

The Canadian Epworth Era.

Vol. I.

TORONTO, MAY, 1899.

No. 5.

THE BATTLE OF LIFE

Go forth to the battle of life, my boy—
Go while it is called to-day;
For the years go out and the years come in
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before;
You may hear the sound of their falling
feet
Going down to the river where two
worlds meet;
They go to return no more.

There's a place for you in the ranks, my
boy;
And duty, too, assigned;
Step into the front with a cheerful face;
Be quick, or another may take your place,
And you may be left behind.

There's a work to be done by the way,
my boy,
That you never can tread again—
Work for the loftiest, lowliest men—
Work for the plough, plane, spindle and
pen—
Work for the hands and the brain.

Temptations will wait by the way, my
boy—
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven
might wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breastplate and
shield,
And the sword that the feeblest arm may
wield

In the cause of right and truth.

—Bradford Republican.

Bishop Ninde.—Rev. Dr. Schell writes thus of Bishop Ninde:—Rev. William Xavier Ninde, D.D., is President of the Epworth League of the Methodist Episcopal Church. He is one of the most benignant, cultivated, and full-rounded men in all Methodism. It is said of him that when he joined the Detroit Conference he went to the Bishop and asked that he be given the hardest appointment in the Conference. After a career of the greatest usefulness, including churches in Detroit, Cincinnati, and elsewhere, he was elected President of the Garrett Biblical Institute, from which he was elected to the Episcopal office. Bishop Ninde is noted for his strong and beautiful sermons, and for remarkable elegance of pronunciation and distinctness of utterance. He has been entrusted by his colleagues of the Episcopal Board with all of the foreign Conferences, and his election as President of the Epworth League, to succeed Bishop Fitzgerald, was accomplished with such unanimity as to be the highest commen-

dation which they could put upon him. He is beloved everywhere, and the daily prayer of the Church is that his physical force may continue unabated for years of service.

✕

The League Colors.—The annual letter sent out last autumn by the League officers of the Methodist Episcopal Church contains the following paragraph: "The colors of the Epworth League are red and white. Red is suggestive of the precious blood of the covenant in whose crimson tide our sins are washed away. White is the color of a blameless life. They thus symbolize what the motto of the Epworth League literally expresses,—vision of the cross and service for others."

✕

How to be Healthy.—Dr. Cyrus Edison, New York's most famous physician, was recently asked what are some of the ways in which the highest health may be maintained. He replied: "We find in religious teachings the highest hygienic rules that have ever been devised. He who really lives up to the teachings of Christianity will keep his body in a perfectly healthy condition. It has been truly said that the wages of sin is death; and death is caused by the effect of vice. A vicious person contains in his body the seed of his own destruction. The Christian is the best fitted of all persons to withstand disease and live healthily."

✕

A Mighty Army.—The latest returns for the Epworth League of the Methodist Episcopal Church are as follows:

Epworth League Chapters.....	19,500
" " Members.....	1,350,000
Junior League Chapters.....	6,750
" " Members.....	400,000

Making a total of 26,250 chapters, and 1,750,000 members. Adding the figures of the M. E. Church, South, and Canada, gives a grand total of 2,150,000 members. The Christian Endeavor Societies have more than 3,000,000 members, and the membership of the Baptist Young Peoples' Union, Luther League, etc., will bring up the figures to 5,500,000. Such a force as this ought to be a tremendous power for good.

✕

Popular Preaching.—Bishop Ninde, in the *New York Advocate*, says: "If I were young again, I would strive to be, not in the low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw men to me, I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would effect it, I would practice the severest simplicity. If going among the people would help me, I would fling aside

all conventionalities and reclusive habits, and go from shop to shop, and tenement to tenement, till my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the fresh anointing. I would exhaust all possibilities that I might win the scattered, listless multitudes to listen to the gospel I was ordained to preach."

✕

A Crank Preventative.—Rev. Dr. Schell says that: "The Epworth League has arrested the swing of the Methodist pendulum to eccentricities and extravagances of doctrine. There never have been so many striving and professing to walk in the King's highway of holiness as now, and the "crank" element has been reduced to a minimum. The unequivocal teaching of the Epworth League pledge has saved the doctrine of holiness from the clouds of perversion to which it was formerly subject. This is illustrative of one phase of the influence of the Epworth League. Let us repeat again that the good but ill-balanced people who heretofore have left our Methodist Church, and recruited to the ranks of Dowietes and Christian Scientists, have been practically, without exception, members beyond the age influenced by the Epworth League. In the voluminous correspondence which has poured into the central office for six years we recall only one case where a prominent Epworth League worker has yielded to the blandishments of that science falsely called Christian."

✕

Dr. Pentecost and the Atheist.—

Dr. Pentecost tells of an argument he has had with an atheist who did not know the Bible because he did not believe the author. The great preacher said:

"Well, my friend, is the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who the author of the multiplication table is?"

In a moment he frankly confessed his ignorance: upon which Dr. Pentecost added: "Then, I suppose, as a matter of fact, being a scientific man and a conscientious septic, you never use the multiplication table?"

"Oh, yes," he replied, "it proves itself to be true by its work."

"Then, my friend," said the great preacher, "leaving on one side all those hair-splitting questions of academic science and criticism, shall we not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication table works well and truly in its sphere?"