

coming year, planned at the Annual District Convention, and have every Epworth League in the district, both large and small, unite to accomplish the work undertaken, in which all will feel they have a part. The kingdoms of this world shall be *won* for our Master if we are *one*.

Prayer for the World.

WE read from the poets how that "the whole round world is bound by gold chains about the feet of God." The beautiful imagery of the picture charms us as we read the line. We feel somehow that we have a place within the compass of those golden chains. But do we ever think what these chains of gold are, or how they are formed? Human prayer is a mighty factor in the process of binding this world to the Eternal God; and "more things are wrought by human prayer than the world dreams of."

Here, then, is our privilege through the Gospel. Every day we may forge fresh links in the prayer-chain that binds humanity to the Eternal Throne.

But this is not a privilege merely. In the light of Divine truth it becomes a duty. We are taught by the Saviour to say when we pray, "Thy kingdom come," and accordingly we follow the injunction. But how glibly the words pass our lips! How we mumble them as part of the ritual in the morning prayer service! How we forget that the world's sinfulness, the Saviour's redemption and the Christian's duty are comprehended in that brief prayer!

Then, as the Christmas-tide brings cheer to us, let us pray for those of our fellow-men who have not yet participated in their share of the "glad tidings of great joy." Pray that the season may bring cheer to the lone toiler in a foreign land. Pray for Armenia's wrongs. Pray for Africa's ignorance. Pray for Asia's worse than paganism.

Why so much poverty in the prayers of modern Christianity? Because the prayers are so selfish. There is that which withholdeth more than is meet and it tendeth to poverty in the sphere of prayer. "Let thy great deeds be thy prayer to thy God."

ROBERT EMBERSON.

The Students' Volunteer Movement.

WHAT is it? Since the inauguration of the Students' Missionary Campaign, it and the Students' Volunteer Movement have been so often confused, one with the other, that perhaps the easiest way to describe the latter would be to make a short comparison between the two movements, both of which—each in its own sphere of action—are doing so much to promote the extension of our Lord's kingdom.

The Students' Volunteer Movement commenced in July, 1886—ten years ago—at the World's Students' Summer Conference at Mr. Moody's home in Northfield, Mass. The Students' Missionary Campaign originated in the spring of 1895 among the Methodist students in the various Canadian colleges and universities.

The objects of the Volunteer Movement are, briefly: (1) To lead students to a thorough consideration of the claims of missions upon them as a life-work; (2) to guide and stimulate them while in preparation for the mission field, and (3) to unite all the volunteers in an organized and aggressive movement. Its field of work includes all the colleges and universities of Canada and the United States, hence it is entirely interdenominational.

The object of the Missionary Campaign is the promotion

of systematic prayer, study and work for missions among the church members and young people, especially the latter. Its field of work as yet is limited to the societies of the Methodist Church of Canada, so that it may be termed a purely denominational movement.

The work of the Volunteer Movement is carried on by means of travelling and corresponding secretaries and a little paper issued monthly during the college year. The travelling secretaries visit as many of the colleges as possible each year, assisting in the formation and strengthening of Bands and seeking to lead men to give the question of missions a full consideration. The Corresponding Secretary, Mr. H. B. Sharman, and his assistants, at 80 Institute Place, Chicago, comprise a central bureau from which, at any time, information can be obtained on any branch of the work.

The work and methods of the Missionary Campaign are so well known to our readers, since the whole of our last issue was devoted to it, that nothing further need be said in that respect.

It may thus be seen that the Missionary Campaign is but a natural and necessary outcome of the Volunteer Movement. As the young men and young women in the colleges learned of the needs of the world-field and gave their lives to its supply, it was natural that they should then look about for ways and means of reaching the field when their preparations should be completed.

The financial stringency of the Mission Boards, together with the vast latent energies in the Young People's societies, the possibilities of which we hardly yet dare estimate, gave the motive impulse to the Missionary Campaign. The active way in which the young people are taking up and pushing the Forward Movement for missions among themselves is a sufficient indication that they do not intend to allow their part in this wonderful movement to fall behind.

It would seem that this whole, broad work, which involves the harmonious working together of all these movements among the young people in colleges and church societies, had its origin in the mind of God, and that in doing what comes to us to help it on we are but stepping into the niche prepared for each by the Divine Architect in his plan for a world-wide proclamation of the Gospel at this time.

H. C. WRINCH.

Work Among the Indians.

ITS CLAIMS AND NEEDS.

THE mission work among our own Indians is one requiring as much devotion and consecration as any other, and its claims on Christian charity are perhaps more pressing than those of any other branch of mission work. In the first place, it is a work lying within our own country, and therefore likely to be left to our own Churches. It is natural that missionary workers in England and the United States should expect us to attend to the heathen of our own territories, and devote themselves to the larger fields beyond. The responsibility must, therefore, rest almost entirely upon Canadian Churches, and surely no patriotic Canadian would have it otherwise. Neither must we forget that much of the Indian's degeneracy arises out of his contact with people of our own race, and that he has not the knowledge and skill, nor the power to work, by which the Chinese or Hindu is enabled to hold his own against the white races.

The Dominion Government, in its action toward the Indians, has virtually acknowledged the national responsi-