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WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with
care;
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling
days,
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest
praise—
When I have time.

When you have time, the friend you hold so
dear
May be beyond the reach of all your sweet
intent;
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend, no longer
wait
To scatter loving smiles and words of cheer
To those around whose lives are now so
dear,
They may not need you in the coming
year—
Now is the time.

—*Medical Missionary Record.*

John Wesley's mother once wrote
to him when he was in college, "Would
you judge of the lawfulness or the unlaw-
fulness of pleasure, take this rule:

"Whatever weakens your reason,
Impairs the tenderness of your conscience,
Obscures your sense of God, or takes off the
relish of spiritual things,
Whatever increases the authority of your
body over your mind,
That thing, to you, is sin."

Dr. Adam Clarke once said that
the old proverb about having too many
irons in the fire was an abominable old
lie. Have all in it—shovel, tongs and
poker. Wesley says: "I am always in
haste, but never in a hurry; leisure and
I have long taken leave of each other."
He travelled about five thousand miles in
a year; preached about three times a
day, commencing at five o'clock in the
morning; and his published works
amounted to about two hundred volumes.
We cannot all be Wesleys, but we can
take a hint from his great industry.

The Christian keeps before his
soul a well-defined and fixed relation
between the temporal and the eternal.
He regards the temporal as the trappings
and kinsel and frayed edges of the
eternal. He regards the temporal as the
siftings and alloy of the eternal—as
something spilled from an overflowing
vessel. But that which has spilled from
an overflowing vessel, though made foul

by its contact with the earth, tells us
what is in the vessel; so, from the glory
of the stars and of the sun, from the
beauty of the flower and of the stream,
from the majesty of the mountain and
the sea, from the riches of the mines and
the forest, from the tender sympathy of
mother and friend—the thoughts of God
are discerned and His wisdom and might
and love shine through.

Rev. Newman Hall, whose auto-
biography will soon be published in New
York, was accustomed during his college
days to frequently preach on Sundays to
domestic servants, at Union Chapel,
Islington, and he lamented that he had
never heard of any good resulting. Later
in life he says: "About twenty years
afterwards, when in America, preaching
in some far-off city in the West, I had
scarcely taken up my quarters when I
was told a lady had brought me a basket
of roses, and wished to speak to me.
She said, 'I remember hearing you preach
to the young at Union Chapel; it was
the means of my conversion, and I have
brought these flowers as a tribute of
gratitude.' I was deeply affected. She
was a poor sempstress; the flowers must
have cost her several shillings at that
time of year. I have often told the
story as an encouragement to preachers
and teachers not to think God has not
blessed their work because they have not
heard of any result."

Naming a paper is considerably
like naming a baby, only it is a much
more difficult operation. Not from want
of available titles, but from their very
multiplicity does embarrassment arise.
The Book and Publishing Committee at
its recent meeting spent an hour or more
in considering the question of a name for
this paper. It was finally decided to
call it "THE CANADIAN EPWORTH ERA."
The Standard Dictionary defines "Era"
as "A time or age marked by a remark-
able event, or epoch, the beginning of a
period." As far as the religious history of
the past quarter of a century is concerned
the Young People's Movement is its most
remarkable feature. It certainly marks
a most important era in the Christian
Church. The name is therefore a very
appropriate one for a paper devoted to
young people's work. The only objection
urged against the title at the Book and
Publishing Committee was that there is
an Epworth League paper published in
the Southern States, known as *The Era*.
This is not a very serious drawback as
this paper does not circulate in Canada,
neither will ours go to the South. There
are in the United States more than a
score of Methodist journals named *The
Christian Advocate*, but as each has a
distinctive title there is no difficulty in
distinguishing them.

Some years ago, the German mis-
sionaries in India held a grand demon-
stration in honor of Martin Luther, in
which thirty five thousand native Chris-
tians took part. What a striking comment
on the far-reaching influence of a single
life that the children of the jungle should
be found celebrating the birth of one
who lived and died on the other side of
the globe four centuries ago!

"Freely ye have received, freely
give," is a good motto for the Christmas
season. Why is God such a constant,
cheerful giver? That we may be con-
stant, cheerful givers. To obtain the
highest, purest enjoyment out of Christ-
mas we must be more than mere receiv-
ers. The only two bodies of water known
that have no outlet are the Dead Sea, in
Palestine, and Great Salt Lake, in Utah.
In them and near them there is no life.
They are object lessons to the world.

Christmas greetings are extended
to the readers of this paper. May it be
to all a time of great rejoicing! In the
delightful family gatherings, in the be-
stowing and receiving of gifts, in all the
merry festivities of the season, let not the
spiritual significance of the day be lost
sight of. It is a good time to consider
what Christ is to us, and what He has
done for the world. If we were to sit
down for a few minutes and consider the
question "What would our lives be with-
out Christ?" we should find abundant
reason for gratitude that we dwell in a
land where Christmas is celebrated and
where Christian influences prevail.

The publication of a new series
of biographies on the "Heroes of the
Reformation," by G. P. Putnam's Sons,
New York, has aroused a new interest in
the life of Martin Luther and the other
great men who stood as beacon lights in
a benighted age. The first volume of the
series is reviewed on page 29 of this issue.
There is much for young people to learn
from the biography of a man like Martin
Luther. In his strong faith in God, in
his belief in the power of prayer, in his
regard for the Scriptures, and in his
undaunted moral courage, he stands as a
noble example for Christians in all suc-
ceeding times. One would scarcely im-
agine, from the kind and benevolent look-
ing face which appears upon our first
page, that this was a man who would
defy popes and princes. He had, how-
ever, a will of iron when great truths
and principles were at stake, and no
more soul-stirring words were ever uttered
than his ringing answer to his accusers at
the Diet of Worms. The scene has been
called "the most splendid in history."
Times have changed, of course, but the
world still needs men like Martin Luther.