sincere words of an apostle, "Have ye received the Holy Ghost since ye believed? May the great Head of the Church bring us to our knees until, as in the early days, we Epworth Leaguers shall all be filled with the Holy Ghost, and so be made ready to stay or to go anywhere, with hearts of sympathy and love, tongues tender and true, hands of healing and strength, ready for any service or sacrifice, in an endeavor to set up a standard for the people, to line every shore with beacon lights, and then eternity alone shall be able to tabulate our actual results.

### Bible Reading Extraordinary

It didn't bother the Rev. John T. Copley, of Manhattan, to read the Bible. He did it for 91 consecutive minutes—including the "begats." Here's the schedule upon which he worked:

#### OLD TESTAMENT SCHEDULE.

Books	Hrs. M.	Books	Hrs. M.
Genesis	16	Zachariah	0 41
Exodus	3 39	II Chron.	2 35
Leviticus	2 39	Ezra	0 10
Numbers	2 48	Nehemiah	0 56
Deuteronomy	3 19	Ester	0 08
Joshua	2 9	Job	0 06
Judges	3	Psalms	6 31
Ruth	0 07	Proverbs	2 18
I Samuel	2 45	Ecclesiastes	0 41
II Samuel	2 18	Song Solomon	0 24
I Kings	2 40	Isiah	4 8
II Kings	2 32	Lamentations	0 28
I Chron.	1 10	Ezekiel	4 19
II Chron.	2 10	Hosea	0 24
Job	0 13	Amos	0 28
Obadiah	0 02	Jonah	0 9
Micah	0 02	Isaiah	0 17
Habakkuk	0 11	Haggai	0 7
Zephaniah	0 11	Malachi	0 12

Old Testament: 71 hours 4 minutes.

#### NEW TESTAMENT SCHEDULE.

Books	Hrs. M.	Books	Hrs. M.
Matthew	2 47	Ephesians	0 21
Mary	0 15	Colossians	0 18
Luke	2 54	Colossians	0 14
John	2 4	Thess.	0 7
The Acts	5 2	I Thess.	0 13
Romans	1 5	II Timothy	0 16
I Cor.	1 1	II Timothy	0 11
II Cor.	1 41	Titus	0 7
Galatians	0 21	Philemon	0 3
Hebrews	0 50	Epistle James	0 17
I Peter	0 19	I Peter	0 17
II John	0 2	II Peter	0 11
Revelation	1 20	John	0 5

New Testament: 20 hours 11 minutes.

Hoie: 91 hours 15 minutes.

The schedule written by Mr. Copley, many years ago, was found recently in the Old Bible when it was opened.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, an especial revelation from God.—Daniel Webster.



## China, Her Challenge to the Christian Church

MRS. F. C. STEPHENSON, TORONTO, ONT.

CHINA'S challenge to the Christian Church is her people; 400,000,000 of them ready—for what? A few years ago missionary statesmen asked, as they saw China changing, should it be revolution or evolution? To-day the world marvels that with so little loss of life China is breaking many of the fetters which have bound her and made progress impossible.

In 1898 the young Emperor, Kwangsu, was under the influence of a famous group of reformers. Among other decrees which he issued was one ordering that the old methods of examinations be abolished and a new course of study established. This decree struck at the very root of Chinese official life, for the appointment to office the examinations must be successfully passed.

The old Empress Dowager rescinded the decree, hoping to maintain the established order of official appointment; and the old method of examinations was restored. But a new day was dawning for China. Many of her young men had visited great institutions of learning in western lands, and longed for western learning, instead of the old Confucian classics, for China.

In 1905 the change came, and the old examination system was abolished, a new educational system announced and an elaborate curriculum of study drawn up. Nineteen hundred and five will go down in history as the birthday of new China. The old school teachers were staggered with the task before them. Some, who had been trained in mission schools, rejoiced in the new day, but with the change China was forced to set herself to the task of finding teachers, and also training her young men for leaders.

The teachers came from many lands to all positions in government schools. Young men were sent by the thousands to Japan, and in fewer numbers to England, America and Germany.

The certificates or degrees granted by mission schools and colleges were not acknowledged by the government, while this was disappointing to many missionary educationists, the education obtainable at these mission schools continued to attract students. China to-day challenges the Christian Church to provide teachers for her great army of students. Shall the Church stand aside and allow the future leaders of China, with all their learning, to miss knowing God and the teachings of Jesus Christ?

China's ability to carry out successfully a great reform has been demonstrated by the suppression of the opium traffic and its manufacture. That China should appeal to Great Britain to shorten the time for carrying on the opium trade between them and India is an evidence of her sincerity to redeem her people from the debasing effects of the drug. This is a challenge to the Christian Church to win China so that she shall stand for righteousness.

The women of China appeal, as no other class in all that great empire, to the Christian Church. They are the burden bearers of China's superstitions and her cruel customs. They are the property of their husbands or fathers; they are crippled because of the foolish custom of foot-binding; they are illiterate, because what use would a woman make of learning; they are bought and sold, bartered and traded, as girls, brides and wives; they are often the household drudges of their husbands' families and, if in time become tyrants of their son's wife; they know nothing of care when sick, and little of love when well; they are murderers of their own girl children because they do not know the value of human

life; they suffer much, but do not know that China must adjust herself to the standards of Christ's kingdom before her women can be given their place.

China's superstitious, who can fathom them? With all their strength, with all their weakness, with all their cruelty they call to the Church of Christ for the light which will expel darkness.

The religions of China—anvstral worship, priestcraft and ceremonial rites—challenge the Church to give the Chinese the Gospel and its teaching. Confucianism, Taoism and Mohammedanism are powerless to save China. She must have Christ, who said, "And I, if I be lifted up from the earth, will draw all men unto Me."

The home life of China is a challenge to Christian nations. The challenge comes with more force when we realize that home life such as we know does not exist.

China is in the midst of one of the greatest reformations the world has

master some of the characters. This great pioneer worked for seven years before he won a single convert, but his time was spent in studying the language, in translating the Scriptures and in compiling an Anglo-Chinese dictionary. All succeeding workers in China have acknowledged a debt of gratitude to Morrison's faithful work during the hard years in the beginning of his missionary life. The East India Company paid him \$60,000 for the dictionary.

Down through the century Christian forces have been gathering in China, until to-day, throughout the empire, hospitals, colleges, schools, orphanages, printing presses are "ways of working" employed by missionary workers for the Chinese that physically, mentally and spiritually they may realize the uplifting power of the Gospel.

The call of the Church to her young people is that they study China, watch her progress, pray for her success, and consider their personal obligation to answer her challenge.

Do the Chinese respond to the teachings of the missionaries. Are they rice Christians only? Those who ask these questions must remember the awful days of the Boxer riots, when, it is estimated,



JUNIOR EPWORTH LEAGUE CONVENTION, CHATHAM, ONT.

(See page 166.)

seen. One quarter of this old world's whole population has suddenly awakened to the fact that it is not equipped to take its place among the world's nations in this twentieth century. How shall the Church help?

China's greatness appeals to the Christian Church, for she is great in natural resources, great in her people, great in extent of territory, great in her inheritance from her long historical record, great in her intellect, great in her poverty and great in her industry.

We must study China; we must know her people; we must recognize in them manhood worth saving before we can win them.

How has the Church responded to the challenge of this great nation? Francis Xavier, that great Jesuit missionary of the sixteenth century, cried out as he sailed past her shore, "O rock, when wilt thou open?" Napoleon declared "when China moves, she will move the world."

In 1807 Robert Morrison, the first Protestant missionary, reached China. In the British Museum in Old London he had found a Chinese manuscript, the work of one of the Roman Catholic missionaries in China. Morrison was also successful in finding a Chinese in London who was willing to teach him to

20,000 Chinese Christians laid down their lives rather than deny God as their Father and Jesus Christ as their Saviour. Perhaps a few remember two officials (not Christians) to whom was entrusted the sending of the following telegram to the viceroys of many provinces. "The foreigners must be killed; the foreigners retreating must still be killed." "No. We will die first," they decided, so changed the word "killed" to "protected"; and the official who had commanded the telegram to destroy to be sent waited in vain for word to come of the slaughter of the foreigners. Two men laid down their lives that many might be saved. Such men and women as the Boxer movement revealed are yet to be found in China. After all, China's greatest challenge to the Church is her people.

The Bible is a record, but it is not a dead record of dead persons and events, but a record inspired by the living Spirit who uses it to speak to men now. It is more than a phonograph which has mechanically stored up for ages the words and tones of the original speaker. It is the medium through which the living God now makes himself heard and known. To find in it the Spirit of God the reader must himself have the Spirit.—Dods.

## Mountain Climbing in the Rockies

### How Rev. George Kinney Conquered Mount Robson

SOME time ago the *Vancouver Daily Province* published a thrilling story written by Rev. George Kinney, B.A., one of our B. C. ministers, telling how he scaled treacherous slopes and cliffs leading to the highest peak of Mount Robson, the fastest of the giants of the British Columbia Rockies. The story related is as follows:

Amid the cloud enveloped snow on the very summit of the mountain the records of the expedition lie buried beneath the cairn-stepped staff from which there proudly floated on the day of victory the

hunting knife to greet his visitor who sneakily kept out of sight.

A start having been made in a blinding blizzard, the pack train which had seen no other human beings for nearly three weeks was astonished to meet a lady botanist and companion, with two guides. The storm did not permit of greetings, other than those mutual good wishes for success. In the new camp a mile farther on a fire was lighted, around which, shivering and wet, they were standing when the lady just referred to, Mrs. Schaffer, of Philadelphia, and a

mountain duplicated itself in the calm surface of the lake, while on the west huge castellated mountains and nunataks along the Chaba and Athabasca, held on their horizontal strata, marvellous cliffs of ice and snow.

Big game being numerous in that part they discovered large "salt licks," places which resembled barn yards, where the sheep and goats, had licked the soil several feet into the banks.

Journeys were hampered by muskogs, fallen timber and inclement weather. In the distance could be seen Mts. Brown and Hooker as the party stood at the junction of the Athabasca and Whirlpool Rivers.

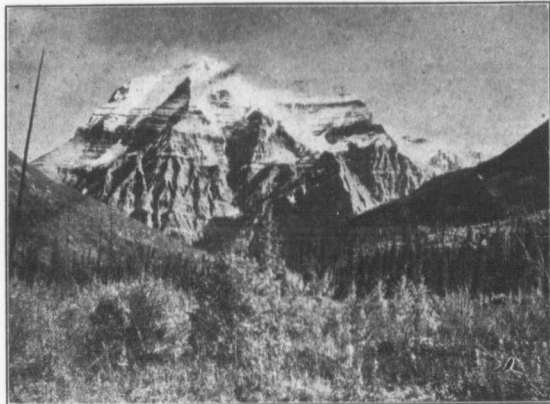
When the Caledonian Valley was reached, a better trail and open country were found. After some difficulty the Athabasca was crossed, and they struck the trail which the G. T. P. were using over the Yellowhead Pass.

As they journeyed onward beautiful little trout streams from the pretty lakes in the hills babbled and danced across the path, but the trail up the Miette was difficult on account of heavy and heavy timber of its bottom. In September, reaching the summit of Yellowhead Pass, the boundary line of Alberta, was crossed into British Columbia, where immediately they noticed the change in the flora, trees and plants growing on the warmer and more humid side of the mountains, such as were not found on the Alberta side. Mts. Pelee and Geeske in rugged form reared their high heads as guides of the Pass, wherein are said to be the sources of the Fraser and Columbia Rivers, some of whose tributaries the party forded as they camped on the meadows at the head of Moose Lake, which is 12 miles long. At this camp they enjoyed the company of Mr. England, one of the G. T. P. engineers.

Finally Grand Forks was reached, where surrounded by loaded blueberry bushes they pitched their permanent camp, at the mouth of the river. For over a week the party had heaved its way through fallen timber and over rock sides to within a couple of miles of the base of Mount Robson. Now on a mossy carpet of a "sombre forest of cedar and hemlock" they found themselves. But no feed being here for the horses, a trail had to be cut to a meadow a little higher up the mountain-side. Dr. Coleman, with a cut knee, remained in camp the following day, while his brother and Mr. Kinney set off by different routes to explore the mountain. With Donald Phillips in 1909, Mr. Kinney had climbed up a distance in what seemed an insurmountable task, theirs being the first party of white men to visit the mountain.

Following the left branch of the river he soon came to a beautiful lake, named later by Dr. Coleman "Kinney Lake." It has been described as "a general gem nestling at the foot of the western side of Mount Robson. Walled in on every side by glacier-bearing mountains and sentinelled by the highest and finest peak in all the Canadian Rockies, it rivals Lake Louise in splendor."

A splendid hanging valley, high above the tree line, but glacier-bened, gives forth a mountain torrent that tumbles into the valley near the head of the lake in a series of falls. The main stream of the Grand Forks leaps off a high cliff, where nestles Lake Berg and Robson Pass, and forms superb falls as high as a glacier, and whose roar can be heard for miles. Rushing over rock steps they tumble at last into "The Valley of a Thousand Falls." A wonder world had been discovered that day. At the camp fire it was decided



MOUNT ROBSON, WEST SIDE.

As the tourist will see it from the G. T. P. Railway, ten miles away.

Canadian flag. For three years expeditions had failed. In July, 1907, with two helpers and a pack train of ten ponies the sturdy mountaineer started from Morley, Alta., to join Dr. Coleman, of Toronto University, and his brother, at Laggan. Before he had gone three miles the cayuses, recently taken from a wild herd, scattered the supplies over the prairie. It took nearly a week to go seventy-five miles.

They camped at Pipestone Pass one evening early in August amidst the flowers of the mountains, and awakened next morning to find the world buried under the new mantle of snow. A peculiar accident befell their cook at this point. Reaching under a pack cover for a piece of breakfast bacon he disturbed a porcupine who was enjoying the leather of the saddle. Striking with his tail he left twenty quills in the cook's hand.

Crossing the pass they heard and saw the marmots, and following the Siffleur reached the broad Saskatchewan. They wended their way through high-walled ravines and by many mighty glaciers covering over two hundred square miles. The arena of the upper laps was entered at Wilcox Pass where at the tree line they discovered strawberries just blooming. They pitched their camp there, and it rained all night. When breakfast was over a terrific snow storm had arisen, and they found one of the horses missing. In the search for the lost animal Mr. Kinney had to go into the forest, and found difficulty on account of the blinding snow, but discovered that he was being carefully tracked by a timber wolf. Imagine his feelings as he prepared his

rode into their midst bringing the missing horse. They remained for lunch. Fried bacon and bannock was the bill of fare, enjoyed as they sat around the fire attired in oilskins and slickers, and comparing notes of the trail.

They crossed Wilcox Pass, six miles long and at 9,000 feet altitude. Sun Wapta valley on the west side, was extremely steep, but the scenery was grand and impressive. Mighty mountains and great glaciers were round about them, yet flocks of mountain sheep and goats could be clearly seen, with caribou relishing the pasture on the flower strewn mountain sides. Following a glacier trail down into the wonderful valley, they travelled over shingle flats which made their ponies foot sore, then across grassy meadows, fording and refording the river many times. On August 23rd they camped on the banks of a beautiful moraine lake, that some ancient glacier had left there. The evening hushed the lake to sleep, so that it became a wondrous mirror reflecting the glories of the full moon, the deep shades of the forest, and the matchless sublimities of frosted peaks. To the west of them, Chaba Creek, named by Dr. Coleman, its discoverer, on a former trip, flowing from a splendid pass in the region of Fortress Lake, joined the Sun Wapta, and their united waters flowed on under the name of the Athabasca. The view from the lakeside camp had a very interesting feature from the geological standpoint. The most wonderful series of syncline mountains in all the world, according to Dr. Coleman, reared a serrated wall on the east. Directly south a perfectly cone-shaped

that the route explored by the minister should be tried. The next day, well provisioned, the three men visited the Valley already referred to, but failing to scale the steep cliffs they descended to the lake below, Lake Kinney.

Leaving the beautiful camp spot, they followed a branch of the Forks southwest, explored the day before by Dr. Coleman, and found it to be a "wild child of nature." Wet and weary from the falling snow, repose was sought under the spruce trees at night, and the storm unabated in the morning, prevented a further attempt for the goal they sought. It was not until three seasons of desperate effort had gone by that the summit was won.

When the party gathered their effects and started on their return trip to civilization they presented a sorry appearance. Clothes were badly worn, feet were almost shoeless, and horses were played out. Failure had not daunted courage, and in July, 1908, Mr. Kinney left Victoria to join Dr. Coleman in Calgary. At Edmonton our three explorers were taken charge of by John Yates, a star packer, who took them in his wagon to Hobo ranch where he and his partner lived. Here they hit the trail, and being well mounted and horses lightly packed, they made rapid time, going at the rate of twenty-five miles a day for nineteen days.

talked of the Klondike rush for gold, and of many other kindred themes, and learned why some of the places had such peculiar names. For instance, Cache Picot. It seems a prospector had there cached some provisions and the Indians had several times stolen them. The angry man then cached along with the provisions some clothes which had been worn by a man who had died of smallpox. Robbing the cache again the Indians contracted the dread disease, and the tribe was nearly exterminated.

The guns were used at times on the way, and when the Fraser River was gained, its fish were much enjoyed. Along the Moose River is one of the finest game countries in British Columbia, bear, goat and cariboo being there in abundance. Messrs. Kinney and Yates were the first white men to traverse Moose Pass. From every ravine and all around them were mighty rivers of ice crowned with huge neves. At the tree line the trees were scattered over the grassy slopes in groups, making the place like a park.

We will pass over some experiences similar to those already mentioned and find our party again attempting to climb Mount Robson, only to be forced to retreat on account of a fierce blizzard. Then a few hours later we see Mr. Kinney alone sitting on a ledge eating cold goat

gales yet encountered, and at times no advance was made. He decided to return. Talk of tobogganing! Such sport is not to be compared to his trip downwards. He glistened the whole length. The storms of winter he had left above and the home trip was begun, with the feeling that to others would come the glory of the capture of Mount Robson. The trip back to Edmonton was made in fifteen days, covering 700 miles. By the time the spring of 1909 had come Mr. Kinney was restless. He wanted another try at it, as he had heard that foreign parties were about to attempt Mount Robson. So in June he left Victoria for Edmonton, expecting that on the trail he would meet Yates, with whom he had made arrangements by telegraph. Disappointment met him however. First of all a washout on the C.P.R. delayed him in Vancouver, then the president of the Alpine Club, of which he was a member, being absent when he reached Calgary, he could not accept their grant of one hundred dollars, not having anyone to



MOUNT ROBSON AND BERG LAKE IN A STORM.

This view was taken at the timber line. Mr. Kinney was the first to explore this N. E. region of Mount Robson.

Rivers were forded, and muskogs and fertile valleys passed. Mosquitoes and black-flies were plentiful. One man was noticed with his head swathed in netting, and socks worn upon his hands for protection. Pembina, McLeod, Big Eddy, and other places had given them of their bounty, but ere they once more reached Yellowhead, unique experiences and hard labor crowded into their lives. While the bells on their horses at night tinkled in the distance, the party sat round the camp fire and many were the tales they heard. Prairie chicken and trout tasted good, and appetites were sharpened. They

meat and drinking the drip of icicles that hung above him. He had crossed the Robson Divide, travelled on to the shores of Berg Lake, and as night came on all too soon, amidst the storm thousands of feet above his friends' camp, he rolled himself in his blanket and passed the weary hours. By dawn he was scaling the heights, with dangers on every side. Narrow pathways were trodden, falling rock or ice was avoided, until after exciting experiences borne all alone, he stood at an altitude of 10,000 feet, and looked toward the Valley of a Thousand Falls below. Here was met one of the fiercest

make the trip with him. The train on which he left Calgary ran off the track, piled up a wreck, and impeded traffic. At Edmonton the money he anticipated would be in the bank for him failed to materialize, and a letter of introduction which would have helped him he found had been misplaced. The delay nearly cost him the prize, for by it he was caught in the flood of the Athabaska. Then Yates wrote saying he deemed it folly to start at this time, as the rivers were flooded. Nevertheless with ambition strong and faith undimmed, the preacher started out alone on June 11th, 1909, with

three good horses and three months' provisions, and hoping to pick up some one on the trail. The difficulties of the trip were many. Here the way had to be threaded through bogs, and nightly tents had to be crossed by swimming the horses. Sunday, the 20th, was spent at a small construction camp on the G. T. P. At Pembina he found that owing to floods

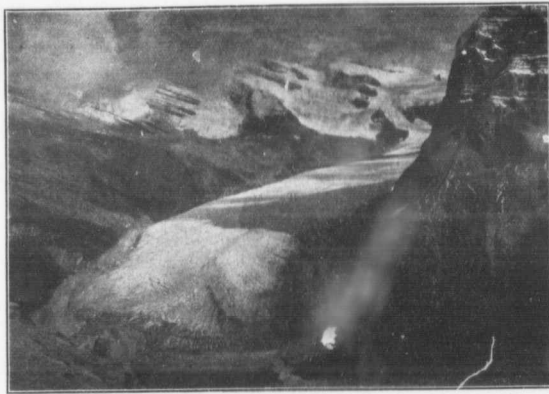
last one afternoon they rounded the last turn in the valley and Mt. Robson swung into view white and beautiful, exclamations of wonder and surprise broke the silence of the scene. For the third season the preacher felt that only by supreme effort could its summit be reached. Its lofty peak rises 11,000 feet above its deep-gorded valleys, or over

big shale slope at nearly 10,000 feet altitude. The path of a year ago was followed. The little fleecy clouds that had turned to gold and crimson put on sombre greys and blacks, while the blues of the valleys darkened to deepest indigos and the silver half moon changed the scene at night to another world.

Rising with the dawn, breathing the pure fresh air, drinking in the ever-changing views, and working ever upwards at times right in the midst of the fleecy clouds which settled on the mountain top, hope never flagged, notwithstanding the great difficulties of the climb. Mount Stephen, Temple, Fay, seemed indeed small as compared to the mighty giant up whose sides the travellers went. At times steps had to be cut out of the ice to afford a footing. Dense clouds of mist falling upon the explorers would soon cover their clothes with ice. Frozen sleet cut their faces, but bravely they trudged along; until at last Mr. Kinney says: "I was astonished to find myself looking into a gulf right before me. Telling P. Phillip to anchor himself well, for he was still below me, I struck the edge of the snow with the staff of my ice axe, and it cut through to my very feet. Through that little gap that I made in the cornice, I was looking down a sheer wall of precipice that reached to the glacier at the foot of Berg Lake, thousands of feet below. Baring my head I said: 'In the name of Almighty God, by whose strength I have climbed here, I capture this peak, Mt. Robson for my own country, and for the Alpine Club of Canada.'" Then just as Phillips and he congratulated each other, the sun came in at smiling approbation on the scene, August 13th, 1909.

They could not build a cairn there for all was steep cliff overhanging with cornices of snow. Storm clouds again gathered and the descent was begun, so dangerous that only one of them could work at a time. A few hundred feet below the summit, they made a cache of their records, the Canadian flag which had been donated by Mrs. George Anderson, of Calgary, in a natural cairn.

For twelve long hours they had fought their way to the top, and now sitting on a little ledge they could hardly realize



MOUNT REARGUARD AND THE BIG GLACIER THAT FLOWS FROM THE EAST SIDE OF MOUNT ROBSON.

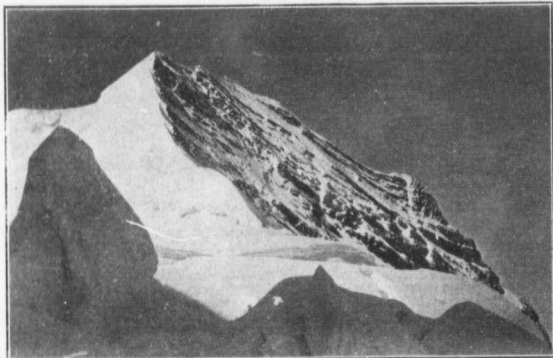
This vast river of ice, a mile wide and five miles long, was discovered by Mr. Kinney, and marks the interprovincial boundary between Alberta and British Columbia in these parts.

many had sustained loss, and other pack trains were waiting for the waters to subside, but he succeeded in getting his horses to swim safely across. Early in July he had a similar experience, only more exciting at Rocky River. He slipped off the saddles into the icy water of the river, while his horse carried on by the current was nearly lost. An old lumber jack whom he had met at Medicine Lodge, on the McLeod, McBride by name, now became his companion. He followed on a little way, but the floods frightened him and he refused to go farther, preferring to camp than swim mighty rivers. Mr. Kinney's difficulties increased until finally he reached John Moberley's, July 10th, where a few parties of prospectors as well as Indians were waiting for the river to subside. At night the Indians held a potlach and the white men were their guests. The next day a rider entered the camp. Upon his hat was the silver badge that bore the legend of "The Guide Association of Ontario." He was Donald Phillips and had been out on the hills in connection with the railway which would soon be bringing tourists to that country. Mr. Kinney and he, after exchanging confidences, started off together, and eventually hit the trail for Mt. Robson.

The spring had been late. Great snow slides were still heaped up amid the flowers of the upland meadows. The horses waded through deep snows and the trail up the Smokey proved a hard one. As they proceeded a mighty antlered caribou loomed in view. Jamming off his horse Mr. Kinney took steady aim, but the bullet missed. Ashamed of his failure he asked Phillips to shoot. He too missed. The caribou then came closer to see what the noise was about, and finally ran off. Instead of aiming straight for the shoulder of the caribou they had been shooting around a tree to the right, and upon examining the gun, it was found that the barrel of the rifle must have bent some time previously when one of the horses had rolled down hill. When at

7,000 feet above tree line. So abrupt is its rise that its steep slopes present an average of over sixty degrees.

From their camp spot under the cliffs a magnificent picture presented itself. Five miles of valley lay to the east. Half-way its length, the foot of a great glacier discovered in 1908, formed the Robson divide. Lake Adolphus gleaming in the distance, bore waters to the Pacific. Berg Lake beneath their feet holding in its bosom a sparkling food that flowed over



MOUNT HELMET.

A beautiful peak near Mount Robson, taken by Mr. Kinney at an altitude of 11,700 feet.

the cliffs into the Valley of a Thousand Falls, and on to the Fraser and Pacific, while high flung peaks on either flank, shouldered massive glaciers by the score. High over all Mt. Robson stands guard. On July 26th, 1909, we find the party struggling up the cliffs, and at sundown camping on a little bluff that stood on a

the marvellous success which was theirs. The same spirit, the courage, hope and faith should be ours in the various walks of life, for we too have great mountains to climb, even more hazardous than that of snow, ice and granite. Grow not weary in well doing for in due season ye shall reap if ye faint not.



## Mother's Prayers

REV. JOHN MACLEAN, M.A., Ph.D., WINNIPEG.

IT was in a religious meeting, and the speaker was an English layman, who had made his home in Winnipeg.

"I believe that God answers prayer," said he, "and above all prayers, are those that a mother makes for her children. In my native town, when I was a young man, there was a couple who had an only son named Willie, for whom the mother prayed continually, 'O Lord, convert little Willie.' During a severe illness, I called to see the lady, and her concern and prayer were for her boy. I was present at her bedside when she died, and the last words from her lips were for the conversion of her son.

Several years passed by and the circumstance was forgotten, when, as I was preaching in a neighboring village, on the Prodigal Son, the incident came to my mind, and I related it, hoping that it might be the means of leading a soul to Christ. In the back seat of the small church sat a man, dirty and haggard, with a pair of black eyes, and apparently under the influence of liquor. At the close of my story, the man shouted, 'Shut up, governor, I can't stand it. I'm little Willie.' He seemed to be greatly agitated, and the whole congregation was deeply affected. The service was broken up, and as we were not so formal as you are in Canada, the people began singing, and I left the pulpit to talk with the man.

The organist was a young woman who would play and sing, but she never spoke in any meetings, and I was surprised as I walked down the aisle to see her accompany me to the back seat. We sat down and pleaded with the miserable fellow, while the congregation kept on singing. We urged him to go forward to the communion rail, that together we might plead with God, and after some persuasion he yielded, and went with us, but when we had gone half way up the aisle he halted and, undecided, would not go any farther. The young woman and I fell upon our knees, and she said to me, 'O pray for him.' Almost unconsciously I said, 'You pray.' With a voice breaking with emotion, and the tears streaming down her cheeks, she prayed in a wonderful manner, her tongue being loosened and her heart aglow with anxious love for the poor drunkard.

When she had finished there were many in tears. Then a child of seven years rose and stood on the seat of one of the pews, and, folding her hands, she repeated the children's prayer:

'Gentle Jesus, meek and mild,  
Look upon a little child,'

and closed with the words:

'And God convert little Willie!'

A deep groan fell from the man's lips, and he arose and went forward to the altar, where he threw himself, prostrate, pleading in agonizing tones for the forgiveness of his sins. In a short time he cried out, 'Thine done, the great transaction's done.' There was peace and joy in his heart, and the congregation joined in singing the doxology.

Some years later, when the converted drunkard had moved away, and no one knew of his whereabouts, I received a letter, asking whether I had preached in the village near by on the Prodigal Son, and if I were the preacher, the writer would like to be favored with a personal interview. I acknowledged the letter, and in a day or so, a well-dressed gentleman called upon me.

'You do not know me,' he said.

'You are a stranger to me, sir. I have no recollection of ever having met you before.'

'Well, I'm little Willie.'

'What a change! You are certainly a new man.'

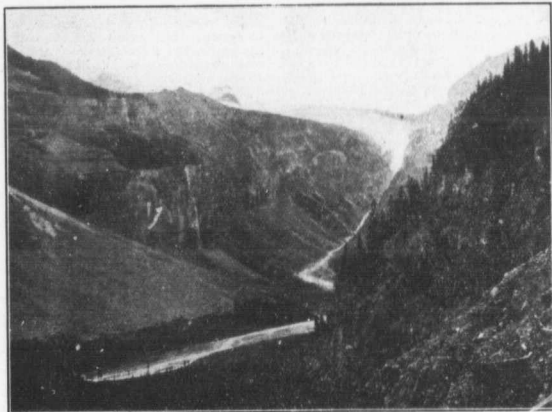
'Yes, sir, the Lord has been good to me, and I have prospered in business, and am now in comfortable circumstances. Now, I want to ask if you know of any church that is in need of help, as I would like to do something to express my gratitude to God for His goodness to me.'

Just at that time our church was struggling with a debt of fifty pounds, and we had exhausted all our resources, and did not know what to do, so I told him of our circumstances, and he wrote me a cheque for the full amount, and was glad of the opportunity to do so. Before I left England for Canada, I received a letter from the gentleman's daughter, informing me that her father had died, and his death was a triumph.

I believe in a mother's prayers, and feel certain that they will follow the wanderer by all over the world, till he is brought to the feet of Christ. Little

are a part of the human family that has lived before us, "foremost in the files of time," and "heirs of all the ages." We are not sure that there is anything in blue blood or white blood or royal blood, but we are sure that there is something in good blood. We inherit tendencies. We carry impressions in our blood. These may be controlled and directed or under unfavorable circumstances may develop into greater evils. If heredity is not all that some assert that it is, we are sure that a good percentage is better than a poor one. While we are not responsible for our parentage we do have something to say about the character of the parents of to-day and to-morrow.

Circumstances mould character. Think what it means to be born in a good country—India vs. Canada, China vs. England, South America vs. North America. What a favor to be born in a good community where both natural and moral influences are ideal and healthful. How unfortunate to be born in a bad neighborhood, or in a country where the laws are unjust. What a misfortune above all to be born in a slum. Such a thing is



THE VALLEY OF A THOUSAND FALLS.

At the foot of Mount Robson; discovered and named by Mr. Kinney. Hundreds of beautiful waterfalls plunge over the lofty cliffs that wall in this wonderful valley.

Willie who became a drunkard, lived to be one of God's saints, and the story of his conversion and subsequent life have increased my faith in the power of prayer, and especially in the prayers of a mother for her children."

### Moulding Forces

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

Among the great moulding forces for making character we would place first, Nature. Its influence has much to do with both individual and national character. The earlier nations worshipped sun, moon, and stars. Astrology or astronomy seems to have been the ladder by which nations found their way upward to civilization. The most charming parts of literature are those that are redolent with the fragrance of nature. The Bible is full of it. Wordsworth, the great nature poet, tells us that he finds in nature "the anchor of his purest thoughts, the nurse, the guide, the guardian of his heart." Those who aim at symmetry and beauty of character must turn to nature for help and inspiration.

Heredity is a moulding force. We

possess in the very midst of the best countries.

Environment moulds character. By this we mean the kind of "atmosphere" immediately around us. This would include such things as the home life, the conversation we hear there, the school, the church, books, pictures, pleasures, companions, and the general conditions and outlook of the home. All these things tell powerfully on the plastic heart and mind of youth.

Not the least among the forces is our own will. We have a choice. We are not machines that cannot help doing what we do. If the will is at harmony with the higher will of God, our characters may be moulded after the divine pattern, despite disadvantages in other respects. These moulding forces are the springs and wells of life. We should try to keep them pure.

I look upon the Bible as the book of the world. I see its divine authorship as plainly as I see the authorship of God in the stars, which I know no human mechanic could have ever built in his shop and flung them out into space.—R. S. Storrs.

## Who Is My Neighbor?

### The Parable of the Good Samaritan

REV. R. O. ARMSTRONG, M.A., B.D., VIRDEN, MAN.

OUR first League topic study for August is taken from Luke 10: 25-37, the parable of the Good Samaritan. The parable of the Prodigal Son is considered the most important of all the gems of this kind that Jesus gave us, but it seems to me that the one we are now considering shares almost equally with that in its fullness and influence on mankind. It seems to embody the spirit of Christ in a remarkable way, and that spirit flashes forth from the story like the sparkles of a diamond. It teaches us much, no matter in which way we look at it. No treatment of it can be exhaustive, and in a brief article of this kind, for a short meeting, we can simply make suggestions that may lead to further study.

The occasion of the parable seems to be the question of the "lawyers"—"What must I do to inherit eternal life?" The importance of the parable as an answer to this can scarcely be over-estimated. The conclusions to which Jesus gave His approval are very emphatic and clear, e.g., "This do and thou shalt live," and "Go thou and do likewise." Here, then, is theology and philosophy simplified so that even a child need not err therein. What a masterful teacher was Jesus—able to confound the "lawyers" and scribes of the Jewish law, and yet giving a message that the most unlearned and ignorant could appreciate. Compare just here with two poetic quotations:

"So many gods, so many creeds;  
So many roads that wind and wind,  
While just the art of being kind  
Is all this old world needs."

"And so the word had breath and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought."

This parable makes a division of humanity that some member might be appointed to deal with as a part of the programme. There are the robbers, the robbed, or the hurters and the hurt; and the helpers and the helped; and then, should we not have a special treatment of the preoccupied, self-engrossed, ritual-serving, indifferent man like the Priest and the Levite we find here? This would make five classes in the world, instead of the many divisions we have in the way of races, religions, schools, sects and denominations.

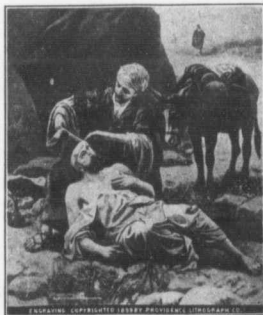
These studies are expected to be devotional. Devotion is often measured by a wrong standard. It is supposed to look out toward God alone. Should we not remember in this connection that God will not hear our prayers if we forget the needs of our neighbors? See Isa. 1: 15-17, and Isa. 58: 6-11. Charity is the truest sacrament, and love is worship. See 1 John 4: 7, 11. The worship that is tainted with indifference, prejudice, ungratefulness and unbelief is not acceptable to God. See Matt. 5: 23, 24. Matt. 6: 14, 15. Prov. 24: 12. These passages are very important and they are clear. They show us the direction in which we are to walk. Grace will be given us as we have need. We must exercise ourselves unto readiness. Let us keep our idea of worship and devotion more in harmony with the teaching of the Bible and the principles of Christianity.

The *Robbers*.—Who are they? They are the people who take by force or by threat that to which they have no right. One needs to be keen scented to detect the robbers of to-day. They have in

some cases climbed into "the seats of the mighty." The hoodlum and the grafter often pass for "good men." ("The Sins of Society," by Prof. Ross, gives a good analysis of the robbery of the present age.) The man who steals our beef, raven, our bread and fuel, leaving us half dead with cold and privation is too often classed as smart. Jesus called him a robber.

The *Robbed*.—This is a class that seems to be growing larger. Cries of protest are often heard, but our civilization seems to aid scheming in some strange way. It will be thus we suppose until the law of brotherhood prevails. When men of the character of the Samaritan take charge of things might no longer be right. Do we hear some say about the poor and oppressed, "O they are getting their deserts." "Judge not. What would happen any of us if we got our deserts?" Psa. 130:3.

The *Helpers*.—O for an eloquent "pen" to describe these. They are the salt of the earth, the lights of the world, the men of God. They are the men like Moses, who chose rather to suffer affliction



THE GOOD SAMARITAN.

with the people of God than enjoy the pleasures of sin for a season; they are the men like David who fought the battles of the Lord; they are the men like Isaiah and weeping Jeremiah who stood for a civilization that had truth and justice in it—that gave, in other words, the first place to God; they are the men of public spirit, they are men like Shaftesbury, Howard, Lincoln, who, Christians, give their lives for human rights; they are men who seek first for the success of the Kingdom of God, and count not their lives dear unto themselves; they are the men who put character before cash, manhood before money, God before gold, and principle before pleasure; they are the men who follow Christ in a career of saving helplessness, sharing His cross, His suffering, reproach and labors. Are we among the helpers? The great thing is not how to get to heaven, but how to get heaven here.

Let some person present, and if convenient, discuss briefly the proposition stated by Prof. Mathews in "The Social Teachings of Jesus," when he affirms, "To be a neighbor to a man is not to belong to the same community, or set, or nation. It is to disregard all such artificial distinctions, and to give him such help as he may need. He who has such a spirit will ever be the Good Samaritan,

and to him every sufferer will be the man fallen among robbers."

The *Helped*. They ought to appreciate what is done for them. We have all been helped. Someone took the risk of life for what we are to-day. Do we ever take seriously of the obligation this brings? The story is told by a medical missionary in Korea that the next day after curing a blind man he heard a knock at his door. There was the man he had helped leading with a rope ten other blind men to the missionary. We have been brothered, schooled, church-ed, civilized, Christianized—now let us "go and do likewise."

What about the fifth class? Here we may read a lesson on the danger of professionalism in religion. ("The Faith of a Layman," by Prof. Osborn, deals well with this subject.) Here, too, is a lesson on profession vs. possession, form vs. power, ceremonial religion vs. spiritual, preaching vs. practising, creed vs. conduct, precept vs. example.

Let someone close the meeting who can give a good, earnest talk on essential Christianity, centring in the thirteenth chapter of first Corinthians. Love is the greatest thing in the world. It is the universal solvent. Jesus went about doing good. Kind acts are more than coronets. Ruth is the setting of all these in the true church, where one hand meets another helpfully." Help one another. Be cheerful, be useful, lift a little, lend a hand, open the channels and let the waters of the river of life flow through your community. Do not be one of those shirking your plain, present responsibility in passing by on the other side. Give your time, your personal attention, your hand, your convenience, your money, your property, for the work of saving men. Then will the Kingdom of God come with power.

### The Good Samaritan

THE GOOD SAMARITAN, a story of such exquisite completeness that one is tempted to study it as a work of art, and to prize each phrase as a separate gem. The fundamental beauty of the story, however, lies in the setting of all these details round one central lesson. The lawyer, after quoting from the earlier social legislation the saying, "Thou shalt love thy neighbor as thyself," goes on to ask from Jesus an interpretation of this law of friendliness. Jesus replies that the test of friendship is in the painstaking quality, the wise adaptation, and the continuity, of friendly service. There lies by the roadside what modern charity would call a "case"—a stranger, striped, half dead, and in need of a friend. Neither the priest nor the Levite, it may be believed is brutal. They hurry by because they know that the friendship which the case demands means an expenditure of more time and trouble than they can afford. Both are on their way to important duties. Either of them would gladly report the case to the proper authorities at Jerusalem, but their own time and their own personal service are precisely what they cannot spare, and they pass by on the other side. The Samaritan also is in haste. Up that hot and shadowed valley he is driving his beast, laden with oil and wine for the Jerusalem bazaars. His compassion, however, conquers his prudence. He halts, goes to the stranger, assuages his wounds, lifts him on his own beast, brings him to a wayside inn, provides for his care and gives assurance that he shall not be forgotten. Nothing can describe with more precision the exact performance which scientific charity has by degrees worked out to guide the visitation of the poor—first, friendly compassion, then the transfer of the case to restorative conditions; finally, the use of money,

not as aims for the helpless, but to maintain continuity of relief. It was to the "least," not to the "case," that the "neighbor" gave his money, saying, "Take care of him, and whatsoever thou spendest more, I, when I come back again, will repay thee." Here is a method of relief which may appear elementary and archaic, but the organizations and instrumentalities of modern charity. It may seem as if this simplicity of method could have no place in the complex conditions of modern life. This view, however, was precisely the view of individualized charity which was, in all probability, held by the Pharisee and the Levite. They, too, were involved

in so many and such serious interests that the help of the helpless must of necessity be deputed to others, and they trusted for the provision of relief to the elaborate organizations of charity which existed in their nation. The chief obstacle—that is to say to Christian charity, now as then—is the preoccupation of the individual with his own affairs, and the consequent dependence upon impersonal methods of relief; and the reform in method now proposed in the name of scientific charity is, in reality, nothing else than a return to the principles of the Good Samaritan. "The body," in "Jesus Christ and the Social Question."

"What manner of nation shall this be?" And herein lies the highest patriotism. That we should be a God-fearing nation is better than that we should expand commercially; that truth and justice and righteousness should prevail assures greater permanence than great strength of army and navy, for it is such things that exalt a nation.

Are you having visions? Are you dreaming dreams? What are your conceptions of true citizenship? Remember that the true patriot is he who lives each day in such a way that he has added something to the common good, who has ideals that are high and right and strives to lift the nation up to them. "Where there is no vision the people perish." The ideals of a nation are more important than its laws and legislatures. Do you believe that if you do, how does your patriotism measure up to it? What are your visions for your country? What are your national ideals?

Wave the flag, shout and keep up with the band if it helps you, but do not stop there. Get in line with the real patriots who are making lives for their country, who realize that it is not mere material things that count, but men.

Now then, men, everyone on his own grass plot, what about it? Is your patriotism finding expression in noise and show, or are we living for our country? Are we trying to build up and promote that best citizenship, Christian citizenship? If we are, then indeed are we true patriots.

And now, men, as our country enters another year view things in their proper proportions. Be proud of your broad country, of her wealth and resources and beauties, not because of themselves, but because they offer opportunity for the development of the highest and best. Recognize in them the beneficence of a God to whose feet you would bring all. Crave for her best. Fight manfully and nobly for true citizenship, patriotic citizenship within her bounds, remembering that the greatest asset of the nation are God-fearing, Christlike men. Make this your national ideal. Work for its fulfillment. There is no grander work for a patriot and a Christian.

## Life Talks With Young Men

BY ONE OF THEMSELVES

THE recent celebration of Empire Day and the birthday of King George and the coming Dominion Day, when we will celebrate the forty-fifth anniversary of our birth as a nation, has naturally brought the thought of loyalty and patriotism somewhat prominently before us. Perhaps this month we might just have a talk along these lines.

You will notice that I referred to Canada as a nation. Now I know that, strictly speaking, Canada is not a nation; but in our thought we regard her as such, for in territorial expanse, in wealth of resource, in possibility of development, she bulks large among the nations of the earth. And the fact that we must look for a governmental head outside of our boundaries, does not, except in a technical sense, rob us either in our thought or in reality, of the fact that we are practically a nation.

Boys, swell out your chests, hold up your heads, for you are citizens of no mean country. To be a Canadian means much. It is going to mean more. How much more will depend on your visions and your ability to make those visions facts in the life of our country.

I have thought sometimes that in thinking of our country we dwell too much on its broad expanse, its material wealth, its natural beauties, forgetting that these in themselves do not and never can constitute a nation. Whenever I feel like swelling up after a survey of these things I like to think of what Longfellow says in one of his essays: "Yet the true glory of a nation consists not in the extent of its territory, the pomp and circumstance of its feasts of its rivers, the height of its mountains and the beauty of its sky; but in the extent of its mental power, the majesty of its intellect, the height, depth and purity of its moral nature. It consists not in what nature has given to the body, but in what nature and education have given to the mind—not in the world around us, but in the world within us; not in the circumstances of fortune, but in the attributes of the soul; not in the corruptible, transitory and perishable forms of matter, but in the incorruptible, the permanent, the imperishable mind. True greatness is greatness of the mind, the true glory of a nation is intellectual and moral pre-eminence."

What do you think of it? How does your vision line up beside that? Mighty good, isn't it? Not much of the flag waving about it, is there? Doesn't sound much like loud-mouthed yet faint-hearted jinglism, does it? No, boys, it gets down to brass tacks. It hits the mark. It is the men that count. A nation's greatness must ever be measured by the calibre of

its men, by their "intellectual and moral pre-eminence."

Do you know when I was a boy I used to think that the greatest patriot was the man who kept step with the music and followed the flag. And a good many of us are like that today. Ours is a sort of brass band patriotism. Let some one wave a flag and bring on a brass band and we are in line to the last beat. But as soon as the noise stops away goes our patriotism till the band comes along again. Do you know it's time to get away from that brass band stuff. There is nothing to it, shouting one or two days and living the rest of the year without a thought for king or country or anything else.

Patriotism is something more than flag-waving; something more than keeping up with the band; something more even than dying for your country. It means living for it. That's it, men, living for your country. How is your life? National life is the sum total of individual life. Make the man right and the nation will be right.

For Canada we covet the highest citizenship, and that is Christian citizenship. Is that your ideal of patriotism, men? Isn't it better to make a life than wave a flag? Isn't it better to keep in step with the principles of truth and righteousness which must exalt a nation than to follow the band? Is your patriotism of the brass band order or are you in line with true, brave, sane men who are living for their country and who covet for her the highest and best?

Too often our conceptions of citizenship are selfish. We want to get all we can out of the country and feel little obligation to contribute to its upbuilding in moral forces. We look upon it as owing us protection under the law, as a good country to get honor out of, pleasures out of, riches out of, distinction and influence and power out of, and give nothing in return; that we should feel that we are under obligation to contribute something to the forces which make possible the higher ideals of our national life. Don't be a sponge. Don't be a blood-sucker; but give, and give freely, of your life to your country.

Now, if any of you are politicians you may not agree with what I am going to say. But I believe those who serve their country politically do not always view things in their proper proportions. I firmly believe there are more important things than international trade, and the character of the navy, and than the problem of transportation. These are important, but they are secondary to the vital problem of the character of the nation. Everyone should ask the question,

## Think

"This is not a thinking age, but a rushing age," is the statement we have heard made about the present times. Somehow the impression is getting abroad that it is a waste of time to stop and think, or to attend school or college long enough to learn how to think. Technical education, domestic science, laws of money making, are held up as if man were only a physical being and nothing to think about but "bread alone."

Our philosophers are telling us that this is a rational world, and that man is a rational being. Hence it is his duty to find a national culture, we must find our highest development. Our civilization has thought behind it. No civilization will rise above the schoolmaster's desk. The great colleges, ancient and modern, have been the lighthouses, warning of danger and pointing out the safe way of progress. Thought is back of religion, art, philosophy, science, invention, government, and character.

Each generation must do its own thinking in order to realize its heritage from the past, and fulfill its own mission. Let haste to be rich and to enjoy our own-living ideals, be kept in subjection with all prudence, while the higher instincts are encouraged. Thought and freedom are bound together.—R. O. Armstrong.

He succeeds in his undertakings just so far as he is able to incorporate the spirit of the Bible in his work.—William T. Stead.

## The Junior League

### III. Pastor and Church

MISS AGNES BUTLER, BRANTFORD.

**W**HAT attitude should the pastor bear toward the Junior League?

It is of enough value for him to devote at least one hour a week to this work. The minister who is too busy to meet with the boys and girls of his congregation is concerning himself with, at least, some things that are not of the greatest value. Few pastors will be found who do not agree that a child is of supreme value to the church, yet how many of them are personally engaged in active work among the children? That the children should be held for Christ, in the Church, and be trained there to grow into useful men and women, nearly everyone agrees, and yet Junior Societies are sadly lacking to this end. We must awaken to the fact that thousands of our brightest boys and girls are not being added to our working forces because we fail to give them sufficient interest inside the Church. The minister must be the first to awaken. The Epworth League is vital. The positive and pressing need of the Church is imbedded in the very heart of the League, and we cannot slight the children without incurring Divine displeasure. The minister must lead the way in the winning of the boys and girls. What the Juniors want is more of the preacher and less of the preaching, for the old saying is true that "character is caught not taught." The pastor should become acquainted with the children, and let them know that he is interested in them. The boy, particularly, soon forms his opinion of the minister who passes him on the street without recognizing him. Where could any minister become better acquainted with the young people of his congregation than in the League?

We are convinced that work among the children with love for them, confidence in them, and a sense of their untold worth, is the best paying work a minister can do. There are so many boys and girls just waiting to be won by the Master, and they can only be won when a warm-hearted, loving pastor goes among them, and by the magnet of his own character leads them to the Saviour. We all know that the men and women of the coming generation are the boys and girls of the present day, and so the question solves itself into this: "How best to train the youth of to-day for Christian service tomorrow." One of the greatest follies of the Church to-day is in allowing a large percentage of her youth to drift into temptation, there by losing battle with sin before she thinks seriously of winning them for the Master.

A gentleman was one day telling to his little boy the story of the lost sheep; how the sheep found its way out of the sheep-fold through the hole in the fence; how it spent the day wandering over the hills in the sunshine, and at night-fall had wandered so far away it was unable to find its way back to the shelter of the fold; how the shepherd finds it, after being chased by the wolves, tired and wounded, and tenderly carries it back to the fold. The little fellow listened attentively till the close and then said eagerly, "Father, did the shepherd nail up the hole in the fence where the sheep crawled through?"

One of the best ways to nail up the broken fence is through our Junior Leagues. The possibilities of the Junior League have not yet been realized, or there would be more such societies throughout our churches.

#### SUGGESTIONS FOR MEETINGS.

Let me just suggest a few plans for work during the coming year. Many of them may be old plans, but with the hope

that they may be of some help I give them to you.

Select as many Bible verses as there are letters in the alphabet, one beginning with A, another with B, and so on. Write each verse on a separate card, let each Junior take one home with him, commit it to memory and return it at the next meeting. In this way each child has learned 26 Bible verses and the co-operation of the parents is gained. Have them repeat these verses for the roll call.

Did you ever try your Juniors on a debate? First the girls, then the boys and, sometimes, girls and boys. You will be delighted with the results.

Use the blackboard. It should be simple. Too much confuses the mind. It should be easy to follow, hard to forget. Make it descriptive, make your work grow before the children. Find something new for the board or give it a holiday. You will find the sand tray helpful too.

Many of our Leagues die from lack of order. The meetings are not held regularly, there is no definite system in the work, and the members lose interest. A business-like League is a good training school for the boys and girls. A League, properly conducted, will train the young people to bear the larger responsibilities in years to come. In planning work for your Juniors do not be content in doing something for them, but see that your plans include something to be done by them. How are you going to win the Juniors take part so that when they become Seniors they will have confidence in themselves? Have them sing solos, write papers on given topics, lead in the opening prayer, read the Scripture lesson, and always have a Junior in the chair. Let them feel that it is their meetings.

Have an evening when the Juniors will be "At Home" to their parents. The support of the parents is necessary for your success.

Scrap books made and sent to the Children's Homes and hospitals, or missionary scrap books to be kept by the children themselves.

A Bible verse contest. This will train the boys and girls to find readily the books of the Bible.

A study of the lives of Bible heroes or good men and women.

Appoint a room committee whose duty it is to see that everyone present is supplied with a hymn book and Bible, and to be responsible for putting them carefully away at the close of the meeting. Have a different Committee every month.

Have a flower committee to look after and send flowers to your sick members.

Appoint a lookout committee to invite the girls and boys of the Sunday School to the League.

By all means have a graded League. It is impossible to do the best work with boys and girls from ten to fourteen years of age and little tots of six and seven.

Look well to the social life of your League. Plan little surprises for them. Let the girls pass home-made candy one night and the boys some night treat the girls to fruit. The intermediate Leagues enjoy a banquet given entirely by themselves. Have sleighing parties, picnics, etc. Either in the church or on the streets our boys and girls will make companions. This is a serious question for us to face. Let our Juniors form companions in the church and the battle is half won.

It pays to re-arrange your meeting room occasionally.

Teach your Juniors to lead in prayer and there will be fewer silences in the Senior meetings.

Give, as far as possible, every member something to do.

Sing much, practise new hymns, put life into your singing. We do not make enough of this God-given gift of song. We workers are in the midst of a conflict, we need brave hearts, and the encouragement that comes with the notes of a battle hymn.

Have variety. It is the bane of human nature to tire of sameness, and because of this we need variety of exercise at our meetings. The new treatment of familiar subjects, the old facts in new dresses, will put new life into your League. Introduce at least one new feature on every programme.

Let me advise every Junior League worker to secure from our Book Rooms in Toronto the little "Junior League Hand Book." If you have never used it before you will wonder how you ever managed without it. Another book I find very helpful is, "Object Lessons for Children."

The Junior worker should, by all means, be a subscriber to the EPWORTH ERA. It is a paper full of valuable information in all League questions and is of untold value.

Try this plan once a month as long as it will interest your Juniors. Enlist the co-operation of your pastor and at the morning service have him give some points in the sermon especially for boys and girls. Encourage the Juniors to attend church that one morning in particular and at the following League meeting, let it be consecration and roll-call if possible, respond to the roll-call with a thought gathered from their pastor in his sermon.

Give your prayers and sympathy to the Junior League Superintendent. Because a few of us accept this work, is it any reason why every Senior should not be willing to help in any and every way possible? The two departments need to come into closer touch one with the other. Let the Senior take turns and visit the Junior meetings and occasionally have the Juniors conduct the Senior meeting. The Senior Society should see to it that when Juniors come to them from a real live Junior League they are given work to do at the very start.

While we thank God for the past, with its measure of success, let us pray and work for a year of unprecedented prosperity. We may have it if we put the same enthusiasm in our League work which we carry in our worldly affairs. To enroll all the children in all our churches in Junior Leagues should be our daily purpose. Christ first in the hearts of our boys and girls means that they, soon grown to manhood and womanhood, will be active in ennobling our Lord first in the heart of humanity. Is there a Junior League in every place possible throughout your district? If not, make this year a record year in League organization. Let us as Junior workers make the following resolutions: Personal canvass for new members, a well-thought out programme for every service and daily prayer for Divine guidance in our work.

Let our motto for the coming year be: "A Junior League in every church in the district." Organize now with what material you have. Remember "By and by leads to the road of never." Seek for every boy and girl in our church as a member of the Junior League, to begin there an apprenticeship in life-long Christian service.



## David's Lament Over Saul and Jonathan

2 Samuel 1: 17-27.

REV. W. S. LENNON, B.A., D.D., COOKSHIRE, QUE.

IN spite of the feeling of the prophet Samuel that King Saul had proved himself unworthy of the high place to which he had been exalted, it would have been a very strange thing if the death of their first king and great warrior and the end of his dynasty had occurred without his great name being made of the public loss by the people of Israel. The tall son of Kish had many faults, perhaps, but he had, nevertheless, played a really great part in a great transition period of Israel's history, and the nation from end to end must have been acutely conscious of it. It is therefore, not at all strange that a lament over his death and that of his heroic son Jonathan should have become so popularized as to have its preservation guaranteed. The 18th verse of the chapter tells us that in the days of the author of 2 Samuel the poem was found in the book of Jashar, which was probably a collection of poetic tributes to great men of the nation.

Probably, however, it strikes us as a little bit strange that the "sweet singer of Israel," who had himself suffered so much at Saul's hands, should have been the author of this poem. It is the dead king, and perhaps, also, it does not appear quite natural that the author should voice the nation's grief and his own, not in simple grief-broken speech, but in what is a somewhat ornate type of poetry. We do not expect the sorrowing soul to beat time while it wails, or pause in its breathing to assure itself that its sobs are rhythmic. Tenyson anticipated that criticism in his poem "In Memoriam," and stated it in these lines:

"Another answers, 'Let him be,  
He loves to make parade of pain,  
That with his piping he may gain  
The praise that comes to constancy.'"

But, it is to be remembered, in respect to the first of the above remarks, that David was after all Saul's son-in-law, and that the love between him and the dead crown prince seems to have made it quite possible for him to retain through all Saul's persecutions a spirit of unflinching loyalty toward the mistaken king. In regard to the suspicion of artificiality in the grief because of the poetic form of the lament, it is to be remembered that David was a poet—not a rhymster, but a poet—and that under the impulse of stirred feelings poetic utterance came to him as naturally as plain unvarnished prose comes to the generality of men. So that we may fairly make him answer, as did Tenyson,

"Behold, ye speak an idle thing;  
Ye never knew the sacred dust;  
I do but sing because I must,  
And pipe but as the linnets sing."

There is, besides, no more artificiality of feeling necessarily involved in a nation's singing of its grief in high forms of poetry than there is artificiality of religious feeling in the soul that sings solemnly as it comes to the Cross:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O! Lamb of God, I come."

This brief but exquisite elegy or lament for the dead king and prince was probably composed for some public memorial occasion; indeed it may have been used at intervals throughout the reign of David and even afterwards. That almost seems to be the significance of the 18th verse of the chapter as given in the Revised Version: "And he (David) bade

them teach the children of Judah the song of the bow: behold it is written in the book of Jashar (the upright)." If the lament were only a private poem of David's it would be hard to account for its preservation at all. We may, then, conclude that the periodic singing of this "Song of the Bow" by the people of Judah (perhaps, as someone has suggested, in connection with annual archery contests instituted by David in honor of his friend Jonathan) kept green in their hearts the remembrance of the royal Saul and of his princely son about the same way that our Canadian Victoria Day keeps green for us, and will keep green for years to come, the memory of Britain's great and good queen. In after days the memory of the good King Josiah was preserved in the same way. (See 2 Chron. 35: 24-25.)

The poem of our study, then, belongs to the elegies, laments, or dirges of the Scripture, of which the most notable examples are found in Psalm 137, the song of the Hebrew captives weeping by the rivers of Babylon; Psalm 74, a wail over the ruined sanctuary; Psalm 80, an elegy over Israel as a broken vine, with its striking refrain, "Turn us, again, O God; and cause thy face to shine, and we shall be saved"; the book of Lamentations, which consists of five elegies or laments, four of which, in addition to their elegiac rhythm, are arranged as alphabetical acrostics in the original Hebrew after the manner of the 119th Psalm. Further illustrations are the brief laments which are frequently used by the prophets for the purpose of solemnizing the spirits of their hearers. See, in illustration, Amos 1 and 2, Jeremiah 38: 10-20, and Ezekiel 19: 20.

It would probably make our discussion too heavy to attempt to fully illustrate the difference between the ordinary Hebrew poetic rhythm and that which belongs to the lament for the dead. It will be sufficient if we note that the Hebrew elegy, like that of Greece and Rome, has its own peculiar rhythm. The mourning singers, who in the later days of the nation were mainly women and professionals at that (see again 2 Chron. 35: 25), employed the lament rhythm because it was the surest way of putting their listeners into touch with their own sad feelings. The rhythm was as familiar to learned and unlearned, to young and old, as the music of the Dead March in "Aida" is to us. At once "the hearers were transported by it to the bier of their relatives or neighbors and were carried away by it to bewail their people, their city, themselves."

If we turn back now to David's lament over Saul and Jonathan as the most notable illustration of the elegy of Scripture, its beauty will appeal to us. If the supreme test of a literary production is its power to fix its sentences and phrases in the minds of successive readers, *i. e.*, to stand the test of time and use, then this is undoubtedly one of the world's great poems. It is only twenty-eight lines long, as printed in the Revised Version, and yet all the following of its phrases or sentences have become parts of our current speech; men use them for their beauty, strength and aptness in certain circumstances without knowing always the high source from which they come:

"How are the mighty fallen."

"Tell it not in Gath:  
Publish it not in the streets of Ashkelon."

"... in death they were not divided."

"Swifter than eagles:  
Stronger than lions."

"Thy love to me was wonderful,  
Passing the love of women."

Structurally the poem may be regarded as consisting of four sections, or strophes, each one of which begins with a rhetorical apostrophe. The first section begins with an apostrophe to Israel, the stricken nation; the second with an apostrophe to the mountains of Gilboa, overlooking the fatal battlefield where the king and his son died; the third calls upon the women of Israel to lament one whose military successes and "loot" had resulted in their being clothed splendidly; while in the fourth section the poet-successor of the dead king addresses his slain friend and brother-in-law, Jonathan, and, forgetting for the moment the nation's grief, walls out his own sorrow over one whose love to him had been "wonderful, passing the love of women."

It is to be noted that in this poem, as in that of last month's literary study, we have the "refrain" illustrated. Here, however, there is a new feature in the refrain. It is not a mere repetition of the same set of words at intervals, but a repetition of some words with an addition on each successive repetition. The refrain really opens the poem, or rather comes almost immediately after the opening apostrophe, thus:

"How are the mighty fallen!"

It occurs again in the 25th verse, but not in its original simple form. It is now strengthened to run as follows:

"How are the mighty fallen in the midst of the battle!"

And when it occurs for the last time at the end of the poem it has become a full couplet:

"How are the mighty fallen,  
And the weapons of war perished!"

More might be said to bring out the beauty of the poem. For instance, its imagery might repay some study; so also might its references to the anticipated rejoicing of the Philistines over the strong king's death, and to the martial skill and courage of the dead king and prince, and also to the friendship between David and Jonathan. But space will not permit. Perhaps it would be an error, however, to overlook a fact which will strike the spiritual reader, namely, that the poem is not in any sense a religious one. It does not mention the name of God; it breathes no religious trust, and it betrays no religious consolation. This, to say the least, is remarkable in a poem from the pen of a shepherd-king. It is a lament for the dead, and the soul of the poet is as yet too heavy with his own grief and the nation's grief to see light through the darkness.

Note.—It might live up this July literary evening if a few English elegies were read or quoted from. The English elegy does not bear any real and fast individual form, but the term is applied to any poem characterized by a tone of melancholy in the sentiments. Tenyson's "In Memoriam," Gray's "Elegy written in a Country Churchyard," Shelley's "Adonais," or "A Lament," Wordsworth's "Lament for Mary Queen of Scots" and "Ladonia," Milton's "Lycidas," Mrs. Browning's "A Lament for Adonis," and "An Elegy on the Death of her Son, Mrs. Mary Eliza," and "An Elegy on a Mad Dog."

All I have taught of art, everything that I have written, whatever greatness there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child, my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—John Ruskin.

## The Influence of One Bible Class

THE EDITOR.

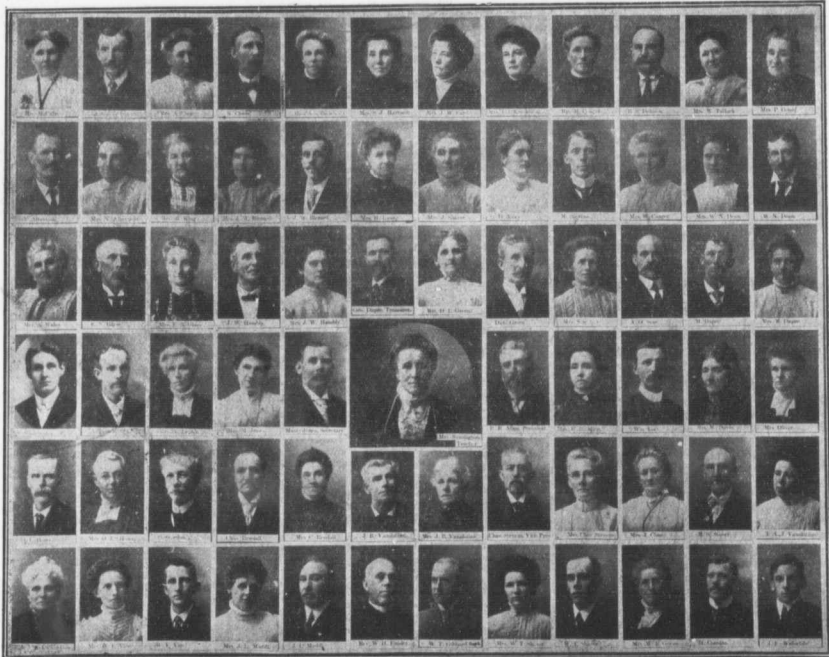
NO one can measure it, nor can inventory be made of his various constituent elements; but the resulting effects produced through the direct agency and indirect influence of an Adult Bible Class that is over a generation old are manifold and blessed.

There are some such classes, for let it not be for one moment thought that the Adult Bible Class idea, of which we hear very much in Sunday School circles these days, is of recent origin. While the systematized activities of present-day organized Adult Bible Classes are being rightly developed for the practical benefit of all concerned, there have been active classes busily engaged with the many-sided issues of Bible study and practice

to have a very high regard for Mrs. Symington and her excellent work as a teacher. I can testify to the great help the class has been in numerous ways to many persons whom I have known and still know, and have heard the older members make reference to its earlier days and the undoubted good that resulted from its sessions for years before I personally knew anything about it.

Mrs. Symington has been a successful teacher for various reasons. Of recognized ability, she has brought to her teaching work in all these years the fruits of protracted intellectual study, linked to powers of spiritual leadership, that few persons of my acquaintanceship, either men or women, possess.

not long ago, and but seldom has it been my lot to listen to a more lucid and suggestive exposition of any lesson than the teacher gave that day. I complimented her on her youth and she assured the Class that it was not her present intention at least to ever grow old. Therein is a secret that many teachers younger in years than she might well profit by. Not by years so much as by thought and aspiration and ideals is a person's age to be determined, and no heart will ever get withered or cold as long as it keeps so well within the glow of Divine Truth as this good lady's is doing. She may not thank me a bit for writing in this way, but because too many teachers get old long before they should, and their teaching loses both freshness and power, I feel to commend Mrs. Symington's alertness, diligence and prayerful spirit to all who would learn the secret of perpetual



ORGANIZED ADULT BIBLE CLASS OF NAPANEE WEST. METHODIST CHURCH.

for years prior to the present movement, as it is termed. Such a Class is that which is illustrated in this issue—that of which Mrs. Thomas Symington, Napanee, has been the constant teacher for thirty-seven consecutive years.

It was no easy matter to secure the Class photo, for while the Class members are justly proud of their record and greatly love their teacher, that lady herself is not given to publicity nor disposed to parade either her class or herself as its teacher before the public gaze. However, partly because of personal friendship, I obtained the picture and cheerfully and voluntarily do I bear willing testimony to the high character of the work done by the Class from year to year. It was my privilege to be pastor of the Western Methodist Church, Napanee, for four years, and during that time I learned

to herself the Bible has ever been a living book, and to make it live in the thought, character and conduct of the members of her class has ever been her one purpose. To more clearly understand and appreciate it, she made a tour of Bible lands in order, as she expressed it to me, to obtain "a personal view of the land and its people that she might clearly grasp the relations and contrasts between the Oriental and Occidental life of the world." Her published papers on her return from her trip are worthy a much more extended circulation than she has as yet consented to give them. Nothing has been too good for her Class, and because of that the interest has never waned; she has not lost one whit of her vigor and the influence of the Class is wider and stronger than ever.

It was my privilege to visit the Class

youth and usefulness for God in the Sunday School.

While this Class has existed continuously for over a generation, it has taken its present form only for the past four years. Originally the class was a boys' class; from this it grew to be a men's class, and as such it was known for years. Four years ago a women's class was amalgamated with it, and now it operates in its present form. The chief executive officers are Messrs. Sine and Jones, as may be seen in the picture, and under their direction various committees are at work to make effective in the practical life of the community the lessons learned in the Class sessions.

The good done cannot be listed. When one thinks how during numerous pastorates, for over a whole generation, this faithful and devoted woman has been

at work sowing the seed of the Kingdom, one cannot but rejoice at the abundant harvest that must in natural order ensue. From this Class have gone forth many and varied workers for God. All over the world its old members are to be found, and some of them occupy high and responsible positions of trust among their fellow men. I have personally received a number of unsolicited testimonies of the help and blessing received from the Class and its teacher by many in years gone by; and the end is, we hope, yet far, far in the future.

It is not my purpose to describe the many forms through which the Class activities are manifested. Rather would I incite others, busy women and hard-

working men now doing their best for God, to continue in their labor of love. I assured that to them as to the good lady of whom I have written there will abide through all coming years a happy consciousness of peace and blessedness and joy that only those can know who "grow not weary of well doing." All over the devoted Sunday School teachers who are giving their best thought and most earnest prayer to the classes over which the Holy Ghost has made them overseers. May their numbers never fail, and as the result of their labors and that of the classes over which they preside may the Word of God become an increasing power in building our nation for God.

"The only safe rule to apply to alcoholic liquor is the rule of absolute total abstinence, and the very best law against the liquor traffic is state-wide prohibition."

"The primary department sang a sweet song called, "Swing Out a Light," to the tune of "The Slumber Boat," of which the chorus was:

"Swing out a light,  
There, there, dear;  
Don't forget the little boats  
Sailing very near."

Six girls then gave "Reasons for opposing license":

1. The saloon never empties almshouses and prisons, but fills them.
2. It never makes happy families, but miserable ones.
3. It never diminishes taxes (with all its saloon revenues), but increases them.
4. It never protects our property nor personal safety, but endangers them.
5. It never builds up the Church, but peoples the prisons and jails.
6. It never protects a man, but robs him of his money, his family, his happiness, his good name, his hopes and all endearments of life.

As the girls marched off the platform, the superintendent came forward.

"Listen, children, and everybody," he said, "while I read you the splendid resolution adopted by our Maine Sunday School Association, representing 100,000 members:

"Resolved, That any person who votes, or in any way influences others to vote, directly or indirectly, to so amend our state constitution as to admit the enactment of the license of the liquor traffic, high or low, local or state-wide, is equally guilty of giving his neighbor drink and putting the bottle to him, as the rumseller himself, and the woe of the prophet of God is upon him.

Hearty hand-clapping testified the endorsement by the school of this resolution and everybody stood at the call for a rising vote.

"Now, as you stand," said the superintendent, "Stand Up for Jesus" will be a fitting tune, and we'll sing these words to it as our closing song:

"We'll win for Prohibition,  
And triumph for the right,  
If every Christian soldier  
Is active in the fight;  
The crisis calls, we'll rally  
And quell a desperate foe  
With victory on our banners  
Our faith in God we'll show."

—In Epworth Herald.

## A Temperance Rally That Had Some Snap

How the Children of Maine Were Used in the Great Prohibition Campaign—An Idea That Can be Adapted to Other Parts of the Country

JANE A. STEWART.

IT was Temperance Rally Day in the Sunday School of the First Methodist Episcopal Church of a certain city in Maine. The children had all been drilled, for there was a great campaign going on. This was in support of the anti-saloon law of the state, which has been the basis of its prosperity and order for over half a century.

The Sunday School room was crowded with children and adults. And all united heartily in singing to the familiar air of "Hold the Fort":

"List, the rallying cry of thousands,  
Comrades hear the call;  
Dear old state, we cannot let thee  
Under license fall.  
"Hallelujah! Prohibition!  
Hear the rally cry!  
Hallelujah! Hallelujah!  
Victory is nigh."

The superintendent read the first psalm and the pastor offered prayer.

"Now's the day and now's the hour that calls for service new,  
Patriot service for the home, for all that's pure and true;  
Service for our Pine Tree State, the best we all can do—  
Maine must keep Prohibition!"

rang out the children's voices to the stirring air of "Marching Through Georgia." There was a ring of triumph as they sang the chorus in which everybody joined heartily at the invitation of the leader:

"For Maine, for Maine, the victory we must win,  
For Maine, for Maine, to license would be sin;  
Talk and work and sing and pray,  
From dawn till loss of day—  
Maine must keep Prohibition!"

A bright boy came forward and recited: "Would you drive out the dives?  
License never accomplished this.  
Would you stop pocket peddling?  
License has never succeeded in doing this.  
Would you close the kitchen bar-rooms?  
They thrive in license states."

Then ten boys appeared, each dressed to represent a noted man. One of these men was Thomas Edison, the great electrician, who said: "I never use alcoholic liquors. I always felt I had a better use for my head." Another was ex-Governor Glenn, of North Carolina, who declared: "In carrying out the oath to do what

I felt that as a business, educational, and religious proposition, there was nothing I could do that would so build up the commonwealth as to rid the state of the manufacture and sale of strong drink. The curse of strong drink brings mourning instead of rejoicing; tears instead of laughter; rags instead of clothing; disease instead of health; insanity instead of strong mind; crime instead of law and order; death instead of life."

The third boy represented General Fred D. Grant, of the United States Army, who led the great ten-mile total abstinence parade in Chicago; and he said: "I am out and out for prohibition. Because I have seen that strong drink has been the source of untold misery to individuals, to families, and to communities. I believe that prohibition would be an inestimable benefit to this country and to the world."

There was great applause also for the boy who represented Judge B. Lindsey, saying in part:

"I believe that every boy and girl should be taught to avoid liquor in any form, as he would be taught to avoid poison in any form. The consumption of liquor, no matter how small a quantity, when taken in the form of beer, wine, whisky, etc., is simply another method of slowly poisoning the body."

Cheers greeted the words of Dr. Wilfrid T. Grenfell, the Labrador missionary: "Over twenty years among seafaring men, largely in the Arctic waters, has acquainted me with that alcohol, but not essential as a stimulant or food. It is far and away the most serious danger the seaman of this day has to contend with."

Luther Burbank, the famous California plant wizard, said: "To use liquor is to the nervous system like placing sand in a watch; it wears it out rapidly, making it a worthless, useless thing."

Others represented and quoted were Dr. Lorenz, the renowned Austrian surgeon; Dr. Alexander MacNicholl, the skilled New York physician; President David Starr Jordan, of Leland Stanford University; and Sir Martin Conway, the famous mountain climber, who said: "One of the greatest mistakes the Swiss guides make is to carry red wine with them."

When the last of these ten wonderful men had spoken, the line parted and a girl appeared in the centre representing the veteran temperance leader, Mrs. Lillian M. Stevens, of Portland, Me., who, as a young girl helped the renowned General Neal Dow in getting prohibition for Maine over half a century ago. She greeted the speakers and declared that

## When the Ostrich Runs

Two feet is the usual stride of an ostrich when it walks, but when the bird is alarmed and begins to run, it changes its mincing stride for fourteen-foot steps, which easily carry it over the ground at a rate of twenty-five miles an hour.

Ordinarily an ostrich makes no effort to profit by its length of legs, and many birds with legs less than a quarter as long habitually use a three or four foot stride, for it seems to be one of the rules of Nature that birds like ostriches, flamingoes and cranes, extend their stride only when alarmed.

The ostrich when it runs takes both feet off the ground at every stride; its progress being made by means of a series of jumps so rapidly performed as to leave the observer under the impression that one foot remains on the ground until the other is placed.

I always have said and always will say that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.

## The Moral Stimulus of Great Literature

REV. R. WALTER WRIGHT, B.D., DURHAM, ONT.

"BOOKS are merely, helps, instruments, tools," says John Stuart Blackie. True, a steam engine is merely an instrument, but it has revolutionized modern civilization. A great book is an instrument, but its influence upon humanity is incalculable.

Books stimulate and develop the mental and moral life. The greatest book is the Bible—in its literature, mighty in its influence upon the intellectual life, its chief appeal is to the spiritual, to the highest and best in human nature. Out of and around the Bible have grown up many great books; books of exposition, of spiritual experiences, what is often classed as Biblical and Theological literature, including hymns, religious poetry and books of devotion.

Some have attempted lists of the great books of the world. Sir John Lubbock, an eminent scientist, some time ago published a list of the great books of all time, not including the work of living writers. It commences with the Bible and includes some of those books whose inspiration has been the Bible. But the greater number are in their general appeal wholly intellectual. They train the perception, they store the memory, they kindle the imagination, they discipline the reason, they exercise the judgment. The great mass of the literature of today is of this character. Look at the catalogue of any public library and the list of purely religious books is comparatively small, and we are told in many cases these are little in demand.

### BOOKS AND RELIGION.

Here the interesting question arises, How does general reading bear upon the religious life of the individual? Do books, great books, not specifically religious, not written directly to aid morality—affect, stimulate and promote moral and spiritual life? and if so, how? It is everywhere recognized that books and religion, education and Christianity, go hand in hand. The well-informed, educated man is prepared to be a better Christian, to do larger service for God than the ignorant; on the other hand, Christianity awakens the intellect and creates a thirst for literature. This is true not only in the individual, but in society, in the nation, and in the church. But the mutual relations of books and religion would form a subject for a large volume, and we are only going to say a few words about the moral stimulus of certain classes of books, and to point out one great reason why young people should acquaint themselves as far as possible with the best literature of the world.

### WHAT TO READ.

1. *History and Biography.* Some of the world's greatest books are histories. We go back to the old classics to find Herodotus, Xenophon, Thucydides and Tacitus; then such a book as Gibbon's "Decline and Fall of the Roman Empire," "the splendid bridge from the old world to the new"; and later such as Green's "History of England," and Carlyle's "French Revolution." It is true some of these great older books are seldom read now, they have been summarized in modern volumes. Every young Canadian should be familiar with a good history of Canada, and also of the United States.

Everywhere in history we see flashing out great moral truths. It is because "History is philosophy teaching by examples." It is a great moving picture, men and women live and act before us on the printed page. We cannot read history long without being impressed

with the thought of Providence, of God, in history. The drift of events is not entirely aimless, all is not confusion and chaos. There is a power which makes for righteousness moving through all.

"Behind the dim unknown  
Standeth God within the shadowy keeping  
watch above His own."

Judgments often fall unerringly upon sin. Great nations lifting up their heads in the pride of conquest and blood, of prodigality and vice, are smitten by an unseen force and crumble into dust. The ancients believed in Nemesis, the Fury who punished crime, and in the Fates who guided all events, but the Christian sees the divine hand of an Almighty Father holding the reins of the world's history and visiting sin with its inevitable penalties.

"History," said Voltaire, "is little else than a picture of human crimes and misfortunes." So it may often seem to the faithless soul; but from the weltering depths of this great ocean of evil there is pushed up now and again, here and there, like a green tropical island, a great and noble character, great and noble because of moral qualities. These persons history has exalted, we cannot fail to be impressed with them. True, there are also the mean and ignoble, but these inspire us with loathing and disgust. History gives us a broad outlook upon men and affairs which teaches fundamental moral and spiritual truth, shows us that the foundations of righteousness are large and substantial, not confined to the transient, the local, but embedded in the very constitution of human nature, unchangeable, invariable and universal.

Biography is closely connected with history. "History is the essence of innumerable biographies," says Carlyle. The history of a country is made by the individual lives of the people of that country. The history of Canada is being made by you and me and some seven million more Canadians. "Every man's life is a fairy-tale written by God's fingers," exclaims Hans Christian Andersen, and another great man adds, "There is no life of a man faithfully recorded but is a heroic poem of its sort, rhymed or unrhymed."

Some men whose lives have not been devoted specially to religious work have been, nevertheless, among the world's greatest moral teachers; such are Oliver Cromwell, William Ewart Gladstone, and Abraham Lincoln. Others have taught negatively by their outstanding lack of moral qualities, such are Napoleon Bonaparte and Byron and Robert Burns. Thus great principles, eternal truths loom up in lives whose pursuits would appear to be wholly material or intellectual.

The writer, when a boy of about eight years, was given by his mother a reward of one dollar for reading through the Old Testament. With that money he purchased "Livingstone's Travels." The name of Livingstone has been a magic word to him ever since. Many a life has been powerfully influenced by the early reading of a great biography.

Among the great books of the world, not by any means overlooked in Sir John Lubbock's list, are those on *Philosophy*. "Depth in Philosophy," says Bacon, "bringeth men's minds about to religion." One of the great books because read to us by the ancients is Aristotle's *Ethics*. Plato and Cicero, Butler and Locke, and a multitude of other great men in more recent times have grappled with the mighty themes of philosophy. These by many are considered

too deep, too dry, and are scornfully passed by. They will not spend their energies delving in the mines of philosophy, but if they do they will secure abundant reward. In discovering such great nuggets of thought as God and Freedom and Immortality.

*Poetry and Essays* bulk quite largely in the world's literature, and in their bearing upon the moral aspects of life they present an almost unlimited field. Whole books have been written on the theology, the religious teaching of the great poets. The moral force of poetry is one of its grandest characteristics. Poetry is the literature of the imagination—it must soar—the moral and spiritual region is the atmosphere, the heavens above the intellect, therefore poetry finds its natural, its congenial home in moral and spiritual altitudes.

"Poetry is itself a thing of God;

He made His prophets poets; and the  
more

We feel of poeise do we become

Like God in love and power."

Without dwelling on the old heathen poets, such as Homer and Virgil, whose verse glitters and palpitates, like the midnight heavens with the fire of the spiritual; we may point out Dante, Shakespeare, Milton, Cowper, Coleridge, Wordsworth, Browning, Tennyson and Longfellow as great moral teachers in immortal verse. Since Cowper, whose life was so deeply tinged with religion, the spiritual has entered more and more into English poetry, till we reach Tennyson and Browning, whose work it has been said "is overcrowded with theology." Poetry reflects the moral and spiritual history of its age, thus the Methodist revival in England introduced a new and enduring element into the poetry of our language—God and the personal soul stood out with a distinctness never realized before.

Great essayists also, as Addison, Emerson, Ruskin, and Carlyle, have exerted an incalculable moral influence.

But we pass on to mention in the last place, *Fiction*. All the world loves a story, and some of the world's greatest literature is in the form of fiction. We need mention only, *The Pilgrim's Progress*, Arabian Nights, Gulliver's Travels, Robinson Crusoe, *The Vicar of Wakefield*, and *Don Quixote*, and the great tales of Thackeray, Dickens, George Eliot, Kingsley and Scott.

But are novels not often demoralizing and spiritually baneful? Unfortunately, that is true. A recent report on Irish prisons calls attention "to the fact that the morbid and immoral tone of a great proportion of modern English society novels renders them unsuitable for prisoners' libraries." The reviewer of a late American novel, by a prominent author, says: "It deliberately seeks forbidden ground and stays there. The moral pros on which our social structure is reared are weak enough in all truth; but certainly our novelists are among those who are doing their best to weaken these moral pillars. They are upon being a Christian nation—we would suspect it from much of our fiction."

Sometimes in the midst of a story otherwise good and wholesome a writer will insert a paragraph so full of deadly virus that it may prove to be a drop of septic poison to inflame and destroy the entire soul. Even good novels should be read in moderation. To read only fiction is like a diet solely of liquid stimulants, it will lead to mental intoxication.

Nevertheless the novel is one of the mighty forces for good in modern literature. Some are written expressly to enforce a great moral truth or to combat a moral obliquity. There are novels that preach, but some which do not es-



say to do this are still great moral and spiritual dynamos. I think we may truly say that no really great work of fiction was ever written which did not deal with some phase of moral or spiritual life, directly or indirectly. The likeness to real life, the characters, the emotions, all must speedily transcend the merely, intellectual and material, and grapple with the larger, fuller, more divine life of the spirit. Some great Christian truth may be set forth as in George Eliot's *Adam Bede* and *Romola*. Social reforms may be urged, some great evil laid bare, as by Mrs. Stowe's *Uncle Tom's Cabin*, or in the writings of Kingsley or Dickens.

It is well sometimes to study a novel, not merely to read it. Analyze it, tabulate its characters, criticize its teachings, endeavor to estimate its moral effects; if we do this we will not be likely to forget inside of six months, whether we have read the volume or not.

But we have said enough to show that great literature has an important moral influence. Mind and heart interpenetrate. History, science, and human life are perpetually speaking of moral truth and of God, they appeal by suggestion and illustration to the divine in man, great books which may not be a stepping-stone to a higher and larger spiritual life.

Bulwer-Lytton writes:—

"We call some books immortal! Do they live?"

If so, believe me, Time hath made them pure.

In Books, the veriest wicked rest in peace."

The pure books live, the wicked die.

Another says "Read, in order that you may know more, be more, do more. Books will help you to accomplish all these things, and these things make up the sum of life, here and hereafter."

The Bible is alive. It possesses and communicates life. Its ideas are not merely perceived, but apprehended. The Gospel is educative, because its teacher put its truth before men in a form to be apprehended, to become, not a part of a man's mental store, but a part of his mental life. The words of Plato are a priceless treasure, but the words of Jesus are spirit and life.—*Chinese Gordon*.

I read the Bible often and with pleasure. A Bible lies beside me at night, which most of the precious thoughts are underlined. I cannot understand how many men exist who do not busy themselves with God's Word. In all my thoughts and actions I ask myself the question, "What does the Bible say on the point?" This is to be the source from which I draw strength and light. In hours of trembling and fear I lay hold on this treasure of comfort.—*Kaiser Wilhelm*.

Bible teaching is the supreme work of the Christian ministry, and the supreme work of the Sunday School teacher. Let Christian ministers and Sunday School teachers devote themselves to this work, and the result will be the Bible known and lived by the Church of God; and that will mean purity and compassion, living and active in the affairs of men. Only so will the nation receive that Word of God, without which its conceptions will be vulgar, its conduct debased, and its character degraded.—*Campbell Morgan*.

## Junior Topics

JULY 21.—THE TEST OF OBEDIENCE.  
Romans 6:16.

Paul knew well the meaning of the words of our text, "His servants we are whom we obey." In a previous study, you will remember, we followed the course of his life, and found that he had made some mistakes. But after his conversion men knew there was no question as to whom he was serving. Everybody could see by his deeds that he was serving his Master. It might be well to review the previous study briefly, leading up to the topic of today. Write in large letters the word OBEY on the blackboard, one letter above the other, and develop truths from the following words—Orders, Briskly, Earnestly, Yearningly. Perhaps other words may suggest themselves to the superintendent's mind. Juniors are very fond of stories. Tell them one to illustrate the lesson. A true story we give in brief: Walter was a lad who entered the employ of a railway company in a large city. In the office he was required to perform what we might call mental tasks other than what he had expected to do, such as sweeping the floor; dusting and running errands; but he performed every duty with a cheerful, willing spirit, and obeyed "orders" promptly. He did not know that he was really being tested by the manager of the office; but the test of obedience led to his quick promotion, which surprised some of the other clerks. He had received an excellent training at home, and now he eagerly continued to improve every opportunity. Circumstances had been such that he had been sent into the world to earn his living before even his high school training had been completed, and Walter attended night school to further his education. Obeying parents, obeying teachers, obeying employers, obeying God, were foundation stones of his successful life, and to-day he is vice-president of one of the largest railway manufacturing concerns on this continent. Stories may be told taken from the life of Nelson, Livingston, Mackay of Uganda, Crosby and others.—*C. G. W.*

JULY 28.—BOMBAY TO DELHI. THE MOHAMMEDANS; THE MISSIONARIES AT DELHI. Psalm 91.

We will sit each row representing a railway coach. In what respect will our train differ from the railway coaches at home? As we say good-bye to our friends in Bombay we rise together and wave our handkerchiefs. As we proceed on our journey our maps are carefully marked to correspond with that upon the wall. When we reach Ahmedabad our tickets are either punched, a portion torn off for exchange. A number of cards will add interest to the meeting. As we learn of the vastness and ancient splendor of our Indian Empire we will feel a keen desire to help win it for Jesus. Compare the distance of Delhi from Bombay with some Canadian cities, as also the cost of travel. See pages 42 and 44 in text-book re the population of India. Tell the story briefly of "The Talents." God gave India a great talent to England. Through various cities we go to Delhi and we mark them all on our maps. A description of Delhi is given on page 46 of text-book. Delightful days are spent in this old city, sight-seeing, and we enjoy an elephant ride, and learn something of the utility of these great animals. We learn something of the history of some of the buildings. Fearing one of our number is fatally wounded by

meeting a cobra (restlessness in meeting may be an opportunity for the cobra), and being the little girl has been saved, one of the boys is asked to recite the Psalm as above as an illustration of God's care. Mention is made of the beautifully wrought work as found in the Bazaars. Instead of, however, spending all our money to satisfy our own desires, what can we do for others? We visit the Jamma Masjid, the great Mosque, and what do we find? Who was Mohammed? Tell something of his followers. Describe the visit to the King's Palace. How can England best hold India, a jewel in the crown? Pray for more laborers to be sent to the harvest field. Of course, suitable music will be introduced in the meeting. Good-bye to Delhi!—*C. G. W.*

AUG. 4.—THE WORTH OF THE BIBLE  
Psalm 119: 71, 72.

During the year 1911 our readers had the benefit of valuable monthly articles from the scholarly pen of the late Rev. Prof. Misener, Ph.D. From these articles, and the text-book, "How We Got Our Bible," may be obtained abundant information on the history of God's Word as a book. In the May Era the article, "A Little Girl and a Big Society," by Rev. W. E. Hassard, B.A., B.D., will make a helpful story for this week's meeting. Follow out the request of the General Secretary page 113 of that paper, and ask your Juniors to tell you why Mary Jones was anxious to get a Bible, and to give you five reasons why boys and girls should carefully read God's Word. Stories may be taken from English history telling of those who were imprisoned, beheaded and burned rather than give up their Bible. Stories may be told of the Chinese who gave up home and friends and even their lives for the Bible during the Boxer rebellion. Stories may be told of how the Hindu law has suffered, giving place to the better caste rather than God's Word. Is the Bible of as much value to us to-day?

Many of our boys and girls do not know the meaning of the celebration of July 12th. Tell them the part the Bible has in such a demonstration. A compass from the King James and American Revised Versions will show to them a change in words, but not in truth. The Juniors will listen with interest as the superintendent tells of the Huguenots of France, or of the massacre of St. Bartholomew. They will remember with gratitude the men of the Reformation, nor will they forget a story of the Bohemian Christians who were driven out of their villages. Their sick were thrown into the fields. They hid themselves in thickets and clefts of the rocks, making no fires, and by night, lest the smoke should lead the way to their abodes; and around those fires they read the Scriptures for whole nights together. "Men of whom the world was not worthy." Find passages of Scripture referring to the Word. For the blackboard talk might be used the following:

GOD'S WORD	Hidden in the heart, Remembered, Followed	Bears fruit of right living.

AUG. 11.—PERSEVERANCE THAT IS WORTH WHILE. James 1: 25; Gen. 32: 24-31.

Tell the story of Jacob running away from the result of his own deceit and making a wonderful discovery. Out under the open sky, surrounded by mountains, with only a stone for a pillow, he finds that he is not alone, but that God, too, is in that place. The vision was meant to show him life's possibilities. What did he call that place, and what does it mean? What did he promise God? Though he forgot his promise at times, did God take care of him? Did he have

an easy time with his uncle Laban? Did Jacob prosper. When he started back for his own country and heard that his brother Esau was coming to meet him, how did he feel? What did he do and why? When they camped by the brook Jabok did Jacob really sleep? What happened? Jacob that night no doubt saw how mean and little he had been. He saw, too, that he was not strong enough to have his way against God. Tell the story of the wrestling with the angel. In the early morning the sun rose not upon the old Jacob, but on a new man to whom God had given the new name of Israel, and made of him the kind of man after whom God's own chosen people could be called. On the map trace Jacob's journey from Beersheba over the mountain ranges to Bethel, thence north across the Esdraion valley, up the west side of Jordan, past Lake Merom, thence east to Haran. On the return come down the east side of the Jordan to the brook Jabok, then across Jordan to Succoth,

finally arriving at Shechem. For the blackboard use the following:

### WORST WEAKEST WEAPONS ORTH WHILE.

Suggestive thoughts, "The Christian life is persistent and persevering; it endures to the end." We rise by self-consciousness. We must put our faults under our feet and make them steps on which to lift ourselves daily a little higher. "The hand of the diligent maketh rich." Energy, concentration of power and perseverance are of more real practical value than talent. The story of Robert Bruce might be used as an illustration of perseverance worth while. Lessons may be taken from the birds and animals—the beaver, for instance. The story of the tapestry weaver will beautifully impress the topic, and from the story lessons drawn which will be helpful in the life of each Junior.—C. G. W.

and ruthless. The machine installed in the factory was able to turn out products at a greater rate and at a cheaper price than they could be turned out in the little shop. The capitalist with his modern machinery could place his products upon the market at a cheaper price than could the man in the little shop. The little shop could not compete with the big factories, hence the tradesman had to sell

"**W**hite bleach cotton, we strengthen steel, we refine sugar, we shape pottery; but to brighten, to strengthen, to refine, or to reform a single living spirit, never enters into our estimate of advantages."—John Ruskin.

his shop and look elsewhere for a living. There was nothing left for him to do but to apply for a position in the factory. He now becomes a factory hand in the employ of a wealthy capitalist or a large Company Concern, Limited. His old-time independence is gone, and he is now forced to take his place among the struggling masses of the submerged half of the human race. They labored for what their employers were pleased to give them. Their wage may not have been sufficient for a good livelihood, certainly not so good as they had enjoyed in the old shop, but they had little means of redress, and so had to submit to the inevitable. In a short time the machine with its quick methods glutted the market with its products, and then the wheels of the machinery ceased to run, or ran for half time only, the workmen were out of employment and stood face to face with poverty. Machinery, while it was intended to be a blessing and a factor in the advancement of our civilization, had the effect of increasing the wealth of the wealthy and of adding to the poverty of the poor. The people moved from the rural districts into the cities, and the cities became the factories in which they were forced to work for a living. The city grew apace. The poor were piled together in crowded tenements at night and in unsanitary factories during the day, which had a demoralizing effect upon their lives. Under such conditions they could not but suffer deterioration physically, mentally, and morally. Strange to say, with the rapid increase of wealth, poverty increased in like ratio. From 1760 to 1818 the population of England increased 70 per cent.; the poor relief increased 500 per cent. These hardships were intensified by the ever-widening gap between labor and capital. Wealth gradually came into the hands of the few, so that it is claimed that in the United States more than half of the wealth of the Republic is in the hands of one per cent. of the population, while more than half of the people are poor, and most of that number very poor. Two classes have been formed. The gap between them continues to widen. The wealthy capitalists have formed combines, and the poor laborers have formed unions, but these organizations do not tend to bring them together, but rather to intensify the feeling between them. The unequal distribution of wealth is largely responsible for the hardships of the poor.

**Remedies for the Hardships of the Poor.**—We here mention certain remedies which have either been tried or suggested.

**Labor Strikes.**—These are costly and ineffectual methods of securing the betterment of the condition of the laboring classes, and often entail hardships upon other people as well. (What labor strikes have occurred in the last few years?)

**The Joint Agreement.**—Something has been done along this line in Germany, England, Australia, and New Zealand. Their methods and results should be studied.

## The Struggling Masses

REV. DR. J. H. McARTHUR, ERIN, ONT.

**T**HE city presents many contrasts in its outward aspects. Over against the many fine buildings—colleges, churches, residences, business blocks—are to be seen the slum homes of the poor. The same striking contrast is to be seen in the life of the people. On the one hand there are men of ripe scholarship, men of business ability, men of wealth, men of nation-wide reputation, but over against them are the struggling toilers submerged in the muck. It is the life of the struggling masses that we are to consider today.

*The Condition of the Struggling Masses.*—In Canada we are entering upon a new era. In the days not long gone by when our fathers settled in this new country every man had an equal chance with every other man. Whatever may be said of other nations, in Canada, at least, all men were brothers claiming equal rights and enjoying equal privileges. But such equality is fast becoming a thing of the past. Equal rights and privileges exist in name only. We have already entered upon a new era. Money has divided men into two distinct classes: the capitalist, with the power that money gives him becoming richer still, and the struggling laborer in his dire need becoming poorer still. Already in our Canadian cities we have in rudimentary form nearly all the evils that have cursed other nations. But Canada is young still. Her destiny is not yet decided, but her future is in the hands of the present. If only our eyes can be opened in time to see the dangers that confront us, and into which we are almost unconsciously rushing, we may avert the evils which have cursed other great cities of other nations. "You Cana-

face to face with poverty and sometimes in actual distress. In England things are worse. In London, according to Mr. Charles Booth, 30 per cent. were unable to obtain the necessities for a sound livelihood. "The deplorable truth is," says another writer, "that honesty, sobriety, and willingness to work do not suffice to save thousands of worthy people from the

"**I**t is safe to say that a large number of workers, the mass of unskilled and some skilled workmen with their families, fall beneath the poverty line at least three times as often as their lives-saving childhood in the prime of life (when young families are dependent upon them), and at old age (when the children have married and left home and the parents are past work)."—Hunter.

harsh clutches of permanent pauperism." Conditions are not so bad in our young country, and it is our duty to see that they never may be. And yet the tendency of the last few years is in that direction. May God give us wisdom and strength and courage to save our toiling men from the sad conditions of hardships that prevail in other lands older than our own.

*Causes of Hardships among the Laboring Poor.*—Some are very quick to judge the poor, by saying that their poverty is their own fault; that nobody is to blame for their poverty but themselves; that if men were willing to work and were of temperate habits they would not be poor. Such talk may serve to ease our conscience, but it does not get down to the root of the matter. It is true that some men are lazy and shiftless, and some men are intemperate in their habits, but these vices are not alone confined to the poor, for in these things many of the rich are just as verily guilty. Thriftlessness and intemperance are doubtless the cause of much poverty, but many people are poor who are both industrious and temperate in their habits. To what factors in our modern civilization can this poverty be traced? Perhaps the introduction of machinery has had more to do with it than anything else. In the old days the tradesman owned his little workshop and plied his trade, if not in opulence, at least in healthy independence and happiness. In that little shop there labored together the master and his workman in beautiful comradeship and friendship and mutual trust. But when the machine came it was too expensive to be set up in every workshop and owned by every man. Hence machinery came into the hands of the wealthy and enterprising

"**T**he first and indispensable step toward any serious amelioration of the laborer's lot is that he should be, in one way or another, lifted out of the groove in which he at present works and placed in a position compatible with his becoming a sharer in equal proportion with the rest of the general advantages arising from industrial progress."

dians have," said a London social worker, "the grandest chance given to man—the youth of a new nation with the inheritance and experience of an older one."

It is claimed by an American writer that in his country the wages of the unskilled laborer rarely rise above the poverty line, and that while many are able to maintain themselves so long as they have employment, yet so many as they are out of employment they are immediately

**Co-operative Effort.** Some interesting and successful experiments have been carried on along this line in England.

**Public Ownership.**—(What public utilities are now controlled by the government or by municipalities in our country?)

**Improved Methods of Taxation.** (What is the meaning of the Single Tax system, and in what parts is it adopted?)

**Socialism.**—Suggested by a few.

**The Moral Basis.**—No solution is pos-

sible which ignores the principles of Christian morality as taught by Jesus Christ. Men of wealth must learn the meaning of Christian stewardship, and all men must learn the meaning of Christian love. It will require the highest Christian wisdom of which our young Canadians are capable to direct the course of our Canadian civilization so as to save our toiling masses from falling a prey to the evils and hardships that have proven to be the curse of so many cities in older lands.

assisted with Sunday services. Shortly after the opening of the mission a body of Hollanders held service for a short time on Friday evenings, and later on are notable as being the first to be carried on in the Dutch language in Manitoba.

So the work continued to develop and spread itself. In 1903 a kindergarten was opened up by a volunteer worker, Miss A. R. Gordon. It was held in a rear room in a lean-to of an old shack located in a court just off Dufferin Street, and a few blocks from where the Stella Avenue Institute stands as shown in the picture. This court was then known as the "New Jerusalem."

And now having made a hurried survey of the beginning shall we just take a glance at this work as it stands to-day? In the two decades that have come and gone since the Mission was started the conditions and consequent needs have demanded the opening up of many new branches of work. To meet these needs two large Institutes have been added for the carrying on of institutional work. These have included Night Schools, Kindergartens, Sewing Schools, Kitchen Garden Classes, Gymnasiums, and Baths. These have all been introduced with the hope of promoting what is believed to be the object of true education. It is not enough to present to these various peoples the ideals of industry, education and purity, but they must be led to the place where these ideals will find expression in their own lives. This is the great task, and shall, I also say, the privilege that is before us to-day. Are we equal to it?

## The Early Days of All Peoples' Mission

MISS MABEL CURTIS, WINNIPEG.

IN the summer of 1889 one of the classes in McDougal Church, Winnipeg, was, through various causes, reduced to one scholar. This scholar being removed to another class the teacher undertook to gather in children from the district who did not attend any other school, and those whom she found were mostly Germans. In a short time so many came that there was no room for them, and following the example of the Master she made them "sit down on the grass." A tent was afterwards provided for the summer and a temporary structure attached to the church for winter.

school said good-bye, but the next Sunday the room was filled with new comers. Various nationalities, Russians, Poles, Scandinavians, Germans and English were from time to time represented. With the continued increase of attendance new workers were added to the staff who had a knowledge of the various languages spoken by the people.

By this time the services were so well attended that it was felt that a larger place was needed. In the fall of 1892, with the assistance of the Methodist Sunday School Association, a Committee was appointed to look for a desirable place.



ALL PEOPLES' MISSION, WINNIPEG, INSTITUTE HEADQUARTERS.

Upon the erection of a new church, however, a new place for this work had to be found. For a short time the class occupied a room on North Main Street, but it was not very satisfactory. After this the class moved twice, and by this time the attendance ranged from thirty or forty to seventy or eighty, and although fluctuating continually it was always largest during the winter. The majority spent only a short time in the city. Many were present but once or twice, some for a few months, then they travelled on west to establish homes for themselves. One Sunday nearly all the

As a result the old McDougal Church was purchased. Sufficient money was raised to have the church moved to Austin Street, near the C. P. R. station. A sign was fastened up on the side of the building facing the station on which was painted in eight languages, "A House of Prayer for All People." These words suggested the name, "All Peoples' Mission," which the place now bears.

Now that a permanent building had been secured the work was extended throughout the week, a gospel service being held each Tuesday and Thursday evening. The students of Wesley College

### The Gay Life of the City

He hurries every morning to catch a certain car;  
He goes to work where hundreds of other toilers are;  
His course is never varied; he has no time to stray;  
The route that is the shortest he takes day after day;  
He works upon a schedule that changes not at all  
In winter or in summer, in springtime or in fall.  
He starts in every morning, just as he did before,  
To do a certain duty, and never aly more.  
He has his thirty minutes at noon to rest and eat.  
And when the day is ended he hurries to the street.  
To start his journey homeward, night after night the same,  
Jammed in with other people who do not know his name.  
He does not know his neighbors, to them he is unknown;  
Beyond his little orbit his face is never shown;  
He hurries every morning to catch a certain car;  
At night he clings where other sad-faced strap-hangers are,  
And wonders how the people exist out on the farms.  
Deprived of social pleasures and all the city's charms.

—Anonymous.

I am convinced that the Bible becomes even more beautiful the more one understands it; that is, the more one gets insight to see that every word which we take generally and make special application of to our own wants, has had, in connection with certain circumstances, a particular, directly individual reference of its own.—Goethe.

## YOUNG PEOPLE'S FORUM

### To My Brethren the Jews and Canadians

BY A YOUNG RUSSIAN JEW.

In sending forward the following article, the Rev. J. S. Woodworth, Superintendent of All Peoples' Mission, Winnipeg, wrote, "I enclose a composition written by one of our Night School boys. It is perhaps a little long and the English might be better, but it gives an accurate and with such freshness the position of many of our Jewish friends in Canada, that I think it would be worth while if our young people could read it." The content of the "composition" is certainly well worth studying by all our readers, and we trust will give rise to some serious thought as the various questions raised are considered.—E.D.

THREE years have now passed since I landed in Winnipeg. The German language was my mother tongue, and until last winter I did not have any chance to learn English, but as soon as convenience would afford, I applied myself to study, and have not been lacking in good friends to help me to learn to read and write. This has led me to acquaintance with many English-speaking people, and this acquaintance has in turn led to exchange of views on a great variety of questions and opinions, chiefly in relation to my brethren the Jews. But even before I had any command of the English language, I was surprised to find that here in this free country, where all men have equal rights, there were people who bore and nursed a prejudice against the Jewish people—a prejudice which, if not circumscribed by the authorities of the law, would form a nucleus to which I might earnestly contemplate I have asked myself why Jews should be so much despised and down-trodden in every nation.

Read the history of the Jews, and we see it is replete with their wanderings and oppressions.

See how Abraham "went out, not knowing whither he went," and how he journeyed in strange countries, and was a sojourner in every place he visited. See his son, Isaac, although he was the "child of promise," yet he did not pass his life without his troubles. Neither did the father of the twelve tribes have a permanent home. He had to pillow in the wilderness with the canopy of heaven for his covering. As we read the story of his leaving home, it does not touch us very deeply—it is dry—only a story, but when we are initiated into the self-same circumstances, we not only see its dramatic power, but its pathos and reality. When he was young in years, he left his father and his loving mother, who would have sacrificed her life for him, and went forth to face and battle with a cold, friendless, relentless world I shall never forget when I left home, how very hard it was to wrench myself away from home and friends, from my father and my dear mother.

A tree well rooted in the ground is not torn up without a great wrench, and a cutting of the tender roots that nourish it with life; and we shall always remember the last look we gave our father and mother, the last look at the old house, the fields where we had often played, and with which we were so familiar. It is not till we have come to the parting of the ways, that we can fully appreciate the story of our father Jacob. It was with a heavy heart that he left Beersheba and went to Haran to his uncle. We see him with Laban, serving seven years for Rachel, and at the end, only to find that the goods delivered were not like the sample bargained for. On his return journey to Canaan, we find him mourning

for a loved one. And in his old age he was bowed down with sorrow for his son Joseph. He died in Egypt. So, down, even to this day, our history is one of travail and pain; and yet during our lifetime as a nation we have seen many nations rise up and die and been forgotten, for something strong and mighty has been with us.

For two thousand years, we have lived and known no alleviation to our oppression. Our fathers have been put to death in divers ways, but in spite of the fiercest persecution, we have outlived and overcome it and still to-day survive as a nation. And we still say, God in His judgment is right. We have lived to see judgment on all our persecutors. We have lived to see Spain wish for the return of our people.

We are used to wander from one land to another. All doors are open for us at first, but after we begin to get settled and get a grip on the land, we are turned on and oppressed. About one hundred and fifty years ago the Jews were welcome in Russian and Poland.

But one century had not gone when all kinds of imaginable persecution was instituted against them, all kinds of difficulties were constructed, calculated to oppress and consequently dispel them from the country. They were not allowed to do any business unless they paid over one-third of all their profits. Then they were further restricted and were not allowed to work on the land. They were not allowed to enter college or compete in any educational institution unless there were one hundred Russians to every Jew. And all this has been done by those who call themselves Christians, holy people and religious, who wanted to convert the Jews from Judaism to Christianity. They did not understand the Jews very well, and they do not know them yet.

They thought that the Jews were like a little child that could be scolded and thrashed and frightened into obedience. The Jews stood together like one man, and did not accept the teachings of these people. During the last ten years, the masses in Russia have grown to be very religious. They betook themselves with renewed vigour to force their religion on the Jews, which led to the recent massacres of which I will speak later.

If these people would only give a correct idea of the teachings of Jesus Christ, they would make much more progress in their work, but the Christianity that these people had to offer was obnoxious to the Jews. And in order to give the people of this country some idea of the Jews' piety, I want to enumerate a few points, and give a few facts. The most important things in their religious ceremonies is the kissing of the cross, perhaps fifteen times a day, the kneeling down to the image of the Virgin Mary, to give their last cent to the church if they themselves should go barefooted, and without respectable clothing, to go to the priest for absolution, and he should besprinkle them with holy water for their salvation; not to eat flesh two days in every week, yet the priests who thus dictate are allowed to partake of whatsoever kind of food they desire—fish or flesh, as they choose; not to ask any questions from the priest; to be a slave under the lowest officers; not to eat white bread except on holidays, and to follow more similar rules. To such a religion as this they endeavored to win the Jews. Do you think they will succeed? No! never. The more they try to force them the more the Jews hate them.

I was forced myself, and the more I was forced the more I rebelled against it.

I had bitter ideas of Christianity until I came to this country. I have come in contact with people who could interpret the teachings of our Christ in a different way than ever I had understood. I find that the teachings of Jesus are exalted, ennobling and divine. His doctrines are worthy of the respect of the Jews as well as the Christian. Instead of thus explaining Christianity, the Russian people adopted another method—that of force and persecution. In 1902 a bloody massacre broke out in Kijinov, on a Sunday morning at 10 o'clock, and all the holy people betook themselves to the work and went from house to house, killed fathers and mothers in view of their children and children before their parents. They treated women with unspeakable cruelty, murdered young men and robbed the honor of our sisters. They set on fire Jewish houses and burned their substance. These scenes continued till Monday at four p.m. I was not there, but people from Kijinov told me how terrible the city looked after the massacre—all the business places burned and looted and women and children lying on the streets dead. Hospitals refused the admission of the wounded and the dying. Hundreds of homeless people were hiding in hedges and holes, afraid to leave their place of concealment lest they should be found and murdered. All the respectable girls whose honor had been forced from them chose death and suicided rather than live with a stain upon their life. It was worse than a battlefield. This violent persecution called forth strong protestations from other nations, which checked the Russian police and prevented such disgraceful atrocities for a year. In that year the Jews gathered themselves together in all the towns and joined themselves that if another outbreak occurred they would be able to protect themselves. At the end of the year the bloody work was resumed again. Agitators were sent to all the towns and cities to excite and urge an outbreak against the Jews.

In the month of November, 1903, a massacre broke out in Homel. The Jews telegraphed for help to Vodka, meanwhile trying to protect themselves against the mob. Oh how desperately they fought for their fathers and mothers and the honor of their sisters. For eight hours they thus withstood the onslaught, and not until more police arrived to help the mob did they fall back. Shortly after this apparent defeat twenty-five young men arrived from Vodka with arms and bombs. Then recommenced a bloody slaughter. The Jews, angered and embittered, fought like mighty men. They stood on the wing side, when a company of soldiers were sent to again turn the tide of battle against the Jews. A bomb fell among the soldiers and killed about thirty. Another was thrown among the hoiligans and its explosion killed another number. Of the twenty-five from Vodka, eight got killed, twelve wounded and five were left unhurt. There were about 104 Jews killed and 200 hoiligans. This was followed by another two years of quiet, when the most horrible massacre broke out in October, 1905.

In all the big cities, like Odessa and others, thousands and thousands of people got killed and thousands came to America and Canada, and those who could not raise enough money to bring them had to take refuge in England and France and Germany, where, though they were in peace, yet were at a great disadvantage by reason of the strange language. Even those who are in Canada and America find it very difficult for the first two or three years on account of the language. This is how it is everywhere, as I believe, if the Jews were better understood and made to better understand they would not be so despised or have so much



prejudice against them. The Russians hate the Jews because they are generally more educated than they, and because they do not believe all that the priests tell them. Unlike the Russians, they are anxious to learn, while the Russians are content to remain in ignorance. An attempt was made to translate their Scriptures, but this the priests fought against and would not allow. The Russians believe that Christ cannot come to this earth again unless the Jews are made to believe in Him or made an end of. But in this country the prejudice arises not from religious beliefs but from misunderstandings. Jews are generally looked down on because so many of them are pedlars; but if their circumstances are looked into their peddling talent can be accounted for.

In Russia they have no right to hold land, and in fact they are precisely stopped to do anything but peddle. They come here unable to speak the language,

strangers in the country, and used to practically nothing but peddling. They are also disliked because they generally have money. Now, they do not drink as others do, and in their native country they were continually in need of money as a provision in a case of coming into the hands of the officers of the law.

They are despised because they do not believe in Christ. As I have already said, if the teachings of Jesus were reasonably explained and interpreted as He meant they should be, there would be a unity between Jews and Christians, for I believe the words of Jesus put in practice would bring all prejudices and differences there may exist between any people.

I think all the good people I have met in Winnipeg, and especially the All People's Mission in this city, for the help they have given me and the kindness shown to me of which I feel altogether unworthy.

## Sports for Young Canadians

(Prize Essay, Class II, under twenty.)

BERTIE WILLIAM MARTIN, LAUREL, ONT.

CANADIANS are great workers, yet they are firm believers in the fact that "all work and no play makes Jack a dull boy." Any interested reader of the sporting columns in our daily papers may easily learn that Canadians are holding prominent positions in the sporting world.

Every season of the year brings Canada's young people many opportunities to enjoy nature's pleasures and pastimes. In the springtime the girls and boys of Canada spend much of their spare time playing outdoor games, such as baseball, basketball, cricket, and in numerous other recreations familiar to every native-born Canadian. Ofttimes the small boys enjoy a game of marbles, while the girls spend many pleasant hours with the skipping-rope. Running and jumping games, such as leapfrog, "bung in the barrow," and the ever popular game of "tag," are frequently indulged in by the boys. Two favorite pastimes for Canadian boys are bathing and boating, and those young people who have abundant patience often go fishing. It has been said that Victoria Day is the Doomsday for thousands of fish in the Canadian rivers and streams. On that day, if all is well and the weather permit, hundreds of children make it a practice to try their luck with rod or line in the pools and streams. Berry-picking in the summer is often termed "sport" by those young people in the country who like to turn work into play. As this is usually a tiresome employment, a day at intervals is sufficient to quench the eagerness which often arises at the commencement of the berry-picking season.

Later in the year, the old English game of football, so popular in the Mother Country, is also a great favorite among the Canadian youth. Besides being a splendid exercise for them, it is also a game where both pluck and skill are required. Very few games are as healthful in the chilly autumn months as the good old game of football. Occasionally the daring game of Rugby finds a place among the lists of Canadian sports. Although a game of pluck and skill, Rugby is somewhat more dangerous than football, and for this reason is not quite as popular.

Picnicking in the country is a fine enjoyment at the beginning of the autumn season. Many a half-holiday from school is spent in Nature's woods by a merry party of picnickers.

But generally speaking, winter is the best season of the year for our Canadian sports. The first fall of snow at the

commencement of the winter season is welcomed alike by the active girl and boy. The streets and roads then appear to be long bands of glistening white, with countless reflections of blues, gold, greens, browns and greys, where the sun shines on them. The hills and toboggan slides are alive with moving forms, clad in true Canadian fashion, descending with a rush and a swish amidst a cloud of fluffy white into dangerous-looking depths, and returning ruddy-cheeked,—a little short of breath, it is true,—but wonderfully exhilarated. The small boy, ever voted a public nuisance, wisely betakes himself to the less steep and more secluded inclines, and enjoys himself with his beloved "bob."

The rinks, beautifully illuminated, are covered with figures aaway and balancing with more or less gracefulness and rapidity, the amateur easily distinguishable by the timorous, uncertain ventures, after the fashion of "Dick Swivel" at times—everything by fits and starts and nothing by premeditation; the bright sweaters, sashes and toques of the men and maidens giving a vivacious and cosy note of color to the scene. Quite frequently a Masquerade Carnival is chosen on the rinks to create more fun and excitement among the skaters and to strengthen the interest of the spectators. Usually a prize or prizes are awarded for the most comical masked and fancy dress entries. In some of the prize competitions are generally beautifully dressed, and in most cases the judges find it difficult to decide with justice which skater deserves first prize. Apart from carnivals, hockey and curling on the ice, are frequently enjoyed. The weird shrieks and aiming out-poor-cries are beneficial to young people cannot be denied.

Many nights in the winter are vocal with the chorus of sweet voices, singing in unison some popular air in a much crowded sleighing van, or stirred by the weird shriek of a horn, tooting with painful regularity and most lugubrious effect by the wag of the party; the sleigh-bells cheerfully atoning for much by their sweet chimes. Lively groups, with snow-shoe or ski, merrily stride over the snowy fields.

Shooting and trapping are sometimes preferred to other sport by some of the boys. The skins of the animals shot and trapped can often be sold for reasonable prices, so that money as well as sport is made by the young trappers.

The woods, where the trappers devote much of their time, is a very healthy spot,

and presents a striking, picturesque appearance in winter, the tall, dark spruce and pines, with branches bending with a weight of arrested snow and the slim, graceful, glistening white brick, standing against a background of brilliant blue, with its swiftly-moving masses of fleecy clouds in a soft white bed, which rises and falls in irregular curves, and through all the woods, the haze or soft mist; all combine to make a charming scene. And if behind all a sunset is visible, glorifying the scene with warmth, brilliancy and many colored radiance, then the Canadian landscape becomes indeed a picture of intense beauty. How interesting the joys that are experienced during the season of frost and snow by the rising generation of young Canadians, the question might easily arise, "How can mortals live and thrive who know no winter?"

## A Baseball Luncheon

Goose eggs are the only appropriate delicacy lacking from the baseball luncheon described below by a writer in the Boston Cooking School Magazine:

A mother with an only son, to whom she was devoted, planned this characteristic party for surprise. The guests were just the members of his baseball nine, and they were invited to luncheon at twelve o'clock. Places were found at the diamond-shaped table by the position the boy held on the "team," and the cards were tiny fans, with simply the word "pitcher," "catcher," etc., on them. For menu cards there were booklets of the team's colors, which read, "Official Score." There were nine courses, or "innings." I give them entire, but the eatables were not on the cards given the boys, and guessing what came next broke up any stiffness that there might have been. The favors were tickets to a big game, which the boy's father provided as his share of the treat, and a dotting aunt had a tin horn for each one, tied with long streamers of the nine's colors.

The mother said afterwards that she never gave a party with such artistic guests, who relieved her afterward of all responsibility for their entertainment. The menu for the baseball luncheon was as follows:

First Inning.	
First strike .....	(Oyster Cocktail)
Second Inning.	
Where the losing team lands ....	(Soup)
Third Inning.	
Caught on the fly .....	(Small trout with diamonds of crisp toast.)
Fourth Inning.	
A sacrifice .....	(Lamb chops with potato balls.)
Fifth Inning.	
A "fowl ball" .....	(Chicken croquettes, French peas.)
Sixth Inning.	
The umpire when we lose .....	(Lobster salad and cheese straws.)
Seventh Inning.	
A fine diamond .....	(Ice cream in diamond-shape slices, cakes.)
Eighth Inning.	
Necessary for good playing .....	(Preserved ginger with wafers and coffee.)
Ninth Inning.	
Everybody scores .....	(The passing of favors.)

The vigor of your spiritual life will be in exact proportion to the place held by the Bible in your life.—George Muller.

### Chatham District Junior League Convention

On Saturday, May 18th, the first Junior League Convention in Ontario, perhaps in Canada, was held in the Victoria Ave. Methodist Church, Chatham. The session opened at 9.45 a.m. for registration, and before 10.30 over one hundred delegates from the surrounding Junior Leagues had registered.

The key note of the convention was

local pastor, Rev. E. F. Armstrong, B.A., B.D., a couple of musical selections were given, a violin solo, Arval Ripley, Dresden, and a piano solo, Freda Hartwick, Blenheim. Mrs. Owen Burke gave a short, concise and earnest address on "Effective Junior Methods." The last hour of morning session was spent in a round-table conference, ably conducted by Rev. F. L. Farewell, B.A., Toronto. After the session the Junior delegates, with their pastors and superintendents, entered the

District, A. E. Hopper, took the chair, while Mrs. (Rev.) Brown, assisted by one of her Juniors, Muriel Halliday, conducted the devotional exercises, after which a vocal duet was given, as rendered by B. Newcombe and R. Riseborough, of Huffman's Corners; also a reading by W. White, Middleboro, and a recitation by Jessie Pilon, Union.

The unique part of the afternoon programme was three demonstrations, one on a consecration meeting, by Kent Bridge Juniors; one on a missionary meeting, by Baldoon Juniors, and a Bible drill, by the Dresden Juniors. These demonstrations were real, earnest and helpful.

An enthusiastic and earnest black board talk was given to the Juniors by Rev. F. L. Farewell, after which there followed a vocal duet, by H. Martin and R. Pierce, Wallaceburg; a reading, by Doris Edwards, Wesley, and a cornet duet by Roy and Harold Worth, Kent Bridge. Effective closing remarks were made by Rev. J. E. Hunter, Tupperville.

Although this convention was a new departure for Ontario still it was a decided success. The Juniors were well behaved and quiet during both sessions. It was the largest attended convention ever held in Chatham District, and one of the best in every respect. The few older people who attended began to realize that the hope of our country rests in the boys and girls, and that the Junior Leagues are training them in a practical Christian work, which would enable them to be better voters and leaders. Pastors were made to feel that in the Junior Leagues were the future workers for the Senior Leagues. Superintendents who were almost distracted, went home, determined to consecrate themselves more fully to leading the boys and girls to Christ.

Since the convention the fifth Vice-President of London Conference received a letter from one of the Junior superintendents, and these are part of her words: "Never before did I realize the greatness of the Junior League work and my own weakness in carrying that work out, and in another sense I feel stronger to try to overcome difficulties and discouragements—the convention was a great success," etc. The first convention for Juniors is over, but we trust its influence may live long in the hearts of those who attended and that many other districts will follow Chatham District in holding a convention for Junior Leagues.

[It is hoped that this convention will be but the first of many others conceived and carried through by District Junior Superintendents. The gathering at Chatham was an inspiration. Fifteen Junior Leagues were represented, and the programme was largely carried through—and splendidly carried through—by Juniors. Let other Junior Superintendents get busy and plan for similar conventions in the near future. Information and suggestions, will be gladly given by Mrs. E. Noxell, Chatham, or by the Central Office, F. L. F.]

### A Just Tribute to the Sunday School

Scarcely one person of adult age has failed to notice some time in past days the malicious references to Sunday School attendance or work on the part of an unfortunate accused of crime. There is a secular spirit abroad which seems to gloat in tracing misdeeds to religious influences. While it cannot be denied that good people sometimes go wrong, or that bad people, without benefit to themselves, have sometimes been connected with good institutions, it does not follow that Christian service tends to make people bad. For one exposure of a bad outcome from good environment, it would not be difficult to cite a hundred cases of good outcome from the same good environments. The rule is that a good tree bringeth forth good fruit, and rare exceptions do not invalidate the rule.



ALL PEOPLES' MISSION, WINNIPEG.

Showing where the workers go and where the people come.

"Efficiency—we will do our best," which was shown in the splendid programme put on by the Chatham District Juniors.

Rev. A. S. Whitehall, Dawn Mills, acted as chairman for the morning session, while Rev. H. W. Willans, assisted by Cedar Springs' Junior, conducted the devotional exercises.

After the address of welcome by the

prettily decorated room, where about 125 sat down to well-spread tables (supplied and waited upon by the Chatham Juniors). During the lunch hour the different superintendents gave very interesting reports of their own work for the year. Immediately following the lunch games were heartily engaged in by young and old.

Promptly at 2.30 the President of the

The Sunday School is a noble institution. It has helped many a bad boy and saved many a good boy. It would be a priceless boon to thousands of boys who do not, but should attend it.

It is refreshing to see a recognition of this manifest truth in a court of law. In Brooklyn, N.Y., on the 4th inst., in sentencing George H. Lott, nineteen years of age, to a term in Elmira for burglary, County Judge Fawcett, of that city, said:

"Of all the undesirable professions, that of burglary is the worst. No matter how good a burglar you may be, you will be caught and sent to prison sooner or later. I have seen your friends who wished to speak to me about you, and I find that all attempts to have you go to Sunday School have failed. In the five years I have been sitting on this bench, I have had 2,700 boys before me for science, and not one of them was attendant of a Sunday School. Had you gone there I am sure you would not be before me to-day."

Is not that very valuable testimony? Ought it not to be stated with emphasis from every pulpit in Christendom? Not

around it, with a long lever attached. The power of the squash was measured by the weight it lifted. Two days after the harness was put on, it lifted sixty pounds. On the nineteenth day it lifted five thousand pounds.

The seed of the globe turnip is about one-twentieth part of an inch in diameter, and yet, in the course of a few months, this seed will be enlarged by the soil and the air to twenty-seven million times its original bulk, and this in addition to a bunch of leaves.

It has been found by experiment that a turnip seed will, under fair conditions, increase its own weight fifteen times in one minute.—*The Sunday School Advocate for Boys and Girls.*

The Secretary of the League at Kinsale writes: "We have only a small League, but are doing the best we can. The majority of the members take the ERA and are well pleased with it, as it is so full of valuable suggestions. The Citizenship Department is doing good work. We have been reading with interest and profit the articles on Amateur Photography."

Notes

The cheering word comes from the League at Thorold that the spiritual side of the League is stronger than for some time past. The members are endeavoring to live up to their motto, "Look up, lift up." The work of the Social Department has been successful, too, and fifty dollars have been raised to assist the trustees to put gas and water into the church. The finances of the society are met by taking a one-cent collection every week. All expenses have been met by this method, and money left in the treasury, as well as supplying the church with flowers at Christmas and Easter. They commend this plan of raising money. They tell us that they have been particularly fortunate in having pastors who have had the interests of the young people at heart, and attribute much of their success to this fact. They would not be without the ERA on any account, finding it of great benefit, especially to the officers. We wish them continued blessing in all their efforts.

On the Owen Sound District three new Leagues have been organized.



MRS. E. NOXELLA,  
Chatham,

Fifth Vice-Pres. of London Conference E. L. and the Inquirer of the Chatham District Junior Convention.

one out of 2,700 boy criminals an attendant at Sunday School!

Gather in the boys. Reach them; teach them; save them. They are the hope of the next generation. Millions more of them should be under religious instruction every Sunday in the year.—*Michigan Christian Advocate.*

The Wonder of Little Things

There is a certain little fly that makes four hundred and forty steps in running three inches, and all in one half second of time. To equal this, in proportion to his size, a man would have to run at the rate of twenty miles a minute.

The common fly leaps two hundred times its own length. To show like agility, a man six feet tall would have to leap a distance of twelve hundred feet.

The cheese mite is about one quarter of an inch in length, yet it has been seen to take the tip of its tail in its mouth and then, letting go with a jerk, leap out of a vessel six inches in depth. To equal this a man would have to jump out of a well from a depth of one hundred and forty-four feet.

Equally strange things are found among the plants and vegetables. A student of nature once tested the growing force of a squash. When it was eighteen days old and measured twenty-seven inches in circumference, he fixed a sort of harness

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### By Threes

Three motions that rush us, push us  
and delight us—locomotion, promotion,  
and motion pictures.

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half milk, all milk, and the milk of  
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Three sights that are great—fore-  
sight, hindsight, and out-of-sight.

Three ships that are more or less un-  
certain—friendship, courtship, and air-  
ship.

Three days that are universally re-  
membered—birthday, holiday, and hey-  
day.

Three hearts that beat anything in  
the world—big heart, warm heart, and  
sweetheart.

Three times that we go by and stop  
by—slow time, fast time, and time to  
quit.

Three hands, of which one should be  
amputated—a right hand, a left hand,  
and a little behindhand.—*The Metro-  
politian.*

"Tipping" gets worse and worse in Eng-  
land. A New Mexican said that at the  
Savoy, in London, he went to have a wash  
before luncheon, but saw a placard on the  
mirror, saying, "Please tip the basin after  
using."

This made the man so angry he rushed  
from the washing-room muttering  
"No, I'll go dirty first."—*National Ad-  
vocate.*

Tommy's Aunt—Won't you have an-  
other piece of cake, Tommy?

Tommy (on a visit)—No, I thank you.

Tommy's Aunt—You seem to be suffer-  
ing from loss of appetite.

Tommy—That ain't loss of appetite.  
What I'm sufferin' from is politeness.

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