

## Y. P. MISSIONARY MOVEMENT

The Fourth annual conference of the Young People's Missionary Movement, at Silver Bay, Lake George, N. Y., closed Sunday night, July 30th, after a session of ten days. Six hundred and three delegates had been registered, as compared with four hundred and thirty-seven last year. Those who were in attendance came from the Dominion of Canada, twenty-four States, and the District of Columbia; and, in addition, China, Korea, Japan, the Philippines, Assam, India, and Africa were represented by returned missionaries.

As in former years, the conference was held under the direction of the Executive committee of the Young People's Missionary Movement, this committee consisting of fifty men, secretaries of the Young People's Departments of as many denominational boards. The Movement is thus an interdenominational organization working under direct denominational supervision. The purpose of these conferences is to bring inspiration, suggestion, and training to Young People's Society leaders, National, State, District, and Local, by way of aiding them to promote missionary interest and enthusiasm and right ideals of Christian stewardship and service among the young people of the United States and Canada.

The daily morning programme of the conference included five early Bible classes; morning prayers; an institute for the discussion of plans and methods; six Mission Study classes (one on Home Missions, one a general class on Foreign Missions, and four leaders' classes), and a platform meeting. In the afternoon various recreations were available, such as tennis and baseball, launch rides and mountain trips, boating and bathing, besides well-directed Nature Study. In the evening a vesper service was usually followed by group meetings, the cleaving following denominational or geographical lines.

The Hon. Samuel B. Capen, Boston, President of the American Board of Commissioners for Foreign Missions, was the presiding officer of the conference. Among the platform speakers of special note were: Mr. Robert E. Speer, New York (Presbyterian); Dr. E. E. Chivers, New York (Baptist); Mrs. Lawrence Thurston, New York (Congregational); Dr. Robert P. Mackay, Toronto, Ont. (Canadian Presbyterian); Dr. Howard B. Grose, New York (Baptist); Dr. William I. Hay, New York (Methodist Episcopal); Dr. Charles L. Thompson, New York (Presbyterian); Mr. J. Campbell White, Pittsburg, Pa. (United Presbyterian); Dr. A. L. Phillips, Richmond, Va. (Presbyterian, South); and Dr. John F. Goucher, Baltimore, Md. (Methodist Episcopal). Among the platform speakers, leaders of Bible classes, Mission Study classes, and institute discussions, together with the returned missionaries, were to be found representatives of practically all the fading Protestant denominations, this fact suggesting the opportunity afforded by such a gathering for interdenominational co-operation and helpfulness afforded.

The strengthening grip of the missionary idea upon the minds and hearts of the young people of the churches was evidenced at Silver Bay by many other facts than that simply of an enlarged conference registration. A developing initiative among the leaders of a multitude of local and district leaders, a readier grasp of comprehensive educational plans, and a greater willingness to put real effort into Mission Study were all to be noted. Nor were the results of previous conferences, as brought out in discussions, other than highly encouraging. A heartier co-operation than ever before on the part of several participating denominations was especially gratifying, while the cumulative spiritual uplift of the gathering was most notable. No

small contribution to the spiritual outcome of the conference was the continual emphasis placed upon prayer throughout the ten days, together with the singing, led by the International Association Quartette.

Two of these conferences are being held each summer, the one at Silver Bay, and the other at Asheville, North Carolina. The demand for additional conferences of the same type, especially for Canada and the middle and far West, will probably result in a provision for such gatherings for the summer of 1906. Further, the demands upon the secretarial force of the Young People's Missionary Movement for aid in the conduct of missionary institutes in numerous cities, for helpful advice on local problems through an extensive correspondence, and for the production of adequate literature on mission fields and methods of promoting missionary interest have so grown that an increased number of secretaries will be enlisted for this work during the coming year.

## MORMONS' BLIND OBEDIENCE

I remember a Mormon elder of intense religious enthusiasm, the proprietor of a confectioner's shop in a Utah town, who used to attempt to convert me to Mormonism, while I ate sherberts in his little ice cream parlor, says Marian Bonsor in the September Housekeeper, writing of "The Tragedy of the Mormon Woman." I can fairly see him again, in his earnestness, leaning over the table and assuring me that by a personal revelation he knew that Joseph Smith was a true prophet of God, and that his successor, Joseph F. Smith, was the best man living to-day. With no idea of trying to shake his faith, but in order to gain an idea of his attitude I asked him if the manifesto which forbade polygamous living and polygamous marriages was really seriously considered as at all binding. The dear old man became quite excited in assuring me not only that it was seriously considered, but that it was a church law. "But," said I, "is Joseph F. Smith, by his own testimony, living with five wives?" "Yes," he answered, "and I admire him for telling the truth about it, too." "Then," I repeated, "is he not breaking a law of his own church?" "Well," he meditated, scratching his head, "I don't know exactly how it is, sister—I'll confess to that, for I'm more honest than some of the Saints. But I'll tell you," he continued in his characteristic blind loyalty, "that whatever Joseph F. Smith does is right, and he does it because it is the will of God."

The intelligent ones, by the extortion of tithes, votes and implicit obedience, draw from this impassive mass, the wealth, the political power, and the perfectly organized strength which makes Mormonism the most deadly menace that ever threatened the United States. It is small wonder that these poor, ignorant people, whose prophet was mobbed and murdered, whose grandparents were cut down in cold blood, or driven from Nauvoo; who are taught from their babyhood that the United States is their natural enemy, and that the Mormon church is the only true church in the world; taught also that they are counseled by inspired prophets of God,—it is small wonder if these poor, deluded creatures are loyal to Mormonism, as a patriot is loyal to his country.

Two agents of the Japanese Government were in Montreal last week. They are reported to have purchased a herd of Canadian cattle, consisting of about forty head of Ayrshires, Shorthorns, Devons and Holsteins for shipment to Japan. This will be the first shipment of Canadian cattle to Japan. It will be by the way of the C. P. R. steamer "Otoman" from Vancouver on September 18.

## SPARKS FROM OTHER ANVILS.

Michigan Presbyterian: The value of the religion of Jesus Christ to us is weighed by the use we make of it in our every day fight against sin and sorrow. But if we are having no everyday fight against sin and sorrow, then the value of religion to us is reduced to the minimum, if it has any value at all. A religion that we cannot use every day is not a religion of this age of the world.

Herald and Presbyter: There is no way to measure the power for good of the one who leads the singing in the House of God. But in his part of the service he should have as much of true consecration as if he were to preach in the pulpit instead of singing in the choir. The spirit should be the same in either place, the mode of utterance being the only difference.

Southern Presbyterian: God saves men. When he makes them "new creatures" he does not convert them into some other kind of being. They are men still. All the faculties and possibilities remain as they were before. Now, however, they are glorified, by becoming the living agents and subjects of higher things. Animated by the divine Spirit, they bring the life to which they belong into something better than ever before. It was man that lost the image of God in Eden. It will be man again that will have that image completely restored when seeing Christ as he is and face to face he shall be made like him.

Lutheran Observer: Careful, conscientious obedience to law is the foundation of character. This is the sphere of conscience, and obedience to the moral dictator within is essential to development into perfect manhood. There is no exemption from law. Even to the hidden and, we may say, the obscure parts of life, the obligation extends; into the secret chambers of the soul the voice of conscience penetrates. "Do this and live." So far as such a life from being narrow and unresourceful, that it is in touch with every part of the universe of right, and from every part draws ministrations to happiness. The broadest, best and happiest man is the one who makes obedience to law—the divine as well as the human—the controlling power of his life, and the best and most prosperous community is the one where all recognize the same obligation to obey the supreme will of God.

Presbyterian-Banner: If the theory that the best prayers are wholly unprepared were a sound one, it would seem superfluous teaching on the part of Christ to set a model prayer before his disciples and to tell them not to use vain repetitions, nor to pray as heathen and as Pharisees do. Instructions like these suppose thought and care in prayer, and these mean preparation, even if but a moment before the uttering of the prayer.

Christian Observer: It is but a truism to say that the minister should keep in touch with the children and young people, and yet it is a truism which needs repetition. As ministers advance in years there is danger that all unconsciously they may drift away from the close touch with the youth of their charge. Against this the minister should protect himself by constantly keeping in sympathetic touch with the lambs of the fold, as well as with the sheep. This can be done in many ways, and we can lay down no rules for it further than to say that he should seek to keep his own heart young, and in constant touch with Jesus Christ, who kept the children near him because he kept near to them. Such a minister will not fail here.

The Free Church has lodged in the Court of Session a petition to interdict the United Free Church from occupying the Martyrs' Church, St. Andrews.