

large. Rarely are the best results obtained in a class of more than ten members. Usually half a dozen earnest Leaguers bent upon knowing the truth, gathered weekly in some member's home around a table, with maps and books, do the best type of work. When beginning such a class three points need attention: (1) The amount of material to be covered by a chapter. (2) The length of time available. (3) What degree of thoroughness is suited to the particular class. For an elaboration of these principles and a further discussion we recommend: "Methods For Study Classes," by T. H. P. Sailer, price 2 cents.

(b) At the regular monthly missionary meeting of the League the degree of interest awakened will depend largely upon the preparation made by leaders. One Leaguer was known to make the remark, "I do not like the missionary topic; it requires too much study." We believe this is exactly why every Leaguer should love the subject of missions. In the realm of missionary literature we can find that which warms the feelings, fires the imagination and appeals to the intellect. Here are found the most recent samples of history, biography, rhetoric, oratory and romance. To the pastor it is a gold mine of illustrations and affords the most inviting themes; to the patient, studious Leaguer is hereby made accessible a spring of intellectual delights.

The monthly meetings should be arranged for six months ahead. The course of League missionary meetings is hasty and inadequate preparation. Our League under our notice has planned its meetings under the Christian Endeavor Department for each night until Christmas next. Surely the respective leaders appointed for autumn meetings cannot offer the excuse of "too short time for preparation."

We were made acquainted on one occasion with a Missionary Club for Clergymen, who kept a large scrap book of clippings. In it she posted items of news from daily papers, religious papers, magazines and books, arranged under the various topics for a number of months ahead.

(c) In addition to mission study class work and the monthly missionary meeting every Leaguer ought during the fall and winter to do some personal work for missions. Already our whole church has felt the influence of Forward Movement for Missionary Work, and rightly so. The League is as truly a part of the church as the arm is a part of the body. The aim should help the body, likewise the League missionary worker his church. Let the Missionary Vice-President of a League and her committee volunteer to aid the pastor in preparing for his annual missionary services.

They could distribute envelopes, missionary tracts and information during two or three weeks immediately preceding, assist materially with appropriate music on mission Sunday, collect money subscribed in due time, and, withal, use to splendid advantage their youthful enthusiasm for the spread of Christ's kingdom on earth.

If the League President, moreover, but take it upon himself to introduce in his official capacity at the Official Board meetings some of the well-proven League methods, the whole church could be awakened to a splendid effort. In one church we learned that a devoted missionary spirit was at one time President of League, Superintendent of Sunday School and Recording Steward of the church. He urged the same methods upon the workers in all three spheres with astounding results. If one consecrated Leaguer could do this, why cannot others?

Canadian Epworth Leaguers have been granted a wonderful missionary her-

itage. They may have to answer for a thousand neglected opportunities to help evangelize the world—opportunities undreamed of by their fathers and grandfathers.

2. District Epworth League officers also do their best work during the autumn and winter seasons. If a meeting of district officers has not been held earlier one should at once be announced for by the President. These officers, with the Chairman of district, have full authority to arrange. The common District League Convention having lost its attraction for many, an autumn or winter school for Bible study and missions will more easily follow. These district schools, lasting from three to five days, affording plenty of time for study, are at present the very flower of Forward Movement agencies. Any devoted Leaguer, whether a member of the District League or not, can bring one to pass. The writer speaks from experience just here, because he has on three different districts succeeded in starting a movement which in every case resulted in a district school being organized and carried out.

Such schools grow naturally out of larger summer schools. They reach into the highways and byways. If they do not reach far enough into the byways then by all means let us pursue the principle farther and organize schools for our circuit and stations.

For our country circuits especially, these methods are both desirable and practicable.

Colpoys's Bay, Aug. 8, 1905.

OCT. 1.—"THE SATISFACTION OF A GOOD LIFE"

LXXII (APOSTOLIC CHURCH, STUDY ST.)

2 Tim. 3: 10-12; 4: 10-18.

There are at least two views of what constitutes the satisfaction of a good life. One class of people claim that a good life should be lived on account of the rewards which it brings. Another class believe that virtue is its own reward, and that a good life should be an actuality with everybody simply because it is right. There is worth in both views—the Bible warrants both. The satisfaction of a good life is also found in what the philosophers call egoism and altruism. That is, the personal advantage here and hereafter which a good life assures, and the benefit to others which it inevitably brings, are sufficient satisfaction for the self-control on divine principles, involved in a good life. Let us see how the Apostle views it:

THE APOSTLE'S VIEW.

1. The satisfaction of a good life is found in a right belief and proper conduct (2 Tim. 3: 10).—Paul refers to false teachers, misled by their own foolish errors, and working harm among men, who contrast his own doctrine and manner of life with them. Both were well known, and both had been tested in trying circumstances. But Paul had the satisfaction of knowing that his doctrine and his influence were a spiritual uplift to the people; that instead of degrading, as false teachers did, he emboldened those whom he touched. So that, amid much opposition and persecution, Paul could rejoice that his Christian doctrine and life were proving a blessing to the world. This must be a satisfaction to any Christian—to know that his foundation principles are right, that his service for God and humanity is earnest and effective, and that, notwithstanding much discouragement, he himself is making

progress toward the full stature of manhood in Christ Jesus, and at the same time, helping to bring others up to a similar standard.

2. The satisfaction of a good life is found in courageously bearing persecution when necessary (v. 11, 12).—What sufferings Paul had to endure for the Gospel's sake! What persecutions in all ages have Christians borne, and counted it all pay for the Master's sake. A cause that is not worth fighting for is not worth fostering. Opposition, persecution, suffering are part of "the good fight of faith" by which we "lay hold upon eternal life." In the old days men were anxious to enter the field of battle to show their loyalty to King and country, or their adherence to a great principle. And the believer counts it a privilege on the battle-field of life to show his allegiance to the King of Kings, and his undying attachment to the greatest principles on earth. Suffering for the truth is sometimes the lot of the Christian. The reason is evident. Christianity condemns all other religion and claims to be the only religion. It enjoins precepts directly contrary to the instincts of the natural man, and it predicts that persecution in some form may overtake its followers. But it also promises help in suffering, and a future reward of unspeakable glory. A man must be truly in earnest who embraces Christianity with all its conditions and consequences. But if Paul could say in reference to persecutions, "Out of them all the Lord delivered me," the most oppressed servant of Christ need not despair.

2. The satisfaction of a good life is found in its glorious termination (2 Tim. 4: 6-8).—(a) Undismayed, Paul faced the terrors of his approaching martyrdom. "I am now ready to be offered, and the time of my departure is at hand. I hope that I shall be able to come and see you before I die. I have fought a good fight, I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown, which shall not fade away. I have fought a good fight." In the Christian warfare he had displayed the qualities of a hero. "I have finished my course." In the Christian race he had run well and had not stopped short of the goal. "I have kept the faith." Recognizing the Christian life as a stewardship, he had maintained the truth and performed the duty entrusted to him. And now that the time of his departure was at hand he was sustained and soothed by an unflinching trust and a happy assurance that he had been faithful.

(c) Paul exults in the certainty of future reward. "Henceforth there is laid up for me a crown, which shall not fade away in that day" (v. 8).—A crown or garland used to be bestowed at the Greek national games on the successful competitor. In Paul's case the crown is in recognition of righteousness wrought in him by God's spirit. The crown is prepared for the righteous, but it is a crown which consists in righteousness. Righteousness will be its own reward. A man is justified by the merits of Christ through faith, and when he is so justified God accepts his works and honors them with a reward given of grace. Even at this solemn crisis the large-heartedness of the doomed apostle is apparent. "And not to me only, but unto all them also that love his appearing." He thinks not only of his own reward, but of the reward