

for them by Haman was described. The lessons drawn from the Biblical incidents alluded to were that an opportunity for doing good comes to all, that delay in acting upon it is dangerous, and that in undertaking a good action we should not be deterred by the fear of suffering or death.

### UNITY IN OUR WORK.

PAPER BY MISS ONES RUTHERFORD RIDDELL, B.A.

United action is a universally acknowledged condition of successful achievement. The statement, that "union is strength,"



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has been reiterated in speech and writing, until it has come to be almost an axiom. No one would think of disputing the fact, that a band of persons all directing their energies towards some definite end can accomplish much more than the same number working independently. If we look around on the world of practical life about us, with its systems of railways and telegraphs, its business enterprises, its various organizations of peace or war, we shall discover everywhere most striking exemplifications of this truth; and if

we gaze still further off, at the mighty universe itself, we shall find that the principle of unity lies deep at its very foundation, and that even the tiniest atom has a mission of its own to fulfil in "God's great plan."

Turning our attention now from the kingdom of nature to the Kingdom of grace, we see that the value and beauty of unity are enforced in many passages of the Scriptures, and that the ideal of unity was the ideal which Christ set before His Church, "Holy Father," He prayed, "keep through thine own name those whom thou hast given me, that they may be one, as we are." And in the early years, while the Death and Resurrection of the Lord were still fresh in the memories of His followers, they were mindful of these words of His, and laboring together, in the power of the Spirit, with unanimous and love-enkindled enthusiasm, accomplished wonders in His cause. Indwelt by the same Spirit, we too, as young people of the Presbyterian Church in Canada, may become a power for good in our own land and in the regions beyond, if we clearly recognize the privilege of being co-workers with God, and advance, with one accord, to toil in His harvest field.

In order to obtain such a result, it is evident that unity of plan is absolutely necessary, and, therefore, the all-important question for us is, how may this unity be brought about? The first requisite that occurs to us is, of course, organization, which should be as complete as possible. In the different congregations, the need may be met by the establishment of Societies of Christian Endeavor, or of similar associations, in cases where they do not already exist. The Societies themselves should also be made as perfect as may be. An ideal Society would be one in which every young man or woman belonging to the Church would find abundant scope, either as an office-bearer or as a member of a committee, for the exercise of his or her peculiar talents in the Master's service. All would share in the work, remembering that "as we have many members in one body and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Then the separate Societies should keep in touch with one another, and take a sympathetic interest in the work of their brethren, thereby gaining much cheer and encouragement in their own labors, and learning invaluable lessons from each other's successes and failures; while all should give most loyal and whole-hearted support to the Schemes of our own Church. The adoption of the uniform plan of study prepared by the Assembly's Committee on Young People's Societies, and the hearty co-operation of all in any suggestions which might be thrown out by the Committee from time to time, would also form most effective bonds of union. The merging of the work of the smaller associations in that of a larger one, to the regular meetings and conferences of which each affiliated Society sends its delegates, is another plan which has worked very successfully where it has been tried. Regular visitation of the several Societies by travelling secretaries might also prove most beneficial.

Thus much for the orderly arrangement of our forces, but organization alone is not all that we want. We may possess the most perfect organization in the world, and yet we shall be utterly useless, unless we have the life of Christ pulsating through us, as members of His body. But if we are filled with His divine life,

we shall be strengthened for every duty, and shall exhibit, in our daily walk and conversation, that lowliness of mind, that spirit of forbearance, which go so far towards preserving peace and unity. The doing of the will of our Heavenly Father will be, as it ought to be, our one supreme aim, and, taking for our rule of conduct the precepts of the Book we have received from Him, we shall devote ourselves prayerfully, body, soul and spirit, to the spreading of His Kingdom among men. Then, with all our diversities of gifts, we shall realize, in our own experience, that unity which is spoken of by St. Paul, in the fourth chapter of the Epistle to the Ephesians. "There is one body," he says, "and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

So far we have considered the efforts of the Society as a whole, but unity is no less necessary in the work of the individuals who compose the Society. In the creation of the poet, the painter, the architect, we demand, above all, unity of conception and execution; and in the realm of character, the greatest men have been those who have unreservedly consecrated all their powers to the carrying out of some noble purpose. Was it not just such a devotion which gave its unspeakable grandeur to the life of Jesus Christ? And should not we, who profess to be His disciples, dedicate ourselves entirely to His service, making the very most of even the shreds of talent bestowed upon us? Knowing, as we do, that we shall have to render an account for our use of all the gifts entrusted to us, and that the opportunities of our short earthly life, once gone, will never return, let us be faithful and earnest, ever abounding in the work of the Lord, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

### HOW CAN WE MOST EFFECTUALLY AID WEAKER SOCIETIES?

PAPER BY MISS MADEL S. TRAILL.

It is the spirit of true Christian Endeavor to help the weak. When our Saviour was on earth He went about doing good, always



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helping some poor weak one and it is the duty of His followers to be ready when opportunity offers. If a Christian is advanced and well-instructed in the matter of the Christian life he is required to help those less advanced in Christian living. If a Society is strong and well equipped and as such is active in the taking up and carrying out of much good work, this Society, on the Christian principle of the strong's responsibility to the weak, should be thoughtful of and helpful to a weaker Society. Much more than this union, formed in the interest of the Young People's Societies, responsible to be thoughtful of and to strengthen and encourage weak Societies within its bounds.

How this can best be done is the subject of this short paper!

What must be some of the characteristics of a Young People's Society if such a Society is to be strong in the best sense of that expression? This is an important question, and one which we think should receive consideration by the Union. Would it not be well for the Executive of the Union to fix upon some of the necessary principles of a strong Society and then work for the eradication, from Societies within the bounds, of every unhealthy feature and for the introduction to these same Societies of those features of organization and policy which the Union regards as essential to a strong Society.

If deep spirituality, good organization, united and active effort, and a deep interest in Missions be some features of a healthy Society, then let the business of the Union be in a tender and thoughtful way, to see that these become features of all the Societies within the bounds, for a weak Society is not necessarily an isolated one with a small and stationary membership. A large Society with these good features absent is weak and in need of the thoughtful concern of the Union.

The following are some of the ways I would humbly suggest in which the Union may be helpful to weaker Societies:—

1. Get the Society, whatever its local disadvantages, to realize its vital connection with this Union. That the Union is a living organization, with a very definite and high aim and that it is the privilege of the Society, however weak, to participate in its strength and share in its purposes.