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**Canadian Epworth Era**

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. IX.

TORONTO, MARCH, 1907

No. 3

**Who Loves the Trees Best?**

Who loves the trees best?  
"I," said the Spring.  
"Their leaves so beautiful  
To them I bring."

Who loves the trees best?  
"I," Summer said.  
"I give them blossoms,  
White, yellow, red."

Who loves the trees best?  
"I," said the Fall.  
"I give luscious fruits,  
Bright tints to all."

Who loves the trees best?  
"I love them best,"  
Harsh Winter answered,  
"I give them rest"

—Alice May Douglas.

**Not a Majority.**—The *Seattle News*, after careful investigation, concludes that "the majority of the thoughtful people of California are not in sympathy with the agitation of the demagogues of the cities against the Japanese." The majority of the Pacific Coast papers are anti-Japanese, but that does not indicate that the sensible people of the Far West agree with them.

**Canada's Wheat Lands.**—From an American writing in an American magazine comes this whole-souled tribute to Canada's wheat lands: "From the foot of Winnipeg Lake, eight hundred and twenty-five miles northwest to Edmonton, lies absolutely the greatest continuous wheat belt of the entire world. Siberia does not equal it, nor New Zealand, nor Australia, nor our own West. It raises the hard Fyfe wheat, the 'No. 1 Hard' of the miller's dream. The amounts? About twice as much as North Dakota at her best per acre."

**The Right Kind of Campaign.**—At a largely-attended evangelistic meeting led by Gipsy Smith, in the Great Northern Theatre, Chicago, Dr. William A. Quayle said: "One hundred evangelists in a movement such as this would do more to help the city government straighten out Chicago than would one thousand new policemen. It is sin that ails Chicago, and the doctor is in town. This series of meetings will do more to help Chicago than all the reading, all the talking, and all of the discussing under the sun. If we were cured of our great ailment there would be no talking about the liquor question. Policemen could be idle and lose their 'billies' without worry-

ing about finding them. Poverty would not need looking after. There would be no questionable districts, and Chicago would be only one step out of heaven. A campaign like this does more than all of the policemen in getting at the real cause of our troubles; more than all that is accomplished by ethical culturists, educational culturists, and all culturists combined. That is only saying the trouble with Chicago is not cutaneous, but cardiacal. If anything is to be done for Chicago it must begin with the heart of the individual citizen. It is not revolution that we want, but Divine evolution.

**A Word for Peace.**—Rev. Tennis S. Hamlin, D.D., of Washington, D.C., recently preached a notable sermon on the iniquity of war. "With all my soul," he said, "I dissent from the proposition that the best guarantor of peace is a great navy and a large army. A great navy and army may make a nation feared, but never trusted. 'In time of peace prepare for war' is a maxim of savages. To be prepared for war is to be sorely tempted to go to war on slight provocation; as to have a pistol in one's pocket is to be tempted to kill when only a rebuke at most is needed; when a few words of calm explanation would cool the sudden anger. 'In time of peace prepare for peace,' continued, perpetual peace, by cultivating not 'the fighting virtues,' but the Christian virtues of respect and goodwill. The day has come for a like national and international sentiment. It is exactly as feasible for nations to disarm by common consent as for private citizens to do so by common consent.

**Prison Work.**—In a recent report, sent to the press, Mr. Wm. Shaw, Secretary of the United Society of Christian Endeavor, gives the following information concerning C. E. work in prisons: "More than twenty-five prisons have been entered by the Endeavor Society. In Texas, Kentucky, Iowa, Utah, New Mexico, New York, and some other States the work has been especially efficient. In Baltimore and Atlanta societies have been organized in the Federal prison, and in Kansas City Endeavor societies have been organized in several of the jails. In Camp Turner, a prison camp near Dallas, Tex., the Central Congregational Endeavorers of Dallas have organized a branch society, with one of the men as president. They count about seventy conversions in the camp during the past two years and a half. In the New Mexico penitentiary there is a Prison Endeavor Society among Spanish-speaking prisoners. In Tennessee and

Kentucky, and perhaps others of the Southern States, there are societies for both colored men and women. There are known to be a number of Sunday School workers and local evangelists among the mountains of these States who were led to Christ by the Endeavorers while in prison. Through the prominence that has been given by Christian Endeavor to the work of Judge Ben Lindsey, of Denver, the spread of the Juvenile Court has been accelerated. 'Father' Coffin, of Iowa, who worked hand in glove with the Prison Endeavor workers of that State, had provided, at his own expense, two homes for discharged prisoners. Many instances might be given of Endeavorers' taking discharged prisoners into their own homes until they could be provided with permanent places."

**Can't Afford It.**—"No man can gauge the value, at this present critical time," says Thomas Hughes, "of a stream of young men, flowing into all professions and all industries, who have learned resolutely to say in such a society as ours, 'I can't afford it.'" The same value attaches to the girl who can speak and act as resolutely in the matter. Economy in the homemaker is as important as in the bread-winner. No young man, no young girl, is really educated until he or she understands proportion in life, and recognizes the folly and evil of extravagance.

**An Old-fashioned Exhortation.**—In the Handbook for 1907 of the Methodist Episcopal Church South, Bishop O. P. Fitzgerald gives a warm and stirring exhortation to his Church which applies so well to our own, and indeed all the Churches, that we reproduce it here: "Beloved, keep a good heart for the Church. The Church is dear to Christ, who is its Head. In a wonderful manner the Lord hath led us so far. He will be with us always.

"Maintain family religion—the Church in the house. Keep the sacred fire burning on your family altars. The Church in the house leads to fellowship forever with all the family of God in the house not made with hands.

"Let us all take a fresh start in personal religion. Let us do this because it is the will of God concerning us. Let us do this because we can. Let us give God our whole hearts, and he will abundantly bless our whole lives. And this means everything that this writer, your willing servant and old friend and brother, could ask in your behalf. This is his message in the name of the Lord—with a prayer for the whole Church, every home, and every heart.