

# THE CANADIAN EPWORTH ERA

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Please look at the label on your Epworth Era. If it reads "Jan. 04," it means that your subscription has expired and should be renewed at once. We are, however, sending this number to all our old subscribers in the hope of retaining them for the coming year. We do not want to lose a single name. Please send on your subscription for 1904 within the next two weeks, so as to prevent the paper being stopped. Do not neglect this.

## I Pack My Trunk.

What shall I pack up to carry  
From the old year to the new?  
I'll leave out the frots that harry,  
Thoughts unjust, and doubts untrue.

Angry words—ah, how I rue them!  
Selfish deeds and choices blind—  
Any one is welcome to them!  
I shall leave them all behind.

Plans! the trunk would need be double.  
Hopes! they'd burst the stoutest lid.  
Sharp ambitions! Last year's stubble!  
Take them, old year! Keep them hid!

All my fears shall be forsaken,  
All my failures manifold;  
Nothing gloomy shall be taken  
To the new year from the old.

But I'll pack the sweet remembrance  
Of dear friendship's least delight;  
All my jokes—I'll carry them hence;  
All my stores of fancies bright;

My contentment—would 'twere, greater!  
All the courage I possess:  
All my trust—there's not much weight  
there!  
All my faith, or more, or less;

All my tasks—I'll not abandon  
One of these, my pride, my health;  
Every trivial or grand one  
Is a noble mine of wealth.

And I'll pack my choicest treasures,  
Smiles I've seen and praises heard,  
Memories of unselfish pleasures,  
Cheery looks, the kindly word.

Ah, my riches silence cavil!  
To my rags I bid adieu!  
Like a Crucifix I shall travel  
From the old year to the new!

—Amos R. Wells, in *Christian Endeavor*  
World.

**Very Obliging.**—A contemporary observes that the devil is the most obliging person in the world. He does not stand much on his dignity. If he cannot get the privilege of preaching he is willing to play the organ, lead the choir, or serve on some important committee. He is not particular where he serves, only so he has a chance to get in his work.



**For Farmers.**—Wesley College, Winnipeg, takes another forward step in announcing a special course of instruction for young farmers. Lectures are to be given in the common branches of education as well as in subjects of direct benefit to the farmer, the course extending from the middle of November to the middle of March. This is an excellent idea.



**Christian Civic Ethics.**—The *Congregationalist* of Boston refers approvingly to the appeal published recently by the Committee of Temperance and Moral Reform in our church, and declares "no finer statement of Christian civic ethics have we seen of late." It goes on to say: "It shows that conditions in Canada are much like our own, but it also shows that Canadian church officials, acting in an official capacity, are much freer to impose their opinions and convictions on the rank and file, and to sound an alarm."



**Overworked Phrases.**—"Knoxonian," in the *Presbyterian* catalogues a number of worn-out words and stock phrases which ought to be laid aside. He mentions "function," "strenuous," "by leaps and bounds," "Macedonian cry," "inaugurate," "better imagined than described," etc. Strangely enough, however, he does not even mention that most hackneyed of all trite expressions: "along this line." If "Knoxonian" had attended many conventions he would certainly have put this down as one of the "overworked" phrases that badly needs a rest.



**A Beautiful Message.**—Miss Helen Keller recently sent a very tender message of sympathy to the blind children of the Marathi mission of the American Board at Bombay, in which she said: "My heart goes out to you most tenderly. I know the darkness which you see, and I feel through sympathy the sorrow that you have known. But now God's loving kindness has found you, and you will be happy in your school and in the knowledge that you are his children. The light of love is shining upon you as it shone upon me when Miss Sullivan,

my dear teacher, came to me and opened the eyes of my mind so that I saw many strange and wonderful things. You shall see these wonders, too. Your finger-tips shall open to you the world of beauty and goodness. By touch you shall share in the work of the world. I am deaf as well as blind, but I am very happy. Do not be discouraged if you find difficulties in your way. One obstacle surmounted makes all the others easier. If we put our hands in God's he will lead us safely, and we shall dwell in the house of the Lord forever."



**The Bible in the Sunday School.**—There is a strong tendency among Sunday school workers to substitute the Bible for use in the classes instead of "lesson leaves," and "quarterlies." In the past these have had the tendency to crowd the Word of God out. There is one case on record where a supply teacher asked as a first question one Sunday: "Now, where in the Bible is our lesson?" The prompt reply was: "It is not in the Bible; it is in the quarterly." One large publishing house has removed the lesson text from all its lesson helps. Whether this will meet with general approval or not remains to be seen.



**Remarkable Conversion.**—Strange as it may seem, men are sometimes brought to God, when they are drunk. Here is a remarkable instance, which illustrates the power of God to save: The Rev. Dr. Charles A. Crane, pastor of the People's Temple, Boston, sends the following interesting note to the Editor of the *Western Christian Advocate*: "Six weeks ago Wesley Emerson was a bar-keeper in Pat Dempsey's saloon. Five weeks ago he strayed into a meeting while he was intoxicated, and was gloriously converted. Since then he has been the happiest man I have seen in Boston. When converted he threw away his bottle and returned his card to the Barkeepers' Union. His old chums pursued him, anered, jeered, laughed, and cursed at him. One saloon-keeper offered him twenty-five dollars a week to go to Providence and take charge of a saloon there. Emerson told him that there was not enough money in Boston to hire him to go back to the business, although he was out of work and had no money. He misses no meetings in the Church. It seems to be a sanctuary to him indeed. He sometimes looks like a hunted partridge, and yet, withal, he looks the happiest man about. His testimonies are bright and exceedingly warm. He talks like one freed from prison."