

why not start a building fund and raise the money before it is needed. The pastor of Lindell Avenue church, preached an excellent sermon, and after service I had the pleasure of dining with Rev. Dr. Young, Editor of the *Central Christian Advocate*, a gentleman of remarkable intelligence and refinement, who has made his paper a great power for good throughout the Southwest. In the evening attended the Union M.E. church, where Dr. Luccock, the pastor, gave a good practical discourse. The public service began at eight o'clock, and the Epworth League met at seven. At the former meeting there were about fifty young people present, although it was a wet night. The subject was "How Christ Makes Use of Common Lives." A young lady gave a very fine address, introducing the topic, and then quite a number took part in brief remarks, keeping well to the subject outlined. The meeting was a good one, and all too short. It closed at about ten minutes to eight, in order that the members might have the opportunity of shaking hands before service began upstairs. I kept my eyes open and noticed that thirteen young people—the unlucky number again—went away without remaining to the public service. This is one bad result of holding the League service immediately before the preaching. It does not look well to see young people leaving the church just at the time that the evening congregation is assembling. At both of these St. Louis churches the singing was led by a quartette choir, which seems to be the usual custom in the United States. I must confess I do not care for the quartette choir. The singing is artistic enough, but lacks volume and strength and savors too much of being a professional performance. I would rather hear Mr. Torrington's chorus choir than any quartette in America.

From St. Louis the train was taken southward, to attend the International Sunday School Convention at Atlanta. The weather all through the South was exceedingly warm, the thermometer registering over 85 day after day. The two who live here there do not seem to think anything of it, but for northerners it was a little trying. Quite a number of Georgians greeted me and began at once to talk about the Toronto Epworth League Convention in 1897, and tell about the good time they had. They were, one and all, wonderfully enthusiastic about Canada. One minister became so much interested in Canadian affairs that he subscribed for the *Toronto Globe* and the *Christian Guardian*. When he heard that a Canadian League paper had been started, and was being sold at the small price of fifty cents per year, his half dollar was handed out in a twinkling, and we had another subscriber "Down South in Dixie."

One negro lynchings were the subject of conversation everywhere at the time of my visit. The best people of the South are opposed to lawlessness of this kind, but a large proportion of the population evidently approve. It is very difficult to understand the Negro problem of the South, as opinions differ so widely. On the train, passing through Georgia, I had a lengthy conversation with two gentlemen who had been employers of negro labor for many years. They were emphatic in declaring that the colored race was "a bad lot." They said that the negro was lazy, unprovoked, deceitful, dishonest, and generally immoral. On the other hand I met with those who gave it as their opinion that no more faithful peasantry existed in the world than the negroes.

It is charged upon the colored people that when any of their number commits a crime, they harbor and defend him instead of giving him up to justice. This, of course, is denied. Just which side to believe it is difficult to decide. The condition of affairs is, however, serious in the extreme. It strikes the disinterested observer that the colored people themselves might do much to settle the question by declaring openly that they

are not in sympathy with crime,—that when one of their race is guilty of any outrage they will do everything in their power to hunt him out and deliver him to the officers of the law for punishment. This would be much more sensible than the violent threats of retaliation that have been recently made. Undoubtedly one reason why lynchings prevail in the South is the feeling of uncertainty in regard to the enforcement of the law. The people reason that there may be many delays before punishment can be inflicted, with innumerable avenues of escape, besides great expense to the State. They therefore conclude that the best thing is to make short work of the business by appealing to the tribunal of Judge Lynch. They forget, of course, in their blind fury, that they are developing a disregard for law and order that will produce calamitous results. It is the opinion of many thoughtful people that when certain outrages occur there should be some machinery by which judge and jury might be summoned at once, and when undoubted evidence of guilt exists, let the punishment be swift and sure, and under the control of the law. It is to be hoped that some way of settling difficulties may be reached without the development of a racial struggle. I told those with whom I conversed that such things could not possibly happen in Canada, as we had too much respect for British Law.

During my stay in Atlanta I had the



GAMMON THEOLOGICAL SEMINARY.

pleasure of visiting Gammon Theological Seminary, an institution for the education of colored Methodist preachers, of which Rev. Dr. Thirkield is Principal, and Rev. Dr. Bowen a Theological Professor. Some years ago a Northern gentleman named Gammon became interested in the education of the colored race, and gave a considerable amount of money for the establishment of a school. This was supplemented from time to time until he left altogether about \$400,000 for endowment. The success of the seminary is due largely to the indefatigable efforts of Dr. Thirkield, who took hold of the work when it was difficult and the task look dark. There are now about eighty students in attendance, preparing for the ministry. The grounds are spacious and beautiful, and the building well adapted for educational purposes. The hope of the negro race is in the direction of Christian education. The importance of an institution of this kind can scarcely be over-estimated.

On my way home I stopped a few hours at Indianapolis which was a surprise to me. I had no idea it was so attractive a place. It is really one of the most beautiful cities I have ever visited. For wide, clean, well paved streets it probably stands ahead of any city in the United States, with possibly the exception of Washington. The cities of St. Louis, Nashville, Atlanta, and most other American cities are paved with rough cobble stones, so that bicycling in the business portion is almost out of the question. In Indianapolis, however, the pavements are asphalt and brick, and it is a perfect paradise for bicyclists. The arrangements for the Fourth International Convention of the Epworth League are progressing favorably. It was my good fortune to fall into the hands of Rev. Mr. Rawls, presiding Elder of the

Indianapolis District, who kindly showed me the different places of interest connected with the coming gathering. They certainly have every facility for holding a great Convention, and the work appears to be in the hands of a thoroughly capable lot of men who compose the Executive Committee. Unless all signs fall it will be the greatest Methodist assembly ever held.

A. C. C.

News from Minnewawa.

By the way, can any of our Juniors tell us where Minnewawa is? Such was a question in the April Era, and I thought perhaps a little bit of news from that place might be of interest. In case some of our readers have not yet learned the geography of Minnewawa, let me state that it is a settlement, three miles west of Neshatt on the Northwestern and Souris branch of the C. P. R. We have had a hard, cold winter, but although it is entirely a country place and everyone had to drive to the meetings, we managed to keep from being frozen out. For the convenience of the people the meetings were held from house to house, and during the afternoon all winter, we had fifteen, twenty, and twenty-five people attending, and there was some good degree of interest shown. We have just re-organized for the summer, and we hope to do better work for our dear Saviour this year than we did in the past. In future, our meetings are to be held in the school house.

ALICE TAYLOR.
Car. Sec'y and Treas.

Prize Essay.

The editor of this paper will give a prize of \$15.00 for the best essay on Bishop Simpson's motto: "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ." The following are the conditions:

1. The essay must be written by a member of the Epworth League in Canada, outside of the Ministry.
2. It must not be less than 800 nor more than 1,500 words in length.
3. Manuscripts must be sent to this office not later than August 1st, 1899.
4. The prize will be payable \$10 in books, and \$5 in money.

Order in the Sunday School.

A good school is orderly, yet it is not too orderly. Everybody is in place at the proper time. At the minute, and not a minute later, the superintendent opens the school. There is no bell, or if there is a bell, it is a gentle, musical one, held up by the superintendent as a signal, and rarely sounded. There is no more confusion than at the opening of any other religious service. Only one exercise goes on at a time; singing is worship just as well as prayer, and the Scriptures are read thoughtfully and reverently. No officers are running up and down the aisles during services; no loud calls are made for order; yet there is a suitable quietness when quietness is desirable. A good school is never disorderly, yet it cannot be said that invariably the best school is the most orderly. Occasionally one sees a Sunday School where order has been carried to the extreme of repressing all enthusiasm, where the programme is so cut and dried that all life is killed, where the order has almost the suggestion of the lock step in the military drill. The ideal of system in the Sunday School is not that of the French minister of education, who declared that at any minute he could tell what question was being asked in every class in every school in France.—J. L. H.