

THE

Canadian Epworth Era

DEVOTED TO THE STUDY OF PRINCIPLES AND METHODS OF
WORK IN YOUNG PEOPLE'S SOCIETIES AND SUNDAY SCHOOLS.

At Home with the Editor

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Good Ministerial Resolutions

I will seek to become personally acquainted with the young people of my congregation and not simply be known by them.

I will endeavor to prove myself a true friend to each one individually, and not be merely a professional counsellor to everyone collectively.

I will be constantly alert to speak a seasonable personal word for Christ whenever the opportunity occurs, and not be content to confine my advice to the pulpit or to public religious services.

I will make the best provision I can for the regular weekly assemblage of my young people for intellectual instruction, social intercourse, moral stimulus, spiritual culture, and Christian work.

I will make an earnest use of the Epworth League as the society best constituted to meet the various needs of young Methodists, and will seek to wisely guide them in making of all its organization an unqualified success.

I will be present at the weekly meetings of the League unless extraordinary or unexpected duty calls me elsewhere, and when in attendance, will do what I can to make the service profitable to all concerned.

I will, to this end, persuade my young people to take part freely, to express their own thoughts in their own words on the topic under consideration, and not form the habit of using clippings from any printed help whatever in their programmes.

I will seek thus, in public and private, by pulpit ministrations, personal conversation, and pastoral fellowship, to lead my young people to a conscious experience of salvation through faith in Jesus Christ, and to public confession of personal allegiance to Him.

I will endeavor so to instruct them in the teachings of Scripture, the doctrines of the Church, the needs of the world, and the claims of the kingdom of God, that they shall always be loyal and devoted workers for the glory of Christ their King, and ever follow Him by going about doing good.

An Honored Trio

The closing quadrennium has seen the passing of many faithful Christian men from the ranks of earnest toil on earth to the company of the glorified in heaven. Canadian Methodism has been called to suffer more than ordinary loss, for seldom is any Church bereaved within so brief a period of so many of its honored heads of Departments as the Methodist Church has been during the past four years.

At the General Conference of 1906, Revs. Drs. Potts, Withrow, and Sutherland, were all continued in the offices for which they were so pre-eminently fitted, and in which for so many years they had been signally useful. But none of these grand men is with us for the General Conference of 1910. In October, 1907, the honored General Secretary of Education was borne to the tomb, and thousands mourned the departure of John Potts who for full half a century had been among the best beloved of Methodist ministers. In November, 1908, the scholarly Christian gentleman whose name had, for a whole generation, been associated with the long line of invaluable Sunday School publications his genius had created, was quickly summoned hence, and all that remained of William H. Withrow was laid away from mortal

sight. And now in the closing days of June, 1910, after a gallant struggle, another giant falls, and at the end of fifty-five years of generous service Alexander Sutherland, whose name, synonymous with Methodist Missions, has been a household word as long as many of us can remember, is taken from an honored place among us to a more honorable one above.

These three men, on whom four years ago was laid the discharge of great duties, the fulfilment of grave responsibilities, have gone from their loved work, and to others has necessarily been given the direction of the enterprises they so long had in hand.

Thank God for the sainted fathers! Their life-long labors shall bear abundant fruit for generations to come. Thank God for the succeeding sons! Their toil shall be in the zealous spirit of the departed, and with some measure of their exemplary devotion shall God's work be continued.

Through divine grace, no lack of such earnest men as the splendid trio named shall ever weaken the glorious, unbroken succession of God's human working forces, for to-day as ever it is true, "God buries His workmen but carries on His work." Ours is a weighty obligation,—to maintain an honored name, to prove worthy successors of an heroic ancestry, to prosecute a heaven-born enterprise,—but in the strength of its fathers' God the young Methodism of the twentieth century will prove itself true scion of a glorious stock.

The Dignity of Work

Work is a benediction, not a curse. It is man's normal condition. It is the birthright of humanity. It is at once a condition and a prophecy of achievement. No man can succeed without work, and to him who is generously devoted to his labor a measure of success cannot be long denied. The birth of industry is simple and graphically told in the statement regarding the progenitor of the human race, "and the Lord God took the man and put him into the garden of Eden to dress and to keep it." How suggestive is this verse. For the soil's sake man is to be a cultivator. Earth demands his co-operation before she gives of her best. You can get something for nothing, but that something is most undesirable,—weeds, thistles, unsightly and noxious growths spring up all about. For his own sake man is to be a toiler. As in the physical, so in the intellectual, the moral, the spiritual realms. Man's powers and faculties develop by exercise. Indolence is stagnation, and breeds disease that ends in decay and death. Thus man was to "dress" the garden. But there is another word, and it suggests that he was a keeper as well as a laborer. For God's sake man is to "keep" the garden clean and productive. Man is a steward, God is owner. Man holds in trust, God alone has absolute right of possession. It is so everywhere and in every duty. All true work means responsibility. For the manner of doing it man shall give account. We cannot, therefore, afford to slight or neglect our work. It is ours; but it is also God's. For the doing of it He depends on us. In the doing of it we find life's highest honor, its true nobility, its essential meaning, its grandest opportunity, its fullest glory. Only when we thus think of our work can we esteem it aright, realize its dignity, and perform it with enthusiasm.

The difference between drudgery and privilege is here displayed. He that goes to his toil as a hireling will manifest

"Your Bible is as big, and broad, and deep as your use of it."