

system of education too uniform, and giving no place for individuality. Our educational ideals are becoming more democratic, by the introduction of technical and vocational training. The principle enunciated by Jesus holds good today. Education is for man, not man for the educational system. Some think that specialization tends to narrow human life. In the highest forms of life we find the greatest differentiation. As any function of the body becomes more efficient by specialization, the whole body is benefited thereby. Specialization opens a wider door of research, and awakens the initiative spirit. It is awakened interest that transforms drudgery into pleasurable activity, and fills the monotonous toil of life with the enthusiasm of an objective. We cannot do our best till we enjoy our work. A definite objective, wide enough to embrace the whole man, for which proper preparation has been made, will awaken the best qualities of industry.

When human life is endeavoring to find itself in the wider sphere, self is not the standard. To interpret our vocation from the point of view of selfishness will shut the door for expansion and development. The boy that goes into a shop for what he can make out of it, will never rise very high. He must identify himself with the larger interests of the firm. He is only a steward of another's goods. His success depends on how he uses what belongs to another. Human efficiency demands that we identify ourselves with the wider activities.



IN THE SUGAR CAMP.

Amateur photograph. By Wilfred Miller, Lawrence Station, Ont.

#### SOCIAL EFFICIENCY.

Individual efficiency requires proper social conditions. To make the individual merely a cog in the wheel, is to crush the personality. True social life grows as the various units progress. An ideal of society that does not make possible the free expansion of the individual will only revolve in a circle, and will never go forward or upward. When the industrial ideal reduces the workman to a machine, and values him only in relation to production, it is not tending to human progress. The great industrial concerns are discovering that they cannot maintain their men to the maximum of efficiency, and ignore the demands of human welfare. Material efficiency should serve the spiritual ends of human life.

We wish to give a few suggestions for the study of the passage assigned.

1. *Divine Ownership.*—Is the principle of Divine ownership fundamental to the teachings of Jesus? If we are stewards of another's goods, is not the first responsibility to look after the master's business? (Matt. 6: 33). If we are workers for the one Master, are we not co-workers for a common cause? Should not that develop the spirit of brotherhood? What would result if we deny the Divine ownership? Would everyone do what was right in his own eyes?

2. *Stewardship.*—Can we be faithful in that which is another man's, and line our own pocket? The unjust steward followed this rule. He charged his lord's debtors more than they owed, keeping the balance for himself. Are we not, as stewards, working for the common good? Not like the rich fool, who was saving up for himself alone.

3. *The man with one talent.*—Is it the man of meagre ability? Or is it he who does not use his opportunity to serve the common good? Is it the one that has lost the vision of social responsibility to the extent that he allows the beggar to starve at his door? Why does he think the master hard? Is it because he thinks it is unfair that he should work so hard and then turn it all over to the master? What will he get out of it? Does the master really reap where he does not sow?

4. *Reeward.*—If we do not use our talent shall we not lose it? "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" What is the reward of the faithful? Is it possessions

tion, "Making our Society a Community and Kingdom Force," is one that should be intensely practical and interesting. So again the leader has an opportunity to fire the imagination, arouse the enthusiasm and strengthen the will of his fellow-Leaguers as he seeks to lead them in a study of the ways in which his Society might make for the bringing in of the Kingdom.

The first thing the leader would naturally do is to give the concrete meaning of the topic. Let him think of the conditions under which the League is operating, the possibilities of the League itself as individual members and as an organized force, the nature and extent of the Kingdom—so frequently outlined in previous topics, and then proceed to suggest some practical methods of making the League a real force in the community and kingdom, under the conditions portrayed. It will be necessary, therefore, for each leader to adapt himself to his own circumstances, selecting only such of the following as add to other suggestions as may fit in the best. "Adopting nothing, but adapting everything," is a good motto for each and all of us to follow.

Here are some hints that the leader might consider in discussing how to make his society a community and kingdom force:

1. *Make a survey of the neighborhood,* preparatory to further systematic effort. We should take it for granted that while the League includes in its membership some who are under sixteen years of age and others who are over twenty-eight or thirty, the great majority of Leaguers fall between those ages. Wouldn't it be a capital thing for the leader to be able to present to the meeting in April the number of young people in the community approximately between sixteen and thirty years of age (it would be difficult to get the exact number, but a systematic effort should be made to get as near as possible to it) who are eligible for either active or associate membership; how many in the different sections of the community, e.g., north-west, north-east, south-west, south-east; what proportion are now in the League and in the Church from these respective sections, etc. Some ways and means might also be given as to how to reach those who are outside the influence of the League.

2. *Be sure to have fifty-two A1 week-night programmes during the year.* We have agreed many times before that one of the weaknesses of our young people's work is lack of preparation for the regular society programme. The devotional spirit, a pervading social atmosphere, an adapted well-prepared programme, strong leadership—these are some of the elements which should enter into every week-night meeting. Make each one just as "catchy" and interesting and helpful that the young people will be constrained to attend—a sacrifice indeed to remain at home or go elsewhere. Fifty-two programmes of this kind would surely make the League a strong spiritual force in the community.

3. *Have an evangelistic campaign.* Say something about methods of evangelism and discuss whether or not the ideal evangelistic service of the future might be where pastor and young people and Sunday-school teachers co-operate in a campaign of prayer and personal work, and it may be, mid-week services of a strong spiritual type with a view to leading the unsaved—particularly the youth and young people—to Christ.

4. *Provide a scheme of play and recreation* for the members and adherents of the Church and League, and if the Methodist Church be the only church in the community, then for all the members of the community. A community picnic, a

or increased capacity? (Matt. 25: 21, 23.)

Note the law of spiritual increase—Matt. 25: 29.

Note the spiritual law of the survival of the fittest—Matt. 20: 28-28; 23: 11.

## Realizing the Kingdom of God

### XII. Making Our Society a Community and Kingdom Force

TOPIC FOR FIRST MEETING (CHRISTIAN ENDEAVOR) IN APRIL.

Luke 10: 25-37.

We come now to the last discussion in the series of topics dealing with the general theme, "Realizing the Kingdom of God." It is the last, but not by any means the least important, for the ques-

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