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Have not Changed.—Bishop McCabe urges the preachers of the New York Conference not to listen to those who say that times have changed, and that we need not expect revivals now. He says: "Whatever methods may be best for the present time the necessity for, and the possibility, of great revivals have certainly not changed."

Well Done.—The banishment of playing cards and liquors from the Pennsylvania passenger trains, says The Interior, is another indorsement, from the plain business side of things, for the objection of moralists to these symbols and agencies of evil. The prohibition, we take it, is based wholly upon the propensity of men who love gaming and men who love drinking to make nuisances of themselves in such a varied company as a railroad coach gathers together.

Secret of Success.—"I stick to the Bible and the people come," said Dr. Torrey in telling of his evangelistic trip around the world. He sums up his experience in preaching in these few lines: "I believe in three things, Prayer, the Atonement, Spiritual Regeneration. Prayer means power with God; the Atonement means power with sinful men and women, poor guilty souls; and Spiritual Regeneration means power over a corrupt nature; it breaks the power of sin."

Children in Church.—In many Presbyterian churches it is a regular custom to sing a "children's hymn" at the Sunday morning service, but very often there are few children present to join in it. In our own churches there is a lamentable lack of children in attendance at public worship. The *Outlook* is probably right when it says that "the prime cause of the childless church is the prayerless home." Another reason probably is the fact that too many parents regard the Sunday School as the "Children's Church."

Newspaper "Enterprise."—The *Christian Endeavor World* refers to the unpleasant experience of Rev. R. J. Campbell, of London, England, with the American newspaper reporters who manufactured "interviews" with him out of whole cloth. One paper told how in a public meeting he wrapped an American flag and a Union Jack around his body, "the tears streaming down his face, while the great audience sang 'God save the King,' to the tune of 'The Star-Spangled Banner.'" The only errors in this statement, says *The World*, were that there were no flags, no tears, and no incident

resembling the one described, though, if "God save the King" had been sung to the tune of "The Star-Spangled Banner," it had been enough to bring tears to the face of a marble image.

Ten to One.—There are ten men who can preach to the edification of believers to one who can command the interest and influence the convictions of unbelievers. Since the death of Mr. Moody there has hardly been a man at Northfield who possessed a title of his power of reaching the minds and the hearts of those who are hostile or indifferent to Jesus Christ. It is vastly easier to preach to Christians than to unbelievers, but we need to pray that God will send forth into the fields those who know how to harvest the wheat.

Sunday Funerals.—Sunday funerals are to be abolished in Detroit. This is not the result of an agitation among the ministers, but has been brought about by organized labor. The Teamsters' Union has pledged the undertakers to hire only union carriages for funeral parties, and the dictum of the union is that the members shall drive no more funeral carriages on Sunday. Regular driving is not to be interfered with in this new ruling, and an exception is also made in the case of contagious disease, when a special permit from the union may be obtained. Fines and the black list are the effective means used to enforce the reformation. The public readily accepts the new order.

The Use of Adjectives.—The *Nashville Christian Advocate* has the following on the thoughtless use of adjectives: What does the word "splendid" mean? F. Marion Crawford telegraphed from Rome that Sarto was a "splendid choice," and Cardinal Gibbons told a reporter, "We have made a splendid Pope." Our correspondents constantly write of splendid churches that have been built, splendid meetings that have been held, and of pastors who have splendid success. All this splendor begins to dazzle us. Have we got hold of the wrong dictionary, or are people in the habit of saying what they do not mean?

Sabbath Desecration.—The workers in the Lord's Alliance have been greatly encouraged by the support of some of the Roman Catholic priests in the Eastern Provinces. Archbishop Bruchesi, of Montreal, has come out with a blast against Sabbath desecration at Viauville—a suburb of Montreal—where games and sports are regularly carried on during Sunday afternoons. This episco-

pal letter, which was read in all of the Roman Catholic churches interested, refers to the gatherings on the public squares and in the places of amusement, "violating without scruple the most sacred teaching of our holy religion" and profaning "openly the Lord's Day," and speaks of "the culpable tolerance of the municipal authorities." Horse races on Sunday are forbidden in this diocese under any circumstances; and the effort to cover up these Sunday profanations with the mantle of charity and religion by advertising races and excursions for the benefit of benevolent and religious undertakings, is specifically repudiated. The archbishop denounces this as "badly disguised sacrilege," and forbids it most vigorously.

Not with a Hammer.—Said the late Rev. John Hall, "If I were trying to open a roebud I should not use a hammer." The way to open the bud, beautifully, is to leave it to be kissed by the sun and caressed by the gentle breeze, and soothed to rest on the bosom of the night. What is true of the roebud is true of human life. The character of a man unfolds into its highest beauty when surrounded by the kindly influences of life. "You must love men into the Kingdom," said a great soul winner, whose methods were an illustration of his words.

Christian Science.—A writer in the *Canadian Baptist* thus shows up the foolishness of Christian Science: "The monstrous absurdity and indescribable ludicrousness of the thing is seen in what is called the 'absent treatment.'" For instance, here is John Smith in Toronto suffering with typhoid fever, and Mrs. Jones, Christian Scientist in Chicago, sits down in her parlor and begins to argue thus:—John Smith, you have no fever: you are not sick, for immortal mind cannot be sick. The real John Smith is immortal mind, spirit, intelligence; your mortal mind that is sick is only an illusion, a sham, a dream, a nothing that claims to be something. No, John Smith, you are not sick, for there is no such thing as sin, sickness, or death. God is all. All is God. This argument continues daily at a certain hour for six days, and at a certain hour John Smith receives a bill that reads thus:—John Smith, Toronto, debtor to Mrs. Jones, Christian Scientist practitioner, Chicago, six absent treatments, \$12. This is the masterpiece of medical buffoonery, the climax of the ludicrous in life if there was not a serious side to it; but John Smith pays the bill for the absent treatment (very absent), for since the world began there have been people that like to be fooled."