

with, but when the woman is alone, she sits down and has a good "cry." Then dabbling her eyes with cold water, she tries to smile, and feels relieved. On a recent Sunday, James Pedley read, in the Vancouver Congregational Church, the hundred and thirty-seventh Psalm; "By the rivers of Babylon, there we sat down, yea, we wept *when we remembered Zion*,"—and every woman in the house was crying!

Two thoughts come out of these facts: One is, that we as a nation have passed the first stage of our existence—we are no longer exiles and emigrants from Britain; we are people at home in our own land, and among institutions we ourselves have moulded. And the yearning love of our expatriated brothers and sisters comes back to the hills and plains, the orchards and grain-fields of Ontario. And the other thought is, that if such thoughts and longings are daily and hourly turned back upon Ontario, the Sunday school and the sanctuary, the home evenings and the Bible-readings will be taken in too! And hence the necessity and encouragement of sowing heavenly seed by the still waters of *home*, in confidence that it may be found after many days ripening under other and distant skies!

### THE CHRISTIAN ENDEAVOR.

Any new society is sure to meet with opposition from a certain class, just because of its newness. After a time this objection wears away. This was the case with the Young Men's Christian Association. It was feared that it would interfere with the work of the church, and it has, in cases, done so—young men giving their best endeavors there, to the neglect of their proper church work. But the young men it has brought to Christ for pardon, and to Christian activity as a life-work, have so abundantly justified its existence, that churches now have nothing to say against the Y.M.C.A. And yet it is in some sense a rival to the "church,"—conducts itself quite independently of any church, and even looks abroad with a desire to send out missionaries to the heathen.

Now, the "Christian Endeavor" is strictly in alliance with, and auxiliary to, the local Christian church. It is the young people of a certain

church banded together for Christian edification and Christian work, just as—for instance—some of the young people band themselves together on other evenings for musical improvement and practice as a choir. Their first allegiance is to the church, and their meetings and "practice" are for the ultimate purpose of better doing church work. And as long as they walk according to their rules, we can but wish them God speed.

To our apprehension, one of the best things about the movement—though not intended originally—is the drawing together of Christian churches and sects by it. And it comes from its perfectly undenominational and unsectarian constitution. It is in this, precisely like the Sunday school, whose influence in breaking down barriers and bigotry among Christians, has been, for a generation, so phenomenal.

And so we cannot but regret that the Methodists did not see fit to adopt the "Christian Endeavor," with all its harmonizing influences on our church life, and work it out with the vigor with which they *can* work out Christian movements—instead of getting up an imitation of it—a sectarian imitation—under the name of Epworth League, a name meaningless in itself, and the thing entirely sectarian. The leaders have apparently reached a suspicion of the error made, in that they are now recommending the name "Christian Endeavor" to be tacked on to the end of "Epworth League."

But it was not so much the name, as the *thing* that was changed, when this "League" was started. The other was as unsectarian as the Sunday school, and was and is—and will continue—drawing all Christians together. Witness the great gathering at Minneapolis, and the spirit there evinced.

A word of warning and advice; not objection—we hope the time for objection may never come. Be careful that your meetings never run into mere "entertainments:" keep up their spiritual and intellectual character. And have only converted young people in office. If a young man is afraid of being asked whether he is born again, and never testifies of the fact, pray for him; but don't put him in office. And (every second meeting), invite all the church members to be with you. Don't make the exercises in anywise different;