

# The Canadian Epworth Era.

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## THE NEW YEAR.

A Flower unblown; a Book unread;  
A Tree with fruit unharvested;  
A Path untrod; a House whose rooms  
Lack yet the heart's divine perfumes;  
A Landscape whose wide border lies  
In silent shade 'neath silent skies;  
A wonderful fountain yet unsealed;  
A Casket with its gift concealed—  
This is the Year that for you waits  
Beyond To-morrow's mystic gates.

—Horatio Nelson Powers.

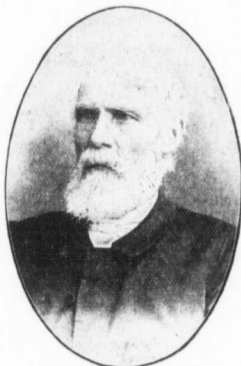
**A New Book.**—We open a new book on New Year's day. It has in it three hundred and sixty-five pages. They are blank pages yet, and we have to put something on each one of them. What we write on the pages must stay as it goes down, for we cannot change anything. In making an ordinary book, the author may read the proofs and correct his errors, but we can see no proofs of what we write on the year-book's pages; and if there are mistakes, wrong words, sentences we would be ashamed of, they must go uncorrected. At the close of the year the volume as filled is laid away in God's great library, not to be opened until the day of final revealing. Then we shall be judged from what we have written on these pages.—*Forward.*

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**When a Man is Young.**—"The best time to cultivate the grace of liberality is when a man is young, even very young," says the New York *Observer*. "Some one who possibly spoke out of a personal experience has observed that it is next to impossible to convert a man's pocketbook after he is forty years of age. And yet many men have far more to give and do with after passing through the zone of middle life. Liberality, like every other grace, needs to be planted early and cultivated assiduously ever after."

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**On Living Beyond One's Means.**—Dr. George C. Lorimer, in an article on "Living Beyond One's Means," says: "Someone has said that our children desire to begin where these children leave off. Consequently, if they can procure the elegancies of life in no other way, they will secure them on the credit system, and pay interest on a cut-throat chattel mortgage, a form of finance that would bankrupt the Rothschilds and lead to a panic on every exchange in the world. For it is a fact that the poor pay far higher for the accommodation they receive than do the rich for theirs. The not unusual outcome of this kind of housekeeping is that the debtor falls behind in his payments, is annoyed by duns, borrows a trifle from a friend to ward off the evil day, and at

last abandons hope, losing furniture and all that has been paid as interest and principal. In happy contrast was the course adopted by a bright-eyed wife in Chicago. Calling at the house, I remarked, "Your home looks very pretty." She replied, emphatically, "It is pretty, for we have paid for everything in it." Then she told me that before her marriage her intended requested her to select a carpet and he would buy it on trust; but that she stoutly refused, and assured him that the bare floor was good enough for her until he could afford to pay for what he purchased. I exclaimed "Bravo!" and I am persuaded the little woman has made a good business man of her husband by this time.

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**A Great Need.**—The members of the Yale Missionary Band in a letter recently published, call attention to one of the most important phases of Young



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People's work as follows: "First, is the unutterable need of lifting the young people out of themselves and enlisting their effort more truly for Christ and the Church, instead of for their own society or even their local parish. At a recent convention the young people were asked to report some advance work done or attempted. One told of an improvement in the singing. Another was commended for a new church window given. Others reported nothing new, but good prayer-meetings, in which 'little time went to waste.' Less than one-fifth reported any work for others than their own members. Out of 900 societies from which we have written reports, few over two-thirds were found with missionary committees, about one in five had missionary meetings

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of more than once in three months, one in seven or eight had a missionary library, one in fifteen had a mission study class, and only one in nine claimed any system of giving to missions, home or foreign. How can we show them that one hundred testimonies in half an hour is not so much the service for which the Master longs, as souls saved in the foreign field through their sacrifice, and in the home field through their lives."

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**Formative Influences.**—In addressing a Wesley Guild meeting recently, the President of the British Wesleyan Conference expressed the opinion that cheap but light literature was one of the greatest hindrances to young people striving for the highest. He meant the kind of literature a man left in the railway carriage because it was not worth carrying home, the chief characteristic of which was that it did not call for two minutes' sustained attention. It was paragraphy and scrappy. The danger was that a generation should rise up absolutely incapable of reading a book. Indulging, as a Methodist should, in a bit of experience, the president said the three greatest formative influences in his own life had been a good home, good friendships at impressionable periods, and an ardent love of reading.

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**Four Great Hymns.**—Opinions will probably differ as to the four greatest hymns. Dr. Cuyler's choice is as follows: The greatest hymn, he says, is Toplady's "Rock of Ages," the second is Charles Wesley's "Jesus, Lover of my Soul." Dr. Cuyler asks if there is any American hymn that can be named after these crown jewels of British hymnology. He thinks Ray Palmer's "My Faith Looks up to Thee," may be. The author wrote it at the age of twenty-two, and said that the words were "born out of his own soul." The fourth great hymn, according to Dr. Cuyler, is Charlotte Elliott's "Just as I Am."

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**A Foolish Question.**—A certain Epworth League Union recently had a spirited discussion on a resolution to the effect that "the Epworth League is a more potent factor in the religious development of the young people than the Sunday School." A committee that would suggest such a topic is guilty of gross indiscretion, to say the least. It suggests a rivalry and antipathy between the Epworth League and Sunday School that does not exist. It is impossible to have two church auxiliaries that can be more helpful to each other; and for a committee on programme to select such damaging subjects as the above, to be discussed before large bodies of young people, is the most unwise thing that can be imagined.