

No More Sea.

There shall be no more sea, no wild winds bringing
 Their stormy tidings to the rocky strand,
 With its scant grasses, and pale sea flowers
 springing
 From out the barren sand
 No angry wave, from cliff and cavern hoary
 To hearts that tremble at its mournful fore,
 Bearing on shattered sail and spout the story
 Of one who comes no more
 The loved and lost, whose steps no more
 may wander
 Where wild gorse sheds its blooms of
 living gold,
 Not shake his thurst where mountain rills
 meander
 Along the heathy wold.
 Never again through flowery dingles wending,
 In the hushed stillness of the sacred morn,
 By shady woodpaths, where tall poppies,
 bending,
 Redden the ripening corn.
 'Neath whispering leaves, his rosy children
 gather
 In the gray hamlet's simple place of graves,
 Round the low tomb where sleeps his white-
 haired father,
 Far from the noise of ways
 There shall be no more sea! No surges
 sweeping
 O'er love and youth and childhood's
 sunny hair;
 Naught of decay and change, nor voice of
 weeping
 Ruffles the fragrant air
 Of that fair land within whose pearly portal
 The golden light falls soft on fount and
 tree
 Veiled by no tempest, stretch those shores
 immortal.
 Where there is no more sea

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Home & School:
 Rev. W. H. WITHROW, D.D. - Editor.

TORONTO, MAY 10, 1884

Coming Out of Winter Quarters.

As the sunny warmth of spring approaches, the bears and other hibernating animals which have been sleeping through the months of winter crawl forth from their caves, gaunt and hungry and emaciated. So the hibernating schools, which have suspended animation during the winter, are awakening again to life with the long days of the spring, and are at first equally starved looking and emaciated.
 Now, we are free to admit that there may be circumstances under which it is difficult or even impossible to have the school open all winter long. There have been times and places during this last winter when storms, snow-drifts, and severe weather made it necessary to close for a time even the public day-

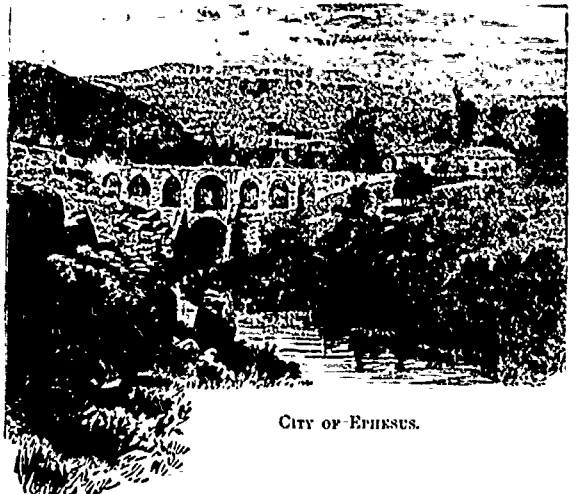
schools. But we have not heard of any place where the day-schools were closed from November till April, as was the case with too many Sunday-schools. Now we think that where a day-school can be kept open—when the children can trudge through snow-drifts five days in the week, and remain five or six hours a day—they can walk once a week on Sunday, to remain a couple of hours.

Let the aim be that at every place throughout our Church where there is preaching, there may also be a Sunday-school. We ask the cordial co-operation of every minister and every earnest-hearted layman to accomplish this desired result. Wherever a dozen children can be gathered in a farm kitchen or a country school-house, will not some friend of the little ones get them together to teach them the Word of God and the way of Life? Will not the ministers at every appointment where there is no school, ask some one to do this? The schools will be in the future the best nursery of the Church. From these, as the result of regular religious instruction, the Church will be more largely recruited than from any other source. Let us gather in the children of our own households and train them up for God. It is well to seek out the adults and to preach to them; but don't neglect the children. They are more hopeful subjects for conversion, and will make, if properly trained, better and more intelligent Christians than those converted later in life. Let us remember especially the Saviour's last command to feed the lambs of the flock.

In starting new schools and helping poor ones, the Sunday-school Aid and Extension Fund will to the utmost extent of its ability co-operate and help. All that is necessary is to write to the Editor of HOME AND SCHOOL, and forms of application will be forwarded, on filling up which with a statement of the necessities of the case, S. S. papers will be furnished so far as the resources of the Aid and Extension Fund will permit, and these resources can be indefinitely increased through the liberality of the larger and stronger schools. We covet for the Sunday-school wing of the army of our Church that cordial support which will enable us to win greater victories for the cause of God than any other department of our Church work.

Methodist Union—Its Approaching Consummation.

The first of June is the day on which, in accordance with the recent legislation on the subject, the union of the several Methodist bodies in Canada takes effect. This movement has been carried to success with a facility that, we think, has surprised even its most ardent promoters. Although resolutions favouring Union had been passed by several of the Conferences of 1882, it was not till September of that year that a joint Committee of the negotiating bodies met for the discussion of the subject. In November of the same year a large representative committee of the several churches met in this city for the formulation of a Basis of Union. This basis was sent down to the Quarterly Meetings for the verdict of the laity. It received their approval by an overwhelming majority. The next step was its acceptance by the several Annual Conferences of 1883, and by the adjourned General Con-



CITY OF EPHESUS.

ference of the Methodist Church of Canada, at Belleville, last September. A general conference of delegates from all the bodies concerned then met in the same place to arrange the details for the consummation of the union. The only serious impediment which seemed to be in the way was the refusal of the Bible Christian Conference in England to sanction the participation in the movement of the Canadian Conference of that body. These objections, however, have been happily waived, and the union takes effect with the kind accord of all the Conferences concerned. There was indeed a minority in all the bodies that was not in favour of union; but when the question was once constitutionally decided, these, with very few exceptions, accepted the situation and fell heartily into line with the promoters of the movement to make the union one in spirit and essence as well as in name.

The whole movement is a remarkable illustration of the supersession of the centrifugal forces which keep religious bodies apart by the centripetal and integrating tendencies which bring them together. It was a great triumph of Christian principle that men who cherished strong personal sympathies, and preferences, and prejudices should overcome them all for the greater common good. The United Church enters upon its new career with a membership (i. e. communicants) of about 162,000, and about three-quarters of a million of adherents; with about 1,700 ministers; with ten institutions of higher education, having 93 professors, 1,800 students, and nearly 2,000 graduates. It has 394 missions and 461 missionaries and paid agents carrying on domestic, Indian, French, and foreign missions—the latter in Japan, Bermuda, Newfoundland, and Labrador.

The newly organized church, through the economy of men and means which will result from this union, will be able to carry on its evangelistic work much more efficiently, especially in the sparsely settled regions of the great North-West. Its wide field of operations, extending from Bermuda to Japan, will be divided into ten conferences. These will soon meet for the consolidation of circuits, rearrangement of work, and appointment of ministers to their several charges. During the winter, committees have been at work arranging for the consolidation of funds and the like; and it very many places throughout the country union religious

services have been held with the happiest results—an augury of the still more beneficial results which may be anticipated from the full consummation of union.—*The Globe.*

Ephesus.

THIS is the famous city of Asia Minor referred to in the S. S. Lessons for April 6th and 13th and May 18th. Under the Romans it became capital of the whole of Asia Minor; and in Christian times it became the seat of a great Christian Church and episcopate. According to tradition, here St. John, the divine, was buried, together with Mary, the mother of our Lord.

In heathen times its chief fame arose from the great temple of Diana—one of the most magnificent in the world. It is said to have been 425 feet long by 220 feet broad, with 127 columns, 60 feet high, each the gift of a king. Of all this splendour some shattered walls and pillars, the ruins of a theatre, supposed to be the one in which Paul preached, a circus or hippodrome, and an old Roman aqueduct, shown in our picture, are all that remain of one of the great seats of pagan power and worship, and afterwards of a great Christian Church. Truly has the candlestick been removed out of its place, as was foretold in Rev. 2. 5.

In response to a request, we give with our Lesson Notes the Home Readings as well. We are glad to know that these notes are highly prized, and carefully studied by many teachers and scholars.

The Divine Spirit seems to be spreading all over the world. At the time when the United General Conference was in session at Belleville, tidings came of the adoption of a Union Basis by the Methodist Churches of New Zealand; and now the news comes that the Methodists of Japan are moving in the same direction. Meetings have been held by the missionaries of the Methodist Episcopal and Canadian Churches, and the desire seems to be strong for one Methodist Church for Japan. It would be premature to speak more fully on this matter at present. Should a definite proposal be made, it will, no doubt, be carefully considered by the authorities of the Churches concerned.—*Outlook.*

There are more false facts current in the world than false theories.