

rades kneeled down and prayed before it.

When it was a year to a day that Sir Galahad had reigned in that country, he went in upon a day to do homage to the holy vessel. And first he saw a man who kneeled before it in shining raiment, surrounded by a multitude of angels; and the man rose, and said to Sir Galahad:

"Come, servant of the Lord, and thou shalt see what thou has long desired to see."

And he stepped back, and the angels with him, and lo! there was the Holy Grail, shining as though with the very

light of heaven, and the veil of samite had fallen from it. When Sir Galahad saw this, he trembled. The stranger said:

"Knowest thou me?"

The man said: "I am Joseph of Arimathea, whom the Lord hath sent to bear thee fellowship." Sir Galahad lifted up his hands to heaven, and said:

"Now, Lord, if it please thee, I would no longer desire to live."

And after he had prayed the angels bore his soul up to heaven, and a hand came from above and took the Sangreal up out of their sight, nor hath mortal man ever since beheld it.—*Selected.*

granary where all the corn to be ground into mental food is stored. Vain would be the exercise of observation were it not for its receptacle. Cultivate assiduously, therefore, this faculty, for an accurate, retentive, prompt, and practical memory is largely the product of persistent cultivation. Useful and necessary, however, as memory may be, do not unduly exalt its importance. After all, it is but a storehouse. There are men whose memories are so vast, and whose thinking powers are so dwarfed, that they are but retailers of the intellectual products of other minds. Never substitute memory for thought. It is not the food a man receives, but what he digests, that builds up his physical frame; it is not what a man remembers, but what he thinks out for himself, what he assimilates, that really develops mental power. Still, as a purely mnemonic exercise I would suggest to our League members, and what is perhaps still better, a course of reading followed by oral examinations: so that the spirit, not the letter, of what we read, the soul, not the mere body, may be indelibly fixed in the mind.

After memory, let me emphasize the value of cultivating the reflective powers. It is not merely what a man hears or reads that constitutes intellectual wealth. "Prove all things; hold fast that which is good," is a golden aphorism. To excite reflection there is no better method than the Socratic. If congregations would accept occasionally a catechetical service instead of the ordinary sermon it would prove of great benefit to the church. Next to being well catechised by another, self-examination is beneficial.

Our Leaguers should ever remember the importance of keeping the reflective faculties bright and clear from rust by judicious and systematic exercise. It would be an excellent plan for our societies to spend a short time at each meeting in an oral examination upon the sermons of the preceding Sabbath.

I would not forget the cultivation of what may be styled the ornamental powers of the mind. They are not to be underrated or despised. The imagination, the fancy, the taste, are to the mind what light, shadow, and color are to the landscape. Without these, how tame and dreary would the fairest scenes become. Let our young friends, therefore, not forget poetry, and painting, music, and art.

These suggestions bear reference only to the intellectual life. Let me say, however, that all intellectual culture must be subordinate to the great and fundamental design of the League; the spiritual development of the character. The training of the heart is as essential as that of the brain. The man, the whole man, must be trained for God. Let the entire life be laid upon the altar, let us give God all there is of us; let us preserve our bodies in purity; let us train, develop, and polish our mental manhood to the fullest extent of our opportunities; let us open wide our affections, our spiritual being, to the Saviour, who ever stands knocking at the door of our hearts; then may we hope for a useful, and therefore happy, life here; and for a glorious and triumphant entrance into the Holy of Holies when earthly labor shall have ended.

*'Lord, endue Thy word from heaven
With such light, and love, and power,
That in us it silent leaven
May work on from hour to hour.*

*"Give us grace to bear our witness
To the truth we have embraced;
And let others both their secret sin
And their quickening virtue taste."*

Literary Training in the Epworth League

REV. W. G. HENDERSON, ST. LAMBERT, QUE.

AMONG the present organized activities of our Church, none should be richer in promise of future results than the association of its youth for Christian culture and intellectual development.

As we advance in life, we are apt to get out of touch with the enterprising spirit of the young. We realize that, losing our grasp of the present world, our interests are more with the next. Hence the disposition among matured Christian workers to look upon religious agencies as being more concerned with matters future and unseen than with those present and seen. The great desideratum of to-day, however, is the practical, the utilitarian is ever in demand. The present calls for a faith that does more than dream of a future heaven, and insists that the Church shall grapple with those great social, moral, and economic problems that here and now imperatively demand action. The Church can no longer afford to omit emphasis on the fact that her message is to the man; the whole man, that man's physical, intellectual, and spiritual being, are all included in the great redemption. She cannot ignore the consequent truth that Christian effort is concerned with the proper care of the body, and with the necessary training for the service of God of the mental as well as the spiritual faculties.

The culture of the intellect, therefore, cannot be overlooked. The rational faculties are included in Christ's purchase; and are to be trained for God's glory and man's good. The Epworth League is providential. It came at the right moment; it is the hand by which eager and enthusiastic youth are to be drawn gently and surely to Christ and wholly used for Him.

The young manhood and womanhood of our day say they do not want a religion too ethereal for this world. They are not in heaven yet, and do not desire to go there at present. It is no sign of a robust and lively faith to be forever lamenting the necessity of our sojourn upon earth; desiring to be freed from its responsibilities and its discipline, and forgetting that will strengthen its abounding opportunities for good. "We are here," say the young folk, "and we desire to enlist under Christ's banner; to win victories for Him; to cast out demons; to work in His vineyard, and to receive at last our Lord's welcome. We want a religion that will strengthen us for this mission; and the church that offers us the best equipment for this work is the church for us."

This is just what a genuine apostolic church will offer them. The Bible is not a book for angels, but for men. It is not for heaven, but for earth. Christianity is not exclusively for the dying hour or the sick chamber. Christ came to show us how best to live; how to make the most of our most vigorous

manhood; how to attain to the most useful which is the most successful life. In order to do this, it says, "Take care of thy body: culture thy mind; consecrate thy affections." It is just at this point that the Epworth League introduces appropriately and opportunely its literary work. Not many of our youth have the privilege of a collegiate course, but all can avail themselves of the means of self-culture that the League affords.

Increased mental power, if consecrated to God, means increased spiritual influence. Ignorance is not a virtue. It never was the mother of devotion, but of superstition and bigotry. In the Sabbath school, the class-room, or the prayer-meeting, the cultured Christian is a greater power for good than the illiterate one. Thus the Literary Department of the League commends itself. The greater the intellectual calibre, the greater the capacity for God, for heavenly duty and reward. A cultured Paul has a greater capacity for God than an illiterate saint.

League Literary Training should begin with the *perceptible faculties*; these avenues through which our ideas come to us. Our senses are the windows of the soul; through them we receive our knowledge of the external world. These powers are the first called into action. Outside objects striking the mind through them awake its energies and arouse the reflective faculties. The perceptible powers then are of the first importance. If a man does not cultivate a habit of close attention; if he walks through the world half asleep, he is not likely to acquire a store of matter which the rational powers may work. Had Moses not turned aside to see why the bush burned without being consumed, he would have missed his greatest commission. How many having eyes, see not, having ears, hear not!

The acquisition of knowledge lies largely in observation. You may not have much time for the study or the library, but you are daily mingling with your fellow-men; they are living books; you see in them a continuous variety of manners, of motives, of character. If you are constantly on the watch, what a vast and varied supply of practical knowledge may you acquire, and practical knowledge is the most useful to the ordinary man.

Our Epworth Leagues should encourage their members to be observant, to lay up stores of practical information. By holding stated conferences, at which each member shall be expected to contribute some offering to the general fund of information, some flower picked by the wayside of every-day life, each one will be a benefactor, besides being enriched himself by the observations and testimonies of his fellow-observers.

Next to the perceptible faculty is the *memory*; the storehouse of the mind, the