

have this privilege. Let us then keep up our Young People's Societies for this reason at least.

We often hear rather discouraging remarks made about Leagues and League work. It is not an uncommon thing to hear it hinted that it is merely a social gathering and will not do any harm if it does not do much good. Again, some say, "Oh, it develops into too much of a good time and such should hardly be carried on in the church." We must respect such a view even if the individual who holds it feels it at heart. If we condemn the League because there is something social about it, we are abusing the Christian religion. Many a young person is kept from enjoying the happiness there is found in the life of a Christian because they are lead to believe that religion is something that is insipid and dull. The

motto of the Epworth League is the emblem of morality—a morality that is based on a rational faith in God. Such a faith does not exclude all pleasure but is one that is overflowing with mirth and joy. Let us learn to be sociable as part of our religion. We must live both lives—a social life and a moral life, and thus can the latter correct the former. Just so long as we separate society and morality, just so long are we leaving uncorrected the pitfalls that we fear lie somewhere in life to-day. The Epworth League has heard this call and will increasingly and more and more effectively answer to its appeal. Our motto, "Look up and Lift up," will be something more than we set written on the face of our topic cards—it will be the watchword of every heart and the motive of every action in all the social relationships of daily life.

may read in our daily papers the news of the world. But through Mission Study there is borne in upon us the conviction that all men are one, irrespective of creed, race or color. We find that we are all groping for the same religious truth, all burdened with the same sense of sin, all seeking the same type of a Saviour. We will not study Christian missions very long till we believe in the solidarity of the human race. Racial and sectarian prejudices will melt away, and we will hold out the hand of fellowship to our brother across the sea.

So far we have emphasized the importance of Mission Study in relation to the non-Christian world. We wish also to suggest its value to the problem of the immigrant in our own country. Will not Mission Study assist us to organize and to execute a Christianizing propaganda among the foreigners that come to us from these lands?

When we have studied the Chinaman in his native land and investigated the political, social, economic and religious conditions of his country, are we not better prepared to treat him more sympathetically and help him more successfully? The problem arises in two forms—urban and rural. For many years we have had the foreigner in our large cities, and the task of adjusting our church to their needs is almost complete. But we have the more pressing problem of adapting the machinery of the country church to a community of mixed races. I claim that the systematic study of missions will assist us in this problem. It should awaken in our young people a desire to organize a missionary survey. On the basis of this survey they can develop and adjust the machinery of their local church to the needs of the community. Thus a community spirit can be developed, free from the sectarian, racial and local prejudices of the past. The world will then become a religious home for every foreigner.

Finally, with a world-view that reveals the solidarity of the human race and the universal application of Christianity to every tribe and civilization, are we not better prepared to grapple with the problem of World Evangelization? Out of the ranks of our young people, trained in Mission Study, will come our future missionaries and teachers, social and moral reform leaders with a world vision.

Making Sacrifices for a Cause

Robert J. Burdette, of Los Angeles, who is such a well-known writer as well as a preacher of note, told the readers of the *Sunday School Times* some of his experiences during the American Civil War. He saw a good deal of campaigning in the terrible struggle. One night after a hard battle he was ordered among others to pass over the field of battle and help bury the dead. In the haversack of one of the dead Southerners they found some scorched acorns. This had evidently been the man's food for about two days. That incident made a deep impression on Burdette. It was the measure of the love for his cause and his country. Are we willing to make such sacrifices?

We think that the dead soldier's cause was not one of the best, but it was because the men believed in it as this one did that made it so hard to conquer them. Have we anything like the Kingdom of God in an education. A boy or girl is seriously handicapped without that, and beside life is worthy of the best. There are causes in our communities that demand money and sacrifice. Then there is the cause of missions in the wide world, which is the cause of the Kingdom of God. Heaven. Could we live on "roasted acorns" for the sake of our ideals?—Creda.

The Value of Mission Class Study

An Address at the Conference on World Evangelization, given at the International Epworth League Convention, Buffalo, by the

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THE general topic for our conference this afternoon is "World Evangelization." I am asked to show the value of Mission Study Classes to this great theme. The Young People's Forward Movement for Missions has a threefold motto—Pray, Study, Give. Of these three I consider the most important is Study. If our prayers are not based on an intelligent grasp of the needs of the non-Christian world, they cannot be truly sympathetic, neither will they rise any higher than our heads. Likewise our missionary givings will tend to be spasmodic and uncertain. Our whole system of missionary propaganda rests on Mission Study for its prominence and efficiency. For this reason the Forward Movement has established an extensive library of missionary text-books.

What is Mission Study? It consists of the study of the influence of Christianity upon the non-Christian world. To estimate correctly this influence we need to consider the history of these people previous to their contact with Christianity. The study should not be limited to the history of their religion, but should include all phases of their national life. It is true that a nation rises no higher than its religious life and ideals, nevertheless these ideals permeate the whole life of the nation. Our investigation, therefore, should include the social, political, economic and religious life of the people. When we make the scope of our study so extensive, our aim and purpose should be correspondingly intensive. In investigating the conditions of these people, our viewpoint should not be that of the historian, politician, economist or socialist, but entirely that of the Evangelist. In short, the great aim of Mission Study is to discover the needs of the non-Christian world and determine to what extent Christianity can supply that need.

Such an investigation will have a reflex influence upon our own life and ideals. It will give us a truer conception of the essence of Christianity. Mission Study has done more than all other agencies to give us a wider outlook, and to deepen our conviction of the real value of Christianity. The evolution of Christian missions affords us ample evidence of this wider outlook. In the first place the earlier missionaries went out with the Bible in their hands to convert the heathen. Convert them to what? To an organized church and an historic creed. We no longer limit the ideal of religion to a church and a creed. We go back to

the fundamental ideal of Jesus, who said, "I am come that ye might have life, and that ye might have it more abundantly." He did not organize a church, neither did He enunciate a creed. He gave us a life. It is our obligation to give to these people this life, that utilizes every sphere of their activities. Again, the first missionary literature consisted largely of biographies of missionaries, interspersed with accounts of the religious life and customs of the people. A modern missionary text-book includes the geography, politics, social, economic and religious life of the people. Further, we note that the missionary activities of former days were embraced in the work of the evangelist or preacher. The modern missionary propaganda includes evangelists, teachers, doctors, nurses, deaconesses, printers, stenographers, dentists, builders, electrical engineers, accountants, etc. Can we not imagine those devout men of former days asking the question, What have these to do with World Evangelization?

Mission Study reveals the molasses assimilating and transforming power of Christianity. The history of Christianity from the first century onward is one continuous story of missions. When Christianity came into contact with the Greek civilization, what was the result? Did the Greek assimilate the Christian ideal? On the contrary, did not Christianity take over and transform what was true and permanent in the Greek? In like manner the best in the Roman civilization was assimilated by Christianity. Best of all, it was Christianity that raised the barbaric tribes of Britons into a vast Empire and transformed their sterling spirit into a great democratic civilization. What shall be the outcome of the contact of Christianity with the civilization of the East no seer to-day is able to prophesy. One thing we know, they will eventually become Christian civilizations. It requires all these types—Greek, Roman, Anglo-Saxon, Teutonic, Chinese, Japanese, etc.—to manifest completely the spirit of the Christ. The history of missions teaches us that we should not force upon these people an organized church and a creed. We must allow them to incarnate the Christ into the flesh of their body-politic, and develop a new social organism. Then they will be able to create their own environment and ideals, and add their quota to the world's interpretation of the Christ.

Mission Study awakens our sympathies for all men. Modern improvements have brought the world closer together. We