

# THE CANADIAN EPWORTH ERA

Vol. XIII.

S. T. BARTLETT  
Editor

TORONTO, FEBRUARY, 1911

WILLIAM BRIGGS  
Publisher

No. 2

## THE HIGHEST CRITICISM

THE Bible is the monumental revelation of the heart and mind of God to the mind and heart of man. It is God's book of cheer for the cheerless, of hope for the hopeless, of inspiration for pilgrims who seek the homeland of the soul.

In these days many have come to fear for the fate of the Bible in the hands of scholars who are busy applying the test of the higher criticism to its sacred pages. But there is a "highest criticism" to which attention needs to be called. For the real test of the Bible is put to it not by scholastic criticism, but by the criticism of life.

When a man, beset by temptation, searches the Scriptures to find some reason that will make it worth while to fight against evil; or when one whose sin has found him out seeks its way of mercy and forgiveness; or when a man whose eyes are dimmed with the tears of recent sorrow turns its pages to find words of comfort in his affliction, that is the time to be afraid for the Bible. If it stands the test of life's need it can be trusted to endure easily all other tests.

And this highest criticism of the Bible has produced a startling amount of evidence to prove the trustworthiness of the Book—such evidence, for instance, as is summed up in the remark of Sir Walter Scott when he was dying. "Bring me the book," he said. "What book?" asked Lockhart. And Scott replied, "There is but one Book now. Bring me the Bible."

Questions of the date and authorship of the Scriptures have their place in the researches of learned men, exactly as the age, size and composition of the stars matters for astronomical science. But the light of the stars guides the voyager to his desired haven, although he may be ignorant of the fact that recent scientists have declared that the nebular hypothesis must give place to the planetesimal theory of creation.

And there are things hid from the wise, as the world counts wisdom, which are revealed to simpler folk who have found the Bible to be a light to their path. Among these things the test of life stands pre-eminent. Next to that stands the test of time. Systems of thought and orders of society have been succeeded by newer systems and better orders, but during all the centuries no word of the Bible has ever become obsolete, nor has any part of its revelation been inadequate.

And this is true, not because the poetry of the Bible is sublime and its songs deathless. It is true, not because its history is incomparable and its stories models of rhetorical simplicity. But it is true because the Bible enshrines in its matchless pages of brilliant literature and

thrilling history and priceless poetry the story of God's love for man as revealed in the life of Jesus Christ.

Granted that man did not create himself, it is to be expected that his Creator would find a way to speak to souls He had made, souls with aspirations that in their flight outstrip the sweep of flying worlds, with thoughts that outstretch the farthest horizon that telescopes can reach.

Granted that such a revelation is demanded, it is to be expected that it would come to all sorts of men—to physicians and fishermen and politicians and poets and statesmen and saints.

Such a revelation is bound up between the covers of the Bible.

It chronicles the expectancies and longings of the world, and displays Jesus as the answer to the world's need.

Because He lives in its pages the Bible not only survives the shock of hostile criticism, but it also fully meets the utmost and the age-long needs of life.—*Addison Moore, in the Examiner.*





**T**O the many kind friends who have expressed themselves in words of appreciation, commendation, or praise, of our last issue, I give thanks, and beg to assure them that, while making no great pretensions as to future issues, each one will be the best that I can prepare. An attractive lot of reading was certainly found in the January number, and I am well pleased if my readers profited thereby. I hope the present month's output will be equally acceptable. I invite suggestion, kindly criticism, and practical help in any form, that this paper may become more and more a means of advancement to its readers personally, and a bond of union among our workers in all parts of the Methodist Church.

**T**HE series of articles on "How We Got Our Bible," which will run all through the current year, always on the eleventh page of each month's issue of this paper, will be very valuable to those of our young people who are intelligently interested in this great and entrancing subject of study. Dr. Misener is thoroughly competent to treat the question, and his articles will be found easily within the reach of the great majority of our youth. The monthly topic should be taken by every Young People's Society, whatever its name, in our church. Individuals should also make a point to preserve their ENAS, for by the end of the year these articles will have given as much matter as an ordinary book contains. This series alone will be worth a year's subscription to the paper. You should have also Dr. Smythe's book, "How we got our Bible," which will be mailed to any address on receipt of twenty cents.

**E**VIDENCE seems abundant that many of our Leagues are not training their members as they might in the art of public speech. I have been surprised several times lately to find that even in some of our more prominent societies the weekly meeting consists all too frequently of an address or lecture by some outsider, and that all that is asked of the Leagues is that they attend, assist in the singing of a few hymns, listen to a prayer, take in as attentive listeners what the speaker has to say, and go home.

This is not what might be. Such meetings should only be occasional, never the rule, and yet I fear they are growing more and more common. It may be an easy way for the president to provide a "programme," but it is hard on the committee and harder still on the members. It is not the best thing for our young people that older persons, no matter how wise they may be, should think for them, or forever preach to them. Yet I know pastors who do all the talking. It may be an easier job than to get the members to do it; but it means slow decay to the League. The reason is plain.

The League should be a school of expression for the young people. To be ever and again seeking to impress without giving opportunity to express, is contrary to nature. Young people are not empty vessels to be filled from the overflow of some other person's supply. If

they never give out they lose even the capacity and power to take in. So, that is not necessarily the best meeting that has the most eloquence in it, but the real test of its value in the life of the League is the training it gives inexperienced young persons in both clear thinking and plain speaking. Therefore, do not treat your members as if they were little children to be talked to. Rather give them a chance to talk and to become capable by practice of talking well.

**D**URING the latter part of December last, there came to my desk exactly 268 reports of as many Societies giving a statement of their standing on the first of that month. These Societies are in all Conferences but Newfoundland. They are not selected from the whole field, but are just ordinary Leagues in almost all kinds of places—most of them in the towns and country villages. It will interest you to note these few points about them, and we may reasonably conclude that they fairly represent the young people's work in the Church at large.

These 268 Leagues number 11,280 members, an average of 42 to each Society. Of the members reported, 3,372 are young men, or thirty per cent. of the whole. This may be a surprise to some of our people who seem to have gotten the idea that the Epworth League is a female society. I wonder if this thirty per cent. does not represent as proportionately large a male element as the Church membership as a whole contains? How many of our prayer-meetings comprise a larger proportion of men? The average public congregation contains few more men than these figures from our Leagues represent. We are far from despairing of the League as a fit Society for our young men.

But it is a matter of regret that up to December, only 71 of these 268 Societies, so reporting, had introduced and adopted the active members' pledge. Some stated that they intended to adopt it with the new year, so I presume that by now many more have it in the actual life of the League. The tendency to ignore pledges is not a sign of increasing loyalty, and I most strongly advise all our Young People's Societies to use our Active Members' Pledge, which in the judgment of many of our most experienced leaders, is eminently fitted to set before them the highest standard of New Testament living in the simplest possible form of words. Do not postpone its introduction and use.

Only 43 of these same 268 Societies had at the time of reporting organized the new Department of Citizenship. Many had it under consideration, others were preparing for it, and doubtless there have been many that have been brought into line with the new order since the time of writing. Delay is unnecessary. If these words catch the eye of either Conference, District, or local League President, I hope these officers will see to it at once that the work is properly taken up. Some of my correspondents have said that they were waiting for the new Constitution to be published. We have reminded them that all the important changes made by the last General Con-

ference were given in detail in the October number of this paper, and that the printed Constitutions would not be put out before the Editing Committee of the new Discipline had properly prepared the matter for publication. To have issued a Constitution that was not in the exact language of the book of Discipline would have led to confusion, misunderstanding, and wrong procedure. It is sometimes best to make haste slowly, and on the principle of being correct rather than of being early, I have acted. The new Constitutions are on sale at the Book Room, and will convey to all just what the Discipline says. Send in your orders, bring your League in line with up-to-date organization, and do your work as heartily, untidily, and thoroughly as a live executive and loyal membership make possible. Don't compromise.

**S**EVERAL letters have come to me lately that have caused me some little surprise, for they show a state of affairs that I think ought not to be. Three references will explain what I mean. A lady wrote me that she had undertaken to give an address to the Juniors on "Bible Children," and asked for information as to the best book to read on the subject. My suggestion that she read the Bible was thought the very best authority to consult in the case. Very recently a young man wrote and asked where he could find additional information concerning Abraham to that given in our December magazine for the January devotional meeting. Again I was obliged to write that the Bible contained the very facts he desired. Still more recently a young lady wrote desiring the answers to the questions given in the same outline study of Abraham. To her I also made the suggestion that if she were to read the Bible paragraphs named and do a little thinking as she read, the answers would in all probability be naturally suggested to her.

All of which goes to convince me that our young people have not the working knowledge of the Bible they ought to possess. Why should one turn from the very book that contains the first-hand information he wants to some other book that simply restates the facts given in the Book? Read the Bible and find out for yourself. Why should you ask some person to go to the Book and find out for you the information that is there for you yourself if you will but look for it? It is time, or such at least is my opinion, that we consulted the Bible itself more and the multiplied "helps" less. The studies in Bible biography that our topic list provides for the first week in each month are invaluable; but if my readers expect me to work out every little detail so as to make their own personal use of the Bible unnecessary, they will be disappointed. I will help you by suggested outline or some practicable method of procedure, but you must do your own reading and form your own conclusions after intelligent thought and study.

**I**T is a matter of some surprise and of more regret to me that so many of our Leagues have nothing to spare by way of suggestion for the betterment of other societies. The correspondence between the field and my office contains almost innumerable requests for assistance, but only an occasional hint or outline of plan ever comes to hand. The questions asked and the answers given were on Round Table pages. These are a few of many that have been received from all sections of our work. In various matters of practical import I am sure many of my readers could give valuable assistance to others if they would send

in short accounts of methods they have used, or describe plans they have successfully tried. I want this paper to contain helpful practical suggestions in every issue, but an impossible task is placed on any one man in asking him to originate schemes suitable for all varieties and types of Young People's Societies everywhere. Whatever another may have, I am sure that I have neither the wisdom nor the experience necessary to meet all requirements in such varied cases. Hence my desire to make the ERA more and more a medium of exchange of ideas of all our Societies. You have a meeting of special attractiveness promptly write me an account of it. If a plan of either study, philanthropy, evangelism, literary or social profit and pleasure, or indeed of any other phase of League or Club Life proves successful with you, give me details of it for the benefit of others who may be in need of that very thing.

THE high moral tone of the average newspaper of to-day is a source of blessing to the general community. We are so dependent on the public press for the shaping of our national life that it is of the utmost importance that high standards of character be constantly set before the people. Never before have so many high-class editorial appeals been made to the Canadian people in the same time, as have appeared in the daily and weekly journals of our country around the closing days of 1910 and the opening of the new year. That town is to be congratulated, for instance, whose public prints place before the citizens such excellent counsel as I read in the St. Mary's Journal, in the last issue of the old year. A full-length, double-column article appeared under the display, "Things to do in the New Year." Eight paragraphs in order pressed closely home to the readers the following vital admonitions: "Get nearer to Jesus Christ," "Keep yourself unspotted from the world," "Be helpful to others," "Be sympathetic with those who have tried and failed," "Be faithful to the daily task," "Be cheerful," "Be loyal to the church," "Try to lead one soul into the Kingdom." What better counsels than these could any religious paper give its readers? And when our secular newspapers raise the standard of living so high as these appeals indicate, it is indeed conclusive evidence of an advancing state of public morals in the general management of all that concerns our highest well-being.

THE great English statesman, Disraeli, once exclaimed: "We put too much faith in systems, and look too little to men." This is to some extent true of our organizations for carrying out the King's Business. A plan of systematized work is good, but it requires men to operate it, and the result of its operation should again be men. The application of this to the department of church work which this paper is to represent, is very evident. You must have faith in your organization, its purposes and plans, its principles and methods; but it is not in itself the ultimate end of your desire. It is only a means to that end. To attain its real object requires men, and in them rather than the system they represent, must faith be placed.

I have known serious mistakes on this very point. An Epworth League is organized fully and strictly according to the constitution, and its promoters are therewith satisfied. An Adult Bible Class is organized in accordance with the International Standard, its certificate is neatly framed and conspicuously hung on the wall of the classroom, and every-

body is in a congratulatory mood. A Young Men's Club is formed, its officers elected, its committees appointed, and its machinery all properly fitted. By some, however, neither League, Class nor Club makes good progress, and the system is condemned. What was the matter? Simply one fatal lack, the absence of living, active, propelling force.

John Stuart Mill was correct when he claimed that "the worth of a State, in the long run, is the worth of the individuals composing it." And I would be just as correct if I made the same statement regarding any of our Young People's Organizations. Given a number of earnest, intelligent, systematic young men or women in any organized society, and combining these persons wisely under alert leadership for the business of that Society, there comes growth and increasing usefulness as time progresses. But it is the active life behind the machinery that makes it all go, not the system, no matter how elaborately that may be stated on paper. The truth is that your League, your School, your Circle, your Club, your Brotherhood, or whatever your organized form of church activity may be called, is just what you and your fellow-members make it. It is not made when it is first formed. It is then but ready for use, and you are one of the users. It is not to use you, but rather you are to use it, with all its machinery, as a means to an end, and that end is human character formed after the pattern of the Christ and human activities, employed as were those of Him who went about doing good. The need of such living, active, men and women is urgent, and the Young People's Society that fails to help supply it is a poor thing at best.

IT would be difficult to frame a more ennobling message than that given to mankind in the beautiful paragraph which comprises the farewell words of the illustrious Russian, Count Leo Tolstoy. If all my young readers will study them pure and diligently seek to embody their pure and noble sentiments in their daily practice, life will indeed become increasingly rich and sweet, both to themselves and others. Here are his words: Instead of returning evil with evil, try to return evil with good; to say nothing ill of men; to act kindly even with the ox and dog. Live thus one day, two days, or more, and compare the state of your mind with its "such" in former days. Make the attempt and you will see how the dark, evil moods have passed away, and how the soul's happiness has increased. Make the attempt, and you will see that the Gospel of Love brings not merely profitable words, but the greatest and most desirable of all things. These exalted sentiments will live in literature as a sublime statement of a lofty soul; but, better still, they will help purify and elevate other souls seeking to rise to some of the heights of moral excellence reached by the deceased Count.

I was on a slow train that I overheard the remark, but it set me thinking. Some commercial travellers were conversing, and in the course of conversation one remarked to another, "If you only sold what the people wanted, you'd not do much business, would you?" And as I listened, I learned that one of the first aims of salesmen, such as these men were, is to create a desire that arises from a sense of need for certain goods the "drummer" carries. My mind was naturally turned to the House I was on the road to represent, and I asked myself if the chief business of such as I is not to create a desire in the minds of others for the good things we possess.

A local merchant may not especially want such articles as the traveller has for sale; but if he can be persuaded that it is a good thing that his customers will profit by, he will stock up with it, and in turn quicken desire for it in others.

Even so is it with the preacher, the Sunday School teacher, and all others of the Lord's representatives. Having a good thing and knowing its worth, it is his business to make others want it. They may have no particular desire for it, but if the agent does his business as wisely as the alert salesman for some other commercial house does his, it will not be long before a measure of need will be felt by the prospective customer, and the rest will follow in due course. Herein you and I may take a lesson from the men of the grip. We are not as skilful as we might be in presenting our wares. Especially is this true of many workers among the young. The imperative "must" is not always in place. You cannot force a boy to be good. He may be restrained by fear or force from doing outwardly bad things; but he can only be impelled to actually and voluntarily do good deeds by the constraint of a noble motive. To this we should make our appeal. And to so present the Gospel that it shall commend itself to the mind and give rise within the heart to the desire, "I want to be good," is the height of wisdom. Can you do it? If not, try for it, and you will soon see our scholars enquiring for what you have, because they are convinced through you that it is the best thing, and that they really need it.

THE expression of Principal Salmond should never be forgotten by Christian workers. "There are two Churches," said he; "the Church of to-day, and the Church of to-morrow." The former, we can see. The latter is being constructed. To the older people the Church of to-day is of greater value; but that which depends very largely on to-morrow will be concerned with the children and youth now. If we neglect them we weaken the future. If they are well-informed, skillfully trained, and properly equipped, the coming Church will be stronger and more successful than that of to-day.

Sunday School teachers and all others who are at work for the salvation of the young life that now abounds on every hand will do well to keep such thoughts ever in mind. He who is but a raw boy now will soon be a full-grown man. Whether his influence shall be for or against Christ in those days may be determined by the teaching he is receiving now. The Church of to-morrow, with its measureless possibilities for good, ought to be in training in the Church of to-day. But is it? How many of your Sunday School classes are really acknowledged Church members? How can you, as a teacher, rest content to have one of them outside? Your first work, to bring each one, for his own sake, into the work may never be seen by you, but in a coming generation it will be manifested in the added power given by your present scholars to the working force of the Church. Your immediate results are good, but more far-reaching and fruitful are those to be yet achieved by the boys and girls now under your care. To build up the Church of to-day is glorious, but infinitely more so is it to thus assist in the construction of a glowing Temple whose light of truth shall shine over all the earth and illumine all nations. Such is to be the Church of to-morrow. Are you working for it to-day? Then get the boys and girls.



BY LIZZIE C. REID

**A** GENESE MARSTON'S small, nervous hands, that were never slack in the way of duty, were folded in her lap, the frosted nut-brown hair was ruffled upwards from her brows—it was a trick she had of thrusting her fingers through it while she studied the lesson for her class in the mission school. A mood of discouragement had crept over her as she laid the Bible on the table.

"What is the good of it?" she asked herself. "What influence can I possibly have over those wild lads? Can I ever hope to see life from their standpoint?"

She rose and stood at the window, her brow pressed against the cold glass. In truth, her head ached, and she was very weary with the week's work. It was a strenuous task to hold the attention of restless boys for an hour, and she felt strangely disinclined for it that afternoon. But it was not Agnes Marston's way to shirk a plain duty for the sake of personal ease.

In the garden the last autumn leaves were dropping yellow through the mist; the songs of the birds had a note of rue for the vanished summer; the dahlias were limp and frosted. One pink rose-bud, that had missed its chance of summer bloom, hung a dank, dejected head; the sadness of the dying year fitted her mood.

Then, with a hankering after some word of cheer, she turned to the table and opened the Bible at random. The words on which her eyes rested seemed to give her the message she needed:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Her eyes kindled with a new courage. She was one of God's great army of reapers; she should have her share in the harvest-home.

"Bringing his sheaves with him, doubtless, with rejoicing," she murmured. "The imperishable harvest. God give me faith and patience to sow the seed and wait His time!"

She turned away from the silver mist of the garden, lit by the flame of the scarlet dahlias; the easy-chair and the quiet room had lost their charm in the fresh hope the message had brought her.

The fancy needlework shop in the High Street of Carrow Down might have taken the place as a unique specimen of architecture. A two-storey room, sandwiched between two larger ones, it had one fair-sized window for the display of the goods; all the others were narrow and diamond-paned. The rooms, long and low-ceilinged, extended from front to rear, looking out on the garden and the street; the upper storey jutted over the lower, and the customers complained of the uncertain light in the shop.

But the place was Agnes Marston's own property, won by hard toil, and she saw none of its limitations. A brave woman, with a simple faith in Providence, she was largely content, so long as the fancy needlework business prospered and she could pay her way, beholden to none. Her savings were safe-

ly invested at small interest, and, by strict economy, she could live her lonely life in comfort and occasionally offer hospitality to a friend. The modest little house, unattractive in its outward appearance, seemed to Agnes Marston a fit setting for her whose life had been limited and tribulation. She had come through much tribulation into her kingdom of home, and she was thankful for freedom and peace.

The past held shadows of haunting pain—a lonely youth spent under the tyranny of a selfish aunt, who had crushed every simple joy from the girl's life, and who, but for the hasty summons of death, would have left her penniless.

Love had come to her in one summer of utter bliss, and had vanished, leaving her doubly alone. Yet, in spite of all, she told herself she had much to be thankful for, and she was content. But, coming home from church of a night in autumn, when the golden harvest-moon hung over the red beeches and the stars were out, she took the long way by the high-road. Never again could she come by the field-path, where the moon shone on the ripe sheaves and the air was full of the scents from apple orchards.

The warmth of the afternoon was in the little school-house, making the boys more restless than usual. Only the quaint singing of lively hymns could work off the steam. The loud, unmusical voices thrilled through Agnes Marston's temples. The lesson was the Prodigal Son, and she told them the familiar story in a graphic way she had. Only one seemed to give any heed, and he was the one she called her incorrigible. The wildest of them all, she had despaired of touching him; and yet she had a special tenderness for him—perhaps because his bright blue eyes were like eyes that had looked into hers under the autumn stars.

The blue eyes were fixed on her this afternoon with a strange, rueful question in them. They gave her new eloquence, and by-and-by the others grew quieter and listened, too. Harry Bryce was always their leader in good or ill.

The old story of the exile in the far country and the cords of the homeland that drew him back had never held the boys as it did that night. Agnes forgot the throbbing of her temples, and went home in the chill twilight with the complete sense of a duty done against the grain; she had sown the seeds, and someday she might bring in the sheaves.

"Oh, if one soul in Anworth  
Meet me at God's right hand,  
My heaven will be two heavens  
In Immanuel's Land,"

she murmured. And it was for the soul of Harry Bryce she prayed that night.

Miss Charity Harding was the gossip of Carrow Down. A good woman, with an unflinching interest in her neighbors' affairs, she plumed herself on being the first to hear and pass on any rare bit of news. To do her justice, she was worthy of her name, being much better pleased to be the bearer of good tidings than of ill. It was on the following Tuesday that she called at the fancy needlework shop in the High Street to

match some wools, and, incidentally, to tell her news.

"You will have heard about young Bryce?" she began.

The wool that Miss Marston was separating into skeins fell in a soft pink heap to the counter. She gave her customer a startled glance.

"Harry Bryce? No; what of him? I have heard nothing."

"Ah; I hardly thought it would have reached you yet. I heard it myself only a few minutes ago, and I wished to be the first to tell you, knowing you take an interest in the lads."

"What is it?" breathed Miss Marston. "An accident in the shipyard? He is so reckless. Tell me quick—what is it?"

"No, no, not an accident. I knew you would be vexed, so I didn't tell you right off. The truth is, he has run away from home. It seems that the Hamerton Yard are paid on Monday night, and, after he had got his wages, instead of bringing them home as usual, young Bryce disappeared. He was last seen by a carter at Wyfell, who met him at dawn trudging along the high-road and carrying a bundle—suppose to keep his courage up. It's a sad blow to his poor old father, and if his mother had lived till now it would have broken her heart."

Agnes Marston's eyes filled with tears of bitter disappointment—all the more bitter for the hopes she had been cherishing of her incorrigible. She had been thinking how best to arrest his attention by her next Sunday School lesson while she served her customers; and now he had gone into the far country—she had lost the most precious sheaf of her harvest. That was what she had listened so intently to the story of the Prodigal; the lesson of it had not impressed him at all, and yet perhaps it had. What was the meaning of that rueful question in his blue eyes? Ah, if she had only guessed what he meant, to do for him, to give her love. That was what she had listened to in the wilds, where, thank God, the Father-love could find him?

The sensation of Harry Bryce's flight soon died out; the waters of silence closed over the rash lad who had been only a disturber of the peace of Carrow Down. His father died soon after his flight, and only in one woman's faithful heart did the memory of the incorrigible hold its place. Agnes Marston's prayers went after him, borne by the swift-winged Angel of Love—and when have such prayers proved unavailing?

But changes were coming fast upon the little house in the High Street. Blockson's big drapery store opposite was floated as a limited company; it was to be a general store, where everything could be had from a needle to an anchor. The fancy needlework department had all the newest designs and the cheapest materials. It would have been too much to expect that Carrow Down people should sacrifice their own interests for sentimental considerations of friendship; only a few remained staunch to Miss Marston, among them Miss Charity Harding. The juggernaut of competition was marching on its victim. Prices must be lowered to compete with Blockson's, profits declined and bills increased. The awful shadow of debt hovered on the threshold of the little house; to Agnes Marston the shadow of death would have been a gentle presence compared with that. In truth, she did not know where to turn. She was too proud to own her trouble or seek the cold comfort of pity; she must bear the brunt as she had always borne it. She was drawing in her capital; it was melting away. The disgrace of failure was to be, after all, the end of her honest, strenuous endeavor.

One morning, just when the first frosts had nipped the dahlias in the night, the shutters of the little shop in the High Street remained up, and Garrow Down knew that the struggle was over. The big store across the way was displaying its fresh autumn stock behind its fine plate-glass windows; it stared in open scorn at the poor little blindfold shop it had so mercilessly snuffled out.

"Poor Miss Marston—she did her best!" was the pitying comment. "But what else could she expect? One must buy in the best shops, and really Block-son offers such variety, and so cheap."

The inevitable had happened—it was only an everyday occurrence—the march of progress had trodden: Agnes Marston underfoot.

She paid her creditors in full, though it swallowed almost all her capital, and she put so brave a face upon it that a rumor began to gain ground, chiefly through Miss Harding, that it might be, after all, a voluntary retirement from business.

"Failed! Don't you believe it!" said Miss Charity, with tender meandricity. "Tired of the fog, that's all. And no wonder. What's the good of worrying when she has nobody but herself to keep?"

Agnes Marston let it go at that. Later on they would know the truth, but meantime it was something to be saved their pity.

She sat in the window of the parlor behind the closed and darkened shops face to face with the shadows of an uncertain future. The nipped dahlias hung their heads in the frosty mist; the petals of the last pink rose lay shrivelled on the gravel. What was she to do? she asked herself. She had cleared herself of debt, but what was left? The old-fashioned furniture would not fetch much. She was not an old woman yet, but was she young enough to find fresh work now that there were so many in the field? Her Bible lay open on the table in front of her; the capable, nervous hands that had been so swift to duty were folded in her lap. It was too dark to read, and candlelight must be economised. She had been reading again the words that had given her their message of uplifting that Sunday afternoon that seemed so long ago but they failed to comfort her now.

"Weeping? Rejoicing?" Ah, there had always been more of tears than joy in her life! And the shadows were gathering, gathering. What was to become of her? She wrung her hands in vain protest against Fate.

A sudden summons at the door startled her unstrung nerves. She waited till it came again. Then, half-fearfully, like one who dreads another blow and can hope for no good news, she went along the passage and unbarred the door.

Two figures stood between her and the grey gloom of the street.

"Miss Marston, don't you know me?" asked a clear young voice.

Two blue eyes looked into hers, and then she knew.

"Harry! My boy! You have come home!" she cried. She grasped his hands in hers, drawing him into the parlor. "You have come home!" she said again.

"Yes," he answered, "I have come home. Do you remember that Sunday afternoon when you told us the story of the Prodigal Son? Well, I had made up my mind to bolt. That was why I listened. But I meant to make a better thing of it than the Prodigal did. I didn't mean that you should be ashamed of your scholar. Yes, I know poor father is dead; I found a stranger in our cottage. Father never believed in me much, but I wish I had been able to show him he was wrong. I did not come to the huaka out there, and I think it must have been your prayers and your faith in me that saved me. I found a friend who gave me a helping

hand, and whatever I am I owe to God and you and him. Those Sunday School lessons of yours stuck in my mind; I didn't seem to heed them much at the time, but they kept me out of mischief. I thought some day I might see you again, and I couldn't think of facing you if I had forgotten what you taught me. I'm not good at talking, but it would have been right down mean to let you have all your work for nothing, and I couldn't, that's all."

Tears rushed to Agnes Marston's eyes, but this time they were tears of joy.

"Thank God!" she said. "The message is true. I sowed the seed in tears, but the harvest is with rejoicing."

Then, in courteous compunction, she turned to the silent figure in the background.

"Your friend?" she asked. "This is he? Will you make me known to—"

The other stepped forward into the twilight of the window. What she saw

he's a rare hand with animals. Well, we used to chat together at nights, and he told me of his Sunday School teacher, and the last lesson she had taught him. That's how I found out you weren't married, Aggie, and that's why I am here."

"Married!" she echoed. "Who told you I was married?"

"Well, your aunt wrote me you were going to marry Rounce, the schoolmaster, and I wasn't to worry you with letters, for you had quite given me up. I believed it, for you never answered my letters; but I never forgot the girl I loved. I reckon now it was all a mistake; I got the wrong end of the story somehow."

The flush of youth came back to Agnes Marston's face.

"Yes," she said, "it was all a mistake. Never mind how it happened."

"Then I guess the tangle has got sorted out through the meeting of Harry and me. I shouldn't wonder but your prayers brought us together. You will marry me, Aggie, and Harry and you



JUST BOYS; BUT BOYS GROW INTO MEN!

was a sunbrowned face and frosted hair and blue eyes looking into hers as they had looked long ago under the autumnal stars. As in a dream, she saw again the moon on the ripe sheaves, and around her were the scents from the apple orchards.

"Aggie!" he said, using again the old, tender name.

And at the sound of his voice Agnes Marston knew that life still held gladness.

"It was strange how Harry and I met," he told her later, as they sat at tea. "It was almost as if some bonds of love from the homeland had drawn us together. Do you know this lad is a hero, Aggie? He saved my life in a flood in one of the rivers at the risk of his own. I was crossing the river at Jackson's Creek, and my horse stumbled and sank, falling on top of me. He dragged us both out, and we were friends after that. I saw he had grit in him, and I took him on my ranch. Life was to stork for him here. Shipbuilding is not in his line, but

and I will go out West together. You will make home for us, and help us along on the upward journey."

Miss Charity Harding's news lent that good soul wings. Before long it was known throughout Carrow Down that John Ransom, Agnes Marston's lover, had come home, and that the link that had drawn them together was the lad she had called her incorrigible.—In *Sunday Companion*.

"The trees are standing, straight and bold,  
Stripped for their wrestle with the cold;  
The clouds are scudding, torn and gray,  
The restless birds have flown away.  
The storm-tossed Soul hath cast aside  
The vestments of her summer pride,  
Come snow and ice! Come, shrieking blast!  
The Soul, deep-proved, standeth fast,  
And bears, thro' winter's luffeting,  
The secret promise of the spring."



## Prayer Life—the Basis of all Successful Effort

An address given by Dr. J. E. Davey, Hamilton, at the recent Convention, Epworth League Convention, at Berlin.

**WHAT IS SUCCESSFUL EFFORT?** It is not the accumulation of great wealth. A young man of poor parentage sets out to make a fortune. By perseverance, pluck, and fortune. He is able to sign a check for half a million dollars at 40 years of age. The world says, "marvellous success"; God says, "Thou fool!"

Nor is it the acquisition of great power. The young Corsican, who at twenty-six put down the revolution in Paris with grapeshot, and became the dictator of Europe at 40 years of age, is surely the embodiment of successful effort. But when we consider at what a cost he climbed to power—the waste of human life, the poverty, suffering, and mourning of millions, the devastation of home and property—and then take a last view of him as he dies the exile's death on lonely St. Helena, we are forced to exclaim, "abject failure!"

Nor is it the acquirement of much learning. The great wise man says, "I looked on all the works that my hands had wrought and on the labor that I had labored to do, and behold, all was vanity." And a greater wise man still, said, "Though I understand all mysteries and all knowledge, I am nothing." Nor is it the performance of great and heroic deeds, nor of mighty acts of self-abasement. "For though I give my body to be burned, I am nothing." Nor does it lie in the distribution of great wealth for philanthropic purposes. "For though I give all my goods to feed the poor, it profiteth me nothing." Nor in the saving of long prayers nor in preaching eloquent sermons—does successful effort lie.

True, there are many men of wealth, power, and learning, after whose names true success may well be written. Abraham was such a man of wealth; Joseph and Daniel were such men of power; Paul was such a man of learning. But it was neither wealth, power, nor learning which made their lives successful. Wherein then lies true success?

Let us consider the life of Christ, the perfect man, as an example of true success. Though born in a manger, yet in His Father's House are many mansions. Though he fled from Herod, yet he was the son of the King of Kings. Though the humble carpenter, obedient to his parents, yet the great Master Builder of the universe. Though they all forsook Him and fled, yet twelve legions of angels were ready to do His bidding. Though crucified by His enemies, yet he conquered death and new reigns in majesty at the right hand of God, the Saviour of the world. His life was not a failure.

He went about doing good. He fed the hungry. He restored the maimed. He raised the dead, the poor had the gospel preached unto them. By His death on the Cross He purchased life for every man. "My work is to do the will of Him that sent me." "I have finished the work Thou gavest Me to do." Is not this true success?

Paul! What is successful effort? Why,

to race and obtain the prize. To find your work and then faithfully carry it out. And now, as the old veteran stands near the end of the journey and looks back over a stormy life, he remembers the commission God had given him, "Thou art a chosen vessel to bear my name before the Gentiles, kings, and the children of Israel." And then as he views the tortuous pathway up which he has just been climbing, he rejoices at his progress. "I have fought a good fight, I have finished my course, I have kept the faith."

And then he turns and looks ahead into the great beyond where he must soon give an account of the journey, and he exclaims, "Henceforth, there is laid up for me the crown of glory." Paul had found his work and had finished it. He had fought a good fight. What though he had five times received forty stripes save one? What though he had been stoned, starved, shipwrecked, and imprisoned? He had finished the course and kept the faith. Therein lay true success.

So God has a place and a work for each of us. To fit into that place and to accomplish that work constitutes successful effort in its highest sense.

**WHAT IS PRAYER?** It is not just the one minute in the morning or the two sleepy minutes in the evening we spend at the bedside in repeating the same formula. Nor is it the eloquent worship; nor that long string of selfish requests with which we burden God time and time again; nor even the cry of distress that spontaneously arises from our inmost soul when we are in some great disaster; nor even the sinner's cry for pardon. Though each and all of these may be prayer, they simply form a part only of real prayer life.

By prayer life is meant the constant realizing of the actual presence of Christ. Whether it be on our knees at the bedside or in the sanctuary, or while engaged in our daily toil, or in our social life; whether in the valleys of distress or on the mountain tops of blessing; we realize Christ's presence with us continually and rest assured that all is well.

Prayer life implies the forsaking of sin. "If I regard iniquity in my heart the Lord will not hear me." The persistence in known sin is a hindrance to the realization of the presence of Christ. If we honestly surrender all known sin, and accept the Divine pardon, it is our immediate privilege to enter into His fellowship with the living Christ. It also calls for implicit trust in Christ's promises, believing that He knows what is best for us, and this leads to a complete surrender of our wills to His will. That is, we accept the mind of Christ as the rule of our lives, and, whether the path leads through storm or sunshine, over road smooth or rough, along easy or difficult highways, amid dangers or through pleasant places, to disappointment or to fulfilled desires, to the expected answer to prayer or contrariwise, still, we know in whom we have believed and are persuaded" that he doeth all things well.

Since our wills are lost in His will we look to Christ for guidance and gladly wait God's purpose concerning us. And when this has been revealed to us, whether to a small or to a large degree,

whether in a manner pleasing or otherwise to our own individual taste, we nevertheless give up our will. It implies obedience to the Master's every call. Ours not to reason why, but to simply trust and obey, knowing God works all things together for our good.

When we have fulfilled these conditions there comes into our souls the peace which passeth all understanding, and we are then experiencing the real meaning of the true prayer life.

Since then successful effort consists in finding out God's will concerning us, and then fulfilling this will, faithfully and well, I must now show *how* this is dependent upon the prayer life of the individual.

How am I to know God's will concerning me unless I am in constant communion with Christ, and how can I hope to carry out that will in my life unless I am constantly drawing upon the Divine "power" to succeed? If successful effort consisted in carrying out some plan of my own I might perhaps get along without outside information or help. But since grace is given only for present needs, I must be in constant waiting upon God for the measure required for each new revelation.

To find out God's will concerning me I will spend much time in secret with Jesus alone. In the quiet hour of meditation, when the Holy Spirit communes with our spirit, we gain inspiration and power for the work before us. "Enter into thy closet and shut the door," is the command of Him of whom it is written, "He went up into the mountain apart to pray, and when the even was come he was there alone." "He went out into a mountain to pray and continued all night in prayer to God." And it was necessary for the Christ Himself to wait upon God in the lonely places and during the silent watches, how much more should it be necessary for us!

I must also patiently and persistently study God's Word. For if ye abide in me and my words abide in you, ye shall ask what ye will."

Then, I will cleanse my life from every known sin. I cannot hope to have Christ abide in my heart if sin lurks there as well. I cannot ask or expect forgiveness of my sins if I forgive not those who have trespassed against me.

I cannot pray "Thy Kingdom come" and then spend more time, energy, and money on luxuries and pleasures for myself than I do on missions. I cannot testify "my all is on the altar," and neglect my duty to my League or Church for the sake of worldly pleasure or gain. I cannot sing "Were the whole realm of nature mine," and refuse to give some part at least of my time, energy, and resources to God for special services.

I will condition my petitions on God's superior wisdom as to what is best for me. If my prayers are not answered as I expected and desired, I will still trust God and believe that He has something better in store for me.

I will strive to work out in my life the things I commit to God in prayer. If I pray for the hungry, I will endeavor to feed them. If I pray that the sorrowing ones may be comforted, I will endeavor to carry some mite of comfort myself. When I pray that the weak may be strengthened during the hour of temptation, I will do my best to remove temptation from their pathway. If I pray for a revival of interest in the work of the League, I will put more earnest effort into that work myself. If I pray for the conversion of souls, I will do all I can to win those for whom I am praying, by the power of the Holy Spirit. I cannot pray that God will thrust forth workers into his vineyard without first offering whatever service I myself am able to supply.

Then, having done all, I will stand on the promises, for

"All the way my Saviour leads me. Cheers each winding path I tread, Gives me grace for every trial, Feeds me with the living bread; Heavenly peace, divinest comfort, Here by faith in Him I dwell, For I know what'er befall me, Jesus doeth all things well."

Lessons from the Story of Moses

Topic for the week of March 5th.

SUGGESTED SCRIPTURE LESSON FOR YOUR MEETING--Hebrews 11: 23-29.

OUTLINE OF THE BIBLE RECORD FOR HOME STUDY.

Egypt's new King--Exod. 1: 8-14, 22. A goodly child--Exod. 2: 1-10. Moses in trouble--Exod. 2: 11-15.

New Tables of Stone--Exod. 34: 1, 2, 6-9, 28-35. Spies sent forth--Numbers 13: 1-3, 17-24.

The Reports of the spies--Num. 13: 25-33.

The People rebel--Num. 14: 1-35.

Moses must suffer--Num. 20: 1-12.

Wilderness Wanderings--Num. 20: 14-29; Deut. 31: 1-3, 7, 8.

In the Tent--Deut. 31: 14-21.

The Song of Moses--Deut. 32.

The Death of Moses--Deut. 34.

The foregoing twenty-five selected sections contain the essential facts with which the members should be familiar. Each one should be in possession of the outline given. The story as thus "paragraphed is practically complete. Every part of it is quickly accessible, may be read in a short time, and quite easily mastered. If your members will not take the trouble to acquaint themselves with the Bible Story, no lecture on Moses, given them in the meeting, will profit

decide to take the Pledge. The choice of Moses as given in Heb. 11: 23-29, must be made in principle still, and your avowed Christian members should seek to persuade those who are not, to make it now. Opportunity to become Active members through such choice should be given in every Consecration meeting. Personal decision to follow Christ should be the crowning glory of your meeting, and a proof of its success.--Ed.

"A truthful soul a loving mind Full of affection for its kind; A spirit firm, erect, and free; That never basely bends the knee; That will not bear a feather's weight Of slavery's chain for small or great; That truly speaks from God within; That never makes a league with sin; That snaps the fetters despots make. And loves the truth for its own sake, That worships God and Him alone, And bores no more than at His throne;

**The Chapman-Alexander Evangelistic Campaign**

Has been in progress during the past month in the City of Toronto. Many stirring messages have been delivered by the various members of the party, but the one which has perhaps been most conducive to the success of the meetings is that expressed in the cartoon above, "Search for the Wanderer." It has stirred many Christian hearts to do Personal Work for the Salvation of Sinners. The emphasis on this most important phase of Evangelism has been very pronounced, and the results most fruitful. There is no better way. Practise it in your League, and be a hand in it YOURSELF.

In the Desert--Exod. 3: 7, 8, 10; 4: 10-12, 17, 20, 27, 29-31. The appeal to Pharaoh--Exod. 5: 1, 2, 4, 6, 12, 20, 22; 6: 1, 10, 11; 7: 10-13. The Plagues--Exod. chaps. 7-10. The last Plague--Exod. 11: 1; 12: 29-37; 13: 21, 22; 14: 8, 9, 11, 13, 14. "Go Forward"--Exod. 14: 15, 16, 19, 20, 27-31. The Song of Victory--Exod. 15: 1-18, 20, 21. Enter the Wilderness--Exod. 15: 22, 23, 27; 16: 1-2, 9-12. Manna--Exod. 16: 13-31. On Mount Sinai--Exod. 19: 1-6, 17-20, 21-25. The Ten Commandments--Exod. 20: 1-21. The Golden Calf--Exod. 32: 1-20. Quelling Rebellion--Exod. 32: 21; 33: 4. In favor with God--Exod. 33: 12-33.

them much. Our aim is to persuade them to read the Bible for themselves. That is the first step. The next is to review the story in the meeting. This may be done by having a Contest. Appoint Captains in good time ahead, let them choose sides, master the facts, and in the meeting have the Pastor, President, or some other appointed person ask questions (from the outline given above) alternately of the sides. Count the "misses" or "mistakes" made by each side, and the one having the least of these during the review will, of course, be accounted the winners. The "Lessons" will be apparent as the study proceeds, and may be summed up and applied by the Reviewer at the close of the Contest. By personal interviews with the Associate members, endeavor to lead them to

And trembles at no tyrants nod; A soul that fears no one but God, And thus can smile at curse or ban. This is the soul that makes a man."

**Are These Statements Facts?**  
A Christian who never personally invites anyone to accept Christ is disloyal to the Master. People who hear sermons seldom make personal application of the truth preached, but appreciate a straight approach made through individual approach. Conversation with another on spiritual matters is hard because of our own lack of spiritual reliance. It should be as easy to speak privately with one as to preach publicly to one hundred. If Christians really believed what they profess they would more freely proclaim it to others.



## Some Fundamental Principles of Missionary Work

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

### III. MODERN MISSIONARY LESSONS FROM PAUL'S THIRD MIS- SIONARY TOUR.

Acts 18: 23—21: 17.

Topic for week beginning March 12th.

SCRIPTURE LESSON.—Selected passages,  
e.g., Acts 19: 23-41; Eph. 2: 1-12.

*Outline of Paul's Third Missionary Journey.*—Draw a map of this journey. Make a list of the important places visited, and the chief events that occurred in it, so that you may be able to verify all the statements made in this study by an appeal to the facts of Paul's missionary career.

The fundamental principles which we are about to consider in this topic are illustrated not only in this third journey of Paul, but in all his journeys, just as the lesson considered in the first two topics are illustrated not in the first and second journeys alone, but in the whole of Paul's missionary career.

*V. The Principle of Sacrifice on the Part of Both the Missionary and the Church which sends him.*—Paul never allowed himself to become a burden to the people among whom he labored. He did not depend upon them for his support. How then did he obtain a living for himself and his fellow-laborers? Who paid their travelling expenses? In what way were these missionary schemes financed? Not very much is said about the manner of financing the work; but we may infer that the brethren of the Church of Antioch, which sent Barnabas and Paul to the foreign field, would feel that there was some responsibility resting upon them in the way of providing for the expenses of their missionaries. Nor would they in any way try to shirk that responsibility. They could not, and we believe they did not, allow Barnabas and Paul to bear the whole expense of the missionary campaign. To have done so would have been to shirk personal responsibility, and to rob themselves of their share of the inexpressible joy and glory of this great work. The home church had a share in it, as do the missionaries that had been sent out.

Moreover, the men who composed the Executive Committee of this F. M. S. at Antioch were probably men of means, and doubtless were both able and willing to subscribe their share to the furtherance of this movement. We are not to suppose that the question of finance was not discussed. It was after all only a secondary one. The great burden upon their hearts was the need of a lost world, and they felt that the responsibility was placed as its only means of salvation; and so, money or no money, missionaries must be appointed, and go forth to lost men with the saving gospel of Christ.

To what extent the home church supplied Paul with funds we do not know, but we do know that the funds he drew have received from this source were not always sufficient for his personal needs. However, this did not dishearten him, and so we find him working at his

trade as a tent-maker that he might not in any sense become a burden to the people. Yet he felt himself free to accept when offered to him the generous hospitality of such consecrated converts as Lydia, Jason, and Justus. Paul knew the meaning of sacrifice and taught it, by his example, to the people.

It was a sacrifice on the part of the Church of Antioch to give up such men as Paul and Barnabas, and a further sacrifice to provide in part for their expenses. But the missionaries themselves made even a greater sacrifice when they devoted their lives for the salvation of their fellowmen, being willing to endure all kinds of hardships and to suffer persecution even unto death. Such sacrifice would appeal powerfully to the sympathies and higher instincts of the people, and would have a very beneficial effect upon the life of the growing churches founded in every place. No man is suited for a missionary who has not learned the lesson of self-sacrifice. Almost every nation has its list of ancient worthies, many of whom sacrificed their lives for the good of their country. If the religion and patriotism of heathen nations have produced such men, the religion of Jesus Christ should produce men equally good and unselfish; and only such should be sent as missionaries of the Cross. Every missionary should be a man whose heart is filled with the love of God which flows towards his fellowmen, and whose life is a living example of the spirit of self-sacrifice. And in this sacrifice the home church should share.

*VI. The Principle of Centralization.*—The mission stations established by Paul in Asia Minor and in Macedonia follow in the main the great Roman roads, and were therefore strategic points for the dissemination of the gospel. Ephesus was a great centre. It was a centre of Greek culture. It was a religious centre, being the home of the goddess Diana. It was a commercial centre. The great trade route from the Euphrates and the Interior passed through Laodicea and on to Ephesus. The city was the New York of Asia Minor, the great commercial emporium of the vast West. From it all parts of Pro-consular Asia could be easily reached. It may be that many of the students in the School of Tyrannus came from the Provinces, and would carry back to their native homes a knowledge of the gospel as they heard it from the lips of Paul. In a brief time the seven churches of Asia, to whom John writes in his Apocalypse, were founded. Ephesus was destined to become a great missionary centre. (Acts 19: 15.)

Such a strategic centre is Tokio. All young Japanese who aspire to a higher education go there. One of our churches in that city known as the Big Tabernacle, built by Dr. Eby, is in the neighborhood of the Imperial University and other smaller colleges. Our church there exerts a good Christian influence upon the student life of that city, which in turn influences the whole nation. Tokio is the greatest educational centre in the world, which adds to its value as a missionary centre. There are about 7,000 students attending the Imperial University, which graduates about 800 every year. In the year 1908 there were about 30,000 students in Japan from Korea, Manchuria, China, Siam, and India.

Can you name other missionary centres

in connection with our work in Japan and in West China, and show wherein lies their strategical value?

*VII. Fostering the Spirit of Independence.*—It would seem as if a church had been founded in every place which Paul visited, and in every church elders were appointed for the purpose of securing permanent results, and of carrying on aggressive work. The churches were thrown upon their own resources, and their organization no doubt was very simple. They had to build their own churches, supply their pastors, conduct their own services, and support their own cause. These churches were self-supporting, and some of them were able to spare some of their best men to assist Paul in his missionary campaign. The problem of self-support would be worked out in some way by the church that was filled with the spirit of Jesus. This is being done to-day in Korea. The Koreans are building their own churches, supporting their own pastors, and practically evangelizing the entire country under the supervision of the missionaries. Korea has lost her national independence, but she is gaining what is better—*independence in church life.* Great wisdom must be exercised in giving aid to native churches, lest we hinder rather than help the spirit of independence that has animated to supervise the work in such churches. This he did by writing them letters, by sending messengers to them, and by visiting them himself as opportunity offered. But while he gave counsel and supervision, they were expected to maintain their own cause.

*VIII. Fostering the Spirit of Connexionalism.*—The field covered by Paul's missionary labors consisted of a conglomeration of races bound together by a sort of loose and mechanical unity. But Paul succeeded in binding together in a very effective manner the churches founded among these peoples. Christianity is the greatest unifying force in the world. Eph. 2: 11-22 is a classic on this subject. The unity obtained by conquest and colonization is only a commercial unity. But the unity of the Christian Church is a vital unity. Strangers in language and in race sentiment, and separated by distance, they were nevertheless made members of one body in Christ Jesus. Paul's method tended to encourage the spirit of unity and connexionalism. His periodic furrows would help to foster this spirit between the home and the foreign churches. The collection which he took up in the foreign churches for the poor saints at Jerusalem was a proof of the connexional spirit, and at the same time a means of developing it. No church was expected to live unto itself alone. A large number of these churches are still representative of an engaged missionary work as co-laborers with Paul. Are we doing as well to-day as they did?

Make a list of the missionaries who from time to time were associated with Paul and give the names of the churches from which they came. How many can you name of the missionaries representing our own church in the Foreign or Home Field.

### IS IT TRUE

That the Gospel is needed by all mankind; that the Word of God is appropriate to every nation; that no man or nation can be what God designs, without the Bible message? That every one who has the Truth is under obligation to share it with some one who has not? That every one who has the Truth is under obligation to share it with some one who has lost if YOU fail to impart the life? That there is no joy comparable to the joy of saving souls? That YOU have never felt that joy because you have not been a soul-winner?



### "As Ye Would"

If I should see

A brother languishing in sore distress  
And I should turn and leave him comfort-  
less,

When I might be

A messenger of hope and happiness—  
How could I task to have what I denied  
In my own hour of bitterness sullen?

If I might share

A brother's load along the dusty way,  
And I should turn and walk alone that  
day,

How could I dare—

When in the evening watch I kneit to  
pray—  
To ask for help to bear my pain and loss,  
If I had heeded not my brother's cross?

If I might sing

A little song to cheer a fainting heart,  
And I should seal my lips and sit apart,

When I might bring

A bit of sunshine for life's ache and  
smart—  
How could I hope to have my grief re-  
lieved,

If I kept silent when my brother grieves?

And so I know

That day is lost wherein I fail to lend  
A helping hand to some wayfaring friend;  
But if I show

A burden lightened by the cheer I sent,  
Then do I hold the golden hours well  
spent,  
And lay me down to sleep in sweet con-  
tent.

—Edith V. Bradt, in *London Chronicle*.

### How to Deepen the League Interest of Our Members

BY DR. M'LACHLAN, CARMAN, MAN.

Our subject presupposes that the best interests of the league lie in the progressive activity of its members. The first stage of growth consists in getting an "At-Home" feeling amongst the young people. This is best created by a hearty and cheery welcome by hand and eye from those who already have found their places. There must be no aloofness, no diffidence of manner, no frowning of brows, no "I am better than thou" feeling. The league meeting should be like the ideal family gathering, to which all belong, and whose joys and sorrows all share alike. Such a bond of brotherhood creates an atmosphere in which even the most timid will not find it impossible to take part. If the home is to be kept alive and vigorous there must be continuous definite action by its members. We are thus placed upon our honor to put our whole energies into the work of expansion, and that we may have sufficient strength to continue this service we require such nourishment as will best fit us for it.

Like an exposed photographic plate our minds take impressions, and on the picture galleries of our memories are arranged the ideals of our life. The books we read, the companionships we form, and the way we employ our time all furnish the detail for these pictures. If the standard of our literature is elevating and its characters of high order, if the company we keep is true and wholesome, then purer thoughts and nobler aims will be the stimulating food that will furnish our lives in strength and beauty.

All leaguers should be on some committee where their talents may be developed by definite action. Each committee will have regular meetings by itself to plan its own special work and give each member some responsibility in carrying it out. When one feels that he is part and parcel of a living, moving

organism that throbs with vitality, and that it is only perfection as he fulfills his part, then is he nerved to put forth his best effort. Whenever you find the interest of your members flagging put them on scout duty, leading some forlorn hope, hospital duty, or anything that will arouse an stimulus. Don't let them die of inertia, but make new work for them if necessary, that their whole powers may be absorbed and their hearts gladdened because they see a larger sphere of usefulness opening up before them.

Have programmes so varied and helpful that the members will not come to enjoy them alone, but to help make them more interesting. Encourage each member to come furnished for each evening's programme by having carefully studied the topic, and to at least contribute one thought, the best one which such study has given them. There is a wonderful spiritual uplift given to the whole league service when such spontaneous action is taken and many timid ones are so encouraged and strengthened that they often gain a new consciousness of power.

Create a patriotic attachment to the league by having it take a definite stand. (1) In its attitude toward our motto, "Look up and lift up for Christ and the Church"; (2) Toward our missionary enterprises; (3) To good literature and music; (4) To our social and civic environment.

All leaguers must have some tangible plans in clear view if they are to attain unto anything worth while. Mere amusement or an entertainment even of a worthy character will not serve to hold our young people. What we need is that which appeals to the soul of man, the higher and nobler instincts, that set us the high and such an aim in our league motto, and as the soldiers of an army work as a unit so may we work sympathetically and patiently, always on the alert to attract the irregulars, who are seldom at our meetings; the stragglers, only with us for a short time, and any of whom we may draw by the enthusiasm of a great cause.

In our missionary enterprise of the Forward Movement for missions there is an ample scope for the development of our activities. The Gospel is the world's greatest and most crying need. Get the leaguers interested in the lives of the strange peoples among us, arouse them to feel that we owe them the message of Salvation, and that our debt is not paid until we have studied their needs fully, prayed thoughtfully and perseveringly for them and our missionaries who are working for their enlightenment, and given as the Lord has prospered us to send the Gospel to all the world. In some of our leaguers, the Lord will choose workers for those fields where the fields are already white unto harvest, and we will have cause for rejoicing in their going out to help on the good work.

As to good literature and music, we know that if we are to keep our low ideals there must be implanted the very highest to enlarge our every faculty and give us a true vision of our possibilities. Have a literary society or reading circle among your members at least during the winter months. Have discussions, debates, anything which will cause the young people to study, so that they can talk well and with greater intelligence.

In our social and civic environment we must, as members of one family, be interested in the welfare of all and so make our sympathies felt that no discordant note will sound in our midst. This will promote such a growth of brotherliness that we will get a broader feeling for mankind. In our civic relationships we owe a duty to the State in promoting such intelligence as will fit us for the higher duties of true citi-

zenship. We shall be filling the positions of Empire to-morrow, and it behooves us to make our preparations to-day, that the league may be a training school preparing for broader national life.

To get our members to the highest standard we must go by way of the Cross, by a forsaking of our way for His way. It is only as we lose sight of self and fix our eyes on the Christ that we begin to live. Let our leaguers be so alive to this thought that there will be no withholding of our best from Him who gave His life for us. This consecration will help more than anything else in creating a deeper attachment of the members to their society, and better still to the work of Christ's Church, and to mankind in general.

### How Billy Sunday Was Wc'n

Billy Sunday's revival campaigns have resulted in thousands of conversions in nearly every place he has worked. They have also cleaned up the town.

It is therefore interesting to know what influences were responsible for his career.

He was to speak to a conference of ministers in Ohio, and at the hotel he was introduced to Dr. Homer Stuntz, former missionary to the Philippines.

Billy Sunday jumped up like a rubber ball and exclaimed: "What! are you Homer Stuntz, of Nevada, Iowa?" "Yes," was the reply, "I am the same man." "I am mighty glad to see you, for you are the one who started me in the right direction."

Billy Sunday was placed in an orphanage when he was a boy. He was taken out of the institution by a rich stock raiser by the name of Bill Scott. Dr. Stuntz was then a law student living in Nevada. One evening he came across the boy when he was standing under a street lamp, swearing like a young pirate. Dr. Stuntz approached and began jollying him, which made the boy swear all the more. He then invited the boy to join Sunday School class, and after repeated invitations succeeded in getting him to come. Dr. Stuntz says, however, that young Billy was bull-headed, irreverent, and belligerent, the worst boy in the class. He was constantly asking questions that nobody could answer, but in it all he revealed unusual intelligence. During this time Dr. Stuntz talked to him about going to college. The result was that Sunday spent four years at Northwestern University, and says that Dr. Stuntz was the man who started him in that direction.

Afterwards young Sunday joined a professional baseball team at Marshalltown, and as he was about to leave Dr. Stuntz gave him a Testament. That was the last he saw of Billy Sunday for twenty years.

In an address to the conference later in the day on "Why Some Ministers Fall," Billy Sunday told the story of meeting Dr. Stuntz and used it as an illustration, adding the remark, "That man had the goods, he didn't fall."—*Evangelist*.

"To live for common ends is to be common.

The highest faith makes still the highest man!"

For us grow like the things our souls believe.

And rise or sink as we aim high or low.

No mirror shows such likeness of the face.

As faith, see live by of the heart and mind.

We are in very truth that which we love.

And love, like noblest deeds, is born of faith."

# LITERARY & SOCIAL

## The Nature Poetry of Wordsworth

BY MISS MAUD F. FOWLER, TORONTO.

NATURE, the world of mountains, fields, lakes, sky and trees, occupies a larger part in Wordsworth's poetry than in that, perhaps, of any other poet. He spent a great proportion of his time in the contemplation of it, and it shaped his philosophy in a quite peculiar way. His enjoyment of the world about him was not confined merely to pleasure in variety, or in beauty of form and color. These things which address themselves to the bodily eye, seem to him the manifestation of an indwelling spirit—a spirit akin to his own, and in harmony with it. "To Shelley," says Professor Dowden, "a flower is a thing of light and love—bright with its yearning, pale with passion. To Thomson a flower is an object which has shape and color. To Wordsworth a flower is a living partaker of the common spiritual life and joy of being; from it comes

"A sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting  
suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of  
man;

A motion and a spirit that impels  
All thinking things, all objects of all  
thought,  
And rolls through all things."

The divine nature, in short, lay behind these outward shows; in them God was manifesting Himself, and through them man might come into closest relations with the Creator. Hence for Wordsworth there gathered about nature a deep sense of mystery and of reverence; in his breast it excited feelings of a profound and religious character—far beyond mere delight in sensuous beauty. It is the emphasis that he lays upon this aspect of nature, and upon the feelings derived from it, that gives the most distinctive quality to his poetry.

Wordsworth believes that man and nature are complementary, and beautiful nature, as it were, associated with daily employments, obtains a hold upon the imagination, moulds the character, and even affects the physical form of man.

Our poet is

"Well pleased to recognize  
In nature and the language of the sense,  
The anchor of his purest thoughts, the  
nurse,  
The guide, the guardian of his heart, and  
soul  
Of all his moral being."

He has great faith in the educating influence of nature, and the following lines from his pen are characteristic in their subtle communication to us of the sense of those influences:

"She shall be sportive as the fawn  
That wild with glee across the lawn,  
Or up the mountain springs  
And her's shall be the breathing balm,  
And her's the silence and the calm  
Of mute insensate things.

The floating clouds their state shall lend  
To her; for her the willow bend;  
Nor shall she fail to see  
Even in the motions of the storm,  
Grace that shall mould the maiden's form  
By silent sympathy."

Moreover, Wordsworth emphasizes the superiority of the temper and general character begotten by intercourse with nature to that produced by a purely intellectual attitude of mind, which is always busied piling things to pieces in order to find the way they are put together, or with seeking reasons for their existence; which does not look at things as they are, or have any time for feeling about things. He proclaims the value of a passive enjoyment of nature's spirit and beauty,

"While with an eye made quiet by the  
power  
Of harmony, and the deep power of joy,  
We see into the life of things."

A certain amount of technical instruction is necessary, but some of the greatest influences often come to us when we are thinking no particular thoughts, but are "lying in vacant or in pensive mood," or resting in deep-seated meditative rapture and contentment of joy.

Throughout our whole life the foundations of the purest and highest joys are about us, within the reach of all. The child finds them everywhere—

"Spontaneous joys, where nature has its  
play,  
The soul adopts, and owns their first-born  
sway."

But as we grow older the world imposes on us with its lower allurements—wealth, luxury, ambition—which dull our perceptions and degrade our will till we become blind and indifferent to the fountains of the highest happiness and the true culture. To these it is Wordsworth's aim in his poetry to lead us back.

It is characteristic of Wordsworth that he chooses his theme for the nobility, intensity, and beauty of the emotion involved, not because of the strikingness of the external facts that form the environment of this emotion. So in his flower poems it is not the flower with the gorgeous colors, but rather the humble wayside flower that attracts him; and in his bird poems it is the bird, though homely, which will best symbolize his feelings that he selects. The green linnet is not in itself the subject of the poem bearing that title, but is made use of as connected with, or symbolizing, an emotion in the poet; the true subject of that poem, the stimulus which leads the poet to write it, is the joy which he feels at the renewal of nature in spring. So also the cuckoo is not the theme of the poem of that name; but of the ideal world in which the imaginative boy, Wordsworth, dwells whom the cuckoo becomes the symbol.

"Wordsworth's poetry is great," says Matthew Arnold, "because of the extraordinary power with which Wordsworth feels the joy offered to us in nature, the joy offered to us in the simple primary affections and duties; and because of the extraordinary power with which, in case after case, he shows us this joy, and renders it so as to make us share it."  
He utters for others with marvellous truth and felicity what they themselves have vaguely noted or felt in regard to nature; his keener observation and appreciation enable him to open the eyes of his readers to much of beauty that would have escaped their attention. "The Green Linnet," for example, merely recalls, expresses and intensifies for us the joy we have all felt on a perfect day of spring, when

"Once more the Heavenly Power  
Makes all things new."

On such a day alone the ordinary man perhaps vividly feels that which Wordsworth so continuously felt, and which lies at the basis of his nature poetry—that there is between us and nature a sympathy like that between man and a man, and thus nature becomes something pulsating with a spirit akin to our own.

## The Classification of Readers

The Old Librarian listened with much interest to a paper on the "Classification of Readers." The readers were classified according to the natural method:

The readers who read through,  
The readers who read at,  
The readers who read in,  
The readers who read round about,  
And the well-beloved readers who read between the lines.

Boswell's "Life of Johnson" said that he was accustomed to divide readers into two classes, the herbivorous and the carnivorous. The herbivorous reader is a quiet, ruminating creature who likes to browse in a library. He could best illustrate the characteristic of the carnivorous species by quoting a note that he had made of Dr. Johnson's way of reading. "He seemed to read it ravenously, as if he devoured it. He knows how to read better than any one. . . . he gets at the subject of a book directly; he tears the heart out of it. He keeps it wrapped up in the table-cloth in his lap the time of dinner, resembling (if I may use so coarse a simile) a dog who holds a bone in his paws in reserve while he eats something else that is thrown at him."

"How shocking!" said Mr. Heman's Poems, shuddering—*Atlantic*.

"Abi" or "Ab" at the beginning of a Hebrew name signifies "father"; as Abidan, "father of a judge." Find out the names in the Bible of which the meanings are here given?

1. Father of peace. This man caused his family great trouble, and was killed when fighting against his own father.
2. Father of light. This man was a brave soldier, and when he died the ang and all the people wept for him.
3. Father of a great multitude. This man's faith was greatly tried, but he "believed God, and it was counted unto him for righteousness."
4. Father of pleasantness. This man's son was a soldier, who lost the honor of a great victory through his cowardice before the battle.
5. Father of the king. This man slew all his brothers but the youngest, and "reigned three years over Israel."
6. Father of plenty. This man joined in a plot to take the throne from a young king, and was banished to his "own fields."
7. Father of a gift. This man saved the life of a king who was attacked by a giant during a battle.

## DO YOU BELIEVE

In the personal study of Gods Word as being necessary for YOU? That many people treat the Bible in a saddy unfair way? That you cannot study the Bible in a meaningful way? Neither pray all the sense into it? That both intellectual research and humble prayer are necessary to the highest profit from Bible study? That he who studies the hardest and prays the most humbly, receives the greatest light? That he who advises you give others about the Bible, is would be most excellent for you—self?

# HOW WE GOT OUR BIBLE

## II. The Sources of Our Bible

(Concluded.)

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

Topic for the Week of February 19th.

SUBJECT MATTER FOR STUDY: Chapter I, "How we got our Bible" (Smythe). Price 20 cts. postpaid.

SUGGESTED SCRIPTURE LESSON FOR MEETING: Deut. 6: 4-9; 11: 18-25.

In our last study we were looking at some of the ways in which mistakes were made in copying the Scriptures. Before the invention of printing from movable types these Scriptures were perpetuated entirely by the hands of fallible men. "A slip of the pen, an error of sight, an error of hearing, or an error of memory on the part of a scribe or copyist would be preserved and perpetuated with the same care as that exercised in preserving the best text. Subsequent copyists and translators would not only perpetuate earlier errors, but would probably add the same kind of evidences of their own fallibility. This kind of multiplication of manuscripts, extending down through the centuries, opened the door to untold possibilities of many kinds of errors in the text that was thus treated. From the one original text of each of the two Testaments copyists and translators multiplied copies and translations for centuries." Thus we see why revision of the Bible is necessary, and what it is. It is necessary because of mistakes which have crept into the text of the Scriptures, occasioned largely by the laborious process of copying the manuscripts by hand; and revision is the effort to ascertain, from the means at our disposal, what were the actual words in those original documents. The efforts of a certain class of Biblical scholars to-day are aimed at discovering, as far as possible from the means available, what the errors are, and what the original texts were.

Hence the next question with which we must deal is this: How are these errors to be detected? What means are actually at the disposal of textual students for making a revision?

Had the original manuscripts this would be a very simple task. All that would be necessary would be a comparison of the manuscripts from which our printed Bibles have been made with these original documents. But, as already indicated, these original manuscripts have all been lost; many of them, no doubt, were destroyed in the early Christian persecutions, while others, written on papyrus, soon became illegible. St. Jerome, the translator of the Latin Vulgate in the fourth century A.D., tells of such a library at Caesarea, which was partly destroyed within a century after its formation. He describes the efforts of two presbyters to restore the manuscripts by copying them on parchment.

How, then, do revisers do their work? What sources of information have they? For our answer to this let us imagine that we are in some one of the large libraries of Europe, such as the British Museum, the library of St. Petersburg, or of the Vatican in Rome. In one of these libraries, we should find a mass of Biblical material of three kinds, marked on the chart (see January number of the ERA): (1) *Manuscripts*, (2) *Versions*, (3) *Fathers*. The sum total of these in all the libraries of the world, forms the

material accessible to scholars for the purpose of Bible revision. These terms require some explanation. By "*Manuscripts*" are meant copies of the Scriptures in the original languages—Hebrew of the Old Testament, and Greek of the New. Although all these early documents, the "*Versions*" and writings of the "*Fathers*," as well as the copies of the Scriptures in the original tongues, were in manuscript form (i.e., written by hand), yet the term "*Manuscripts*" is generally applied by Biblical scholars to copies of the Scriptures in the original languages. The term "*Versions*" is used to indicate translations of the Bible into the languages of the early days of Christianity, such as the Syriac, Latin, Armenian, and Egyptian. Some of these versions represent the Scriptures as they appeared in the time shortly after the apostles, and are, therefore, as we shall see, very helpful to revisers in their efforts to ascertain the original text. Under the term "*Fathers*" are included the works of men who wrote much during the first four or five centuries of the Christian era to defend Christianity against the attacks of its enemies. They were called "*Fathers*," probably because of their position of authority in the church, and as a term of affection. Let us remember, then, as we use these terms in future studies, that we mean by them, (1) the manuscripts of the Old and New Testaments (in their respective original languages—Hebrew and Greek) as either collated and published, or as preserved in various great libraries of the world; (2) the most important translations which were made from these original documents, more than a thousand years before the art of printing was invented; (3) certain quotations from ancient authors, Greek and Latin, which may be valuable in helping to determine certain points in the text.

This, then, is the three-fold line of evidence now at the disposal of Biblical scholars for determining what were the actual words of the original writers. The science which treats this mass of evidence, in the effort to discover the original text, is called "*textual criticism*," and those who use it are called "*textual critics*." This science was merely at its beginning when our Authorized Version of 1611 was prepared. It is important to remember this in forming an estimate of the value of this version as a representative of the original text.

It will now be a helpful preliminary to the more detailed study of these lines of evidence to ascertain some further general facts in connection with each.

1. *Manuscripts*.—The first interesting fact about these is that we have manuscripts of the New Testament dating much further back than the oldest known manuscript of the Old Testament. For example, we have manuscripts of the New Testament going all the way back from 1455, when the art of printing came in, to somewhere in the fourth century A.D. These manuscripts were written on paper or vellum of different kinds, and were copied directly from other manuscripts, or were written at the dictation of a reader. The oldest manuscript of the Hebrew Old Testament, whose text is definitely known, will not take us back further than about 916 A.D.—over a thousand years after the writing of the latest book of the Old Testament. That is to say, the oldest New Testament Greek

manuscript is about five hundred years

older than the oldest Hebrew manuscript. How did the Bible revisers use these ancient manuscripts? Those who prepared our Revised Version started with some standard printed edition of our Old Testament as a basis (such as the Hebrew text now used, called the "*Masoretic*"), and the Bible revisers carefully compared the manuscripts available with that printed text, in order to discover any variations in reading which may be supplied by these manuscripts. These documents are found in many libraries, and their examination and comparison involved long, painstaking, patient work of the most exacting kind.

The best New Testament manuscripts have also been carefully studied, and their variant readings have been incorporated in either the text or the margin of the latest and best printed texts of the Greek New Testament, so that scholars who make use of these recently issued texts have before them all the most important variations of the New Testament manuscripts. In our Revised Version the marginal references to these variant readings are very numerous. We see here the value to be attached to a large number of manuscripts, and also the care which must be exercised by scholars in dealing with these variants. By the careful comparison of these manuscripts, errors may be detected and eliminated for a false reading in one can often be found by comparison with several others, since no two men when copying from the same original are apt to make exactly the same mistakes. Hence, when taken together, these many manuscripts of the New Testament yield a text which must command our confidence.

2. *Versions*.—Very valuable aids in determining the original text of the Scriptures are the various ancient versions. It is, indeed, very fortunate that at different periods of the history of Bible manuscripts, translations were made into other languages. Many of these translations, such as the Greek, Latin, and Syriac, are now at the disposal of textual scholars. By their help errors in the Hebrew or Greek text can be detected and located. The variations in reading which come to us from this source are frequently noted in the margins of our Revised Version, and constitute a very valuable source of help in ascertaining the original text, and therefore the real meaning of the Scriptures. The three versions mentioned are especially valuable. A glance at the margins of the Revised Version will show that the revisers studied each of them carefully. Sometimes they adopted their readings in preference to the Hebrew original, and in many cases they considered them of sufficient importance to quote them as alternatives.

3. *Fathers*.—Both the Old and New Testaments are often quoted by the church Fathers. These men quoted Scripture so freely in their controversies that it has been said if all other sources of the Bible were lost, we could recover the most of it from their writings. It is true that in many cases their quotations were made from memory (and rather defective memory too), and that they sometimes aimed to give merely the sense of the original text. In other cases, however, their quotations seem to be carefully made from some one of the versions of the Bible. (Very rarely did they translate from the original Hebrew.) Such quotations thus furnish valuable material to the Bible translator.

Enough has now been said about the sources of our Bible to show that the translators of our present Revised Version had at their disposal a vast amount of textual material. The very abundance of this material laid upon their a weighty

(Continued on page 47.)



## Short Studies in the Money Problem

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

### II.

**I**N this matter of the possession of wealth we must faithfully apply the Christian standard regardless of the dictates of custom or expediency. To Christianize money we must begin at the sources of wealth. Of the three ways in which we may be possessed of money, only two can be recognized as legitimate according to Christian ethics.

It is legitimate to receive the gifts of love, otherwise we would repress the expression of love and hinder rather than promote the spirit of unselfishness. Yet love in its fondness, when bestowing wealth upon others, often brings a blight where it intended a blessing. The tragedies of ruined character caused by inherited wealth are so common that we are led to doubt the wisdom of bestowing money where the recipients have not learned the value of money through hard labor and self-denial. We may indicate the peril, but we cannot dispute the legitimacy of this kind of wealth.

The best riches, however, is that which comes as the product of labor. Because money that is earned brings many splendid qualities to the character, earned money must take precedence in any moral scheme which would direct the acquisition of wealth. Work is the one great agency by which the faculties God has given us may be developed. Well has Van Dyke said—

"This is the gospel of labor,

Ring it ye bells from the kirk!  
The Lord of love came down from above  
To live with the men who work.  
This is the rose that He planted

Here in this thorn-cursed soil—  
Heaven is blest with perfect rest,  
But the blessing of earth is toil."

In the Christian system idleness is a sin, and the condemnation falls alike upon the idle poor and the idle rich. When we say this, however, we must remember that the idle poor are not all responsible for their idleness; also that many of the rich who are classed as idle are diligent workers, giving most unselfish service to their fellow-men.

### A PRINCIPLE OF ACQUISITION.

We may wisely lay down this principle in the acquisition of wealth to guide those who wish to make money in a Christian way, that—*The wealthiest wealth is the product of toil or genius.* When we give "genius" an equal place with labor in the production of wealth, we part company with some of the socialistic teaching; but we hold to the Christian recognition of the difference in natural abilities which come as our birthright—the gift of God—and which are overlooked in such regulations as the "fixed wage" already alluded to. When Alexander Graham Bell gave to the world the telephone, he was a creator of wealth on a vaster scale than any laborer, skilled or unskilled. We would say, in simple justice, he is entitled to a life-long royalty from the device which was the product of his genius. It is a safe supposition, in a general way, that the man of genius has some superior capacity which makes

him worthy of that larger portion which justly falls to him. It is the Christian's duty to recognize this diversity of gift with its ensuing rewards without envy or jealousy.

The class of wealth which the Christian cannot consistently hold is that which is only the appropriated earnings of others. When we commence to make distinctions here, we find we have entered into the storm zone. Both prejudice and self-interest are aroused the moment we become specific on what may be regarded as "appropriated" money. Many who will agree with the general principle will demur at the most reasonable application of the principle. In the circles of "high finance" the principle itself is repudiated. In many quarters

### THE ETHICS OF THE GAMBLER

prevail. The gambler considers his earnings are quite just because the other fellow is willing to lose on the chance of the game. The consent of the loser does not make the transaction an honest one. When we take the earnings of another person without rendering him an equivalent, we have done something that is not strictly honest. According to Christian ideals such appropriation is wrong. To make the world realize this fact and act upon it seems to be the imperative duty of every Christian. At this point all young persons entering into life with opportunities of great riches before them, but resolved to follow Jesus at all costs, must make the great renunciation. Every get-rich-quick scheme when investigated will prove to contain, in some way, the application of the earnings of others which neither usage nor consent can justify under the laws of God. To acquire money by methods we are sure Jesus would approve may call for the sacrifice of great riches, but what we lose in money power we will more than gain in moral power, and in the end we will find that the total investment of our life has a richer return.

We may illustrate this distinction between legitimate and illegitimate money from the transactions of the stock market. Stock dealing is sometimes classified under three heads—investment, speculation and gambling. With stock investment no fault can be found. Even stock speculation may be warranted, where it is simply an investment in an untried enterprise. We make progress commercially and industrially by taking such risks. But the stock dealing which consists in betting on the fluctuations of the market is pure gambling, and the money made in that way is no more honorable than the money made at a faro table. When the price of stock fluctuates without any real increase or decrease in values, all the money gained by one party is only what is lost by the other. No money has been earned in the transaction, has only been appropriated without an equivalent being given. Buying on "margins" is the purchase of stock for which only a fraction, say ten per cent, is paid; and is usually only held until the price rises, when it is sold, and the investor reaps profits on ten times the amount of his actual risk. This is only compounding the mischief of gambling. So also in "bounced" or "watered" stocks the investor gets a share in dividends for which he has made no actual investment of capital. To that extent he is appropriat-

ing what justly belongs to the actual investors.

As Christians we will render important service to the world if we can check the

### LUST FOR UNEARNED MONEY

which has become such a passion with old and young. If we can establish the authority of Christian standards in the acquisition of wealth we will mightily vitalize religion in our own generation and save future generations from unmeasured trouble.

(To be continued.)

## How Our Laws Are Made

Topic for Week of February 26.

**TO THE LEADER:** The basis of this study is found on pages 20-28 of our text-book—"Canadian Civics." All your members should, of course, read carefully these pages. But many will not do so. Hence the necessity of an analysis of their contents and a thorough drill on the facts they set forth, by some qualified person or persons, in the meeting. The following plan is suggested:—

There are five divisions contained on the pages allotted for study. These deal in order with *Legislation, Parliament, Governor-General, The Senate, and The House of Commons*. Five different persons may be chosen to restate the contents of each of these paragraphs. This will not take long, and should consist of, not a reading from the book, but a verbal statement of what the author teaches. And each speaker should review the section by catechizing the members. If Number One, for instance, only makes the League understand the three kinds of work to be done in governing a country, it will be well worth while, and will accomplish more than a whole array of dull, dry facts, for instance, in a lecture or essay form. How many of your members know what "Parliament" means and of what classes of members our Canadian Parliament is composed? Your second speaker should inform them, and by catechetical review prove that they know. The position of Governor-General is of vast importance to us. How is this officer appointed? Whom does he represent? What are his duties? Are his powers limited? These and similar questions are clearly dealt with in the third section, and your third speaker should make them all plainly understood. The fourth will explain what our author has to say about the Senate, and the fifth will find abundant opportunity to tell many interesting and important things about the House of Commons.

In some cases, as in the above a very profitable evening may be easily arranged for and greatly enjoyed. If in addition the leader in charge will arrange with the five sub-leaders to have written answers prepared for distribution among the members, and read when called for, a larger number may be induced to take part. And if for final review the leader will arrange for a general oral examination on the seven questions appended to the chapter in the book, you will certainly have a live, interesting and instructive programme.

If additional interest is desired, consult Chapter 9 in "Canadian Citizenship" (Millar), a book in the Epworth League Reading Course of a few years ago.

For your Scripture Lesson read Romans the thirteenth chapter.

"Canadian Civics" may be obtained either from the Editor or the Book Room for 35 cts. postpaid. A number of copies should be in every Young People's Society. Send in your orders.—Ed.

SHOW THIS COPY TO  
A FRIEND.

## Social Christianity

BY REV. S. T. TUCKER, B.A., B.D., GREENWOOD, ONT.

Many of the modern problems of the church find their explanation in the social emphasis in theology. Let us consider some of the postulates of social Christianity that are directly affecting our methods of work.

1. Man is a social being as well as an individual. For two hundred years the Christian church has rightfully emphasized individualism. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Out of such emphasis has arisen our Christian democracy. But Jesus also taught the social obligations and privileges of every man—the Christian virtues—justice, mercy, love, are social. Jesus even defined the standard of the final judgment as social, "Inasmuch as ye brethren, ye did it unto me." These my yredid, ye did it unto me." Christianity makes her appeal to the whole man. Salvation is not merely saving a man's soul for heaven, but it is saving the whole man—body, soul, and spirit—for better service here. "The church is gradually working towards the view of the present life, as over against the burdening motive of our fathers—that of getting ready to die. The ground has shifted from a view of death to a view of life, and the shift is towards the motive of Jesus, which was that of life in abundance." Jesus came that we might be alive spiritually, and that we might increase that life abundantly.

Jesus never divorced the physical and spiritual. To Him they were one. He never forgave sins but He healed; and He never healed the body but He forgave sins. He was a physician to the whole man.

The church should not only awaken conviction of sin, and help man to a personal reconciliation with God, but she should help man to walk upon his feet morally and socially.

3. Given proper Christian influences in home, church and state, the child will awaken to spiritual life normally, and in due time in the Providence of God.

When the moral consciousness is awakened in the child then the spiritual consciousness will or can be awakened. But it will be only a child's consciousness. When at the beginning of the adolescent period the full physical, mental and moral powers of the man are awakened, then is possible the awakening of the mature religious consciousness normally. If we throw around the child the proper Christian environment, God will do the rest.

God has ordained three institutions through which our life expresses itself—home, church, and state.

The present irreverence for religion, indifference to the church, and excessive unconcern in business, find their explanation in the failure of these three institutions:—

(a) Lack of wholesome home life. Extreme emphasis of individualism has lessened the discipline of home and destroyed the reverence for seniority, precedence, and authority—necessary for orderly society.

(b) Lack of religious teaching in our public schools. We have text-books on arithmetic, geography and grammar, but none on religion. Yet we believe religion is of supreme importance.

The great educationalist of America once said that the majority of the graduates from our middle schools think they are educated without any knowledge of the Bible and cultured without any respect for religion. When religion is taught

only one hour a week in the Sunday School, how can we expect our boys and girls to place religion in its proper relation to their whole life?

(c) Lack of the supervision of the social life of the people by the church.

The home is the unit of social life, but its jurisdiction is very limited. The church should be the larger home, embracing many units, and representing the same ideals of life and the same spirit.

To-day neither the home, church, nor state is controlling the social life of our young people. Satan is doing all he can to ruin them in bar-rooms, dancing halls, gambling dens, and professional sport. The Epworth League, through the citizenship department, is now attempting to fulfill the responsibility of the church in this respect.

We believe that prevention in the child is preferable to the curing of the adult. Formation is better than reformation. In the past the adult has had the first place, but now the child is the centre of importance. Jesus gave the child the chief place.

The church is adjusting herself to this principle by the formation of the Cradle Roll and Primary Departments in the Sunday School. We see as never before that "the child may grow up a Christian, and never know himself as being otherwise."

"The weakest point in our campaign for bringing the world to Christ is the relation of the church to the young."

### How to Build Up an Epworth League

(Notes of an Address delivered at the Whitby District Epworth League Convention, by Rev. J. W. Totten.—Ed.)

In building an Epworth League, as in almost every thing else, we must have a foundation. Some Leagues, having been built on a wrong foundation, have not endured long. A society that is based on fun is wrongly founded. So is the one that exists on excitement. There have been failures among leagues because there has been too much prominence given to mere passing amusement. Frivolity has been in the forefront and spirituality has been crowded out. If a league would be well established it must be much more than a place of fun or of light entertainment. Spirituality must be the foundation and must be kept prominent all through.

We must have materials for our building. These are all around us; but many of us do not seem to be very anxious to secure them. Our necessary League materials are young men and women, boys and girls. How shall we gather them? Go after them. Speak to them. Invite them in. There is no other way as good. Do more than you have ever done to build up your League in this way.

We need, further, to organize. Our materials cannot be used otherwise. The incoming members must be assembled together and properly adjusted, or the best work cannot be done. Read! Read the Constitution. Read the books available. Know how to build your living materials aright into the League. Then do it. Give them something to do. It is a mistake to have everything placed in the hands of one or of a few. Get all your members to work. That is why the organization is for. That is why we have Departments and Committees.

« Be kind. And so you will learn to make it as pleasant as you can for all, especially for the newcomers. What a lady once said is very true: "You cannot keep young people in a prayer meeting all the time. But we do not need such silly nonsensical things as are sometimes provided to hold our young people."

To build up an Epworth League, we must be genuinely alive. It is a live society, has to do with live issues, must deal with live, active young people. So we cannot allow our meetings to be formal or cold. Activity is necessary. There are too many dead ones in the church now. A colored minister once said when officiating at a funeral: "Dis yer corpse has been a member of dis church for well nigh forty years." We must be alive and show it or some such comment may be made on us some day.

This means that we must live our religion. Young people and even little children are quick to notice us. A word, an act, to us perhaps very trivial, may affect them greatly for good or evil. Our intercourse with all these, outside the meeting, must convince them of the reality of our religious profession, or we cannot do any building up.

Lastly, we must get the Holy Ghost into our meetings. This can only be done by much prayer. If spirituality is to be our foundation, it must also be the chief element cementing our work together all through. Then we shall prove that if God be for us, none can be against us to spoil or prevent our work.

### Highly Dangerous

Rev. Edward Lloyd Jones, a Manchester minister, tells a story of his experience in Fenian days. He was travelling from a Welsh village to Brecon, and had with him a strong wooden box filled with heavy theological books. At Shrewsbury the detectives, who were on the lookout for explosive machines and the like, suspected this heavy box, and word was sent on to Brecon. When the young minister stepped out of the train he was astonished to find a sergeant and several constables awaiting him.

"I think you have a box with you?" said the sergeant.

"Quite right," said the preacher, who began to scent a joke.

Out came the box, and its weight excited fresh suspicion about its contents.

"This is your box?"

"Yes."

"It contains ammunition?"

"It does."

"Very well. Consider yourself in charge. Open the box."

The company stood away while the lid was cautiously wrenched off. When the sergeant found it contained nothing more than Adam Clarke's "Theology" he expressed his indignation freely to the minister. All that he got back was the soft answer:

"Why, man, you asked me if the box contained ammunition. That is my ammunition. I'm a Methodist parson, and that's what I shoot with."

"A million hearts, a million hands  
Upraised to God in prayer;  
If two or three the grace commands,  
What may not millions dare?  
O Church of God, know thou thy day,  
Know thou thy gracious hour;  
Lay to thy mighty strength and pray,  
And magnify thy power."

### WHAT WOULD RESULT

If the real character of the Ligor Traffic were felt by Christians? If every church member were a Christian? If we took the principles of national government from the thoroughly national government? If nations could only trust one another? If Canadian politicians were all statesmen? If municipal questions were unaffected by party politics? If Christians had only the courage of their convictions? If every Sunday School were a live temperance organization? If there were no compromise with sin?

# OUR JUNIORS

## The Junior League Pledge

BY THE EDITOR.

IT will be necessary to explain the nature of pledges in general, so that at the very outset your Juniors may not consider lightly nor treat carelessly the pledge signing act to which you are about to invite them. At the same time they must not be afraid of the pledge as if it were some heavy or burdensome inventory of onerous duties laid before them for daily observance under penalty. No boy or girl should be permitted to sign the pledge thoughtlessly, and on the other hand none should be so over-weighted with a sense of responsibility that the pledge becomes a haunting spectre to dog their every footstep and make Christian practice a daily drudgery.

The value of the pledge is in the help it gives the Junior in fixing principles of character and line of conduct that are known to be right because in harmony with the will of God and the example of the Lord Jesus Christ. We are not living simply for the present, and the future will be very much what we make it by the habits we form now and as the days go by. Every wise person makes choice of some definite plan. This involves decisions out of which grow our actions. The pledge sets before the individual what is considered the highest and best principles of life for him, and his pledge-taking is simply his choice of these as the rule to follow in the formation of character and for daily practice.

The pledge is of value too, because more than one person is concerned in the matter. The League is composed of like-minded members who propose to strive together and so, acting in concert, to promote the Christian growth and usefulness of all. It is not only the standard for the individual, but it is the platform of the Society. The benefits are manifold. If every boy were always strong, if every girl were always steadfast, there might not be the same need of a pledge; but because we are at the best weak and vacillating, and because we need the encouragement, sympathy and assistance of others, the pledge becomes a uniting and consolidating force, binding all together in mutual helpfulness.

Yet many good persons have objections to any pledge.

"Some object to a pledge as imposing a fetter. Such an objection might hold if the pledge were forced upon us. But if the pledge represents what we see to be right, if our conscience and judgment acquiesce in it, if, in a word, the pledge is really our own, it is no bond to hamper us, but an instrument to accomplish our will."

A Junior Superintendent writes: "Might they not, through timidity, break this pledge and condemn themselves, when, had they not taken the pledge, the Lord would not condemn them?" This is a weak objection, surely. On the same principle we would not commit ourselves to any contract, but purchase we would prove too weak to execute its conditions. We would suggest that the pledge emphasizes the thought of trying to do God's will habitually, and unless we have

wrongly learned God, we think that He would rather that we try, even though we seem to fail, than never try at all. "Our greatest glory is not in never failing, but in rising every time we fall. And soon we shall not fail."

A mother, however careful she may be to aid and direct the infant's steps, rejoices that her little one is learning to walk, and even though he fall occasionally her loving kiss and helpful word and smile soon set all to rights again. Surely He who said, "As one whom his mother comforteth, so will I comfort you" will encourage His little ones in their strivings to please Him.

Mrs. Noxell, Chatham, an experienced leader in Junior work in the London Conference, wisely writes in reference to the presentation of the pledge as follows:

"In presenting the pledge to the Juniors care should be taken to state it in a clear, concise and attractive way. Personally, I believe it is a very sacred thing to make a promise, and I try to impress every Junior with this idea. Of course a great deal depends upon how well the youth understands his pledge whether he will keep it or not. My plan is somewhat like this: I devote a whole meeting to it. First, I explain the meaning of the word 'pledge' by illustrations and objects, referring to such contracts and promises as the Juniors well understand. I refer them to a couple of 'promise to pay' notes. I fill up one excepting the signature, and then show that by signing your name you pledge yourself to pay the amount stated to the person named. I also make clear the consequences that will probably follow if payment is not made according to the terms. Reference to the marriage vow will be readily understood, and boys and girls at once see that it was by a pledge that their parents became husband and wife together. Questions relating to the home or school life of the children will naturally bring out the general meaning and bearing of a promise or pledge. By a tactful use of such references and illustrations, a wise Superintendent can easily make the pledge not only impressive, but attractive rather than repulsive, as it is in danger of becoming if unskillfully presented."

"After I think they fully understand the nature of a pledge and the necessity for one, I ask them to read our Pledge (having a wall copy before them) first to themselves and then in concert, after which they bow their heads while a couple lead in prayer that God will help them all understand how important a step they are taking, and give them daily grace to keep their promise."

### THE PLEDGE IN DETAIL.

"Trusting in the Lord Jesus Christ for strength, I promise that I will try to follow Him, that I may learn to do the will of God my Heavenly Father in all things."

Miss Bessie Fairweather, one of the best-known and most successful of our Junior League workers in the Maritime Conferences, deals with the Pledge, by way of analysis, with the Juniors, as follows: "Trusting in the Lord Jesus Christ for strength." Teach the Juniors that without the grace of the Lord Jesus nothing worth while can be accomplished by them as youthful Christians, that to God's

will we must do our best in His strength, that whole-hearted confidence in Him is necessary. Cite the cases of any well-known New Testament characters who followed their Lord faithfully, and by His help were enabled to endure to the end.

"I promise that I will try to follow Him." Explain that following Jesus, while it sounds very simple, is really the test of the Christian's life. Explain the force of the little word "try," which means that each one will do his best to obey and copy his Master and Lord. Speak of the happiness of a people whose earthly monarch devotes his best efforts to the uplifting of his subjects, with such illustrations as Alfred the Great, Queen Victoria, Edward Seventh, or others equally striking from other nations. Then show what great things it means to have as a Leader One who is "King over all the earth." An appeal to the hearts of the boys and girls particularly, will have a very helpful influence and produce good, earnest effort on their part.

"That I may learn to do the will of God my Heavenly Father in all things." This is very practical. Explain the force of the little word "do." It reminds us that not what we say but what we perform daily is the most important thing. Refer to the many passages in which Jesus said that this doing of the will of His Heavenly Father was the one purpose of His life. Such words of His are found in John 4:34; 5:30; 6:38; 8:29, are quite appropriate and should be studied. For us to do the will of our Heavenly Father in all things is to follow Christ, for His words in this are very plain, as in such passages as John 14:23 and 15:10. In the 13th chapter of John our Lord sets us the example of loving service, and by thus doing unto others as He has done unto us, do we best follow Him and fulfil the heavenly will of God.

It will be well to show that this is not the occasional or fitful act of an impulsive heart, but the regular habit of a loving and dutiful child. "In all things" is not too inclusive, and should be interpreted and applied to the whole life of the child, at home, at school, in church, while working, playing, or in all his ways performing the daily tasks that fall to his individual lot. He can be God's child anywhere and always. Show the inclusiveness of all life in the plan and program of our Heavenly Father for all His children.

An appropriate verse that the Juniors may well learn in connection with a Pledge exercise is this:

"God gives each one some work to do, And smiles on each who does his part With a ready hand and cheerful heart. Or, if we've no task for ourselves to do, To help some other is God's work, too."

It is a good plan in teaching the Pledge to require the Juniors to write it out at home, between meetings, finding appropriate Bible verses to accompany it. The exercise so prepared at home will, of course, be returned at the next meeting and submitted to the Superintendent or a Committee for examination or correction.

Mrs. Noxell, from whom I have already quoted, says regarding the plan to be pursued, in presenting the Pledge: "Let some Junior prepare, with your help and under your supervision, a short talk or paper on the first clause, 'trusting in the Lord Jesus Christ for strength,' showing by vivid illustrations drawn from Bible or other literature, how important it is only as we receive strength from Jesus that we are able to do as we ought anything for Him. After a short prayer for such help, let another explain the words, 'I promise,' with reference particularly to the relation thus involved with another

person. The two persons to this contract are the Lord Jesus and the individual boy or girl, and this personal relation is just as real and binding as if there were no other boys or girls to make promises to. Make clear yourself what the clause "I will try to follow Him" means. It means more perhaps to you as a growing-up Christian than to your Juniors; but the principle is the same. What does it mean for a boy to follow his father? You will soon learn by intelligent questioning that it implies that the father is going in the same direction as his father and that he is trying to keep as close up to him as he can. If he does not, he will soon get far away and his father will be lost to view. The application is easy and plain. A hymn such as "Follow, follow, I will follow Jesus," "I am thine, O Lord, I have heard thy voice," or similar one, will be in place here. Now have another talk on the last portion of the Pledge, "That I may learn to do the will of God my Heavenly Father in all things." Develop the meaning of the word "learn." How does anybody learn anything? Use the school life of the children to illustrate this point. They do not know everything at once, but as by study they advance in knowledge, so in the Christian life, by studying God's Word, by obeying their parents, by prayer, by worship, by obedience, by practice, they learn to become proficient in serving Jesus. In conclusion, let such a hymn as "Take my life and let it be," come into place, singing it softly and with a brief explanation of its meaning, and after silent prayer, let your Juniors be dismissed with the spirit of the meeting resting upon them, and I believe they will feel that their lives are more sacred than ever before, and that they have a very lovely part to perform in pleasing Jesus.

It must not be forgotten that the parents have an important part to play in the signing of the pledge cards by the children. To every parent a pledge should be submitted. This may be done personally by the Junior League Superintendent, if possible, or the card may be sent home by the Junior. In every case the co-operation of both the parents should be sought. At least, the signature of one of them should be placed on the pledge card with the name of the child. When a mother signs her name to the statement "I am willing that..... shall take this pledge and will do all I can to help..... keep it," there must be an added sense of responsibility felt. And it is not only the boy or girl that we want to reach, but the parents as well. For it is evident to all experienced workers among the Juniors that failure of the home life is one of the greatest hindrances to spiritual growth in the heart and life of the children. Therefore, get the sympathy and hearty support of every parent possible, and let it be understood that the Junior League does not seek to supplant the home in the religious care of the child, but that it is only the agent of the Church in following up the care and culture which the young receive at home, that they may be trained and utilized in active service for the Lord. In the matter of pledge keeping, which is of greater importance far than mere pledge signing, much depends on the home atmosphere and example. The League meeting is only a small part of the child's life, the home is the primary school of character. Therefore, we must work with and through the home whenever possible for the best results to both parents and children.

E. P. reports: "Our League is not a place where we 'put in the time,' but a place of worship and of rest. Each officer has a copy of the Epistle and the Secretary one to loan to any who do not take it."

Sue's Valentine

Dear Papa:  
We miss you so while you're away,  
I'm sending you something for Valentine Day.

I've saved up my pennies for such a long time  
And bought this big heart—it has cost a whole dime!

It's candy, Papa, so you'll like it, I think,  
'Cause it's awfully sweet, an' so pretty an' pink!



I know, 'cause I took the tiniest bite  
On the edge, but Mamma said I wasn't perlit.

Such beauties I saw in the shops to be sold;  
There were some with forget-me-nots, all blue and gold.

But I thought this big, sweet heart was nicest for you.

From your own little sweetheart,  
Your lovingest Sue.  
—Katherine L. Daniher.

Silhouette Social

An interesting item for a Junior social is to provide each Junior with a heavy sheet of white paper and one of black paper. From the black paper an object is to be cut and carefully mounted on the white paper, after which it is handed to the leader, who numbers each sheet and pins it on the wall. Any kind of an object may be cut from the black paper—an animal, a house, a lighthouse, anything at all. Then each Junior is handed a slip of paper and required to write the names of all the objects; the list nearest correct wins a prize. Some of these silhouettes will be hard to identify, and some will be wonderfully well done. The result is always interesting and amusing.

"What is the meaning of the Christian life?  
Is it success or vulgar wealth, or name?  
Is it a weary struggle—a mean strife—  
For rank, for gains, ambition, or for fame?  
What sow we for? The world? For fleeting time?  
Or far off harvests, richer, more sublime?  
The brightest life on earth was one of loss.  
The noblest head was wreathed with sharpest thorn.  
Has He not consecrated pain?—the cross?  
What higher crown can Christian brow adorn?  
Be we content to follow on the road  
Which men count failure, but which leads to God."

Our Boys' Column

PUZZLES AND TRICKS

To Empty a Full Glass by Means of a Full Bottle Without Emptying the Latter

Here two holes through a cork, and fix in each of them a short piece of straw, worked into position by gentle pressure. The length of the one should be rather more than the depth of the glass, that of the other double that length. With a pellet of wax or of bread-crumbs stop the outer end of the shorter piece, and thrust the cork into the full bottle till the water squirts out at the end of the longer straw. To empty the glass, you have only to invert the bottle in such a manner that the end of the shorter straw will reach down to the bottom of the glass. With a pair of scissors you cut off (without removing it) the closed end of this straw. Forthwith the water begins to flow from the end of the longer straw, and will continue to do so till the glass is completely emptied, the bottle meanwhile remaining full.

This is the explanation of the mystery. The two straws together form the two arms of a syphon, which has no need of being exhausted, because both arms are at-



ready full of liquid, and when a given quantity of water flows out through the longer straw, it naturally creates a corresponding vacancy. This vacancy is immediately filled by an equal volume of water entering the bottle through the shorter straw by force of the pressure of the atmosphere acting on the surface of the liquid contained in the glass.

Three Balancing Tricks

Stand against the wall with the left side, the cheek, hip and foot touching it; then try lifting the right leg without moving the body away from the wall. It is laughable to see a child try to perform this feat, for it is one of the things that is impossible to accomplish.

Place a boy with his back against the wall, his heels standing firmly against it. Lay a fifty-cent piece on the floor in front of him, about a foot distant from his toes, and tell him it is his if he can pick it up without moving his heels from against the wall. In vain will he try to get the coin under the conditions prescribed, for this feat is another of the impossible ones.

Another trick is to hold your hands across your breast, the elbows pointing straight to the right and left, and press firmly together the tips of the index fingers. Then invite anyone present to pull the fingers apart by taking hold of the arms and pulling toward the right and left. You will find that the strongest person cannot force your fingers apart.



### The Organized Bible Class in a Country Village

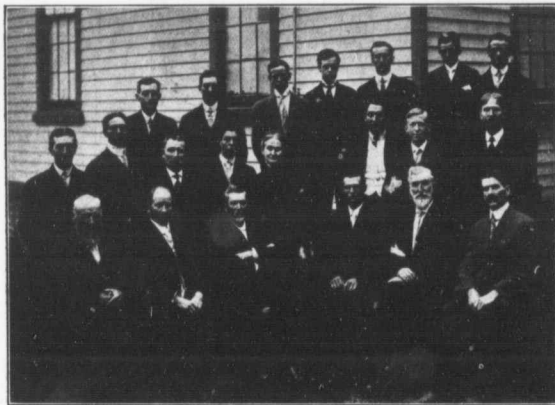
When the Editor visited King Circuit some months ago, he was delighted with the standing and prospects of the Men's Organized Bible Class in the Sunday School there. With a view to stimulating other classes, especially in rural communities, he has obtained the story of the King class and it is given herewith. The gentleman in the picture with arms folded is Rev. G. Walker, then pastor of the circuit, and the lady is Mrs. Walker, then teacher of the class. The facts simply stated are as follows:—

The Men's Bible Class had no teacher, and had dwindled down until only two members were left, when a new teacher was asked to take it and try to work it up. As an encouragement, another class of two was promoted to the Bible Class, and for a time three regular pupils attended. One member scarcely ever was present. How to work the Class up was the question that puzzled the teacher and was the subject of much thought and many prayers.

At a convention a thought which was an inspiration to the teacher was this: "Make our S.S. work a pleasure and a delight instead of a duty and a drudgery." At this same convention the Organized Adult Bible Class Movement was brought

members became enthusiastic. The class grew very rapidly and every Sunday new members were brought in, and by the time the Certificate of Recognition was secured there were twenty-five names enrolled as Charter members.

Not having accommodation in the body of the church, where the class had been meeting, a room in the basement was taken by the boys, painted and carpeted, and by the addition of a window was made bright and cheery. It was taken possession of amid great enthusiasm. The class grew until there were about thirty-five on the roll, with a good average attendance. A series of special services were held in connection with the church during the winter following, and the majority of those who were not already Christians were converted, taking a deeper interest in Bible study and thus becoming established in the good way. It was predicted that the class would not continue, but the members have taken the responsibility upon themselves, and though the first president moved away and the teacher also was removed, the class appointed others to take their places and still continues to have a large membership and maintains its interest in Bible study. The finances of the school have been augmented by the liberal contribution of two-thirds of class funds and other funds have not been overlooked.



MEN'S ORGANIZED BIBLE CLASS, KING, ONT.

before the people. This was seized upon by the teacher as the needed foundation for Class work. About forty letters were written to men inviting them to attend the class and these, with personal invitations, which were given as opportunity presented, resulted in an increased attendance. The matter of organization was brought before the men, but the movement being new to them they did not at once respond. However, it was kept in view and spoken of from time to time and grew in power, the members becoming more interested in helping to make the Class a success.

At length organization was effected. The

What has been done in this small village can be done in many places, as there are numbers of young men and women too who have no interest in church or Sunday School, are drifting away, and spending time and talent in other lines.

Some one interested in young people who will give time, thought and prayer, as well as work, may be successful in gathering together those who are thoughtless and careless, and thus become the instrument in God's hand of helping many to a better way of living.

SHOW THIS COPY TO A FRIEND.

### Teacher Training

The General Conference of 1910 ordered concerning the General Board: "It shall provide for and conduct a Teacher Training Department in order to give pastors, officers, teachers, and intending teachers every possible facility for training in efficient Sunday School leadership." We are proceeding accordingly, and call your attention to the following points:—

**What Is It?** It is the preparation of the Teacher in the best possible way for the best possible results in the glorious work committed to his charge.

**For Whom Is It?** Teachers who would learn to become efficient. Unsatisfied teachers who know they are not doing as good work as they desire and long for more skill in handling the Word of God. Young Christians who expect to do practical work in the Sunday School before long. If you have not taken such a course, it is for you.

**What Does It Give?** A knowledge of the Bible, an understanding of the child and adolescent life, an acquaintance with the essential principles of teaching, working familiarity with the plans and purposes of the organized Sunday School.

**What Text Books are Required?** Any course that complies with the standard set by the International Sunday School Association will be permitted, but Hurlbut's Revised Teacher Training Lessons or the Canadian First Standard Teacher Training Course is advised. The former is popular in the East, the latter is having a very extended sale in the Central and Western Conferences. The Advanced Course will be announced later on. In the meantime, master the First Course.

**What Steps are Necessary to Start?** You may form a class to meet on some evening. You may better form a class to take the course in the school during the regular lesson period. You may take the course by yourself personally. In any case, write the Central Office and you will be directed as to every necessary subsequent step to take. Make a start and do it now.

**How Long will it Take?** As long as you please, but no longer than you please. It rests with you. At the longest, an ordinary student should covet the whole First Course in eighteen months.

Examinations will be given quarterly, beginning with March, 1911. These will be conducted by Rev. F. L. Farewell, B.A. until further notice.

You may order the Canadian First Standard Course from the General Secretary. It will cost you 25c. postpaid. The Book Room will supply you with any course you desire. You need only write.

If all is not clear, simply write the General Secretary.

### A Teacher Training Class in Plumas, Man.

The following, from Rev. David R. L. Howarth, shows the possibilities of an earnest class of Bible students met together to obtain a working knowledge of the Book, especially in relation to Sunday school teaching. What Plumas has done and is doing you might do. Why not try? Such a class in every church would be a wonderful aid to better results and a larger measure of success. Mr. Howarth writes:

"We have, I believe, quite a unique Teacher Training Class in the town of Plumas. Feeling the need of more efficient work in the classroom, and finding real difficulty in securing teachers at all, a number of my workers appealed to me for information on Teacher Training. The upshot was the organization of a large, live Training Class of twenty-five members. We have represented in our organization the three classes the movement seeks to reach. We have the active teachers of the Sunday School, a



large number of adults equipping themselves as teachers, and young people who are divinely appointed to become our future teachers. We have adopted "The Canadian First Standard Course," and it is eminently concise and complete. The series is crowded full of meat, and we find no waste material. Indeed, so popular has this series become that rights in the course are being bought up and left by many who find it impossible to attend the class. We are seeking to render the class permanent and enduring by emphasizing three phases, viz.: The devotional, the educative, and the social. The devotional draws us into the Divine presence, the educative or Teacher Training phase is thus as it were sanctified, and the social adds the human bond. Perhaps a brief description of one of our meetings would be appreciated. We hold our classes in the homes of the members, much after the system of the old cottage prayer meeting. We open our meetings with bright singing, which always seems to lift our spirits. Prayer follows by members of the class, and immediately we enter upon the training. We first have a ten-minute review. The review is entirely impromptu, i. e., the work of the scholars, and may cover a single point in a lesson or be scattered in rapid fire order over the entire work covered. Then follows the work on the assigned lesson. We strive to unite here the discipline of the day school with such a discussion as one would find in a well-ordered Bible Class. Our invariable rule is "absence of text-books during the Teacher Training session." This necessitates real preparation, and the result is highly satisfactory. A large black-board is used and usually a quick review is thrown upon it. After the lesson the company enjoy a social cup together. Our system involves homework in preparation of the lesson itself. In addition we have supplementary work assigned to various members. For example, the 1st of Volume No. 1 is closed by a paragraph on "The Judges." Here we assigned to a number of members the task of writing a note of thirty words descriptive of the character and career of these heroes of Israel, each person of course to write upon the Judge assigned to him. The character Deborah was assigned to Mrs. B., one of the silver-haired mothers attending our class, and I give her concise note exactly reproduced; it contains precisely thirty words.

"Prophetess Deborah dwelt under palm tree near Bethel. She judged Israel, arranged a battle against Caminites at Kishon River, and won victory for Israel where she sang her victorious song."  
1296 B.C.

She explained that the date was "information thrown in." All the other notes were surprisingly brief and comprehensive. To give the minds of the students a real and lasting grip of the various lesson groups we hold "test examinations." Here is our first paper on the group lesson 1-4 of text No. 1—

1.—(a) Write brief notes on "Bible," "Testament," "Covenant," "Canon." (b) Distinguish the ancient versions of the Bible.

2.—(a) Name the prophetic books in order. (b) Describe briefly the poetical books.

3.—Draw a map of the ancient world.

4.—(a) Give the boundaries of ancient Palestine. (b) Describe the Jordan Valley as to position, extent and height above sea level.  
Time, 45 minutes.

This was run precisely as a college examination, the teacher presiding. The time allotted was perhaps too brief, and

in their race against time quite an excitement prevailed. Some had never written an examination before. Two of the students are white-haired mothers nearing sixty. The result was a surprise, as the majority obtained a mark of 70 per cent. or over. The stress of excitement was probably responsible for some peculiar information provided in the papers. One of the candidates solemnly announced that "the Jordan Valley is 1,500 miles below the level of the sea." Another that "the Dead Sea is 625 feet long."

This examination took place on Halloween night, and was followed by one of the most delightfully jolly social times I have ever enjoyed.

And now for the result upon the work of the teachers and all of us. Our Sunday School is feeling the true benefit of the class already at every session. The interest of each teacher in the class under her care is markedly increased. Just last evening I had the privilege of attending as a guest the monthly meeting of our Philathea Class. It was deeply devotional. Everywhere through the meeting was evidenced the benefit of our Teacher Training Class. What surprised me above all was that every member of the class led in short, fervent compelling prayer. Our mid-week prayer meeting has been wonderfully helped by the Training Class. It is a spiritually intelligent meeting, where together pastor and

people talk of God and draw near to Him. Instead of an address from the pastor we read in concert a passage from God's Word, and together seek to learn His will and way. He has signally blessed us week by week. Thus, right through our varied spiritual community we "feel the stiffening of structural fibre due to the real influence of our Teacher Training Class."

### Our Sunday School Publications

If your school is not thoroughly informed as to the full line of Sunday School literature published by our Book Room, under the capable editorship of Rev. Dr. Crews, you should insist on an examination of the new 1911 catalogue. It is in very marked contrast to anything of the kind ever issued before in Canada, and a critical examination of it will assure you that your school may find abundant and suitable supply for all its literary needs from our own publishing house. The special attention of primary workers is called to the excellent new "Primary Quarterly," which is issued in two forms, the one for the scholars and the other for the teachers. These are the very best of their class and will give, we are sure, great pleasure and satisfaction to our friends. Samples, prices, and all desired information will be cheerfully supplied in answer to any enquiry you may make.

## Living Questions on the Sunday School Lessons

For Personal Study and Public Discussion

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

### Feb. 12.—Text, 1 Kings 18: 1, 2, 17-40.

1. Who was responsible for the famine in Israel, Elijah or Ahab? (vs. 17, 18).
2. Who is responsible for the trouble and pestilence of a temperance campaign, the liquor party or the temperance party?
3. How did the people of Baal worship? How did the people of Israel worship? How did the people of Baal worship? How did the people of Israel worship?
4. What is the cause of such hesitancy? If so, why were they punished? If they were not sincere, why did they so earnestly call upon Baal?
5. Is a man responsible for what he does not know, but might know if he would try to learn?
6. In what is victory not on the side of the majority, nor yet on the side of might?

### Feb. 19.—Text, 1 Kings 18: 41—19: 21.

1. May we pray for rain (James 5: 17, 18)?
2. Do we sometimes mistake caution for cowardice, or recklessness for courage in the conduct of public men (v. 21)?
3. What was the cause of Elijah's discouragement—physical exhaustion, mental and nervous reaction, enforced inactivity, loneliness, or apparent failure?
4. God providing for Elijah by giving him food, sleep and work to do (vs. 5, 6, 15). What more does a man need?
5. How does the Lord speak most impressively to our souls—in the quiet hour of meditation and prayer, or in the public assembly of worship (vs. 11, 12)?
6. Are there many godly men whose light is more or less hidden (v. 18)?
7. How is the more powerful—a saint upon his knees (v. 42), or a queen in her wrath (v. 23) the church in prayer, or a nation in arms?

### Feb. 26.—Text, 1 Kings 21.

1. Compare Ahab's heaviness of spirit with Elijah's discouragement.
2. Does selfishness lie at the root of all sin?
3. Can political intrigue and corruption, gambling and fraudulent schemes be traced to selfishness in the heart?
4. Can the world be reformed by legislation alone? To what extent should the preaching of unselfishness be backed up by legislation?
5. What is the only cure for selfishness?
6. "Paid back in one's own coin" (v. 19). Is this principle frequently illustrated among men, and in the dealings of Providence with nations?
7. Do men generally enjoy ill-gotten gain? Did Ahab?
8. How do public men to-day ever sell themselves? How?
9. Is the spirit of Ahab still abroad? Illustrate.

### March 5.—Text, 2 Kings 2: 1-18.

1. Are presentiments of death common?
2. Why did Elijah desire to be alone before his departure?
3. Why did he desire to visit the schools of the prophets at Gilgal, Bethel and Jericho?
4. "The Lord hath sent me." May we have the same assurance of divine guidance in the affairs of life?
5. Through what channels does God make His will known to His people?
6. Are impressions that we ought to do so and so, ever false? If so, is it in our power to prove them false?
7. What was the secret of Elijah's power over Elisha?
8. How may a teacher gain an influence over his disciple?
9. Does the spirit of the faithful teacher continue to live in the faithful disciple? Illustrate.

### March 12.—Text, 2 Kings 4: 8-37.

1. To what source do men generally go for sympathy and help in time of trouble? And why (v. 25)?
2. Which is the greater trial? To be denied a blessing altogether, or to be deprived of a blessing already enjoyed (25)?
3. Should we go beyond what we are able to help the needy? Have we fully discharged our duty to the heathen if we have merely sent others to help them (v. 29)?
4. What place has prayer in the work of lifting men to a new life (v. 33)?
5. What is the relationship between prayer and effort?
6. Can any effort to lift men to a new life succeed without prayer (v. 34)?
7. Can any effort to lift men to a new life succeed without prayer (v. 34)?
8. Can any effort to lift men to a new life succeed without prayer (v. 34)?
9. How can we help others ever an ungrateful task (v. 27)?

### March 19.—Text, 1 Kings 20: 12-21.

1. To what extent is any nation indebted to the men of God for national prosperity (v. 13)?
2. Which have done the most for Great Britain—the way of securing international prestige—her shrewd statesmen, or her religious leaders?
3. Who in our country are in the forefront of the battle against intemperance, gambling, and others forms of organized vice?
4. If young men are to be the saviours of our nation, what should the Sunday schools doing to train them (v. 14)?
5. What proportion of young men in this country, or in this community are in the Sunday-school?
6. To what extent is drink responsible for individual and national incompetency (v. 16)?
7. What were the causes of the downfall of the great nations of antiquity?
8. Are the same causes operating in our country? If so, how can we remove them?

# OUR ROUNDTABLE

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

*"Should we expect our Pastor to attend Every League meeting, and take part?"*

We believe your Pastor to be a conscientious man, and that being so, he will attend your meetings whenever he can. He will not permit anything of an ordinary occurrence to keep him away. And when he is present he will doubtless take such a part as seems to him most wise. Nothing worse can happen a League than to have a pastor who does all the talking. Remember your League is not a preaching service. Your Pastor is your Pastor; not your President. He is not therefore the chief executive officer of the League, and should not be held responsible for the actual management of the society. Doubtless he will freely give advice if asked for it, but as long as the League is doing fairly good work, he will wisely refrain from making suggestions that may be interpreted to imply some measure of fault-finding. Mutual confidence and respect between Pastor and President will ensure a measure of harmonious co-operation in the conduct of the League, without which no abiding success can come. You are right in expecting your pastor to cultivate you, but don't forget that it is likewise your duty to cultivate him. While some Pastors doubtless neglect the Leagues, there are not a few Leagues which neglect the Pastor. Guard against this.

*"How can we interest and get the young men of our community to our meetings? They seem to have an idea that the League is for the girls, therefore they keep away from it."*

How did they get such "an idea"? If there has been an undue proportion of femininity in your League, we can hardly blame the young men for getting the "idea" that the League is for the girls." We do not know your plans of services or order of work; but if you want the young men to change their minds you must give them good reasons to do so. A radical change may be necessary to convince your young men that the League is for them. Enroll the Citizenship Department? You cannot effectually conduct it without young men, and if it be properly presented, it will strongly appeal to them. Make your League a virile force, worthy of the support and cooperation of young men, and you will "get" them all right. Enroll the governing boys, use them, give them a prominent part, and you will soon introduce a strong masculine element into the Society.

*"We have a difficulty in getting our members to take a topic. How would you suggest to get around this? They seem to be afraid."*

Of what are they "afraid," the topic or the audience? Why are they "afraid"? Has the chilling frost of indifference or criticism ever nipped anyone in your League? If your members are timid because of their inability or inexperience,

they will outgrow that in large measure by practice. Start a new participant with an older one. "Two by two" is a good principle. The stronger will aid the weaker one. Arrange beforehand with the beginner as to the part he is to take. Let him write it out, if necessary. Make it as easy as possible for him to do his part. Sympathize, never criticize. If a word of advice is necessary, speak it personally and in private. If you can commend, do not be backward about doing so in public. Make opportunity for your beginners to participate according to their ability, and so encourage them to grow.

*"Please give us some suggestions for changing the weekly programmes so as to not cause monotony."*

If you follow our regular weekly Topics you cannot have monotony of subject matter, for each evening in the month is different; and if your methods of arranging and conducting your order of service are monotonous, it is simply because you do not give sufficient beforehand preparation to the matter. We have little sympathy with Committees whose members complete all arrangements in a few hurried minutes; but lots of it for the League on which such slipshod and unworthy methods are inflicted. You are to blame if,

## SPECIAL NOTICE!

Arrangements have been made whereby the Book Room is publishing all the contents of the new Discipline pertaining to Sunday Schools and Young People's Societies, in a neat pamphlet, at the low price of 5 cents each, or 50 cents a dozen, postpaid. If you want to know all about either, or both, get this booklet. Superintendents, order a supply for your teachers. Presidents, send for enough to place one in the hands of all your members. Order from the Book Room, not the Editor.

with the varied suggestions this paper gives you, you suffer from "monotony" in your "weekly programmes." Wake up, do some studying, make intelligent plans, and then, wide-awake and alert yourselves, you will prevent other people from getting drowsy or falling asleep.

*"How may we hold and interest our new members? We have been having a 'contest' to increase our attendance and membership."*

If your new members have intelligently joined your League, i.e. if they united with a true purpose and not merely to help your side or the other win the contest, they will not be hard to hold. Make them feel quite at home by diffusing a genial atmosphere all over the place; set them to work at some congenial piece of study or labor; in short, start them in dead as well as in name a part of your working forces. Set them to work in getting other new members, for your contest did not exhaust the possible membership from among the young people of your neighborhood. If you do not use these new members, you will lose them, and if they are not willing to be of use,

they will be of very little value to your roll. The League must be an active force or dwindle away and die. Therefore, keep all your members busy, and set a shining example of personal industry yourself.

*"Do social evenings kill the League spiritually?"*

They certainly should not. It is said that in some places they do, but the fault lies rather with the character of the meeting than the purpose of the Social Committee. Correctly understood and properly conducted, the Social Department should minister to the highest needs of the individual and of the Society. And the answer depends somewhat on the meaning you attach to the word "spiritually." Did our Master's social intercourse with the people "kill" his influence with them as Religious Teacher? Not in the least; but we doubt if ever He attended a social gathering simply for entertainment, or allowed one to go on unimproved. He made use of them all as means of closer fellowship with those to whom He would minister, and the League must do the same. If it does, the Social will contribute to the real work of the Society, and make its influence helpful to all.

*"Would it not be well to divide the Literary and Social work, and so make room for more workers?"*

There is abundant scope for several Committees in the Third Department. Seven are named in the Constitution, and they seem to cover the ground quite fully. They are (a) Systematic Bible study, (b) Essays and Literary work, (c) Epworth League Reading Course, (d) Welcoming and introducing members, (e) Musical and social entertainments in harmony with the spirit of the Society, (f) Employment bureau, (g) Badges and decorations. We are "real glad" to find one League where there seem to be workers in superabundance, but "there's enough work for all to do," as the list of committees outlined above clearly shows.

*"How can we prevent our meetings being cold and our members reserved in them?"*

Warm your meetings up and thaw your members out. What makes the "cold"? Do you know? If so, remove the cause. Your members may take dullness for depth and confuse formality with spirituality. Hence they may have a wrong idea of what a league meeting ought to be. Be sure of this,—a warm leader will not long permit a "cold" meeting. Remember this, too,—prepared members will not long be "reserved" with a warm leader at the head. Two things observe, then, (1) To secure good, live, warm-hearted leadership in your meetings, (2) To obtain through your Committees such preparation for the services as shall bring your members there ready and willing to take some part. Avoid criticism, speak a word of praise, encourage the timid, shame the lazy, be warm-hearted yourself, bring your audience comfortably and closely together, have bright singing, keep things moving, and you will not complain of the "cold."

*"How can we get our young people to specialize on League work and not get so mixed up with all the other branches that they have not time to become proficient in any one of them?"*

The implication in this question is that there are too many societies claiming the time and attention of our young people. In many places this is probably true, and the desire of our questioner that proficiency in League work be attained is made impossible. It is much better to aim at skill and efficiency in one sphere of work than to be a "Jack of all trades and master of none" sort of person. Let

your young people choose the work most important and apply themselves to the doing of it until they have learned to do it well. One subject of study thoroughly mastered, one meeting intelligently and consistently attended every week, one piece of Christian work well performed, one essential task faithfully done, is better than a whole jumble of studies and tasks that are at the best but indifferently executed. A church worker who does one thing efficiently is of more value to his pastor than half a dozen who "botch" their jobs. Aim at being "proficient."

*"How can we get reports from all our Vice-Presidents at Business meeting?"*

This is a straight matter of proceeding for which the President is responsible. Insist on having reports. If no report of work done is possible, secure a confession from the delinquent officer, and next month you may succeed better. To be systematic, thorough, punctual, is necessary to succeed as a President. But if the President is careless, indifferent and content with excuses, there will be a similar habit developed in the rest, and committee work will be delayed, postponed or evaded altogether. If the President and all the Executive with him remember that the League is for business, essential business, the King's business, they will conduct it in a becoming and after appropriate business methods that will bring great results. Too many Leagues have but indifferent success because they do the Lord's work only indifferently. They report nothing, for they have nothing to report.

*"How can we get the young people to study their Bibles in connection with the topic of the evening?"*

Two facts are evident. Young people can study. Young people do study. They study what they have to, and they study what they are interested in. In a Bible study we can safely appeal to the consciences of our young people, for they have to study the Bible or lose beyond measure. And we may make Bible study interesting, so interesting, indeed, that many will delight in it, entering that thought on a given topic, there must be a clear understanding of it by the leader himself, and then a wise and discriminating apportionment of it to others who are to take part. Consult our outlines on the Biographical Bible studies for the first meeting in each month, consider the method there followed, distribute the questions suggested, and arrange beforehand to have them dealt with in some form or other by various persons. The study will be easy and the discussion profitable.

*"How are we as a Country Circuit to utilize talent; or how can we make our meetings interesting where talent is limited?"*

If by "talent" you mean ability to assist in your programmes, remember that, no matter how "limited" it may be, it grows by use and by no other way. "Talent" in persons is only comparative at most. It is more or less "limited" in even the most capable. Do not, therefore, be discouraged because neither you nor your fellow-members may be particularly scholarly or brilliant. Do your best, use what "talent" you have, and you shall surely have more as the result. Some of the best meetings we have ever attended have been on such a "country circuit" as yours. Do not think that the cities have any monopoly of "talent"; if you mean that your numbers are few and that your programmes must be provided for again and again by the same persons, study variety of treatment and endeavor to present a different order of service from week to week. The topics are varied, and no wide-awake Committee

need have monotony in routine if they prepare well beforehand.

*"We have been thinking of arranging for one purely evangelistic meeting each month. Would you recommend that?"*

Your Consecration meeting should always be Evangelistic. At it the Pledge should be presented, personal decisions for Christ should be expected and worked for, and the responsibility of individual choice brought home to the minds and hearts of all the unpledged members. But evangelism should not be confined to any public meeting. It should be the aim all through the month to win our associates to Christ. Personal interview, prayerful solicitation, systematic committee canvass and such alert methods of constant evangelism should be the regular procedure in all our societies, and the first meeting in each month be the time of ingathering and enrolment. An "evangelistic meeting" will succeed wonderfully if a society of evangelists have been doing some personal work through the month. Query: *When did you last personally invite a soul to Christ?*

*"What plan could we take to get new members?"*

We read once of a meeting in the Old Land at which several excellent speeches had been made about reaching the masses. After a while an old man who had listened attentively to the fine theories advanced, arose and said, "I move that we all read and reach them." There is the whole secret, my friend. You have plenty of young people in your neighborhood who are not in your League. It is not so much a plan that you need as a purpose. Honestly, the only way we know to get new members is to get them by going after them. Make your League worth being long to; when new members are received make them partners in the business; let everybody work; see that your bill of fare is both wholesome and appetizing; attempt big things; accomplish what you undertake, and you will have little trouble in both getting and holding members.

*"To what extent would you advise amusements to hold the young people?"*

Young people who have to be amused to be held, have a wrong idea of the League. The League that simply endeavors to amuse young people is engaged in small business, and, as history has proved, will soon be out of business altogether. Your members must realize that the League is organized for serious, though not necessarily solemn, effort. If they are not prepared to share in this, we doubt the value of the League to them, or of them to the League. We are not discounting the value of amusements nor wishing against them in their proper place, but simply emphasize the fact that there is something far more important for the League to do than amuse its members. At the most, affording the widest possible latitude to all wholesome fun, we do not think that any evening should be wholly given to amusement in the League or by the League. Let every meeting be entertaining, but let no meeting sink to the level of just fun.

*"Who should be considered and counted Honorary Members of the League?"*

Never forget that there are three classes of League members—Active, Associate and Honorary. Too few societies have the third class. Any and all persons in the congregation whose age, condition or circumstances prevent their personal and regular attendance at the League meetings, but who are at the same time in sympathy with the purposes of the League and wish to countenance and assist as they may be able the work, may be enrolled on the Honorary members list. There should be many such. The

average League does not make enough of the older people. In many places there is a tendency to separation which is not desirable or wise. An Honorary members' meeting occasionally would be both useful and unifying. Make more of the older people and they will lovingly respond.

*"How would you proceed to form a Mission Study Class?"*

By writing Dr. F. C. Stephenson, Methodist Mission Rooms, Toronto, the Secretary of the Young People's Forward Movement for Missions, for all instructions. No one person can give you so much valuable information or supply you with so many helpful suggestions or necessary "ammunition" as he.

*"Do you think it best to have a difference made between the two kinds of members—active and associate?"*

It depends on what you mean by a "difference." There must be some standard set for the League. That is in the Pledge. Those who assent to it are consent to be governed by its principles are known as active members. That makes "a difference," doesn't it? And these pledged members, having accepted the New Testament standard of character as theirs, at once become different. And in working out those principles in conduct, they accept certain conditions and terms of service that make more than ever "a difference." We would have no difference if we could prevent it, for we long to see all our members voluntarily committed to the standard raised in the Pledge; but as long as many decline it, the guiding star of their lives, there must continue in the very nature of things to be "a difference." But they have it so, none else.

*"How can we conduct a Junior League in the country with the inconveniences of distance, time, and place of meeting?"*

By deciding that, whatever it may cost, a Junior League is worth it all. By conciliation, good-nature, and wise tact, you cannot have a meeting on a week day, perhaps you can on Sunday. If not before church, then afterwards. Or it may be after Sunday school. If you cannot have it in the church, then perhaps the school-house may be secured. If neither of these, you may use in rotation a number of homes. Having children and a willing and capable leader, everything else is a matter of detail and can be adapted to meet local conditions and needs. The fact that there are Junior Leagues in many country places where all your disabilities and inconveniences exist is proof that there may be a League in your neighborhood if you say so and are willing to make the best of things that are.

*"How may we overcome the little or no interest of some members in our League?"*

Your members are perhaps uninterested in the League because there is nothing in it to interest them, or because they are preoccupied with other concerns. Which it is we cannot know. But this is true: if you are going to interest others you must be interesting. People will feel a growing interest in what vitally concerns them. Bring "home" to your uninterested members that he is of use to somebody else. That is why the admonition is so often given, "Give them something to do." There are too many spectators in our Young People's Societies. It would be better for all concerned to use them in the actual work undertaken.



### My Vacation

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

MY vacation was spent in travelling across Western Canada from Winnipeg to Vancouver island. The object I held in view beside having a restful change, was to see, hear, and learn more about the resources and possibilities of my own country.

A conversation I overheard on the train was the first thing that specially attracted my attention. One speaker was from the Peace River country, the other was from the United States. The former was talking energetically about prospects 300 miles north of Edmonton, "Five hundred miles north of Edmonton," echoed the astonished American, "why that would be a thousand miles from the boundary! We used to think the northern part of the States almost too cold to live in."

"Yes," continued the Peace River man, "the possibilities of that country up there it is not—hesitating for a word—possible to imagine. We have room for millions of people, but they must work. It is no place for idlers."

The listeners were impressed, some remarking with emphasis that idlers were of no use anywhere. "I tell you what," said the Winnipeg man, "we've got too many of that kind in our city." The Edmonton man declared he had seen hundreds of them sitting around the barrooms in his town "looking for work" and praying to heaven that they might not find it.

The vast treeless prairie of Western Saskatchewan and Southern Alberta made a deep impression on me. Every aspect of the situation seemed depressing. For animal life we saw at one point three lean coyotes gazing at our train with a wild, puzzled look.

Again, we saw a solitary looking man walking leisurely across the waste. Not having any facts to work on, we let our fancies play on his case and eventually decided that he must be a bachelor because his sleeves were out at the elbows!

There was something in the way this man walked that revealed the mighty secret of the country. Great resources lie hidden beneath the surface. The whole land awaits but the magic touch of human genius and industry. That man stood up as if he were conscious of this.

"What is your impression of Canada?" I asked of a fellow traveller in clerical dress, who hailed from England, and whose conversation had an imperialistic flavor about it. He said he had heard of men who could tell all about a country after being in it two or three weeks, but he could not do it. However," he added, "I am deeply interested in all I see, and especially in the West. Your young men have an air of independence about them which promises great things for the future of this country. Canada will develop a new race of people. The best traits of the British civilization will be conserved here."

Our National Park at the threshold of the mountains next demands attention. Canadians need to know more about the exceptional opportunities offered by their own country in the way of a national recreation ground.

The mountains are wonderful. The spell of their presence grows on one. They appeal to the mind, the heart, and most of all to the imagination. Their

majesty humbles us. They enjoy on us to offer the Almighty, even as they, our tribute of reverence, self-control and nobility.

At Banff the drives affording superb views of mountain scenery, the buffalo paddocks, and the hot sulphur springs are the chief attractions.

All wonders previously seen are surpassed by a glimpse in the morning hours of the incomparable Lake Louise at Laggan, the turquoise surface shimmers into a dozen or more shades of color while we stand gazing upon it. Mighty mountains and glistening glaciers around add greater glory to a scene already indescribable.

At Laggan I had my first experience in plain mountain climbing. We had climbed 6,875 feet to the "Lake in the Clouds." The top of Mt. Piran, 8,600 feet high, looked so near that a few of us decided to go to the summit; but that which we thought would take moments took hours.

Our reward in the enlarged view of snow-capped peaks, glaciers, valleys, gorges and rivers was great. Thirty-five miles away, dimly discernible on the horizon, was Lake Hector, the source of the Bow River, the stream that carries so much fruitfulness to Alberta.

Beyond the National Park the wonders seem to increase rather than diminish. Each new view point opens up scenes of greater grandeur and beauty.

The highest engineering skill. The glory or the gloom of the mountains falls across our track as we speed along.

Through the passes we see traces of snow slides that have carried tragedies in their wake. Down the Fraser Canyon we see traces of the old foot and pony trail skirting dizzily on the precipices and slopes above the foaming floods. The men who had the courage to tread those trails were the men who laid the foundations for an empire.

Great things abound everywhere along the journey, great mountains, glaciers, canyons, rivers, trees; great fisheries, great fruitfulness, great mills, great mines, great towns, great prospects and great problems. An American Bishop said that the only way to tell the truth about California was to lie about it. This anomalous figure of speech might also be used in British Columbia.

The Province is a fair land of promise. Perhaps no Province in Canada offers such inducements for men of ability, integrity and ambition. Leaders are wanted at all points of the compass to explore new territory and to direct new industries.

At Vancouver the commerce of the Pacific carries one's thoughts away to the nations of the Oriental world and raises the question of the future supremacy among the races.

At Victoria I heard the leaders of Canadian Methodism in General Conference discussing ways and means of making Canada a righteous nation, apart from which it cannot endure.

I reached my home again in due time, much refreshed in every way by the change, and much inspired by what I had seen for the strenuous work of life. I am always cherishing a greater pride in our own Canadian land and its people; also, for the great Empire that fostered it, and of which it will henceforth form a distinguished part.

### District Sunday School Work

In various sections our District S. S. Secretaries are applying themselves diligently to the promotion of the work under their care. The alert secretary of the Peterboro District is well to the front, as the following letter to all Superintendents in his territory shows. Every District Secretary might do some such work and results will certainly show progress and growth.

Millbrook, Dec. 20th, 1910.

Dear Bro.—The Sunday School Institutes held in Peterboro, on the 13th and 14th of Dec. 13th, were a real feast of good things to those present. Growing out of the discussion were the first of which in thought ought to be immediately placed before the board of management of every Sunday School in the District. Will you call at the earliest possible date your committee of management and present to them the subjoined resolutions with a view to their adoption in your school. Will you also call on the result of the same to me not later than February 1st, 1911?

Yours in the service,

W. P. ROGERS,

S. S. Sec., Peterboro Dist.

Resolutions adopted by the Sunday School Institute.

- (1) That a Cradle Roll be organized in connection with every Sunday School.
- (2) That an attempt be made to organize at least one Adult Bible Class in each school.
- (3) That we believe the Home Department in every Sunday School is one of our Sunday School work (there being but four in the district), and that we believe such an organization practicable in every School.
- (4) That greater attention be paid to Evangelizing the Sunday Schools and wherever possible Decision Day be observed. (There were only 124 who united with the church on the S. S. on this District last year.)
- (5) That whereas there are but two Teachers Training Classes in the district and whereas it is most desirable to have a trained staff of teachers in each School, that Teachers Training Class be organized wherever practicable.
- (6) That more attention be paid to Grading in the Schools and a regular Promotion Day be observed at least annually.
- (7) That the Discipline be observed in the holding of a meeting of a Board of Management at least quarterly.
- (8) That every school be kept open the whole year.
- (9) That the Annual District Meeting arrange for the observance in the District of a Sunday to be known as "District Sunday School Day," when the pulpit shall be filled as far as possible by laymen and sermons in the interest of our Sunday School work be preached, and that the Committee to have the arrangement in charge be the District Chairman and Sunday School Secretary, and two laymen, to be appointed by the district meeting.
- (10) That the Forward Movement for Missions be organized in every local Sunday School.

### Worship District

The annual Epworth League Convention was held in Hilton Methodist Church.

There were three sessions, morning, afternoon and evening, all of which were well attended. The principal speaker of the day was Rev. P. L. Farewell, Field Secretary of the Epworth League. His address in the afternoon was on practical League work, and contained many good suggestions for the betterment of the League. At night his subject was, "Our World-wide Purpose in Life."

Other speakers were Rev. W. H. Buckley, Rev. J. H. Caldwell, Rev. J. H. Butler, C. A. Hilton; Rev. John R. Butler, Wooler; C. A. Lapp, Brighton; Rev. S. C. Moore, Trenton; Wm. M. H. Florence, Edville; and the Secretary, H. N. P. Lawson, Brighton.

A paper on the subject, "Social-to-save," written by Miss Olive Johnson, of Frankford, and read by Florence Thomas, Hilton, caused much favorable comment.

The newly-elected officers for the ensuing year were: President, Rev. George Brown, Colborne; President, Burton Philip, Hilton; Vice-Presidents (1) Wallace Cochrane, Edville, (2) Miss Lurida Cole, Colborne; (3) Miss Olive Johnston, Frankford, (4) Wm. M. H. Florence, Brighton, (5) Mrs. G. A. Ireland, Trenton; Secretary, Treasurer, Harry N. P. Lawson, Brighton; Conference Rep., Rev. John P. Butler, Wooler.

**Neepawa District**

The Sunday School and Epworth League Convention at Gladstone, Man., was largely attended and very profitable. President Minaker opened the sessions, and gave "Others" as the centre of his appeal. The Sunday School Secretary, Rev. J. E. Lane, presented a report of the schools of the district, and was followed by Rev. J. W. Ridd, who spoke on "Evangelism in the Sunday School." Helpful discussion on the theme was led by Rev. J. A. Doyle. Mrs. W. J. Harrison gave a demonstration of the new Graded Lesson Series for Juniors. Rev. D. R. L. Howarth gave a comprehensive address on "Teacher Training." (Read what Mr. Howarth is doing with a class at Plumasa. See Sunday School pages this issue—Ed.) A profitable Round Table discussion of organized Adult Bible Class problems was led by Rev. H. Irvine.

During the recess the Gladstone hosts entertained the delegates by providing a bountiful repast in an adjoining wing of the church.

The evening session was marked by three strong addresses. Rev. H. Irvine discussed "The Young Man Problem." Mrs. W. J. Harrison outlined the new International Graded Sunday School Lessons for parents, pupils, pastors and people, and strongly emphasized the value of the Graded course. Rev. J. A. Doyle gave a stirring address on "Mind Your P's and Q's." His address left a profound impres-

sion on the entire convention, and paved the way for a thorough morning session on the Epworth League and its work. "The Place of the Church in the Present Age" was strongly presented by Rev. B. W. Allison. Mr. Doyle's closing address was on "What of the Future?" His encouraging, clarion note of optimism brought to a fitting close a convention full of great pleasure and profit to all. During the session a highly interesting letter was read from Rev. A. O. Rose, the District's Missionary Student in Austria, and Rev. J. E. Lane was appointed to reply thereto on behalf of the District.

The officers elected for the coming year are Hon. Pres., Rev. A. B. Osterhout, Gladstone; Pres., H. B. Armitage, Minnedosa; Vice-Pres., (1) Mr. Tilley, Rapid City; (2) Miss Ruth Boughton, Arden; (3) Rev. F. C. Middleton, Brookdale; (4) W. L. Belton, Neepawa; Sec. Treas., C. W. Wickett, Neepawa; Conf. Rep., Rev. D. R. L. Howarth, Plumasa.

**A Tribute of Affection**

After a century of, of hard and earnest toil, during which he has been associated in personal labor with Rev. H. T. Crossley, in winning thousands of lives for Christ, the Rev. J. E. Hunter, well-known and dearly beloved by a great host of people, has been laid aside from public work as an evangelist. This fact has been keenly deplored by multitudes of his

**The Summer School**

By REV. F. L. FAREWELL, B.A.

At this season of the year, with the thermometer down below zero, and in the midst of one of our jolly Canadian snowstorms, one doesn't think very much about "summer" schools. But the "good old summer-time" will be here again in due course, and one should soon consider just what form of relaxation and recreation his boy-

only Canada's century, but the kingdom's century—is about the best thing going. And then the summer school gives numerous opportunities for one to get straightened out. We all know that after a year's hard work on the farm, in the school, or at the office, one begins to see strange things. They somehow get in their wrong order. Last things come first, and first things come way down the line. The cobwebs of doubt and suspicion and moodiness hang about. We must get straightened out. And the summer school can do it. Under the leadership of men of the various departments of our church,—missionaries, secretaries, deaconesses, professors—specialists in their respective fields,—men, who while they are yet learners, have passed this way before, one is led to get a right perspective of things, to see them in their right order and value, and to relate himself in complete harmony with the great things of life and the kingdom.

Try it, and this coming summer let every body live himself away to a summer school resort.

**Notes**

In reporting some facts regarding the Cookstown Epworth League, where, out of a membership on the 23rd day of June, the president attributes the flourishing condition of the Society to the facts that the committees work, the programmes are well



ROCK LAKE, MAN., SUMMER SCHOOL, JULY, 1910.

day might take. The many attractions of the summer schools at such beautiful natural resorts as Rock Lake, Shoal Lake, Orxow, and Lumsden Beach, in the West; Whitchy, Inroquois, Kensington Point, and other points in Middle Canada, should not be overlooked.

Did you ever attend a summer school at any of these places? If not you have missed one of the rare experiences of life. For relaxation and recreation, for rest of body, mind, and spirit, for inspiration and vision whereby one is able to multiply himself in the coming year there is nothing like a summer school.

It offers one of the most wholesome physical enjoyments, the sports of lake and river, of wooded park and lawn,—bathing, boating, fishing, strolling, tennis, croquet, bowling, and many other games and forms of play, whose pleasure consists largely in the very spontaneity and informality with which they are initiated and carried through.

It is a great social gathering. Every member of a summer school is, for the time being, a member of the "gang." All respond to the same song; all play the same games, and go on the same excursions; all are thinking of the same problems; all are mastering the same difficulties. There is a sympathetic bond, an esprit de corps, a fellow-feeling that from the very first pervades every activity and relationship. One can't help but be sociable. It makes everybody feel that life here and now in this great twentieth century,—not

thought out, and are well rendered. Other Leagues, now in a more or less languishing state, might take the hint and by following the wholesome counsel implied therein, attain a more healthy and robust state of life.

One of the neatest holiday cards, containing Christmas and New Year's greetings that came to the editor's desk was that issued by the Junior League of Front Park Methodist Church, Toronto. Although this is not one of our largest or wealthiest congregations, the friends who sent out the pretty little card in question, have excellent taste, good judgment, and are evidently very much alive to the value of the boys and girls. We reciprocate their kind wishes.

The possibilities of Sunday School work, even in new and sparsely settled districts, is well illustrated by the case of Glen Orchard, on the 23rd day of June, in Northern Ontario. In October, 1909, there were three who, with Mr. J. H. Jones, began agitation for a Sunday School. Now they have a nice school, wholly self-supporting, with an attendance of about 40, and, best of all, the adults have recently become so interested that a Bible class of over a score has been gathered together. At this same appointment the pastor, who is only able to provide fortnightly preaching, has been assisted by the services of a local committee, which has made arrangements for service on the other Sundays, thus assuring a weekly meeting. We congratulate Mr. Warren on the success of his work



## HOW WE GOT OUR BIBLE.

(Continued from page 35.)

and responsible task. As a basis of their revision they, to a certain extent, used all this material, at least the part of it that was available to them, and that could be treated scientifically during the time within which they did their work. The result of their work is seen in the text they have given us in our Revised Version, in the marginal notes, and in the appendices.

That we may still better understand just what facilities are now at the disposal of scholars for undertaking a revision of the Bible we shall next study, in greater detail, some of the oldest of these manuscripts and Versions and writings of the Fathers.

## The Universal Book

There is but one universal Book. That Book is the Bible. There will never be another. It is said that some French skeptics had an ambition to produce one that might supplant the Holy Scriptures. They were scholars, after their sort, and were sure the thing could be done. Of course, every book must have a first chapter and a first sentence, and this new Bible could by no means be an exception to this rule. Hence a special committee of extraordinary ability was appointed to prepare the first chapter. They well knew that the work would not command public favor unless the first chapter and the first verse were at least as strikingly original and important and significant as found in the Bible. The special committee appointed for this work was confronted by the first matchless sentence of Genesis. Three months were spent in the fruitless attempt to equal it, and then the task was given up in despair, and that French Bible has never been written, and never will be; and so again, with added emphasis, it may be affirmed that the Bible is the one and only Universal Book.—Bishop Mallalieu.

## It Means Business

A model young people's society will not be aimless, but will have a vital purpose. It will "do things." It will provide ways to study the Bible, modern needs, and ways to do God's will on earth. Any live society will equip itself with means to do a larger work in hand. Any society that is worth while will increase the numbers and efficiency in each department of the church work. It will not say, "These things are too hard, and we shall just continue to run in the old ruts." Suppose we each, this evening, set a new ideal for our society. Lay out a few practical plans, and go to work in earnest.—Service.

**The Road to Happiness.** By Yvonne Sarcey. Published by Andrew Melrose, London. Price \$1.25.

This is a book of wholesome and helpful counsel to young women. Written in the form of friendly letters, it interestingly conveys some wise advice and many excellent admonitions. There are over 50 chapters, and we have found the majority of them good reading. Our young women may safely invest in it.

**The Bible and Spiritual Criticism.** By Dr. A. T. Pierson. Published by the Baker & Taylor Company, New York. Price \$1.00.

The contents of this book comprise the Exeter Hall lectures as delivered by the author, in 1904. Dr. Pierson's ability is well known and his writings are always extensively circulated. The 12 chapters of this book are intended to give the results of thorough Bible study to the laity, and the author's position is that the Scriptures absolutely declare themselves to be the product of Divine inspiration and are not of private interpretation.

## Harry's Birthday

Nannie was spending a week at her uncle's. The day she got there was her Cousin Harry's birthday; he was twelve years old. One of his presents was a new Bible with the story of Jesus' visit to Jerusalem marked in blue ink. Harry read it to Nannie.

"O!" said Nannie, "He was just your age."

"Yes," said Harry, "and what a lot he knew! Just think! He was smart enough to talk with all those wise men and astonish them. I wish I could do something like that—something that would surprise everybody."

"You could mind your father and mother," said Nannie; "that would be doing like Jesus, you know."

Harry looked sharply at his cousin for a minute, and wondered if she could have found out that only the day before he had disobeyed his father.

"How do you know he minded them?" he asked.

"Cause it says so in the story."

"No, it doesn't."

"O, yes, it does!" It says: 'And he went down with them, and came to Nazareth, and was subject unto them.' Grandma says that means He minded them. She told us all about it, and we learned the verse. I'm going to begin before I am twelve years old to be like Jesus, and mind every word my parents say. Begin now, on your birthday."

"Who says He don't mind them?" Harry asked, and this time his voice was cross. He went away from Nannie, and was gone for almost an hour. When he came back he was very pleasant. He let himself be harnessed for a pony and be driven by Nannie all about the grounds. At the big gate they saw Ben Sturt going out with a pail of milk.

"Hello, Ben," called Harry, "you tell your brother Carl that I can't go skating this afternoon; father doesn't think the ice is safe."

Nobody but Harry and Jesus knew how near Harry had come to disobeying his father.—Selected.

## Books for Leaguers

EVERYBODY SHOULD POSSESS  
THE POCKET TESTAMENT LEAGUE  
AROUND THE WORLD

By GEORGE T. B. DAVIS

As Recommended in the Chapman-Alexander Missions.

The story of a movement for reading and carrying God's Word, which has spread throughout the world in a wonderful manner. Over 100,000 members in three years. The *Sunday School Times* says: "The narrative is one of the most remarkable evidences, since the days of Pentecost, of the eager desire and unswerving purpose of the Holy Spirit to use the Word of God in evangelizing the world."

This book gives the history and origin of the Pocket Testament League.

Price 25c. a copy, postpaid.

## THE PICTORIAL POCKET TESTAMENT

Issued in connection with the Pocket Testament League. Size 3 in. x 4 1/2 in. x 1/2 in. Good clear type. Well printed. Nicely bound, 17 colored and 16 black and white illustrations.

Price 15c. Postage 5c. extra.

## A Charming Easter Remembrance

## HEART FORGET-ME-NOTS

By AMY E. CAMPBELL

Daintily bound in cloth, white and gold. Price 75c. net, postpaid.

"This little volume in white and gold holds many sweet thoughts told in lilting rhyme. Miss Campbell is particularly in sympathy with nature."  
—Saturday Sunset.

## For Epworth League Study and Reading Circles

## A WREATH OF CANADIAN SONG

Containing Biographical Sketches and Numerous Selections from Canadian Poets.

By C. M. WHYTE-EDGAR

Cloth. Illustrated. \$1.25 net, postpaid.

William Briggs <sup>29-37</sup> RICHMOND ST. <sup>WEST</sup> Toronto  
AND OF ALL BOOKSELLERS

## THE Canadian Epworth Era

Published Monthly in the interests of Sunday Schools and Young People's Societies of the Methodist Church.

Subscription Price: 50 cents a year. Club of six, \$2.50. The Paper will not be sent for terms of subscription expires.

Subscriptions should always be sent to the Publisher, William Ennos, Wesley Buildings, Toronto, Ont. All other matters concerning the Paper should be sent to the Editor, Rev. S. T. BARTLEY, 35 Richmond St. West, Toronto.

OFFICERS OF THE GENERAL BOARD OF SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

THE GENERAL SUPERINTENDENTS,

Rev. S. T. BARTLEY, 35 Richmond St. West, Toronto, General Secretary.

Rev. J. A. DOTL, Regina, Sask., Western Field Secretary.

Rev. F. L. FARWELL, B.A., 35 Richmond St. West, Toronto, Field Secretary.

Dr. W. E. WILLIOTT, General Treasurer.

### What Lord Cromer Did

The following is an essay on Egypt by an eleven-year-old Blackburn school girl: "Pharaoh was noted for making bricks, and he had his name stamped on every brick. He was an extravagant ruler, and in 1878 he brought the country into debt and oppressed the people, and they had to work for nothing. He was very cruel. England then sent Lord Cromer, and he has ruled Egypt wisely and well. To-day it is a wealthy country."

### "Take Heed!"

How many lads know the fact that in olden days "Take heed!" was the military word used instead of "Attention!" "Take heed to your exercise, musketeer," was Marlborough's word of command, in place of the modern "Attention, company!" To take heed in the battle of life is indeed a necessary thing, and being heedless is not only foolish, but extremely dangerous. "I hears, but I takes no heed!" was the saucy answer of a colored boy to his teacher once. It is needless to say that he did not turn out a Booker T. Washington, but a worthless failure instead. The spirit of his answer is found in many foolish boyish hearts to-day. It is always a spirit that works its own harm—Selected.

### Duly Endorsed

Mr. J. Pierpont Morgan, the well-known American millionaire, at a recent diocesan convention, amused a group of clergymen with a story of a minister.

"He was as ignorant as a minister of financial matters," said Mr. Morgan, "as the average financier is ignorant of matters ecclesiastical. He once received a check—the first he had ever got in his life—and took it to a bank for payment.

"But you must endorse the cheque," said the clerk, returning it over the counter.

"Endorse it?" said the old minister, in puzzled tone.

"Yes, of course. It must be endorsed on the back."

"I see," said the minister. And, turning the cheque over, he wrote across the back of it:

"I heartily endorse this cheque."

A young man home from college, wishing to inspire his little sister with awe for his learning, pointed to a star, and solemnly said:

"Sis, do you see that bright little luminary?" It's bigger than this whole world."

"No 'tain't," said Sis.

"Yes, it is," declared the young collegian.

"Then why don't it keep off the rain?" was the triumphant rejoinder.

## SPECIAL PRICES TO YOUNG MEN

Total abstainers should get their insurance at specially low prices, and they can do so from the

## Equity Life Assurance Company of Canada

The average premium charged by the Equity for a twenty-payment Life Policy is less than the average premium charged by other Companies for a twenty-five payment Policy—a clear saving of five premiums. Is a saving of one-fifth the cost any object to the Policy? If so, ask for particulars. Address

H. SUTHERLAND, President  
Confederation Building, TORONTO



## A Tire With a Perfect Record

Very few inventions have left the inventor's hands in the finished form, but the Dunlop Bicycle Tire has been perfection since 1888. No other Tire has been tried that came anywhere near the standard of the Tire that carried the slogan: "These are the only Tools you'll need."

If Bicycles could speak they would sing the praises of the Dunlop Tires—"Dunlops" add to the days of the Bicycle by smoothing out jolts and saving the cost of repairs. Dunlop Tires are manufactured by an exclusive process. You simply cannot get Dunlop Perfection unless you equip your Bicycle with Dunlop Tires.

## The Dunlop Tire and Rubber Goods Company, Limited



## THE Alexander Engraving Co.

16 Adelaide Street West

TORONTO

Will supply Churches, Leagues and Sunday Schools with Cuts for Illustrating Programs, Church Reports, Topic Cards, etc. First-class work at moderate prices.

PREPARE FOR A POSITION OF TRUST AND RESPONSIBILITY BY ATTENDING

ELLIOTT  
*Business College.*

TORONTO ONT.

This school enjoys a widespread patronage. Enter now. Catalogue free.

## MANY YOUNG LADIES

(the number increases every year find that)

## ALMA COLLEGE

is just the kind of school they have been looking for. It is NOT ONE OF THE MOST EXPENSIVE schools, but it is ONE OF THE BEST. It stands for health, inspiration, refinement, vigor, sincerity and good sense in the education of girls and young women.

For CATALOGUE address—

PRINCIPAL WARNER, St. Thomas, Ont.

## Albert College, Belleville, Ont.

School of  
Finance

is one of the leading schools of practical education in Canada. Attendance doubled in the last three years.

\$24.00 pays Board, Room, Tuition, Electric Light, use of Bath, Gymnasium, all but books and laundry, for twelve weeks—longer period at reduced prices.  
\$30.00 pays Tuition alone for the entire scholastic year.

A staff of experienced specialists give individual instruction in five distinct courses. An evening class FREE for all registered students in this department. GRADUATES HOLDING THE BEST POSITIONS. Candidates prepared yearly for the examinations held by the Institute of Chartered Accountants of Ontario and for Commercial Specialties.

Special attention given to Matriculation, Teachers' Courses, Education, Fine Art, Physics, Culture.

For Illustrated Calendar, address—

PRINCIPAL DYER, M.A., D.D.



## Ontario Ladies' College

and Ontario Conservatory of Music and Art, Whitby, Ont.

Ideal home life in a beautiful castle, modelled after one of the palatial homes of English aristocracy.

The latest and best equipment in every department, backed up by the largest and strongest staff of specialists to be found in any similar college in Canada. Sufficiently near the city to enjoy its advantages in concerts, etc., and yet away from its distractions, in an atmosphere and environment most conducive to mental, moral and physical stamina. Send for new illustrated calendar, to

REV. J. J. HARE, Ph.D., Principal.

3½%

3½%

ALLOWED ON

## SAVINGS ACCOUNTS

We especially Solicit Accounts with Out-of-Town Clients, offering special facilities for Depositing by Mail.

**CENTRAL  
CANADA  
LOAN & SAVINGS COY.  
26 KING ST. E., TORONTO**