

manding corresponding sacrifices of those who are at the base of supplies. We are ready for a great advance in sacrificial gifts.

"Fourth.—Life. The Epworth League must find and train the messengers that the Methodist Church will honor by sending to the fields afar, and the leaders who will remain at home. Every League should be so permeated with the mind, spirit and purpose of the Master, that strong men—the strongest men—will develop into sane, competent, progressive and statesmanlike ministers in the church here, and into courageous, consecrated missionaries abroad, as naturally as the full blown roses of June develop under the potent elixir of a California climate. As one voice, a cry goes up from every Conference at home, "Give us men." From every great gathering of missionaries abroad, like the Shanghai Conference, comes the same message intensified a thousandfold, "Give us men, Oh, give us men!" This be our crowning glory that we have been able to respond to the challenge, and glorify our Christ while we honor ourselves by giving up our brightest sons and noblest daughters to the task of world evangelism. A great offering of such life annually is absolutely indispensable to our welfare as a society. We must exalt Jesus Christ increasingly in this way. He must continue to be at once the attractive and the impelling force of our existence. It is His programme we are to carry out. It is our divine, triumphant leader. By His spirit we shall conquer." Toronto, Ont.

### The Morning Watch and the Enthronement

BY WILLIAM C. HANSON.

The theme of this convention is a battle cry to the young Christians of world-wide Methodism. God's great purpose is to enthronement Christ in the world; the mission of Methodism is to enthronement Christ; the Epworth League is "young Christianity in earnest of Methodism," so our hearts leap at the challenge of the theme of this convention, "The Enthronement of Christ." Jesus connected the Morning Watch with the enthronement of Christ in the sermon on the mount when he connected secret prayer with the kingdom of God: "When thou prayest enter into thine inner chamber, and, having shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret shall recompense thee. . . . After this manner, therefore, pray ye. . . . Thy kingdom come."

The Morning Watch is vital to the enthronement of Christ in our own lives. Three essentials to his continued reign are assured through the quiet time with God. First is a sincere heart. Christ cannot reign upon a selfish heart. The practice of the Morning Watch makes sin abhorrent, quickens the conscience to discern evil, and is a foe to all sin, insincerity and hollow professions. The writer has called it the "test of reality."

Second is a determined mind. Bishop Bashford speaks about the problem of the western nation being the closing of the chasm between our knowledge of what is right and our conduct, between our ideals and our daily lives. That is the problem of the seventh of Romans: "For to will is present with me, but how to perform that which is good I find not." The time alone with God draws the strength from the skies to close the chasm.

The third is a personal acquaintance with Christ. We shall not know him except as we spend some time each day alone with him.

The Morning Watch is vital to the enthronement of Christ in the nation. We may not be able to explain the mysterious connection between secret prayer and a nation's uplift, but the explanation is not the essential thing. The old prophet considered that he sinned if he prayed not for

his people. "God forbid that I should sin against the Lord in ceasing to pray for you."

The Morning Watch is vital to Christ's enthronement in the world. The kingdoms of the world shall become the kingdom of our Lord and of his Christ, but that is still "God's great unfinished task." For the accomplishment of this he has taken man into partnership. The greatest power that we can use is the power of prayer. Mr. Mott states that he has met two thousand missionaries, and that louder than their cry, "Brethren, come over and help us," there rang the cry, "Brethren, pray for us." By prayer we bind the "whole round earth in every way," "by gold chains about the feet of God."

Clay Centre, Kan.

### Personal Training

BY REV. R. D. HAMILTON.

This matter of "personal training" lies at the very basis of all successful life. No man ever won the race that required skill, persistence and heroic effort, without the sacrifice of personal training. Every young man or woman must have a vision of life that measures up to the ideal. There are standing in Copenhagen, Denmark, one of the twelve masterpieces of sculpture, "the Christ," by Thorwaldsen. No one has ever looked upon that form, wherein strength and beauty are blended, looked upon that calm, benign face, upon the outspread hands, who will ever forget the almost matchless marble. One day Thorwaldsen himself was found standing in front of this statue with sorrowful face and tearful eyes. "Why should you weep?" he was asked. "Other sculptors might well weep as they realize they cannot equal it, but why should you shed tears, 'because it seems to me absolutely perfect. Hitherto I have felt that every statue I have made was below my powers. I could see defects in them all, and believed that I could improve upon any of them, but as I look at this one I can see no flaw. It measures up to the ideal of Christ have in my own mind, and I shall never care to attempt to surpass it. I weep because I have reached the limit of my powers, and only a decline awaits me." No man builds better than he plans. The conception of life we have in our souls will be the one we will work out in life. The whole problem centres around the question, "What think ye of Christ?"

Shakespeare, Kepler, Newton, Milton place the name of Christ above all others, while Jean Paul Richter has given the name its noblest tribute: "The holiest among the mighty, the mightiest among the holy, who has lifted by his one pierced hands, empires off their hinges, turned the stanzas of centuries off their hinges, and still governs the age."

And while we, as Epworth Leaguers, may be shut up to one name, it is the name high over all; shut up to one teacher, He is the greatest Teacher among men. There was a gentleman lecturing in one of our cities some time ago, and, reaching a climax, presented a roll of names of the world's great inventors and reformers, and, with a wave of his hand, as if to brush all aside, said, "I have the name of the Man of Galilee." A young student sitting in the end gallery, rose and said: "Mr. Lecturer, No! These are not the peers of Christ. My Jesus is peerless." We are shut up to one text-book, the Bible, the Book, but it has a message for us as varied as the needs of human hearts. "This lamp from off the everlasting throne Mercy took down, and in the night of time stood casting on the dark her gracious bow and evermore benedicting men with crosses, entreaties, tears, to hear, believe and live."

We must have a vision. A visionless man is a failure anywhere, but especially in Christian service. Paul stands as an illustration of a man who was not disobedient to the heavenly vision. Not visions

that come from disordered brains or over-loaded stomachs, but a vision of God, and life, and humanity and possibilities that become cyclonic in their sweep. Making a life is a larger and more important thing than making a living. Many a man is making a good living, who is making a poor life. Making a living should always be in harmony with making a character. Here every ideal is a larger and more important purpose ends like a chisel and every prayer lends dignity to life's sublime purpose. Here character is more eloquent than goodness, and goodness is grander than greatness.

Personality must enter into life to give our words and actions their true value. The personality of the great apostle stood behind all his inspired utterances and was as eloquent as any message he ever sent to Corinth or proclaimed from Mars Hill.

The Christ life, which is our ideal, was one of ministry. We train men in the work, for the work. The greatest privileges of all possessions is that of ministry.

I listened to a prominent educationalist some time ago who said we were "one hundred years behind the times." The true test of education was not what a man knew but what he could do. If our educational system were right, it would be possible for a man to reach the zenith of his physical life at the age of 30, instead of 35, as at present. Among the causes he gave were, "Dancing, mince pie, candy, chewing gum, tight lacing and dry sermons." Our training must fit us for life at any cost. This is a day of skilled labor, why not for Christ? Listowel, Ont.

### "The Old Age Problem and the League"

BY WILLIAM WALLACE YOUNGSTON.

The Epworth League has passed the period of organization and has entered the period of achievement. There are fewer "holiness" meetings, but more prayer meetings. There are fewer sunrise prayer meetings, but there are more members who keep the Morning Watch. There are fewer readers of Bible references in the devotional meeting, but more able students in the chapter. There are fewer reading circle members, but more students of missions. There are fewer "consecration services," but more members who know how to win individuals to Christ. There is less denunciation of the curse of drink, but more and more effective voting against the saloon. There are fewer pay socials, but more socials that pay. There is less sending of delegates to conventions at the chapter's expense, but more giving to the support of missionaries. There are fewer badges and banners, but more Christian service. There are fewer receptions to the pastor, but there is more practical loyalty both to the pastor and the Church. There is less sin, but there is more power.

The Epworth League was created to meet an urgent need. The young life of the Church, marshalled for systematic and aggressive Christian service, was inspired to nobler ideals of intellectual and social life and to a higher plane of personal Christian experience. The Oxford League, teaching the history, doctrines and polity of the Church, stamped most forcibly the idea of intellectual culture upon the centralized organization. Each department was amplified in the week-day service.

But the original purpose of the League has been abandoned too largely. In many Churches there is but a devotional meeting on Sunday evening. Carlyle, in his analysis of the value of denunciation, says: "There sits the Methodist eternally inspecting his own sins." Alas! it is to be feared that our Sunday evening meetings are not even a good substitute for the class meeting. The personal element of experience is sadly lacking in our Sunday meetings. The weekly meetings for the promotion of intellectual and social culture have been discontinued.

And all this condition is brought about by the fact that the same coterie are