

The Canadian . . .

Epworth Era

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IN THE METHODIST CHURCH.

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Editorial.

Tin Pan Patriotism.

When the rumor arrived declaring that Pretoria had been taken, Toronto went wild with enthusiasm. Without waiting for the news to be confirmed, people of every class poured out upon the street, and indulged in all sorts of demonstrations. Impromptu bands and processions paraded the leading thoroughfares; whistles screamed, bells jingled, fire-works boomed, and for about twenty-four hours pandemonium prevailed everywhere. The most popular instrument of music seemed to be the tin pan. It was surprising the number and variety of pans which suddenly made their appearance, and professional drummers could not have done more effective work than did the amateur artists who vigorously pounded for the honor of Queen and country. It was quite a common thing to see men dragging tin pans after their bicycles, and making as much racket as possible as they wheeled through the principal streets.

Under the circumstances, much of this excitement was excusable. Some ebullition of feeling was natural and inevitable, but many people could not help feeling that there was a more excellent way. Within a few days, London, Ont., gave an illustration of it. The people there quietly possessed their souls in patience, until the official notification of the capture of Pretoria had been made and then celebrated the great event in a dignified and imposing way, which was much more impressive than the tin-pan method of Toronto.

It is a good thing to keep cool under exciting circumstances and cultivate that self-restraint which prevents a man from making a fool of himself. We do well to rejoice over the success of British arms, and from the bottom of our hearts there should well up songs of praise over the prospect of returning peace, but there are many better ways of showing grati-

tude and loyalty than by joining a mob. Let us manifest our devotion to the old flag by being true to the principles which it stands for, and serve our country by seeking to develop the highest type of christian citizenship.

What Shall I Do With My Temper?

This is a question that troubles many people not a little. They have an earnest desire to follow Christ, and make an honest effort to lead the Christian life, but all their endeavors seem to be thwarted by an ungovernable temper which is liable at any moment to burst into flame. Doubtless many cases of backsliding have resulted from the discouragement which has come on account of failure to curb the temper. There is a tendency to say, when the besetting sin has once more conquered, "Well, its no use trying. I will give it up." With some the cause of bad temper is probably hereditary, and with others lack of restraint in early life. Whatever may be the cause, and however great the incitement, it ought to be distinctly recognized by everybody that temper, no matter how quick or violent, may be and ought to be controlled.

The human will, strengthened by the grace of God, is able to subdue the fiercest passions. This has been demonstrated in many instances. During his early life Moses had a disposition which quickly flamed into resentment, but in later years he was known as the meekest of men. The Apostle John was evidently a very excitable and vindictive man. At one time he wanted to call down fire from heaven upon some persons who did not think as he did; but through association with the Master he succeeded in conquering his weakness and so developed the opposite virtues that he was called the "Apostle of Love." Such illustrations ought to be encouraging to all who are struggling to overcome the besetment of the temper with some people will require time and persevering effort. There should be no discouragement if the first attempt fails. Perseverance and determination are sure to bring their reward. "Watch and pray" is the best motto for those who desire to be masters of themselves. Watch against the first risings of passion, and place a sentinel on guard to give warning of those circumstances and conditions which usually bring defeat. Constant prayer should be made that God would so renew and mellow the heart that tenderness and kindness may take the place of "anger and clamor."

The Itinerary.

The impression seems to prevail with those who are not familiar with Methodism that the General Conference of the M. E. Church has abolished the itinerary by removing the time limit to the pastorate. It is not so. The same plan of stationing ministers from year to year remains, and the probabilities are that changes will be nearly as frequent as

before. The new law makes it possible for a preacher to remain in a church as long as may be thought wise by the "powers that be," instead of being forced to move on because his three or five years are up. It is simply the application of common sense to the work of stationing instead of an arbitrary regulation. Its advocates claim that it is more in harmony with the practice of John Wesley than any plan that has ever been in vogue in the Methodist Church. It is expected that Methodism in large cities will be greatly benefited by the change. It is an interesting experiment for us in Canada to watch, particularly as we incur no responsibility for results.

Keep to the Subject.

The meeting in the interests of the Twentieth Century Fund at the Methodist Episcopal General Conference was a comparative failure, principally because the speakers talked about almost every imaginable thing except the Twentieth Century Fund. The Epworth League anniversary was a huge success, largely because the Epworth League and its work was discussed from start to finish. The beauty of any address or sermon, to a great extent, is in its appropriateness. When a minister is announced to preach a missionary sermon, the congregation is disappointed if he fails to deal with the missionary question, no matter how eloquent his discourse may be. It helps greatly in our League meetings to have a definite subject, and keep to it closely. If those who speak wander off into other fields it might be well for some member to "rise to a point of order," as they do in Conference, and ask that the topic of the evening be discussed and nothing else.

Anxious to Learn.

In a package of letters which came in to our office the other day, we found a communication from a young man, from which we make the following extract: "I have been appointed president of our League, and I feel very unfit for the office, but as I am really desirous to do as good work as possible I write to you for information. Can you recommend any literature that would be helpful to me, or can you give me any suggestions how to run the League. *I am anxious to learn.*" It is always a pleasure to answer a letter of this kind. No matter how inexperienced a young person may be, if there is a sincere desire to be useful, and a determination to become acquainted with the most approved methods of work, success is usually achieved. The trouble with too many League officers is that they take no pains to inform themselves concerning the duties of their office. Many of them do not take the EPWORTH ERA, or any other young people's paper, and are consequently ignorant of what others are doing. Such persons are greatly handicapped in their endeavors, and the saddest feature about it is that they do not recognize the fact. All our officers would do better work if they were more "anxious to learn."