

In the Morning.

BY MARIANNE KARNINGHAM.

"But when the morning was now come, Jesus stood on the shore."—John XXI. 4.

THEY had toiled all night and caught nothing,
But Jesus stood on the shore,
In the gray glad light of the morning,
And his face was kind as of yore;
So all their trouble was over,
And ended the weary pain
Of the work that was unrewarded,
And their hearts had joy again.

He looked at them all with pity;
So hungry and tired they were,
And so sad with the disappointment
That followed their toil and care!
But the Master gave them a morning
Sunny and glad and sweet,
With a harvest caught from the water,
And a feast spread for them to eat.

We, too, have our nights of darkness;
But whenever the morning breaks,
And shows me the Saviour near us,
Our life a new gladness takes;
His coming is always sunshine,
And happiness, rest, and peace;
The burden of care is lifted,
And sorrow and sighing cease.

O Jesus, where'er we journey,
Grant that the way may end
With thee on the shore beside us,
A pitiful, mighty Friend!
And then, as we fight with the waters,
Our hearts shall with hope grow strong,
The morning shall bring us a respite,
With leisure for praiseful song.

We know there is yet before us
A more mysterious night,
But we safely shall pass through its shadows,
To the shores of the land of light.
And we cannot picture the glory
And the joy that there shall be,
But this is the best of heaven—
That there we shall dwell with Thee.



Suggestions for League Programmes.

—The Metropolitan Church, Toronto, combines its literary programme with the study of the Sunday-school lessons.

—Each member of the League is requested to write an essay on the subject: "In what way can our Church be made the best refuge for those who desire to escape the sinful influences of the world?"

—At the Central Church, Cleveland, the League has decided to unite with the teachers of the Sunday-school, and spend one evening each week in this Bible study. No more important work has the League yet undertaken, and it is the purpose of those having this interest in charge, to magnify the importance of this movement, and enlist as large a number as possible in a thorough study of the Bible itself.

—One device for an Epworth League social is, that every one present wear his or her name printed or written in plain letters on the shoulder or breast. All those whose names begin with the same letter, speak without introduction.

—The topics on the books of the Bible have alternated with informal talks by the pastor, upon "The Bible, and other books." He is showing the religious phases of Longfellow, Whittier, Lowell, Holmes, Bryant, and Emerson. The literary subjects are treated in such a manner as to lead to Biblical research.

—Have an evening with the Scotch. Let several

short papers be prepared on various phases of the theme, including glimpses at Scotch history, literature, customs, religion, and eminent characters. Sing the "Blue Bells of Scotland," "Bonnie Charlie," "Better Bide a Wee," "Annie Laurie," and other favourites of the heather. Follow the entertainments with refreshments composed of characteristic Scotch dishes. What could afford a more instructive and enjoyable programme? In like manner pay your respects to the Emerald Isle, Germany, Russia, Italy, France, the Land of the Midnight Sun, etc.

—Resolved, "That Isaac Watts was superior to Charles Wesley as a sacred poet." The young folks took hold of the topic in earnest, and learned more about hymns and hymn-writers than they ever know before. The September programme is on the question of Dr. Vernon's book on "Amusements;" and reviews of Bishop Vincent's "Better Not."

—At Barre, Mass., the League held a special service in memory of the Rev. Horatio Bonar, the Scottish hymn-writer, who died last summer. A sketch of his life was given, some of his sweetest hymns were sung, and several of his religious poems were read. The service is worthy of imitation, and might well be one of a series of such song-meetings, which should also include the Wesleys, Watts, Tate, Brady, Pulmer, and Montgomery.

—What are the "Daily Bible Readings" of the Epworth League, and where may they be obtained? They are the portions of Scripture selected by the International Bible Reading Association, and are the same which are given as the "Home Readings" in the Berean Lesson Series.

—The Council is one of the characteristic features of the Epworth League. Soon after the election of the officers they should meet in cabinet session and enter at once upon the work of the year. The president will be chairman *ex-officio*. The pastor should be invited to all cabinet meetings. One of their first duties will be to assign the members to the departments for work. Each officer should study the needs of his members and of his department and of the League, and present his plans, ideas, and methods to the cabinet for consideration. The council secures careful consideration of League interests, and largely frees the public meetings from discussions.

A League of Leagues.

The sixteen Epworth Leagues of Cleveland, O., are united in a City League, which is organized upon the model of the local chapters. Its council holds regular sessions for the purpose of considering the general state of the work in the city. Under its direction League mass-meetings are held, receptions given to Methodist young people, and in other ways the youth of the denomination are bound together for social and religious activity.

On December 11, an observer says: "We can recommend this departure from time-honoured precedent as successful in the highest degree. Of chat and jest and merry laughter there was a great deal; but in no instance was there a breach of propriety or of good breeding. The pastors and their wives were out in force, and added much to the enjoyment of the evening." The expense was comparatively trifling."

An observer would have beheld not less than one thousand of the brightest and happiest Methodist young people ever brought together. He would have detected, in the reception-rooms and upon the main floor, thirty agreeable young persons—the third and fourth vice-presidents of the fifteen Leagues in the city churches—pleasantly engaged in receiving and introducing. Not the least striking feature would have been the grand display of

Epworth League ribbons. Over the badge nearly everybody had, by previous request, pinned a neat card, or ribbon, containing his or her name—a very happy thought, 'tween it aided materially in extending acquaintances. Two things were interdicted—refreshments and speech-making."

League Work in England.

The Rev. Edward Smith, a Wesleyan minister, in London, England, has been the instrument of gathering a great and earnest Methodist Church in a crowded quarter of that city. He says of the workers in his charge: "Boys have ringed together and have drawn other boys into the circle, and the same has happened with the girls. With what modest pride do these young people usher a new companion into the inquiry room! With what a look of happy consciousness do the children on the Sunday escort a fresh recruit to the secretary's desk! And when some quiet member introduces a friend into the class, there is a suffusion of pleasure upon the features. The spirit of labour pervades the whole church."

The Epworth League in Hamilton.

NOTWITHSTANDING the prevalence of *la grippe*, a successful mass-meeting for the inauguration of the Epworth League in Hamilton, was held in the Centenary church, on January 17th. S. F. Lazier, Q.C., occupied the chair. The pastor of the church, Rev. J. G. Ross, B.A., Rev. A. H. Laird, and Rev. W. H. Withrow, were prevented by the prevalent epidemic from being present. But able and enthusiastic addresses were given by the Rev. Dr. Carman, General Superintendent, and by the Chairman, Revs. W. J. Maxwell, G. A. Mitchell, T. A. Moore, John Pickering, Wm. Morton, Robt. Campbell, and W. J. Waugh and Seneca Jones, Esqs.

Dr. CARMAN delivered a vigorous address in his well-known characteristic manner, on the subject under consideration. "This is the time to stop," he said. "Some say, 'Move on;' but I say, 'Stop.' I mean that we have gone as far as it is necessary to go in the way of forming societies. We have got our missionary work, our educational work, our tract and literary work, and we say, 'Father above, it is time to stop!' We have enough to do. We have a meeting almost every night in the week now. Unless you are going to make sixteen days in the week we cannot go on with the work now in hand. We have already organizations enough. What we want is condensation of the work. Much as we have done, we are only just beginning the vast work before us. Christianity is like the human heart. If living, it must continue to work ceaselessly. We are only at the beginning of our labours. Noble as are our churches, grand as are our organizations, there is an immense amount of social, political, and educational work needed to be done in connection with the Christian church. With many, experimental religion has been largely a matter of feeling. To illustrate, the prayer-meeting originated with John Wesley, whose object was to bind members of the congregation together for instruction, visiting the sick and afflicted, etc., and the management of the finances of the church. The spread of Methodism was largely due to the fact that people were brought to the swarming point by these prayer-meetings. Other churches have been organizing societies for their young people, but have felt the need of the Methodist class-meetings. He had seen the need for an organization of the nature of the Epworth League for some time past. Pastors have taken different methods, and the result has been confusion. So numerous had societies become on the other side, that bishops and pastors had seen that the Church