



Christ the Living Water.

AN EPWORTH LEAGUE HYMN.

BY T. CLEWORTH.

God's eternal tide is flowing
Living waters deep and free,
And Thy blessed promise knowing,
Jesus, Lord, I come to thee.

Give to me the living water,
All thy spirit force impart;
Thou didst prove Samari's daughter,
And thou knowest all my heart.

Here I wait thy deeds recounting,
Let thy light with me abide,
Lead me to the glorious fountain
Opened by thy precious side.

Let me drink, no longer wasting
Life in vain regrets and sighs,
But, thy endless goodness tasting,
Find in thee my constant prize.

Thomasburg, Ont.

TOPICS FOR THE YOUNG PEOPLE'S PRAYER MEETING OF THE EPWORTH LEAGUE

SECOND QUARTER, 1890.

April 20. *The Love of Christ.* 1 John 4. 13; Eph. 3. 19; John 15. 9; 15. 12; 15. 13; 13. 1; Eph. 5. 2; Rom. 5. 8; Eph. 2. 4, 5; Jer. 31. 3.

April 27. *How to Hear.* Luke 8. 18; Deut. 29. 4; Psa. 40. 4; John 7. 17; Acts 17. 11, 12; Jas. 1. 5; 1 John 2. 27; Psa. 25. 14; John 14. 25; 15. 2; Psa. 119. 11; Luke 11. 28; Jas. 1. 22; Heb. 4. 2.

The Epworth League.

Our church societies for the young people are schools for the development of the highest type of Christian character. We are to take man as he is, cultivate in him the Christian graces, harmonize discordant elements in his nature, teach him how to live, and keep him ever in the way that leads to life eternal. This means that his growth and development must be harmonious, that we must touch him upon all sides, and yet that all of these currents of life and activity must blend in character as pure as the distilled dew of heaven, as stable as the everlasting hills—character that can “triumph over the most adverse circumstances, turning them into means of its own advancement; character that can transfigure and glorify the humblest lot.” It may be that in the past too much attention has been given to development along one line. It is a very easy matter to give too much prominence to, and to make too much of, the social feature in young people's societies. There are those who believe that in some organizations too much attention has been given to intellectual culture, and there are also those who believe that in still other societies social and literary development have received too little attention. The idea of the “new departure”—the Epworth League—is to take man as he is to recognize the qualities—moral, mental, and social—which make him what he is, and to use all of these for the glory of God and to make man what he ought to be.

To do this and to attend to the usual business of an organization we have divided the work of the League among six divisions, each of which is called a department, just as is done in a store or factory or in national affairs. Certain kinds of work are detailed in the diagram to be planned for and looked after by each department. This is done in this way: As soon as possible after the election of officers the

cabinet (that is, the officers) take the list of names of the members and assign them to the various departments, aiming to place each member in that department for which he is best fitted and where he can and will do the best work. A is a person of influence and peculiarly fitted for service in the department of Christian work, and he is assigned to that. B is a lover of books, and he is placed in the department of literary work. C is a comparative stranger or needs the attention of a leader to keep him in the way, and he is assigned to the department of Christian work. In this way every name is carefully canvassed. When the work is completed it will probably be found that many more are assigned to the department of Christian work than any other, and that in number they grade down from Nos. 1 to 6. This is permissible and sometimes is desirable, and hence the number of members in each department is left for the officers at various times to determine according to their membership and the needs of the League. Now and then it may be advisable to transfer a member from one department to another. It is not desirable (it may sometimes be necessary when the membership is limited) to place any member in several of the departments. No one ought to be overburdened, and because a person is a good worker it is no reason why he should be permitted or compelled to do all. Every member ought to have a place and work to do, and the nearer this can be accomplished the stronger and the more prosperous the League will be. We will suppose that the assignment of members to the various departments has been completed, approved by the League, and posted or framed so that all may look it over and consult it from time to time.

How are the departments managed?

This assignment to departments does not mean that the members of a given department are the only participants in the work detailed under that department. It means that these members are to study and plan these certain lines of work in which all members of the League are to participate. This distribution of work enlists more workers, systematizes the work, brings about more study and consideration of methods to be used, and accomplishes more. It generates its own enthusiasm and works from within out, and from the individual to the mass. These department divisions of members are only large committees planning for all.

Now out of the members of his department each officer selects a smaller committee of three or five. A still further division of members and of work can now be made if desired. It is possible in this way to reach and interest every member of the League, and to keep every member in the line of duty. Department meetings now and then are of great value. With the above explanation, and a careful study of the diagram and of Article IV of our Epworth League Constitution, the theory of “the new departure” can readily and easily be reduced to practice.

The work that has been done, the interest that has been created, the enthusiasm that has been aroused augur well for the future of the Epworth League and of Methodism. Let us be workers in His vineyard, “laboring ever ‘for Christ’ and doing valiant service ‘In His Name.’”

An E. L. Reading-Room.

The Epworth League of Asbury Church, Des Moines, Ia., has instituted a new and a most commendable idea in the line of church-work. This church is blessed with a very large number of young people, especially young men. The pastor, an enthusiastic lover of young men, suggested some time ago that a room in the church be fitted up where

these young people could come and spend their evenings. Accordingly the trustees so voted, and now may be seen one of the cosiest and home-like rooms to be found in any church. It is the Asbury church reading-room. All the young people are invited to come there, and spend their evenings reading good books and papers with which the room is well supplied. The idea is a novel one, and is, we hope, only an initiatory step in the right way which other churches will imitate. That this line of work is needed is seen in the fact that this first church reading-room is being well patronized, and young men who used to spend their evenings in gambling and loafing now spend their evenings in good society, among good books and elevating literature. Welcome and success to this new and noble enterprise!—*Iowa Daily Capitol.*

The Chautauqua Idea.

No ancient or modern educational movement ever acquired wider celebrity or greater impetus in the short space of sixteen years than has that known as Chautauqua, or as Joseph Cook calls it, “The summer university.” It was in the summer of 1874 that Lewis Miller, Esq., and Dr. John H. Vincent held the first Chautauqua assembly, the parent of all the Sunday-school gatherings since held under various names throughout this country and even in England, from De Funiak Springs to Bay View, and from Ocean Grove to Long Beach, California. The Chautauqua Literary and Scientific Circle has become to us on this side of the Atlantic all that the British Association has been for many years to our cousins on the other side, with this difference, that it is broader in its aims, and that the purpose is never lost sight of—to work in harmony with the religious idea. What Chautauqua has become during its brief existence we know. What it is to become we can only dimly imagine. It is distinctively an American institution, and it promises to become American in the vastness of its proportions.

On the 27th ult., Bishop John H. Vincent was fifty-eight years old. The *New York Mail and Express* made the event an occasion for an extended symposium on Chautauqua. Here are some of the sentiments newly expressed, or appropriately recalled:

Culture in the better sense, with the varnish scratched off.

JAMES A. GARFIELD.

The Chautauqua is the most American thing in America.

PROF. H. H. BOYSEN.

The Chautauqua movement, by reason of its intrinsic merit and its history, speaks for itself. It has answered the sneers of the skeptical and deserved the praise of all who have commended.

J. G. FRICH,

English Educator, London.

I cannot but think that the Chautauqua movement must be doing the kind of work wanted in America, and that if there be defects or excesses in its scheme, they will surely be rectified by the wisdom and temperance of its leaders.

PROF. J. P. MAHAFFY,

Dublin University.

What a godsend the Chautauqua institutions would have been to such a man as the talented and uneducated father of Thomas Carlyle. It would have given him fellowship with the genius that had sprung from his loins and a view of the realm of thought and culture in which the brilliant son was walking and winning renown.

J. G. HOLLAND.

The Chautauqua system is the most important organized system of education at work in the nation. I see no reason why its range should not be extended much farther. Indeed, I look to it