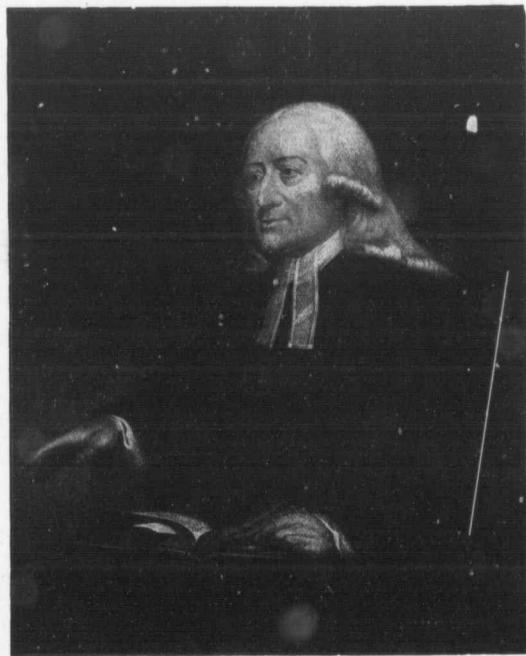


Wesley Number

*The* CANADIAN  
Epworth Era

Vol. 5 No. 6



REV. JOHN WESLEY

"All at it, and always at it"

"The best of all is, God is with us"

"The world is my parish"

"What hath God wrought?"

Toronto, June, 1903

"I desire a league, offensive and defensive,  
with every soldier of Jesus Christ".

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**Programme for**  
**Wesley Day**  
in the  
**Sunday Schools**

In order to make the Wesley celebration in the Sunday Schools on June 28th as interesting and profitable as possible, a programme has been prepared under the direction of the General Sunday School and Epworth League Board. It will contain hymns, responsive readings, questions and answers of Wesley's life, etc.

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C. W. COATES, MONTREAL, QUE.  
S. F. HUERTIS, HALIFAX, N.S.**Interesting Methodist Dates.**

According to the old style of reckoning John Wesley was born June 17th, 1703, and according to the new style, June 28th.

He was a student at the Charterhouse School, London, from 1713 to 1720, and at Christ Church College, Oxford, 1720 to 1725.

Ordained a Priest Sept. 22nd, 1728, and was curate of Epworth from 1727 to 1729.

Wesley was elected a Fellow of Lincoln College in 1726, but did not become a resident until Nov., 1729.

What was generally known as the "Holy Club" was established at Christ Church College in 1728.

John Wesley, a missionary to Georgia, 1735 to 1737.

John Wesley "born again" at a meeting in Aldersgate Street, London, May 24, 1738.

The first Methodist societies were organized in London and Bristol in 1729.

First Methodist chapel built in Bristol in 1739.

John and Charles Wesley, together with Whitefield, began making evangelistic tours in 1739.

Thomas Maxfield, the first Methodist local preacher licensed, 1742.

The first Methodist class organized in Bristol 1742.

The first Methodist Annual Conference was convened by John Wesley at the Foundry, London, June 25, 1744.

The first Methodist preaching in America, by Philip Embury, in 1766.

Francis Asbury (born August 20, 1745), appointed by John Wesley "General Assistant in America." Asbury reached America October 27th, 1772. In the minutes of Wesley's Conference in 1771, America was reported as having 316 members.

First Methodist Church in Canada, built at Hay Bay, 1791.

Dr. Coke ordained by John Wesley as "Superintendent" of the societies in the United States, 1784.

The corner-stone of Cokesbury College, the first educational institution of American Methodism, was laid by Dr. Coke at Abingdon, Maryland, June 5, 1785. The building was destroyed by fire in 1795.

John Wesley died March 2, 1791, and was buried on the morning of March 9, from City Road Chapel.

His last open-air sermon was preached Feb. 23, 1791, from the text: "Seek ye the Lord, while he may be found; call ye upon him while he is near."

Victoria University was opened at Cobourg, Oct. 20, 1841.

First issue of The Christian Guardian, 1829.

The first Ecumenical Methodist Conference was held in 1851.

All the Methodist denominations in Canada were united in 1853.

The Epworth League, organized in May, 1889. Introduced into Canada, October, 1889.

First number of the Canadian Epworth Era published January, 1890.

Annesley Hall, Women's Residence of Victoria University, opened 1903.

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# THE CANADIAN EPWORTH ERA

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. V.

TORONTO, JUNE, 1903.

No. 6.

**A Famous Trio.**—It used to be said that it took John Wesley, Charles Wesley, and John Fletcher to complete the trinity of Methodism—John Wesley to preach Methodism, Charles Wesley to sing Methodism, and John Fletcher to defend Methodism. And it was so completely done as to place it on a sure foundation.—Rock of Ages!

**An Amazing Record.**—"John Wesley's Journal," says Birrell, "is the most amazing record of human exertion ever penned by man." If anybody doubts this, get a copy of the book in abridged form. A few hours reading will convince the most sceptical that the statement is none too strong.

**Make Much Of It.**—The Bi-Centenary celebration of John Wesley's birth affords a fine opportunity of impressing some very important truths that were strikingly illustrated in the life and character of our illustrious founder. The pastor that ignores an occasion of this kind makes a serious mistake. Let it be generally observed in all our churches.

**Consecrated Grounds.**—In one of his American addresses of 1878, Dean Stanley said: "On visiting in London the City Road Chapel, in which John Wesley ministered, and the cemetery adjoining, in which he is buried, I asked an old man who showed me round: 'By whom was this cemetery consecrated?' He answered, 'It was consecrated by the bones of that holy man, John Wesley.'"

**A Missionary Church.**—For the light and peace which came into his soul, John Wesley owed much to the Moravians. They have always been noted for their devotion to God, and their missionary zeal. Though few in number, they had, during the eighteenth century more men laboring among the heathen than all the other Churches together; some of the missionaries actually selling themselves into slavery in the West Indies that they might preach the Gospel to the negro slaves.

**Did Not like it.**—Mr. Wesley did not indulge in open air preaching because he liked it, but it seemed to be pressed upon him as an imperative duty. "The devil," said he, does not love field preaching, neither do I. I love a commodious room, a soft cushion, a handsome pulpit. But where is my zeal if I do not trample all these under foot in order to save one

more soul." In like manner the genuine servant of God will often find it necessary to do many things that are not pleasing to the natural man, but very frequently these unpleasant duties bring an abundant blessing.

**Wesley Stamped His Foot.**—In speaking to the Brooklyn Methodist Preachers' meeting, recently, the veteran Presbyterian divine, Rev. Dr. Cuyler, paid a high tribute to the singing of early Methodism and told this incident which he got from an intelligent man who was present on the occasion: John Wesley had preached a simple, forcible sermon, then "lined" one of his brother Charles' great hymns, the first verse of which the congregation sang very tamely and sleepily. Wesley stamped his foot, and said, "That's not the way to sing!" Then he read the verse again, and the congregation sang it with fervour and enthusiasm. Wesley smiled, and said, "That's the way to sing." "Would,"

THE Sixth International Convention of the Epworth League will be held in the City of Detroit, beginning Thursday, July 16th, at 2 p.m., and closing on the following Sunday evening. For full information send a postal card to the General Secretary, Room 9, Wesley Buildings, Toronto.

said Dr. Cuyler, "that the stamp of John Wesley's foot might be heard in every pulpit in Methodism, rousing preachers and people to heartier singing, and more earnest, direct preaching to save souls!"

**A Man of One Idea.**—John Wesley's father, Rector of Epworth, was exceedingly poor, and was not always able to pay his debts. This was embarrassing enough, but to make matters worse, his curate, a Mr. Inman was continually preaching about the duty of paying one's debts. Whenever he had the chance to occupy the pulpit, no matter what the text might be, he always discussed his favorite subject. When, owing to some complaint of the parishioners, the rector requested Mr. Inman to preach on the text: "Without faith it is impossible to please God," he began by saying: "Friends, faith is a most excellent virtue, and it produces other virtues also. In particular, it makes a man pay his debts!"

**To Keep Methodism Alive.**—When John Wesley was asked what must be done to keep Methodism alive when he was dead, he immediately answered: "The Methodists must take heed of their doctrine, their experience, their practice and their discipline. If they attend to their doctrine only they will make the people Antinomians; if to the experimental part of religion only, they will make them enthusiasts; if to the practical part only, they will make them Pharisees; and if they do not attend to their discipline they will be like persons who bestow much pains in cultivating their garden, and put no fence round it to save it from the wild boars of the forest."

**Duties of Citizenship.**—Mr. Wesley was not so absorbed in preaching and praying that he took no interest in public affairs. Upon one occasion he travelled one whole day in order to cast his vote at a parliamentary election. He gave the following good advice to the members of his Society in regard to voting: 1. To vote without fee or reward for the person they judged most worthy. 2. To speak no evil of the person they vote against. 3. To take care their spirits are not sharpened against those that voted on the other side. These excellent counsels are just as applicable to the twentieth century as they were to the eighteenth.

**Methodism and Literature.**—Our Church has always paid great attention to the dissemination of good literature. John Wesley did as much with his pen as with his tongue in spreading the truth. It is a somewhat curious coincidence that Wesley's first Book Steward was named "William Briggs."

**Celebration at Epworth.**—The Wesley Guild of England intends to hold a great celebration at Epworth, in June, to commemorate the birth of John Wesley. All the Guilds within reasonable distance of Epworth are urged to make a pilgrimage to this intensely interesting Methodist spot. What an occasion it would be if the Epworth League hosts could meet with the young Wesleys!

**The Business of Life.**—John Wesley's mother wrote to him when he was at Oxford, to make religion the business of his life. He literally followed this injunction throughout his whole career, and was always about his Master's business. This was largely the secret of his marvellous achievements.

## John Wesley, The Founder of Methodism.

BY REV. J. H. OLIVER.

AT this date, it is not to be expected that anything really new remains to be said about one who has been lauded by the most gifted men of the nineteenth century; yet it is desirable to keep before the moving generations those names that show the power of God as clearly as the diamond reflects the light that shines from its liquid depths. The world needs men of strong qualities; for they are never too plentiful. If we who are weaker can but hold our spectacles so as to focus the heavenly fire that burns in great lives, we may succeed in crystallizing some crude material into pure diamonds. From the lofty halls of Oxford have come men who have done great things in every field where hand and heart and brain can toil; but it is not too much to say that proof is yet wanting to show that any one has ever accomplished more than this man who was sneered at as a pious Aesthetic.

Whitefield was the Orator, Fletcher the Theologian, Charles Wesley the Hymnologist, and Dr. Coke the Missionary of Methodism; but in John Wesley were blended the powers of mind and heart found in all these noble men.

### WESLEY AS A PREACHER.

Was Whitefield a man of eloquent tongue, a great preacher? So was Wesley. His was not that ornate and brilliant type that would arouse the fires of enthusiasm soon to be followed by slumberous relapses, but rather that clear, incisive, masterly oratory which thrilled, and filled while it thrilled, until the mind and soul became suffused by the burning fire that flashed in his eye, and rolled in his melodious voice. Wesley, as a preacher, was an apostle of old, breaking to hungry souls the bread of life; he was more than any other man in a thousand years, the Charles Martel of England. There was nothing cyclonic in the preaching of Wesley excepting, indeed, in its sudden and marvellous effects upon all classes who thronged to hear him. Wesley was never a brawler, and was never known to be boisterous, even when the most exciting influences were playing upon him; but beneath his well-knit form there were hidden great stores of that power which, for want of a better term, may be described as "electric." It mattered not to Wesley whether he preached to an excited mob in the back lanes, or to the assembly at the Court of Common Pleas, where were convened criminals, jurymen, lawyers, and judges.

Modest as any school boy, he was bold as a knight errant; courtly as the leader of fashion, yet homely as any rustic; rigid in every essential; considerate in everything; and liberal to the last degree in non-essentials. Although the

temptations were not few to retaliate upon those who had made themselves his opponents, yet his pulpit was never prostituted to such a purpose; his sermons were never marred by anything which could indicate a personal rancour against his foes. In fact, as a preacher, he had few equals and perhaps no superior.

### WESLEY AS A THEOLOGIAN.

Was Fletcher a great theologian? Much more was John Wesley. He did not derive the inspiration of his theology from the musty and complicated with all the systems of doctrine which had been given to the world. It was many ages since men examined the foundation principles to know what was necessary for the world's evangelization. Wesley was pre-eminently an independent investigator. His notes on the New Testament are nuggets of gold quarried from the mines of holy writ. If ever there was a theological investigator who heeded to the line regardless of consequences, that man was John Wesley.

The universality of redemption, the possibility of purity of heart, the witness of the Holy Spirit, the duty and privilege of public and private testimony for Christ, all these were neglected before the time of Wesley, but he proclaimed them to the world, and to-day they are taught by nearly all the master minds of Protestant Christianity.

### WESLEY AS A HYMNOLOGIST.

We have seen that the Wesleyan movement had given to it the greatest singer in the history of the Christian Church. The volume and beauty of his poetry have not been surpassed by any hymn writer of any age. It is not, therefore, to be expected that John Wesley, upon whose shoulders rested the official burdens of the rapidly increasing cause, could have the time to produce the vast number of hymns and sacred songs which seemed to fall spontaneously from his brother Charles. But he also was a great hymn writer. Had he been a man of leisure or less involved in the official duties which pressed upon him, there can be no doubt that he also would have shone equally with his brother as a poet. The translations, the poems, the hymns, and collection of hymns which he made, gave evidence that he possessed the soul of a poet and the critical culture necessary for such a work. It is quite conceivable that if Charles Wesley had not been present to give to Methodism its hymnology that task would have been performed by the great founder himself.

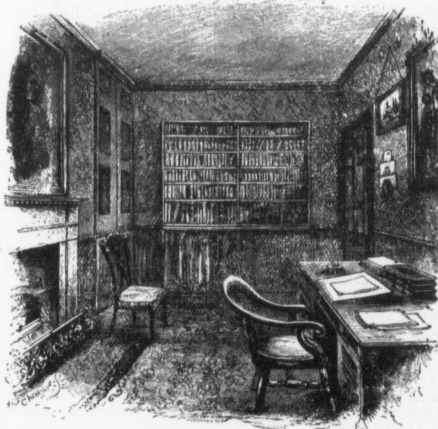
### WESLEY AS A MISSIONARY.

In Dr. Coke we found the foreign missionary secretary. If Dr. Coke was a missionary so was Mr. Wesley. The native disposition of the man was seen long before his conversion. If the Oxford Monk was a missionary in his spirit, how much more the Methodist convert. "The world is my parish," was the cry of his enthusiastic spirit. The insurmountable obstacles of other men, but lifted this fearless missionary nearer to the source of all evangelistic power. If Wesley was not found in the foreign field himself it was not because of any unwillingness on the part of this man of Pauline spirit, but because there rested upon him the multiplying duties of his official position. His spirit still is with us.

Methodism has stamped upon her brow the mark of missions. If her step ever falters, if her pure strings are ever drawn more tightly, if she ever retreats from the vantage ground of mission work she so proudly holds to-day she will have dishonored the name of the noblest missionary of the Christian world.

### WESLEY AS AN ORGANIZER.

It has been well said that Mr. Wesley was the Richelieu of modern Christianity in his great executive ability and legislative acumen. He possessed, well balanced in himself, all the characteristics that marked the four mighty men who stood about him as pillars of power; and still more, he possessed the genius of a great organizer. The permanence and aggressiveness of Methodism are due to the constitution or genius of her Church polity. Monarchical enough for all wise authority, it honors the Sovereign of England; Republican enough, it thrives under the agis of the Stars and Stripes. Elastic as the rapidly increasing spirit of the new world, possessing all the machinery necessary for legislation, having all the necessary authority for easy administration, it lives



JOHN WESLEY'S STUDY.



From painting by Mr. J. W. L. Forster.

## John Wesley

by its vitality in close contact with the people. Its aristocrats are its most active workers. It has never been fed on state pabulum, but by the sweat of its brow has it eaten bread. The limit of its expansion can only be the limits of this globe. The depths of human woe, and the height of heavenly glory are the measures of its enterprise.

It is not necessary to minimize other great men, ancient or modern, for the purpose of exalting the name of Wesley, but in all the history of Christianity, Mr. Wesley stands overshadowed and outstripped by none in his flaming zeal for the salvation of humanity and the glory of Christ who called him out of darkness into His marvellous light.

Listowel, Ont.

## Susannah Wesley,

The Mother of Methodism.

BY REV. J. R. PATTERSON.

IN seeking for the springs of Methodism, we must go, not to Oxford, but to Epworth. There, amid sickness, poverty and repeated bereavements, a beautiful and accomplished woman, scarcely known outside of her own home, devoted the best of her days to the training of her numerous family from which came forth the most apostolic man since the days of St. Paul. No Englishwoman of the eighteenth century is surer of immortality than Susannah Wesley. Thirty million Methodists rise up to call her blessed.

She was born in the year 1669, the daughter of a prominent Nonconformist minister named Dr. Annesley. From him she inherited earnestness, a strong will, fervent piety and excellent common sense. Very early in life she manifested marked individuality and intellectual power. She became interested in the theological literature of the day, and, before she was thirteen years old, she had examined the whole controversy



From Mr. J. W. L. Forster's painting.

Copyright.

SUSANNAH WESLEY.

between the Churchmen and the Dissenters, and joined the Church of England. As she grew older, she developed into a beautiful and accomplished woman. Her portrait, taken after her marriage, shows a refined and even elegant lady, with slight features of almost classic regularity. Sir Peter Lely painted her sister as one of the beauties of the age, but a competent authority declares that Miss Annesley was not nearly so beautiful as Mrs. Wesley.

At twenty years of age, she married a brave, pious, learned but impecunious London curate, named Samuel Wesley.

Before long the Wesleys moved to South Ormsby, and then finally settled at Epworth. Here their house was filled with little folk. Nineteen children were born to them, many of whom died; but John Wesley states that there were thirteen in the home at one time.

Had Mrs. Wesley's fame as a mother not obscured her other virtues, she might have been known as the model wife. Never did man have a more loyal or more capable helpmeet. She took almost complete charge of the business affairs of the family, not because her husband was unwilling to bear the burden, but because he was not competent. A clever man, Samuel Wesley undoubtedly was, but his realm was theology, literature, poetry, homilies—*not* finance. John Wesley records his admiration of the serenity with which his mother conversed, transacted business and wrote letters surrounded by her children.

But with all her capacity she could not save the family from falling into a sea of troubles. In settling at Epworth, the rector had contracted a debt which he was never able to discharge. Poverty became chronic. Sometimes bread for the children was hard to provide. Yet ministerial dignity and decency had to be maintained. Once a spiteful creditor had Mr. Wesley committed to jail. His wife sent him her rings, which he manfully refused to accept. The poor parson was almost discouraged, but his heroic wife never bated one jot of heart or hope. Her grateful and admiring husband wrote: "Tis not every one could bear these things; but I bless God my wife is less concerned with the suffering of them than I am in writing."

Beyond controversy, Mrs. Wesley is the Queen of mothers. She gave herself to her children with unexampled devotion. "No one," she writes, "without renouncing the world in the most literal sense, can observe my method." Under her guidance the home became a school for the culture of body, mind and soul. From their birth, the children were drilled in regular habits. Eating, sleeping, dressing were all reduced to rules. Regulations governed every hour of the day, and these regulations were enforced with military precision. Mrs. Wesley took charge of the family school, which lasted from 9 till 12, and from 2 till 5, and opened and closed with singing. At 5 o'clock all had a season of retirement, when the oldest took the youngest that could speak, and the second the next, to whom they read the Psalm for the day, and a chapter in the New Testament. Every evening the mother would, if possible, spend some time in conversation with one of the children.

To assist in the management of her household, Mrs. Wesley drew up a code of rules and regulations. Obedience must be implicit; therefore the will of each child must be early and thoroughly subdued. Every child must learn to "cry softly" by the time it was a year old. Children must keep quiet at family prayers, and ask a blessing immediately afterwards, by signs, before they could speak or kneel. Courtesy must be shown to servants and to one another. No child should be allowed anything because he cried for it. No child, guilty of a fault, should be chastised if he ingenuously confessed it and promised to amend. No child should be punished twice for the same fault; and, if he reformed, the offended was never afterwards upbraided. Acts of obedience were commended and frequently rewarded. Promises were strictly observed. No girl was taught to work until she had learned to read correctly. At suitable intervals, rigor was relaxed, and the nursery, with its large juvenile community, became "an arena of hilarious recreations, high glee and frolic."

In 1709, the Rectory was burned to the ground. John was rescued just as the walls fell in. The effect of this incident is seen in his mother's private meditations: "I do intend to be more particularly careful of the soul of this child that Thou hast so mercifully provided for, than ever I have been, that I may do my endeavor to instill into his mind the principles of Thy religion and virtue. Accordingly, Mrs. Wesley became and remained throughout her life, her son's guide, philosopher and friend. Her letters were his oracles; her counsel was his law. At her decision he left England for Georgia. On her advice he countenanced lay preachers. To her influence we may justly ascribe many of the distinguishing peculiarities of early Methodism.

Her last days were her brightest, if not her best. They were spent in London, at "The Foundry," where her son John made his headquarters. There, relieved from poverty and care, she beheld her two distinguished sons leaders in the great

revival which her husband had predicted with his dying breath. Her eyes had seen the goodness of the Lord in the land of the living, and she was ready to depart in peace.

On July 23rd, 1742, the end came. In John Wesley's journal the scene is thus described: "About three in the afternoon I went to my mother, and found her change was near. Her look was calm and serene, and her eyes fixed upward while we commended her soul to God. From three to four, the silver cord was loosing, and the wheel breaking at the cistern; and then, without a struggle or sigh or groan, the soul was set at liberty. We stood round the bed, and fulfilled

given to the world a rich legacy of grand and beautiful hymns, eminently tuneful and melodious. But Charles Wesley stands pre-eminently as a poet, who, in his hymns of penitence, faith and hope, has most expressively and successfully embodied spiritual religion, as illustrated in the experience of those who have passed through the gateway of repentance into the new life. No other hymnologist has so fully and spiritually voiced all phases of spiritual life from the agony of burdened and guilty seeking souls to the gladness of those who "rejoice with joy unspeakable and full of glory."

As John Wesley wrote only a small part of these hymns, we do not ignore his contributions or those of other writers when, in speaking of the influence of Methodist hymnology, we regard it as virtually the production of Charles Wesley. Because this influence relates to what takes place in the sphere of the spiritual, we are in danger of failing to rightly estimate its potency in moulding life and character. National songs inspire and strengthen patriotic feeling. Fletcher, of Saltown, said, if he could make the songs of the people he cared not who might make their laws. However that may be, we may safely say that those who make the hymns of religious devotion of the people, contribute more to their spiritual life than the theologians who formulate their creeds.

If, in these days, with the large additions to Christian hymnology and ample supplies of religious literature, the Wesleyan hymns are still "a liturgy and a confession of faith" for us, we can hardly realize all that these hymns were to the less privileged early Methodists. They called the wandering prodigal back from the error of his ways. They clearly set forth the way of salvation through Christ. To the weary and heavy-laden they proclaimed the rest that remains for the people of God. To the new converts they supplied the simple and thrilling language, in which they told what God had done for them, as no words of their own could have told it. The sermons they heard might be only dimly remembered; but the saving truths of the Gospel embodied in the hymns they sang, were enshrined in their memories as perennial sources of comfort and strength. And still in these later times they spiritualize the worship of great congregations, impart strength for life's battles and burdens to multitudes of God's children, and to thousands their triumphant notes of assurance shed the light of immortal hope on the valley of the shadow of death.

Charles Wesley was five years younger than John, but died three years before him at the age of eighty. He was the first to be called a "Methodist." Most of his poems seem to have been written to give expression to his fervent religious feeling, rather than purposely to furnish hymns to be sung to music. But the author of—

- "Jesus, lover of my soul,"
- "Oh, for a thousand tongues to sing,"
- "Jesus, the name high over all,"
- "Arise, my soul, arise,"
- "My ceaseless, unexhausted love,"
- "Thou Shepherd of Israel and mine,"
- "See how great a flame aspires,"

and many more of similar character, has given to the Christian world a treasury of devotional song, which entitles him to rank as "one of the few—the immortal names—that were not born to die."

Toronto, Ont.

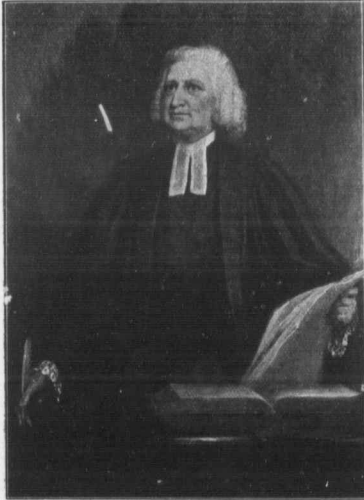
## Charles Wesley,

The Poet of Methodism.

BY REV. E. H. DEWART, D.D.

THOUGH John Wesley and George Whitefield were the leading figures in the great religious awakening of the eighteenth century, any account of that movement which does not recognize the influence of Charles Wesley on its character and progress must be defective and incomplete. He was an earnest and impressive preacher, and for many years took an active part in the evangelistic work of those stirring times. But as a man rarely becomes known to fame for more than one characteristic distinction, he is destined to live in the thought of the Christian churches as "the sweet singer" of our Methodist Israel.

In the number and excellence of their hymns Charles Wesley and Isaac Watts outrank every other writer of sacred song. It would be invidious and unjust to depreciate either one of them in order to exalt the other. Each has his own excellences, which do not admit of comparison. Watts has



From Mr. J. W. L. Pusey's painting

Copyright.

REV. CHARLES WESLEY.

the last request uttered before she lost her speech: "Children, as soon as I am released, sing a psalm of praise to God."

People of the present age do not go into rhapsodies over the living or the dead. But, even in our critical times, those best acquainted with the subject of this sketch will sympathize most with Adam Clarke's eulogium: "Such a woman, take her for all in all, I have not heard of, I have not read of, nor with her equal have I been acquainted. Such an one Solomon has described in the last chapter of his Proverbs; and to her I can apply the summed up character of his accomplished housewife: 'Many daughters have done virtuously, but Susanna Wesley has excelled them all'."

Grand Valley, Ont.

## John Wesley's Personal Appearance.

THE following sketch of John Wesley's personal appearance was given by John Jackson, R.A., an eminent artist of London.

"The figure of Mr. Wesley was remarkable. His stature was low, his habit of body in every period of life was spare, and expressive of strict temperance and continual exercise. Notwithstanding his small size, his step was firm and his appearance, till within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen. A clear smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived, and a freshness of complexion scarcely ever to be found in his years, and impressive of the most perfect health, conspired to render him a venerable and most impressive figure. Few

have seen him without being struck with his appearance, and many who had been greatly prejudiced against him have been known to change their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity; a sprightliness that was the natural result of an unusual flow of spirits, and yet was accompanied with every mark of the most serene tranquility. In dress he was the pattern of neatness and simplicity. A narrow plated stock, a coat with a small upright collar, no buckles at his knees, no silk or

Charles Wesley, George Whitefield, Morgan and Kirkham. Several others attended the meetings later on. Although they exercised so much self-denial and spent so much time in prayer, they had not attained to inward peace. It was not until he had left Oxford that John Wesley obtained the assurance of pardon. Largely through his association with Peter Bohler he learned the simple plan of salvation through faith alone, and his "heart was strangely warmed." This knowledge of sin pardoned became the inspiration for a life of unparalleled evangelistic zeal.



JOHN WESLEY AND HIS FRIENDS AT OXFORD—"THE HOLY CLUB."

velvet in any part of his apparel, and a head as white as snow gave an idea of something primitive and apostolic, while an air of neatness and cleanliness was diffused over his whole person."

### Where "Methodism" began.

**M**ETHODISM had its origin in a University, and it is not strange therefore that it should be greatly interested in higher education. At Oxford, in the year 1729 there were several young men who attracted attention because of their seriousness, and intense devotion to religious affairs. They never got into debt—they never neglected their studies. Instead of crowding the gambling and betting houses, as other young collegians did, they visited poor widows, and prayed with the prisoners in the gaol; instead of inviting drinking parties to their rooms, they had meetings for prayer and for reading the Greek Testament. They rose early, fasted often, and attended Sacrament every week. On account of these strict practices the little band were called "Methodists," a word which had long been in use to denote any who were unusually devout and zealous in their religious practices. Another name given to them was "The Holy Club."

At first, this band consisted of five members, John and

### John Wesley's Death.

**J**OHAN WESLEY died on Wednesday, March 2nd, 1791, in his eighty-eighth year. His death bed was a scene of holy triumph. Surrounded by his friends and co-workers, and conscious almost to the very last, the aged preacher passed peacefully away to the "recompense of his reward." As long as he had strength he kept repeating the hymn,

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers;  
My days of praise shall ne'er be past,  
While life, and thought, and being last,  
Or immortality endures."

And when the power of utterance was almost gone he was heard to exclaim, "I'll praise, I'll praise." When one of his friends suggested: "Let me write for you, sir; tell me what you would say!" "Nothing," he replied, "but that God is with us." He begged those who stood around his bedside to "pray and praise," responding with a fervent "Amen" to their petitions.

When Mrs. Charles Wesley moistened his lips he repeated the thanksgiving which he had always used after meals: "We thank thee, O Lord, for those and all thy mercies;



bless the Church and the King; and grant us truth and peace, through Jesus Christ our Lord, forever and ever."

Looking toward his beloved brethren the dying veteran was heard to say, "Farewell," and then as Bradford was repeating, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and this heir of glory shall come in!" he entered "without a lingering groan" into the joy of his Lord.

## John Wesley's Generosity.

BY THE EDITOR.

"I THINK I have something here that will interest you," said Rev. Dr. Kelly, Book Steward of the English Wesleyan Church, to the writer, about nine years ago, as an hour was being spent in looking over some curiosities at the Methodist Book Room in Castle Street, London. He handed me John Wesley's personal account book, in which were recorded his receipts and expenses for several years. The last entry was evidently written by the trembling hand of an old man. It consisted of the following words:

*"For upwards of eighty-six years, I have kept my accounts exactly. I will not attempt it any longer, being sat-*

to have absolutely no love for money, and regarded it simply as a means of doing good.

His habits of generous giving began when he was a student at Oxford. It was one of the rules of the "Holy Club" to give away, every year, whatever of their income remained, after they had provided for their own actual necessities. When John Wesley's income was £30 he lived on £28 and gave away £2. When his income rose to £60 he still lived on the £28 and gave away £32, and when he was in receipt of £90 he still appropriated the original amount for his own use and bestowed the remaining £62 upon the poor. In 1782 he spent £5 19s. for clothes, and gave away £738. It is estimated that he gave £40,000 during his life.

When he was 63 years old, a lady left him £1,000, probably the largest sum he ever had in his possession at one time. In reference to it, Wesley simply wrote, "I am God's steward for the poor." To the poor it was so speedily given, that when, a year later, his sister, who had been deserted by a worthless husband, applied for some of it, he wrote back: "You do not consider, money never stays with me; it would burn me if it did, I throw it out of my hands as soon as possible lest it should find a way into my heart."



JOHN WESLEY'S DEATH.

*igned with the continual conviction that I saw all I can, and give all I can; that is all I have.*

The aged preacher evidently made a mistake in regard to the number of years during which he had kept accounts, or else must have commenced at a very early period in his life. The other part of the statement, however, is also completely correct. Probably no man ever lived who rose so completely superior to that mammon worship and avarice which are the sunken reefs upon which so many a vessel of human life is shattered, as John Wesley. He seemed

When he was charged with having £700 out at interest, he replied: "I never put six pence out to interest since I was born, and never had £100 of my own since I came into the world."

When asked by the Commissioners of Excise to pay a tax on his silver plate, he replied by letter: "I have two silver spoons at London, and two at Bristol, that is all the plate I have, and I shall not buy any more while so many around me want bread."

He left six pounds to be divided among the six poor men

who would carry his body to the grave, and concerning his funeral wrote: "I particularly desire that there shall be no hearse, no coach, no pomp, except the tears of those who loved me and are following me to the grave."

In view of these facts it seems exceedingly appropriate that a prominent feature of this bicentenary celebration of John Wesley's birth shall be the generous and cheerful giving of \$250,000 for the extension of our missionary work.

### John Wesley's Industry.

PERHAPS the most surprising thing about John Wesley's wonderful career was his extraordinary industry. The extent and variety of his labors through many years, were simply without parallel.

The amount of work done by him seems almost incredible. He was always busy; preaching, visiting the sick and dying, burying the dead, praying with penitents, visiting the classes, looking after the societies, adjusting difficulties, instructing his assistants, translating useful books, explaining and defending the truths he taught. No man ever had so many preaching places or as great a variety of hearers.

During the fifty years of his itinerant ministry, it is estimated that he travelled a quarter of a million miles, usually on horseback, reading poetry, philosophy and history. He delivered over 40,000 sermons, a large part of them in the open air, and sometimes preached four or five times a day. Upon one occasion he travelled 90 miles in one day in a postchaise, and on horseback, and entered in his Journal: "I was little more tired than when I rose in the morning." On one tour he preached thirty times in seven days. He was always punctual, and would ride all night rather than fail to meet an appointment.

For more than half a century scarcely a year elapsed without something from John Wesley's pen coming from the press. His works comprise seven large octavo volumes of sermons, journals, controversies, correspondence and criticism. He produced Greek, Latin, Hebrew, French and English grammars. His translation of the New Testament is unsurpassed for an accurate rendering of the Greek text. Besides all this he

produced a commentary on the whole Bible, a model of brief, clear, terse annotation. Moreover he abridged and published innumerable works, chiefly of practical divinity, but including history, philosophy, poetry and medicine. This was not only laughing at impossibilities, but literally overcoming them.

How was it all done? Simply by being in the literal sense of the term a *Methodist*, that is by methodically parcelling out every hour, almost every minute, so that there should never be any waste. On being asked one day how he accomplished so much, Mr. Wesley replied: "Brother, I only do one thing at a time, and I do it with all my might."

Undoubtedly, too, he owed much to his physical vigor and cheerful disposition. On June 28th, 1780, he wrote in his Journal: "I can hardly think that I am entered this day into the seventy-eighth year of my age. By the blessing of God, I am just the same as when I entered the twenty-eighth. This hath God wrought chiefly by my constant exercise, my rising early, and preaching morning and evening." At the

age of 83 he made the extraordinary statement: "I am never tired either with writing, preaching or travelling."

Most people would be likely to conclude that Mr. Wesley's naturally strong constitution had more to do in explaining his long life and herculean labors than the early rising or preaching every day. The constant exercise was undoubtedly promotive of health.

### Wesley's Work for the Masses.

BY REV. J. C. SPERR, D.D.

THE work which John Wesley did for England and for the world may be likened unto that of a man who found a vast plain in a state of waste and barrenness, and climbing

the mountains, he found the throat of a valley choked with the deposit of hundreds of years.

Then, with a heroic spirit, and with infinite toil, he went to work to remove that which obstructed the mountain stream.

Little by little the stream began to reach the lower places of the plains, and the wild and barren lands responded to the cool waters from the sun-tipped summits far away, and everything prospered where flowed the waters. All

England responded to the life giving water which flowed to the common people, and millions of witnesses for the Lord Jesus went forth singing their songs of gladness into the ears of their fellow-workmen until the whole of Christendom began to vibrate to the chords tuned in heaven.

He is well worthy of remembrance who thus becomes the workman of God to restore life and moral health to the nation.

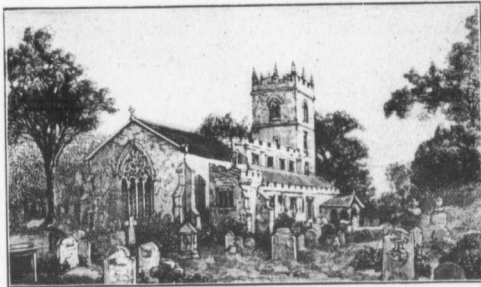
When the young carpenter of Nazareth flung down his tool bag to begin each day's toil, the clang sounded the ultimate downfall of the slavery of the world's suffering masses. Every tap of his hammer rang the knell of the system which discounted every being who had to earn his bread by the sweat of his brow.

When Wesley appealed to the common people they heard him gladly, for he manifested his appreciation of the mission to which the man of Nazareth had called him. The work that Wesley did, and that the Church he founded has done, was accomplished, under God, through the instrumentality of the common people.

To discounted womanhood Christ's influence came, and, placing her on the equality of Eden

by smiting divorce and touching the marriage relation with the sanctity of heaven. He set free springs of life which have blessed the whole social and domestic fabric of Christendom.

But, in religious life, it remained for the Wesleyan movement to open to womanhood the door of God-given opportunity, and to place her where she could, to the fullest of her powers, glorify God in her body and spirit. The moral monarchy of Jesus must find its most transcendent illustrations in the influences of Christian service, along moral lines, and woman, in her domestic and church relations, more than man, displays this divine quality. The Methodist Church has opened the



OLD EPWORTH CHURCH.



MEMORIAL WESLEYAN CHAPEL, EPWORTH.

way for a thousand ministries by women, undreamed of before the time of Susanna Wesley and her illustrious sons. Like the Master, who glorified the youth of his day, from the rich young ruler to the children whom He took to His bosom, he, under God, gave the world, and the Church which he considered the claims of the children and youth.

Sunday Schools, Bands of Hope, children's tracts—all the way from the leadest to the high class young people's paper, which deals with every topic useful and entertaining—all this, and much that we cannot find space to mention, have come forth as the product of the heart of Methodism which "strangely warmed," in Wesley has never been allowed to cool in the Church.

One of the latest and greatest of the many institutions of Methodism is the one which bears the name of the spot in which was born, two hundred years ago, the founder of our church. The Epworth League cannot do better than to study the life of Wesley, that the rising generation of Methodists may know what were the sources of power by which the dark tide of English materialism was stayed and the salvation of millions assured.

The appeal of Methodism has ever been to the common people and to the youth of the land.

The Bi-centenary of the birth of John Wesley may make us more loyal Methodists, but, whether this be accomplished or not, the time should make us all more thankful to God for his apostolic life and teachings, and for the institutions which have been founded as the fruitage of the work he did in the world.

Toronto, Ont.

### The Methodist Revival.

BY REV. JAMES LUMSDEN.

It is well known that John Wesley was an ordained clergyman of the Church of England. A common inference from this historic fact is that Methodism was but another schism in the Church catholic, the point of cleavage being

know that this is an entirely erroneous notion. Methodism, it is often said, "was born in a revival." It would be still truer to say *Methodism was a revival*; yea, it was the greatest revival the Church has seen since the first great revival of Pentecost. It was a case of new wine in old bottles; the



MARKET PLACE, EPWORTH.

new wine of renewed faith and spiritual life bursting the old bottles of ecclesiastical straitness and formality.

The conversion of John Wesley must always stand out as an event of signal importance in his life, and also to the Church, and to the world. In considering his fitness for his work, we might speak of his education, and it is no small matter that he had the best that England and Oxford afforded; we might dilate upon his natural qualifications, and, as we have intimated they were of an extraordinary kind, but those, apart from his conversion, could never have made him the man he became, nor enabled him to do the work for God and man he accomplished. There were two John Wesleys—that is, John Wesley before his conversion, and after it, was as two different men. Before this turning point in his career Wesley was a rigid ecclesiastic, a zealous high-churchman; a devout Christian truly, but a servant rather than a son. After his conversion he disregarded ecclesiastical niceties, and also all the high claims of high churchism and was immediately transformed into the unconventional preacher to the perishing masses, of an evangelical faith as sweet as the angel's song, as pure as heaven's breath, and as wide in its charity as yon vast expanse of sky.

Here is Wesley, before this experience, timid and doubtful. "Do you know Jesus Christ?" asked one, a Moravian preacher, who was the means of leading him to the rest of faith in Christ.

"I know that he is the Saviour of the world," was Wesley's reply.

"True, but do you know that he has saved you?" again he asked. "I hope that he has died to save me," was all Wesley could say. "Do you know yourself?" rejoined the Moravian. Wesley answered, "I do." But he added, "I fear they were vain words."

Here is Wesley's own account of his conversion. "I continued to seek it (though with strange indifference, dullness and coldness, and unusually frequent relapses into sin) until Wednesday, May 24th. In the evening I went very unwillingly to a society in Aldersgate, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, where he was describing the change God works in the heart through faith in Christ, *I felt my heart strangely warmed*. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, and saved me from the law of sin and death." Thus by natural endowments, by training and education, but above all by the revelation of Himself in the heart, God fitted the man whom He had chosen for the work awaiting.

John Wesley now found in his heart an irresistible desire to carry the Gospel to the multitude. The people did not



EPWORTH RECTORY.

doctrine—a mere strife of tongues, barren controversy, such as has filled the world with sects and of which the world is happily growing weary. Those acquainted with the subject

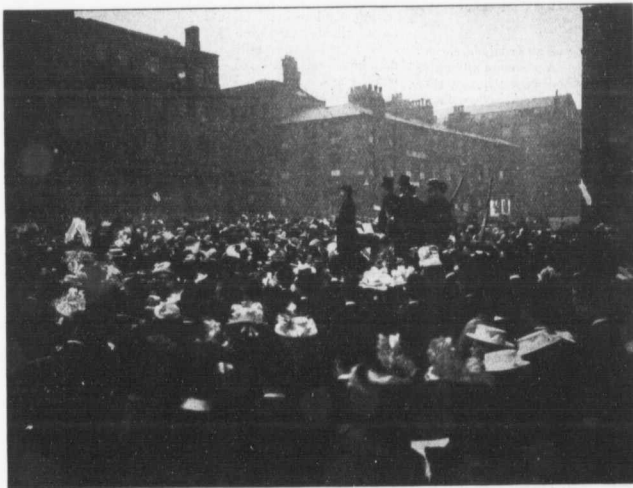
come to the churches; they, therefore, who felt compassion for the multitude were forced to go out into the great temple whose dome is the sky. "I could scarcely reconcile myself at first," Wesley wrote, "to this strange way of preaching in the fields, having been all my life (until very lately) so tenacious of every point relating to decency and order that I should have thought the saving of souls almost a sin, if it had not been done in a church." But the love of perishing souls overcame prejudice, and the example of his great fellow-worker, Whitefield, was soon followed. First at Kingswood, near Bristol, then at Moorfields in London, and afterwards everywhere the Wesleys and Whitefield and their colleagues proclaimed salvation through Christ. Twenty thousand people or more often formed the congregation that gathered to hear the Gospel from Wesley's or Whitefield's lips on such occasions. Let your mind paint for you the sublimity of those great open air Gospel meetings, suggestive of the Divine Teacher's own preaching on the shores of Galilee. They were not rare events, but of common occurrence in the great work of grace now in full flood over the land. The assemblages were prodigious, and the success attending was also prodigious. The increase of converts soon made necessary the building of preaching houses, as they were first denominated. The corner-stone of the first Methodist chapel was laid at Bristol on the 12th of May, 1739. When churches multiplied, open air preaching still characterized the Methodists, and even to-day, especially in the great centres of population, it is practised by Methodists, also by earnest Christians of other denominations, as the best, in some instances the only means of reaching the people. Wesley wisely sought by proper organization to conserve the increase God gave. To this end he formed class meetings, appointing leaders for the same. As an institution the class-meeting has occupied a unique place in Methodist economy, and has been invaluable as an agency for the building up of the Church's spiritual life. By the class meeting and Love Feasts, Wesley re-

spect to that young man; he is as truly called of God to preach as you are. Examine what have been the fruits of his preaching and hear him for yourself." When Wesley heard Maxfield preach, he said, "It is the Lord, let Him do what seemeth Him good." Thus was created Methodism's great "lay ministry," which itinerating in the land, under Wesley's direction, did so much to spread the Gospel. The "lay ministry" survives, and is a thoroughly organized and efficient force in Great Britain under the name "local preachers." As the word "local" implies, their work is mostly confined to the place in which they live, not itinerating like those who give their life to the work of the ministry. Would that we in Canada possessed this invaluable adjunct to the Church's forces! In many ways our position would be strengthened. Wesley became himself the greatest itinerant preacher the world has seen, travelling and preaching incessantly for sixty years.

As "the people called Methodists" grew in numbers, which they did with astonishing rapidity, they naturally desired the sacraments at the hands of the preachers who were to them as fathers in the Gospel. Wesley, many years prior to this, had abandoned the fgment of Apostolic succession. Yet he waited long until the logic of events, and the guiding of Providence brought conviction. Fully persuaded of the righteousness of the case, and of God's will in a matter of such profound importance, he secured for some of his preachers ordination after the New Testament model. Before his death he made provision, as far as in his power, for the perpetuation of Methodism in England and America. Referring to the separate existence of Methodism as a Church, which, in England, gradually came to pass, Dr. Rigg says: "Wesley not only pointed out, but paved the way for all that has since been done." Wesley's dying saying, "The best of all is, God is with us," has surely been justified in the progress made since his death in 1791, the Methodist Church in this Bi Centenary year, 1903, numbering some thirty millions, and taking rank as the largest Protestant Church in the world.

Methodism stands by the old evangelical faith, which she did so much to restore and to spread in the world. Now, as then, the emphasis of her teaching is on the doctrines that relate to personal salvation—repentance, faith and holiness. A free, full and present salvation she preaches to all, and the privilege of a life of perfect holiness and love she holds up to every Christian. The conditions of membership in her communion are ethical rather than doctrinal, that is, men are called to the experience and practice of a Christian life rather than to the profession of a creed. Ours is sometimes thought to be a narrow church; but in reality, in doctrine and practice the Methodist Church stands among the freest of the free. With a sweet and pure theology, and a Church polity which we have reason for gratitude. When Methodists are narrow the cause is not to be found in the Church that mothers them, but in personal idiosyncrasy. As Methodists, we are proud of the fact that there is nothing in our standards or rules that obliges us to unchurch any of Christ's redeemed followers; but, on the contrary, they permit us, as Christians, in the words of Wesley, "to form a league offensive and defensive, with every soldier of Christ."

Arcadia, N.S.



JOHN WESLEY'S SUCCESSORS PREACHING IN THE OPEN AIR AT MANCHESTER, ENGLAND.

stored fellowship, as it existed in its primitive simplicity, to the Church. Another innovation, but, like those mentioned, a return to the earliest Scriptural methods, was the employment of lay preachers. This, like other advances, came by degrees as the hand of God indicated. Wesley's prejudices would have blocked the way, but the Providence of God was too clear to be misread. "Thomas Maxfield has turned preacher," he said impatiently to his mother, who happily was near to give the sensible advice for which we are ever grateful. "John," she replied, "take care what you do with

is liberal without being lax, we have reason for gratitude. When Methodists are narrow the cause is not to be found in the Church that mothers them, but in personal idiosyncrasy. As Methodists, we are proud of the fact that there is nothing in our standards or rules that obliges us to unchurch any of Christ's redeemed followers; but, on the contrary, they permit us, as Christians, in the words of Wesley, "to form a league offensive and defensive, with every soldier of Christ."

## Open Air Preaching.

A VERY large part of the evangelistic work of John Wesley and George Whitefield, was done in the open air. The statements that are made concerning the crowds that listened to them seem almost incredible. On a number of occasions it is said that Wesley preached to 20,000 people, and sometimes to as many as 30,000. Very likely, then, as now, congregations were overestimated, and the figures given in the Wesley biographies need to be considerably discounted. Still it is well known that great multitudes heard the truth from the lips of these godly men in market places, in the streets, and on the commons. If the people were to be reached at all, this method seemed to be a necessity, as the preachers were not allowed to use the churches to any great extent. Wesley's service was a very different thing from modern street preaching. He was an educated clergyman, appeared in his surplice, and gave very much the same kind of sermon that he would have delivered in a church. Now we have practically handed over this class of work to well-meaning but uneducated talkers, who do little else than harangue and exhort. Rarely is anything more than commonplace platitudes heard on the street, and it is no wonder that the results are meagre.

Our illustration, on the preceding page, shows a different method of reaching the masses, which can scarcely be called new, for it is really going back to the plan followed by John Wesley. Here are several ministers and intelligent laymen connected with the Wesleyan Mission at Manchester, England, conducting a service in the market place. They have succeeded in gathering a good audience at least, and no doubt are giving the multitude something worth listening to. There is perhaps not the same need for this kind of evangelism in this country as in England, but doubtless there are many in our cities and towns, at present untouched by the churches, who would hear the truth gladly in the open air if delivered by capable speakers who would command respect.

## "Queen of the Methodists."

JOHN WESLEY'S work was largely among the common people. The aristocracy despised him, and made merry at his expense. There was, however, one noble exception in the person of Selina, Countess of Huntingdon, to whom was given by Horace Walpole, the half-ironical title of "Queen of the Methodists." She became soundly converted, and ever after greatly interested herself in the progress of Methodism. She became a hearer of Mr. Whitefield and an attendant at the Foundry. It is said that she succeeded in persuading the most distinguished men and women of her day to meet in her drawing room at Chelsea or in Whitefield's Tabernacle to hear her favorite preachers.

One day at Court, the Prince of Wales inquired where Lady Huntingdon was that she so seldom visited the circle now. One of the ladies replied, with a sneer, "I suppose praying with her beggars." The Prince shook his head, and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle to lift me up with her to heaven."

Lady Huntingdon's personal character deserved and won the deepest respect. It required some courage for one in her position, to brave contempt and ridicule and cast in her lot with the despised Methodists. She used her fortune in helping on the good work with which she had identified herself.

## Unholy Tempers.

HEAR ye this, all you that are called Methodists! You, of all men living, are most concerned herein. You constantly speak of salvation by faith; and you are in the right for so doing. You maintain (one and all) that a man is justified by faith; without the works of the law. And you cannot do otherwise, without giving up the Bible, and betraying your own souls. You insist upon it that we are saved by faith; and undoubtedly, so we are. But consider, meantime, that let us have ever so much faith, and be our faith ever so strong, it will never save us from hell, unless it now saves us from all unholy tempers; from pride, passion, impatience; from all arrogance of spirit, all haughtiness and overbearing; from wrath, anger, bitterness; from discontent, murmuring, fretfulness, peevishness. We are of all men most inexcusable, if, having been so frequently guarded against that strong delusion, we still, while we indulge any of these tempers, bless ourselves and dream we are in the way to heaven!—*John Wesley.*



COUNTESS OF HUNTINGDON.

OUR KNOWLEDGE OF WESLEY.—His name is an honor to the English race. With propriety might his portrait hang in the homes of all who venerate those who have given themselves for humanity's sake. Christians should treasure the memory and features of such an illustrious Christian, who belongs not simply to the body to which he gave his name, but to the universal church of Christ, and to the world.

In particular, what extenuation or excuse can any Methodist, of whatever specific name, allege for any forgetfulness or disregard of their great progenitor? It is to be feared, however, that the young Methodists of this generation are neither sufficiently acquainted with the biography of their Church's father, nor with the wonderful history of the movement which he originated. His name is frequently on their lips, but who and what he was and what he did is only too vaguely known.—*Western Christian Advocate.*

OVERWHELMING evidence exists to show what preaching was before and in Wesley's day; overwhelming evidence exists to show what the Church and the people of England were before and in his day—how dull, how rapid, how soulless, how Christless was the preaching; how torpid, how Laodicean was the Church; how godless, how steeped in immorality was the land. To Wesley was mainly granted the task, for which he was set apart by the hands of invisible consecration—the task which even an archangel might have envied him—of awakening a mighty revival of the religious life in those dead pulpits, in that slumbering Church, in that corrupt society. His was the religious sincerity which not only founded the Wesleyan community, but, working through the heart of the very Church which had despised him, flashed fire into her whitening embers.—*Dean Farrar.*

## Hints for Workers.

Selected from the Writings of John Wesley.

**Learning to Speak.**—In order to speak for God you must not confer with flesh and blood, or you will never begin. You should vehemently resist the reasoning of the devil who will never want arguments for your silence. Indeed, naturally all the passions justify themselves; so do fear and shame in particular. In this case, therefore, the simple, child-like boldness of faith is peculiarly necessary. And when you have broke through and made the beginning, then Christian prudence has its office in teaching you how far and in what manner to speak, according to a thousand various circumstances.

**The Law of Kindness.**—Let love not visit you as a transient guest, but be the constant temper of your soul. See that your heart be filled at all times, and on all occasions with real, undissembled benevolence; not to those only who love you, but to every soul of man. Let it pant in your heart; let it sparkle in your eyes; let it shine on all your actions. Whenever you open your lips, let it be with love; and let there be in your tongue the law of kindness. Your word will then distil as the rain and as the

Weep with them that weep. If you can do no more, at least mix their tears with yours, and give them healing words, such as may calm their minds and mitigate their sorrows. But if you can give them actual assistance let it not be wanting. Be as eyes to the blind, as feet to the lame, a husband to the widow, and a father to the fatherless.

**Doing Good.**—A man of pleasure was asked, "Captain, what was the greatest pleasure you ever had?" After a pause he replied, "When we were upon our march in Ireland, on a very hot day, I called at a cabin on the road, and desired a little water. The woman brought me a cup of milk. I gave her a piece of silver; and the joy that poor creature expressed gave me the greatest pleasure I ever had in my life." No, if the doing good gave so much pleasure to one who acted merely from natural generosity, how much more must it give to one who does it on a nobler principle,—the joint love of God and his neighbor?

**Visiting the Sick.**—Whenever you are about to enter upon the work of visiting the sick, seek God's help by earnest prayer. From the beginning to the end let your heart wait upon Him

require. But it may not be amiss, usually to begin with inquiring into their outward condition. You may ask whether they have the necessaries of life, whether they have sufficient food and raiment, whether they have needful attendance, whether they have proper advice with regard to their bodily disorder. These little labors of love will pave your way to things of greater importance. Having shown that you have a regard for their bodies, you may proceed to inquire concerning their souls. And here you have a large field before you; you have scope for exercising all the talents which God has given you.

**Helping the Poor.**—Together with the more important lessons which you endeavor to teach all the poor whom you visit, it would be a deed of charity to teach them two things more, which they are generally little acquainted with,—industry and cleanliness. It was said by a pious man that "Cleanliness is next to godliness." Indeed the want of it is a scandal to all religion; causing the way of truth to be evil spoken of. And without industry, we are neither fit for this world nor for the world to come.

**"Stir up the Gift."**—Keep that safe which God has given; never let slip any blessing you have received. Regard none who tell you, "You must lose it." No, you need never lose one degree of love. You never will if you are a careful steward of the manifold gifts of God. "To him that hath," that is uses what he has, "it shall be given." Use your every grace. Stir up the gift of God that is in you. Be zealous, be active, according to your strength. Speak for God wherever you are.

**Objects of Zeal.**—Be zealous for the Church, for the whole state of Christ's Church, and particularly for that branch thereof with which you are more immediately connected. Be zealous for all those ordinances which our Lord hath appointed. Be zealous for those works of mercy, those "sacrifices wherewith God is well pleased." Be zealous for holy tempers, for long suffering, gentleness, meekness, lowliness and resignation. But the most zealous of all for love, the Queen of all graces, the highest perfection in earth or heaven.

**Stewards.**—To God we are accountable for the use of our hands and feet, and all the members of our body. These are so many talents committed to our trust, until the time appointed by the Father. Until then we have the use of all these things, but as stewards and not as proprietors.

**Perseverance.**—Never leave off, never intermit your labor of love until you see the fruit of it. Possibly the bread which you have cast upon the waters may be "found" after many days.



INTERIOR OF CITY ROAD CHAPEL.

dew upon the tender herb. Be not straitened or limited in your affection, but let it embrace every child of man. Every one has a claim to your good-will. Let all men know that you desire both their temporal and eternal happiness as sincerely as you do your own.

**Gentleness.**—Labor to be of a calm dispassionate temper; gentle towards all men; and let the gentleness of your disposition appear in the whole tenor of your conversation. Let all your words and all your actions be regulated thereby.

for a continual supply of meekness and gentleness, of patience and long suffering, that you may never be angry or discouraged at whatever treatment you may receive. Be not moved with the deep ignorance of some, the dulness, the amazing stupidity of others; marvel not at their peevishness or stubbornness; at their non-improvement after all the pains you have taken. As to the particular method of treating the sick, you need not tie yourself down to any, but may continually vary your manner of proceeding as various circumstances may

## Quiet Hour.

Selected from the Writings of John Wesley.

### Temptation and Sin.

The difference between temptation and sin is generally plain enough to all who are simple of heart. Voluntary humility, calling every defect a sin, is not well pleasing to God. Sin, properly speaking, is neither more nor less than "a voluntary transgression of a known law of God."

### The Only Satisfying Portion.

Hunger and thirst are satisfied with nothing but meat and drink. If you would give to him that is hungry all the world beside, all the elegance of apparel, all the trappings of State, all the treasure on earth, all these things are of no account to him. He would still say, "These are not the things I want: give me food or else I die." The very same is the case with every soul that truly hungers and thirsts after righteousness. He can find no comfort in anything but this: he can be satisfied with nothing else. Whatever you offer besides it is lightly esteemed.

### Christian Joy.

The witness of the Spirit is the source of joy whereby an adult Christian rejoiceth evermore. This is not a natural joy. It does not arise from any natural cause; not from any sudden flow of spirits. This may give a transient sort of joy, but the Christian rejoiceth always. It cannot be owing to bodily health or ease to strength or soundness of constitution, for it is equally strong in sickness and pain; yea, perhaps far stronger than before. Many Christians have never experienced any joy to be compared with that which then filled their soul when the body was well-nigh worn out with pain or consumed away with pining sickness.

### Our Physician Always Near.

In that most execrable slaughter-house, the Romish Inquisition, it was the custom of those holy butchers, while they were tearing a man's sinews on the rack, to have the physician of the house standing by. His business was, from time to time, to observe the eyes, the pulse, and other circumstances of the sufferer, and to give notice when the torture has continued so long as it can without putting an end to his life. But notwithstanding all the physician's care, he was sometimes mistaken; and death put an end to the sufferings of the patient before his tormentors were aware.

We may observe something like this in our own case. In whatever sufferings or temptations we are, our Great Physician never departs from us. He observes every symptom of our distress that it may not rise above our strength. And He cannot be mistaken concerning us.

He knows the souls and bodies which He has given us. He sees exactly how much we can endure with our present degree of strength.

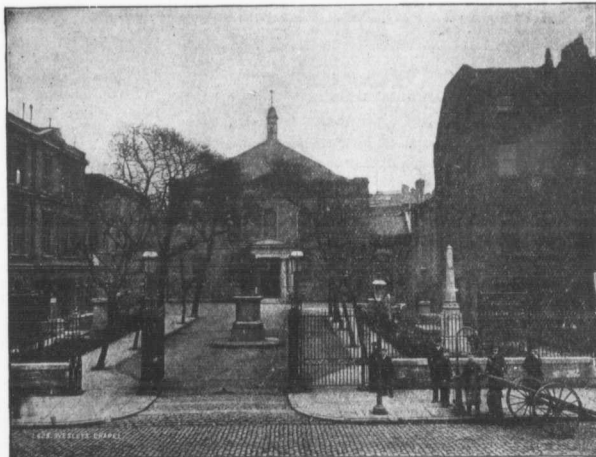
### Sanctification.

Every good soldier of Christ is to inure himself to endure hardship. Confirmed and strengthened by this, he will be able not only to renounce the works of darkness, but every appetite too, and every affection, which is not subject to the law of God. It is his daily care, by the grace of God in Christ, and through the blood of the covenant, to purge the inmost recesses of his soul from the lusts that before possessed and defiled it; from uncleanness and envy, and malice,

miserly it fears, and comes to torment us before the time. He forbids only that care which poisons the blessings of to-day, by fear of what may be to-morrow, which cannot enjoy the present plenty through apprehensions of future want.

### The Two Paths.

From long experience and observation I am inclined to think that whosoever finds redemption in the blood of Jesus, whosoever is justified, has then the choice of walking in the higher or lower path. I believe the Holy Spirit at that time sets before him "the more excellent way," and incites him to walk therein; to choose the narrowest path in the



WESLEY'S CHAPEL, CITY ROAD, LONDON.

Present Parsonage to the left, Susannah Wesley's Monument, and the house in which Wesley died, to the right.

and wrath; from every passion and temper that is after the flesh, knowing that he whose very body in the temple of God, ought to admit into it nothing common or unclean; and that holiness becometh that house forever where the spirit of holiness vouchsafes to dwell.

### Deliverance From Sin.

Why should any man of reason and religion be either afraid of or averse to salvation from all sin? Is not sin the greatest evil on this side hell? And if so, does it not naturally follow, that an entire deliverance from it is one of the greatest blessings on this side heaven. How earnestly then should it be prayed for by all the children of God!

### "Care of the Heart."

When Christ said, "Take no thought," etc., he condemned the care of the heart; the anxious, uneasy care; the care that hath torment: all such care as does hurt, either to the soul or body. What He forbids is, that care which, sad experience shows, wastes the blood, and drinks up the spirits; which anticipates all the

narrow way; to aspire after the heights and depths of holiness—after the entire image of God. But if he does not accept this offer he insensibly declines into the lower order of Christians. He still goes on in what may be called "a good way," serving God in his degree, and finds mercy in the close of life through the blood of the covenant. I would be far from quenching the smoking flax—from discouraging those that serve God in a low degree. But I would not wish them to stop here. I would encourage them to come up higher.

### Put Away Self-confidence.

We put off the filthy rags of our own righteousness before we can put on the spotless righteousness of Christ. We must be cut off from dependence upon ourselves before we can truly depend upon Christ. We must cast away all confidence in our own righteousness or we cannot have a true confidence in his. Till we are delivered from trusting in anything that we do, we cannot thoroughly trust in what He has done and suffered.

# THE CANADIAN EPWORTH ERA

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

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## Editorial.

### This Number.

To promote interest in the Bi-Centenary celebration of John Wesley's birth nothing better can be done than to circulate good Wesley literature. As this issue of our paper contains much information that the young people of Methodism ought to have, arrangements have been made for supplying it in quantities at the actual cost of paper, printing and postage. The Book Steward will send to any address at the following prices, postpaid:

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A NOTE from Mr. William Johnson, of Belleville, states that Bridge St. Sunday-school, in that city, intends to place a copy of the June EPWORTH ERA into every home connected with the church. "Knowledge is power," says Mr. Johnson, and adds: "If the Bi-Centenary of John Wesley's death is to be what it ought to be there must be a lot of information scattered abroad."

### The True Follower of Wesley.

There are those who seem to think that it is the duty of every Methodist to slavishly follow John Wesley in everything. When anything out of the established order of things is proposed, they lift up their hands in horror and exclaim, "What would John Wesley say?" They forget that Mr. Wesley lived in the eighteenth century, and we in the twentieth, and some methods which were suitable to the time in which he lived are not at all applicable to the present age. The true follower of Wesley will not do exactly the same things, and in the same way, as the founder of Methodism, but will seek rather to catch his spirit, to be animated by his quenchless zeal for souls, his intense consecration to God; and then use common sense and enterprise in adopting and adapting the best means for reaching the people with the Gospel, and extending the kingdom of Christ.

### Methodist Mottoes.

The value of a motto is that it presents a truth in somewhat striking form, and is more likely to be remembered than an ordinary matter of fact statement. There are a number of mottoes connected with early Methodism that are full of meaning. When John Wesley was rebuked for his irregular preaching, and for intermeddling with the prerogatives of the

settled clergy, he replied: "I do not think it hard to justify what I do. God in Scripture, commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous. Man forbids me to do this in another's parish; that is in effect, not to do it at all; seeing I have now no parish of my own, nor probably ever shall," and then followed the immortal words "*I look upon all the world as my parish.*" He explained this motto by saying: "I mean that in whatever part of the world I am, I judge it meet, right, and my bounden duty, to explain unto all who are willing to hear the glad tidings of salvation." In this sense Methodism has a mission for all time, and in all places.

"*All at it, and always at it*" is a stirring sentence attributed to John Wesley. If it could be realized the Church would be a much greater aggressive force than it is. It presents the ideal condition of Church life and as such should act as a constant stimulant.

"*I desire to form a league, offensive and defensive, with every soldier of Jesus Christ,*" was another of John Wesley's mottoes, which shows how willing he was to co-operate with Christians of whatever name, in Christian work.

"*Christianity in Earnest*" was Dr. Chalmers' characterization of early Methodism, and certainly it was strictly true as applied to John Wesley and his coadjutors. Conditions have changed, but the world still has need of a Church full of zeal for the salvation of the unsaved masses.

### A Pertinent Sentence.

There was one sentence in President Roosevelt's address to the Methodists of New York, in Carnegie Hall, which deserves to be specially emphasized just now. After speaking of the fidelity and heroism of the pioneers of Methodism, he added: "*The greatness of the fathers becomes to the children a shameful thing if they use it as an excuse for inaction instead of a spur to effort for nobler aims.*"

At the present time we are making a good deal of our illustrious founder, and different phases of his character and work are being presented in fuller detail than perhaps ever before. Let us remember that the object of all this is not to glorify John Wesley, but rather to inspire ourselves to greater activity and deeper consecration. Such a life as Wesley's is a standing rebuke to indifference and indolence on the part of his followers. If this Bi-Centenary Celebration does not result in quickening the spiritual life of the Church, and stimulating its activities it would be just as well not to observe it at all. It is hard to see, however, how such a life as Wesley's can fail to act as "a spur to effort for nobler aims."

### The Holy Spirit in the League.

If one were to ask, "What is the most necessary thing in League work?" many different answers would be given, such as: A good president, thorough Bible study, an efficient Literary Committee, a good Look-Out Committee, greater social influence. These are good things, necessary things, but minor things. There is one thing needful. The presence and power of the Holy Spirit is the life; the absence, the death, of the League. Intellectual activity and energy of moral reform cannot supply the place of Spiritual life.

Yet intellectual brilliancy, rare as it is, is not so rare as radiant Spiritual life. Why is this? How is it, that it is comparatively easy to get people interested in literature, science, art, theology, ethics, commerce and missions, while it seems so difficult to secure a like interest in Spiritual things? One reason may be that Spiritual activity is possible only to the higher type of manhood. In no other sphere does self-



abnegation necessarily become so complete. Self-crucifixion is the necessary preparation for the Spirit's descent.

Intense activity in a lower realm may prove to be but a substitute, an apology, for a failure to meet the higher obligation. A woman may be a most zealous advocate of missions and a most unlovely character, a man may be the financial Hercules of his church and be piling up a fortune by colossal and appalling selfishness. The pulpit may ring all the louder with denunciation of civic vice, because it is significantly silent upon the higher Spiritual life. We would not be misunderstood, missions and moral reform and benevolence are assuredly part of the outer activity of the church, but they are so because they represent the intensely vital inner activity, and they can only be entirely Christian when they are the product of a godly motive. Partially consecrated men are apt to become faddists and eccentric. Only those, whose lives are in the full grip of the central Spiritual force, are sure of swinging in regular and proper orbit around the rightful centre.

Spirit-filled men are Spirit-awared men. Earthliness and selfishness mean orbital aberration more or less pronounced. The fulness of the Spirit is God's remedy for human weakness, his answer to the challenge of triumphant sin.

Let young and old in Church and League not fail to understand the full significance of this Life, more abundant life, which is the great need of the Church. If we fail here our failure is death. May the Holy Spirit find His home in the Church's heart.

### Finding Men.

There are plenty of path finders. There are thousands who will tell us the right path to the Celestial City, (not perhaps without disparaging reference to rival claimants), but who will tell us how to find men? One thing we are sure of, he who undertakes the task must feel the value of what he seeks, and he must seek diligently.

If he undervalues men he will prove that a superficial, half-hearted, worker; if he knows not their worth, he will soon grow weary.

The hireling serves with his eye on his wages, and the quest is not to such as he. The shepherd serves with his heart in his work, and, if a lost sheep may be found, he will find it. To find a lost sheep we must go after it, and so with lost men. Into the halls of learning, into the dens of ignorance, into the palaces of the rich, into the hovels of the poor, into the respectabilities of the city, into streets and lanes, into market place and lonely wilderness hut, we must go to seek that that is lost. Not without sacrifice, not by kid glove and smelling salt method, not by prayers from downy cushions, not by easy chair or polished parlor methods, but by sweat, and toil, and prayer on fire, and sad heart nigh to break, shall we accomplish the work. The world's redemption hinges upon the blood-stained cross, and when the Church hangs on that cross, crucified with Christ, then and not till then will we hear again the cry, "It is finished." The crucified Christ, working through a crucified Church, shall lift the world towards God. When we lose ourselves we find our lost brethren. Wealth and intellect, respectability of morals and impeccability of artistic service, are all too weak for this giant task.

Only the touch of a pierced hand, and the vision of a thorn-clad brow, can thrill the dead masses into life and holiness. Would you find lost man? Find Christ first. Where shall you find Him? Beside the cross, whereon self dies. How shall you find lost men? The path to them is marked by footprints of blood, the footprints of the Son of Man. Tread in His steps, and you will reach lost men, for not by

*dilettante* philanthropy, but by blood-red earnestness are lost men reached. The work may not be easy but its reward is a joy that is unspeakable and full of glory. There is no better way of celebrating the anniversary of John Wesley's birth than by inaugurating a campaign to save men.

ONE of Wesley's biographers remarks that "John Wesley's success as an organizer was due at least as much to his readiness to accept, and his adroitness in adapting the suggestions of others, as to the fertility of his own resources." It is a very valuable quality in a religious leader to keep his eyes and ears and heart open to new ideas that he may adapt them for his own purposes.

METHODISM was not brought into being for the purpose of teaching any new faith, or promulgating any new creed. It did not aim at founding any organization different from that already existing; this was practically forced upon its founder, as he was driven out from the churches. The sole purpose of early Methodism was to inspire a new life. Spiritual life is more important than any forms or ceremonies, and it is still the mission of Methodism to create and deepen it.

GEORGE WHITEFIELD and Charles Wesley were both more attractive preachers than John Wesley, but they did not leave nearly such distinct "footprints on the sands of time." The reason is easily found. They simply preached, aroused the people, and passed on; but John Wesley *organized*. He formed the people into "Societies," and brought the class meeting into existence, and thus conserved the results of the great revival. As much depends upon looking after and shepherding converts as in awakening them.

HERE is an interesting paragraph in Wesley's Journal: We had a poor sermon at church on Sunday. However I went again in the afternoon, remembering the words of Mr. Philip Henry, "If the preacher does know his duty, I bless God that I know mine." Although he could get along without the services of the Church when occasion required, and more often preached outside a Church than inside, yet he prized very highly the regular ordinances of religion, and always attended the Church service when the opportunity presented.

No man preached more than John Wesley, but at the same time no one more thoroughly appreciated the value of the press. He was, indeed, the pioneer of popular literature. His preachers went everywhere, with their saddle-bags well stored with cheap and wholesome books. When a Methodist preacher spends some of his time in securing subscriptions to our Church papers; in organizing Epworth League Reading Circles, or calling attention to the latest and best books, he is following in the footsteps of Wesley, and may thereby do as much good as through his preaching.

THE founder of Methodism set a good example to his successors in the attention that he paid to the young. "I reverence the young," he said, "because they may be useful after I am dead." He gave the Sunday School his most cordial indorsement, and at his last conference when asked what he would recommend for perpetuating the revival of religion which he had commenced, he said, "Take care of the rising generation." Preachers and people of modern Methodism should heed and practice this injunction; "Take care of the rising generation." It is pleasing to note that this is being done more than ever before in the history of our Church.

## Sidelights on Wesley's Life

### Modesty.

Mr. Wesley was a very modest man and never spoke of himself in a boastful way. In describing his own experience on giving away so large a part of his income he simply says: "One of the young men at Oxford lived on twenty-eight pounds, and gave away ninety-two to the poor."

### Simplicity of Style.

In one respect at least John Wesley's sermons are a model for preachers of all time. He himself described it thus: "I labor to avoid all words which are not easy to be understood, and which are not used in common life." The florid style of oratory of the French preachers he despised. Like his Divine Master, "the common people heard him gladly."

### What He Meant.

John Wesley's teaching on Christian perfection was thus summed up by himself: "I mean (1) Loving God with all our heart; (2) A heart and life all devoted to God; (3) Regaining the whole image of God; (4) Having all the mind that was in Christ; (5) Walking uniformly as Christ walked. If any one means anything more, or anything else by perfection, I have no concern with it."

### Wesley Warned the Young Men.

Wesley's experience of matrimony was not very satisfactory. Unfortunately, he was captured by a sour widow at the age of 48. It is a little amusing to read these words recorded in his Journal two weeks after his marriage: "I met the young men of the societies, and exhorted them to a single life." A single life, certainly, was well suited to the kind of life Mr. Wesley led, having no abiding place.

### An Early Riser

One thing that John Wesley believed in thoroughly, was early rising. When he went to Georgia he commenced the habit of preaching at five o'clock in the morning, and in 1738, when the great revival began in England, he did the same during summer and winter. He tells us he "never wanted for a congregation." He believed that "without early rising neither the souls nor bodies of men could long remain in health." The good little man saw so much to do, that he felt it his duty to use every available moment in his Master's service.

### Calm Courage.

Every form of opposition was tried against John Wesley. Drunken fiddlers and ballad singers were hired to disturb his meetings, drums were beaten, street vendors, clowns, and drunken fops were incited and hired to brawl and blow horns so as to drown his voice. He was struck in the face with sticks, he was cursed and groaned at, pelted and hustled higher and thither by drinking, cursing, swearing, riotous mobs, who acted the part of judge, jury, and executioner. And yet Mr. Wesley never quailed. Once shown him the path of duty, and with a dauntless step he trod it. Nothing frightened him out of it. Nothing could allure him

from it. However arduous the work, however great the privations, if his Master bade him go he went.

The philosophic critic of Methodism, Isaac Taylor, has truly said: "The men who commenced and achieved this arduous service, and they were scholars and gentlemen, displayed a courage far surpassing that which carries the soldier through the hailstorm of a battle. Ten thousand might more easily be found who would confront a battery, than two, who, with the sensitiveness of education about them, could mount a table by the roadside, give out a psalm and gather a mob."

### Presence of Mind.

In Staffordshire a crowd surrounded Wesley, struck him with clubs on the breast and mouth till the blood flowed, and one seized him by the hair. The



DR. H. AMILTON, JOHN WESLEY AND JOSEPH COLL, EDINBURGH, IN 1790.

slight, sweet-voiced Wesley said, "Are you willing to hear me speak?"

"No, no; down with him; kill him at once!"

"What evil have I done? Which of you all have I wronged in word or deed?" "Bring him away, bring him away!" cried the mob.

Wesley began to pray, when the ring-leader said, "Sir, I will spend my life for you; follow me and no one shall hurt a hair of your head."

"From the beginning to the end," says Wesley, "I found the same presence of mind as if I had been sitting in my own study. But I took no thought for one moment before another; only once it came into my mind that if they should throw me into the river, it would spoil the papers that were in my pocket. For myself, I did not doubt but I should swim across, having but a thin coat and a light pair of boots."

### Mr. Wesley's Punctuality.

Mr. Wesley was an exceedingly punctual man. "Sammy," said he to his nephew, "be punctual. Whenever I am to go to a place the first thing I do is to get ready; then what time remains is all my own." In old age, as he stood waiting for his chaise at Hastings, he remarked, "I have lost ten minutes, and they are lost forever."

Wesley's punctuality is illustrated in his interviews with Doctor Johnson. When the hour of literary chat was over, Johnson said of Wesley: "He can talk well on any subject, but he is obliged to go at a certain hour. That is very disagreeable to a man who loves to fold his legs and have his talk as I do."

### Excellent Rules.

There was between John Wesley and his preachers the most perfect confidence and good-will. The resolutions that they made touching their behaviour one to another were admirable. They agreed: 1. That they would not listen to, or willingly inquire after, any ill concerning each other. 2. That if they did hear ill of each other they would not be forward to believe it. 3. That as soon as possible they would communicate what they had heard to the person concerned, without speaking of it to any other person.

If these rules were generally observed among church-members, three-fourths of the difficulties and misunderstandings that now arise would vanish.

### Kept His Sermons.

Preachers are frequently urged to destroy their old sermons. Mr. Wesley did not believe in anything of the sort. Upon hearing a certain man say that he burned all his sermons once in seven years, believing that he could make better ones, Mr. Wesley said: "Whatever others can do, I really cannot. I cannot write a better sermon on the Good Steward than I did seven years ago; I cannot write a better on the Great Assize than I did twenty years ago; I cannot write a better on the Use of Money than I did thirty years ago. Forty years ago I knew and preached every Christian doctrine which I preach now."

### A Systematic Man.

Surprise has often been expressed that John Wesley was able to accomplish so much. The best explanation is that he was not only a very intense worker, but exceedingly systematic. All the details of his day were carefully planned, and conscientiously carried out. No man more thoroughly deserved the name of "Method-ist."

Take for illustration, the account which he gives in his Journal of the manner in which his time was spent on a shipboard, when he was on his way to Georgia: "Our common way of living was this: From four in the morning till five 'each of us used private prayer. From five to seven we read the Bible together. At seven we breakfasted. At eight were the public prayers. From nine to twelve I usually learned German and my brother wrote sermons. At twelve we met to give an account to one another what we had done since our last meeting, and what we designed to do before our next. About one we dined. The time from dinner to

four we spent in reading to those whom each of us had taken in charge, or in speaking to them severally as need required. At four were the evening prayers, when the children were catechized and instructed. From five to six we again used private prayer. From six

**Wesley's Relation to Amusements.**

On the subject of amusements Wesley had what would now be considered rather strict ideas. He not only condemned theatre-going, dancing, and card-playing, but discountenanced the reading of novels and even newspapers. He was sensible, however, in suggesting "a more excellent way" by pointing out some substitutes for what was discountenanced. He advised those who desired diversion to "read useful history and elegant poetry, or several branches of natural philosophy." He also recommended music and philosophical experiments. Many people now regard such methods of recreation as rather tame, but it would be a great deal better for our young people if these pursuits were more generally followed. The card-playing, dancing young man or woman is generally an ignoramus, as those who like these things seldom have much taste for reading.

principles of Christianity. If he found himself in company with unconverted people on a stage-coach, at a hotel, in a shop, or on the street, he was sure to speak with them on the subject of religion, and he scarcely ever entered a home anywhere without dealing personally with the members of the family and the servants.

**A Broad-Minded Man.**

Mr. Wesley was noted for his catholicity of spirit. In his sermon on "The Right Heart," he said: "I ask not, therefore, of any man, Are you of my church, or of my congregation? Do you receive the same form of church government? Do you join in the same form of prayer wherein I worship God? I inquire not, do you receive the supper of the Lord in the same posture and manner that I



JOHN WESLEY'S TEA-POT.

to seven I read in our cabin to two or three of the passengers. At seven I joined with the Germans in their public service. At eight we met again to exhort and instruct one another. Between nine and ten we went to bed, where neither the roaring of the sea nor the motion of the ship could take away the refreshing sleep that God gave us."

**Not a Half-Hour Preacher.**

It is a question whether John Wesley's preaching would be exceedingly popular with a considerable portion of our modern church-goers who become positively indignant if the sermon exceeds thirty minutes. Mr. Wesley frequently preached from one to two hours to audiences of thousands who stood in the open air during the whole service. His experience at Cardiff, Wales, is thus described by himself: "At six almost the whole town came together, to whom I explained the

**The Guinea Went Quickly.**

An eminent artist once asked Wesley to have a cast of his face taken, and he would pay him ten guineas. He at first refused, but finally consented and took the money. On leaving the house, he saw an excited crowd surrounding an auctioneer who was selling the furniture of a poor debtor, even the bed upon which the poor man was dying. Wesley rushed into the crowd and asked the amount of the debt. "Ten guineas," was the answer. "Take it," said Wesley, and let the man have the furniture again. I see why God sent me these ten guineas."

**A Personal Worker.**

Like his Divine Master, Mr. Wesley was always looking for opportunities of doing good by the wayside, and he never despised a congregation of one, although he



JOHN WESLEY'S PULPIT, OXFORD.

do, nor whether you agree with me in the manner of administering baptism. Let all these things stand by, we will talk of them if need be at a more convenient season. My only question at present is this: Is thine heart right? If it be, give me thy hand."

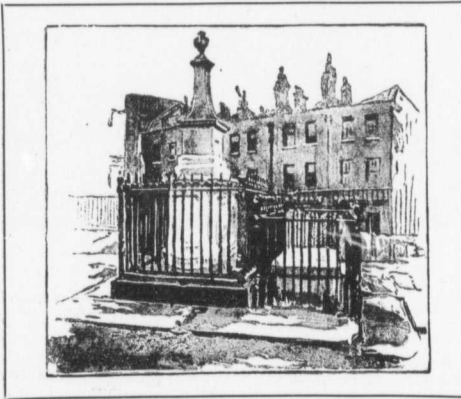
**Remarks on Music.**

At one place where he preached in the church, Mr. Wesley criticised the music by saying in his Journal: "I was greatly disgusted at the manner of singing. (1) Twelve or fourteen persons kept it to themselves and quite shut out the congregation. (2) These repeated the same words, contrary to all sense and reason, six or eight times over. (3) According to the shocking custom of modern music, different persons sung different words at one and the same moment; an intolerable insult on common-sense, and utterly incompatible with any devotion."

It is evident that some of the anthems now rendered in our churches would not have suited Mr. Wesley.

**Read on Horseback.**

Wesley managed to read a great deal and travel immense distances by carrying on both operations at once. He read a great many volumes of history, poetry, and philosophy on horseback. One thing he noticed as somewhat peculiar was that his horse never stumbled while his rider was reading. Mr. Wesley's explanation of this was that he always rode with a slack rein when engaged with a book, and a horse is not so apt to stumble when given the free use of his head.



JOHN WESLEY'S TOMB, REAR CITY ROAD CHAPEL.

last six beatitudes; but my heart was so enlarged, I knew not how to give over, so that we continued three hours." The probabilities are, however, that if he had been preaching to the same people every Sunday, much greater brevity would have been observed.

so frequently had the opportunity of addressing thousands. As a personal worker John Wesley was a splendid model for Christians of to-day. On his way home from Georgia he discovered on board the ship an ignorant negro boy, and began at once to instruct him in the

## Lessons for Young People

From the Life and Work  
of John Wesley

### Earnestness of Purpose.

Among the chief characteristics of the life of John Wesley were regularity of habits and earnestness of purpose. These are probably best exemplified, first, by the fact that he always arose at four o'clock in the morning, and, second, by the incident related in which he informed his Presbyterian fellow traveller who was reproving him for being so brief in his evening devotions, that he always kept praying up. To the former he attributed his good health in later years. He records in his Journals that he was able to preach at seventy-three than at twenty-three. There is no doubt that his great spiritual power was largely due to his earnestness.—Dr. E. A. Blakeley, Winnipeg, Man.

### A Real and Vivid Experience

John Wesley's unique power and success were due partly to his great natural ability, partly to his high scholastic attainments, partly to his concentration of energy, but above all to the reality and vividness of his experience of justification, regeneration and sanctification. To repeat, in any considerable measure, his spiritual triumphs, in our day, we must devote all our energies and attainments to the service of God in the service of man, with a heart full of love, with a mind open, alert, ready for all expedient innovation and adaptation, but with a firm confidence in the essential and immutable truths of the Gospel, and, above all, with profound personal life in Christ, and loyalty to Christ.—Rev. F. H. Wallace, D.D., Victoria University, Toronto, Ont.

### Keep a Journal.

Young people may learn a very profitable lesson from the life and character of John Wesley by following his example in keeping a journal in which to record their daily thoughts, feelings and doings. Wesley kept a daily journal for his own improvement, but what a help and blessing it has been ever since, not only to the "people called Methodists," but to Christendom. If all our young people would every evening record the thoughts, motives and actions of the day it would be a wonderful incentive to them to live pure, righteous and useful lives. Keeping a daily journal will help us to avoid mistakes, quicken our spiritual life, brighten and cheer our pathway and make us more effective workers for the dear Master. Try it.—Mr. W. H. Lamby, Inverness, Que.

### Influence of Literature.

In response to your request for a contribution to The Era's symposium on "Lessons for Young People from the Life and Character of John Wesley," my thought runs in the direction of what literature did in moulding that great and notable character. At twenty-two he read the "Christian Pattern" and "Taylor's Holy Living and Dying"; at twenty-four, Law's "Serious Call" and "Christian Perfection." He staggered, got in mists, strayed near to fatal error, but keenly and tirelessly seeking after the truth he threshed out all he read, and these books,—to say nothing about others,—though he rightly and positively rejected much that they taught, were an important factor in making John Wesley

the flaming evangelist of the eighteenth century, and, under God, the founder of world-wide Methodism. He knew the great doctrines, he afterward taught so clearly, all the better because of the searches and investigations made while seeking after the truth, that finally dawned upon him.—Rev. R. J. Elliott, Simcoe, Ont.

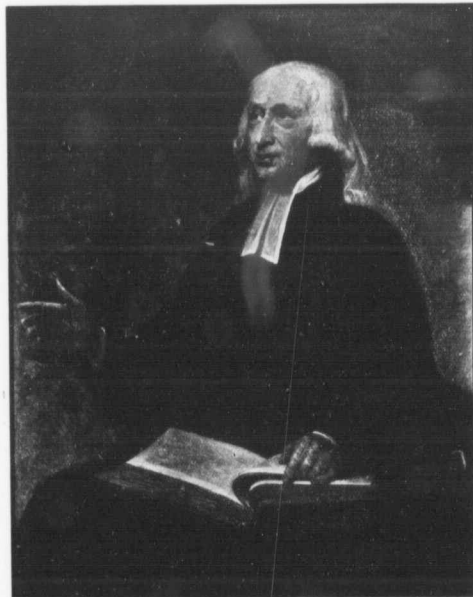
### Diligence, Unselfishness and Consecration.

Amongst many features of John Wesley's character that are worthy of imitation by young people there are three specially noteworthy. First, his unswerving diligence. He was always at

as long as I live, if my health is so long preserved me."

Second, his rare unselfishness. He thought of others before himself, and by losing his life gained it. Though he had the means of amassing riches he died comparatively a poor man. In this age of materialism he illustrates that profound saying of our Blessed Lord—"A man's life consisteth not in the abundance of the things which he possesseth."

Third, his entire consecration. He was all and always for God. This principle dominated him, and in no small measure explained his astonishing usefulness. If he was conscious God was pleased he went on with his work despite sneers, ridicule, and persecution.



From the Portrait by William Hamilton, R.A.

JOHN WESLEY, M.A.

work except when asleep. When riding in his carriage or on horse-back he had a book in his hand, and he had always writing materials with him, so that he could avail himself of quiet moments for preparing something for the press. An illustrative incident is seen in the following:

In March, 1750, when crossing the Welsh Mountains a great storm sprang up and he and his travelling companion, C. Hopper, had to take shelter in a cottage on the road. While sitting there for three or four hours he translated "Aldrich's Hope" from the Latin into English. As early as 1726 he wrote "Leisure, and I Have Taken Leave of One." Another—"I Propose to be Busy

These three principles will make a common-place life beautiful and useful.—Rev. T. Cooper Antill, D.D., Kingston, Ont.

### Study Wesley's Journal.

During the present year the Bicentenary of John Wesley's birth will attract great attention throughout the Methodist world.

I venture to say to the Epworth Leaguers and young people of Methodism generally that they can find no more worthy study during this year than the biography of John Wesley and "The History of Methodism."

Since the days of the apostles no

greater religious leader has arisen than the earthly founder of that section of the Christian Church now known as Methodism. The study of Mr. Wesley's life, especially the study of his journals, and particularly the volume of his journals just published and appreciatively issued by the late Hugh Price Hughes, will place our young people in possession of information very much needed, and which will be useful to them in the building of Christian character and in consecration to the work of the Lord.

It is impossible to come in contact with the marvellous career of John Wesley without an enlargement of holy zeal leading in the direction of practical service for the betterment of our fellow beings. Such a study as I have indicated will lead our young people to feel that they are connected with the branch of a Church of Christ of which they may be both proud and grateful, and it should mean a fruitful epoch in the history of the Epworth League of the Church.—Rev. John Potts, D.D., Toronto.

### A Determining Quantity.

The best proof that John Wesley was a great man—a man sent from God—is the undoubted fact that the fruit of the great evangelical revival of the eighteenth century, of which he was the acknowledged leader, shakes like Lebanon today. Wesley and his work is not only a crowning, but a determining quantity. He has projected his influence as a vital force into the religious life of our times, shaping the programmes and inspiring the purposes of evangelical Christendom as no other man has done since Apostolic times. The end is not yet, and the generations will call his memory blessed.

—Rev. J. V. Smith, D.D., Toronto.

### Represent Christ.

Lessons from the life of Wesley:

Wesley began early to be great, not by staking out for himself large claims, but by making himself a greatly useful man.

He had large and just conceptions of the possibilities of one faithful life that would do the will of God at any cost.

He determined to be a channel through which the life of God might flow through every open door and into every willing heart.

He felt that, whether with pen or word, or work, he must always represent Christ, carrying his message, his cheer, his gospel, his salvation to the eager hearts of his contemporaries.

He had any Christian aim lower and not to be allured?—Dr. Albert D. Watson, Toronto, Ont.

### A Great Reward.

John Wesley has always impressed me by his frankness, his simplicity, his transparency of honesty. He was absolutely without cant or hypocrisy. What he believed he uttered with intense and convincing earnestness, yet he was open-minded, willing to learn and ready to revise an opinion or admit an error.

He has also been impressed by the breadth and kindness of his spirit as well as by his unwavering and unselfish genuineness. He was ready to recognize genuine goodness wherever he found it. His unflinching sympathy, and kindly help extended to the humblest of his associates. His activity was almost incredible. He had one of the few of the world's workers who never spared himself nor sought a personal advantage. Yet his reward, although not a pecuniary one, has been great in the loving and respectful admiration of the Christian world.—Prof. J. F. McLaughlin, Victoria University, Toronto.

### Loyalty and Catholicity.

Be true to your own Church and friendly to all others. Let our Epworth Leagues ever keep in view these two principles of loyalty and charity. Wesley loved the Church of England, even when it unjustly thrust him out. Under God he founded a church, historically new, but in doctrine, spirit, methods and polity as old as the Apostles. Then he urged his people to be true to Methodism while in cordial sympathy with Christians of all names. He is the most catholic in spirit of all the great men in Church history. No man is a consistent Wesleyan who is a bigot. This is true catholicity, cordial recognition of what is good in universal Christendom.

Do not be so liberal as to be indifferent to the claims of your own Church for attendance, work and liberality. Do not be so exclusive and shrunk up in spirit as to be indifferent to the good done by all other churches. The man who says he is too broad to belong to any church is narrow in his prejudice against all churches. Take this as your rule through life. Be true to your own church and friendly to all others.—Rev. William I. Shaw, D.D., L.L.D., Montreal, Que.

### Piety and Scholarship.

The first outstanding lesson in Wesley's life is the necessity for a clear-cut spiritual experience. For twenty-five years he had been a "servant" of God, but at the age of thirty-five he became a "son" having preached thirteen years without the consciousness of spiritual adoption. The night of the Moravian meeting, when his heart was "strangely warmed," is the real initial date of his remarkable history.

He combined piety and scholarship. He was so profound a Greek scholar that at College his comrades called him the "Grecian." When a hesitation occurred in quoting from the New Testament in English he could always tell the equivalent word in Greek. In his by-hours he compiled a series of English, Greek, Latin, Hebrew and French Grammars. His sermons made two large volumes. He wrote on a large range of subjects, and his works, including abridgments, numbered 181. Leslie Stephen admits him to be a master of style.

His modern ideas: He founded the first free dispensary in the world—twenty years before that of Finsbury.

He commenced in Savannah, Ga., a Sunday-school, 40 years before Robt. Hall's.

Dr. Coke established a Tract Society seventeen years before the great Tract Society in Paternoster Row.

He originated a Naval and Military Bible Society years before the British and Foreign Society.

He introduced cheap literature for the million, then quite unknown.

He denounced slavery as "the execrable sum of all villainies," and in a letter to Prime Minister Pitt declared liquor-sellers to be "poisoners-general, who murder his Majesty's subjects by wholesale."—Rev. J. S. Ross, D.D., Walkerton, Ont.

### A Worthy Ideal.

Our young people should learn from the life and character of John Wesley—

1. That he placed before himself a worthy ideal and persistently sought to attain it. This is seen in his acquiring an education, in the development of his spiritual life, and in the organization of the Church.

2. While he tenaciously held to what he believed to be right, he changed his course when new light came. This is shown in his preaching in the open air,

employing local preachers and women in Church work.

3. That a godly, industrious life, consecrated to worthy purposes, will secure success. At the beginning of his ministry, John Wesley was shut out of the Established Churches in England, now profiles of himself and of his brother, accompanied with suitable inscriptions are deemed worthy of a place in Westminster Abbey. His worth and work are gratefully acknowledged by all classes.—Rev. John F. German, D.D., Toronto.

### Would Have Made a Great League President.

John Wesley's life, character, labours and their results are clear proof that, under God, a faithful mother may, in her children, quicken a people, and arouse and save a nation. His obedience in childhood, and his deference to his noble mother, in youth and manhood, are as plain a lesson to parents and children, as though it had been written on the canopy of heaven with syllables of blazing suns. Again, his use of his social and organizing power as a young man, and a leader among young men, to rally his companions in battalions for God and humanity, shows what scores of young men who are wasting their time and energy in profitless or injurious sports might accomplish for themselves and their associates, for their country and for the Church of God. What a League President Wesley would have been!

Again, the moral fibre of his youth, his fidelity to conscience, made him a conqueror in manhood and a religious leader for the nations and the centuries.—Rev. A. Carman, D.D., Toronto.

### Religion the Strongest Force

Young people may learn from the life of John Wesley:

1. The priceless value of the training and influence of a godly mother.

2. The importance of a definite and unmistakable experience of converting grace.

3. The need of entire consecration to the work to which God has called us.

4. The universal response of the hearts of men to religious truth.

5. Religion is the strongest, most fundamental and most persuasive force in human life. It creates or recreates all else.

6. Religion and morals should never, in fact, can never, be separated. Severed they both die.

7. The man who never thinks of fame attains the true immortality of fame.

8. The richest gifts of learning and intellect need not sever a man from the deepest sympathy with the lowliest of his fellowmen.—Chancellor Burwash, Victoria University, Toronto, Ont.

### A League and Covenant.

We rejoice at the adaptation of Methodism to the most advanced culture and highest civilization of the times. Few things would have pleased more the heart and mind of John Wesley than the organization, to use the words of Bishop Newman, "of the young life and the young blood of Methodism," in the Epworth Leagues which are everywhere springing up. As the title of their name, they also derive their spirit from the old Epworth rectory in Lincolnshire, where Susannah Wesley trained up in piety and virtue the children whom God had given her; that was the first, the ideal Epworth League. Let us, in the broad-minded spirit of John Wesley, form a league and covenant with every soldier of our Lord Jesus Christ. Let us join hands and hearts in loving rivalry as to who most shall promote the glory of God and the salvation of souls.—Rev. W. H. Withrow, D.D.

## Wesley Stories and Incidents

## Anecdotal

## Selected from His Journal

### "Sinner Enough."

One man, who passed for a brave fellow, and who boasted that for thirty years he had never entered a church, came out of curiosity to hear John Wesley. Seeing him stand motionless as a statue and evidently absorbed in thought, the preacher went up to him and asked abruptly, "Sir, are you a sinner?"

He replied with a deep and broken voice, "Sinner enough," and continued staring upwards, till his wife and a servant put him into his carriage and carried him home. Ten years later Wesley saw him again and learned from his own lips that from that time forward he had become a changed man, and that he was now rejoicing in God.

### No Change in the Programme.

A lady once said: "Mr. Wesley, supposing that you knew you were to die to-morrow night at twelve o'clock, how would you spend the intervening time?" "Why, madam," said he, "just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

### Taking Off the Old Methodist.

A young lawyer of brilliant talents and aristocratic relations was in the habit of meeting with gay associates at a coffee-house in London. He was the wit of the company, and his companions sent him to hear Wesley preach that he might mimic him. Just as he entered the place of worship Wesley announced his text: "Prepare to meet thy God." It struck the young man's conscience. He listened with emotion to the sermon, and thenceforward the career of his life was changed.

On returning to the coffee-house his companions asked him if he had "taken off the old Methodist."

"No, gentlemen," was the reply, but he has taken me off."

He retired from their circle to return no more. He at once owned his Methodist principles and became one of Wesley's most successful preachers. His name was Rev. Martin Madan.

### The Quaker Helped.

In December, 1742, Mr. Wesley bought a site in Newcastle, just outside the gate of Pilgrim Street, for a meeting-house. During his sermon, on the occasion of the laying of the corner-stone, December 20, he was compelled to stop three or four times so that the people might engage in prayer, and give thanks to God. The building was to cost \$3,500, toward which Wesley had less than \$7.00. Many thought it would be impossible to raise the money to complete the building, but Wesley wrote: "I was of another mind; nothing doubting, but, as it was begun for God's sake, he would provide what was useful for the finishing of it."

He began to build with only twenty-five shillings on hand. Shortly afterward

he received the following letter from a Quaker who had heard of the scheme:

"Friend Wesley; I have had a dream concerning thee. I thought I saw thee surrounded with a large flock of sheep which thou didst not know what to do with. My first thought when I awoke was that it was thy flock at Newcastle, and that thou hadst no house of worship for them. I have enclosed a note for £100, which may help thee to provide a house."

### Had a Better Horse.

John Wesley was undoubtedly a serious man, but he was not altogether without a sense of humor. One illustration of this is given in his Journal: "The next afternoon I stopped at Newport-Pagnell, and then rode on till I overtook a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were, therefore said nothing to contradict them. But that did not content him. He was quite uneasy to know whether I held the doctrines of the decrees as he did; but I told him over and over that we had better

what evil they had done. The accusers were not quite ready with their answer until one of them said, "Why, they pretended to be better than other people; and, besides, they prayed from morning to night." The magistrate asked: "But have they done nothing beside?"

"Yes, sir," said an old man; "an't please, your worship, they have converted my wife. Till she went among them, she had such a tongue! And now she is as quiet as a lamb."

"Carry them back, carry them back," replied the Justice, "and let them convert all the scolds in town."

### Did Not Expect to See Him

One day, after Whitefield's death, John Wesley was asked by a godly sister: "Mr. Wesley, do you expect to see Mr. Whitefield in heaven?"

A lengthy pause followed, after which Wesley replied with all seriousness, "No, madam."

His inquirer at once replied, "Ah, I was afraid you would say so."

To which Mr. Wesley added, "Do not



"JOHN WESLEY THE BETTER MOUNTED OF THE TWO."

keep to practical things, lest we should be angry at one another. And so we did, for two miles, till he caught me un-awares, and dragged me into the dispute before I knew where I was. He then grew warmer and warmer; told me I was rotten at heart, and supposed I was one of John Wesley's followers. I told him I was John Wesley himself. Upon which he would gladly have run away outright. But being the better mounted of the two, I kept close to his side, and endeavored to show him his heart, until we came into the street of Northampton." The picture of the Methodist preacher keeping up with the unhappy Calvinist against his will, and thus getting even with him, is positively unique.

### The Magistrate was Pleased.

Mr. Wesley frequently had to suffer the ignominy of being arrested for preaching to the multitudes. The responsibility for the riots caused by the "followers of the lower sort" was often laid upon the preacher's shoulders. Upon one occasion he and several of his followers were brought before the magistrate, who asked

misunderstand me, madam; George Whitefield was so bright a star in the firmament of God's glory, and will stand so near the throne, that one like me will never catch a glimpse of him."

### Wesley as a Doctor.

Having studied medicine in an irregular kind of way, Mr. Wesley decided to try his skill as a practitioner. He hired a room in London, in which he opened an apothecary shop. The poor were invited to come to him at certain hours of the day, with a promise of advice and medicine gratis. The first man who came had a severe cough.

"What complaint have you?" said Wesley.

"Oh! sir, a cough—a very sore cough. I get no rest, day or night."

"About sixty years. It began when I was eleven years old."

Ridiculous as his position appeared at that moment, Wesley did not laugh. He feared," says he, "that not curing him might discourage others. However, I looked up to God, and then gave the

man medicine, saying, 'If it does you no good, it will do you no harm.' What was the result? He took it two or three days. His cough was cured, and has not returned to this day.'

The cure was, of course, reported among the poor, who came in crowds to get the benefit of "Doctor" Wesley's skill.

**Rebuked by the Pictures.**

One cold winter's day a young girl whom the Methodists were keeping at school, called upon John Wesley. She looked nearly frozen.

"Have you nothing to wear," said Wesley, "but that linen gown?"

"Sir, this is all I have," said the girl. Wesley put his hand in his pocket and found it empty. Then he looked at the pictures on his walls. "It struck me," he says, "will thy Master say, 'well done good and faithful steward?' Thou hast adorned thy walls with the money which might have screened this poor creature from the cold. O justice! O mercy! Are not these pictures the blood of this poor maid?"

One of the pictures was soon turned into money to relieve the case of distress.

**Trusting God for a Sermon.**

During the early part of his career Mr. Wesley was to preach in a London church, and to his dismay found himself without a sermon when the time came to enter the pulpit. Half way up the pulpit stairs he hesitated and returned to the vestry under much confusion and agitation. A woman who stood by noticed his concern and said, "Pray, sir, what is the matter?" Mr. Wesley replied, "I have not brought a sermon with me."

Putting her hand on his shoulder she said, "Is that all? Cannot you trust God for a sermon?"

This question had such an effect upon him that he ascended the pulpit, preached extempore, with great freedom to himself and acceptance to the people.

Ever after he preached without a manuscript or even notes.

**Wesley went Barefoot.**

During his residence in Georgia John Wesley taught a school for sometime, as did also his friend, Delamotte, and like all schoolmasters, they had their difficulties. A part of the boys in Delamotte's school wore stockings and shoes, and the others not. The former ridiculed the latter. Delamotte tried to put a stop to this banter, but told Wesley he had failed. Wesley replied, "I think I can cure it. If you will take charge of my school next week, I will take charge of yours, and will try. The exchange was made, and on Monday morning Wesley went into the school barefoot. The children seemed surprised, but without any reference to past jeerings, Wesley kept them to their work. Before the week was ended the shoeless ones began to utter courage, and some of the others, seeing their minister and master come without shoes and stockings, began to copy his example, and thus the evil was effectually cured.

**Is James Watson Here?**

Mr. Wesley was usually exceedingly direct and plain in his preaching. Sometimes he was quite personal in his appeals. At Sunderland, as he was concluding his sermon, a prominent backslider came strongly into his mind, and he broke out abruptly, "Lord, is James Watson here? If he be, show thy power!" Down dropped James Watson like a stone, and began crying for mercy.

**Something to be Thankful for.**

Wesley and Nelson travelled much together. While on a preaching tour through Cornwall they slept every night on the floor. Mr. Wesley used Nelson's greatcoat for a pillow and Nelson himself rested his head upon Burkitt's "Notes on the New Testament." One morning about three o'clock Mr. Wesley turned over and finding Nelson awake, clapped him on the side, saying: "Brother Nelson, let us be of good cheer; I have one whole side yet, for the skin is off but one side."

**Reproving an Army Officer.**

On one occasion, when John Wesley was travelling, he had for a fellow passenger in the coach an officer who was intelligent and very agreeable in conversation, but he was very profane. When they changed coaches Mr. Wesley took the officer aside and, after expressing the pleasure he had enjoyed in his company, said he had a great favor to ask of him. The young officer said: "I will take a great pleasure

stillness and astonishment pervaded the conference. Mr. Wesley, collecting himself, replied, "Brother Allen, have you any charge to prefer against me?" Mr. Allen said, "I have none against you, Mr. Wesley, "I will begin at the beginning," and instantly called his own name.

All eyes were now turned toward Mr. Allen, who rose and said, "I have something in the form of a charge to prefer against you, sir, namely, though you have promised to appear again, you did not visit my circuit, to the great grief of many in that part, you have not done it." Mr. Allen had scarcely uttered these words when the clock announced the arrival of the breakfast hour, and after a moment's intercession the conference was broken up, and they retired. On his return to conference, after singing and prayer, Wesley requested Mr. Allen to stand up, and said, "Brother Allen, I beg your pardon, the pardon of God, and the pardon of my brethren for the improper warmth into which I have been betrayed." He then acknowledged he was accountable to his brethren, and after stating that the disappointment in question arose from circumstances over which he had no control, he then desired the conference to join with him in prayer to God, in which he humbly confessed his faults, and earnestly implored forgiveness for every sin both of omission and commission. Every individual in the conference was affected to tears.

**Answers to Prayer.**

John Wesley was a strong believer in the power of prayer, and was accustomed to make all the ordinary, everyday perplexities of life the subject of special petitions.

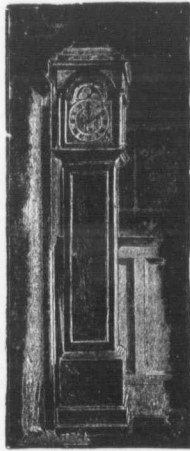
Upon one occasion, when preaching in the open air, the sun shone out exceedingly hot on the side of his head, and he found that if it continued he would have to cut the sermon short. He began at once to pray that the sun might be shaded. "In a minute or two," he adds, in telling the incident, "the sky was covered with clouds, which continued till the service was over."

One night a fire broke out near his dwelling and, as the wind was in that direction, there was great danger of their being burned out. Mr. Wesley at once awakened all in the house and "called them to prayer." While they were asking God to deliver them the wind changed and blew the flames in the other direction, so that the Wesley home was unharmed.

Whatever others might think of these incidents, Mr. Wesley regarded them as direct answers to prayer.

**A Curious Experiment.**

In his sermon on "Redeeming the Time" Mr. Wesley tells us how he discovered that four o'clock in the morning was the right time for him to rise. He says: "I waked every night about twelve or one, and lay awake for some time. I readily concluded that this arose from my lying longer in bed than nature required. To be satisfied I procured an alarm which waked me the next morning at seven (near an hour earlier than I rose the day before); yet I lay awake again at night. The second morning I rose at six; but notwithstanding this, I lay awake the second night. The third morning I rose at five. I nevertheless, I lay awake the third night. The fourth morning I rose at four; as by the grace of God I have done ever since, and I lay awake no more. And do not now lie awake, taking the year round, a quarter of an hour together. By the same experiment, rising earlier and earlier every morning, may anyone find how much sleep he really wants."



JOHN WESLEY'S CLOCK.

in obliging you, for I am sure you will not make an unreasonable request." "Then," said Mr. Wesley, "as we have to travel together some distance, I beg, if I should so far forget myself as to swear, you will kindly reprove me." The officer appreciated the gentle rebuke and, smiling, said: "None but Mr. Wesley could have conceived a reproof in such a manner."

**Humble Confession.**

On one occasion Wesley opened the conference by asking the usual questions as to whether there were any objections to the moral and religious characters of the preachers, or any charge against them for neglect of duty or talents for the work. In reading the names he omitted his own and that of his brother Charles. John Allen, a highly respected preacher, rose and said that he objected to the course pursued by the president. This was the first time Mr. Wesley's conduct had been called in question in conference, and he replied with great warmth that he should not submit to be examined by his preachers. Mr. Allen said, "Then, sir, I have done," and sat down. Profound

## Missionary

"The World is  
my Parish"

### Wesley's Foreign Mission Field.

BY MRS. F. C. STEPHENSON.

In 1767 Thomas Taylor, of Old London, immigrated to America, arriving in New York in October. From a personal letter Mr. Taylor wrote to Mr. Wesley, we have a glimpse of the beginning of Methodism in America. "We are familiar with the names of Philip Embury and Barbara Heck, and know that Philip Embury had, in 1766, gathered a few Irish Methodists together, and preached to them in his own house. Before long, a larger room was secured to accommodate the worshippers. With occasional help from Captain Webb, Philip Embury continued to preach on Sunday and work at his trade as carpenter during the week. The congregations grew until, in 1767, a place of worship was urgently needed.

When Thomas Taylor found the Methodists in New York, they were making inquiries about purchasing the land for a church, and trying to plan to raise the money to buy the land and build the church. They went bravely to work; a subscription list was opened, and Captain Webb, as he preached in different parts of the country, asked for help for the New York Chapel. As the result of great faith, and steady hard work, the church was opened on October 30, 1768. Philip Embury preached the first sermon, standing on the pulpit he had built and praising God in his house, upon which he had put so much loving labor.

With the chapel and the congregation came the need of a preacher, and Mr. Taylor was requested to write to Mr. Wesley asking for help.

#### THE APPEAL WHICH MADE THE METHODIST CHURCH A MISSIONARY SOCIETY.

The following is an extract from Mr. Taylor's letter:

"In regard to a preacher, if possible we must have a man of wisdom, of sound faith, and a good disciplinarian; one whose heart and soul are in the work. We may make many shifts to evade temporal inconveniences, but we cannot purchase such a preacher as I have described. Dear Sir, I entreat you, for the good of thousands, to use your utmost endeavors to send one over.

"With respect to money for the payment of the preacher's passage over, if they could not procure it, we would sell our coats or shirts to procure it for them. I most earnestly beg an interest in your prayers, and trust you and many of our brethren, will not forget the church in this wilderness."

#### THE FIRST MISSIONARY CONFERENCE.

The letter from Mr. Taylor was brought before the Conference, held at Leeds, Yorkshire, in August, 1769. In introducing the appeal, Mr. Wesley said, "We have a pressing call from our brethren in America to come over and help them. Who is willing to go?"

#### THE FIRST METHODIST MISSIONARY CONFERENCE.

In response to this appeal, Richard Boardman and Joseph Philmoor offered themselves, and were accepted by the Conference as missionaries for America. A collection for the expenses was taken, £50, which was sent as a present to the little church in New York, and £20 appropriated to pay the passage of the two missionaries. Thus began the Methodist missionary work.

#### MORE MISSIONARIES WANTED.

When Conference met, in 1771, another appeal was made for more workers for America. Five men responded. Of these two were chosen, one of whom was Francis Asbury, who became that Great Man of early Methodism in America. At this Conference, all Methodists were asked to contribute a penny a week to meet the expenses of the Connexion. In 1773 Thomas Rankin, one of Wesley's best workers, was sent to America. In 1774 Dr. Coke was sent out. Mr. Wesley, in writing to Rev. Freeborn Garrettson regarding Dr. Coke, said, "I can exceedingly ill spare him from England, as I have no clergyman capable of supplying his lack of service; but I was convinced he was more wanted in America than in England." In sending out missionaries, Wesley sent the best men to the mission field. The Methodism of America was our North-West of Wesley's day. The Conference missionary collection was sent to the far-away fields before all the needs of the home Church were supplied.

Toronto, Ont.

### Triumph of Methodism

BY REV. W. McMULLEN, B.A.

John Wesley's grandest monument is the Methodist Church, his most glowing eulogy the story of her success. Who shall tell that story? The despised sect has vindicated its right to live by living, and has secured its patent of nobility by its offering of blood, and its muster-roll of heroes is coeval with its life. Wherever patriotism has pointed, the sons of Methodism have gone; wherever danger has threatened, they have not been absent; wherever martyr blood has been shed, some of it has poured from their veins.

The youngest child of the Church, she is the strongest also; and what she has she has won. There is not a name on her records but is an answer to prayer, and a reward for faithful toil. Her broad theology, her blood-red earnestness, her baptism of fire, her intensely practical spirit, her missionary zeal, her peculiarly elastic polity, and her army of lay workers, have made her history a bright blaze of evangelism.

In theology, Methodism stands for certain well-defined truths. She believes with all her heart in God the Father, God the Son, and God the Eternal Spirit, and she accepts the Bible as containing the revealed will of God. Her faith rests more, however, upon her conscious life than upon the traditions of the past.

In metaphysics, she may not always have been strong, but in practical theology she has led the van. Mere speculation has had but scant charms for her, but philanthropy she has always loved and practised. What others dreamed, she did.

She has no quarrel with science or higher criticism, in as far as they reverently, earnestly, honestly, intelligently, seek the truth. Truth to her is dearer than tradition, and more precious than long-established beliefs. She recognizes with respect the honesty of unintelligent men, but views with regret their well-meant but futile defence of indefensible positions; while she notes with sorrow the acrimony and bias that too often characterizes the writings and speeches of those who desire to be known as unfettered truth-seekers. She would have her sons true, honest, and earnest, but temperate advocates of

the views they have espoused. Wise men are sober men. The fire-eyed, thundering, sweating, ignorant ranter is not her ideal.

The essence of our faith is this: Christ died for sinful men, and is now the sinner's Saviour; and his salvation is free, conscious, and full. Men may become pure in heart, and wear white garments here. And after earthly toil, there remaineth a rest for the people of God, and the joy of it, the glory of it, no tongue can declare.

To the Sacrament of the Lord's Supper she welcomes all honest seekers after Christ, and she calls all saved men brothers. She believes and practices baptism with water, but she agonizes for the baptism with the Holy Ghost. Men have tried to stampe her into blind opposition, to scientific research, and biblical criticism, but the attempts have always failed. Men have tried to secure her adherence to new-fangled, silver-spangled, gold-embroidered novelties, but these also have failed. Not unduly conservative, no insanely radical, she moves along her God-appointed way.

One dominant note in Methodism has been her deep-seated earnestness. She is really Theology on Fire. Her people have lacked many things a time, as education, wealth, social position, esthetic culture, but, blessed be our God, they have never lacked the holy fire.

Methodism has been volucrant, irrepresible, inextinguishable, a thing you might perhaps despise, a thing you might perchance hate, but never by any possibility, a thing you could overlook or forget.

Purity is only forged at white heat. A pure heart is impossible in the spiritual, frigid zone. Methodism, no daughter of the snow, but is super-saturated with holy fire, and full of divine energy. She believes in the Gospel of Toil. Talk is cheaper than toil, but the effective nobility is in that idle bone in the Methodist body, and when she ceases to toil she begins to die.

For one hundred and fifty years she has been the foremost exponent of the "strenuous life" in religious matters. Her sons have often failed, but they have always fought.

She has been the church of the people. She may not have reached equally the rich and the mighty, and she may not have fully, lovingly, and effectively preached the Gospel to the masses, and her strength to-day lies in her cottage homes.

She has been one of the greatest democratic forces in existence, and the history of the Anglo-Saxon race on two continents has been fashioned more largely than we dream by this mighty religious current that still flows with ever-increasing volume and ever widening sweep through the nations. The life of the mightiest nations upon earth.

Now she has left her poverty behind, but not her purity; she has increased in goods, let us trust also in grace; she now numbers many of earth's learned and mighty amongst her sons, let us pray that their zeal and devotion may prove manly.

Methodism is emphatically a fighting church. The smoke of battle is her native air. The trumpet of the sounds the advance and attack is sweet to her ears. She has ever been eager for the fray. It has not been her habit to count her foes, but to attack them; and she has been known not so much for her compromise as for her conquests. Her organization has been marvellously effective. Her class-leaders have been (next perhaps to her ministers, or it may be even beyond them) the mightiest force in Methodism. The class-meeting, so often misrepresented, so violently opposed, so ardently loved, has fought its way, and won. It may change, but will not die. Perhaps there are few spots on earth nearer heaven than a live class-



meeting. How often does the little room, bare and homely, perhaps, become a veritable Mount of Transfiguration. Blessed, thrice blessed, is the hour of Christian fellowship, mighty its uplifting energy, strange and solemn its mystic influence over the tempted and sinful, and from millions of hearts to-day there goes up a fervent prayer, "God bless and guard our Methodist class-meeting." Is Methodism dead? Her enemies long ago prophesied an early grave; they still desire it. Is the great movement spent? God forbid. The winds from every clime waft back a jubilant answer in the stirring war-cries of a waking, mighty host, that flings its banner out in challenge to the powers of evil, and marching steadily onward, expects to fight and win. Dead! dead! dead! Thank God, not even dying, but youth, and strength, and victory are hers. Her prayers ascend in every tongue; her songs ring out in every zone; her theology has permeated the religious thought of Christendom; her methods, hated and jeered at, have been finally adopted by her one-time foes. There has been no vice of which she has not been accused, and no virtue which she has not striven to attain; and now, with eyes turned longingly and hopefully toward the future, she watches for the coming of a brighter, wider, grander day. Missionary to the finger tips, and to the last drop of her heart's blood, she breathes out her fervent prayer, "Thy kingdom come." Not in the war, but in the van, she moves, to answer her own prayer. God bless our church with wisdom, zeal, and pentecostal power, to sing her song, and pray her prayer, and fight her battle, till one shall stand with foot on sea, and hand on land, and swear that time shall be no more.

Florence, Ont.

## The Living Wesley.

BY REV. J. F. BERRY, D.D.

"The Living Wesley" is not merely a figure of speech. It is the statement of a simple fact. John Wesley added "Methodism" to the religious vocabulary of the world. The world has growing richness and depth of meaning. So long as it stands for great realities and vitalities, John Wesley will need to be reckoned with as a present-day personality. He lives in a transformed Anglo-Saxon civilization. It would be rhetorical intemperance to assert that he wrought the transformation alone. But among the men who, in the eighteenth century, turned the current of Anglo-Saxon life away from indolence, license, and selfishness, toward faith and law and service, John Wesley was easily first.

He lives in a preachable creed. He lives in a working, New Testament church. He lives in the customs and usages which are sometimes termed the "peculiarities" of Methodism. The class-meeting, the love-feast, the system of conferences, lay preaching, the warm and intimate fellowship which mark the Methodist family—all these we owe in large measure to his genius and zeal.

He lives in the spiritual and philanthropic fervor which Methodism has inspired far beyond her own borders.

He lives never more surely than now, in the affection and reverence of the "people called Methodists." There are, it may be, thirty millions of them in the world. They are enrolled under variant names, but in spirit they are one. And their unity is in nothing more marked than in their love for the one man by whom, more than by any other, scriptural holiness has been made a living and practical power in their hearts.

Of a truth, John Wesley, who was born two hundred years ago, who passed from earth one hundred and twelve years ago, is not dead. His soul goes marching on!—Epworth Herald.

## Tributes of Great Men

I consider Wesley as the most influential mind of the last century.—Southey.

☩

John Wesley was the greatest organizer a thousand years have produced.—Theodore Parker.

☩

Methodism not only Christianized, but civilized that part of the nation which had been overlooked by the clergy, too careful of its dignity.—Priestley.

☩

John Wesley was one of the most blessed and renowned preachers of the Church of Christ, since the Reformation. He was among the very foremost of the great and influential spirits of the eighteenth century.—Lecky.

☩

Justin McCarthy, a Roman Catholic, says: "John Wesley was in every sense a remarkable man. If any one in the modern world can be said to have had a distinct religious mission, Wesley certainly can be thus described."

☩

"John Wesley was the greatest force of the eighteenth century in England. No single figure influenced so many lives, no single voice touched so many hearts. No other man did such life's work for England."—Augustine Birrell.

☩

Wesley's sole aim was to save souls. This was the philosophy of his life. All his actions had reference to this. The man is best known by what he did, not by what philosophers may suspect he thought.—Rev. Luke Tyerman.

☩

Viewed as a whole, Wesley's character appeared to us remarkably complete. He unites qualities which most commonly seem to exclude one another, but which in him are moulded into a harmonious whole.—Rev. Matthew Leleuvre.

☩

Macaulay makes light of "some writers of books called Histories of England in the reign of George I., in which the rise of Methodism is not mentioned," and says that "in a hundred years such a breed of authors will be extinct."

☩

Zinzendorf said of Wesley: "Nature has made him a man for the masses, and notwithstanding all that native nobility and dignity by which he impressed everybody, there was in him a true absence of everything that savored of haughtiness."

☩

A greater poet may arise than Homer or Milton, a greater theologian than Calvin, a greater philosopher than Bacon, a greater dramatist than any of ancient or modern fame, but a more distinguished revivalist of the churches than John Wesley, never.—Dr. Dobbin.

☩

Wesley was a born ruler of men. His courage was undaunted, his readiness inexhaustible, his calmness unruffled. He carried with him into his personal relations with his followers, a strong will, keen intellect, calm judgment, clear vision, and broad sympathies.—R. E. Prothers.

He was a man whose eloquence and logical acuteness might have rendered him eminent in literature, whose genius in government was not inferior to that of Richelieu, and who devoted all his powers, in defiance of obloquy and derision to what he considered the highest good of his species.—Lord Macaulay.

☩

"I believe there was no man to whom England is so much indebted for this great moral reform (from the deadness of the eighteenth century) as to John Wesley. As we view him now, he stands among his associates—Whitefield, Fletcher, Venn, Berridge, Romaine—as Washington did among his generals and Napoleon among his marshals—facile princeps."—Prof. Huxley.

☩

Wesley was the earliest of scientific theologians. Hence nothing that criticisms or history may yet reveal can shake the foundations of his faith, which rested, not upon eternal authority, or intellectual speculation, but upon the direct experience of human consciousness, summed up at last in the triumphant exclamation of his dying lips, "The best of all is, God is with us."—Rev. Hugh Price Hughes.

☩

"So fine an old man, I never saw. The happiness of his mind beamed forth in his countenance. Wherever he went he diffused a portion of his own felicity. While the grave and serious were charmed with his wisdom, his sportive sallies of innocent mirth delighted even the young and thoughtless; and both saw in his uninterrupted cheerfulness the excellence of true religion."—Alexander Knox.

☩

Few men have exercised greater influence for good upon their fellowmen than John Wesley, and few names deserve a more honored place upon the page of history than does that of this great apostle and religious reformer of the eighteenth century. Wide and far-reaching have been the influences exerted by his teaching. The circle of that influence is constantly widening, and its force is steadily augmenting.—John Charlton, M.P.

☩

When we consider his plain and nervous writings, his uncommon talent for sermonizing and journalizing; that he had such a steady flow of animating spirit; so much of the spirit of government in him; his knowledge as an observer; his attainments as a scholar; his experience as a Christian; I conclude his equal is not to be found among all the sons he hath brought up, or his superior among all the sons of Adam he may have left behind.—Bishop Asbury.

☩

John Wesley was a man, and therefore by no means exempt from the faults and errors which spring from our human limitations; but few men have been so supremely faithful to the best he knew. He has taken his secure place among the benefactors of mankind, and furnished one more illustration of the truth that

"Good deeds can never die:  
They with the sun and moon revive their light.

For ever blessing those that look on them."

—Archdeacon Farrar.

## Bicentenary Celebration

### Leading Features.

The General Conference of our Church has committed the Church to the bicentenary celebration of John Wesley's birth, and has suggested some lines of action which should be generally known and followed. The leading features of the scheme are as follows:

1. The general observance of Sunday, June 28th, as a memorial day. Suitable sermons should be preached at the morning service, accompanied by the singing of Charles Wesley's hymns.

In the afternoon, where practicable, it is recommended that there be a special open session of the Sunday-school, for which a programme has been prepared. It would be a good idea to have a couple of brief addresses by teachers, and a couple of papers by scholars of the school.

The evening service will afford a fine opportunity for a public meeting with speeches by prominent laymen and ministers.

Effective decoration may be provided by displaying John Wesley's picture and by using Wesley mottoes, etc.

2. The month of October is to be used for special revival effort, for the deepening of spiritual life in the church, and the salvation of the unconverted.

3. The last Sunday in October is to be set apart as the day on which to receive the free-will offerings of the people in aid of the Special Thanksgiving Fund of \$250,000 for missions, authorized by the General Conference. In any case the appeal should be made not later than the last Sunday, Nov. 30th.

If we can only secure a realization of the first part of John Wesley's motto, "All at it," the celebration can be made a wonderful inspiration to the church.

### Action of General Board.

At an Executive Committee meeting of the General Epworth League and Sunday-school Board, held in Wesley Buildings recently, the whole question of the relation of our leagues and Sunday-schools to the bicentenary celebration of John Wesley's birth, was carefully considered. In view of the general movement for revival in October, it was decided the special services in connection with the "Forward Movement in Bible study, and evangelistic work" be not held this year. It was felt that better results would be obtained by having all our young people's societies co-operate heartily with the ministers in the plan already outlined for the autumn. The General Superintendent was requested to prepare an address to the young people's societies, which we have pleasure in printing on this page. It should be read in every league at the first convenient opportunity.

It is recommended that a "Wesley Service" be held in every Sunday-school on June 28th. A programme has been prepared under the direction of the Board, an announcement of which will be found on another page.

### Literature.

Special attention will be paid to the circulation of Wesley literature in connection with the celebration.

"The Young People's Wesley," by Rev. W. McDonald, one of the books of the Reading Course, can be secured for 70 cents. See advertisement on last page. There are only a few copies left, and those who order early, will get them at this special price.

The Wesley memorial number of The Methodist Magazine and Review can be had for 15 cents a copy, and this issue of The Era at five cents a copy. In quantities it will only cost two cents per copy.

Two excellent little books, "The Life of John Wesley," and "The History of Methodism," both by John Telford, can be obtained for five cents each, from Dr. F. C. Stephenson. The Epworth League could not do better than to organize itself into an agency for the dissemination of Wesley literature, for the next six months.

### Address from General Superintendent.

To the Young People of Canadian Methodism, especially to those in our Epworth Leagues and kindred Societies:

Much beloved and continually in our thought and prayer:—

June 28th, 1903, brings us in our world progress and journey of the generations 'o the two hundredth annual milestone in the register of our advancing hosts from the birth of John Wesley. We do not by any means, or in any measure adore, or unduly exalt John Wesley, the man who, under God, started the mighty spiritual movement that hath embraced us in its volume, and made us partakers of its unspeakable benefits; but every year and every day we would do well to recall his life and work, and magnify the graces of God in him, inspired of his zeal and taught by his example. Especially in such bicentennial anniversaries may we consider the feebleness of the beginnings, the marvellous achievements of the two hundred years, and exclaim with gratitude and praise, "What hath God wrought!"

Here truly was a wonderful man in the spiritual realm and for the Kingdom of God, well showing that one faithful, true man can accomplish: well illustrating also what a patient soul can endure for Jesus' sake. Whether we study the times in which he lived and the opposition that pure, aggressive faith must needs encounter, or the primitive Christian doctrines that he pressed upon the thought, consciousness and life of men, or the simple and natural means he employed to publish the truth and enforce a wide-spread revival of religion, or the evidences of divine favor and the consequent success that attended his labors, or his piety and personal character, we have to contemplate religious facts and phenomena, to say the least of them, as intensely interesting, as rich in instruction and potent in results as any in our view since the ascension of our adorable Lord and the descent of the Holy Ghost in speech and flame at Pentecost.

Here, then, is for our leagues at once a most inviting duty and a most inspiring and profitable opportunity. Let us be imbued, all alive, with genuine Methodism, "Christianity in earnest." Our Church throughout its length and breadth, pursuant to the action of our General Conference and governing bodies, purposes to celebrate this bicentennial to commemorate noble lives and words and devoted and faithful men, and the enterprises and sacrifices for the cause of Christ. Conferences and boards, district meetings and conventions, all and sundry, will concentrate deliberation and resolve upon the high purposes of this celebration. We will all catch the in-

spiration of the occasion and by the grace of God ennoble ourselves with its lofty aims and humble devotion. Let us be of one heart and mind in this matter. "All one body we." Our prayer-meetings, our class-meetings, our public services, our Sabbath-schools, and leagues, are all in the common stock of us all alike. Let our Leagues, yea, all our Young People's Societies, with the in-flowing tides of divine love and power, cause our entire Methodism to feel that they are of the Church of God and in the Church of God, the grandest organization on earth, that are on with the household of faith in deepest sympathy and common interest; and that it is their joy and crown, in the unity of the Spirit and the blessed fellowship of our beloved Zion, to strengthen the Church and quicken her movements by the holiest impulses, readiest consecration and bravest exploits of generous youth. The central and vital, the primal and indispensable thought and design of this celebration is the revival of pure religion, the conversion of souls and the upbuilding and extension of Christ's kingdom. This we must not forget; and to this our plans and labors must tend. This is the paramount claim; this is our work. And for this we earnestly desire our Leagues to co-operate most heartily and constantly with pastors and churches, and all circuit agencies in prayer, fellowship and labor that Heaven's reviving, converting grace may descend in copious rain upon our precious heritage. If we do our part, our faithful God will certainly do his part. That the Leagues may be all the freer for full co-operation with their local churches in this great matter, it is not proposed this year to appoint a specific Young People's Day, or a special Bible Reading Course, so that nothing could be presumed to act as a always a diversified energy. Let our old Methodist motto, "All at it, and always at it," have full play. Perhaps it would be a revival for some of our people to find out that we, disciples of Jesus in all our organizations are, after all, members of one Church, of the one living and true God.

Subordinate aims of the celebration will be to enlarge our knowledge of the history and biography of Methodism, to make us better acquainted with our hymnology and system of doctrine, to inform us as to our institutions and fields and facilities of service; to give us a better insight into our Church government, polity and usages, and to widen out our horizon in our view of other churches in the vast domain of Christian enterprise. Helpful to these attempts, a plentiful literature will be available, of which all will be duly apprized. And finally, "Concerning the Collection," there will, on the Apostolic plan, be a voluntary contribution for the cause of missions. As Paul writes, He thought it necessary to exhort their bounty, "that the same might be ready as a matter of bounty, and not as of covetousness." On all these matters information will in due time be at hand. And in them all, it is our prayer and hope that we give ourselves without stint or hesitancy to this great opportunity and privilege; and that we constantly seek and obtain abundant blessing, help and guidance from God our Father and Jesus Christ our Saviour, by the ever blessed Holy Spirit.

Toronto, Ont.

### The Great Feature.

Let it be remembered, that the most important feature of this Bicentenary celebration will be the revival services during the month of October. Pastors should begin early to lay their plans for a real evangelistic forward movement during next autumn.

# Wesley's Letters

## Wesley's Correspondence.

Considering the magnitude of John Wesley's work, it is remarkable that he found time to write so many letters. These cover a wide range of subjects, and many suggestive things are found in them, although, of course, there is much that is of no permanent value. These were not the days of typewriters, and the modern method of "dictating" letters was unknown, so that Wesley's letters were written with his own hand. Here are some interesting extracts:

My mother did not "feel" near so much as my father did, but she "did" ten times more than he did.

To a friend he wrote: "I am afraid you want the grand medicine which I use,—exercise and change of air."

It cannot be that people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people.

"I do not remember to have felt lowness of spirits for one quarter of an hour since I was born." Sour godliness is the devil's religion.

Though I am always in haste, I am never in a hurry, because I never undertake any more work than I can go through with perfect calmness.

When I was at Oxford, and lived almost like a hermit, I saw not how any busy man could be saved. God taught me better by my own experience.

"I commend you for meddling with points of controversy as little as possible. It is abundantly easier to lose our love in that rough field than to find truth.

There is no virtue, but where an intelligent being knows, loves, and chooses what is good; nor is there any vice, but where such a being knows, loves and chooses what is evil.

To Dr. Coke—Never sit up later than ten o'clock; no, not on any pretense whatsoever (except a watch-night). In general I desire you to go to bed about a quarter after nine.

Methodism is only plain, scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life; the circumstantials all point to this. As long as they are joined together in the people called Methodists, no weapon formed against them shall prosper.

It is not always a defect to mind one thing at a time. And an aptness to do so, to employ the whole vigor of the mind on the thing in hand, may answer excellent purposes. Only you have need to be exceedingly wary lest the thing you pursue be wrong. First, be well assured not only that it is good, but that it is the best thing for you at that time; and then, whatsoever your hand findeth to do, do it with your might.

If those who "gain all they can," and "save all they can," will likewise "give all they can," then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven.

Nature and the devil will always oppose private prayer; but it is worth while to break through. That it is a cross will not hinder its being a blessing. Nay, the more reluctance, the greater blessing.

We have found by long and constant experience that a change of preachers is best. This preacher has one talent, and that another. I believe I should preach myself and my congregation asleep if I were to stay in one place an entire year.

It is a great thing to spend all our time to the glory of God. But you need not be scrupulous as to the precise time of reading and praying; I mean, as to the dividing it between one and the other. A few minutes one way or the other are of no great importance.

The doctrine of a particular providence is what exceeding few persons understand. At least, not practically, so as to apply it to every circumstance in life. This I want to see God acting in everything, and disposing all, for his own glory, and his creatures' good.

Loyalty is with me an essential branch of religion, and which I am sorry any Methodist should forget. There is the closest connection, therefore, between my religious and my political conduct; the self-same authority enjoining me to "fear God" and to "honor the king."

The particular lesson which you now have to learn, is, to be faithful in comparatively little things; particularly in conversation. God hath given you a tongue: Why? That you may praise him therewith; that all your conversation may be, for the time to come, "meet to minister grace to the hearers."

It is doubtless the will of the Lord we should be guided by our reason so far as it can go. But in many cases it gives us very little light, and in others none at all. In all cases it cannot guide us right, but in subordination to the union of the Holy One. So that in all our ways we are to acknowledge him, and he will direct our paths.

My journeys will probably continue as long as I live. And who would wish to live for any meaner purpose than to serve God in our generation? I know my health and strength are continued for this very thing. If ever I should listen to that siren song, "Spare thyself," I believe my Master would spare me no longer, but soon take me away.

You seem to apprehend that I believe religion to be inconsistent with cheerfulness, and with a sociable, friendly temper. So far from it, I am convinced, as true religion or holiness cannot be without cheerfulness, so steady cheerfulness, on the other hand, cannot be without true religion. And I am equally convinced

that religion has nothing sour, austere, unsociable, unfriendly in it; but, on the contrary, implies the most winning sweetness, the most amiable softness and gentleness.

Methodism, as any man of understanding may easily discern, is only plain, scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life, the circumstantials all point to this. And as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper.

Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin and governing the heart and life of a child of God. The refiner's fire purges out all that is contrary to love, and that many times by a pleasing smart. Leave all this to Him that does all things well, and that loves you better than you do yourself.

What you feel is certainly a degree of anger, but not of sinful anger; there ought to be in us, as there was in our Lord, not merely a perception in the understanding that this or that is evil, but also an emotion of mind, a sensation or passion suitable thereto. This anger at sin, accompanied with love and compassion to the sinner, is so far from being itself a sin that it is rather a duty.

What I advise you to is, not to contract a friendship, or even acquaintance, with poor, inelegant, uneducated persons; but frequently, nay, constantly, to visit the poor, the widow, the sick, the fatherless, in their affliction; and that, although they should have nothing to recommend them, but that they are bought with the blood of Christ. It is true, this is not pleasing to flesh and blood. There are a thousand circumstances usually attending it which shock the delicacy of our nature, rather than of our education. But yet the blessing which follows this labor of love will more than balance the cross.

Of all gossiping, religious gossiping is the worst: It adds hypocrisy to uncharitableness, and effectually does the work of the devil in the name of the Lord. The leaders, in every society, may do much towards driving it out from among the Methodists. Let them in the band or class, observe:

1. Now we are to talk of no absent person, but simply of God and our own souls.

2. The rule of our conversation here is to be the rule of all our conversation. Let us observe it (unless in some necessarily exempt cases) at all times and in all places. If this be frequently inculcated, it will have an excellent effect.

The last letter written by John Wesley was addressed to Wilberforce, and dated February 26th, 1791, only four days before his death. The following is a portion of the letter:

"Unless Divine power has raised you up to be 'Athanasius against the world,' I see not how you can go through your glorious enterprise in opposing that execrable villainy, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But, if 'God be for you' who can be against you? Are all of them together stronger than God? O, be not weary in well doing! Go on, in the name of God, and in the power of his might, till even American slavery shall vanish away before it."

## From the Field

### Manitoba and North-West Conference.

CRYSTAL CITY DISTRICT.

The officers for the past year have been: President, Rev. A. W. Kenner, B.A.; 1st Vice-Pres., Rev. R. G. Martin, M.A., B.D.; 2nd Vice-Pres., A. J. Law; 3rd Vice-Pres., R. A. King; 4th Vice-Pres., S. W. McCullagh; 5th Vice-Pres., Miss B. Clarke; Secretary-Treasurer, Rev. L. McTavish; Executive Committee, Mr. J. Elviss, Mr. J. Shewfelt, Miss Stringer, Miss Grace Greenway, Miss Irvine; District Representative, Rev. S. Wilkinson, B.A.

On the district are eleven Leagues and one Junior League. For convenience in campaigning, the Leagues were divided into three groups, and visited by Revs. Kenner, Martin, and McTavish. The missionary interest has been well sustained, and we expect an increase in the Forward Movement Fund.

Last fall we introduced a monthly lecture course. Owing to the removal of our third vice-president, the president assumed the responsibility of the department, and with the concurrence of all the Leagues, the plan was adopted. The Leagues were again grouped for greater convenience, in order that the lecture might be given on the regular night of meeting. Three lecturers each month devoted a week to the work. The aim of the course was to revive interest in the history of Methodism, and included the following subjects, "Adam Clarke," "The Fatherhood of God," "Fletcher of Madeley," "George Whitefield," "John Wesley," "What Methodism has done for Newfoundland," "The Influence of Methodism on Literature," "The Poets of Methodism," the lecturers being Rev. W. Somerville, Walker, Wilkinson, McCullagh, Hughes, Kenner, Ambrose, Glass, and Martin. At each lecture, a collection was taken, and after paying the expenses, the balance was devoted to the Forward Movement. From each League visited the verdict is most favorable.

The lecturers who were drawn from the district, and although being busy pastors, report pleasant and profitable experiences in their visits. A. W. K.

### Winnipeg News.

Grace Church League has raised \$175 for missions during the past year.

Miss Hargrave spoke at the branch meeting of the W.C.T.U. on temperance work in Japan.

Rev. John Semmens recently delighted the League of Wesley Church by a most interesting and instructive talk on his experiences as a pioneer missionary in the North-West. A collection of \$22 for the piano fund was taken up.

The Winnipeg District Executive holds a monthly meeting to discuss the work. They have decided to place copies of The Epworth Era in the hotels of the city. They are planning for a convention in the month of November, and have organized a mission study class, with a text-book on India.

Rev. E. Dawson, a missionary, lately returned from South America, addressed Wesley League on Monday night. Mr. Dawson described his work and travels in that country, and told of the terrible persecution of the missionaries. Although the work went on very successfully, he told of the great population of

36,000,000 people and so few missionaries. His address was a most interesting one, and was listened to by a large gathering of the young people of the church.

The League of Wesley Church, Winnipeg, raised \$26 for missions last year. This year the sum of \$155 has just been paid over to the Chairman of District. As far as The Era knows, this is the greatest advance made by any League in Canada in one year. How was it done? Simply by systematic canvassing by an enthusiastic missionary vice-president, and by a series of very instructive missionary meetings. Twenty dollars of the amount goes to the All People's Mission at Winnipeg, and the remainder to the Forward Movement.

### Toronto Notes.

The League of Clinton Street Church raised over \$200 for missions during the past year.

Euclid Avenue League gives \$125 to missions, and the League of Epworth Church, \$150.

Rev. T. E. E. Shore, B.D., gave an inspiring address on John Wesley at the annual rally of the Toronto Central District League, in Broadway Tabernacle, on May 18th.

Toronto West District leads all the League organizations in missionary givings. During the year now closing it has raised over \$1,500 for missions. This is a splendid advance on previous efforts.

The Toronto East and Central Districts held their annual convention on the same evening in May. In each case the report of work done during the year was said to have been the best ever presented.

The pastor of the Metropolitan Church is asking his League for personal workers, the object being to look after strangers and new-comers. The response of the young people to the pastor's appeal has been very gratifying.

Instead of arranging a yearly Topical Card, the League of Parliament Street Church gets out a monthly calendar, containing the programme of services for each month, and some new items. It is the most "up-to-date" plan we have seen for a long time.

The League of Queen Street Church has the largest membership in the Toronto Central District. There are 181 names on the roll, and an average attendance of 150. It is pleasant to see the average attendance chasing up the membership in this way.

The League of Central Church took in over 100 members in one evening recently. It was accomplished by dividing the society into two sections, and a competition entered into as to which side would bring in the greatest number of new members.

The missionary vice-president of the Central District sends missionary papers which have been read at meetings in Toronto, to the outlying Leagues. She believes that they are too valuable to be only read once, and so they are made to do duty several times.

The Eastern District held its annual rally at Woodgreen Church on the evening of May 18th. Rev. Dr. Speer gave an excellent address on John Wesley. The League membership in this district shows an increase of over 100, and missionary money is in advance.

### Just a Line or Two.

Advocate Harbor, N.S., has a new League of fourteen members.

A new League has been started at Glen Oak appointment, on Mount Brydges Circuit.

The Executive of the Manitoba Conference Epworth League is called to meet June 13th, during the Conference.

The League at Sault Ste. Marie has undertaken to raise \$500 towards the new church to be erected in that place.

Carman District Convention, Man., is to be held July 6-8, 1903, at Glenboro'. An excellent programme has been prepared.

The Deseronto League has so many workers, that no one member is asked to take charge of more than one topic during the year.

Dr. Stephenson is sending out a thousand large posters about the Toronto Summer School, which ought to arouse much interest.

Ormswotn League paid a fraternal visit to Valleyfield, on May 7th. Rev. W. T. Halpeny, B.A., gave a fine address on "The French Work, and a pleasant time was spent.

The Moosomin and the Regina Districts of the Manitoba and North-West Conferences recently held a fine convention at Fleming, N.W.T. Attendance good, and addresses excellent.

Rev. Dr. Daniel, of Goderich, preached eloquent sermons at the League anniversary in Lucknow. A pleasant "At Home" was held on the following Monday evening.

The young people of the League at Springhill, Man., recently spent a very profitable evening with John Wesley." Rev. T. W. Ellerton gave a stimulating address on Wesley.

The corresponding secretary of the Avon League sends one of their new topic cards, which is duly appreciated. This League has raised \$40 for the Forward Movement during the past year.

A new League has been organized at Mount Vernon Church, on the Enniskillen Circuit, which is prospering. The membership is 37. Nine copies of The Epworth Era are taken. The Forward Movement has been started, and a delegate is being sent to the Detroit Convention. This is a good start.

Leagues of the Bay of Quinte Conference should remember that the Summer School at Twelve O'Clock Point, is to be held from June 10 to 17. A fine programme is being prepared. Send five cents to Miss Ida A. Martin, Belleville, Ont., for a sample copy.

The corresponding secretary of the Eastern Church League, Nanapan, has sent to this office not only the list of new officers, but also the names of the members of all committees. It looks as if every member was on some committee, which is perfectly right.

The Hebron Church League in the County of Hastings, has a library of 80 volumes, including a number of good missionary books. They also take 11 copies of The Era, and get The Missionary Bulletin. These young folks believe in keeping themselves informed.

**THE INTERNATIONAL CONVENTION**

**AT DETROIT  
JULY 16-19**

Since the organization of the Epworth League, there have been five International Conventions: The first at Cleveland in 1893; the second at Chattanooga in 1895; the third at Toronto in 1897; the fourth at Indianapolis in 1899; the fifth at San Francisco in 1901. The sixth is planned for Detroit, July 16-19, 1903. The attendance at Cleveland was 5,000, at Chattanooga, 10,000, at Toronto, 15,000, at Indianapolis, 18,000, and at San Francisco, 20,000.

Indications point to an enormous attendance in Detroit next July. Reports from the Eastern States indicate that many excursion trains may be expected from that direction, and great multitudes are also coming from the South. The probabilities are that we shall reach high-water mark in regard to attendance at our International gatherings.

How many people should go from Canada? In view of the fact that our province of Ontario is right on the border line, surely it is reasonable enough to expect that 2,000 Canadians will register at Detroit. Michigan sent about that number to Toronto in '97, and we ought not to be satisfied with any lower standard.

It was a graceful compliment, indeed, to name one of the principal places of meeting, "Tent Ontario." This will provide for an audience of about 5,000 people. The other meetings will be held in large halls and churches. Experience at San Francisco proves that, as far as hearing is concerned, a hall that seats 10,000 people is a failure. The Toronto plan of having no audience of more than 5,000 will be followed in Detroit.

We advise all who criticize the Epworth League because of what they consider its excessive devotion to literary and social features to read the programme prepared for the Detroit Convention. There never was a more spiritual programme printed. It indicates faithfully the subjects which are nearest to the heart of the Epworth League.

We shall have a splendid representation of the leading men of the three Methodist Churches on this continent at Detroit. Bishops Joyce, Goodsell, Mallalieu, Thoburn, Cranston, Galloway, and Hoss will be there, and also General Superintendent Carman, who is as much a bishop as any of them, except in name. It will be worth going a long way to hear these great men.

We have quite a time getting our friends across the line to print the name of our church correctly. They insist upon calling it "The Methodist Episcopal Church of Canada." It has been printed that way in several of the International programmes. Methodist union has not yet been consummated in the United States.

The idea of a demonstration on the street has been abandoned. To see the great army of Leaguers marching together would be an inspiring spectacle, but time and opportunities for hearing great things are too precious to admit of the procession.

Dr. Berry says that the programme builders were embarrassed by the wealth of material. "It would be perfectly easy to sit down and construct six more programmes of equal merit," he says.

Churches of sister denominations in Detroit have been very cordial and gracious in granting their auditors use of the convention. They are showing such courtesies as Christians enjoy exchanging amongst themselves.

In all the closing services of Sunday evening, at the International, the last moments will be spent in waiting for the descent and blessing of the Holy Spirit. That half hour will be worth travelling across the continent to engage in.

The Epworth Chimes, of Detroit, says: "What an influence for good to Detroit the great convention will be! Not a saloon, not a dance-hall, not any questionable interest will be enriched. The police force will be kept busy, but only to direct strangers. Not an extra case on our criminal docket, not a cell occupied in our prisons will accrue from this big meeting. Churches, newspapers, transportation companies, hosteleries, homes will all profit. Just think of a score of thousand strangers bringing to us good will and leaving us with smiling pleasure! The city hall isn't big enough to hold a welcome sign adequate to the deserts of the occasion.

A rally was held in Park Street Church, Chatham, Ont., on May 12th, for a special purpose of bringing the Detroit Convention to the attention of the Chathamites. A splendid address was delivered by Rev. C. B. Allen, pastor of the Tabernacle Church, Detroit.

The young people of Toronto did not enjoy the Convention of 1897, in this city, to the fullest extent, because most of them were on committees, and had to work unweariably. Let them go to Detroit, and realize what a delightful thing an International Convention really is when some one else does the work.

"How much will it cost to go to the Detroit Convention?" is a practical question which many Epworth Leaguers are doubtless asking just now. That depends, of course, upon the distance, and some other things, but the following is a fair estimate of the cost from Toronto:

Railway ticket .....	\$6 50
Board in Detroit .....	6 00
Street-cars, etc. ....	1 00
Total .....	\$13 50

Of course this makes no provision for icecream sodas, etc. The total amount expended will depend on the depth of the individual's purse and his personal tastes, but the trip can be made with amount money.

Can any one tell us of any other holiday excursion that will give better returns than this? The ideal vacation is one that gives change of scene and environment, and the modern idea of combining intellectual and spiritual profit with rest and recreation is a good one. Everybody who chooses may go to this

convention, and no railway certificates are needed. At the same time, to be absolutely sure that your League is represented, one or more persons should be appointed as delegates. Do this at once, and report names to the General Secretary, Room 9, Wesley Buildings, Toronto.

Clinton Street League, Toronto, intends to send their pastor, and, of course, will be responsible for the cost. This is a very appropriate way for a League to show their appreciation of the pastor's work.

Those who desire fuller information about the convention, should address Rev. A. C. Crews, Wesley Buildings, Toronto. A full supply of Bulletins from Detroit will be on hand by the time this paper appears, and will be mailed to any address free.

**A \$500 Cane.**

When Dr. Carrol, son of the late Rev. John Carrol, D.D., was travelling in Derbyshire, England, some years ago, he happened to notice, in a second-hand store, a cane which interested him greatly. The head was a splendid likeness of John Wesley, very skillfully carved in wood, and the cane itself was a very fine specimen of the carver's art, having several unique representations of birds, insects, etc. At the top there were the letters "J. P." which led the Doctor to suppose that the cane might have some historical value in addition to its artistic merit. The shop-keeper, however, did not value it very highly, as he sold it for half a guinea.

Taking the stick up to London, Dr. Carrol made diligent inquiries, taking as his clue the letters "J. P." After a time he satisfied himself, and leading Methodists, that the cane was John Wesley's personal property. It had been made, by one of his preachers, named Joshua Pearson, a skillful carver, who put his own initials on it, and presented it to Wesley, who prized it very highly. One night Mr. Wesley's house was broken into, and among other things, this cane was stolen. No trace of it could be found, and it was never heard from again until Dr. Carrol unearthed it in the second-hand store.

Sir William McArthur offered the Doctor the sum of \$500 for the cane, but he preferred to keep it and carry it across the ocean. It is now in his possession at St. Catharines.

**A Tactful Answer.**

Wesley and one of his preachers were once taking lunch with a gentleman, whose daughter had been greatly impressed by Wesley's preaching. The itinerant, a man of very blunt manners and little tact, was conversing with the young lady. He noticed that she wore a number of rings, and taking hold of her hand, he raised it, and called Wesley's attention to the sparkling gems. "What do you think of this, sir, for a Methodist hand?" The girl turned crimson, and the question was awkward for Wesley, whose aversion to all display of jewellery was so well known. But the aged evangelist showed a tact Chesterfield might have envied. With a quiet, benevolent smile, he looked up, and simply said, "The hand is very beautiful." It is said that the young lady appeared at evening service without her jewels, and became an earnest Christian.

The Methodist Magazine for June is a Wesley memorial number, and is full of good things. Single copies can be had for 15 cents. It deserves a wide circulation.

## Devotional Service

BY REV. T. J. PARR, M.A.

### 1UNE 28.—"MISSIONARY: OPPORTUNITIES, FACILITIES AND RESOURCES OF THE CHURCH."

Ps. 2: 8; Rev. 3: 8; Isa. 40: 9.

#### HOME READINGS.

Mon., June 22. Early city missions..... Luke 10: 1-11  
Tues., June 23. Danger of wicked rulers..... Prov. 29: 6-8  
Wed., June 24. Inopportune rulers..... Prov. 31: 4, 5  
Thurs., June 25. Danger of wicked rulers..... 2 Sam. 15: 2-6  
Fri., June 26. The Gospel in wickedness..... Job 31: 1-10  
Sat., June 27. Purifying a city..... Isa. 19: 8-39

John Wesley himself was a missionary in the earliest part of his wonderful career. And the church which he founded has had the missionary spirit from the very first. Our famous founder went up to London in 1735. There he met General James Oglethorpe, who at that time was interested in the English colony of Georgia. The general was attracted to John and Charles Wesley and urged them to go to the new colony as missionaries. John Wesley was reluctant to undertake this new and strange task. But his hesitancy soon vanished before his mother's faith and devotion. Her characteristic remark was: "Had I twenty sons I should rejoice that they were all so employed, though I should never see them more." Several motives were active in the mind and soul of Wesley in deciding to go to America. He was eager to preach the Gospel to the heathen. He was desirous of getting away from the formal religion of his own land, and back to the methods and spirit of the early church. He sailed for Georgia in October, 1735, on his missionary tour, under the direction of "The Society for the Propagation of the Gospel." He had not been at Georgia before he met with great discouragement. He had thought of the Indians as simple, uncorrupted children of nature, who would receive him with open arms, and would be eager to accept his message of peace and love. He found this was not the case. Indeed, it was quite otherwise; so much so that his loved purpose of converting the aborigines of this continent to Christ was never realized. This disappointing result of Wesley's intentions towards missionary work does not affect his conception of the Gospel and the purpose of the Church, to preach the Gospel to every creature, and to usher in the day when all men shall dwell in the illumination of divine truth. Methodism is familiar with the historic and meaningful phrase, which Wesley has bequeathed to his followers, embodying his comprehensive outlook on humanity, and his deep missionary spirit and purpose, "The world is my parish." Young people of Canadian Methodism must catch the spirit of this phrase, and not rest content, until this Scriptural principle of their distinguished leader becomes an abiding spiritual stimulus.

#### HELP AT HAND.

To bring about a realization of our founder's ideal just referred to, there is help at hand—in opportunities, facilities, and resources.

1. Opportunities. For the first time in the history of the Church practically the whole world is open to the Gospel. This is a great gain and a great responsibility. Then, there is the ability of the heathen to understand the Gospel when presented. Bishop Selwyn, after many years of observation and experience among the degraded inhabitants of the islands of the Southern Seas, says: "That all mankind are endued by the spirit of God, in God's own time, with a sufficient measure of capacity to receive

everything that is necessary for the salvation of their souls." This does not mean that all men will receive the Gospel, but that all men are capable of receiving it.

2. Facilities. Among these may be mentioned the work of the geographical societies. There are no fewer than eighty-three of these societies exploring the globe. A hundred years ago nearly one-third of the earth's surface was absolutely unknown. As late as 1880 the interior of Africa was almost a blank. Yet within twelve years since that time the dark continent has been quite fully mapped out, and to-day practically all of the inhabited portions of the earth are known to civilization. The knowledge, too, of the social, moral and spiritual condition and need of all races of mankind which the Church now possesses, should greatly facilitate her work in behalf of the world's salvation. Then, consider the improved means of communication. There are about 460,000 miles of railway in the world, a considerable portion of which is in non-Christian lands. It is possible to go by rail to many parts of India, Japan, and South America. The Siberian Railway and the Cape Cairo Railway will afford access to millions of people hitherto almost inaccessible. The extension and improvement of the steamship service has benefited the Church, and aided her work. Europe is twenty days nearer America than sixty years ago. It took Carey nearly five months to go from Dover to Calcutta in 1793. One can make the trip now in three weeks. The cable and telegraph systems of the world are being used constantly by the missionary societies for their advantage. There are 170,000 miles of submarine cables connecting all the grand divisions of the earth. The land telegraphs are far more extensive, and both together greatly facilitate the administration of the missions. The scientific and religious press, the universal postal system—all have made the world smaller, and the most remote part easily accessible. Another facility to aid the cause of missions is the influence and protection of Christian governments. Over one-third of the inhabitants of the unevangelized world are under the direct sway of Christian rulers.

3. Resources. Think of the membership of the Church in the world—140,000,000, giving a total numerical Christian strength and sentiment represented by five hundred millions of human beings. Compare the few thousands at Pentecost, when the Christian Church began with the vast host, and see our power. The money power of the church is enormous. In the United States value of all tangible property at the close of 1890 was over sixty-five billion dollars. If members of evangelical churches possess their proportion, their share would be fully thirteen billions. Of this, they give but one-thirty-second part of one per cent., or one dollar out of every \$2,27 for foreign missions. It is estimated that if only one-fourth of the Protestants of Europe and America gave but one cent a day toward the evangelization of the world, it would yield each year a fund of over one hundred millions of dollars. It is encouraging to know that \$2,27 for foreign missions have steadily increased through the century—\$75,000 in 1800, and \$19,000,000 in 1899. Much more is needed to evangelize the world, and the Church is abundantly able, if only willing, to supply the demand. Among other resources may be mentioned the missionary societies which their 15,460 workers—the Bible societies—beginning since 1804 over 280,000,000 Bibles, Testaments, and portions of the Scriptures; the organized Christian movements among students, with a membership of 65,000; the various Christian

Young People's organizations in America alone numbering over five millions of members, the Sunday-school, whose membership is over twenty-two millions. It should not be forgotten, however, that the Divine resources of the Church are more powerful than all others. The evangelization of the world is not man's enterprise, but God's. Christ is the leader of the missionary movement, and with him resides all power in heaven and on earth. Faith is the victory that overcomes the world.

#### POINTS FOR THE PRESIDENT.

Have some one prepare a brief talk or paper on Wesley as a missionary. Then have three others ready to discuss in brief addresses or papers not longer than four minutes each. (1) The opportunities; (2) the facilities; (3) the resources—of the Church for the evangelization of the world, God has done his part—are we doing ours?

### JULY 5.—"LEAGUERS IN TRAINING FOR PUBLIC LIFE"

Gen. 41: 38-42; Acts 7: 35, 36; Dan. 6: 14.

#### HOME READINGS.

Mon., June 29. A courageous minority..... Num. 13: 25-30  
Tue., June 30. A man of God..... 2 Kings 4: 34, 37  
Wed., July 1. A staunch reformer..... 2 Kings 18: 1-8  
Thurs., July 2. An unspooled corker..... Neh. 1: 1-11  
Fri., July 3. A model captain..... 1 Cor. 16: 13-14  
Sat., July 4. A sensible town clerk..... Rom. 19: 34-41

Among other things which young people learn in the Epworth League should be a knowledge, from the Caristian standpoint, of their relation to public life. A Christian's duty is not done when he saves self, his family, and his church are properly regarded in the light of Christian truth. He has an important duty to perform in his relation to society, and the State. Neglect in this important relationship is the cause of many of the evils with which we are so familiar in Canada—let us be thankful for it—Christian sentiment prevails, and if that sentiment would only crystallize into law and stand behind its enforcement, many of our national disgraces would disappear.

#### THREE MODELS.

The topic Scripture selections present three historic characters, each of whom had under God a distinct relationship for good to the national life of his time. They might well be carefully studied as showing the stand that Christian young people in the twentieth century should take in national affairs. Here is Moses, described as the ruler and deliverer of his people by the hand of the angel. That is, under God's direction, this man so placed himself as to be a national blessing to his times, righting wrongs, remedying abuses, establishing righteousness, and bringing about the will of God among the people. Then there is Joseph, prior historically to Moses, but with a like motive. His photograph is given in the words, "A man in whom the spirit of God is." He was prime minister in Egypt during a prosperous period of its history, and exemplified the principles of his religion in his high office. Daniel is the third model. In Babylon, amid solicitations to abandon his religion of the strongest kind, when all things were against him and his moral principles, what is said of him?—"He was faithful, neither was there any error or fault found in him." And this, as chief president of the realm under Darius with the great affairs of state under his command. When the young people of Methodism are promoted to positions of public trust and responsibility, as some of them surely will be, may they not forget nor desert the principles of their early religious training, but prove a Moses, a Joseph, a Daniel, in their high places.

OUR NATIONAL HOLIDAY.

Our national holiday—July 1st—should awaken high ideals and noble purposes for the defence of our country in every sense of the word. It may be a time for jubilation, but it should also be a time for honest thought, careful scrutiny, brave resistance, and mighty alliances for the overthrow of national perils, and the support of that righteousness which exalts a nation. There is need for a new and clear conception of patriotism in Canada. There is a call for a better type of citizenship in our land. The hour is come when every loyal citizen—every Christian citizen—should give himself, body, mind, strength, and courage for the great moral interests of the nation, to succor it from its foes, and to set up the true standards of nationhood.

NATIONAL DANGERS.

There is space only to mention them, but every one is worthy of a column of expansion. What are our national dangers? The liquor traffic, corrupt politics, Sabbath desecration, abnormal love for amusements, the decay of home life, social impurity, lack of business honor, industrial strife, the loss of conscience, and the limping march of the Church in its conquest of the world. These questions receive the careful attention of young Methodists, so that they may be prepared to apply the remedy, and make our country good and great, and prove themselves true patriots. Giants may stalk through the land, but with God we can go up and possess it. We should see the chariots and horses of the Almighty in the hills about us, ready for our defence.

SOME SAFE PRINCIPLES.

Put the law and honour of God first. Make a place for the Decalogue and Golden Rule in politics.

Put emphasis on quality rather than quantity.

Care more for good men than for military armament.

Emphasize character before cash.

Relegate bad men and "boodlers" to the rear or to prison.

Have principle rather than party dominate the polling booth.

Cultivate Christian patriotism, not a selfish, paganism, national arrogance.

Repress vice by law, and supplant it by virtue.

Seek to have high moral ideals mark all the life of the people.

Blessed is that nation whose God is the Lord.

POINTS FOR THE PRESIDENT.

Arrange to have two sides of national life considered:

1. The sources of our national greatness.

2. The perils of our national life.

Fall not to consider fully as earnest-going Christians the true principles of Christian patriotism.

JULY 12.—"WHAT THE HOLY SPIRIT CAN DO FOR ME,"

John 16. 5-15.

HOME READINGS.

- Mon., July 6. Anointing me.....1 John 2. 29-27
- Tues., July 7. Guiding me aright.....Is. 58. 9-11
- Wed., July 8. Witnessing my adoption.....1 John 5. 7-12
- Thurs., July 9. Making me rejoice.....Acts 13. 48-52
- Fri., July 10. Giving power for service.....Luke 24. 49-53
- Sat., July 11. Is a divine being.....1 Cor. 3. 16, 17

The Saviour departed from the world, but promised the Comforter, which is the Holy Spirit. It was better for the

disciples and the world that the Saviour should depart. Having departed, the influence of his spirit would be universal. The Holy Spirit is to be not only an outward manifestation, but an inward life. The Holy Spirit has come as the promised Paraclete, to enable all who seek it, to appropriate Christ's righteousness, and to make them satisfied and joyful in their divine sonship.

WHAT CAN HE DO.

Our topic Scripture shows what the Holy Spirit will do for all true believers.

1. He comforts the sorrowing. Vs. 6, 7. The disciples were sorrowful, because of the departure of Jesus. It was shown to them how useful this was, and how good it would be to them. Their sorrow would be assuaged by the coming of the Comforter, the meaning of which is, strength and companionship. The worldly view of sorrow is, that it is an evil. The Christian view, his vision being helped by the Holy Spirit, is that great blessings and abiding may flow from earthly tribulation. For "all things work together for good to them that love God."

2. He leads to salvation. V. 8. He convicts of sin; leads us to know what it is, and how we may escape from its guilt and power. Were it not for the Spirit, we should be content to live in sin, and make no effort for a better life. He convicts of righteousness; will show not only sin in its true light, but will give a desire for the service of God—negatively, the forsaking of sin; positively, the cultivation of righteousness. He convicts of judgment; impresses the conscience with the reality of the judgment day and that we must live as those who must give an account.

3. He reveals the truth. V. 13. Christ is the spiritual teacher of men. He has left a body of teaching which needs interpretation, and the Holy Spirit is promised as the interpreter to the believer of the truth necessary to his salvation, his edification, and his glorification here and hereafter. The Holy Spirit leads open-minded believers ever deeper into the knowledge of God's way of salvation. He purifies their life more and more from sin, brings them into ever closer union with Christ so that they are thus equipped to glorify God in their bodies and in their spirits which are his.

POINTS FOR THE PRESIDENT.

This should be a joyous, yet solemn meeting. Seek the spirit of reverence and godly fear in considering this great Scriptural theme. After appropriate hymns, have much prayer for the Spirit's inworking to the souls of all. Then, have the topic thoughtfully considered under the three heads mentioned in the foregoing exposition. Again, have prayer, the burden of which should be—complete surrender to the Spirit's power and influence.

The 1904 Topics.

The Topics for 1904 are now ready, and sample copies may be secured from the General Secretary, Room 9, Wesley Buildings, Toronto. We regret that circumstances have delayed the publication of these Topics earlier.

The Epworth Hotel.

The immense crowds that attended the opening services of the St. Louis Exhibition, a week or two ago, have caused great concern that the hotels and boarding-houses of the city will not be able to accommodate the visitors next summer,

and there is the probability that rates will be advanced. Under the circumstances it will be wise for those who intend visiting the Fair to secure board well in advance. Attention is called to the advertisement of the Epworth Hotel on the last page of this issue. This is an enterprise conducted by well-known and reliable Methodist ministers and laymen in St. Louis, and their promises may be depended on. The building is to be a permanent one, and not a temporary, cheaply-constructed affair. At the opening of the Exhibition it is to be used as a Methodist Deaconess Hospital.

The hotel is located right at the gates of the World's Fair, which will make it unnecessary to use crowded street cars to any extent. The prices are very reasonable.

Those who are planning to take in the greatest World's Fair that has ever been held, should write for prospectus to the Epworth Hotel Company, St. Louis, which will be sent free to any one.

Please state that you saw the advertisement in The Canadian Epworth Era.

The Book Shelf.

**The Blue Flower of Methodism.** By Claudius B. Spencer, D.D. Published by Jennings & Fry, Cincinnati. Price, 25 cents.

"The Blue Flower" is the title of a recent story by Dr. VanDyke, of a search for peace—the search of a restless soul who sees in the visions of the day the Blue Flower over the Sea.

This idea of Dr. Spencer has made this story the basis of a little book on the points of Methodism upon which he believes emphasis should be placed. "The Blue Flower of Methodism," he says, is the fact that it is possible for man to be at peace with God, to know what he is, and to be—his—with Jesus Christ. It is the realization of the witness of the Spirit which John Wesley received when his heart was "strangely warmed." It is a most appropriate book for circulation at the present time, and is well written and inspiring.

**John Wesley the Methodist.** A Plain Account of His Life and Work. By a Methodist Preacher, with one hundred portraits, views and fac-similes. Published by Eaton and Mains, New York, Toronto, William Briggs. Price, 81.25.

This volume is exceedingly modest in setting forth its claims upon public attention. The subject matter is called "A Plain Account," and the name of the author is not supplied. This "plain account" is really an exceedingly graphic and interesting history of the life of John Wesley, which the author, whoever he may be, need not be ashamed to own. "Tyerman's Life of Wesley" is always looked upon as the standard biography, and will probably never be superseded, but it consists of three large volumes, and in this busy age most people have not the time to go through these. This Plain Account is just long enough, and comprises the events of principal importance in Wesley's life. The New York Christian Advocate is quite correct in saying: "Take it all in all, there has not appeared in recent years a more satisfactory story of the life of John Wesley, and compared to some books relating to Wesley which have been put out within the last few years or months, this 'plain account' far surpasses them all in the richness and variety of its contents, the lucidity and attractiveness of its style, its deep and true sympathy for Wesley and Methodism, and the lavish abundance of its illustrative material." Considering the manner in which it is gotten up, it is a very cheap book, and should have a large circulation.

**Wesley's Discretion.**

While Wesley was never wanting in courage in dealing with mobs, he was, nevertheless, discreet. On one occasion he found that in providing for his preaching at Pocklington his friends had selected an open yard instead of a room. On visiting the place he observed, as he writes, "It was plentifully furnished with stones; artillery ready at hand for the devil's drunken companions." He decided not to preach there and later the service was held in a large barn.

**Curiosity Rebuked.**

In many places where Mr. Wesley appeared there was great anxiety to see him, and doubtless many went to hear him preach, simply through curiosity. On one occasion several ladies called at the house where he was staying and sent word that they wanted to speak to him. He immediately went to them and said: "I believe, ladies, that the maid mistook you only wanted to look at me. I do not expect that the rich and great should want either to speak with me or to hear me, for I speak the plain truth—a thing you little hear of, and do not desire to hear."

**Trapped.**

The attitude of the English Church clergy was almost unanimously one of hostility to Wesley. One rector specially warned his people against hearing "that vagabond Wesley preach." One Sunday, after preaching, Mr. Wesley dropped into this clergyman's church, dressed in his canonicals. Seeing that he was a minister, the rector asked him to preach, which he did. After service the rector asked his clerk if he knew who the stranger was. The clerk replied, "Sir, he is the vagabond Wesley, against whom you warned us." Instead," said the astonished rector, "we are trapped; but never mind, we have had a good sermon."

**His Name Went In.**

"Michael Fenwick," Wesley says, "was often hindered from settling in business because God had other work for him to do. He is just made to travel with me, being an excellent groom, valet-de-chambre, nurse, and, upon occasion, a tolerable preacher." Mr. Fenwick, who was ambitious, one day complained to Mr. Wesley that, though constantly travelling with him, his own name was never inserted in Wesley's published journals. The next number of the Journal contained the following: "I left Epworth," wrote Mr. Wesley, "with great satisfaction, and about 1:00 preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hayrick."

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