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IN answering any advertisement in this paper, please state that you saw the advertisement in THE CANADIAN EPWORTH ERA.

Times Have Changed.—One hundred years ago, in the New England States, the sermons and the prayers were long, indeed, a prayer of only twenty minutes' duration raised suspicions concerning the minister's devotional gifts. Half an hour was common, and even an hour was sometimes exceeded. It is to be noted that the long prayers and sermons were listened to in churches into which the profane luxury of stoves had not yet been introduced. The minister wore his heavy overcoat, cap and gloves, and he would pause in the middle of the prayer to allow the shivering people to thrash their arms about and knock their feet together for warmth. On very cold days members—on paying a fine of sixpence—were allowed to bring their dogs to church, which, lying at their feet, proved a source of grateful warmth.

✱

Value of Good Conventions.—The Epworth Herald refers to the statement made in some quarters, that the Epworth League and Christian Endeavor Conventions are not as welcome to the larger cities as the Elks, Shriners, etc., because the delegates of the former do not spend nearly as much money as the latter. To this the Herald replies: "The presence of a religious convention in a city ought always to quicken its higher life—and as a rule this is the result. But, as this cannot be put into dollars and cents, the expert thinks the coming of such a convention to a city is not worth while, and he casts his vote for the meeting that brings good spenders. In this he is badly mistaken, for often the money-spending convention is a scourge to the city in which it is held, and a menace to the moral atmosphere of the cities and towns to which its members return." By the way, the Canadian cities do not seem to be falling over each other in their eagerness to secure the next meeting of our General Conference.

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End of the Tavern.—A little more than a year ago this famous saloon was opened, Bishop Potter attending and conducting some sort of religious exercises. (There is a difference between "services" and "exercises," and these were "exercises.") This was to be a civilized and decent saloon. In it was to be shown how the saloon business could be conducted in a respectable manner. It was to be a place where "Christian" people could come and have a drink of grog in safety. But it has proved to be a dismal failure. In spite of its "high character" it has lost money and has had to be abandoned. That kind of a saloon can not succeed. One of the bartenders is said to have explained the failure by saying that "rum and religion will not mix." Mr. Skidmore, the man who takes hold of the place and will run it as a full-fledged saloon with no "respectable" incumbents, said: "You can't follow the Lord and chase the devil at the same time." These two men tell the whole story. You can not run the saloon business on Christian principles. It can not be civilized or Christianized. A saloon is essentially the devil's business, and must be run on his principles.



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