


# THE CANADIAN EPWORTH ERA

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Interests of  
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*Young Peoples*  
Societies  
OF THE  
METHODIST  
CHURCH,  
BY AUTHORITY  
OF THE  
GENERAL CONFERENCE.



*N. F. Nide*

BISHOP OF THE METHODIST EPISCOPAL CHURCH, AND PRESIDENT  
OF THE EPWORTH LEAGUE

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IF YOU PLEASE.

When the Duke of Wellington was dying the last thing he took was a cup of tea. On his servant's handing it to him on a saucer and asking him if he would have it, the Duke replied: "Yes, if you please." These were his last words. How much kindness and courtesy are expressed by them! He who had commanded great armies in Europe, and had long been used to the throne of authority, did not despise or overlook the small courtesies of life.

"WOULDN'T MARRY A MECHANIC."

A young man began visiting a young woman, and appeared to be well pleased with her company. One evening he called when it was quite late, which led the young lady to inquire where he had been.

"I had to work to-night."

"What! do you work for a living?" she inquired in astonishment.

"Certainly," replied the young man. "I am a mechanic."

"I dislike the name of mechanic," and she turned up her pretty nose.

That was the last time the young man visited the young woman. He is now a wealthy man, and has one of the best women in the country for his wife. The lady who disliked "the name of mechanic" is now the wife of a miserable sot, a regular vagrant about grey-shops, and the soft, verdant, and miserable girl is obliged to take in washing to support herself and children.

Do you dislike the name of mechanic—your whose brothers are nothing but well-dressed loafers?

We pity any girl who has so little brains, who is so green and so soft as to think less of a young man because he is a mechanic—as the Son of God himself was. Those girls who despise young men who work for a living are likely to be menials to some of them some day when adversity has humbled their pride, and experience has given them common sense.—*The Christian*.

"CONSIDER YOURSELF UNDER ARREST."

Mrs. Livermore, in her book entitled "My Story of the War," gives a very interesting sketch of "Mother Bickerdyke," a famous character in those times. She was an energetic, sympathetic woman, of slight education, who had a natural aptitude for nursing, and an unfeeling love for "her boys," as she called the soldiers. Mother Bickerdyke was always to the fore when there was work to be done, and no trials or difficulties ever daunted her. After the battle of Chattanooga she was for weeks the only woman with the 1,800 wounded. The weather was bitterly cold, and the sick were nearly frozen to death in spite of big fires. At last the wood gave out one awful night, and it seemed, indeed, as if those who could not move about would perish of the cold. Mother Bickerdyke had the utmost scorn for red tape, and a mind equal to all emergencies. She called on a few of her faithful "boys" to follow her, and, armed with an ax, proceeded to make firewood of the palisades. Soon an officer came along, and looked on with dismay; there was nothing else would save the wounded, but such irregularity, such rashness must be punished. "Consider yourself under arrest," he called to Mother Bickerdyke the next time she passed him laden with planks. "All right, major, I'm under arrest; only don't interfere with me till the weather moderates," was the undaunted reply.—*Our Dumb Animals*.

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# The Canadian Epworth Era.

Vol. I.

TORONTO, MAY, 1899.

No. 5.

## THE BATTLE OF LIFE

Go forth to the battle of life, my boy—  
Go while it is called to-day;  
For the years go-out and the years come in  
Regardless of those who may lose or win,  
Of those who may work or play.

And the troops march steadily on, my boy,  
To the army gone before;  
You may hear the sound of their falling  
feet  
Going down to the river where two  
worlds meet;  
They go to return no more.

There's a place for you in the ranks, my  
boy;  
And duty, too, assigned;  
Step into the front with a cheerful face;  
Be quick, or another may take your place,  
And you may be left behind.

There's a work to be done by the way,  
my boy,  
That you never can tread again—  
Work for the loftiest, lowliest men—  
Work for the plough, plane, spindle and  
pen—  
Work for the hands and the brain.

Temptations will wait by the way, my  
boy—  
Temptations without and within;  
And spirits of evil, with robes as fair  
As those which the angels in heaven  
might wear,  
Will lure you to deadly sin.

Then put on the armor of God, my boy,  
In the beautiful days of youth;  
Put on the helmet and breastplate and  
shield,  
And the sword that the feeblest arm may  
wield

In the cause of right and truth.

—Bradford Republican.

**Bishop Ninde.**—Rev. Dr. Schell writes thus of Bishop Ninde:—Rev. William Xavier Ninde, D.D., is President of the Epworth League of the Methodist Episcopal Church. He is one of the most benignant, cultivated, and full-rounded men in all Methodism. It is said of him that when he joined the Detroit Conference he went to the Bishop and asked that he be given the hardest appointment in the Conference. After a career of the greatest usefulness, including churches in Detroit, Cincinnati, and elsewhere, he was elected President of the Garrett Biblical Institute, from which he was elected to the Episcopal office. Bishop Ninde is noted for his strong and beautiful sermons, and for remarkable elegance of pronunciation and distinctness of utterance. He has been entrusted by his colleagues of the Episcopal Board with all of the foreign Conferences, and his election as President of the Epworth League, to succeed Bishop Fitzgerald, was accomplished with such unanimity as to be the highest commen-

dation which they could put upon him. He is beloved everywhere, and the daily prayer of the Church is that his physical force may continue unabated for years of service.

✕

**The League Colors.**—The annual letter sent out last autumn by the League officers of the Methodist Episcopal Church contains the following paragraph: "The colors of the Epworth League are red and white. Red is suggestive of the precious blood of the covenant in whose crimson tide our sins are washed away. White is the color of a blameless life. They thus symbolize what the motto of the Epworth League literally expresses,—vision of the cross and service for others."

✕

**How to be Healthy.**—Dr. Cyrus Edison, New York's most famous physician, was recently asked what are some of the ways in which the highest health may be maintained. He replied: "We find in religious teachings the highest hygienic rules that have ever been devised. He who really lives up to the teachings of Christianity will keep his body in a perfectly healthy condition. It has been truly said that the wages of sin is death; and death is caused by the effect of vice. A vicious person contains in his body the seed of his own destruction. The Christian is the best fitted of all persons to withstand disease and live healthily."

✕

**A Mighty Army.**—The latest returns for the Epworth League of the Methodist Episcopal Church are as follows:

Epworth League Chapters.....	19,500
" " Members.....	1,350,000
Junior League Chapters.....	6,750
" " Members.....	400,000

Making a total of 26,250 chapters, and 1,750,000 members. Adding the figures of the M. E. Church, South, and Canada, gives a grand total of 2,150,000 members. The Christian Endeavor Societies have more than 3,000,000 members, and the membership of the Baptist Young Peoples' Union, Luther League, etc., will bring up the figures to 5,500,000. Such a force as this ought to be a tremendous power for good.

✕

**Popular Preaching.**—Bishop Ninde, in the *New York Advocate*, says: "If I were young again, I would strive to be, not in the low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw men to me, I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would effect it, I would practice the severest simplicity. If going among the people would help me, I would fling aside

all conventionalities and reclusive habits, and go from shop to shop, and tenement to tenement, till my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the fresh anointing. I would exhaust all possibilities that I might win the scattered, listless multitudes to listen to the gospel I was ordained to preach."

✕

**A Crank Preventative.**—Rev. Dr. Schell says that: "The Epworth League has arrested the swing of the Methodist pendulum to eccentricities and extravagances of doctrine. There never have been so many striving and professing to walk in the King's highway of holiness as now, and the "crank" element has been reduced to a minimum. The unequivocal teaching of the Epworth League pledge has saved the doctrine of holiness from the clouds of perversion to which it was formerly subject. This is illustrative of one phase of the influence of the Epworth League. Let us repeat again that the good but ill-balanced people who heretofore have left our Methodist Church, and recruited to the ranks of Dowietes and Christian Scientists, have been practically, without exception, members beyond the age influenced by the Epworth League. In the voluminous correspondence which has poured into the central office for six years we recall only one case where a prominent Epworth League worker has yielded to the blandishments of that science falsely called Christian."

✕

**Dr. Pentecost and the Atheist.**—

Dr. Pentecost tells of an argument he has had with an atheist who did not know the Bible because he did not believe the author. The great preacher said:

"Well, my friend, is the multiplication table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who the author of the multiplication table is?"

In a moment he frankly confessed his ignorance: upon which Dr. Pentecost added: "Then, I suppose, as a matter of fact, being a scientific man and a conscientious septic, you never use the multiplication table?"

"Oh, yes," he replied, "it proves itself to be true by its work."

"Then, my friend," said the great preacher, "leaving on one side all those hair-splitting questions of academic science and criticism, shall we not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication table works well and truly in its sphere?"

### ORIGIN AND GROWTH OF THE EPWORTH LEAGUE.

THE story of the origin of the Epworth League has been told so frequently that it is not necessary to occupy much space with it. It is well known that the League was organized on May 15th, 1889, in the City of Cleveland, by the amalgamation of five young people's societies which had existed for some years in the Methodist Episcopal Church. Many difficulties opposed themselves to the union of these societies, but by prayer, discussion, and compromise an agreement was at last reached. The beautiful Epworth Memorial church has been erected on the spot to commemorate the happy consummation. The new society "caught on," from the very first, and increased in numbers with amazing rapidity. In Canada the history of the League dates from October, 1889, when it was launched at a great meeting held in the Metropolitan church, Toronto, called together largely through the influence of Rev. Dr. Withrow. The first League was organized in Barrie, by Rev. R. N. Burns, which is still in a flourishing condition.

Previous to the introduction of the League, young people's organizations of various kinds existed in the Methodist Church, quite a number being societies of Christian Endeavor. The members of the latter were naturally greatly attached to this interdenominational movement, and many were not willing to surrender in favor of the Epworth League. A happy way out of the difficulty was suggested by Rev. A. M. Phillips, who proposed that our societies which chose to do so might become Epworth Leagues of Christian Endeavor, thus being in harmony with the denominational organization, and at the same time in hearty fellowship with the interdenominational. The arrangement could not be expected to be carried out without some little friction in places, but on the whole it has worked well.

By reference to the figures published on another page it will be seen that the development of the League has been steady and constant. Every year has witnessed a gratifying increase in numbers, and in practical usefulness, until we now have nearly 2000 societies and more than 80,000 members, which, of course, includes Epworth Leagues, Epworth Leagues of Christian Endeavor, and

Junior Societies. Although not intended for money raising purposes, these societies last year collected for various church benevolences over \$50,000.

The four departments of the League provide for the development of our young people's talents in various directions. The culture of the heart life is the purpose of the consecration service and the weekly prayer meeting, which are generally looked upon as the essential features of the organization. It is pleasing to be able to state that the majority of our societies report that these distinctively spiritual services are better attended than any others, thus effectually disproving the oft repeated statement that the tendency is in the direction of mere entertainment.

Provision is made for intellectual training in the Literary department, with its Bible study, and Reading Course. The diagrams on another page will show the

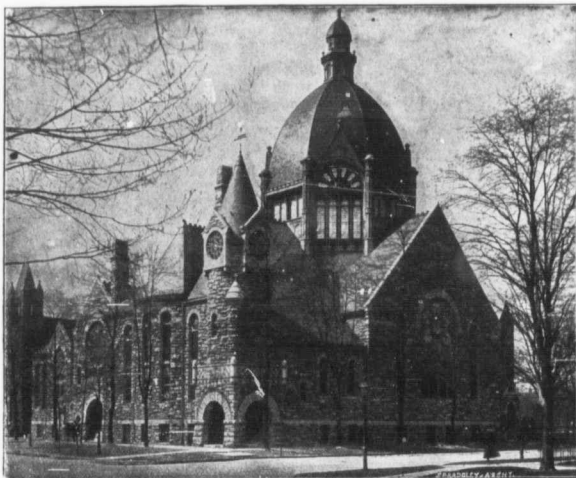
### A NEW FORCE.

BY REV. A. M. PHILLIPS, B.D.\*

THE Epworth League is the organized application of a new force to the Methodist machinery of our day, and destined to render valuable assistance to the Church in accomplishing her divine mission in the world. This new movement is not foreign to the historic genius of Methodism, but in perfect harmony with her origin. It should be remembered that the "Holy Club," from which was generated that great revival of spiritual and experimental Christianity known as Methodism, was an organized band of young men. These young men were bound together by rigid rules for four things: more Bible knowledge, more literary culture, more personal piety, more practical service. Methodism was in its beginnings pre-eminently a young men's movement.

Its first achievements resulted from the enthusiasm of consecrated young men.

The Methodist Church in all her history has been not only the Church of the masses, but of the young people. Her great successes may be largely attributed to a constant infusion of young blood into her ranks. The Epworth League is a reproduction of the spirit and purpose of the "Holy Club," of 1729-37. The four things aimed at by these original "Methodists" are the four things aimed at by the young Methodism of this continent, banded together in the



EPWORTH MEMORIAL CHURCH, CLEVELAND, OHIO.  
ERECTED ON THE SPOT WHERE THE EPWORTH LEAGUE WAS ORGANIZED.

wonderful record of our Reading Course for the past four years. The aggressive work of the League has been pushed to such an extent that we now have two full-fledged "Forward Movements"—one for evangelistic work, and the other for missionary expansion—each of which has been a gratifying success.

Looking upon the record of the past ten years as a whole we have every reason to "thank God and take courage."

ADMIRAL FARRAGUT had for his motto the words, "The best defence against the guns of the enemy is a well-directed fire." This is an equally true and valuable motto in spiritual matters. The best shield against temptation to do evil is to be constantly employed in doing good. Cold water will freeze more quickly than that which is boiling, for there is less heat to overcome.—*Lookout.*

Epworth League. It is a revivification of the Oxford brotherhood of a century and a half ago, clothing it in the habiliments of the nineteenth century, and sending it forth to work with the methods of this practical age. In our Canadian Epworth League constitution, with its four departments of Christian Endeavor, Religious Work, Literary Work, and Social Work, we believe that we have most nearly attained the ideal aim of those four young men who constituted the original Holy Club.

We dare to pronounce it the best system of organization for Christian young people yet provided. It avoids one-sided culture and provides for the symmetrical development of the whole man. Our

\* This article was written by Brother Phillips in 1891. As a prophetic utterance it is particularly interesting to place alongside of Dr. Withrow's contribution written a few days ago.



League is truly denominational—"a thoroughly Methodist movement designed to build up Methodism, that Methodism: may do more effective work in building up the cause of Christ everywhere." It is also grandly interdenominational, providing for the affiliation of and co-operation with the affiliiated societies that are organized to work "for Christ and the Church." By our constitution our young people may not only be an integral part of this great Methodist movement, with its over 6,000 Leagues and more than 300,000 members, but also a branch of that world-wide Christian Endeavor movement, in which the young people of all denominations are engaged in the great work of uplifting humanity, with its 13,000 societies and 784,000 members. Just think of it! Over 300,000 young Methodists on this continent formed in a "league, offensive and defensive with every soldier of Jesus Christ."

What shall be the outcome of this great army of Christian cadets imbued with the spirit of Bishop Simpson's memorable utterance: "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."

Realize, if you can, the power of the more than one million Christian young men and women of America, organized for the promotion of personal Christian life, and the doing of aggressive Christian work. Hear the tramp, tramp of this great army, from Alaska to Mexico, from Newfoundland to British Columbia, marching to the music and enthusiasm of "Onward, Christian Soldiers," and imbued with the spirit of Miss Havergal's hymn of consecration.

Imagine the future, when this army shall have more than doubled on this continent, when its battalions shall be found in every land, when its bugle call to duty shall not cease to echo around the world, and when its sweet Mizpah "God be with you till we meet again," shall not die away in all the earth. "What shall the harvest be" of the seeds of Christian truth and manly virtue sown in this young humanity? As we look out into the darkness of discouraged Christian effort, with such a future before us, and call to the watcher above the portals of Zion, "Watchman, what of the night?" we hear in clear, courageous, and encouraging tones, "The morning cometh." Yes, it is coming. It has come. But what of the noon-day glory and meridian splendor of the Church of the future, when her ranks shall be filled and her posts manned, not by new recruits or self-drilled soldiers, but by organized and disciplined men and women, trained in and for systematic Christian work?

This organization of the young people of Christendom for the promotion of Christian life and effort is the great event of the nineteenth century Christianity, and must be utilized by our Methodism if we are to make the most of our opportunities. With our young men and women subscribing to and living out,

"Taking Christ as my example and trusting in the help of the Holy Spirit, I promise that I will endeavor to learn and do my Heavenly Father's will," the Methodist Church of the future will far surpass the record of the past in work done and character produced.

#### TEN YEARS' PROGRESS.

BY REV. W. H. WITHROW, D.D.

THE tenth anniversary of the formation of the Epworth League in Cleveland, Ohio, on May 15th, 1889, is a very significant milestone for measuring its progress. Ten years in the life of an individual is a good deal, but in the life of a great organization, destined to endure, we believe, as long as the Church of God on earth shall last, it is a comparatively short period. Yet in that

broaden the Christian's horizon by a larger culture in the world of thought and expression, and to develop vital piety by devotional services and tender ministry and Christly work."

Merely numbering the tribes of our spiritual Israel is not the best method of judging its worth and work. Has it increased the quantity and improved the quality of Christian service? Of this there can be no question. Its consecration meetings have been seasons of spiritual power and blessing. But personal consecration is the beginning and not the end of its holy purpose. It has translated devotion into work. Not mere pietism or quietism, but doing something for God and his Church has been its noble ideal—not merely to "look up" to God for personal help, but to "lift up" the fallen, to remember the forgotten, to visit the forsaken, to seek and to save that which was lost.

The age in which we live demands an intelligent Christianity. The Epworth League seeks to create such a type of religion. It has led to a deeper study of the heroic history and noble traditions of Methodism than our young people ever had before. It has led, in large degree, to a more generous culture, a more thorough study of the Word and works of God than has been their wont. It has substituted in many homes for desultory, frivolous, or pernicious reading well digested and thoughtful courses of study. It has especially widened the horizon of missionary sympathy. It has led our young people to lift up their eyes and see the fields white unto the harvest in our own and other lands. It is developing a missionary zeal unknown before. It is, we believe, stimulating many to devote themselves to the service of Christ and of His Church, and to more fully prepare and equip themselves for Christian work.

Has the League done all that it might have done, or should have done? No, for the League is composed of human units, with human limitations. Neither, for the same reason, has the Church of God in any age done all that it might and should have done. But in a short ten years it has accomplished more than the most sanguine dreamer could have dreamed. It has organized the young life and young blood of Methodism for grander service and for broader culture than they have ever known before. It has led to a study of the social problems of the times and of the means for their solution—the application of the Golden Rule in all the relations of life. It has cultivated a tenderer sympathy and a broader fraternity with all who love our Lord Jesus Christ in sincerity and truth. And, true to its motto, it desires to form a solemn league and covenant with every soldier of the Cross. It has led many to become heralds of salvation in their own land and in the high places of the mission field. It has led multitudes into lives of



METROPOLITAN CHURCH, TORONTO.  
WHERE THE CANADIAN EPWORTH LEAGUE WAS LAUNCHED.

short decade what marvellous progress has been made! It is probable that not less than two million earnest young souls in the United States and Canada, and in the Methodist mission fields of foreign lands, have been enrolled in the godly fellowship of the Epworth League. The little one has become a thousand, the small one a great nation. It is the Lord's doings and is marvellous in our eyes.

But mere growth in numbers would count for little unless these millions of young people were inspired with nobler ideals and greater moral earnestness. Has this been the case with the Epworth League? Thank God, that question is easily answered in the strong affirmative. The League is true to the historic genius of Methodism. It is specifically religious in its spirit. It seeks to promote spiritual life by Bible study, by Christian fellowship and testimony, "to

deeper consecration, of waiting before God in the daily quiet hour, and of working for God in the activities of life. It has led to generous givings to the cause of God and to prayer and self denial for the extension of His kingdom.

It has proved an antidote to the spirit of worldliness which is menacing the Church. It is leading consecrated hosts to confess Christ, to bear His reproach. It is placing before them nobler ambitions than to be mere frivolous worldlings—holier pleasures than the dissipations of so-called "society." It is an antitoxin to the microbes of fashion which threatens the spiritual life of Methodism.

What of the future of the League? The future, we believe, will be as in the past and yet more abundant. It will, in good Methodist phrase, strive to "go on to perfection." It will correct its mistakes, improve its methods, deepen its

young enthusiasm and Christian zeal of its members.

What are the needs of the League? They are the needs of the whole Church—a tenderer baptism of the Divine Spirit; a tenderer sympathy with the Divine love; a fuller consecration to Divine service. The machinery of the League is well nigh perfect. What is wanted is the richer manifestation of the Spirit of the Holy One in the midst of the wheels, as in the prophet's vision by the river of Chebar.

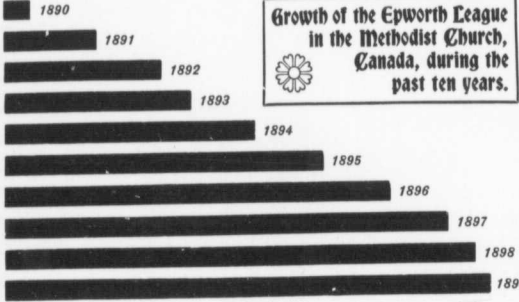
The members of the League need to comply still more fully with the exhortation of Paul to young Timothy: "Give attention to reading"—to the careful and systematic study of the Word of God, to devout and prayerful study of the works of God and of his dealings with the race, and "what He suffers to be wrought with High Providence in His Church,

## SPIRITUAL WORK.

BY BISHOP NINDE.

THERE is a real, though subtle, distinction between what we call humane charities and strictly spiritual work. Many quite worthy people are ready to aid in feeding the hungry and clothing the naked, who cannot comprehend the duty or utility of ministering to men's souls or promoting the invisible kingdom of Christ. With a clearer sense of proportion and the "eternal fitness of things," the founders of the Epworth League made spiritual work the crown of all their aims and endeavors. It is interesting and heartening to know that, while now and then a chapter may be found in our vast brotherhood where a notable, perhaps a withering, decline in the spiritualities is evident, yet, quite universally soul proceed, and the blessed activities which proceed therefrom, are richly manifest. The weekly devotional meeting is the magnet which above all others attracts our Epworthians. There is a warm response to the call for personal consecration. There is a growing and chivalrous devotion to the Man of Galilee. A consuming zeal for soul-winning is becoming a mighty and pervasive force. The sentiment is growing in the youthful church that estranged souls are to be reconciled to God not so much through religious campaigns and official visitations as by the magnetism of personal appeal—friendly oversight, repeated and unyielding striving. To follow "in His steps," who came primarily to seek and save the lost, should be the thrilling motive of our lives. And with such an impulse we shall not be slow to lift up our eyes and behold the distant fields. Great political changes are sure to occur, and speedily too, in the old empires. Who can doubt that these will turn out for the furtherance of the gospel? We should be swift to enter the doors providentially opened. We are already moving our lines forward. Let us not fail to "keep the splendid pace we have set for ourselves."

### Growth of the Epworth League in the Methodist Church, Canada, during the past ten years.



### THE FIGURES

1890—120 Leagues, 6,120 Members.	1895—1,352 Leagues, 62,877 Members.
1891—402 " 18,053 "	1896—1,675 " 75,309 "
1892—678 " 29,449 "	1897—1,826 " 79,582 "
1893—800 " 37,323 "	1898—1,947 " 81,935 "
1894—1,032 " 47,175 "	1899—Returns not yet received.

consecration and achieve still nobler results.

What are its perils? Its perils are such as are common to us all—the peril of letting the fine gold become dim; of letting rust corrode its machinery; of letting its fresh young enthusiasm become cooled; of letting its moral earnestness relax.

There is, too, the peril of partial isolation from the organism of the Church—of becoming a little "kingdom within a kingdom." The League is not "the young people's church," but an integral part of the true and indivisible Church of God. It is indeed a brigade of the great army of the living God, but it follows the one great Captain. It marches beneath the one banner of the Cross to fight against one common foe. It must be co-ordinated with all the other departments of church life and church work. Its devotional meetings must not be rivals of the prayer service and class meeting. Every service of the church should be the brighter, the better for the

deeds and triumphs of just and pious nations doing valiantly through faith against the enemies of Christ."

With these endowments of power and wisdom the League shall become more than ever a great aggressive agency for promoting the kingdom of God among men. Its members shall receive richer charisms of goodness and grace. So shall the words of the prophet be fulfilled: "And it shall come to pass that I shall pour out my spirit upon all flesh, and your sons and daughters shall prophesy." So shall the garden of the Lord spread fair and stately. So shall the temple of God rise godly and grand. So shall our sons be as plants grown up in their youth. So shall our daughters be as cornerstones polished after the similitude of a palace.

Toronto, Ont.

If your lot seems a hard one, go to work and spade it up, and cultivate it till it is nice and mellow.

### EPWORTH LEAGUE IN FOREIGN LANDS.

Country.	Chapters.	Members.
India	280	10,500
Mexico	15	600
South America	6	200
Italy	8	200
Norway	42	2,100
Sweden	65	2,600
Denmark	15	600
Finland	3	100
China and Japan	118	5,000
Korea	5	100
Hawaii	1	65
Liberia	1	40
Total	559	22,105

It is as important to know when to be silent as when to speak. Socrates is said to have asked a very talkative young man a double price for a course of lessons on oratory. When asked why he charged double the answer was, "Because I must teach you two sciences—one, how to be silent; the other, how to speak."

# Have Expectations Been Met?

Opinions from.....

LEADING  
MINISTERS  
AND  
LAYMEN

## "FULFILLED TO A GOOD DEGREE."

THE tenth anniversary of the Epworth League affords a convenient opportunity to take stock of its practical value to the Church. With this end in view the editor of this paper has asked a number of representative ministers and laymen of our Church to contribute to a symposium on the subject. The following letter was sent out to about forty persons.

"DEAR BROTHER,—The Epworth League will be ten years old on May 15th. Although still young it has perhaps lived long enough for the Church to have a fairly accurate idea of its value. May I ask you to be so kind as to give me your opinion on the following points:

1. Has the Epworth League fulfilled the expectations of the Church?
2. What do you think are its principal weaknesses?
3. What are its strongest points?
4. To what lines of effort do you think our young people should specially direct their attention during the next decade?

I am anxious to make some use of your reply in the anniversary number of THE CANADIAN EPWORTH ERA, and would be glad to hear from you within a couple of weeks. In order that you may feel perfectly free to express your opinions I will agree, if you desire it, not to publish your name."

This letter was not mailed simply to those who were known to be favorably inclined toward the League, but was sent principally to Presidents of Conferences, ex-Presidents, Chairmen of Districts, etc., and to a few laymen who have had good opportunities of judging the results of the young people's movement. Several to whom we wrote did not reply, but the letters of those who have answered contain much that is interesting and suggestive. Here are some extracts:

### "MISSIONS AND EDUCATION."

I heartily congratulate you and the whole Church upon the tenth anniversary of the Epworth League. We all feel proud of the growth and healthy religious influence of our latest co-nexical child.

1. Has the Epworth League fulfilled the expectations of the Church? Yes.
2. What do you think are its principal weaknesses? Perhaps a slight tendency to keep aloof from the general social church services.
3. What are its strongest points? (a) Loyalty to Christ; (b) Enthusiasm for missions; (c) Practical, or applied Christianity.
4. To what lines of effort do you think our young people should specially direct their attention during the next decade? Missions and education. Our intelligent young people should be in sympathetic touch with education generally, and particularly with the education of missionaries and pastors.

REV. JOHN POTTS, D.D.,  
Secretary of Education.

1. I do not know just what expectations the Church may have cherished, but I think that the League has fulfilled to a great degree the expectations of the friends and promoters of the organization.

2. Weak points? Talking of consecration without realizing what it means, and rarely, or never, getting within sight of self-denial.

3. Strong points? Uniting young people for Christian service, educating them in methods of work, and fostering the evangelistic spirit by the Forward Movement for Missions.

4. Special effort should be directed to the deepening of spiritual life; revival

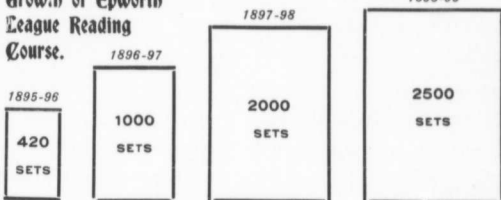
spiritual culture, and the separation of young people from the other meetings of the Church.

3. Its strongest points are: getting young people accustomed to the sound of their own voice in testimony; developing self-reliance in the conduct of religious meetings and church business; and educating them in systematic and proportionate giving.

4. For the future: in addition to the regular means, personal piety should be developed by the reading for private devotional purposes such lives as those of Bramwell, Stoner, Carvosso, Hester Ann Rogers, and other like worthies; developing the intellectual life through the Epworth League Reading Course; helping the pastor in looking out for and caring for the poor; so far as possible taking part in everything of a civic or political nature which will promote clean public morals, and especially the prohibition of the liquor traffic; and pushing forward with might and main the evangelization of the whole world.

REV. J. S. ROSS, D.D.,  
Secretary of General Conference.

## Growth of Epworth League Reading Course.



## THE BOOKS

1895-96	1896-97	1897-98	1898-99
1. Life of John Wesley.	1. Life and Conduct.	1. Social Law of Service.	1. Making of the Empire.
2. My Brother and I.	2. Torchbearers of Christendom.	2. Architects of Fate.	2. Makers of Methodism.
3. The Firm Foundation of Christian Faith.	3. Barbara Heck.	3. Our Lord's Teaching.	3. Our Lord's Teaching.
4. The Life of Christ.	4. Modern Missions. Selected Chapters.	4. With the Poets.	4. Everyday Religion.

and other Christian work in their own neighborhoods, especially on the line of personal intercourse with individuals rather than public addresses; and the cultivation of an intelligent and earnest missionary spirit.

REV. A. SUTHERLAND, D.D.,  
Missionary Secretary.

### "REASONABLE EXPECTATIONS MET."

1. The Church ten years ago, and long before, sadly needed such an organization, and it has done the work, and promoted the spiritual growth which could have been reasonably expected from it. At first it was supposed to have solved the vexed question of doubtful amusements by giving the young people something to do, but I fear there is lately a slight reaction in some places.

2. Its principal weaknesses are: a tendency to run to entertainments rather than the promotion of intellectual and

### "NOT ENTIRELY SO."

An ex-president of one of our Conferences writes as follows:—

1. Not entirely so. The church perhaps expected too much, as there was such a craze just then along this line. On the other hand it has fulfilled measurably all reasonable expectations.

2. Too much like a rope of sand—there is much organization but not the strong bond of Christian unity. Even at the social meetings of the League there is too much of a tendency for the older members to get together in groups and have a good time, to the neglect of the newer members and strangers. (a) Non-work on the part of the various committees. They are in too many instances, only paper committees, and the month rolls round and nothing is done. (b) Not keeping the spiritual ever to the front. The League becomes worldly and loses its grasp on the spiritual.

3. (a) Organization. (b) The fact that it helps every department of Church work. (c) Has its general secretary and its own paper. (d) The fact that the chief aim of the League is spiritual.

4. All the departments are important, not one of them should be neglected, but it strikes me that evangelistic lines of effort should be specially cultivated.

—  
"THE CHURCH IS SURPRISED."

1. I do not know what the Church expected, but I do know that it is surprised. The consecrated energies of young Methodism have now found their divinely appointed expression in the life of the Church with a rapidity, a naturalness, and a promise of permanency beyond all expectation. It has fulfilled many a promise of blessedness, dispelled every fear of disaster, and has still a goal beyond it of which it may be said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

2. (a) Too much machinery run for the sake of winning; (b) A practical losing sight of the supreme aim of soul-winning; (c) Fine dress parades. Blank cartridges abundant; not enough knee-drill; and hand-to-hand encounter with the enemy.

3. (a) It is a grand rallying point for the young people of Methodism. (b) Its divine commission to answer the question of every young convert, "Lord, what wilt thou have me to do?" (c) Its educative influences toward a more ideal expression of the Christ character in all the relationships of life.

4. The people called Methodists have but one business, namely, to save men from sin at home, abroad, everywhere in John Wesley's parish.

REV. JOHN W. SAUNBY, B.A.,  
Port Arthur, Ont.

—  
"DO NOT GIVE US ANY MORE MACHINERY."

1. I cannot tell what the "expectations of the Church" were concerning the Epworth League. The League has met my expectations, and I find it a pleasant duty to work with the young people.

2. From what I see and know, one danger is the development of a sectional spirit in the Church. Young people regard their meeting as all important, the general prayer meeting as belonging to the older people. They are very active in the League, but do not feel the same responsibility to take part in other public services, in many cases, not even attending them. This may not be found in all places.

3. The League has strong points: (a) It has developed the piety of our young people; (b) It has aroused a genuine enthusiasm in religious work; (c) They are studying the Bible as never before; (d) The "Reading Circle" is leading to systematic, thorough investigation, and will strengthen a love for valuable books; (e) The Leagues are becoming more and more unselfish, and the missionary zeal has led them up to the point of sacrifice.

4. During the "next decade" Let us not press for something novel or new. Work the new born zeal and the consecrated

love of our young people's hearts along the lines where evidently the spirit of God is now leading them. (a) Emphasize Bible study. (b) More members of the League must be persuaded to join the Reading Circle. (c) Associate members must be encouraged to step forward into active membership. (d) Where practicable have reading rooms, bright and cheery, open every night, well supplied with magazines, etc., by the congregation. (e) Do not give us any more machinery.

REV. A. LANGFORD, D.D.,  
Orangeville.

—  
"MORE LIKE JESUS."

1. Yes, the reasonable expectation of the Church has been met. Some Leagues have had a hard time to live, and some have died. The reason was, there was no life around them, so it would be unreasonable to expect anything but death there.

2. The same as the Church's want of consecrated, Holy Ghost filled, level-headed young men and women.

3. (a) The only desire evinced by so many young people to save souls; (b) A great point over the Y.M.C.A. in having both sexes working hand in hand.

4. We should seek to be more like Jesus. We all want to be brought close to Him, and to be taught how to bring others.

MR. C. P. HOLTON,  
Belleville, Ont.

—  
"ALWAYS A REVIVAL MEETING."

An ex-President sends the following answers:

1. Yes, the League has fulfilled my expectation.

2. The League has no particular weakness; but its members have this weakness—that success turns their heads, and they soon come to think they own the church, and are impatient with the more solid and conservative officers of the church.

3. In my charges the League is always a strong factor in the church, because I keep it in spiritual work, and insist that its existence is for soul saving, and character building. We put special emphasis on the monthly roll-call and consecration service, and it is always with us a "revival meeting." In all my charges the League has increased in numbers and power.

—  
"THE YOUNG MEN OF METHODISM FOR CHRIST."

1. Whether or not the Epworth League may be said to have fulfilled the expectations cherished concerning it, one cannot but rejoice in what God has wrought through its instrumentality. The League has certainly justified its existence, and now gives us good reason to hope for greater things in the time to come.

4. In response to this question I would suggest:—(a) The faithful and energetic working of the Christian Endeavor department for the development of intelligent and vigorous spiritual life. (b) Select the most gifted and godly members to manage the social and literary departments, that these may contribute

as much as possible to the work of winning souls. (c) Systematic Bible study, to give substance and solidity to Christian character. (d) Seek to deepen, intensify, and extend the Young People's Forward Movement for Missions. (e) The putting forth of special effort to secure the conversion of young men and their consecration to the service of Christ. Let the rallying cry of the next decade be "The Young Men of Methodism for Christ."

REV. G. J. BISHOP,  
Brampton, Ont.

—  
"LINES OF STRENGTH AND USEFULNESS."

1. The Epworth League has attained to a development far beyond all reasonable expectation.

2. Among its weaknesses, the chief one is its diffuseness. Its objects are stated too profusely, and its pledge is too much devoted to particulars. The aim of such an institution should be one, and the pledge should be so pointed, so brief, and so full of consecration that no room would be left for prohibitions. The pledge should have a direct and practical bearing on the life of the members as a universal principle of conduct. It should be a part of the daily consciousness of every Leaguer, and the medium of inspiration to the whole society. The Epworth League certainly lessens attendance at class meeting, but as it is a suitable substitute, and more than fills its place, this is not a weakness.

4. The highest hopes of the Epworth League are to be realized during the next decade by working along lines of strength and usefulness. We need another movement such as the Wesleys started under the divine guidance in old Oxford. This new movement, like the old one, should commence in our universities. Let the scholarly powers of our Church be consecrated even more zealously to the study of methods whereby our land shall be delivered from the curse of partisanship and placed under the sway of God and His righteousness. Let our closets and corridors everywhere be filled with an atmosphere of prayer. Let personal power from the infinite sources be our only dependence, and the next century shall not be as this for the Epworth League, nor, indeed, for the Church at large.

DR. A. D. WATSON,  
Toronto, Ont.

—  
"DOUBLED DILIGENCE IN PERSONAL WORK."

1. I think the Epworth League has to a great extent fulfilled the expectations of the Church during the past ten years. Some may be a little disappointed, who thought when it was first organized that it would live but a short time and accomplish little. Those who expected more than it has accomplished must have had high aims, which will no doubt be more than realized during the next decade.

2. I think the constitution and plans of work are good. If there is any weakness, it is, that the individual members of individual societies do not live up to what they have promised. To take a pledge and fail to keep it will have a weakening tendency.

3. It opens up a splendid field to train the young people in active Christian work and intelligent loyalty to our beloved Methodism. It is a wonderful inspiration to systematic Bible study, and goes a long way to solve the problem of how to save our young people from sinful amusements. The Epworth League has given our young people something better in which to engage. Lives filled with Christian work yield more pleasure than all the questionable amusements of earth. Christian training in our Epworth League, and active employment under its direction will make our young people strong for Christ and the Church.

4. We should continue to do all we have been doing, with increased effort on missionary lines, and doubled diligence in doing personal work for God. More souls should be won for Christ in our Epworth League meetings.

REV. T. E. BARTLEY,  
Collingwood, Ont.

#### "SPECIAL TRAINING NEEDED."

1. I do not think the Epworth League has fulfilled the expectation of the Church. Perhaps too much was expected.

2. I think its principal weakness is a want of proper training on the part of the young people for the varied and important duties of the work thrust upon them. I believe the Epworth League movement is a magnificent one, but it will require, in order to its success, provisions, far-reaching and efficient, for the training of our young people in the best methods of work. A person requires training in order to see both the work to be done and the best methods of doing it efficiently. Without this there must be constant failure and discouragement. This work is being done in some measure for the Sabbath schools by means of Normal Classes. It is also done by the Y.M.C.A.'s by training secretaries, and it ought to be done for our Leaguers by special arrangements made to meet their special work. All our young men preparing for the ministry ought to have special preparation to fit them to train League workers on their circuits.

3. Its strong point is its complete organization. It is all ready for work, organized to cover a large field of important enterprise. Let some one show them what to do and how to do it, and let them but begin to taste the delights of actual achievement and the work is accomplished.

4. It seems to me that the energies of our great Epworth League could most appropriately be directed to (a) Building up and strengthening their own local churches; (b) Extending and strengthening our work at home—i.e., what is called our domestic mission work. This done the Church would be strong for carrying on her foreign mission work; (c) Helping on our Sabbath school work. Without a strong church at home we cannot do vigorous work abroad. Without our young life in the Church directing its energies to the building up of the church at home I do not see how we can have a strong church at home.

REV. J. F. BETTS,  
President British Columbia Conference.

#### "A VALUABLE HELP."

1. I scarcely think it has. In numbers it made great progress at first—partly by absorbing several young peoples' societies, and also by the formation of Leagues in places where nothing of the kind had previously existed. But it has been found difficult to keep Leagues together. In some places their constant reorganization is a necessity. In the work accomplished not many are satisfied that the League movement has realized all the expectations of its early supporters. Yet in many churches it has been a valuable help.

2. Multiplying meetings and agencies, and dividing the younger members and elements in the church from the older and more experienced. In many instances the members of the Leagues, not being able to attend the church prayer meetings and class meeting, have loyally stood by the League at the expense of the established and well-tried agencies of the Church. Then, by the young people largely withdrawing from the fellowship of the older members, both old and young have been injured. It is better for the Church, as in the home, that there should be a mingling of youth and energy, and age and experience.

3. Its promotion of sociability in the church, and also the stimulus that it has given many to intellectual pursuits. Methodism, unlike other Churches, had in its class meetings and social services abundant provision for the spiritual development of its youngest members. The League could not help us much in this direction, yet here is where the young peoples' movement has been most helpful in the other Churches.

4. Have no pronounced opinion, but think that the missionary root principle of Methodism should receive chief attention.

REV. GEORGE STEEL,  
St. John, N.B.

#### "HAS STIRRED THE CHURCH."

A prominent layman of the Hamilton Conference writes:

1. I would say in reply to question one that I do not know that the Church had formed or entertained any expectations from the League. It must be acknowledged, however, that the young peoples' movement through the League and the Endeavor has very considerably stirred up the Church.

2. I am somewhat suspicious that the literary and social departments are conducted in such a manner as to be weak points, whilst if they are guided and conducted aright they may be made very strong points. Less literary and social work, and more time and effort spent upon the evangelistic and spiritual work would be found more profitable and conducive to success.

4. (a) I think the most desirable field for our young people to enter for the remaining few years of the nineteenth century would be the missionary, and in direct line and in harmony with the Missionary Society of the Methodist Church. (b) I think that the next most desirable field for our young people to enter upon would be the inauguration of plans and methods for the evangelization of the Sunday schools of the Church.

The promotion of better preparation, better teaching, and universal and systematic Bible study with a view to better Christian work. These are two lines upon which I should like to see our young people enter with all their hearts and souls, and I have every confidence that great blessing would be sure to follow their united and earnest efforts.

#### "BETTER CITIZENSHIP."

1. The answer to this question depends on what the Church expected. If it expected dissension and strife its expectations have not been fulfilled. If it expected the old time revival to break out, its expectations have not been fulfilled. If it expected that thousands of young men and women would not only become Christians, but better Christians, its expectations ought to be satisfied.

2. The weakness of the Epworth League is in its numbers. The best and most lasting work cannot be done in large meetings. John Wesley was about right when he divided members of the Church into class-meeting bodies of twelve souls. The ideal real meeting is one in which all may take part; in which all may sit down quietly together and talk over their helps and hindrances from all standpoints,—socially, intellectually, spiritually. The sooner the League divides its members into companies of twelve, each company meeting once a week, and the whole meeting once a month, the better.

3. Its enthusiasm, its goodness, its development of strong young men, able to take their stand for the right in and out of church.

4. A better citizenship amongst church members. The problems of church government,—her debts, her pastorate, its length. The advisability of having six ministers in a church like the Metropolitan, of Toronto. "Heart work" is the work that will tell in the future. The present pastor of a large congregation never comes into touch and sympathy with the young men. If they are to be added to the church, some one must visit and sympathize with the men—young and old. Above all, a simple, Christlike goodness, and the doing of it.

MR. J. R. L. STARR,  
Toronto, Ont.

#### "AN ARM OF POWER."

I have been closely connected with League work since its organization in the Church, and have no hesitation in saying that I believe:

1. It has fulfilled the reasonable expectations of the Church, where its principles have been faithfully applied. It has been my happiness to find it a wonderful help in my work among the young. In my present church it is an arm of power both spiritually and financially, and a live factor in every branch of the church's work.

2. It has possibly weakened the young people's attendance at class, which the League meeting has in some measure superseded.

3. Its strong points (a) Personal consecration and the spirit's baptism for Christian service; (b) the constitutional relation of the League as an integral part



of the Church; (c) insistence upon church membership as a condition of active membership in the League, and the importance of a clearly defined religious experience as essential to the growth and expansion of Christian character.

4. I believe that if the officers and members will cultivate unreserved consecration to God, a single eye for his glory, and faithful, unselfish work for the good of others, the Epworth League will grow into a most potent instrumentality for the progress of our young Methodists' manhood "for Christ and the Church."

REV. JOHN KAY,  
Oakville, Ont.

#### "IN A MOST ENCOURAGING MEASURE."

1. I believe it has. IN ANSWERING THIS I assume that the expectation of the Church was the increase of fellowship, co-operation, enthusiasm, and effort for Christ on the part of the young people. This certainly has been secured, not in the largest sense, but in a most encouraging measure.

2. In individual cases the weaknesses doubtless are: (a) *A tendency to form.* The desire to fulfil the pledge, which is exceedingly binding, may tend to routine, by which the mere letter of the pledge is met and conscience satisfied, and a formal and superficial life may be developed instead of the experimental. This needs to be guarded. "Confessing Christ" should be a willing act, the prompting of the heart and not a constraint. (b) *A tendency to exclusiveness.* Young people becoming content with their League service and neglecting other means of grace. Then a marked separation would arise between the older and younger elements in the church. I rejoice in saying that I have not found that in my relation to the young people; yet in every convention and gathering of Leagues we have the word of lament over this tendency. Such conditions would be fatal to success. (c) *A tendency to mere routine.* Pleasant gatherings, abundance of song, plenty of machinery, but little done. No report of progress—nothing aggressive for Christ. Pastors and Leagues need to ask the cause. (d) *A tendency to preferences that might result injuriously.* In the counsels of the Church the young people are having increased voice and power. We hail this with satisfaction and pleasure. If, however, it should result in prejudice or injury to any brother in our ministerial ranks simply on the ground of years, it would become a serious wrong. Preferences based on age are not always the safest and wisest. It is *soul that tells.* Some are miserably old and tame at thirty, and some are delightfully young and vigorous at fifty-six and even seventy.

3. Strong points are: (a) Cultivating fellowship among the Christian young people of the same church. (b) Developing the "witnessing" spirit for Christ. (c) Intensifying personal effort for souls. (d) Deepening zeal in missionary and temperance work. (e) Uniting the forces of young Methodism in any aggressive movement for the well-being of the Church or state.

4. Attention should be given: (a) To the Forward Movement in zeal,

consecration, and systematic giving to missions and missionary support. (b) To the "Evangelistic Movement" in deeper personal piety, more careful and consecutive study of the Word of God, and increased devotion to soul-saving. (c) To the "Reading Course," furnishing the mind through this source, and developing its powers by such literary work as may be wisely arranged in the League programmes. I fear this is overlooked. (d) *To developing a true connexional spirit among the Leagues.* Too many live within themselves and have but little sympathy with connexional movements. (e) *To reaching the young people yet outside.* The greater number of youth in many churches are as yet untouched by the League. Let the next decade witness a great victory here; it can be secured by piety, consistency, and fidelity. The life of a faithful and bright young Christian will win for the Cross. (f) *To the circulation of the CANADIAN EPWORTH ERA,* a paper worthy of all commendation, and which should find a place in every Canadian home where there are young people. It will educate in patriotism, Christian intelligence, and spiritual zeal. Let the next decade roll up a circulation proportionate to the number of Epworth League members, and immense good in every way will follow!

The Epworth League movement is of God. It has proved the divinity of its origin, and the Christlike character of its purpose. Its glorious mission has but begun.

REV. J. PHILIP, D.D.,  
St. Thomas, Ont.

#### "DEVELOP THE MISSIONARY SPIRIT."

A prominent pastor in one of our Conferences writes as follows:—"Has the League fulfilled the expectations of the Church? That of course depends on what the Church expected. No one will question the great work it has done, in bringing in and developing many workers, in giving an increased incentive to Bible study, and thus leading many into a higher life. But for the number of societies, for the efforts put forth, for the place given it in our church work, the results are, so far as can be seen, very meagre indeed.

A few have taken part in active work, and have accordingly been helped, but there is a great lack of development in the younger and weaker members. The mass come and go without taking any part or doing any work. Unless these younger and weaker members are in training how can we expect them to grow up to be perfect men and women in Christ Jesus. If they are allowed to remain passive they become simply parasites—always taking but never giving. If these younger and weaker ones were receiving the training any place else, say in the class meeting, it would not be so bad; but in many cases the attendance at League is as near the class as they get. The League has to them taken the place of the class.

The principal weaknesses, I think are: (a) A want of recognition that the work is entirely of God—that it is for soul culture—that its object is entirely religious—that no matter what the meeting—literary, social, or Christian Endeavor—

the one object is, the salvation of souls and the development of Christian life. (b) Too much attention has been given to the social life of the League, some leagues going so far as to take from five to ten minutes intermission for social chatting each evening. I have known even the consecration service broken into for this purpose. The league has not shown that there is a higher social life, a sweeter communion than the world can provide. Instead of doing this, it has, in many instances, aped the light, degenerating methods of the world, and, signally failed in the copy. Growing out of the above is a lack of reverence—sitting and looking around in prayer, talking during service, and a general lack of devotion in all the meetings.

The strongest points are: (a) The opportunity it affords for direct Christian work and worship, the many departments giving all a chance to find his or her special field. It is not the fault of the machinery (although I think there is too much) but the failure to work it, that is responsible for many of the weaknesses. (b) Another strong point in the League is that it brings our young people together under the best and purest associations.

To what line of effort should our young people direct their attention? I would by all means say, to the development of the missionary spirit. To that work the Church received her great impetus at Pentecost, and when the Pentecost comes to us as young people this will be our work. For this purpose more than any other God has raised us up, and as we move towards it God will equip us for the work. As an educative force in the League there is nothing to be compared to missionary effort. The hope of the world and the Church lies in obedience to the command—"Go ye into all the world and preach the Gospel to every creature."

#### "TO SAVE SOULS."

1. A few doubtless saw the danger of a new organization, and thinking of it as somewhat separate from the Church itself, feared a dividing line, which might possibly in time widen, and thus present a problem in the future difficult to solve. To such the expectation of fear has not been realized, for in the Church to-day there are not more loyal members than are the Epworth Leaguers. To others the vision, perhaps, came of a great host of young Christians united in a fellowship of holier service. To these the reality is perhaps not what it might have been. We confess we see our own failures, and yet we feel, with grateful hearts, that the vision is not all spoiled. We can rejoice because, by the grace of God, we, in some measure, see our hopes attained.

2. (a) The failure which always comes of resting too much upon organization. The organization can only be perfect as the individual membership is consecrated. (b) The ease, in programme making, with which so many will accept the service of others, declining responsibilities themselves. The League is not merely for our gratification and help, it is also for service. (c) The monotony which comes of running in ruts—this makes that merely formal which should be accompanied



with unction and power. (d) The sad ignorance, which reveals itself on the part of many of our members, of the word of God.

3. (a) The connexional spirit which, I believe is increasing among our young people—Leaguers are loyal to Church interests. (b) The increase in knowledge and zeal in missionary effort.

4. In the future nothing must move us a single iota from our object, which is "to save souls." But in order that we may be more practical in our efforts, next to a personal and united consecration in work, some things must claim our attention. These must be: (a) *Better Bible study*. More time must be given to the better knowledge of the English Bible. (b) *Missionary work*. The reaching nearer to the ideal of the Forward Movement of praying, studying, and giving. (c) *Systematic and proportionate giving*. The development in our meetings of the Scriptural teachings as to what is both our privilege and duty. (d) *Christian citizenship*. We cannot afford to ignore the teaching of Christian sociology in our meetings. The problems of these days demand this. I have no doubt of the future of the Epworth League. The spirit of loyalty to church work and the increasing love of Christ which, I believe, is manifest among our young people, makes our vision of the future very bright.

REV. C. W. WATCH,  
Belleville, Ont.

#### "CONVERSION OF THE SOUL AND TRANSFORMATION OF THE LIFE."

1. I do not know that the Church has formulated its expectations and therefore cannot give any definite opinions in this regard.

2. (a) There is too much tendency to mutual admiration at the expense of a broad conviction that the League exists, not for itself, but as an agency for the protection of young people by gathering them into higher moral or religious associations, which shall weave them from those of a less profitable character, and to make their conversion the ultimate end of such effort. In order to this there should be a constant lookout for young people who neglect church, who do not attend any young people's societies, who live in boarding-houses, and who are left to their own resources in social relations. Possibly I may be mistaken, but I do not think this is done as it should be, but that the League, as representing the congenial association of kindred spirits, appears quite satisfied with itself. (b) Another important and far-reaching weakness is, I think, the conspicuous absence of the young people from the general prayer meeting. It is rapidly promoting sectionalism in the Church, i.e., a young people's church, and an old people's church. Instead of growing together on the same tree—the young coming into bloom as the old fade out of it—the young people appear to think they have done their whole duty in attending their own meetings. Another effect of this is seen in the coloring of the invitations to pastors. It is rapidly becoming apparent that these are being determined, not by the Church as such, but by the influence of the young people, whose choice

is not decided by comparative worth, but by congeniality of age.

3. What are the strongest points? The League you mean, I presume, as it is expressed in its constitution. (a) One of its strongest points is that it meets a question so long and so often asked at our Sabbath school conventions regarding the older scholars of the Sunday school. It constitutes, or should, a sort of normal class where the highest and best training for work can be found amidst congenial conditions. (b) It provides an organized agency for safeguarding young men and women, who are without homes, among strangers, or so situated as to be without religious environment. (c) They constitute a strong band of helpers to the pastor in his efforts to reach unsaved young people. (d) It secures to young people, at the most critical age, a most potent shelter against the allurements of worldliness and a strong antidote against the unsettling of religious convictions.

4. To what lines of effort do you think our young people should specially direct their attention during the next decade? Unquestionably to the salvation of their fellows. It will not do to regard such amusement as may have the potency of attraction as meeting the purpose of the League's existence, but only as a means to an end—the conversion of the soul and the transformation of the life.

REV. S. G. STONE, D.D.,  
Sault Ste. Marie, Ont.

#### "CAN SERVE THE CHURCH AS NO OTHER ORGANIZATION CAN."

1. Has the Epworth League fulfilled the expectation of the Church? I do not know. I imagine it would be rather difficult to formulate the exact expectation of the Church. Given in precise form the expectations of the Church, there are still so many factors, determinative of success or otherwise, that a large failure in the measure of expectation would in no wise be condemnation of the League as an organization of the young people of the Church. In a general sense, I think the League has more than fulfilled any expectations that might reasonably have been entertained. If expectations have not in some instances been realized, it may be due to the apathy and non-sympathy of the Church—(by Church I mean adult membership). Personally I look upon the League, under proper control, as likely to prove the most powerfully educative factor in all the machinery of the Methodist Church.

2. Summing up the facts that have come under my own notice, I would say that the weaknesses or tendencies toward weakness in the League are two-fold—(a) An attempt in small communities to maintain an organization too complex and artificial for its needs; (b) a tendency to give the League an existence and mission apart from the Church. It must remain an integral part of the Church, finding its life in the Church, living for the Church, directing all its energies to building up those local interests which will make the Church the greatest possible power for good.

3. The strong points in the League, as it theoretically exists, are many. If I were to fasten upon one feature that

specially commends itself to me, it would be the flexibility of the organization and the comprehensiveness with which it grasps details. It can adapt itself to local needs every time, giving scope to the largest energies of our strongest churches, along every line of Christian endeavor, or stimulating and directing the energies of rural churches by bringing them into touch with the aggressive and beneficent movements of the Church as a whole.

4. I would covet for the League the manifestation of zeal along three lines of endeavor during the next decade: (a) The maintenance in the highest state of efficiency of the Church's weekly prayer-meeting; (b) The improvement of congregational singing as a feature of divine worship in all our public services. To this end, I would set aside the ditties that have come into such general use, and put our hymn and tune book where it ought to be, until in every congregation hymns, regardless of metre, can be sung to appropriate tunes, and the service of song in the sanctuary becomes in the best sense congregational and worshipful; (c) The relief of the missionary department of the Church by special endeavor to strengthen the "Sustentation Fund" of the several Conferences, and thus enable it to care for those circuits which are in no sense missions, and which need only the fostering influence of judicious assistance to come speedily into the position of self-sustaining charges.

Finally, I am in growing accord and sympathy with the Epworth League, because I believe it can serve the Church as no other organization could, and if it remains in this relation of willing, loving service, it will make the next decade the grandest that Methodism has known in its great evangelistic work for Christ and humanity.

REV. A. D. MORTON, M.A.,  
President Nova Scotia Conference.

#### "AMPLY FULFILLED EXPECTATIONS."

In answer to the questions asked in your circular, I may say that in my judgment the Epworth League, as an association of young people, and a department of church work, has amply fulfilled the expectations of the Church. So far as my knowledge and experience reach, the Epworth League is a real, positive help to the pastor, and under no circumstances would I be without one. And then when we look over the whole Church, and find that in addition to aid given for local purposes, upwards of \$12,000 was raised for the missionary operations of the Church last year, every member of the Church ought to be thankful, and wish the Epworth League "God speed" in its noble work.

I think that for the future, in addition to local objects and assisting the pastor in evangelistic work, there ought to be two specific objects before the mind of our young people, viz., Missionary and educational. I am delighted with the League; it has already accomplished an important work, and the future is bright and promising.

REV. H. S. MATTHEWS,  
Newmarket, Ont.

## RAMBLES IN DIXIE.

"EXTINGUISHED."

[NOTE.—Dr. Steel's many Canadian friends will be glad to read the following letter by text from his pen.]

**E**X-SECRETARIES are not *extinguished*. They are arrested "on the wing," and required to do a good deal of extemporaneous work. That word "extinguished" reminds me of a good story I heard out in Texas on Mr. Bryan, the defeated candidate in the last presidential campaign. After the election he went down into Texas for a few days' rest at a friend's—Hon. Mr. Blank's—hospitable home. Mr. Blank went up the road to meet him and his party. The porter on the sleeper was an old time darky, well known to Mr. Blank. He had all the stately politeness of those good old days "befo' de war." Mr. Blank introduced Uncle Bob to his Bryan and his party. "Uncle Bob, this is Hon. Mr. So and So, ex-Congressman. And this is Hon. Mr. So and So, ex-Senator. And this is Hon. Mr. Bryan, ex-candidate for President of the United States." The old negro stooped with uncovered head, and when Mr. Blank finished he made a bow that would have graced a lord, and said: "I am happy to meet you, *extinguished* gentlemen!" The old man never understood this timely hit, in which none joined more heartily than Mr. Bryan himself. Dr. Buckley once said to me that the negro is a very witty race. No doubt he has lots of humor, but Uncle Bob was innocent of either wit or humor when he made that pun.

## STILL TALKING.

Mr. Bryan is not extinguished. He is still talking, and is heard by thousands everywhere he goes, cheered to the echo, and easily the first man of his party before the people. But he will never be elected President of the United States. The Democratic party has lost its head. It is at sea. It has no programme. It has become a party of expediency, adopting anything that promises temporary advantage. It lacks statesmanship. The United States has become too big for the Democratic party to manage it. Mr. Bryan, its acknowledged champion and exponent, and a man of unquestionable ability and integrity, eloquently opposes "expansion" and "imperialism"; but he does not tell us what we ought to do with the Philippines. That is the real problem. The majority of the people of the United States are perhaps opposed to annexation; but they are equally opposed to any disposition of the Philippines incompatible with the future commercial interests of the United States in the East, or with the international obligations created by Dewey's guns at Manila. With regard to our new possessions, we are in the fix of the Irishman on the runaway horse, when his friend shouted to him to get off! "Faith!" cried Pat, "and how can I get off when I can't stay on!" That is the question, and Mr. Bryan does not help us to solve it. He simply tells us the horse is running away, and that he and his party are opposed to horses running away. I have tested the popular feeling

from Maine to Mississippi, and any allusion to holding what we have taken never fails to explode a cheer. All of this hubbub about "imperialism," "anti-expansionism," "subversion of the Constitution," and so on, is mere political hush.

The imperial policy of Great Britain has not destroyed constitutional liberty in England; on the contrary it has made her the richest nation in the world, and the greatest civilizing force among all nations. It is a foolish conceit to imagine that we over the line in the United States are any more jealous of the rights of freemen than our English neighbors. And is John Bull so much smarter than Uncle Sam that he can successfully manage several hundred millions of Asiatics, while we risk our very civilization by attempting to govern ten or twelve millions! I won't admit it. Thank the Lord, we have a Christian statesman for our President at this crisis, and he knows his business. Mr. McKinley represents the best thought of America when he recognizes a divine Providence in the course of events which has recently thrown into our possession new lands and strange races; and the American people will support him in all wise measures for meeting the responsibilities they impose. From these sentiments you will probably infer that I am not a Democrat, but you must not imagine I am a Republican. It is fine in Dixie. Democracy, in spite of its live political theory about the powers of government being derived from the consent of the governed, stands for white rule; and the larger the negro majority the more determined the Democrat is that the government shall not derive its powers from his consent. So far I am a Democrat, inside and out, always and forever! We owe the preservation of our social order, and our civilization in the South, to the grim determination of the Democratic party to maintain white rule, regardless of constitution, political theories, or what not. I am a Prohibitionist. Rum is to-day killing more people than Mauser rifles in the jungles of the Philippines. Ten thousand murder mills in America are a far greater menace to our civilization than Aguinaldo's horde of barbaric followers. If half the concern manifested by the political parties in America for the possible effects of recent events on our future progress was directed to the extermination of the diabolical liquor business we would see better times ahead. At any rate I'm a Prohibitionist, and believe in keeping up the fight till we win, if it takes till "the crack of doom." Two things are certain: one is that I will never be a bishop; and the other that Bryan will never be President. I hope he is as well reconciled to his lot as I am to mine. But neither of us is *extinguished*. They can't make us quit talking. Mark that!

## HALT.

I never travel on Sunday. So at midnight Saturday night I dropped off the train at Lynchburg, Virginia, to rest over Sunday. Lynchburg is built on steep hills. Sam Jones says he "can tell a Lynchburger as far as he can see him, for he is both hump-shouldered and bow-legged. He gets hump-shouldered climbing up the hills, and bow-legged going down." It is a city of 30,000 or 40,000

people, the finest type of Virginia society. Methodism is strong here. It was the home of Bishop John Early, one of the strongest men of pioneer times. It is now the seat of Randolph-Macon Woman's College, an institution which the Commissioner of Education for the United States puts as one of the half-dozen leading colleges for women in the country, ranking it with Vassar, Wellesley, The Woman's College, Baltimore, and Bryn Mawr. It is the only institution in the South that enjoys this distinction. Of course I went to church. "Doctor, do you ever pray?" The question was asked by a young brother just as we were ready to begin the lecture. Of course he meant to ask if the service should begin with prayer, and was profuse in his assurances that he intended no reflection on my religious habits. I went to Court Street Methodist Church, the old mother church of Lynchburg Methodism, and one of the richest Methodist churches in Virginia. It is said that the official board of this church represents over \$5,000,000. Rev. A. Coke Smith, D.D., is pastor. Your readers will remember he was our fraternal messenger to your last General Conference. Wishing to be quiet, I slipped in with the crowd, and got a good seat under the gallery, and settled myself to enjoy the service. But an alert Epworth Leaguer got sight of me. By some system of wireless telegraphy the information was conveyed to the pulpit, and the slender, sallow Smith came down, and arrested the ex-Secretary. The sermon of Dr. Smith was a broadsword. There was not much glitter about it, but it had edge and point, and was a weapon of power in a master's hand. In the afternoon I addressed a large gathering of Leaguers, and preached to a still larger audience at night. At the evening service Dr. Smith said: "A few Sundays ago Bishop Galloway preached in this pulpit. He is a native of Mississippi. To-night we have Dr. Steel. He is a native of Mississippi. And all of us, Bishop Galloway, Dr. Steel, and myself, were born in the same year." "Well that year was so long ago that I have quit talking much about it. Dr. Smith's hair is as black as the raven's wing, but he wears glasses. My eyes are as good as ever, but my fight with the beasts of Ephesus turned my hair slightly gray. So we are about even." "I miss on the wing," said Akers. "By the way," I said, "Dr. Crews has asked me to write some 'on the wing' for the CANADIAN EPWORTH ERA." "Well put me down as a subscriber," he said. "And me too," said Sherry, the superintendent of one of the finest Sunday Schools in the land. So there, you have two more readers in Dixie. More anon. S. A. STEEL.

## "WHAT MUST THE RIGHT SIDE BE,"

A little Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked her what she was thinking of so intently. Her answer was: "I was just thinking, if the *evry* side of heaven is so glorious, what must the *right side* be!"

## The Quiet Hour.

A PERSIAN fable says: One day  
A wanderer found a lump of clay  
So redolent of sweet perfume  
Its odors scented all the room,  
"What art thou?" was his quick de-  
mand.

"Art thou some gem from Samarcand,  
Or spoken in this rude disguise,  
Or other costly merchandise?"  
"Nay; I am but a lump of clay."  
"Then whence this wondrous perfume—  
say!"

"Friend, if the secret I disclose,  
I have been dwelling with the rose."  
Sweet parable! and will not those  
Who love to dwell with Sharon's Rose,  
Distill sweet odors all around,  
Though low and mean themselves are  
found!

Dear Lord, abide with us that we  
May draw our perfume fresh from Thee!  
—Selected.

### IN PARTNERSHIP.

Bishop Nindé tells of a wealthy man in whose desk was one drawer marked with the letters "M. P." They stood for the words "My Partner;" and God's portion was never lacking. Have we ever really made God partner in our life? It means that a share of the profits of our work will belong to him; but that we owe him anyway. How much else it means!

A partner furnishes part of the capital; but "the earth is the Lord's and the fulness thereof," that includes us and our power for work. Not only did all that we have come from God, but his wealth and power are inexhaustible. Think of having such a partner behind our business. A partner would be consulted in the plans of the firm. Have we consulted God about our plans? Can we find any other who is all-wisdom? A partner shares the responsibilities and burdens of the firm. Do we carry our burdens to him? Do we know any other who can carry them for us?

To have God for a partner means having all the wisdom and power of the universe at our side. It means being guided through all our perplexities and strengthened through all our difficulties, and led at last to a success that will be as much greater than our small plans, as God's thoughts are greater than our thoughts. Do we dare to leave God out and go our way alone!—*Forward.*

### THE CHRIST WHO IS NEAREST.

Leading to an Austrian city there is a bridge, in the parapets of which there are twelve statues of Christ. One statue represents him as the sower, another as the shepherd, another as the carpenter, and another as the physician; others represent him as the pilot, prophet, priest, and king; and still others represent him in yet other characters. The

simple minded country people, coming into the city in the early morning with their produce for market, pause and pray before Christ the sower. A little later, the artisan on his way to his workshop worships Christ the carpenter. Later still, when the sun has scattered the mists of the morning and has flooded the earth with his supernal splendors, the invalid, creeping from the city to breathe the fresh air of the country, presents his morning prayers to Christ the physician. Doubtless there is much of superstition in this worship, but there is in it also a great truth.

Each worships the Christ who is nearest to himself—the Christ who best interprets his own thoughts and best supplies his peculiar wants. It is in thus meeting the need of every section of humanity that Christ makes good his supreme claim to be the "Friend that sticketh closer than a brother." What a comfort it is to know that no path we tread has not been trod by him before; no task undertaken which is not known by him!—*Ex.*

### THE SOURCE OF LOVELY CHARACTER.

There lived once a young girl whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket which no one was ever allowed to open. One day, in a moment of unusual confidence, one of her companions was allowed to touch its spring and learn its secret. She saw written these words: "Whom having not seen I love." That was the secret of her beautiful life. She had been changed into the same image—*Prof. Henry Drummond, in "The Changed Life."*

### SIMPLE FAITH.

"Have faith in God."—Mark xi, 22.

There was once a good woman who was well known among her friends for her simple faith and her great calmness in the midst of many trials. One, living at a distance, hearing of her, said, "I must go and see her, and learn the secret of her strong, happy life." She went, and accosting her, said, "Are you the woman with the great faith?" "No," replied she, "I am not the woman with the great faith; but I am the woman with a little faith in the great God."

### GOD'S CHISEL.

Look at the artist's chisel. The artist cannot carve without it, yet, imagine the chisel trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then the artist comes and seizes it. The chisel lays itself into his hand, and is obedient to him. Thought, feeling, imagination, skill flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone. We are but the chisel to carve God's statues in this world.

We must yield ourselves altogether to Christ and let Him use us. Then His power, His wisdom, His skill, His thought, His love, shall flow through our soul, our brain, our heart, our fingers.—*Phillips Brooks.*

### POWER OF THE FIFTY-FIRST PSALM.

It is impossible to comprehend the power of the fifty-first Psalm upon the race. Kings, scholars, and cottagers have read it with the same spiritual profit. It was the death-song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart when taken prisoner before his martyrdom at St. Andrew's. Its opening verse was the dying cry of the Scottish martyr, Thomas Forret, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Jane Grey upon the fateful day of her own and her husband's death. His burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers repeated its confessions and triumphant psalms on the way to the fires of Smithfield. The words of the Hebrew psalmist were spoken by Sir Thomas More—"who was famous through Europe for eloquence and wisdom"—as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows on the highest point of the earth's surface, near Cape Beechey, "Wash me, and I shall be whiter than snow."—*Last Days.*

### SET THE CLOCK RIGHT.

A story is told of a colored man, who came to a watchmaker and gave him the two hands of a clock, saying:

"I want yer to fix up des han's. Dey jess don keep no mo' kere's' time for no' den six muns."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."  
"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock 'cep'in de han's? and I done brought 'em to you. You 'ess want de clock so you kin tinkler wid it an' charge me a big price. Gimme back dem han's."

And so saying, he went off to find some reasonable watchmaker.

A young man was urged by his Sunday school teacher to live a better life. He decided that he would do so, and accordingly made a resolve never to swear again. A few words from a fellow-workman whom he hated made him angry, and he made the air foul with his oaths. What was the difficulty? He was making the foolish effort to fix the hands so they would go right without setting the clock right. The heart must be set right if you would have your hands, and tongue, and feet go right.

## Hints for Clockers.

### At Prayer-Meeting.

BY MARGARET SANGSTER.

There were only two or three of us  
Who came to the place of prayer—  
Came in the teeth of a driving storm—  
But for that we did not care,  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master himself was present there  
And gave the living bread.

We knew His look in our leader's face,  
So rapt and glad and free,  
We felt His touch when our heads were bowed,  
We heard His "Come to me."  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But "peace" was His token to every heart,  
And how could we ask for more?

Each of us felt the load of sin  
From the weary shoulder fall;  
Each of us dropped the load of care,  
And the grief that was like a pall;  
And over our spirits a blessed calm  
Swept in from the jasper sea;  
And strength was ours for toil and strife  
In the days that were thence to be.

It was only a handful gathered in  
To the little place of prayer;  
Outside were struggle and pain and sin,  
But the Lord himself was there;  
He came to redeem the pledge He gave—  
Wherever His loved ones be,  
To stand himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm,  
It seemed like the pelting of summer flowers,  
And not the crash of a storm;  
"Twas a time of the dearest privilege,  
Of the Lord's right hand," we said,  
As we thought how Jesus himself had come,  
To feed us with living bread.

### Speak to Them.

Dr. George F. Pentecost says he once ventured to speak to a very great man on religious matters, and asked him if he was a Christian; but he did so with some trepidation, not knowing how the man would receive it. At the close of the talk that ensued, the Doctor expressed the hope that the man had not considered him impertinent. The answer was a warm grasp of the hand and the following impressive words: "Don't ever hesitate to speak to any man about his soul. I have been longing for twenty years to have some Christian speak to me. I believe there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a

great burden on their souls; not courageous enough to seek instruction, yet willing to receive it."

### The Christian's Vision.

Dr. Joseph Parker has a suggestive and stimulating theme, which may be used as a little Bible reading, which he calls "Religious Looks:"

1. The look to nature.—Gen. 1: 5.
2. The look to the church.—Acts 3: 3, 4.
3. The look to God.—Isa. 45: 22.
4. Look to yourselves.—2 John 1: 8.
5. Look to the fields.—John 4: 35.

Thus the Christian's vision sweeps the whole horizon of truth and duty.

### In Your Department.

Be a specialist if you will, but don't be afraid of going beyond the little circle you call *your* duties. There is nothing truer than that to know only one thing is to know it imperfectly. A story illustrative of this is going the rounds of the papers. A young man, who was in Germany at school, went to his language teacher and told him that it would be necessary for him to go home.

"But you cannot go," said the professor.

"Why not?"

"Because it is winter, and the ocean is frozen over."

"But the ocean doesn't freeze over."

"Doesn't it?" was the careless reply. "Ah, well! the ocean is not in my department."

I think you can find a parallel to this in almost any of our churches. One member is not ashamed to confess that he doesn't know what is being done for missions, because missions are not in his line. Another never drops into the Endeavor meeting, even when he is early for the preaching service, but stays in the hall to gossip a bit. Endeavor isn't in his department.

In the Endeavor Society there is sometimes a disposition to narrow activity down to the line of mere official duties. The members of the Social Committee take no special interest in making the prayer meeting more helpful; and, on the other hand, the Prayer Meeting Committee never thinks of trying to make the stranger feel at home, because that is in the department of the Social Committee. Stick to your own department by all means, and this little verse may help you to remember what your department is: "Whatever thy hand findeth to do, do it with thy might."—*The Lookout*.

ONE of the best sermons you can preach, is that of putting on your rubbers and storm-coat and going to church through the storm, just as you would to your business if the rain had been on Monday instead of Sunday.

## Prominent League Workers.

V.—REV. E. A. SCHELL, D.D.



REV. EDWIN A. SCHELL, D.D., is General Secretary of the League in the Methodist Episcopal Church, U.S. He was born near Logansport, Indiana, in 1859, and graduated from Northwestern University in 1886, with the degree of Bachelor of Arts. During his college course he began preaching at Hammond, Ind. In 1886 he was appointed to Milburn Memo-

rial Chapel, South Bend, Ind., where he remained four years. He was then transferred to the First Methodist Church of Yonkers, N.Y. In 1892 he was elected General Secretary of the Epworth League. Since his official connection with the League Dr. Schell has visited all parts of the country in its interest. He believes thoroughly in the essential oneness of Methodism, and it is largely through his efforts that the International Conventions have assumed so great proportions. He is greatly interested in the intellectual development of our young people, and has been largely instrumental in providing and pushing the Reading Course. He has emphasized the need of a thoughtful as well as a reverent spirit in the devotional meeting, and has edited with that end in view, a series of Bible studies after the inductive method. As a writer and speaker Dr. Schell has a graceful and forceful style. He possesses many of the qualities of the orator, being impressive and magnetic. Those who heard his wonderfully eloquent speech in the Metropolitan Church, at the Toronto International Convention, will not soon forget it. He believes in Methodism, and in the Epworth League, and holds none but positive views on all vital questions of the day.

## Practical Plans.

### Anniversary Day.

Anniversary day is—

- A day for the study of origins.
- A day for profitable reminiscences.
- A day for personal review.
- A day for loving gratitude.
- A day for personal self-examination.
- A day for society stock-taking.
- A day for the confession of mistakes.
- A day for much prayer.
- A day for burying old neglects and blunders.
- A day for joyous fellowship.
- A day for clearer vision and larger outlook.
- A day for fresh consecration.
- A day for glorious inspiration and forceful impetus.
- A day for the new birth of the Leaguer and his Society.
- A day for new faith and an intenser love.
- A day for courage and for hope.
- A day for new plans and the beginning of a more splendid campaign.
- A day for the baptism of the Holy Ghost.
- A day when Jesus is given right of way in heart and life.
- A day when the cup of blessing overflows.

Anniversary day, then, should not only be a time for reviewing the past; it should also be a time for previewing the future. It should be not simply a time for congratulation, but also for anticipation.

The day may begin in retrospect, but it should end in a blessed prospect.—*The Epworth Herald.*

### How Shall We Celebrate?

There are many ways of commemorating our natal day, and a great variety of exercises may be introduced. In a considerable degree, however, each league must be a law to itself. General hints are all that can be given. But:

1. *Don't fail to celebrate.*
2. *Seek some variety from year to year, and don't thrum the same old string forever.*
3. *Put spiritual aims and interests first.*

Consider and act upon these three hints, and then work out details.

You might hold a "John Wesley morning glory service" at an early hour.

Ask the pastor to preach a special sermon in the forenoon. Or get him to exchange with some neighbor for this year.

Hold your special service in the afternoon, or at the vesper hour, and invite neighboring leagues or other young people's societies.

Ask the pastor to conduct an Epworth League lovefeast.

Sing plenty of rousing *familiar* songs. Have a week of anniversary exercises from May 15-22, including Sunday ser-

VICES, lecture, concert, social, Junior evening, etc.

Edit a league paper containing such anniversary matter as you wish. Have it read in sections by several members. Arrange one or more group rallies with adjacent leagues during anniversary week.

Have a symposium by the members on "Why I like the Epworth League," or "What the Epworth League has done for me."

Draw out practical hints regarding "the summer campaign."

The summer should be the most fruitful season for some kinds of league work. We are just now completing the tenth year of our existence as a society, the last year of our first decade. What sort of a climax shall it be! We have, of late, been subjected to severe criticism from high sources. Is it true in whole or in part! The only effective answer we can give is the reply of a completer devotion and a larger fruitfulness. If we have made mistakes we must correct them. If we have, in any measure, failed we must now retrieve the loss. If we have done well we must now do better. If we have done creditably we must now rise to the full strength of our powers.—*Rev. P. Ross Parish.*

### Characteristics of an Epworth Leaguer.

An Acrostic designed by

REV. M. W. LEIGH, B.A., CLOYNE.

Enthusiastic. Colossians iii. 23.

Praying. 1 Thess. v. 17.

Working. John ix. 4.

Obedient. 2 Cor. ii. 9.

Religious. James i. 27.

Truth-Loving. John xvii. 17; Psa. cxix.

Heavenly Minded. Col. iii. 2.

Liberal. Isa. xxxii. 8.

Ennobling. 2 Cor. ix. 8.

Armed. Eph. vi. 13-17.

Growing. 2 Peter iii. 18.

United. Psa. cxxxiii. 1.

Entertaining. Col. iii. 16.

**School of Methods.**—Have "a school of methods" in your chapter once a quarter. Get your committees and workers together and inquire into the best ways and plans for doing your work—visiting, giving, helping, holding meetings, and studying the Reading Course.

**To Improve the Singing.**—With the purpose of improving the service of song the music committee and choir of the Methodist church, Acton, have entered into arrangements with Mr. E. B. Jackson, Toronto, for a special course in vocal music. The members of the choir and the young people of the congregation of musical talent, will meet each Monday evening for the next three months for instruction and practice. On the evening of the Queen's Birthday a grand concert will be given in the church by the class. At the meeting for organization on Monday evening about thirty were present. Mr. W. Williams was elected

President of the class, and Mr. E. J. Moore, Secretary-Treasurer. A half hour will be spent each evening in drilling on the rudiments of music and an hour or more in singing. Several friends of the young people outside the congregation may unite with them to participate in the benefits to be derived.—*Free Press.*

**Send Suggestions.**—Our readers could help greatly in making this page useful and suggestive. Let us know of any "Practical Plans" which have been tried and proved with good results in your society. We would also be pleased to hear of plans mentioned on this page which have been successfully adopted. The best way to find whether a suggested method is suitable to our work is to try it.

**A Musical Surprise.**—Do not let the music of the society get into a rut, any more than you permit the same fate to any other part of the society work. For each meeting think out some little surprise, such as a solo, or a song from some older Endeavorer, or an easy anthem by the choir, with which to give fresh impetus to this part of the meeting. Sometimes having the girls and boys sing alternate verses, while all join in the chorus, stimulates the song service.—*Our Young Folks.*

**Information Committee.**—Information committees have been found a good thing in the young people's society, and now the Juniors are organizing this committee. The information committee is on the lookout for items of work done in other junior societies in our own land, and also in far-away lands. They diligently cut clippings and occasionally they conduct the meeting with such a topic as "What Others are Doing," and each junior gives one of the gathered items. Sometimes the committee might confine their items to missionary news or temperance.

**What One Society Did.**—Secretary Baer, in the *Christian Endeavor World*, tells of a Christian Endeavor society of thirty-one members which entertained a State convention. It is located at New Ulm, in Minnesota. Mr. Baer says: Minnesota never had a better convention. In all, over five hundred delegates came from outside of New Ulm. That city of five thousand inhabitants, and only one English Protestant church, was attractively decorated. Every preparation for the convention and every detail of it was adequate and ample. This society's history and the knowledge of its successful work ought to be spread far and wide. Single-handed, in a city whose earlier history was one of marked antagonism to Christianity, this society raised our standards so high that the example has been the talk of societies throughout Minnesota ever since. Courage, consecration, and down-right strict-to-it-iveness counts for something. *Only thirty-one of them!* Think of that. Is your society feeble, few in numbers? Think of that noble band of New Ulm Endeavorers. They took care of a great State convention. Don't despair. Let Christ strengthen you. With him you can do all things.



## Missionary.

### About China.

SPEAKING of the density of population in China a missionary said he never had been out of sight of a living Chinese or the grave of a dead one.

The population has been estimated by the Chinese Ambassador at Paris at about four hundred million. If all the world were placed in a row, every fourth man, woman or child would be a native of China. Thirty-three thousand, more than the population of London, Ontario, die every day, and as many as the population of our Dominion are buried every five months. In this benighted country there are only about eight hundred ordained foreign and native missionaries, or an average of one

ordained missionary to five hundred thousand people—more than twice Toronto's population. We at home have an ordained minister to every eight hundred people. Are we heeding our Saviour's command: 'Go ye therefore, and make disciples of all nations' (Matt. xxviii. 19—R.V.)

ROBERT MORRISON, the first Protestant missionary to China, arrived there in 1807. By 1819 he had, with the assistance of William Milne, the whole Bible translated into the language. At the end of seven years, Morrison had one convert; at his death, in 1834, there were only four converts. But the work really began in 1842, when treaty ports first were opened to missionaries, and now there are over fifty-five thousand converts. Continuing at this rate, then, in A.D. 1913, there will be twenty-six million communicants in China.

CHINA can be dissected into 104 Englands, or 176 Scotlands; it is seventeen times the size of France, and has one plain greater by half than the German Empire. One river is larger than even the Mississippi. Lay China on the United States, and it will overrun into the Gulf of Mexico and the Pacific Ocean. It is divided into eighteen provinces, each one on an average nearly as large as Great Britain. Even if China has four hundred million of a population, this is only ninety persons to the square mile, and the density is less than England or Scotland. Its coal-fields are twenty times greater than those of all Europe.

The conditions of its climate and soil have made intercourse with the rest of the world needless, teeming millions having been sustained there since the patriarchal age.

\*\*\*\*\*  
WHEN Abraham was leaving Ur of Chaldaea, Chinese astronomers made observations which have since been verified. Egypt, Assyria, Babel, Persia, Greece and Rome have all risen and fallen since its history began. The Chinese were familiar with the mariner's compass, porcelain and gunpowder, hundreds of years in advance of other nations. They were dressed in silk when the inhabitants of Britain wore coats of blue paint. They manufactured paper 1,200 years before it was known in Europe, and invented printing five hundred years before Caxton was born. Their laws were codified two thousand years ago, and have been revised every five years since. They had a lexicon of their language 1,700 years ago—still a standard.



CHILDREN OF A CHINESE CHRISTIAN SCHOOL.

China was seven hundred years old when the Israelites crossed the Red Sea. She had already existed 1,500 years when Isaiah (Isa. xlix. 12) prophesied of her future conversion. Her civilization is founded upon Confucius, who was born 550 B.C., and whose death preceded the birth of Socrates. The Chinese textbooks are the same as they were two thousand years ago. Their geography gives nine-tenths of the globe to China, a square inch to England, and the United States and Canada are left out altogether. 'In China the sense of truth is not only almost unknown, but is not even admitted.'—Rev. F. Horton.

The *Review of Missions* says that "A Chinese Christian boy in one of the A-Tow school, by repeating at home the Gospel truths learned at school, has been the means of leading his father, mother, and grandmother to become seekers after God."

### Chinese Schools.

No feature of mission work in China is more promising than that carried on in the Christian schools, where the boys and girls are being educated under religious influences. To show how these schools are appreciated, the *Gospel in All Lands* publishes the following letter:

"Greeting from the boys and girls of Foo-chow, China, to the boys and girls of America:

"We fold our hands and bow our heads to the ground as we give our salutation, 'Bing-Ang' ('Peace'). We wish to let you know how grateful we are to God for His infinite goodness, and how we thank you for your commendable benevolence in furnishing means whereby Rev. Mr. Miner has been able to open 188 schools, in which 4,555 of us are learning of Jesus. In 1893 there were only three of these 'Special Gift' Schools; in 1894, eighteen; in 1895, seventy-five; in 1896,

one hundred and four; in 1897, one hundred and thirty nine.

"Thousands of us knew nothing of the love of Jesus until we were invited to attend these Christian schools. Thousands of our parents and relations know nothing of this love, except what we and the teachers tell them. Cannot you persuade our older brothers and sisters to come over and teach our older brothers and sisters of your dear Jesus?"

"Many of our friends in neighboring villages and wards wish so much to have the advantages of a Christian school, but Rev. Mr. Miner says he has

no money to open more schools.

"We pay what we are able for the support of the schools, but without your help we must have remained in ignorance. Only the boys and girls of China who have rich parents enjoy the benefits of an education, and only those of us who have the privilege of attending Christian schools can learn of Jesus.

"Your grateful cousins of the FLOWERY KINGDOM."

### Steady Increase.

The Conference returns for the past four years show that the following amounts have been raised by our Young People's Societies for missions:

1895	84,128.57
1896	5,413.00
1897	7,445.10
1898	12,759.69

Unfortunately, the Minutes of Conference previous to 1895 do not give the moneys raised for missions by the Leagues.



## YOUNG PEOPLE'S

## Forward Movement for Missions

DEPARTMENT.

In charge of F. C. STEPHENSON, M.D., C.M.,  
Corresponding member of the Students' Mission-  
ary Campaign, 563 Parliament Street, Toronto.

Conversation After an Epworth  
League Missionary Meeting.

ESQUIRE—What comes first: Prayer,  
or Study, or Giving?

FIRST WORKER—Study comes first.  
How can we pray without knowing what  
we are praying for?

SECOND WORKER—We cannot study  
sympathetically without prayer—or at  
least study does not lead to prayer.  
Many people know of the great need but  
never offer prayer. I think prayer comes  
first.

THIRD WORKER—Giving is what is  
needed first and last. If you can get the  
people to give they will pray and study.  
What is the use of praying to God to  
bless the heathen when we hold the blessing  
in our own possession? It does not  
take much study to see that giving is  
more necessary than studying. Every  
one knows that there are heathen who  
need the Gospel, and that there are  
young men ready to go and preach the  
Gospel to them. You may talk about  
prayer and study, but after all the need  
of money is the reason why our Mission-  
ary Society does not send out the edu-  
cated young men who are ready to go as  
missionaries, and if they were sent others  
would volunteer. So I say the mission-  
ary question is a money question first  
and last. Praying and studying are all  
right; but while we pray and study the  
heathen die. But let us work and save  
money and give it—money is prayer and  
study, both in one. It is the "sincere  
desire of the heart," and it takes brains  
to get it.

## News Items.

Brampton and Woodham Leagues are  
buying missionary libraries.

Orillia League has nearly all its share  
(850.00) collected for Mr. Takagi's sup-  
port.

Missionary meetings are being held  
throughout Toronto West District by  
Student Campaigners.

Dunnville League organized the For-  
ward Movement last August and now has  
twenty-three members.

Dr. Rush has succeeded in beginning a  
hospital on a small scale. The Indians  
have undertaken its support.

Letters have been received from Dr.  
Ewan, West China; Dr. Rush, Naas  
River; Mr. Stoue, Nitinat, Vancouver  
Island.

Manitowaning League had a Young  
Peoples' Forward Movement for missions  
Sunday. The pastor explained the work  
to the young people.

## Our Missionary Money.

Let us be business-like and send in our  
missionary money through the regular  
channels to Dr. Sutherland.

If you owe your missionary department  
and have neglected paying your two cents,  
pay it now.

Do not allow the year to end with  
money in your missionary treasury which  
should be in use for the spreading of  
God's kingdom.

Help the General Secretary to make  
full returns of all missionary money given  
by our Leagues. He cannot account for  
the amount held in local Leagues.

## Missionary Libraries.

Though the missionary library cam-  
paign, inaugurated by Willis W. Cooper  
some six months ago, in the Methodist  
Episcopal Church, is still going on, the  
present writing offers opportunity to state  
some of the results of that important  
work. It may be summarized as follows:  
100 students campaigners have visited  
1,000 Methodist churches and Epworth  
League chapters; they have spoken to  
100,000 members on the subject of mis-  
sions; have organized 600 missionary  
committees; established 300 classes for  
missionary study; pledged 15,000 mem-  
bers to systematic contributions to mis-  
sions, and introduced 500 sets (8,000  
volumes) of the missionary library. A  
second edition of the library is now on  
the presses, 150 sets of which have been  
ordered in advance. The whole move-  
ment has been absolutely self-sustaining.  
The revival of missionary interest occa-  
sioned by it is unmistakable, and the  
educational features of the plan point the  
way for a larger and more prolonged  
campaign of missionary education.

## Dawn on the Hills of T'ang.

The old Buddhist name for China was  
Dawn. The rulers of the Tang dynasty  
gave it the name of Hills of Tang. To-  
day the whole world is watching the  
rapid changes which are taking place in  
"the land that is coveted," as one writer  
has tersely named the land over the hills  
of which the dawn of Western civilization  
and Christianity is breaking. Mr. Har-  
low P. Beach in his book, "Dawn on the  
Hills of T'ang," has supplied a text-book  
on China admirably adapted for use in  
Young Peoples' Societies. Through a  
careful study of the book China and the  
Chinese are seen from every standpoint.  
The country, the people, the religions,  
the beginnings and preparations for mis-  
sion work, the Protestant occupation of  
China, the missionaries at work, and the  
dawn of the Light of the World are  
each dealt with, chapter by chapter.  
Mr. Beach has carefully prepared refer-  
ences for additional readings on each  
chapter. The book contains some of the  
best maps published, the index of which  
supplies full information as to the occu-  
pation of each province by Missionary  
societies, and distinguishes between Pro-  
vincial, Department, and District Cap-  
itals. The market towns are also marked,  
thus desirable centres for mission work  
are easily located.

The Methodist Episcopal Church and  
the Methodist Episcopal Church South  
have recognized its educational value  
by introducing it into the Leagues  
throughout the United States. Our  
Book Room with characteristic enter-  
prise can supply the book for 35 cts.,  
the price for which it is sold in the  
States. This should be taken advantage  
of by every League member who is stud-  
ing Missions. No League should be  
without a copy for the use of its Mis-  
sionary Committee. The 500 members of  
our League Missionary Study Class have  
been using the book during the winter.

## Suggested Programme.

For May.

SUBJECT "CHINA."

HYMN—182.

PRAYER—For our work and workers in  
China.

READING of the Scriptures. John i. 1-18.

HYMN—372.

PAPER (10-minute) on—"The present con-  
dition of China. The demands of the  
nations. (Read the daily papers and  
current magazines)."PAPER (10-minute) on—"Missionary work  
in China. The beginning; the  
progress; some of the results."PAPER (10-minute) on—"Our mission  
work in China. Where situated; when  
begun; and a short history of its pro-  
gress. The workers. The several de-  
partments of work."

HYMN—13.

READING of the list of missionary books  
in the Sunday School and Epworth  
League libraries.

DOXOLOGY.

CLOSING PRAYER.

REFERENCES FOR THIS PROGRAMME—

Daily papers. Dr. Kilborn's article in  
the *Missionary Outlook* for May.  
First Hundred Years of Modern  
Missions. This number of THE  
ERA. The reports of the Missionary  
Society. Back numbers of the *Mis-  
sionary Campaigner*, and letters  
from our missionaries in China.  
(Letters and Campaigners sent free  
upon application to F. C. Stephen-  
son). Dawn on the Hills of T'ang.  
Price 35 cents.

CHINA has 17,000 cities.

In China on an average only one man  
in twenty can read and one woman in a  
thousand.

EVERY year the Scriptures in eighty-  
five languages go out from the Bible  
House in Singapore.

Is one of the interior cities in Corea  
the Christians have, without foreign help,  
built a school which will accommodate  
one hundred boys.

THE time to consecrate your purse is  
when you have a little one. If you wait  
till it is big and fat you will never do it.  
And if you fail to consecrate that, you  
will miss one of the richest blessings of  
your life. The man or woman who has  
learned to give has entered upon a path  
of ever widening pleasure.—Dr. A. W.  
Spencer.

The Canadian . . .

## Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND  
OTHER YOUNG PEOPLE'S SOCIETIES  
IN THE METHODIST CHURCH.

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, - - Editor.  
REV. WM. BRIGGS, D.D., Publisher.

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**ALL ORDERS** for Topic Cards, Pledge Cards, Charters, Epworth League Reading Course or other League Supplies, should be sent to one of our Book Rooms at Toronto, Montreal or Halifax.

**COMMUNICATIONS** for this Paper, News Items, etc., should be addressed to the Editor, REV. A. C. CREWS, Wesley Buildings, Toronto.

charge of the service one or two evenings in the week.

Where there are no local preachers the League may occasionally become responsible for a Sunday appointment. In distributing the benevolences of the church the young people may render valuable aid to the pastor. They can visit the poor, the sick and unfortunate, and help to supply their bodily as well as spiritual needs.

Let us remember that the young people's organization exists not as an end in itself, but as a means to an end. It should build up, and strengthen the church, and the society that does not live "for Christ and the Church," has forfeited its right to existence.

The almost universal testimony of pastors everywhere is that the members of our Leagues and Endeavour Societies are thoroughly loyal to the Church, and are a great source of strength and cheer to the pastor himself.

tians pledged to "pray, study, and give" for missions, and that the sum of \$13,000 was contributed for missionary extension last year!

Is it nothing that during the past four years 23,680 volumes of inspiring and instructive literature have been scattered among the youth of Canadian Methodism?

But, enough! Our friend was surely joking when he said that the results have been meagre, or else his expectations were tremendous. We are pleased to notice that nearly all the contributors to our symposium admit that reasonable expectations have been realized.

### The Weak Points.

We are under obligation to the ministers and laymen who have contributed to the symposium commencing on page 7, and who have expressed themselves so frankly and freely concerning our organization. They have called our attention to some weaknesses and dangers, and we will do well to give earnest heed to their plain words. It is, of course, pleasant to be complimented and praised, but our true friend is he who dares to show us our faults, and tell us wherein we can improve. Let us look our mistakes and failures squarely in the face, and determine that they shall not be repeated.

### A Special Offer.

This number of the CANADIAN EPWORTH ERA will be sent to many persons who are not subscribers. We trust that they will become sufficiently interested in it to send in their subscriptions. To secure as many new names as possible we have decided to send the paper from now until next January for 25 cts. This will afford an opportunity for Leagues to work up good lists, as many will take the paper as a kind of experiment at 25 cts. This offer holds good during the month of May. We trust that many societies will celebrate the tenth anniversary by sending in 10 subscriptions for this paper.

### Well Done!

The postage stamp League, as conducted by Rev. S. T. Bartlett, of Madoc, is an illustration of the importance of looking after the littles. When the scheme was launched there were many who spoke somewhat slightly of it, and thought it rather small business. The results, however, already justify Mr. Bartlett's confidence in the plan as an interesting way of employing Juniors and enabling them to do something for missions. Mr. Bartlett informs us that the stamps will realize fully \$75 for missions this year, and next year he hopes to turn in \$200 from this source. The economy that looks after the small things is in harmony with the spirit of Him who said: "Gather up the fragments that nothing be lost." We trust that our readers will help Mr. Bartlett and his Junior workers by sending them good supplies of used stamps.

## Editorial.

### Helping The Pastor.

IV.—HOW THE LEAGUE MAY HELP.

The League that is worthy of the name works with the pastor, stands by him in all the aggressive work of the church, and is ready and willing to perform any duty which may be assigned. The members of the League should recognize the fact that the minister is superintendent of the circuit, and as the League is part of the church, he is superintendent of the League. The position given to him by the constitution as Honorary President makes him the chief officer, whose counsel should be sought in all that is undertaken. He should be respected, honored, and loved for his works' sake.

Leaguers can help the pastor by attending and taking part in the regular church services, particularly the weekly prayer meeting, and the class meetings. Nothing cheers his heart so much as to hear the prayers and testimonies of young Christians.

In his pastoral work the preacher may be materially assisted by the young people. They can look up strangers, get their names and send to the pastor. In the stores, shops, and factories where they work they can be on the watch for newcomers, and give them an invitation to the church services. At the close of the Sunday evening services they should act as scouts and sentinels with the object of getting hold of those who are mere attendants, and inducing them to tarry to the after meeting.

In evangelistic services the members of the League should be the pastor's right hand and left hand support. No matter who may neglect duty let the young folks be true. In some places where no evangelist has been employed members of the League have formed a singing, praying, and working band, and taken

### They Voted it Down.

The President of one of our Leagues informs us that when the action of the last General Conference in regard to change of time and mode of electing officers, was brought before the members, they voted it down. This is a most remarkable proceeding. Just think of a Quarterly or Trustee Board, or a Sunday School committee of management voting down a part of the discipline that they did not happen to like. Such action could not even be imagined. The General Conference is the Chief Court of the Church, whose business it is to make laws for the whole connexion; and these laws are not to be discussed or voted upon, but observed. If the League is a part of the Church, as we have so often contended, then it should be subject to all its regulations. We trust that we shall not again hear of a League "voting down" any part of General Conference legislation.

### Not by any Means Meagre.

The growth in numbers of the Epworth League, although phenomenal, is really the least remarkable feature of the past ten years history. One of our correspondents in this issue states that he considers the results of the movement to be "meagre indeed." One cannot help wondering where his lot has been cast during the past five years to give expression to an opinion like that.

Is it nothing that 9,000 young people have been gathered into an organization that throws around them good and helpful influences?

Is it nothing that thousands of these have been brought out of their timidity, and are now speaking, praying, and working for Christ?

Is it nothing that a great movement for Bible study and evangelistic work has been developed, which last year brought hundreds of souls into the kingdom of Christ, and stimulated the whole Church wherever it was introduced?

Is it nothing that in nearly every church we have a band of young Chris-

**A Successful Institution.**

There is no work more intimately related to the well-being of a community or country than the intellectual and moral training of the young for the duties of citizenship. In past times this truth has been too commonly restricted to the education of boys. But it is one of the most gratifying signs of the times that, side by side, with the opening of new spheres of usefulness for women, there is a recognition of the duty and necessity of educating them so that they meet the responsibility of this new state of things with higher qualifications.

Not to speak of what other churches have done, under the auspices of the Methodist Church in Canada, an educational work has been accomplished in this department whose value cannot easily be over-estimated. From our different ladies' colleges have gone forth a goodly host of educated young ladies to brighten and bless Canadian homes, and be centres of refinement and intelligence in the communities through which they are scattered. It is of one of these institutions and its worthy principal that we desire to say a few words in this connection.

The chief part in securing the Reynolds' property for the establishing of a ladies' college at Whitby, was taken by the Rev. Joseph E. Sanderson, M.A. In September, 1874, the college was opened by the Earl of Dufferin, Governor-General of Canada, with Rev. J. J. Hare, B.A., as principal, and Rev. J. E. Sanderson, as moral governor. In 1878 the building was enlarged by the addition of Ryerson Hall, 60 x 60 feet; also by a private detached residence for the governor. In 1879, on the resignation of Mr. Sanderson, Dr. Hare was appointed governor as well as principal. From this it will be seen, that Principal Hare has nearly completed a quarter of a century of faithful and effective educational work, whose value, as a moulding and inspiring influence in the lives of those who have attended the college, cannot be expressed by any tabular statement or commercial currency.

Though Ontario Ladies' College has had to grapple with difficulties common to all similar institutions, its educational history has been one of continued progress and eminent success. The provision of ample accommodation has been justified by increased attendance. It has been the ambition of Dr. Hare from the beginning to build up a solid college, capable of doing work in every department of a higher grade than is usually attempted in a ladies' college; and the marked success of his students in

examinations through two years of a university course, amply proves that he has succeeded in accomplishing this object.

The same thoroughness and efficiency characterize the departments of music, art, elocution, and commercial and domestic science. The college is in no sense sectarian. The students attend the churches to which they belong. But it has been the constant aim of Dr. Hare to make the institution a centre of religious influence. In this object, as well as in all others, Mrs. Hare has faithfully co-operated with her husband; for, like him, she lives for the college. Mrs. Hare is the grand-daughter of the late Rev. Franklin Metcalf, one of the most honoured of the pioneer fathers of Canadian

The growth of the Epworth League has been steady and constant. The figures do not reveal any evidences of a "boom," and the oft prophesied "reaction" seems to have been delayed *en route*.

The other day we received a note from a minister in England, asking us to look after a young man from his charge, who had gone to America, and had found work in New York. We immediately wrote to a prominent League worker in New York, who found that the young Englishman was living near Dr. Cadman's church, and one of the young people of that congregation was immediately put upon the stranger's track. Something of

this kind should always be done when a young man removes from one city to another.

We are pleased to announce that, commencing with our next number, Rev. S. T. Bartlett, of Madoc, will take charge of the Junior page. Mr. Bartlett is one of the most competent Junior workers in our Church, and the Junior department under his direction will bristle with helpful hints for both superintendents and juniors. All correspondence regarding the Junior page should be sent direct to Bro. Bartlett.

Rev. G. M. MILLIGAN, of Toronto, while conducting a service in Kingston recently, prayed for the members of the House of Commons, one of the petitions being that they might "talk less, and do more." When it is remembered that the Legislature was in session for over a month without doing a stroke of work—nothing but talk, talk, talk—there was considerable appropriateness in the prayer. There are some Leagues and churches for which this would form a most appropriate motto: "Talk less, and do more."

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 \$10.00 in books, and \$5.00 in money.

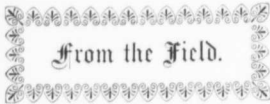


REV. J. J. HARE, PH.D.  
FOR THE PAST 25 YEARS PRINCIPAL ONTARIO LADIES' COLLEGE.

Methodism, and the slaughter of the late Rev. D. C. McDowell, whose death during the last year, removed one of the best friends of the College.

The efficiency of the teaching staff, as evinced by past success, and the ample facilities afforded since the building of Frances Hall, place Ontario Ladies' College in the front rank of such institutions in America, and give it strong claims to a good share of the patronage and support of those who have daughters to educate.

The next issue of this paper will be the Convention Number, which will have four extra pages, and will be profusely illustrated.



## From the Field.

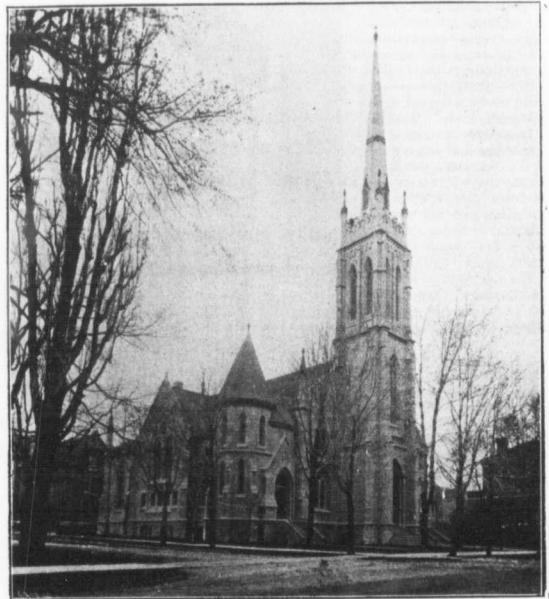
**Toronto, Central Church.**—When, a few years ago, the work of reorganizing and reviving the Epworth League connected with the Central church, Toronto, was undertaken, those who devoted themselves to this task not only adopted, but decided to test, the Constitution of the Epworth League as applied to the operation of local societies, as thoroughly as their resources would permit, for the purpose of ascertaining, if possible, some satisfactory proof of the ability of the Constitution, when put into practice, to meet all the requirements of an efficient organization, as well as to discover, by actual test, what were the weak and what its strong points. Now, after nearly four years of experiment, in which a very thorough and careful test has been made, we gladly bear testimony to the fact, that in all its essential features the Constitution has honored its authors, and has proved itself to be eminently adapted to the work for which it was intended; for, in the endeavor to place the League upon the most thoroughly efficient working basis possible, we only found it necessary to make digressions in one or two points of minor importance, in order to adapt it to the peculiar needs of the work in Central church. One of the strongest points of the Constitution we found to be in the dual nature of the composition of the Executive Committee, viz., the election of president, vice-presidents, secretaries, and treasurer, and the appointment of the minor officers, such as convenors of sub-committees. The advantages of this plan are apparent, inasmuch as it allows the membership of the League the privilege of selecting by popular election, those whom they wish to be their leaders, while it also affords a most extraordinary opportunity for the exercise of careful foresight and judgment, on the part of those who are thus elected, in appointing to positions of minor importance those whose worth and ability has not yet been manifest to the League as a whole, but who have given evidence, in a quiet way it may be, of the possession of ability which if developed would enable them to be of greater service in later years. This plan of careful and prayerful selection has been practised in our work at Central with singular success, and as a means of developing character—which we place as the primary purpose of the work of the League—it has proved not only to the individual, but also to the League and the church to be of inestimable value. We might, indeed, multiply words in commendation of the Constitution in other respects; but will just add that in the experimental development of the work of our League along the lines laid down by it, we have met with unparalleled success, and attribute a large measure of our success to its ability to draw out and develop to best advantage the talents, which, for so many years have been hidden from the eyes of men.

**Burlington.**—The following is an extract from the annual report of Burlington Epworth League of Christian Endeavor:—“We present this, the Seventh Annual Report of the Burlington Epworth League of Christian Endeavor, with gratitude and thanksgiving to our Heavenly Father for the work we have been enabled to accomplish. In the department of Christian Endeavor we are pleased to report a marked progress. The Look-out Committee has faithfully endeavored to look up absent members, and also look out for new ones. The average attendance at the monthly consecration meeting was fifty-five—an increase of seventeen over average of last year. Special mention should be made of the excellent work accomplished by the Prayer Meeting Committee.

They have made arrangements and provided leaders for the devotional meetings held at 6.30 Sunday evenings. They have been greatly encouraged and their hearts made glad by the increased attendance and interest shown, especially by the younger members. The Sunday School Committee has co-operated with the superintendent by looking up absentees to the number of 109, and has also endeavored to bring in new scholars. In the Missionary department interest has not been lacking. Six missionary meetings have been held. \$25.00 has been promised, of which \$25.94 is received. We use the systematic plan of one, two, or three cents per week. Under the direction of this committee the nucleus of a circulating missionary library has been purchased. Very helpful and practical work has been done by the Relief Committee. They have held fifteen meetings, eleven of which were sewing meetings—forty-eight garments have been made, and

special evenings. Under the direction of the latter committee the church has been decorated every Sunday with plants or cut flowers. Sixty-three banquets, each accompanied by a verse of Scripture, have been carried to the homes of the sick and shut in. After careful revision of the roll, the League has at the present time a membership of 111—103 active, 8 associate.

**Weston.** The president of the Endeavor at Weston writes:—Our Christian Endeavor department is given most prominence. We have a talk on the topic for each week, and our active members in turn take charge of this part of our service. On the last evening of each month we hold a consecration service led by our pastor, Rev. J. J. Ferguson. Our total membership is fifty-seven, the general average being about thirty-five. The missionary department holds special meetings every second Friday. We adopted



SYDENHAM STREET CHURCH, KINGSTON, ONT.

fifty-four visits paid by the committee. They have been especially watchful for cases of need. They have expended in supplies \$9.62, and have a balance on hand of \$5.20. Four temperance evenings have been provided by the Temperance Committee. In July, in view of the plebiscite vote, 6,000 temperance tracts were distributed throughout the village. Forty names have been added to our temperance pledge, and thirty-nine to the tobacco pledge—making now on the temperance pledge ninety-three, on the tobacco eighty-eight. Under the Literary department splendid work has been done by the literary and social committee. They have presented varied and interesting programmes for eight evenings, of which perhaps the most enjoyable were ‘A Patriotic Evening,’ ‘A Mock Court,’ and ‘An Evening with our Fathers and Mothers.’ Under this department are the music and flower committees. The former has provided an antagonist for each month, and furnished also the musical part of the programme for all

the Forward Movement three or four years ago, and have thirty members giving systematically. In the report for 1897-98 you will see that our League gave \$35 to the fund. In addition to this, we have sent a bale of clothing, books, toys, etc., to Algoma, and since that, a box of books to form a Sunday School library. We have found it very helpful to have some special work always on hand. The interest and loyalty of the members has been greatly stimulated as the result. Our interest in mission work is largely due to our pastor, who is truly missionary in spirit, and to whom we owe much. We have also a well-worked literary department, one of the features of which was a debate between six of the members, held early in the winter. The committee is arranging for a friendly debate between the Christian Endeavor of the Presbyterian Church here and our own members. It is creating great interest, and we are looking forward to an enjoyable evening. We have had evenings with different celebrated authors and poets. During the last year and

a half our League raised enough money to clean and decorate our church throughout. We have reason to be thankful for our success. The League is now engaged in the work of collecting the photographs of all the ministers ever stationed at Weston. We intend to frame them and present them to the trustees of the church at a public meeting in the near future.

**Berlin.**—The president sends the following cheering news:—We have aimed to keep the Christian Endeavor department prominent. Our regular meetings have been kept up well in numbers and profit. We have had a Reading Circle of twelve, meeting once in two weeks. The members have been very much interested in the Reading Course. They have supplied the programmes for the literary evenings, which have been more successful than any previous year. We expect to have thirty dollars for the Forward Missionary Movement. We have only six subscribers for the *Era*, but we are making a second canvass now, and expect to secure a number of copies of the anniversary number. We are hoping in this way to secure several more subscribers. Every person is well-pleased with the paper.

**Ridgeway.**—The president writes:—We have an Epworth League of Christian Endeavor here with one honorary, nineteen active, and nine associate members—this membership embracing Methodists, Presbyterians, Baptists, one Episcopalian, and several who belong to no church. We organized as a Young People's Society of Christian Endeavor in 1892, and have, with very few exceptions, held our meetings every week. I am glad to be able to say that every member is ready to do his part, or has a substitute to lead his meeting. We always hold our June consecration meeting on Conference Sunday evening, the members of the congregation turning out well, and appearing to enjoy the service. Great interest is taken by all the members in Missionary work, though, as most of us contribute to the Sunday School Missionary fund, the Woman's Missionary Society, and the general fund, our aggregate is not as large as we would like. Next year I hope to introduce the Forward Movement fully, though we now use the Fulton system. Five years ago we adopted the voluntary system of giving, and we take collections at our entertainments and socials, when they are not entirely free.

**Burford.**—The president of the Burford League writes:—As President of our society I am indeed proud of it. I believe we have the banner society in the Norwich District. Last Monday evening (being the first Monday evening in the month) was our regular consecration meeting, and instead of roll-call we had (as we sometimes do) a regular old-fashioned testimony meeting when nearly all of our members took part. God was in our midst in mighty power. He has wonderfully blessed us in Burford in the past, and is still blessing us. This year's Reading Course has not been taken by us as a society; however, several, I believe, have procured the books, which have given splendid satisfaction. We as a society have been taking up the History of Methodism which has been entered into with considerable interest by outsiders as well as by the members of our League.

**Salford.**—The president of the League at Salford writes:—During the past winter our pastor held revival meetings for six weeks. He was unable to secure any outside help so asked me to form a band from the League with myself as leader, to aid him whenever necessary. About twenty of us joined together and took charge of two meetings a week. We would sit on a platform near the front and sing, pray, give our testimonies,

and sometimes speak on a topic. In fact we did just what we felt God wanted us to do; and then in the afternoon our band went out through the congregation to endeavor to lead sinners to Christ. We were richly blessed in our efforts, and I believe we were the means in God's hand of leading some to the Saviour. A goodly number have subscribed to the Forward Missionary Movement, some giving two cents, some four cents, and some six cents. I could not secure anyone to canvass for the *Epworth Era*, so I canvassed myself. I have sent twenty-subscribers and hope to send more yet. The paper is giving great satisfaction.

**Forest.**—Rev. R. Whiting, pastor, writes:—Rev. H. W. Greys, M.A., preached our Epworth League anniversary sermons to crowded houses, and delivered the address of the evening on Monday night at our tea—theme: "Popular Fallacies;"—a capital thing and well delivered. Everyone was pleased. Financial results, \$50. We have one hundred and ten members here, and a Junior League of thirty in number. Several *Era's* come to town, and more anon.

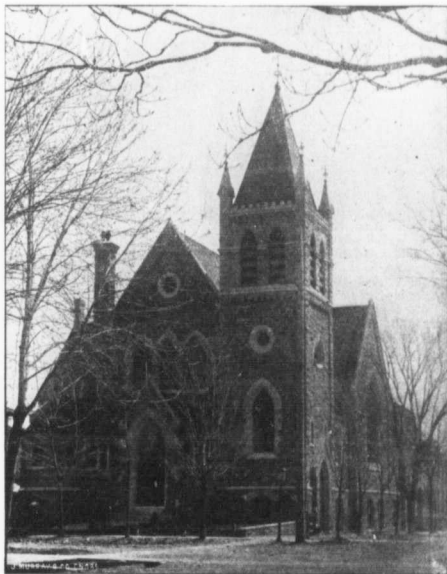
**Athens.**—Good news comes from Athens, through the president:—I am glad to report that our League meetings are increasing in interest and attendance. Nearly every consecration night we receive one or more new members. The Lord is with us. Some of our meetings are very spiritual. The topic is thoroughly studied and discussed each night. A plan for raising funds, which we find very successful, is by means of "Talent" money. Over twenty of our members each took twenty cents to invest and improve on for six months. The money was given out in January. Already one has cleared \$8.00. This money goes towards the erection of a new church. Last year we raised \$75 for missions.

**Rossland, B.C.**—Mr. D. S. Dunlop writes:—As chairman of the Literary Committee of the Rossland Epworth League, I organized a Bible Workers' Training Class, modelled after such classes in Y.M.C.A.'s. As a matter of fact, it became more like such a class than was at first intended, for, owing to our scarcity of young women (the League having existed at times with no women, young or old in attendance,) we were able to secure only one attendee for the class, and as a result I turned the class over to the Religious Work Committee in Department V. This is a department we have added, which is also called the "Epworth League Club," and is practically a small Y.M.C.A.'s, its mission being to work especially for young men in all ways that it is able to do so. Mr. J. H. M. Hungerford, one of the League's

honorary members, has acted as leader or teacher of the class, and good work has been done.

**Elmira.**—The president writes:—In our League we have a Reading Circle composed of sixteen members, thus we have four complete sets of the Reading Course. Not long ago we had a discussion at our literary meeting, on the "Making of the Empire," and an enjoyable and profitable time was spent. We like the course well. Our last social evening was held on St. Patrick's Day, and was called "St. Patrick's Fair." Everything was Irish both in the literary part of the programme, and in the refreshment part. We even had the barley stown present. Everyone seemed to have a pleasant time.

**Mountain Grove.** The League at Mountain Grove is characterized by an enthusiastic spirit manifesting itself in various ways. At a recent business meeting encouraging reports were presented from the



QUEEN STREET CHURCH, KINGSTON, 'ONT.

various committees, giving an account of good work done during the past year. Special mention was made of the energetic retiring president, Mrs. Wickett, and great regret expressed that she could not see her way to take the position another year. New officers were elected, and at the close of the meeting those present were surprised by being served with refreshments by the retiring president.

**Estevan, N.W.T.**—A correspondent writes:—We have in our Western town a very lively young People's Society of Christian Endeavor, under the presidency of Rev. Frank Pate, Methodist missionary on this mission. The society includes the young people of the Methodist, Presbyterian, and Anglican churches, and all work together in harmony. We aim to have our meetings both lively and interesting, and of profit spiritually and socially. There is a manifest deepening of spiritual life in the society, and



the members by their example and work are being used by the Master in his service. We meet every Wednesday evening, and notice of each meeting is posted in the hotel, and invitations to attend freely given. The Epworth Era has found its way here and is very much appreciated. The subscription list is small at present, but we hope to increase it soon.

**Gower Street, St. John's, Newfoundland.**—The following note is sent by the corresponding secretary of Gower St., St. John's, Newfoundland: "We would like to hear from our Newfoundland friends more frequently."

During the past five weeks we have given up our League meetings, owing to the visit to our city, of the evangelists, Revs. Crossley and Hunter. During their stay in our midst something over fifteen hundred persons have "sought and found" pardon through believing in Christ, their Saviour. As a result our City Leagues have increased considerably their number of members. We resumed work again at Gower Street last evening, when addresses were delivered by the chairmen of the different departments, calling for volunteers to fill each committee. Next Monday evening we hold our regular monthly consecration and reception meeting, and are looking forward for a very profitable and enjoyable time.

**Cochrane Street, St. John's, Newfoundland.**—The Corresponding Secretary of Cochrane St. League writes: "During the months of February and March the whole of this city has been stirred by the coming of the Canadian evangelists, Messrs. Crossley and Hunter, amongst us. Places of amusement, concert halls, lecture rooms, have been deserted—even the services in the various churches on the Sundays have been forgotten in the mania to reach Gower St. Church were these 'men of God' were holding their services. In St. John's alone 1,500 souls have been converted, over a thousand of whom are Methodists. A con-

tinuation of the next time I write I will tell you of our missionary efforts and our social gatherings, for we have both, and are endeavoring to develop them in the best and highest sense."

### Just a Line or Two.

The Oakville League raised \$25.00 for the St. James Relief Fund.

The Sunday School at Walkerton recently took up a missionary collection of \$89.00 on one Sunday.

MR. J. W. TODD, late President of the Walkerton League, has gone to the United States to enter the ministry.

REV. D. R. MCKENZIE, missionary representative of the Windsor District, has been visiting the Leagues of that district during the month of April.

*Epworth Glorings* is the name of a bright little manuscript paper published by the League at Bridgetown, N.S. The March number is full of good things.

REV. J. HENDERSON reports a glorious revival at Frome, on the Sheddin Circuit—over a score of young men and women converted. A League will be organized at once.

DR. F. C. STEPHENSON has gone East and is speaking at a number of points in the New Brunswick and Nova Scotia Conferences in the interests of the Forward Missionary Movement.

MR. ALEX. BUTCHART, for four and a half years President of the League at Walkerton, has gone to Tesswater to take charge of the Tesswater Mills. Before leaving Walkerton he was presented with an easy chair, and an illuminated address.

From the president of the Lucknow League we learn that "A good deal of talent is being developed in the League. The attendance is better than ever before, and the programmes are becoming more solid, and ring with a more consecrated spirit."

### On the Road.

Kingston is known as the "Limestone City." It is beautifully located at the head of the noble St. Lawrence river, and within a short distance of the famous Thousand Islands. The city has a population of about 20,000, and possesses twenty-three churches, four colleges, and twelve public schools, five banks, and a fine electric railway system. It is, however, best known throughout the province as the home of a number of gentlemen who live in seclusion for the benefit of their country. To hear any one speak of having spent some time in Kingston arouses the suspicion that his residence in that burg had not been altogether voluntary. My stay in the Limestone City was limited to two days, and I shall therefore not be charged with having stopped at the Queen's boarding house, as the lowest term in that hospitable institution is two years. I did, however, visit the penitentiary and spent an interesting afternoon in looking through its spacious halls and corridors. It is somewhat more difficult to secure admission than it used to be, but a little influence secured a pass which admitted to every part of the prison. The place is a perfect hive of industry. One large room is used for stone-cutting, where the rattle of the hammers is deafening, and the dust is almost unbearable. The binder-twine department employs a large number of men, while the blacksmith shop, canteen shop, tailor shop, etc., each has its quota of busy workers. The officers say that when the men are at work they are tolerably happy, and well conducted, but when idle they become morose, bad tempered, and hard to manage. At present there are about six hundred men in the prison, each of whom is known by a number which is attached to the clothing across the breast. Individuality is lost, for each man is known only as number so and so. The regulations are strict, and are so well enforced that every inmate soon finds that it is to his advantage to yield implicit obedience, and thus by good conduct earn some little privileges.



PROVINCIAL PENITENTIARY, KINGSTON ONT.

secration service held in this circuit was attended by about 150 persons, while thirty-three new names were enrolled, making a total membership of 100. But we have not seen the end of the increase; many more will join before two months are up, and several whose names have been dropped being quickened by the Spirit at the evangelistic meetings are desirous of coming back. Our League has been very prosperous during the past, owing largely to the prominence given to spiritual work and Bible study. Cottage prayer meetings held weekly at the homes of the aged and infirm, distribution of tracts and religious literature every Sunday morning at the wharves to our fishermen and seafarers, and the weekly visiting and tract distribution carried on by the young ladies of the League among the homes of the people, have been features of our work. To supplement these we have a League library with more than seventy volumes, all written by the best Christians of the Methodist and other Churches. With the large increase in membership we must open up new fields.

THE Literary Committee of the League at Goderich furnishes reading matter to the boats which call there. The prayer meeting Committee hold meetings in the jail on Sunday afternoons.

FIVE HUNDRED copies of a letter from Dr. Bolton, of Port Simpson, B.C., have been distributed among the Leagues of the St. Thomas District. Dr. Bolton is the missionary for this district.

The League at Galt proposes to have, once every six months, a representative of one of the Presbyterian or Baptist Young Peoples' Societies of the town conduct their regular devotional meeting. This is a good way to promote inter-denominational fellowship.

The secretary of the League of Holland, Manitoba, writes:—"We have a thriving League here, running all the departments, and also a Junior League which is doing good work. We have contributed to missions, and are endeavoring to pay off a small balance on an organ which we have purchased for the church."

At six o'clock in the morning everybody rises and prepares for breakfast, which is not by any means a sumptuous meal. Most people would consider the bill of fare a trifle monotonous. It consists of a piece of bread, and a cup of tea. The latter is slightly sweetened, but no milk is added. Now and then porridge is served for a change. For dinner they get a bowl of soup with a hunk of bread. Occasionally meat and potatoes are supplied. The supper is the same as the breakfast. When meal time comes the men march through the kitchen in single file, and get their food, which is taken to their cells and eaten in silence and solitude. The cells are arranged in tiers, one above another, and are open at both ends. They are so narrow that the single bed completely fills them. During the day the bed is folded up, so that there is just space for a man to sit. After tea in the evening there are a couple of hours for reading. One hundred and thirty names have been written, and for these the time must hang heavily. Most of the men, however,



enjoy reading, but they do not always get the kind of literature that is best for them. In one of the work rooms a man asked permission to speak to me. He told me that he used to hear me preach in Zion church, Winnipeg. He was anxious to obtain some religious papers to read on Sunday, and of course I promised to supply him. A visitor is impressed with the number of young men who are in the penitentiary. The government returns give the following information regarding age:

46	per cent	are under 20 years of age.
46	"	" 20 to 30 years.
25	"	" 30 to 40 "
12	"	" 40 to 50 "
6	"	" 50 to 60 "
2	"	" over 60 years.

The first inference is that as men get older they grow out of the criminal tendencies, and become virtuous, but this is not correct. The fact is they die off, and their places are taken by young men. It used to be a common saying that the "good die young," but it is really the bad whose life is brief. Nothing kills men so quickly as sin.

In looking over the list of inmates at Kingston, one is struck with the number who have no occupation. Probably many drifted into crime because they had nothing to do. A parent can scarcely inflict a greater wrong upon his boy than to allow him to grow up without learning a trade, and without securing an education. Such a lad is almost sure to become a criminal.

It is significant that less than ten per cent. of the prisoners at Kingston are total abstainers.

The old fortification known as Fort Henry is an interesting place. Its frowning guns overlook the Kingston Harbor, which it is supposed to protect. Thousands of dollars have been invested in cannon which have never been fired except in a salute. The walls are from six to ten feet in thickness, of solid masonry. The fort cost about fifteen millions of dollars. It is now occupied by an old soldier who is the solitary representative of Her Majesty.

During my stay in Kingston I visited the beautiful cemetery about three miles from the city, and stood for a moment beside the grave of Sir John A. Macdonald. It is located on the side of a gentle slope overlooking a magnificent sweep of country. A small marble slab marks the last resting place of the great man, with the simple inscription—

JOHN ALEXANDER MACDONALD,  
1815—1891.  
AT REST.

Monuments to his memory have been erected in all the leading cities of Canada, but his real monument is the Dominion of Canada itself, and the Canadian Pacific Railway.

Methodism in Kingston is well provided with churches, having four. Sydenham Street church is one of the oldest buildings in our connexion, but in its general equipment, appearance, etc., it is one of the most modern. Its auditorium is a very fine one, capable of accommodating about 1,500 people. Rev. E. B. Lancelley's many friends in the West will be glad to know that he is having splendid success in Kingston. Queen Street church is a substantial stone building, providing for a congregation of about 1,000. Rev. James Elliott, B.A., is the energetic pastor. Brock Street, only a block or two away, is a neat and comfortable church, holding about seven hundred, where Rev. T. C. Brown is doing good work. Princess Street church is a much smaller building.

The occasion of my visit to the Limestone City was the Sunday School anniversary of Queen Street church. This is a fine school, with an attendance of nearly 400. It is well equipped, and has an efficient staff of teachers and officers. Mr. Meek is superintendent, not merely in name, but in reality. The order in the school is as perfect as in any day school, and that cannot be said of many

Sunday Schools. A visitor is particularly impressed with the manner of dismissing the scholars. When the time for adjournment comes, the organ strikes up a marching tune, and the classes pass out in military style. This is no ringing of the bell, no shouting orders from the platform, but every class seems to know when its turn has come, and with the utmost precision, marches out without the slightest disorder or commotion. During the past four years I have visited two hundred Sunday Schools, but have not seen anything prettier or more perfect than the dismissal of this school.

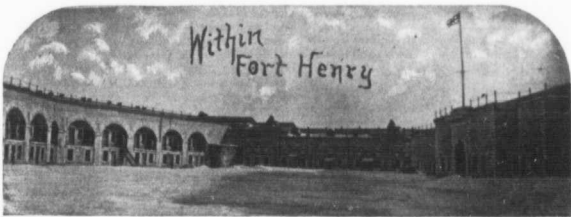
On Monday evening there was a rally of the Methodist Young People's societies of the city which was so well attended that the Queen Street church was almost filled. The first part of the programme consisted of a couple of essays on "The Makers of Methodism," by members of the Queen Street Reading Circle, which were greatly appreciated by the large audience. Rev. Mr. Elliott has, since commencing his pastorate in Kingston, given special attention to the

is a hive of workers, with scarcely a drone in it. The members who work in the factories afford invaluable assistance in looking after young people who come and go. These are commended to the pastor's attention, and cordially invited to the services.

A Reading Circle of about twelve members has been successfully maintained for the past two years, with increasing interest. Those who think that the Reading Course cannot be taken up in a factory town, where nearly everybody works long hours, would do well to consider what has been accomplished in Hespeler.

Sunday, April 16th, was spent in Woodstock. The Central Methodist Church of this town has a very large congregation. Probably there are not more than five large congregations in the whole of Canadian Methodism. It is remarkable for the number of young people who attend. At the evening service I counted no less than 265 young men. The Epworth League here has a fine field for work which it is improving.

A. C. C.



### Spring Time.

BY REV. J. B. HAZLEWOOD.

[Read at a meeting of the Paris Epworth League Reading Circle.]

Hail to the spring time! One and all,  
Come, sing your welcome, loud and long,  
Cold winter, with its frost and snow,  
Its blustering winds and storms, is gone.

The cruel, biting, cold north wind,  
Sighing and wearied says "adieu,"  
While balmy zephyrs sweet and pure,  
Old friendships and old scenes renew.

Through all the long, long winter months,  
Sleeping beneath the pure white snow  
Waiting for spring time's sun and showers,  
The grass and flowers begin to grow.

Back from their sunny southland homes,  
Chanting their joys in sweetest song,  
Building their nests so faithfully,  
Come now the birds we've missed so long.

And everything breathes once again  
A new, fresh, longed for, lease of life;  
And forth to conflicts all unknown  
Goes forward still with patient strife.

Yet not uncertain is our toil,  
Seed-time and harvest, both are sure;  
For he who sows in faith shall reap,  
And all who wait to the end endure.

Oh, who does not the spring time love?  
Sweet promise of a harvest grand!  
True type of resurrection's morn,  
Eternal spring! Fair Beulah land!

The examination papers for this year's Epworth League Reading Course are now ready, and may be obtained free of charge by applying to the General Secretary, Wesley Buildings, Toronto.

young people with encouraging results. Some months ago the Christian Endeavor Society of the church asked him to give a talk suggesting some ways in which the members could help the pastor, the church, and themselves. In this address he told them that the first thing he wanted them to do was to become an Epworth League of Christian Endeavor, which they did at once by an almost unanimous vote. The pastor's next proposal was the organization of an Epworth League Reading Circle, and here too, success crowned his efforts. There is now a Reading Circle in Queen Street church of fifty members, with thirty-three sets of the books. There are one or two circles in Canada with a membership equal to this, but they have been in existence for several seasons. For a Circle to reach a membership of fifty inside of six months, is a record that is unsurpassed. Mr. Elliott says that wonderful interest has been developed in the reading and study of the books.

I am pleased to add that the three pastors Revs. Elliott, Lancelley, and Brown personally gave the heartiest testimony as to the loyalty, earnestness, and consecration of their young people.

During the past month several other places were visited, but my space is almost exhausted.

At Burlington, I had a most pleasant experience with Rev. R. J. Elliott and his enthusiastic young people. On another page will be found an account of the good work being done by this League. The pastor speaks in the highest terms of the Leaguers, who appear to be his principal assistants in the work of the church. It would seem as if almost everybody in Burlington is a Methodist, as there is a church there large enough to accommodate almost the entire population.

At Hespeler, the Sunday School and League interests were combined in one anniversary, the former having the morning services, and the latter the evening. The pastor, Rev. F. E. Nugent, who is President of the Hamilton Conference, uses the strongest words of commendation in speaking of the helpfulness of the young people. He says that their League

## Methodist Chat.

THE Wesleyan Methodist Missionary Society has 265 mission stations and 2,355 preaching places. Its income is \$28,000 more than two years ago.

In declining an invitation from the New York Conference to be present at its one hundredth annual session, Governor Roosevelt replied: "The Methodists are my kind. I owe them a good deal."

The New York *Christian Advocate* thinks that "A more doleful drag can hardly be imagined than the attempt to raise twenty million dollars unless there is a radical improvement in the religious spirit of the (Methodist Episcopal) denomination."

BISHOP HENDRIX, in a lecture, is reported to have said: "Methodism to-day preaches the Gospel in more tongues than was spoken in the whole Roman Empire in her proudest days; and her children, taken together in all lands, outnumber the entire hosts of Christianity at the end of the first two centuries."

THE Australasian Wesleyan General Secretary of Missions, in order to revive and intensify

## Our Letter Box.

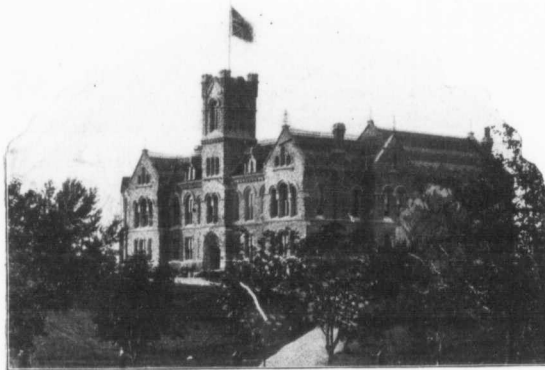
A READER in Nova Scotia writes, calling attention to an item in the ERA of last month in which John Wesley's Bible was said to have been printed in 1855. He imagines that this was a first of April hoax. Not so, dear brother! It was simply a typographical error. This is an illustration of the perversity of the type. It should have read 1855.

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MR. J. W. W. STEWART, for some time President of Grace Church League, Winnipeg, has removed to Vancouver to take charge of the business of the Imperial Life Assurance Company. In a note recently received from Mr. Stewart, he says:

"I am delighted with the ERA. It is a most valuable paper at double the price, and fills a long felt want for a distinctively young people's paper. If you will forward me a bundle of anniversary numbers not to exceed say \$1.00 worth I shall guarantee some subscriptions for you."

When Mr. Stewart says that he is going to send some subscriptions we look upon it as about the same thing as if the money were in our hands.



QUEEN'S UNIVERSITY, KINGSTON, ONT.

sify enthusiasm for the work under his charge, has projected an excursion of visitation to the principal stations where it is carried on. He has arranged to charter a vessel which, if 100 passengers are secured, will in June and July next make a voyage of 6,120 miles, visiting points, twenty of which are named, in Australia, New Guinea, and New Britain, the New Hebrides.

TOWARD the Twentieth Century fund of the English Wesleyan Church, \$3,000,000 is now in sight. As evidence of the interest taken in the movement by other than members of the Wesleyan Church, one of the partners in a well-known London drapery establishment has given \$2,500 for himself and \$2,500 for his wife. The leaders in the movement are sanguine as to the 1,000,000 guineas being raised, and it is an open secret that should any unforeseen difficulty arise, the wealthy laymen of the Church will make up the deficiency.

QUEEN'S UNIVERSITY, Kingston, is an institution in which the citizens of all denominations take great pride. Through the courtesy of the *British Whig* we are pleased to publish a very good picture of the building.

A CORRESPONDING secretary writes: "We find your suggested missionary programmes in the ERA very helpful to us, and I can assure you our young people are delighted with your paper."

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We cannot begin to print all the complimentary things that are said about our paper, but here are a few words that come from far. Rev. A. D. Morton, President of the Nova Scotia Conference, writes:

"Allow me to congratulate you on the general and special excellence of the CANADIAN EPWORTH ERA, the latest born of our Methodist journals. I confess that I was unfavorable to the publication of another church organ, but the ERA seems to have found a sphere of its own, and promises to be a most popular paper, especially helpful to the organization whose servant it is."

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The League at Spencerville, Montreal Conference, having subscribed for twenty-nine copies of the CANADIAN EPWORTH ERA, we have asked Dr. S. E. McLean to let us know how it was done so that others might take a leaf out of their book. The Doctor sends the following letter:

"Would say in reply to your letter, asking our method of procuring subscribers to the

EPWORTH ERA, at a meeting of our cabinet we concluded that the money in our treasury, obtained by a musical and literary social, might be used for a literary and spiritual help to our Leaguers. To accomplish this, with the consent of the League, we decided to place a paper in each home represented in the League, and it is understood the members from these homes will contribute at least five cents to our monthly collection. We are well pleased with the paper, and consider it a splendid investment."

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REV. J. E. HOLMES, of Mount Brydges, sends the following note:

"I see you want suggestions as to how the League can help the pastor. In the special services just closed here a month ago, conducted by Evangelists Moall and Brownlow, of Toronto, over one hundred souls were won for Christ and the Church. I found my League Presidents a wonderful help to me in seeking out convicted ones, pointing many to the Saviour, and keeping a record of names of converts. If the League don't help the pastor there's something wrong—in the pastor."

## Prominent People.

THE memorial to Lord Tennyson in Haslemere church is to take the form of a window, after a design by the late Sir Edward Burne-Jones, one of the last of a series illustrating the story of the Holy Grail, representing the vision which came to Sir Galahad in the little chapel. The window will cost about £100.

Now that the life of Rudyard Kipling will be spared, the *Presbyterian* hopes that he will come out of his trying ordeal with a rich Christian experience, and give the world the benefit of it in the future products of his pen. And it adds: "There is no discounting his genius. Some of his verses possess abiding merit. He has succeeded in striking a popular chord, and in securing a recognized literary standing both in Europe and America. With a larger future before him, even better work is yet to be expected."

REV. DR. STEEL, in the *Rambler*, thus contrasts two great New York preachers, Dr. Cuyler and Dr. Parkhurst: "Both are Presbyterian preachers; but how different! Parkhurst wore a gown; Cuyler ordinary dress. Parkhurst made few gestures; Cuyler gesticulated freely, one might almost say fiercely, for he used both hands as if they were swords, smiting and thrusting, and with clenched fist striking the pulpit like a sledge-hammer. Parkhurst read his sermon; Cuyler spoke without notes. Parkhurst's sermon that ought to be done for the young boys and girls at an hour, and everybody leaning to catch the final syllable. Parkhurst was calm and lucid; Cuyler fiery and vehement. Parkhurst was a gentle breeze; Cuyler a cyclone. Parkhurst was a moral lecturer; Cuyler an evangelical preacher."

DR. GUNSAULS, in the six years of his service at Plymouth Church, Chicago, raised something over \$6,000,000 for institutions which he chose to aid or found. One Sunday he set forth in his best manner the things that ought to be done for the young boys and girls of our generation. When he was through, Philip D. Armour came forward and said: "Do you believe in those ideas you just now expressed?" "I certainly do," said Dr. Gunsauls. "And you'd carry them out if you had the means?" "Most assuredly." "Well then," said Mr. Armour, "if you will give me five years of your time, I will give you the money." The result was that Armour Institute has Dr. Gunsauls as its president, where 1,200 young men and women are taught the most important industrial branches. The Sabbath address is to go down in history under the title of the "\$2,800,000 sermon."

REV. DR. SPARLING, Principal of Wesley College, Winnipeg, has been spending a few days in Toronto. The Doctor reports Wesley College as being in a most prosperous condition. Ten years ago when he took charge of this institution it had seven students. The attendance has increased during the years since then in the following ratio: 35, 39, 50, 67, 70, 85, 125, 131, 150. This is a magnificent record! In the exam-



PRINCIPAL SPARLING.

inations at Manitoba University, Wesley College stands ahead of any of its competitors. Its students took more prizes and scholarships last year than all the other colleges and high schools of the Province combined. Out of a possible seven first scholarships Wesley captured six. We congratulate the worthy Principal and his coadjutors on this splendid success.

Temperance Notes.

DR. PARKHURST says: I know what these saloons are. I have visited them at all hours of the night, and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, beastly, and swinish; the prolific hotbeds of vice, profane ribaldry, and unspeakable sensuality.

A CORRESPONDENT of the New York *Evening Post*, who is editorially vouching for by conservative paper, writing from San Juan, Porto Rico, makes the serious charge that the troops upon that island are exhibiting a drunken brutality that is fast making the people, who only a few weeks ago welcomed them with such applause, hate the American government with a more bitter hatred than that which they felt for Spain.

THE REV. DR. J. O. WILSON, of St. Andrew's Church, New York, in the course of a sermon which he preached last Sunday, said the saloon may be a poor man's club, but far more truthfully may be styled "poor man's hell." To speak one word or syllable favorable to saloons was, in his judgment, an unpardonable crime against suffering womanhood, oppressed childhood, and despoiled manhood, a crime that can be atoned for neither by episcopal robes, nor by a long life of total abstinence.

It is said that at one port in Africa, some time since, a missionary and 50,000 barrels of whiskey were landed at the same time. Dr. Leonard points out the fact that the modern trunk trader is in danger of working greater injury among the natives than the former slave trade. When it is remembered that more than 40,000,000 people were carried

away by the slavers, only about 2,000,000 surviving the horrors of the awful journey, we can form some conception of the ravages of rum with which Christendom is threatening the Dark continent.

It has been said that the time is swiftly coming when politics will be the only occupation open to the intemperate man. If there is anything in Christian citizenship more than mere wind, this last occupation will be of but brief duration. However, it should be noted that, with all the opportunity which the intemperate army has to legislate in its own favor, it is steadily losing ground. The reason for this is plain. There is a higher authority than the statute-book of the nation. The law of the land may favor drunkenness, but the law of God has sentenced it to death, and it is dying.

A FEW weeks ago the city council of Chattanooga, Tenn., passed an ordinance compelling all saloons to be closed from 10 p.m. to 5 a.m. Saloon-keepers attempted to have the ordinance amended by making midnight the closing hour. A mass meeting of prominent women of the city was held at the Auditorium and resolutions of protest against the amendment were adopted. Two hundred women then marched to the chamber where the council was to meet. While the aldermen were assembling the women sang "Rock of Ages," "Stand up for Jesus," and other hymns. The council did not alter the ordinance.

It seems incredible, until we seriously think about it, that the drink bill of the United Kingdom for last year, according to Dr. Dawson Burns, reached the almost fabulous sum of over £154,000,000. This is a most serious thing from an economic and moral point of view, for after all this vast amount does not represent the whole loss to the country. There are the wrecked lives of men and women by thousands, who, but for this monstrous evil, might have attained honorable positions in society, and helped to promote holiness and truth. The influence, too, of these wasted lives on others can never be estimated.—*The Christian*.

**The Divine Law of Giving.** By Rev. Richard Dakin. Published by William Briggs, Methodist Book Room, Toronto. Pamphlet, 31 pp., 10 cents.

"Being," as the author says, "an argument in proof that all to whom the written Revelation has come are bound by the same to tithe their income," and without doubt he has prepared one of the strongest and most clearly stated arguments on the Scriptural teachings concerning the law of tithing ever presented. The premises, well taken, that as neither judgment, nor gratitude, nor even love can suggest the true and fixed amount of offering which will be well pleasing to God, the writer turns to the Word, and tracing the teachings concerning the law, and placing beside it the law of the Sabbath, the proof is forcibly pressed home that as God has demanded a set portion of our time, viz., one-seventh, so has He, with equal claim, demanded a set portion of our possessions, viz., one-tenth. The book is so well written, and the argument so plainly stated we wish for it a large sale. The distribution of such literature among our people would assist much in solving some of the difficult problems of the Church today.—*Rev. C. W. Watch*.

A PARISH beadle was lately much exercised at the appearance of a strange old gentleman who, when the sermon was about to begin, took an ear trumpet, in two parts, out of his pocket, and began screwing them together. The beadle watched him until the process was completed, and then, going stealthily up, whispered: "Ye manna play that here! If ye die, I'll turn ye out!"—*Tid-Bits*.

The Coupon System of Giving.

Since the publication of our March number, in which reference was made to the Coupon System of giving now being used by the First Methodist Church, London, the Treasurer, Mr. T. R. Barker, has received many letters asking for information about the new plan. For the benefit of these, and many others who are interested in church finances we give the following information which has been supplied by Mr. Parker. In regard to the cards used in securing weekly subscriptions, quarterly notices, account books, etc., the method is practically the same as the "envelope system," with which most church treasurers are quite familiar. It differs in this respect: Every contributor is supplied with a sheet of coupons in addition to his envelopes. Each coupon is numbered, and dated, and the amount given weekly is marked.

Here are the first three coupons of the series of fifty-two, which would be used by a person contributing \$1.00 per Sunday:

No. 581.
THE FIRST METHODIST CHURCH, London, Ont.
Amount Given, \$1.00, May 15th, 1899.
No. 581.
THE FIRST METHODIST CHURCH, London, Ont.
Amount Given, \$1.00, May 22nd, 1899.
No. 581.
THE FIRST METHODIST CHURCH, London, Ont.
Amount Given, \$1.00, May 29th, 1899.

The method of paying is to enclose one of the coupons with the amount of money which it calls for in the small envelope and put it on the collection plate every Sunday. If a subscriber gets behind a Sunday he can put in two coupons, and twice the usual amount the following Sunday. His sheet of coupons always shows him where he stands.

Concerning the benefits of this plan Mr. Parker writes: "Some will likely ask why is this system better than the ordinary envelope? The subscriber is less likely to get confused in his account. The coupons being all in one sheet and yet easily detached on last than in the case with our separate envelopes. In fact he is his own book-keeper, and our experience is that we raised \$1,600 more the first year we tried it than before. Some may say it is all very well for a large church like the First Methodist Church, London, but it will not do for a small church. We have put the same into effect in the three missions connected with our church, and it is working well, and several churches in London have adopted the system and they all say it is the best they have seen. One good feature about it is that if they have any coupons on hand that should have been paid it reminds them they have not been to church, and 'it sets them thinking where they have been.' This applies especially to young people coming from the country to the cities where they have been in the habit of going to church, and when leaving home promised their parents they would go to church every Sunday. It is a quiet admonition that they have not kept their promise."

REMEMBER it is the very time for faith to work when sight ceases.—*Geo. Muller*.

## Devotional Service.

By Rev. T. J. PARR, M.A.

### MAY 14.—"GOD'S COVENANT AND OURS"

(A PLEDGE MEETING.)

Ps. 133: 1-3.

#### HOME READINGS.

Mon., May 8. With Abram. Gen. 15: 1-21.  
 Tues., May 9. With Moses. Ex. 6: 1-8.  
 Wed., May 10. With David. 2 Sam. 7: 1-29.  
 Thurs., May 11. If ye will obey. Ex. 19: 1-8.  
 Fri., May 12. If ye abide in me. John 15: 7-19.  
 Sat., May 13. The eternal covenant.  
 Heb. 8: 6-13; 13: 20, 21.

A covenant implies two persons. It is a mutual agreement between at least two parties to do or refrain from doing some act or thing. This is in part the legal definition. When we come to that realm of religion, the word covenant has a definite and specific meaning. It means the promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man. Here we have the two persons, and the mutual agreement. God and man the two persons, and the agreement is that God will do certain things on condition of man's repentance, faith, and obedience. It becomes mutual when man responds to God's appeals and fills his part of the covenant. God's part of the covenant never fails. If heavenly promises are not fulfilled, it is because earthly conditions are not observed. Hence we may say that the result of religion is this, "God's covenant and our obligation."

#### GOD'S COVENANT.

The topic Scripture brings into view the covenant of the Lord in the early stages of its fulfilment, viz., in relation to his ancient people. The will, in which God regards his promises is the same now as then, and if we can determine God's ancient attitude towards his promises, we can know that that attitude will be in this modern day, for he changes not.

1. **THE COVENANT REMEMBERED.**—"He hath remembered his covenant forever." God cannot forget anything. All the things that he has promised he will surely perform, though long ages may intervene between the giving of the promise and its accomplishment. If God were to cease to remember his engagements, he would cease to be God. Should God forget for one moment, the universe would dissolve and rush out again from the realm of law and order into chaos and night. God's infinite intelligence, everlasting unchangeableness, and past dealings with the universe, afford ample guarantees to us now-a-days of his unflinching remembrance of his side of the covenant.

2. **THE COVENANT FETTERED.**—"The word which he commanded to a thousand generations." "A thousand generations" means innumerable generations, and covers humanity for all time. Each one of us comes in at some point in the procession. Every individual man, every epoch of history, every nation of the world, is included. On, on down the ages the promises are repeated and honored by the Giver, until the heavens are rolled up like a scroll, the sun is darkened, the earth melted, and man's probation ended. Promises of pardon, peace, purity, and paradise, all through the centuries to those who will repent, believe, and obey.

3. **THE COVENANT CONFIRMED.**—"He confirmed the covenant unto Jacob for a law and to Israel for an everlasting covenant." For the encouragement of mankind, God confirms his covenant again and again. In case men should suppose that the promises made to one generation do not apply to another, the Lord repeats them. Not only is

the covenant confirmed by repetition, but by experience. Every age as it passes leaves behind it an additional volume of evidence testifying most conclusively to the faithfulness of God. The story of the slowly moving centuries is illustrative of the confirmation of God's covenant with mankind.

4. **THE COVENANT FILLED.**—"The promises of the Almighty are accomplished certainly and exactly however great the improbability. When the ancient race was promised the land of Canaan for an inheritance the fulfilment of the promise immediately became improbable, if not impossible. For at the time of the covenant, the people were few in number, strangers in the land, wanderers having no fixed place of abode, and determinedly opposed by clever and unscrupulous enemies—a poor looking indeed for the conquest of the land flowing with milk and honey. But God, with the co-operation of his people, honored his covenant, and fulfilled his promise, and the impossible became the actual. What does this mean? That all God's promises are certain, and certain now. Whether we think of his promise in regard to the pardon of sin, or renewal of the nature, or construction of Christian character, the future triumphs the world, all is certain when conditions are met—"Behold I make all things new" seems impossible to many minds, but it is receiving illustration every day.

#### OUR OBLIGATION.

It is true that some of God's promises are unconditional; but the ones that concern us mortals most are conditional promises, that is, promises that require something on our part before they can be fulfilled. And what is required of us towards the accomplishment of God's covenant is *our obligation*. And what is it? It involves various things according to the promise under consideration.

1. Salvation is promised; but only to those who believe in Jesus Christ as the only Saviour from sin, who believe not only with the assent of the mind, but with the consent of the will, and the trust of the heart, who believe in a living active purifying faith that renews the soul, and binds the life in obedience to God. This is our obligation, if we desire the blessings of salvation.

2. Communion with God is promised; but only on condition that we live in harmony with his will as expressed in his Word. It is the *peace in heart* who see God; all others are excluded from the vision. It is the *Emocha* who walk with God—men of faith and faithfulness; all others must walk alone. Communion is conditioned on constancy in trust and service. Here is our obligation if we crave for divine communion—the highest function of the soul.

3. Christian character is promised; but only in response to our consent to the divine service. True character is the effect of a cause. It is the operation of the law of causation in the spiritual world. In short, *be right and do right*, according to the Bible standard, is the cause, and the inevitable effect is *Christian character*. Again our obligation is apparent in required loyalty to the entire body of teaching revealed truth. And now appears in its proper and logical place, the active member's pledge which includes part of our obligation as members of the church, and active members of the League—our side of the covenant, due not so much to the League of which we are members, but to God whose servants we are. Read that pledge in quiet before God, and learn how much of your obligation as a Christian and a Leaguer is included in it.

#### THE PLEDGE ANALYZED.

1. Christ is the example of all holy endeavor.
2. The Holy Spirit is the source of help.
3. Our endeavor includes two things; first, to learn our Heavenly Father's will; second, to do it. We aim to bring our practice up to the measure of our increasing knowledge of divine things.

4. We deliberately plan to study the Bible, and to have stated seasons of private prayer every day. This is our fixed rule at home and abroad.

5. We promise to be present at every meeting of the Christian Endeavor Department, and take some part in it. There is only one reason for absence acceptable, and that is, when we can conscientiously ask our Master to excuse us from our obligation.

6. We are members of the Church first, and as a consequence, an active member of the League, and we therefore promise to be true to all our duties as members of the church.

7. We aim to make our outward conduct consistent with our profession, and therefore agree to abstain from all amusements and habits of which we believe God would disapprove.

8. We bring our money up into our consecrated life, and promise to honor God with it, as he has prospered us.

9. Under such principles a bond of friendship is formed, and we believe in perpetuating it by kindly words and deeds.

10. We strive to be soul-winners, and we endeavor to bring those with whom we associate to a saving knowledge of Christ.

#### TIMELY REMARKS.

This is our pledge, our obligation, spread out plainly before us. It involves principles which every loyal follower of Christ should be willing to assume for his Master's sake. But to carry it out requires much grace, determination, and persistence. Cultivate what you have of these qualities, and ask God for more and you shall not ask in vain. A pledge of this kind is both *helpful* and *helpless*. Very helpful to the individual and to the society, if thoughtfully assumed, and faithfully performed; but utterly helpless, without the assistance of a dead matter, without power upon the consciences of those concerned. For our own sake, our League's sake, our Church's sake, our Master's sake, the world's sake, let the Leagues of Canada be faithful to their covenant.

#### POINTS FOR THE PRESIDENT.

This meeting is the one nearest to the date of the anniversary of the organization of the Epworth League. State this fact, enlarging somewhat upon it, and show the appropriateness of studying the pledge which contains the principles of the League's purpose and action. Invite your pastor to give a ten-minute address on "Our Anniversary," showing the growth, power, and present efficiency of the League, especially in Canada. After the consideration of the topic, have the active and associate members thoughtfully and solemnly renew their pledges. Request each member a week in advance to bring pledge card. Hold a brief testimony to the subject as a subject. "What the League has done for me." Pray for the increased power and usefulness of the League for the new year.

### MAY 21.—"THE GIFT OF POWER."

Act. 1: 1-8.

#### HOME READINGS.

Mon., May 15. Promised by prophets. Isa. 44: 1-3; Joel 2: 28-32.  
 Tues., May 16. Promised by Jesus. Luke 24: 49-55.  
 Wed., May 17. Promised by the Spirit. Act. 1: 1-8.  
 Thurs., May 18. The work of the Spirit. John 14: 26; 16: 7-15.  
 Fri., May 19. Guided by the Spirit. Act. 8: 29-40.  
 Sat., May 20. Quicken by the Spirit. Ezek. 37: 1-14.

It is a great matter to return to first principles, and realize afresh their power and importance. In the theological world, after years of speculation and vain philosophizing, the call is heard, "back to Christ." And in individual Christian experience, as well as in the great work of the Church, wisely may the command be given, "back to Pentecost." Back to the first principles of our faith. The gift of power was the gift of the Holy Spirit—the central event of Pentecost, the central force of the Church in all

ages. There was nothing that little band of disciples needed so much as the presence of the Lord in Spirit, now that he had departed from them in body. They need him as a Comforter, a Guide, a Helper, an Inspirer. These disciples were few in number, and without social standing, learning, or worth—the things the world regards as pledges of success. But in the presence of the adorable present, and the unfolding future, judging from human standards, the Lord declared, "But ye shall receive power when the Holy Ghost is come upon you." And this gift graciously given, and eagerly received, was the source of apostolic success, and all subsequent spiritual achievement and progress. Let us look back at this Pentecostal power, and learn its meaning, and pray that such power may be granted to us in the discharge of the duties God has given us.

1. **PENTECOSTAL POWER IS THE POWER OF RELIGIOUS EARNESTNESS.**—"Half hearted religion is no religion at all. God wants the whole heart or none. Earnestness is *working* at religion, not *playing* at it. It makes religion one's chief business. It goes at it as men dig for gold in the mountains, determined to have it if it is there, and to get it the way with these first disciples. They knew the power existed and was meant for them. So they were going to have it. They would meet God's conditions in order to attain it." Thus, tersely remarks Berry on this subject, and we shall use some of the good things he has said.

2. **PENTECOSTAL POWER IS THE POWER OF UNION.**—In union there is strength. In division there is weakness. We are told more than once that those one hundred and twenty disciples were *all* in that upper room, not one hundred and nineteen, but one hundred and twenty. All there, and all with one accord. The spiritual heat generated, fused all hearts into one. Did you ever see the hard cold pieces of iron melted and flow together? That the solder can make what he pleases out of the molten mass. So with the Church and the League when united by the Holy Spirit. The lack of union destroys the power of the human body or of the Christian Church. Think how a number of League workers, or church members who never unite in prayer and effort rob the church of its strength!

3. **THIS POWER IS THE POWER TO WITNESS FOR CHRIST.**—Christianity is a religion that advances by means of testimony; and *only* so. Where no one speaks for it, it dies. Imagine Peter spending a week or a month without mentioning the name of Jesus. Imagine groups of the disciples meeting and talking about the weather, the crops, politics, or business, not saying a solitary word about the ascended Lord. True, holy living is good testimony for Christ, and in the long run and in most cases, the most effective testimony. Without it, talk is mere hypocrisy. But true, also, that out of the abundance of the heart the mouth speaketh, and when the heart is as full of the Spirit of Jesus, and the truth of Jesus as were the hearts of the first disciples, the tongue reveals the fact, and witnesses to the fact at the proper season. How many Christians are tongue-tied!

4. **THIS POWER IS THE POWER OF THE WORD OF GOD.**—Have you noticed at Pentecost what a reasoner, what an expositor, what an orator Peter became? Have you observed how his eloquence burned its way into the hearts of his auditors? What gave him that power to move men? Read over his address and you will find nothing that you can explain by the ordinary rules of rhetoric. It is the plainest kind of speech, but made mighty as the Word of God by the power of the Spirit by which Peter was filled. Did you ever notice an earnest student of the Bible who did not grow in piety? Did you ever know a church or a League that on God's Word, that did not have something like Pentecostal power? Did you ever know

the power of the Spirit to come where the Word of God is not honored?

5. **OTHER CHARACTERISTICS OF PENTECOSTAL POWER.**—It is the power of prayer, the power of a complete consecration, the power of an indomitable courage, the power of spiritual concentration, the power of living souls for Christ. It was a power to live like Christ, to suffer patiently for Christ, and to speak convincingly of Christ. But all these characteristics are summed up in this: it is the power of the Holy Spirit—the power of human hearts when taken possession of by the divine Spirit. Will there be any mistaking this power? Will there be any doubt what has happened to us when we are filled with the Holy Spirit?

THE TRUTH APPLIED.

We have waited six thousand years for steam and electricity; but these forces existed in Eden, and might have been used if the process had only been known. We have waited two thousand years since Christ for the promised conversion of the world. The power to bring it about exists. It is centred in the Holy Spirit. It is Pentecostal power. Shall we have it? Shall we possess it speedily? Or shall we wait another two thousand years while the world rolls on in iniquity, and generation after generation passes on without the hope or power of the gospel? Let the Epworth Leagues of Canadian Methodism answer the heart-searching question.

A HELPFUL OUTLINE.

Subject.—"Power for Service."

1. *What It Consists.*—(a) The indwelling of the Holy Spirit. When the power is (a) supernatural in its character. (b) Natural in its operations, employing man's ordinary faculties. (c) Adequate in its measure, meeting all the necessities of those who serve.

2. *From Whom it Comes.*—From the Father as its source, and from Christ as its dispenser. Hence it is to be sought from these alone by (a) Obedient waiting (verse 4), (b) Earnest praying (verse 14, 11-1). (c) Humble self-renunciation.

3. *To Whom it is Given.*—(a) To believers in Christ, as the apostles were. (b) To those who surrender themselves unreservedly for Christ's service. (c) To those who believably wait for the heavenly gift.

4. *For What it is Granted.*—To enable its recipients to witness for Christ. This the Holy Spirit does by witnessing for Christ in them. Without the Spirit's help, no words of apostle, prophet, evangelist, preacher, or leaguer could efficiently testify for Christ, that is, testify in such a way as to savingly reach the hearts and consciences of hearers.—*Whitlaw.*

POINTS FOR THE PRESIDENT.

Keep the topic thought before the meeting throughout. Carefully select hymns bearing on the Holy Spirit. Spend more time than usual in prayer for the gift of power, the descent of the Spirit as the essential equipment for service. Let the meeting be reverential, devout, yet cheerful. Select the most spiritually minded, capable member of the League to give a heart to heart talk on "Power for Service." Cause every member to feel that this week's Scripture study presents the *essential element* in individual and church life and work. Without it our leagues are helpless.

MAY 28.—"ESTABLISHED IN HEART."

Rom. 1; 11, 12; Ps. 112: 1-9.

HOME READINGS.

Mon., May 22. Established by God. . . . 1 Peter 1: 5-11  
 Tue., May 23. Established in Christ. . . . 2 Cor. 1: 21-24  
 Wed., May 24. Established through faith. . . . Col. 1: 1-9  
 Thu., May 25. Established with grace. . . . 1 Cor. 1: 21-29  
 Fri., May 26. Established in the faith. . . . 1 Cor. 1: 29-39  
 Sat., May 27. Established in the truth. . . . 2 Peter 1: 1-21

The way people think, and feel, and do in this world has a tendency to become permanent. Physiology, the science of body, psychology, the science of mind, and theo-

logy, the science of divine things, all declare it. If, therefore, people think right, and feel right, and do right, as the habit of life, it will come about in time that all their activity will be right. They will become established in goodness and righteousness. The opposite is equally true—that thinking wrong, and feeling wrong, and doing wrong, as the habit of life, will in time produce a character fixed in evil, utterly at enmity with God. There is great encouragement in this law for the Christian man; and great honor in that for the unbeliever. Great manhood becomes stamped on human lives, and it is a thought of overwhelming solemnity, that this earthly fixity, what we are and what we do, determines our condition in the coming life. So that both time and eternity appeal to us to live in harmony with God so that celestial music may charm our being here and hereafter. To be established possible to man.

1. **WHAT DOES IT MEAN?**—By an established heart is meant, says one, the character that is in process of being transformed wholly into the likeness of Christ. It does not mean that the Christian can ever reach a point beyond which there will not be progress. But it *does mean* that he has passed beyond the point of wavering between serving God and serving sin—that he has settled forever the question of the soul's destiny, and is beyond the point of turning back into the world.

We have become established: (a) *In faith.*—We believe in Christ with an assurance and tenacity that nothing can shake. We believe in him in his offices as *prophet, priest and King*—our Teacher, our Saviour, our Sovereign. We are instructed, saved, and ruled by him, and we desire no other. We are satisfied, abundantly satisfied, and nothing in the world considered apart from God can allure us. (b) *In knowledge.*—Knowledge of divine things are received, and are applied with the result of unremitting attention. The gospel of Christ is received so completely that we see its adaptation to all our wants. It becomes its own evidence. It proves by experience its divine origin—that the divine Being, who revealed the truth, knew also what was in man. Doubt vanishes; the heart and the mind are both at rest. (c) *In holiness.*—We become so established in doing right that we get a fixed abhorrence of evil, and love good for its own sake. We become enthusiastic over simple goodness, and glow into a white heat of spiritual zeal over pure morality. We now instinctively abhor that which is evil and cleave to that which is good. And nothing can change us. We are fixed in our belief and practice. (d) *In conduct.*—We are established in all the external acts that flow from holiness. Heart-holiness is manifested in daily conduct and habits, in every good word and work. We are epistles read and known of all men. We are letting our light shine before men that they may see our good works. The profession of our lips and the confession of our lives in word and deed exactly correspond, and continue to correspond without variation. Some people believe the profession solemnly made before God, when they are away from home, or among their worldly companions, or in the dark hours of the night, or in the inner chamber of their own thoughts, where no human eye can penetrate. They have not become established in consistent godly conduct. They vary so. They cannot say "my heart is fixed trusting in the Lord." Now, candidly, if we do not trust and obey God as the habit of our lives, do we really trust him at all? Is it not a question of surroundings, more than of change of heart? If we are with good people, we continue to their way, but if we are with people indifferent as to their morality, we drift with the tide. Don't deceive yourself! There is no Christianity in that. You are an unprofitable servant unworthy of your great divine Master.



## LOOK AT IT ANOTHER WAY.

**FEARLESSNESS, FIXEDNESS, FAITH.**—These three great and closely allied qualities are always needed in the Christian life, and are always the heritage of God's people. The three stand or fall together, remarks Burn, from whom we quote, as they are mentioned together in our topic psalm. There is no fear, there is no fixity; and where there is no fixity there is no faith.

**Fearlessness.**—This consists in several things: (a) In not being afraid of evil tidings before they come. The fearless man has no lurking cure, or harassing anxieties. He will wait patiently and with confidence and courage till evils arrive, if they are to come, before he pronounces upon them and calls them fearful. (b) In not being afraid of evil tidings when they come. Possessing a manful determination, the fearless man maketh the best of disasters when they come, and thanks God that they are not worse. He will face his reverses, examine them, and conquer them. (c) In not being afraid of evil tidings after they have come. The man of courage does not shrink from setbacks, but carves a new career out of misfortune, and brings good out of evil. He believes that all things work together for good to them that love God; and acts as if he believed it.

**Fixeness.**—How is fearlessness connected with fixeness? Fear is wavering and restless. But fearlessness implies steadfastness and steadfastness and this is what we mean by being established. So that fixeness implies at least two qualities. (a) A steady preparation to meet possible fears. It means a concentration of forces around weak points that may easily be attacked, a gathering up of strength and solidity. Our faith, for example, may be attacked; and we examine its evidences, and purge its weakness, and fortify ourselves with arguments that cannot be refuted. Our *virtue* may be the object of onslaught; and we surround it with impregnable fortifications. Our *intelligence* is in danger of degradation; and we brace it with healthful thought, and a careful reading of the Scriptures. (b) A determination to resist evil when it comes. "None of these things move me," said the sturdy Paul. A man who has not learned to say "no"—who is not resolved that he will take God's way in spite of every dog that can bay or bark at him, in spite of every silvery voice that waxes him aside, will be a weak and wretched man, and of little, if of any service in the religious world. Whoever lets himself be shaped and guided by anything lower than an inflexible will, fixed in obedience to God, will in the end be shaped into deformity, and guided to loss and trouble. We need a wholesome obstinacy in the right, that will be neither bribed, nor coaxed, nor bullied.

**Faith.**—Magnificent a quality as fixeness is, it is impossible without faith. There is no stability or persistence of righteous purpose possible for us, unless we are made strong because we lay hold of God's strength, and stand firm because we are rooted in him. Without that hold, we shall be swept away by storms of calamity, or gusts of passion. Without that there will not be solidity enough in our character. To stand amidst earthquakes and storms, we must be built upon the rock, and build rock-like upon it. Build thy strength upon God.

## SIDE-LIGHTS.

As the Christian grows upward in the branches, he should grow downward in the root.

The best saints while they are in such a world as this have need to be more and more established in faith and practice.

A good man, with a fair name, a settled reputation; he shall be honored of God, and of the best men. His reputation shall be established as honorable.

The righteous are established because they rest upon immovable foundations—God, and his righteousness, love, and power. They

are not tossed about; they stand "four-square to every wind that blows."

Good people endure because their characters are made of enduring materials. Faith, love, goodness, righteousness, nothing can destroy. They shall abide, and all who possess them will become established in heart; (a) by study, exposition, and reflection upon the Word of God. (b) By prayer and meditation upon divine things. (c) By steady and persistent practice of righteousness in inward and outward life. (d) By summoning into activity all the individual powers towards daily spiritual progress. (e) By doing all in our power to promote the principles of the kingdom of God everywhere.

## POINTS FOR THE PRESIDENT.

Have three five-minute papers or addresses arranged for this meeting with the following subjects:—"Established in heart, what it means."—"Established in heart, how obtained;"—"Established in heart, its results." Give the new members something to do as a contribution to the topic discussion. Ask several of them to bring a thought bearing on the topic, written beforehand, and read it to the League meeting. Let there be earnest prayer that the members of the League may possess the blessings of which the topic treats. Don't neglect Scripture references.

## JUNE 4—"WHEAT AND TARES."

(THE TOPIC IS A SUTSHELL.)

Matt. 13: 24-30.

## HOME READINGS.

Mon., May 29. Among the prophets. . . . 2 Chron. 28: 1-27.  
Tues., May 30. Among the Teachers. . . . John 6: 66-71.  
Wed., May 31. In the early Church. . . . Acts 4: 13-27; 5: 1-11.  
Thurs., June 1. In Samaria. . . . Acts 13: 43-52.  
Fri., June 2. In Pergamos. . . . Rev. 2: 12-17.  
Sat., June 3. How distinguished. . . . 1 John 3: 1-12.

The great Teacher turns a harvest field into a school-room for the instruction of humanity. The field is the world; in other words, the soil is the hearts of men. The two classes with the good seed is the Sower and God. The one with the bad seed is the evil one. The good seed develops into "the children of the Kingdom;" the bad seed into "the children of the wicked one." The two classes perform their life's activities side by side till the earthly scene closes, in some cases scarcely distinguishable the one from the other to the human eye, but always distinguishable to the divine eye. Then the reckoning time. The former receive eternal reward; the latter suffer eternal loss.

## A REFLECTOR OR TWO.

1. This parable presents the harrowing fact so common in our everyday life—that our acquaintances to whom we pleasantly say, "good morning," or with whom we walk the street, or ride in the railway train, or transact business—these with whom we are on such friendly and cordial terms may be and frequently are, by their own choice or fatal inference, outside the kingdom of God, the members of the moral harvest field. The thought intensifies in terror when we consider that members of the one family may be thus divided—father among "the tares," mother and children among "the wheat;" or the sons, "children of the wicked one," the daughters, "children of the Kingdom"—the nearest earthly relationships to be severed forever when life ends.

2. Young Christians, especially, are likely to fall into the error of supposing that because there does not seem to be any difference between them and their unconverted companions, that therefore there is no difference. They wear the same kind of clothes, eat the same kind of food, go to the same school, attend the same church, and walk the same streets—what difference is there? Well, the tares cannot be distinguished in outward appearance for considerable time from the good wheat. Both look alike externally. But the fact is, the internal life of the tare

is different from that of the wheat, as is shown after both have grown for a time. The tare produces a poisonous seed, the wheat a seed good for food; and the sole difference is in the internal life of the two. The two friends may walk in cheerful converse along the highway, the one possessing the divine life which will produce the fruits of the Spirit, and eventually gain the heavenly inheritance, the other without God and without hope in the world, destitute of that faith which is the passport to Christian sanctification. It is the internal life of the two that God knows the difference.

3. One moral at least the parable, from its very nature, fails to teach, and that is, the capability of self-action, or the power of resistance on the part of the field—the heart of humanity. The fatalism which teaches that the soil of the human heart must receive and generate whatever seed is thrown into it is unscriptural and nonsensical. Unlike the field, the human heart has the power of selection and rejection. It chooses its own seed, it shapes its own destiny.

## NOCTURNAL VILLAINS.

In India, releases Freeman, a man wishing to do his enemy an injury, watches for the time when he shall have finished plowing his field, and in the night he goes into the field and scatters pandellu, or pigweed. This being of rapid growth springs up before the good seed, and scatters itself before the other can be sown, so that the poor owner of the field will be some years before he can rid the soil of the troublesome weed. This sort of malice may be found near home. In Ireland an outgoing tenant has been known, in spite of his ejection, to sow wild oats in the fields which, he was leaving. The ripening and seeding themselves before the crops among which they were sown, it became next to impossible to get rid of them.

## HOW TO GET RID OF BAD SEED.

The most effective way, if it can be done, is to pull the noxious plant up by the root before it goes to seed. But an untail of course, a great amount of labor—going from one plant to another with interminable patience, and making each weed of sufficient importance to give it individual attention. But when it is done, and repeated in successive seasons when other weeds appear, the nuisance will disappear, the field will be clean and improved, and the crops will reward the toil. Another way of getting rid of weeds, farmers say, is to till the land well, sow abundance of good seed, raise heavy crops, and choke the life of the bad seed by the luxurious harvests from the good seed—a very excellent plan indeed. But see the moral application! How shall we remove bad seed from the heart? Use both methods.

## FEATURES OF THE PARABLE.

1. **THE SOWERS.**—(a) Jesus, the Saviour, descended into our world to procure and to preach salvation—with His own hand to sow in the furrows that repentance had made, the seeds of eternal life. Christ so loved us that He cast Himself with the good sower. He appeared, and with His own hand He sowed the good seed. (b) The sower of the bad seed is the evil one, whose germs of evil we are to resist and reject as strongly as we receive and appropriate the heavenly seed from the divine Sower. It is of great moment to be aware of the personality of the devil, as well as of the evil inclinations of our own hearts; to be aware of the determination of Satan to ruin us; and to be equally aware of the impossibility of such a disaster through faith in Christ, and the appropriation to ourselves of the victory which He once for all achieved over the arch-enemy of the race. Treat the devil as Jesus treated him—"Get thee behind me, Satan"—and no bad seed can be sown at that distance.

2. **THE SEED.**—This is a most striking figure. (a) There is life in seed. So there is in all truth, but especially Gospel truth. There is life in bad seed, too—the seed which



the evil one sows, and that is what makes it fatal. Beware of it!

(b) *There is force in seed.* It pushes aside the earth, and forces its way upward. Divine seed has force; it breaks up hearts, and bears gracious fruits. Bad seed also has force. The tares press their way through soil and sod to sad perfection. Here lurks danger.

(c) *There is power of propagation in seed.* A single grain of corn would, were the products of each sowing again, in a number of years cover the whole land surface of the globe, under favorable conditions. The divine seed has power of propagation. There is not a land, or island, or continent where man is found, but shall wave with a glorious spiritual harvest. But bad seed has the same quality. Weeds multiply apace. What's to be done? Kill them! By the power of God, kill them, they will kill you!

3. *THE SOIL.*—Seed cannot grow without soil, and soil will nourish both good and bad seed. The moral field of the parable is the universal heart of humanity. This soil will nourish either kind of seed, good or bad. Oh, for wisdom to receive the good and reject the bad, to eternal consciousness on the issue.

4. *THE HARVEST.*—In the natural course of events, seed-sowing produces a harvest. A good harvest, what a joy—the proper basis of thanksgiving and praise! A harvest of noxious weeds, what a sadness, what a loss! Keep the end in view—shall it be “the furnace of fire,” or “the kingdom of the Father?”

POINTS FOR THE PRESIDENT.

Notice the features of the parable as presented in the foregoing exposition, and appoint, a week in advance, four capable persons, each to write a short paper or give a short address on one of these features—“The Sowers,” “The Seed,” “The Soil,” “The Harvest.” Urge thoughtful and prayerful preparation, both of head and heart, in topic leavers and members. As a rule, there is far too little preparation for the League meetings. Do not give to the Lord only that which costs you nothing.

JUNE 11.—“A PERFECT CHILD.”

(CHILDREN'S SUNDAY.)

Luke 2: 46-52.

HOME READINGS.

Mon., June 5.	Joseph.....	Gen. 37: 1-4.
Tues., June 6.	Moses.....	Ex. 21: 1-10; Acts 7: 29, 31.
Wed., June 7.	Saule.....	1 Sam. 13: 22-25; 31: 1-10.
Thu., June 8.	John.....	2 Chron. 24: 1, 2.
Fri., June 9.	Joseph the Baptist.....	Luke 1: 24-35, 56.
Sat., June 10.	Timothy.....	2 Tim. 1: 1-6; 3: 14, 15.

What a glad day is children's Sunday! With flowers and music and song, and brightness welcome it. Let all the young folk be glad in the Lord and rejoice, and let the young lambs gambol in their Heavenly Father's pasture field. This is pleasing to the Good Shepherd, for it is he that says “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” These darlings rightfully and properly belong to the kingdom of God, and on Children's day we give them the freedom of the King's house. Welcome, children, Welcome! and may you never leave the bountiful provision of the palace, and wander into a foreign land to feed on husks. The children, God bless them!

NATURAL DEVELOPMENT.

Luke mentions in order all the stages of life through which Jesus passed—A babe (Luke 2: 12); A boy (2: 40); A youth (5: 43); A man (24: 19). He did not first appear in full stature, but manifested every stage of life from infancy to manhood. While Jesus was perfect at every stage of his earthly life, he was still subject to all the limitations of our humanity. He grew in stature, wisdom, and spiritual power. The gospels represent Jesus, not as a monstrosity, but perfectly human, developing by the same means that we must use for physical, men-

tal, and spiritual growth. In this he is the model of childhood, as of manhood. If we should represent him thus to the children, says *School*, we would not fail to find them beginning much earlier than is usual to follow the Lord. They would unconsciously become enamored of his lovely character, and begin to be like him in those most important days before the glitter of the world attracts the young mind. In his physical health, he grew and waxed strong; in his mental and moral development, he was filled with wisdom, aspiring true ideas concerning God, and men, and the world; in his spiritual being he had intimate relations with the Divine, the object of his favor, and serving and loving him perfectly and constantly. So may the boys and girls of this age of the world develop, their being; in *body*, by observing the laws of health and growing strong under good food, pure air, proper exercise; in *mind*, by attending diligently to their education, increasing in knowledge and wisdom; in *spirit*, by consciously accepting Christ as Saviour, Teacher, and Lord, and following him in all things. What children Canada would give, if they would only make the boy Jesus their model!

WHAT SCHOOLS DID JESUS ATTEND!

That Jesus was a solitary child, says one, seems unnatural to suppose. Compulsory education was the law of the land. If the law was in force in Galilee, he must have attended the national synagogue school, and formed one of a circle of children around the minister of the synagogue, joining too, in childish sports with his school-fellows, as well as in elementary lessons. Jesus came to know through experience and training as well as by the inspiration of the Holy Spirit. Dr. Broadman enumerates the various schools in which Jesus was taught and influenced:

1. *There was the School of Home.*—Home—that is to say true home—is the best soil for the germination and growth of large, solid, abiding character. Christ's stay of thirty years beneath his mother's roof is an eternal glorification of the home institution.
2. *There was the School of Subordination.*—He was subject unto his parents. He learned to obey, before he openly assumed his authority. Obedience before Kingship. Loyalty is the mother of royalty.
3. *There was the School of Toil.*—With His own hands he worked, and how this educated Him for sympathy with what must ever be the preponderating section of humanity—the working class.

4. *There was the School of Society.*—Society, not in the sense of fashionable society, though he knew sufficient of that; but society in the sense of men in their varied relationships, struggling with opposing forces. He felt the quickening, broadening, rounding power of society.

5. *There was the School of Isolation.*—The foundations of character are laid in moral solitude. Man's grandest victories are ever won single-handed.

6. *There was the School of the Synagogue.*—Every day in the week, and three times every Saturday, the Jewish Sabbath, Jesus went to be taught and trained at the synagogue school. Let the boys and girls going to school in Canada think of Jesus going to school at Nazareth.

7. *There was the School of Providence.*—God's overruling, powerful hand was seen by Him, upholding, guiding, and sustaining the universe. Daily providence was His daily teacher.

8. *There was the School of Nature.*—If nature is the countenance of God, Jesus saw his Father's face as he viewed and meditated upon the glories of earth, and sky and sea.

9. *There was the School of Routine.*—A hard school, but absolutely essential for a perfect character. The man who cannot command himself to do drudgery when necessary, and take some pleasure in it, has not yet learned to live well.

10. *There was the School of Delay.*—Wait your time. Do well the work committed to you, and the result is the best ground of promotion. There is no heroism like the heroism of patience, no majesty like the majesty of self-control.

11. *There was the School of Temptation.*—And temptation is not only essential to the disclosing of character, but also essential to the building of character.

12. *There was the School of Experience.*—And this includes no mere run-of-life. The events of the inner world of thought and feeling, of willing and imagining, as well as the outer world of practical contact with men and things.

Here is the university Jesus attended when a boy—a university with twelve separate colleges, each having its own special department of learning, and so the boy increased in wisdom and stature, and in favor with God and man. The same university is open to all Canadian boys and girls, and let us hope they will not play truant and forever lose the wisdom which it imparts.

OUR GREAT LIFE-WORK.

1. *The period of unconsciousness.*—There was a period in our Lord's life of pure sensation, conscious only of bodily feelings, the intellect and will had not as yet asserted itself. So it is with ourselves, with even the most intellectual and most spiritual—there is a time when there is scarcely any thought of God, or knowledge of duty. Yet we belong to God.

2. *The period when light dawns upon the soul.*—The time of non-appreciation of God and duty gradually passes away, and a recognized consciousness of binding relation to God and to moral law asserts itself. There is a most solemn period in child life, and the most prayerful and careful training on the part of parents and spiritual instructors is necessary to guide the awakening moral faculties to Him who says, “I am the Way, the Truth, and the Life.” Before Jesus was twelve years old He had pondered the great thoughts with which the Scriptures deal. The loftiest truths ask early admission to the soul. Oh, parents and teachers, open the door and let them in.

3. *The period when our life-work is recognized by the soul.*—In our Lord's case this life-work was exceptional, unique. “As He increased in wisdom,” remarks Clarkson, “He became more fully conscious of His mission, and the shadow of the cross deepened.” Still, in the Temple He had a very definite idea that His Father had chosen Him to do some great work. In our case, the life-work of following Christ is binding upon all. It must be done, or we deny our Lord, and the highest bestests of our being.

4. *The period of decision.*—When the crisis comes, and our great life-work of accepting and following Christ is pressed upon us, we have to decide alone. Jesus was not understood even by His mother. He had to decide His life-work himself. So, Jesus was alone in all the critical hours of His career. We may be thankful for parental or friendly encouragement, and human sympathy in every great period of our lives. But with or without these, aided or opposed, we must for ourselves be about “the Father's business” when His summons falls on our ear.

POINTS FOR THE PRESIDENT.

Invite the Junior League to this meeting. If you have no junior society, ask the younger members of the Sunday School to come. When they come, make it pleasant for them. Arrange for a few of the Juniors to take part in the exercises. Make very clear what constitutes “a perfect child,” with Jesus as the model boy, and ask your young visitors to measure up to the standard. Choose simple hymns, in which the children may join. It would not be a bad idea to close the meeting by serving tasty refreshments to the boys and girls, by way of surprise. They will like that.



### Forward, Junior Leaguers!

[The following is a composite production by the three superintendents of the Junior League of Parliament Street Church, Toronto.]

We are Junior Leaguers,  
Girded for the fray,  
And through Christ our Saviour,  
We will win the day.  
We will still press forward,  
Bravely on our way,  
And with strength from Jesus,  
Watch and work and pray.

#### CHORUS:

Forward, Junior Leaguers!  
Loyal, firm, and true,  
Jesus is our Captain,—  
He will lead us through.

By the pledge we've taken,  
We have promised true,  
That with strength from Jesus,  
We His will will do,—  
We His Word will study,  
And pray every day;  
And to be true Christians,  
We will try always.—(Ch.)

Onward we are marching,  
In the narrow way,  
Jesus our great Leader,  
Is with us every day.  
Jesus, help us ever,  
In our work and pray,  
To stand firm for Thy dear cause,—  
For others live and pray.—(Ch.)

To the front of battle,  
Forward then we go,  
And through our dear Master,  
Victory we'll know.  
We are not confounded,  
Christ our banner will hold,  
And through dangers lead us,  
Till we reach the fold.—(Ch.)

### Ten Years of Junior Work.

BY REV. T. ALBERT MOORE.

From the very beginning Methodism has devoted herself to the teaching and training of the children that came under her care. In 1787 the Conference directed that the children be formed into classes, with a view to their graduation into the Church, while the Sunday School was officially recognized in the Minutes of 1790. The classes were to develop personal piety; the Sunday School was to teach the Scriptures. By these two methods has the Methodist Church ever sought to instruct the young.

Ten years ago, when the Epworth League was organized, besides the classes and the schools, there were many other societies for the children in various churches, such as Bands, Clubs, Busy Bess, Try Companies, and others, thus showing that the Church had fully aroused itself to the importance of work among children. And when, from various other young people's societies, the Epworth League was organized, provision was at once made for a Junior society. I am unable to state where and when the first Junior society was organized in Canadian Methodism, but it was very early in the history of the young people's movement. I believe that the Junior societies in First Church, Hamilton, and at Niagara Falls, were among the very first, if not the first, organized in our churches. Some of these early societies were strictly the children of the great Christian Endeavor Society, but

others were as distinctly Epworth Leagues. Very soon, however—in fact, long before the senior societies had ceased to trouble themselves—did these junior societies forget to demand the "shibboleth" of either name, but gave their time and energies to the work of Jesus Christ.

The first official recognition of junior work was by our General Conference of 1890, when that body gave formal endorsement of the Epworth League, and incorporated it as part of the religious economy of the Church, and the Junior League was placed in the "department of Religious work." A few societies were then organized, but the work received a great impetus at the Convention of the Methodist Young People's Societies of Ontario, held in Broadway Tabernacle, Toronto, February 27th to March 1st, 1893. Here Miss A. E. Henry, of Hamilton, read an excellent paper on the topic, "Junior Work." Such an impression was made upon the Convention, that it was decided that "a new officer be appointed, who shall be the Superintendent of Junior Work." The Secretary, in his official report in *The Christian Guardian* of that date, said, "Let me draw your attention to the creation of a new office, that of Superintendent of Junior Work, filled by the appointment of Rev. T. Albert Moore." The intention of the executive to push this work, and Brother Moore will be glad to hear from anyone in the matter." Miss Marion Kelly, Hamilton, was the Assistant Superintendent.

Among those who were deeply interested in this department of our young people's work, and gave much assistance, were Rev. A. Gorman, D.D., Rev. W. H. Withrow, D.D., and Rev. A. M. Phillips, B.D. With their co-operation a constitution was provided, and Junior Leagues were organized in many of our churches both in town and country. To the General Conference of 1894, Rev. W. H. Withrow, D.D., reported that 145 were organized, chiefly in Ontario. He adds, "These Junior Leagues are designed to interest the younger scholars in the schools directly in Christian work, and for the promotion of personal piety. Much good has been accomplished by these Junior Leagues, which give promise of valuable aid in training the boys and girls in our schools in the nurture and admonition of the Lord." The same General Conference ordered that the constitution prepared during the previous quadrennium be approved, and it was published in the Discipline. Thus was the Junior League fully received into the Church, and given its place among the excellent organizations which have ever sought to further the work of the Master among us. And it may be worthy of notice that the constitution, so carefully prepared at that time, remains unchanged, and is still the law of our Junior societies.

In 1895, when the Methodist Young People's Societies of Ontario were merged into Conference organizations, it was found that Junior societies had multiplied, and in each Conference there was appointed a President for Junior work. These officers were: Toronto Conference, Mr. Hudson, Toronto; Hamilton Conference, Miss M. Kelly, Hamilton; London Conference, Miss Learoyd, Sarnia; Bay of Quinte Conference, Miss L. Kennedy, Peterboro'; and Montreal Conference, Rev. G. S. Clendinning, Billing's Bridge. At the next meeting of the Sunday School and Epworth League Boards, that body also elected a vice-president of Junior work in the person of Rev. T. Albert Moore. Under the oversight of these workers, and their successors from year to year, Junior work has continued to increase, every annual report telling of growth and expansion. Every convention—international, conference, or district—has given hearty consideration to this work, and the delegates have returned from them with enthusiastic purpose to organize the younger young people into Junior Leagues to enable them the more clearly to know their privilege, as

well as to instruct them in the very best methods of doing work for Jesus Christ.

Besides those already named as being earnest workers for the Junior League, I must mention two others—our General Secretary, Rev. A. C. Crews, who everywhere has emphasized the utility of Junior work; and also Rev. S. T. Bartlett, of Bay of Quinte Conference, who has perhaps given more time and more effort to this department than any other person. His "Junior League Hand Book" is a mine of information for every worker, and ought to be in the hands of every junior superintendent, as well as in the library of every minister.

With all these, and many other workers, it is not strange that our Junior League has prospered. It goes everywhere with the senior society, and is ever carrying on a splendid work, by training our boys and girls in the work of the Master, so that the coming generation will already know how to work and bear their burdens when the dawning twentieth century will have opened its doors to them, and flung upon them its larger responsibilities.

"Tis ours to fashion the children's minds,  
To kindle their thoughts, and their hopes  
unfild;

To guide their young feet in their earliest  
ambition;

And lead them to worlds of unutilized light;  
To teach them to sing in their gladsome hours  
Of a Saviour's love, with an angel's powers."

Hamilton, 12th April, 1890.

### Sunshine.

The Parliament Street Junior League, Toronto, has no special Sunshine Committee, but has resolved itself into a "Sunshine Committee of the Whole" with the object of bringing the light of the Sun of Righteousness into the hearts of those about them. With this end in view they usually spend about an hour on Sunday afternoons, after Sunday School, in visiting the old, infirm, and sick people in their neighborhood. They sing, read the Bible, and pray, and in this way have brought many rays of sunshine into the lives of some who know but little else than suffering.

### Burlington Juniors.

The Junior League is under the able management of Miss Hagar, and has a membership of forty-two, with an average attendance of twenty-five. They have met regularly every week, the children taking charge of the meeting and topics, and doing cheerfully whatever work was assigned to them. At Christmas time over thirty homes were cheered by the gifts of their children had made themselves—dolls, scrap-books, work-boxes, etc. They have made two quilts, one of which has been sent to the Hospital for Sick Children, of Toronto. The Juniors are self-supporting, free of debt, and have \$1.13 in their treasury.

### Mountain Grove Juniors.

Master Percy Abbott, secretary of the Mountain Grove Junior League, sends the following account of their work: "During the past year we have held two public meetings, one in May and one in November. We decorated the church for Christmas. This winter the Juniors gathered up some goods and filled a box to send to a poor family. We try to write letters to sick members of our League and send them flowers, if we can.

We have had eight new members join our League during the past year, and also three members joined the church on probation. We have also had two concerts and we raised \$6.40 at one and \$1.60 at the other. We gave \$6.40 towards the new parsonage and we also bought a bell for the front door. We have collected about nine hundred

stamps for missions and sent them to Mr. Bartlett, Madoc. The Juniors got our superintendent a present of which she is very proud. We put it on the Christmas boat. We have had no interruptions in our meetings, except the time of diphtheria, but our leaders have always taken their meetings on the appointed day, and our work is progressing; but the best of all is God is with us."

#### They Practice What They Preach.

There is an organization in Orillia of Junior Epworth Leaguers in connection with the Methodist church. It is a very active organization and its work doesn't end with its weekly meetings each Wednesday afternoon after school, in the Methodist Sunday School room. It undertakes "great" things and always succeeds in accomplishing what its members undertake. When the *News-Letter* heard of some of the real good things it was doing a reporter investigated. There is an element of practical sincerity amongst a group of boys, whose ages range from 7 to 16, who will give up their play and spend the best part of a day in sawing and splitting wood for some poor woman who is alone in the world and unable to afford the luxury of hired help. But that is exactly the way in which the boys of the League engage themselves. When an occasion for such an undertaking arises there is a call for volunteers at a regular meeting, and invariably every hand goes up. The girls of the League are none the less active. They busy themselves in visiting and taking flowers to the sick, gathering old clothes for poor people, and collecting old papers and magazines for distribution amongst the lumber camps. This work is carried on continually without let up. The League is divided into committees. The function of one committee is to write a letter of congratulation to each member of the League on the day of the member's birthday. When the boys go out on a wood-chopping expedition they are followed by a committee of the Senior Leaguers with a basket of lunch, which is partaken of during a breathing spell.

The League has a membership of 119. It was organized by Rev. R. N. Burns. It is a Methodist organization, but children of other denominations are admitted to membership on the consent of their parents. The Juniors are in charge of a staff of superintendents. These are Miss Venner, Miss Annie Cameron, Miss Ida Venner, Miss Elliott, and Miss Belfry.—*Orillia News-Letter*.

#### A Simple Name Puzzle.

My first and my last five hundred express;  
My third is four hundred and ninety-five less.  
The first of all letters my second contains;  
The first of all numbers my fourth one maintains.

My whole is the name of a poet and king,  
Whose grand compositions we oftentimes sing.

#### Who Was He?

His own name and his father's name are given together eleven times in the Old Testament. He and another young man showed their great faith in God, while all the rest of the Hebrews doubted Him. For this they narrowly escaped being stoned by the angry people. Forty-five years passed away, and this brave man, now growing old, received a present of a large tract of land as a reward of his faithfulness. Of him and his companion it is said "they wholly followed the Lord." Who was he, and what was his father's name?

If you want to know what the Missionary Stamp League is, and what it does, send your name and address to Rev. S. T. Bartlett, Madoc, Ontario.

## The Sunday School.

### Suggestive Hints for the Superintendent.

1. Is your school a department of your church? If not, why not?
2. Have you ever asked your pastor to preach upon the importance of the Sunday School work? If not ask him. Some who ought to teach may then clearly see their privilege and duty.
3. What provision have you made for teacher training? Look up the question of normal class instruction.
4. How is your Sunday School supported? Self-supporting? But should not a father provide for his child?
5. Is the preaching service more largely attended because of your Sunday School work? It should be, or some one has been negligent.
6. Has the church grown by additions from the Sunday School? "With the mouth confession is made into salvation." Look into this matter; it is worth your while.
7. What are your teachers teaching from Sunday to Sunday? Why not have a teachers' meeting, if you have none, and aid them in the selection and presentation of truth? It is essential to the best work.
8. Is the parish growing? Is your school growing proportionately? If it is not, there is need of a little more spiritual "fire" to produce greater missionary "zeal."
9. Has your Sunday School increased in power in the last year? If not, look within.—*Rev. W. Pease.*

### Supply Teachers.

There are various ways of handling the question of supply or substitute teachers in the Sunday School. One method we know of is to secure pledges from persons who cannot teach regularly, but who like to teach when they can. The pledge is that they will teach one Sunday a month, and they designate what Sunday it shall be, first, second, third, etc. This list of names is handed to the proper officer, and during the week this officer sends notices to those who are due to teach as supplies on the following Sunday. The following is the form of notice sent:

#### SUPPLY TEACHER'S NOTICE.

Dear Friend,—This is to remind you that next Sunday is your day to act as supply teacher in our Sunday School if you are needed.

Do not fail to avail yourself of the benefit of the teachers' meeting on next Friday evening and come prepared to take a class on Sunday. The service rendered in this way by our corps of supply teachers is very helpful, and is fully appreciated.—*The International Evangelist*.

### The Merit System.

Mr. W. H. Parr, of Winnipeg, showed the following letter concerning a plan that has been adopted with good success in Grace Church: "The best feature of our school at present is the system of merit, which we have had in operation for over a year, known as 'The Loyal Sunday School Army of America.' Certificates are given once a quarter, and scholars securing four consecutive certificates during the year are awarded a 'diploma of merit.' On the right and left-hand corners of the diploma are places for stars, and one star is added when the record is maintained during the second year, and a golden star if the record is continued during the third year. Records are based on punct-

ual attendance, lesson preparation, and offering. From our experience here, we cannot commend the system too highly. The class books are in uniformity with the system. Also at the close of each session, 'star' and 'perfect' classes are announced from the platform. A 'star' class constituting every scholar present with Bible; a 'perfect' class, all present, lesson prepared, offering, and Bible. Perhaps you are already conversant with this scheme; if not, Mr. W. B. Jacobs, Chicago, would supply forms upon application. Why cannot the Methodist schools of the Dominion adopt this system? All the forms used now are American, which, as you can readily understand, is not satisfactory. A slight improvement could be made in the diploma form, allowing space for the local officers—pastor, superintendent, and secretary of the school—while at present there is only provision for the International secretary and local superintendent. This, with some other changes, could possibly be made."

### Stamps for Missions.

Bring up the children in the way they should go—and, lo! the ideal church members are at hand!

The Central Methodist Sunday School, of Stratford, has determined to do its best to make the rising generation ideal, so far, at least, as the missionary spirit is concerned. To this end they have set apart every sixth Sunday as a "Missionary Sunday," when the collection is given to missions, and, generally, a missionary address is given after the lesson is over. The children are urged to earn the money they give, and many have been the schemes used by the different classes—sawing, baking, getting subscribers for such papers as pay cash commissions, holding horses, and numerous other ways that interested boys and girls devise. But the most satisfactory scheme of all—because it is within the reach of every child—has been the gathering of cancelled stamps, and sending them, ready washed, to Rev. S. T. Bartlett, of Madoc, who sends the money from their sale direct to the school. This scheme was started in the Central school last December, and by April 1st the children had earned \$8.25 by this means alone.

The prospects are that this sum will be but an item compared with what the Central will do in the stamp business in the future, for at first so many were sceptical as to common stamps being of any value; but now, that the first effort has proved such a financial success, the interest is growing, and the stamp gatherers are multiplying.

The Central Sunday School is very grateful to Rev. Mr. Bartlett for this chance, not only for the increase it has enabled them to make in their missionary funds, but also for the opportunity it presents for every member of the school, from the primary class up, to do something practical for missions.

The Waterloo District of the Montreal Conference continues its yearly examinations for the scholars of the Sunday Schools throughout the district. Examination papers are prepared for the junior, intermediate and senior departments. The results are made known, and prizes distributed at the summer picnic for the district which is held in July or August.

The American Sunday School Union, whose headquarters are in Philadelphia, will on May 25, celebrate its seventy-fifth anniversary in Philadelphia. This is the oldest and largest Sunday School missionary society in America, having for its field of operations the whole United States, and has organized over one hundred thousand Sunday Schools during its seventy-five years of work.

Extra copies of this Number will be supplied for  
**30 cents per dozen.**  
 Every member of the League should have it.

**Our Paper.**

Our offer to send the ERA from now until January, 1900 for 25 cents ought to bring us in thousands of subscribers.

GALT League reports a total of forty subscribers for this paper, and the officers have "no intention of stopping yet."

The anniversary will be a splendid opportunity of presenting the claims of this paper and asking for subscriptions. Do not neglect it.

If no appeal for subscribers has been made in your League, try what a personal canvass on your own responsibility will accomplish.

REV. ALFRED BROWN, of Owen Sound, took the last number of THE CANADIAN EPWORTH ERA, and cut it up, giving parts to different members of the League to read and comment on. Then a programme was announced under the title of "An Evening with our new League Paper," which was intensely interesting. Try this plan. It will help your subscription list.

SOME of the best lists received during the past month are:

Toronto—	Consecon	7
Metropolitan	Leamington	6
Carlton Street	Cobourg	6
Niagara Falls	Port Arthur	6
St. John's, Nfld.	Rat Portage	6
Rossland, B.C.	Trenton	6
Chapman	Sarnia	6
Almonte	Uxbridge	6
Dungannon	Woodham	6
Mitchell	Penetanguishene	6
Petrolen	Elma	6
Fenelon Falls	Boleaygeon	6
Drayton		7

**Pointers.**

If you will call at any book store in Toronto and ask for "The Making of the Empire," you will be informed that the regular selling price is \$1.25. You get it for 50 cents in the League Reading Course.

WHEN the sale of the Reading Course is finished Dr. Withrow's "Makers of Methodism" will be sold separately, but the price will be \$1.00. You still have the chance of getting this interesting volume for 50 cents by ordering the set.

APPLETON & COMPANY, of New York, have just issued a new edition of that wonderfully popular book, "The Fairyland of Science." The price is \$1.50, but by purchasing this year's Epworth League Reading Course you can secure it for 50 cents.

SCARCELY any of Dr. Miller's books are sold for less than 75 cents or \$1.00, and most of the volumes the size of "Everyday Religion," cost \$1.25. Anybody can obtain this stimulating book for 50 cents in the Epworth League Reading Course. Surely we are warranted in calling this course "A Marvel of Cheapness."

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