

THE CHARTER.

As soon as the League is organized, the Corresponding Secretary should report to the General Secretary, Room 9, Wesley Buildings, Toronto, giving names and addresses of officers. A handsome charter, printed in colors, and signed by the General Secretary of the Epworth League, may be obtained for twenty-five cents from the Methodist Book Room. This should be framed and hung up in the League-room.

PUT WORK INTO IT.

When your society is organized there will be need of energy, zeal, and consecration on the part of the officers and members to make it a success. A League is not a piece of machinery that will run itself after it has been put in motion. There must be a great deal of hard work put into it, particularly at the beginning, if it is to be a success.

LEAGUE LITERATURE.

"To make the League go" it is necessary to keep its wheels well oiled with information in the form of the latest and best literature. The League that depends upon the methods of the past will soon find itself moving in a circle and making no progress. To know what other societies are doing, and to be familiar with the plans that have been successful elsewhere, will prove a wonderful stimulus to any young people's organization.

A little booklet, entitled "How to Make the League Go," has been prepared, which contains a full list of League books and leaflets, which provide helps on the different departments and committees. This can be obtained free by sending a

postal-card to the General Secretary, Room 9, Wesley Buildings, Toronto.

Of course, the members should be invited and urged to subscribe for our League paper, *The Canadian Epworth Era*. It will keep the members informed of what other Leagues are doing, and its expositions of the prayer-meeting topics will be found very helpful.

HINTS.

The president should be enthusiastic, optimistic, energetic, and systematic. It is far better to select one for this office who has a willingness to work rather than to choose one from social or educational considerations.

Almost everything depends upon wise leadership. The president and other officers should have ideas, or get them from some source. They should be prepared to spring into the breach and do what others have left undone, but should not attempt to do all the work themselves. They should work hardest at getting others to work.

An installation service for the officers is advisable, which may be conducted by the pastor.

The officers should be expected to declare that they have read the list of their duties as outlined in the constitution, and will do their best to fulfill them.

The pastor is the leader of the whole church, and is consequently the chief officer of the League. No important action should be taken without consulting him, and he should always be notified of executive meetings.

The committees should have frequent meetings for consultation, which should be held, not at the close of a public service, but whenever practicable a whole evening should be set apart for this purpose.

Pastoral Oversight

MR. AMOS R. WELLS gives some excellent hints on the relation of the pastor to the Young People's Society: "The society," he says, "should have the pastor's most faithful oversight, and most tactful guidance."

THE PASTOR AT THE THROTTLE.

"Without the pastor at the throttle, the buoyant steam will puff out uselessly through the escape valve, or will accumulate till there is an explosion. The neglect of their young people's societies by many pastors would be considered absurdly reckless if shown toward the mature activities of the church. What pastor would expect his church prayer-meeting to flourish long without his constant presence and active participation? What pastor would expect his church committees to hold themselves wisely to their duties without a stimulating word from him now and then? What pastor, after receiving a member into the church, leaves him alone with the new obligations he has assumed, to become careless to them or to remain faithful, as he will? But these are the older church members, men and women of formed characters, balanced minds, determined wills. More safely a thousand times may they be left to their own devices than the young who are just forming their characters, whose wills need the bracing of mature firmness, whose awkwardness needs the polish of mature judgment, and whose steps need the guidance of mature experience.

A FAMILIAR MARVEL.

Pastors have grown accustomed to this wonder of young people's religious societies. What pastor, twenty-five years ago, would not have considered it the most precious opportunity of his ministry if forty, eighty, or a hundred of his young people should, of their own accord, meet weekly in his church to sing Gospel songs, to offer prayers, however brief and stammering, and to speak of religion, however crudely and inadequately? But what then was a marvel now has become a commonplace, and too often a neglected and forgotten commonplace. Some pastors are like the Athenians in their devotion to novelties, and are quite ready to abandon the old and tested tool in favor of any glittering contrivance fresh from the lathe. They remind me of the familiar type of scientist that pursues ever the latest discovery, be it radium or helium or wireless telegraphy, leaving the microscope and the spectroscopic to gather dust.

SHOULD HAVE HIS TIME.

With the single exception of his conduct of public worship, I can think of no part of a pastor's work that should consume so large a share of his time and his gladly assiduous attention as the young people's society. The Sunday-school has its large corps of mature minds carefully guiding it, but the

young people's society, lacking the pastor, is liable always to the control of immaturity. It should be the pastor's rule to be present at the young people's prayer-meetings, a part of the hour if not throughout. It is coming to be the universal custom in Christian Endeavor Societies to reserve the last five minutes of each meeting for the pastor's summary and application, and many a pastor counts those five minutes the most valuable of the week. The executive committee of the society—the officers and the committee chairmen—should be the pastor's cabinet for young people's work. He should make it a rule to be present at their deliberations; they should often meet at his house; they should find in him their unfailing thesaurus of wise methods, helpful suggestions, and encouraging good cheer. He should know the work of all the committees, and should drop in upon their meetings now and then. Especially, and most difficult of all, he should find work for them to do; in no way can he better help them, and probably no part of all his work will be so difficult or so fruitful. He will attend their socials, and give them dignity and poise. He will interest himself in individuals, encouraging and directing their progress from easy to more difficult activities. He will lead the prayer-meeting leaders, taking them for a month in advance, as some pastors do, and instructing them in the best ways of leading a meeting. He will not fall into the common error of considering the society merely a prayer-meeting, though that were worthy and adequate end; but he will see in the society a training-school for all forms of church activity, the only training-school the church possesses, and, if it is wisely and fully used, the only training-school the church needs. He will recognize the fact that no training-school can dispense with a trainer, and that these young and ardent lives are thus fortunately given to him to train.

FRANK LEADERSHIP.

Where the pastor has not assumed this responsible relation toward his society, but has allowed it to drift by itself, the assumption of leadership will require courage on his part, and much wisdom. No method is so good as absolute, straightforward frankness. If the pastor thinks it the most helpful course for him to occupy the last five minutes of each prayer-meeting, to sum up the subject, to encourage and exhort, why should he not ask for the opportunity? If he wishes to lead the meetings when certain topics are to be discussed, or even to introduce a topic of his own, why should he not tell the prayer-meeting committee his desire? If the society are becoming unfaithful to the pledge, why should he not frankly lay before them their shortcomings, and appeal to their honor, openly calling a lie a lie? Why, in short, should not a pastor, who is set over a church to direct all its interests, feel himself sadly recalcitrant to his duty if he allows so important, so vital an interest as his young people's society to go without needed direction?"