

# — Glad Tidings —

OF THE

## Canada Conference

OF THE WESLEYAN METHODIST CHURCH

SEPTEMBER 15, 1947

PUBLISHED AT BROCKVILLE

VOL. 3

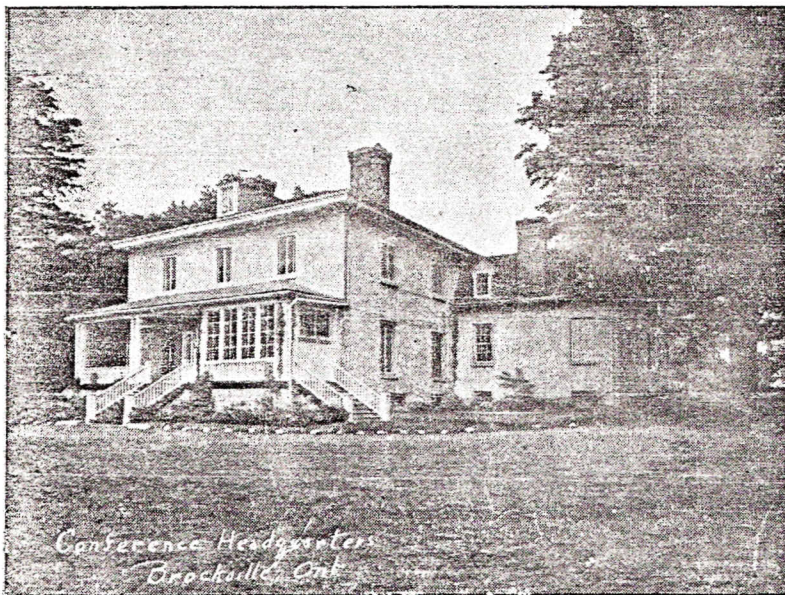
### FIFTY YEARS SERVICE

for Christ and

## The Canada Conference

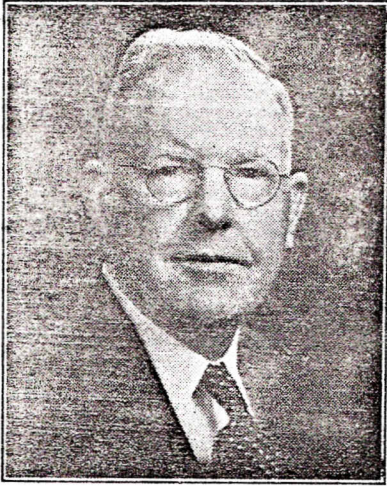
of the

## Wesleyan Methodist Church



Conference Headquarters, Brockville, Ont.





Dr. R. S. Nicholson

### DR. R. S. NICHOLSON

#### PRESIDENT OF THE GENERAL CONFERENCE

We were happy and privileged to have as Connectional Representative for our Fiftieth Annual Conference Dr. Nicholson. He has served the Connection as Sunday Editor, Connectional Home Missionary Secretary and Editor of the Church Periodicals. At the last General Conference he was elected President of the General Conference. He is a man of ability and a real Christian gentleman. It was our honor to have such a man preside at our Jubilee Conference.

—GT—

## UNCTION

Uction, what a mysterious word. A word which represents a spiritual phenomenon so necessary to one doing the work of the Lord. Much may be said regarding this mysterious anointing. But even the most virile mind cannot fathom its depths. Yet the most humble servant of the Lord may know the full sweep of its power, and understand more about it than the most learned pulpiteer.

Uction is that which "advances the waves of glory instead of retarding them." How many times preaching, testimony and prayer seem to drive God's presence from a service; chiefly because someone who takes part endeavors to perform without the assistance of the Holy Spirit. It matters not how eloquent the speaker, how fluently may flow the words of prayer, or how well the testimony of the witness may be stated, unless there is an accompaniment of the Spirit's anointing the hearts of men will remain cold and unresponsive.

Without unction, "the forum is as potent as the pulpit," human philosophy as effective as the Bible; oratory as powerful as preaching; the politician

as great a force for good as the preacher. It is unction that makes the preacher an evangel of saving truth, the mouthpiece of God. Uction lends light, force and fire to the uttered Word. It draws the anvil of the Word. Uction is the hammer that breaks the fine brass; the bellows which fans the smoldering coals to whitest heat.

Uction in the heart of the preacher inspires spirituality in the congregation. Uction in the pews inspires a greater effort on the part of the preacher. If there was more praying and less criticizing, more reading of God's Word and less of the current literature of the day, more conforming to the standards of God and less to the fads and fashions of the age; more seeking after the mind of God than to please the people, there would be a greater spiritual life in the church.

If the ministry would influence a skeptical, sinful and blaspheming generation, which is saying, "Where is your God?" its preaching must be interpenetrated with divine presence and power. If the Word of God is to be the mighty, soul saving agency it must be preached in the demonstration of the Holy Ghost and power. "Would the heart be brought into that condition of tenderness, of purity, of force and light, that is necessary to secure the highest good," says Mr. Bounds, "the preacher must be anointed."

Brethren, we must have that heart-healing balm, that heart-searching force, that pungent, penetrating, radical, sin-reaching, sin-curing power in one message to dying men. There is a dire need of more of the supernatural in the ministry of the cross. Let us never preach again without knowing God is speaking through us. —Selected.



Rev. S. W. Blanchard



# The History of the Canada Conference of the Wesleyan Methodist Church

Space forbids our giving a lengthy or detailed history of our Canada Conference, but we propose to give some of the most outstanding features. We are thankful to God for the Wesleyan Methodist Church, for her doctrines and church polity; for her ministry and laity, for her institutions and for the consecrated and capable men who are the leaders of our denomination. We have confidence in our beloved Zion. While we celebrate the passing of the fiftieth milestone of our conference this year, (1947) our work really started about the year 1892, but the work was not organized into a conference until the year 1897. This took place in the village of Winchester, Ont. The origin of our work is traced back to a group of laymen who became dissatisfied with the Canadian Methodist Church and started cottage prayer-meetings. Their desire was to propagate the doctrine of holiness and the retaining the old class meetings were among some of the ideals held sacred and which they were anxious to retain. For these and other reasons they severed their membership with the Methodist Church and with hearts aflame with the heavenly glow determined to continue to worship the Lord in the Spirit, and in truth, and in the beauty of holiness. They were successful in renting the church, which since that time has been the home of the Wesleyan Church, from the Presbyterians, later buying it. Among the Charter members of that original group organized into a Wesleyan Methodist Church, Mrs. Lucy Summers is perhaps the only surviving member. She is still active and keenly interested in the welfare of the church. The work prospered and others joined this newly organized body, one of whom was Mrs. Emma Gordon, still on the firing line and regular in her attendance at the sanctuary. Andrew D. Summers was one of the leading figures in the original group who became one of the pillars of the church until his death in November, 1933. Mrs. Whitney was also one of the early pioneers, who with her husband did much for the strengthening of the work. Mrs. Whitney, although over ninety years of age, enjoys fairly good health and up until the last few years was actively engaged in the ministry. We do not have the records or the space to make mention of many more who played an important role in the building up of the church in those early days.

Shortly after the organizing, or about that time, special revival services were being conducted by the Misses Birdsall and Mason, two girls of ability and on fire for God, and through whose ministry many were saved. About this time Rev. R. C. Horner, who had been a successful evangel-

ist in the Methodist Church, appears on the pages of our history. No longer having an affiliation with the Methodist Church, he held revival services in many places in Eastern Ontario. Desiring ordination that he might organize and build a holiness work, he became affiliated with and joined the Rochester Conference of the Wesleyan Methodist Church, and by this conference was ordained in the year 1895. He was then appointed by the Rochester Conference as Missionary to Canada with authority to organize Wesleyan Methodist churches. This arrangement terminated in the year 1896 when Rev. Mr. Horner organized the Holiness Movement Church. Rev. W. H. Kennedy was then delegated to Canada to supervise the re-organizing of those churches desiring to remain with the Wesleyan Methodist Church. During the first years the work did not expand rapidly. Many of the local societies following Rev. Mr. Horner into the Holiness Movement organization, left the forces greatly depleted. This, together with the handicap of lack of funds and men, resulted in the lapse of a few years with not too great church expansion. We do thank God for those who remained true and continued to labor faithfully in the interests of Wesleyan Methodism in Canada.

During the term as Home Missionary Secretary, Dr. R. S. Nicholson saw the possibilities of our work and gave financial aid to assist in Home Mission work. This, we believe, was the beginning of a new era in the history of the Canada Conference. Within the last ten or fifteen years our conference has doubled in size. New places have been opened, new churches and parsonages have been built. These include a new church in Cornwall, Ont.; a new church and parsonage in Newington, Ont.; a new church and parsonage in North Bay, Ont.; a new church at Sharp's Corners, a new church and parsonage in Powassan, Ont., a church and parsonage in Toronto, Ont., a new church in Belleville, Ont., a parsonage in Campbell's Bay, Que., a new parsonage in Ottawa, Ont., and a conference property in Brockville, Ont.

The opportunities for the extension of our work in Canada are indeed challenging. We believe that within the next fifty years, should Jesus tarry, our Canada Conference will make great strides forward, until there is more than one conference in the Dominion of Canada. There is much land to be possessed.

For a number of years the church operated under a Provincial permit. An effort was made in 1912 to secure a Dominion Charter. After the

*(Continued on page four)*

## STIR ME—

*"Stir me, O stir me, Lord, I care not how  
But stir my heart in passion for the world:  
Stir me to give, to go, but most to pray;  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no cross is lifted high.*

*"Stir me, O stir me Lord, till all my heart  
Is filled with strong compassion for these souls,  
Till Thy compelling 'must' drives me to prayer;  
Till Thy constraining love reach to the poles,  
Far North and South, in burning deep desire;  
Till East and West are caught in love's great  
fire.*

*"Stir me, O Lord! Thy heart was stirred  
By love's intensest fire, till Thou did'st give  
Thine only Son, Thy best-beloved One,  
E'en to the dreadful Cross that I might live:  
Stir me to give myself so back to Thee  
That Thou can'st give Thyself again through  
me.*

*"Stir me, O stir me, Lord; for I can see  
Thy glorious triumph day begin to break;  
The dawn already gilds the Eastern sky!  
O church of Christ, Awake—Awake!  
O, stir us, Lord, as heralds of that day!  
The night is past, our King is on His way!"*

—GT—

## The History of the Canada Conference

*(Continued from page three)*

bill had passed the first and second reading in the House of Commons opposition from the Methodist Church was presented by their solicitor. Fearing the bill might be defeated and our chances of ever getting a Charter would be jeopardized, our application was withdrawn. In the year 1922 an application was made to the Quebec Legislature and a charter was granted for the Province of Quebec. Again in 1944 a renewed effort to gain a Dominion Charter was undertaken. This was granted under date of June 23rd, 1944. Chapter 62.

And now as our church, and our conference continue, we continue making history. May the Lord graciously inspire and help us that the history of our Canada Conference in these days may be filled with achievement and success for the glory of God.

## WOMAN'S MISSIONARY SOCIETY

The Woman's Home and Foreign Missionary Society was organized in 1920 with Mrs. W. E. Hamilton as President. Others who have served in this capacity during these twenty-seven years are: Mrs. Lucy Summers, Mrs. Leila Summers,

Mrs. Vera Thomas and Mrs. Bertha Wilson.

The growth has not been large, but there has been a steady gain. At present, there are 12 organized societies, a membership of 181, subscriptions to the Missionary Magazine numbering 158, and money raised during the past year to the sum of almost \$1500.

We wish for this organization future success with God's blessing.

—GT—

# Church Opening AND Dedication

BROCKVILLE, ONT.

October 19, 1947

Guest Speaker:

*Dr. R. S. Nicholson*  
of Syracuse, N. Y.

SERVICES: 11.00 a.m. Dr. Nicholson  
2.30 p.m. Dedicatory Service,  
Dr. Nicholson  
7.00 p.m. Evangelistic Service

—: Special Singing :—

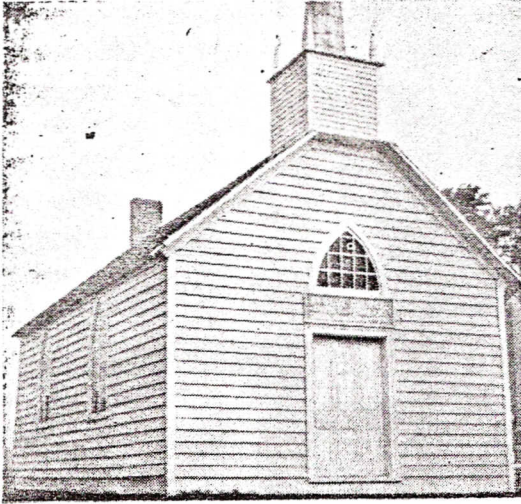
You are cordially invited to this special day in Brockville. Due to our inability to get facilities of a dining hall in readiness, we suggest you bring a basket.

—GT—

## CONFERENCE PRESIDENTS

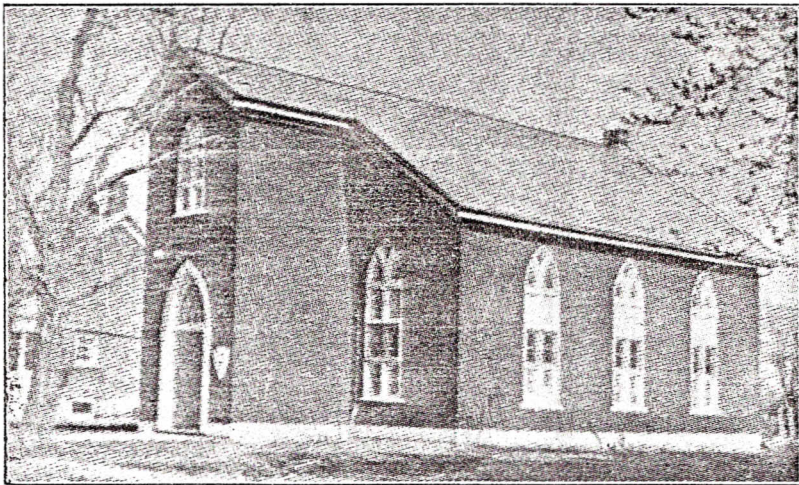
H. B. Abbott	1897 -
John Scobie	1898 - 1899
E. R. Dodd	1899
A. J. Shea	1901
J. A. Bain	1910
J. R. Pitt	1911
J. Scobie	1915
A. J. Shea	1916
J. R. Pitt	1917
E. Claxton	1919
A. J. Shea	1923
D. W. Summers	1928
W. E. Hamilton	1934
J. A. Bain	1936
S. W. Blanchard	1939





### The Little Blue Church

*Situated about six miles east of Brockville is a small frame church, blue in color, and is one of the land marks of the country and the place where Methodism originated in Canada. In the cemetery surrounding the little Blue church is the grave of Barbara Heck, known as the mother of Methodism in Canada.*



### Winchester Church

*Where the first group of Wesleyan Methodists were organized, and the first Conference was held.*





THE CANADIAN CONFERENCE OF THE

## THE CANADA CONFERENCE

(Appointments for the year July 29, 1947-194

### OFFICERS:

President—the Rev. S. W. Blanchard  
 Vice-President—the Rev. H. Kielty  
 Secretary—the Rev. R. L. LeRoy  
 Sunday School Secretary—the Rev. J. S. Spearman  
 Tithing Secretary—the Rev. S. L. Summers  
 Treasurer—the Rev. J. H. Weaver

### PASTORAL APPOINTMENTS:

Belleville—J. S. A. Spearman  
 Brockville—In the hands of the Conference President  
 Cornwall—J. H. Weaver  
 Cornwall Island Indian Work—Care J. Weaver  
 Campbells Bay and Thorne—W. J. Major  
 Inkerman, Hallville and Kemptville—In hands of the Conference President  
 Newington—J. A. Bain  
 Ottawa—E. W. Tokley



**Capt. L. R. Mack**

Served as chaplain in last World War and is now our Pastor at Shawville, Que.





Powassan—L. M. McCorriston  
 Shawville—L. R. Mack  
 Toronto—R. L. LeRoy  
 Winchester—H. Kielty  
 Waltham—C. B. Mills

**OTHER APPOINTMENTS:**

Conference President—S. W. Blanchard  
 General Evangelist—W. R. Schamehorn  
 Serving Baptist Church at Otter Lake, Que.—  
 E. A. Stephens  
 Doing Missionary Work in Montreal—H. V.  
 Higginson and F. W. Higginson  
 Missionaries to South America—Rev. and Mrs.  
 William Davis  
 Supernumerary—E. Hughes  
 Unstationed—J. A. Lynch  
 Joined by Letter From Another Religious Body  
 W. R. Schamehorn and E. Hughes

—GT—

To confess that, 'gainst Thee, Thee only have  
 I sinned, is to confess that God is good,  
 is governing the world in righteousness, though  
 clouds and darkness are round about His throne.

**In Memoriam**

Rev. E. R. Dodd  
 Rev. Knight  
 Rev. E. Claxton  
 Rev. W. H. Kennedy  
 Rev. S. Hollingsworth  
 Rev. G. A. Comerford  
 Rev. John Scobie  
 Rev. A. J. Shea  
 Rev. D. W. Summers



## RECENT CALLERS AT FAIRKNOWE

Rev. & Mrs. J. H. Weaver, Newington, Ont., Rev. K. M. Ridgeway of Australia, Mr. & Mrs. John Trew of Mille Roches, Ont., Mr. & Mrs. Thos. Shepard, Cornwall, Ont., Rev. J. A. Bain, Cornwall, Ont., Mrs. A. Freeman, Miss Pauline Freeman, Miss Muriel Edgar, Mrs. A. Thomas, Ottawa, Ont., Rev. & Mrs. Kielty, Winchester, Ont., Rev. & Mrs. J. S. A. Spearman, Belleville, Ont., Rev. & Mrs. Erwin Enty of Woodstock, N. B., Rev. & Mrs. W. J. Davis of South America, Rev. & Mrs. L. R. Mack, Shawville, Que., Rev. & Mrs. C. B. Mills, Waltham, Que., Dr. & Mrs. R. S. Nicholson, Syracuse, N. Y., Rev. & Mrs. R. L. LeRoy & Family of Toronto, Ont., Miss Margaret Sterritt, Toronto, Ont., Senator A. C. Hardy, Brockville, Ont., Rev. & Mrs. Fred Markell and daughters of Eyebrow, Sask., Mr. & Mrs. Lorne Markell, Kitchener, Ont., Mr. & Mrs. Herb Pyke, Sarnia, Ont., Robt. Rennick, Sr., Robt. Rennick, Jr., Miss Bessie Rennick, Winchester, Ont., Miss Winona Rennick, Maitland, Ont., Mr. & Mrs. Howard Price, Prescott, Ont., Mrs. Rae Helmer & Helen, Winchester, Ont., Mr. & Mrs. Chas. Blanchard, Lombardy, Ont., Mr. & Mrs. Earl Niblock, Toledo, Ont., Mr. & Mrs. Z. Niblock, Ottawa, Ont., Miss Marion Clow, Picton, Ont., Mr. & Mrs. Arnold Rigby, Belleville, Ont., Chas. Irish, J. Sterritt, Miss Ethel Montgomery, Miss Ruth Kean, Toronto, Ont., Miss Hazel Dunbar, Syracuse, N. Y., Rev. & Mrs. Lester I. Conley, Chester, Pa., Rev. Dwight Deeks, Barton Deeks, Toronto, Ont., Mr. & Mrs. Edgar McNaughton, Lancaster, Ont., Mr. & Mrs. Anson Deeks & Ella, Williamsburg, Ont., Mrs. Sheldon Robinson, Winchester, Ont., Rev. H. S. Hornby, Brockville, Ont., Rev. M. E. Summers, Cattarauga, N. Y., Mr. & Mrs. Angus McDonald, Sudbury, Ont., Mrs. T. W. Mutter, Ottawa, Ont., Miss Emma Bond, Delta, Ont., Miss Marvel McDermid, Miss Gladys Coughlar, Mrs. Coughlar, Cornwall, Ont., Mr. & Mrs. J. W. Presley, Billings Bridge, Ont., Miss Mildred Edgar and Mr. Savage, Toronto, Ont., Mrs. Hubery Hamilton, Shawville, Que., Mr. & R. Hook, Ottawa, Ont., Miss Irma Barnhart, Miss Kay Ritchie, Ottawa, Ont., Miss Nellie Dunbar, Harold Dunbar, Newington, Ont., Miss Wilda Barclay, Winchester, Ont., Rev. E. R. Bull, Harrowsmith, Ont., Rev. & Mrs. W. R. Schamehorn, Kingston, Ont., Mr. & Mrs. Sigsworth, Gananoque, Ont., Rev. LaVerne Snider, Toronto, Ont., Mrs. E. Hall, Mrs. Wm. Millar, Mrs. C. P. Harrison, Smiths Falls, Ont., Carman Harrison, Toronto, Ont.; Rev. J. R. Swauger, Appollo, Pa., Wm. Lowman, and Miss Lillian Lowman of Ottawa, Ont.

—GT—

## NOTICE

The address of Rev. W. R. Schamehorn is  
222 Helen St., Kingston, Ont.

## Glad Tidings

Issued on the 15th of each month, in the  
Interest of the Canada Conference  
of the Wesleyan Methodist Church

Rev. S. W. Blanchard, Editor

Box 210 - Brockville, Ont.

## OBITUARY

DEEKS—Paul Barton Deeks, son of Rev. & Mrs. Dwight Deeks of Toronto, Ont. met with an untimely death on August 19th when hit by a truck in crossing a street in Toronto. Paul had just celebrated his eighth birthday and was a bright promising boy. Our sympathy goes out to his father and mother. May the Lord comfort and sustain them in their bereavement.

A funeral service was conducted in Toronto and the body was brought to Winchester, where a second service was held from the home of Mr. Luther Deeks to the Winchester Wesleyan Methodist Church. Interment was made in the Brinston cemetery.

Within a week from the time Paul was laid away, Mr. Luther Deeks of Williamsburg, Ont., grandfather of Paul, suddenly passed away. The funeral service was conducted by the pastor Rev. H. Kielty. Our sympathy goes to this sorrowing family who have been called upon to suffer two breavements within so short a time.

—GT—

## THE EDITOR'S PREROGATIVE

In the editing of any publication there are certain rules and limitations which must be observed. Not everything that may find its way to an editor's desk will appear on the printed page. Naturally the one, who, in his or her judgment, sees fit to delete part or all, comes in for criticism. We have tried to avoid as much of this as possible. Even though our little paper may be small there is still room enough for just such things to happen. One of the rules to which we endeavour to adhere, is that the last of the month is the deadline for articles to be received. We have found it necessary to set aside some for this reason. Some articles sent in have been too lengthy for the space available. Therefore we reserve the right to follow the general practice of all editors and trust all contributors will keep these general rules in mind and co-operate without undue criticism. We are still depending on the pastors to furnish us with news items from their charges. We have no way of gathering news items from distant points except someone will help us. We desire to make our conference paper interesting, inspirational and giving the maximum amount of information concerning our work in the conference that it is possible to crowd into these small pages.



## OPPORTUNITY

*They do me wrong who say I come no more  
When once I knock and fail to find you in;  
For every day I stand outside your door  
And bid you wake, and rise to fight and win.*

*Wail not for precious chances passed away,  
Weep not for golden ages on the wane!  
Each night I burn the records of the day:  
At sunrise every soul is born again.*

*Laugh like a boy at splendors that have sped,  
To vanished joys be blind and deaf and dumb;  
My judgments seal the dead past with its dead,  
But never bind a moment yet to come.*

*Though deep in mire wring not your hands and  
weep,  
I lend my arm to all who say, "I can!"  
No shamefaced outcast ever sank so deep  
But yet might rise and be again a man!*

*Dost thou behold thy lost youth all aghast?  
Dost reel from righteous retribution's blow?  
Then turn from blotted archives of the past  
And find the future's pages white as snow.*

*Art thou a mourner? Rouse thee from thy spell;  
Art thou a sinner? Sin may be forgiven;  
Each morning gives thee wings to flee from hell,  
Each night a star to guide thy feet to heaven.*

—Walter Malone.

—GT—

## CARNALITY: 1 Cor: 2:14, 15; 3:1-5

BY JOHN CLEMENT

In these verses three classes are mentioned: 1. The natural man, "He receiveth not the things of the spirit" (a sinner). 2. The spiritual man, "He judgeth all things. He has the mind of Christ." 3. Between these two classes there is a class called *carnal*. He could not be termed as spiritual, yet he was called a babe in Christ (Verse 1). Let us consider:

*I. The origin of carnality.*—We inherit it from Adam the first, as the federal head of the human family. Every generation traces back to its original head and dips into the pool of original depravity.

*II. Some definitions of carnality.*—The body of sin; The old man; The roots of bitterness; The besetting sin; The sin of the world. When sin is used in the singular it usually has reference to the nature of sin, and has to be cleansed instead of forgiven. It is defined in theology as Inbred sin; Depravity; The nature of sin.

*III. The nature of the carnal mind.*—(1). It is enmity against God (Rom. 8:7). It opposes every thing spiritual, and promotes the mechani-

cal, such as clapping hands, whistling, waving handkerchiefs, but condemns a person shouting in the Spirit. (2). It is a murder. "To be carnally minded is death." It causes all the deadness in the churches, where it holds sway there is no spiritual life. What a great blessing if the churches could really get rid of carnality.

*IV. Some traits of carnality.*—(1). It means arrested development, or continued babyhood, carnal believers have to be fed with milk when they should be able to take the meat of the Word. I can have all the patience that is necessary with real babies in Christ, but these old baldheaded babies with whiskerose get on my nerves. When you give out some meat they get choked and give you worlds of trouble. I can almost hear hundreds of pastors say *amen* to that. (2). Paul declares in verse 3 that they walk as men; there is nothing in their walk that reminds you of Christ. (3). It is characterized by *envy, strife, divisions*, in verse 3. How God's work has been rent and torn by this awful monster carnality! (4). It causes man-worship; some said they were of Paul, some of Apollos. Some are great Christians when a certain preacher is their pastor, but if they can't have their preacher they kick out of the harness and quit. Let us get beyond man worship and be true to Christ, whoever may be pastor. (5). It makes people stubborn. "Not subject to the law of God" (Rom. 8:7). (6). It blinded them to the immoral conditions that existed in the Church (chap. 5:1, 2). (7). They went to law among themselves (chapter 6:1-6). (8). It caused them to violate nature, which is another law of God (chapter 11:14, 15). (9). It makes us contentious about gifts (chapter 12:1-5); and it leads into error concerning tongues (chapter 14). (10). They abused their liberty (chapter 8:9-12), and permitted heresies among them (chapter 11:19). They abused and misused the ordinances (chapter 11:29, 30). Paul reprimanded them for many other things that they erred in, then said "Are ye not carnal?" This church gave more trouble than any the apostle wrote to.

*V. God's method of dealing with carnality.*—Man tries to train it, culture it, refine it, keep it under, suppress it; God has a different way to deal with it. (1). Crucify the old man. (Rom. 6:6, 7; Gal. 2:20). (2). Put off the old man, which is corrupt (rotten). (Eph. 4:32). (3). He takes away the sin of the world. (John 1:29). (4). He destroys the work of the devil (1 John 3:8).

I rejoice that Jesus can undo every thing the devil ever did in the heart of man. He does it by (1) forgiving the act of sin, and (2) cleansing the nature of sin. (Psa. 51:1-3). Praise God for deliverance!



## ARISE, THOU SLEEPER!

"Now it is high time to awake out of sleep." — Rom. 13:11.

"Arise therefore, and be doing, and the Lord be with thee."—1 Chron. 22:16.

I feel that God can speak to us through these passages from His Word. Wesleyan Methodist, are you asleep? I fear that some of us are very drowsy even though we may not be sound asleep. We are so nearly asleep that we do not seem to realize that clouds are fast gathering on the horizon which threaten our religious liberty. Our very civilization seems to be staggering like a drunken man. The divorce rate is rapidly increasing. The crime wave is quickly gaining momentum, and too many of us sit back in selfish ease refusing to be awakened. We are glad that we have a hope of heaven when our life here is finished, forgetting—or are we forgetting—that we are commanded to preach the Gospel to every creature. It is high time to awake out of sleep.

Arise therefore, and be doing, and the Lord be with thee.

We have been *do not* Christians too long. We are not as other men are. We do not take part in worldly amusements. We do not dress as the world dresses. We do not desecrate the Sabbath as so many do. Say! What do we do?

Arise therefore, and be doing. If we are to continue to exist as a Church we must be doing. All around us are boys and girls, men and women, who are as ignorant of the way to Heaven as though they had been born in dark Africa. What are we going to do about it?

The most important arm of the Church work is the Sunday School. Are you interested in the work of the Sunday School Mr. Wesleyan Methodist? If you are not, then you ought to "awake out of sleep and arise and be doing." There is a decline in Sunday School attendances. What does that mean? It means that there will be a decline in Church attendance. That means that the devil with his false cults, paganism with its tyranny and darkness is gaining ground. Oh, let us awake out of our sleep of false security. It is up to us to do something about it.

Do you pray for the work of the Sunday School? Let us pray for God to pour out the Holy Spirit on our Sunday Schools. You perhaps cannot imagine how it encourages the hearts of the Superintendent and teachers to hear folks praying for the Sunday School.

Are you doing all you can to bring in to the Sunday School those who do not attend? Multitudes of boys and girls today will never have any knowledge of God and His love and power unless we awaken to our responsibility and get them in

to our Sunday Schools. They will be lost through all eternity. Does it mean anything to us?

Are you a Church Member, and do you attend Sunday School? If not, why not? You need the Sunday School and the Sunday School needs you.

Are you an officer or teacher in the Sunday School, and do you take your job seriously? Are you doing it as unto the Lord?

Let us each one examine himself and see if he be up and doing. "Now it is high time to awake out of sleep." Let us "arise therefore and be doing", and the Lord will be with us.

Mrs. Annabel Freeman.

—GT—

## USING OUR OPPORTUNITIES

Whatever any day has or has not, it at least is crowded with opportunities that, if met and utilized, will make it abundantly worth while and profitable. These opportunities may not be opportunities of getting or of doing in any wonderful way, but at least they will be opportunities of being. The opportunity of being patient and helpful and hopeful when life does not seem to have much to offer is an opportunity indeed. The day that hasn't anything in it much but the maintenance of the right spirit, the cherishing of right thoughts, and the faithful doing of ordinary tasks, may yet be a day abundantly faithful and worth while, and such a day is possible at any time. To try to see how much is possible in life in this way, instead of wasting too much time and energy in trying to make the days count big in other and very much less satisfactory ways, is surely wise. If we cannot be great at least we can be good, and that is the much finer achievement; if we cannot do any wonderful thing, we can do many just and kindly and helpful ones, and the sum total of them will crown our lives in a much more satisfactory way than any merely wonderful thing could have done.

—GT—

## OPTIMISTS AND PESSIMISTS

"Say to them that are of a fearful heart, be strong, fear not."

Mr. Chesterton, in one of his essays, has quoted from the blunder of a schoolgirl what is perhaps the best definition of the terms "optimist" and "pessimist": "An optimist", said the girl, "is a man who takes care of the eyes, and a pessimist is a man who takes care of the feet." Exactly. The pessimist is concerned with the obstacles in the path about our feet, the optimist has eyes to see the plan of the journey and the goal at the end. The pessimist may have anxious prudence; the optimist has vision.—From "Bible Truths Illustrated."

The world either breaks or hardens the heart.



# YOUNG PEOPLE'S PAGE

## REV. CARRIE HAZZARD AND REV. LOIS RICHARDSON VISIT THEIR NATIVE LAND

The Young People's Society of the Canada Conference gathered for their eleventh annual convention on the camp grounds at Winchester, Ontario, August 15-17. The key-note of the entire convention was struck by Miss Richardson in the opening service Friday evening. She pressed upon us that we, the young people, are trustees of the glorious gospel. As she preached under the anointing of the Spirit we could see as it were the faithful of past generations, such men as Orange Scott, John Wesley, A. J. Shea, Mr. Scharfe and others who had so ably and with such sacrifice been true to the gospel of Jesus Christ. But now their labors are over and from their failing hands the torch of gospel freedom has been tossed to us. "To you from failing hands we throw the torch." As the Holy Spirit revealed to the hearts of all the tremendous responsibility that is theirs, a holy hush pervaded the tabernacle as tears of thanksgiving to God for those who had been faithful to us in keeping the trust, flowed quietly down many a face.

The service Saturday evening was one of the high points of the convention. The blessing of the Lord began to fall in the song service and testimonies of praise and thanksgiving flowed from many hearts and lips. Miss Hazzard who was to bring the message got no further than a short exhortation when the long altar began to fill and extra chairs had to be secured to make room for young people who were seeking definite experiences of victory.

Sunday was a day of rich spiritual blessing. Miss Richardson brought the morning message from Isa. 6:1, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled all the temple". As she unfolded the Word, our horizons began to fade into the distance as we realized that God has something bigger and better for each of us to do if we will only let God cut down our props so we can get a vision of Him and learn to rely fully upon His strength. When Isaiah lost his leaning-post, his king, Uzziah, and his "muck-rake" vision of only the immediate kingdom, he began to see the King of Kings and His everlasting kingdom that stretches from shore to shore and from sea to sea. We were challenged with the question, "Which will it be, king or King of Kings?" Everyone of us must answer this question for ourselves. Oh, Lord! help us not to try and fit Thee into our little plan but let us fit into Thy big plan.

Sunday afternoon Miss Hazzard brought us a challenging masterpiece from the words, "Except

a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." God has produced no other method through the years in growing wheat but death to the kernel. To bring forth life there must be death. God works the same way in the spiritual realm. If we would produce fruit in our lives there must come a time when we die to everyone and everything. At the close of this service about seventy-five young people gathered around the altar as a token that they had died to all but God.

The closing message Sunday evening left us as young people of the north with the challenge to awake to the fact that this was the day of our visitation and if we fail to make use of this day of grace it will become a day of darkness to us. As Protestants we were urged to arise and shake off our guilty fears and face the menace of Romanism that is growing in power almost daily. May the challenge of this message never leave us.

Much credit is due the Winchester people and their pastor Rev. and Mrs. H. Kieilty, for their unbounded hospitality to those present from a distance. The Rev. I. Leslie Conley of Chester, Pa., came to us as music director and song leader. His talent, ability and rich spiritual experience were appreciated by everyone. He conducted a class in song leadership which was both interesting and instructive to all who attended. We trust that through this beginning some young person or persons of the Canada Conference will become a full-time song leader in the work of the Lord.

Our new president, Rev. S. Lyle Summers conducted a class in materials and methods which we feel was received with much appreciation by the presidents and program committees of the various local societies. As he begins his term as president may he be keenly aware that he has been made a trustee, responsible for the preservation and spreading of this glorious gospel from sea to sea and unto the ends of the earth.

*Edna L. Hook, Reporter*

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## THE WESLEYAN YOUNG PEOPLE'S SOCIETY OF THE CANADA CONFERENCE

The Young People's Society was organized eleven years ago. Since that time the development and growth has been most gratifying. We are deeply grateful for our young people. This society of young folk is doing a splendid work and is a vital arm of the church. The first President was Claude Vipond who was followed by Arthur Summers and E. E. Wilson, the present incumbent being Rev. Lyle S. Summers.

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## HIGHLIGHTS OF AN ENJOYABLE WEEK

REV. W. R. SHAMEHORN

1. A most wonderful trip through the beautiful fruit district of Georgian Bay. Second, Sweet Christian fellowship with the people of God from various denominations of the Canadian Holiness Federation. Truly we were ONE in Christ the Lord, living in a full salvation. Another high light was the inspiring messages by Rev. H. M. Couchenour on "Being Filled With the Spirit", "Witnessing", his vivid contrast between criticism, common to so many professing holiness people, and witnessing for Jesus to those who grieve Him as well as us.

Then the messages in song by the Henderson Sisters could be very well listed as among the high lights as they sang the beautiful songs of Zion while heaven and earth kissed each other, and we almost felt we could hear the angels sing. Journeying from Clarksburg we crossed through the Niagara fruit belt into the U.S.A. at Niagara Falls, and on through the beautiful scenic country to Houghton, N. Y., to attend the Ministerial Institute. The messages and discussions on Evangelism by Bishop Marston and Dr. R. S. Nicholson were challenging and heart stirring, as they presented the present crisis of the day and held forth the challenge to "Go then, ever weeping, sowing for the Master, though the loss sustained, our spirits often grieved: When our weeping's over He shall bid us welcome". May we come with rejoicing, bringing in the sheaves.

Our trip homeward through the Genesee Valley where the Methodist Church in the days of her pristine glory added ten thousand to her membership in one year, added to the high lights. Our hearts were throbbing and our prayers ascending for the scenes of old to be repeated, and an old fashioned revival of full salvation to sweep the country and that we might be an instrument in His hands to help bring it about. We were privileged to visit the Publishing House at Syracuse, N. Y. Though listed as the last high light and coming at the close of our trip it was by no means the least. We were delighted to see this busy place in action as well as meeting with the officials at headquarters.

## ECHOES FROM CLARKSBURG, ONT.

The beautiful camp-grounds of the Gospel Workers Camp at Clarksburg, Ont., was the scene of the activities of the Annual Convention of the Canadian Holiness Federation. Despite the long distances many had to travel, there was a fair representation of delegates. The ministry of Rev. H. M. Couchenour was indeed very inspiring and was greatly appreciated by everyone. The Henderson Sisters, who captivated the hearts of the

## . . . Weddings . . .

CRAWFORD - JONES—Marriage of Idena Aleda Jones to Albert Sydney Crawford took place on Saturday, August 6, 1947, at 2.00 p.m. in the home of her mother, Mrs. Andrew Fawcett, in the presence of the immediate families. Reception was held at Hotel Winchester, which was attended by eighty guests.

convention last year again thrilled their hearers with their harmony in song. The election of Officers resulted in the following:

President—Rev. E. H. Thompson, Uxbridge, Ont.

1st Vice-President—Rev. R. H. Hamilton, Meaford, Ont.

2nd Vice-President—Rev. S. W. Blanchard, Brockville, Ont.

Secretary—Rev. W. A. MacMillan, Toronto, Ont.

Treasurer—Rev. W. R. Schamehorn, Kingston, Ont.

Plans are already well under way for next year's convention. Our own pastors at Camden, N. J., the Misses Hazzard and Richardson, who were guest speakers at the Young People's Convention at Winchester this year, are being engaged for the Annual Federation Convention next year which, if possible, is to be held at Brockville or Kingston.

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## The Wesleyan Methodist Y. P. S.

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One of the main objectives of the Young People's Society is their effort in pioneer work. In this they have done well and are to be highly commended. For the last two years the Canada Y.P.S. has been awarded the Plaque for the Houghton Area which testifies to the splendid work and standing of our Canada Y. P.

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## EVANGELISTIC SLATE

of

Rev. W. R. Schamehorn

222 Helen St., Kingston, Ont.

Newington	Sept. 28th	—	Oct. 12th
Inkerman	Oct. 19th	—	Nov. 2nd
Yarker	Nov. 9th	—	Nov. 23rd
Belleville	Nov. 25th	—	Dec. 7th
Open Date	Dec. 9th	—	Dec. 21st
Niagara Falls	Jan. 4th	—	Jan. 18th
Open Dates	Jan. 18th	—	Mar. 21st
Westboro	Mar. 21st	—	Apr. 11th
Verona	Apr. 18th	—	Feb. 2nd

When a man uncovers his sin, God covers it.