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SEIZURE: THE OPPORTUNITY.

THE General Conference Standing Committee on Temperance, Prohibition and Moral Reform of our Church has addressed the following letter to our Young People's Societies. It is expected that it will be read in every Young People's Society:

To the Presidents, Vice-Presidents, Officers and Members of our Epworth Leagues and other Young People's Societies:

We respectfully ask your earnest help in the tremendous struggle for the legal prohibition of the liquor traffic. As we view it, an urgent duty is upon all our Leagues and Young People's Societies, and a magnificent opportunity is at their hand. Who knoweth but the League came to the kingdom for this very day?

"*Carpe diem*," said the old Roman,—
"Seize the day—the opportunity."
"That I may apprehend that for which also I am apprehended of Christ Jesus," said the consecrated, dauntless Paul.

They say that this is the young people's age, the young people's time, the young people's country. Let us show there is more than a glimmer of truth in it. With our railways, steamships, telegraphs, telephones, schools, churches, societies, factories, parliaments and courts, which the fathers have given us, we ought to surpass what even the fathers did for country, humanity and God. This age requires a heroic moral chivalry, lofty social aims, and a noble uplifting patriotism. Following their Lord, Christ, our young people are thrilled with these emotions, settled in their purposes, and their hearts' best affections are warmed with these holy fires. The liquor traffic deadens every generous impulse, quenches the holy flame of pure patriotism and the fraternity of mankind; and breeds crimes, woes and ills beyond number and beyond description. What can our Leagues and Young People's Societies do in this holy war against the rum traffic, and for its social and political extermination and legal prohibition?

1. They can unite with the Young People's Societies of other churches and purely philanthropic associations, strengthening each the other in this terrible battle against vice, iniquity and open sin, and their dreadful force and consequences.

2. Through their various organizations in Conferences and Districts, in harmony with their Constitution and the Discipline and provisions of the Church they love and serve, they can arrange for many of the grandest, mightiest public meetings on Temperance and Prohibition that have ever been held in this land, thus hardening and toughening their own

fibres for war, and drilling recruits on every hand for King Immanuel's army. So can they "build up Ontario," and ennoble the country they love.

3. They can, as faithful Leaguers blessed with the glow of such an enthusiasm, organize a sturdy, educative campaign of spreading literature, circulating pledges, saving drunkards and their families, and saving even the liquor sellers themselves, and in this educative campaign they can fight to win.

4. They can use reason and conscience upon voters, and gather them to the polls.

5. They can, and should, urge young men who are favorable to Prohibition, in our cities and county towns, to register, so that they may have the opportunity of voting.

6. And with all, and in all, they can pray mightily and constantly to the God of battles, who leads on the people and assures them of comfort, grace and victory.

A. CARMAN, *General Superintendent*,
W. KETTLEWELL, *Chairman of Com.*,
D. L. BRETHOUR, *Secretary of Com.*

A SERMON FROM THE PRISON.

BY REV. D. W. SNIDER.

NOT many years since I had occasion to visit a man in one of our county jails, who had been committed for business crookedness and forgery, and awaited his trial. I found him an interesting study in many ways, but shall refrain from any analytic estimate of his character in this article, because I had other and higher business with him than looking upon him as a case for psychological dissection. Who loves the doctor who comes to your side in sickness and who treats you only as "a case," good or bad, and brings no comforting, cheering radiance of fellow-feeling or sympathy that flows warm from knowledge or experience?

Let me say, then, that whatever pranks my intuitive judgment may have played with me in meeting this man in the distress of the prison-house, they were chiefly incidental to the pastor's business of dealing faithfully with one who through sin and crime has stumbled and fallen and been broken and snared and taken.

Our prisoner had been brought up in a Methodist home where "prayer was wont to be made." His educational advantages had been limited, embracing only "the three R's" to that extent that an early plunge into commercial enterprises would make necessary; for the Methodist home from which he came spelled busi-

ness with a big B, and underscored it with "hustle" with a large H. Their prayers were a devout appendix to the capitals aforesaid, "B" and "H" to ward off lightning and keep off drought or other forms of disaster, yet he grew up in the Sunday-school and came to official position in the Church. He attended revivals and related experiences and became acquainted with preachers and criticized sermons, etc. But the devil climbed on the word "business," underscored with "hustle," and kicked over the word "prayer" as an appendix principle of success, and our prisoner started out simply to "get there." And he got to prison. Well, in the prison he thought of the old days, of his old position in the Church, long forfeited, of the relieving happiness of the revivals of long ago from the strain and stretch of money-getting, or trying to get. He thought of the hymns of the Sunday-school and hummed and whistled and sang them again. He thought of preachers and their sermons, of the gentleness of one and the thunder of another, and of the strange, subtle, spiritual power of a third.

One day he handed me the following outline of a sermon which he had thought out. He said it was the expression of his musings in the light of his experience and the arrest to which his wandering from God had led him. I give the outline just as handed to me, as a sermon from the prison.

NOAH BUILT THE ARK.

It would have been no use for Noah to build, if he had not got in.

The knowledge of the Bible and the plan of salvation, unless we practice it in our lives, will not save us.

The carpenters who built the ark were fully satisfied that it would stand the promised storm—but they did not get in.

So we may believe the word, but unless we accept the terms we will be lost.

Many were the slurs heaped on Noah for building the ark on dry land in the time of a drought—but he worked on.

Christian take courage; the world may speak evil of you. It did of our Master. It will not be what the world thinks of us, but will be what God sees in us.

The ark was built and saved the world alive.

Another ship has been built. The old ship Zion and it is now at the harbor. Who will get on?

The voyage is safe. Without money you get your pass. No steerage or intermediate, all are cabin passengers. Christ is the Captain.

My Gospel ship is onward sailing. Simcoe, Ont.