

busier and noisier hours that are sure to follow as the day advances. It is at the beginning of the day's battle with sin and Satan. The man who keeps the "Morning Watch" begins the day in touch with God. He grasps his sword and puts his armor on: he places a guard before any avenue is open, before Satan can attack his soul. The secret of fruitage in Christian life and work lies along its pathway. More and more we believe that the reason why we do not prevail with man more is because of that more fundamental failure to prevail with God Himself. Faber says that the supernatural value of our actions at any time depends upon the degree of our communion with God at the time we perform them. If we would have the might of God in our living, speaking and acting, is it not of great importance that we make the connection as early in the day as possible? Why work half of the day simply as a man if we may have the mighty God working in us from the beginning of the day?

But we find those who plead they do not have time to give to such a spiritual exercise. *There is time to do the will of God.* Is it the will of God that I grow spiritually? Certainly, you say. Is this not essential to the highest and deepest growth of the spiritual life? The experience of those who try both plans would be overwhelmingly convincing that it is.

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Bear in mind that this is the quiet hour, the "still hour," as Austin Phelps called it. After prayer and after Bible study is the time for the soul to stop to hear what the Lord shall say, and for us to say, "Speak, Lord, for thy servant heareth. Too often our devotional exercises might be characterised like this, "Hear, Lord, for thy servant speaketh." We need to reverse that. It should be, "Speak, Lord; the soul is still, it is listening expressly to hear Thy voice." After we shut out the voices within and without the building where we may be, after we shut out the suggestions of the tempter, after we shut out the thought of to-morrow and of the work of the next hour, after we have shut out our own thoughts, after we shut out the sounds of our own prayers, we will hear a voice, not the whirlwind, not the mighty wind, but a sound of gentle stillness. Having once heard it, it will not be forgotten, and you will find that in the work of the day there is all the difference in the world. I do not wonder that Paul said, "Study to be quiet," or, better translated, "Be ambitious to be quiet," for there is so much hinging upon that.

Who keep the morning watch? We think of Moses to whom in the early morning hours God revealed the law. Of Isaiah, who awoke in the morning and listened, and was taught as the true disciple. Of Jeremiah, to whom God's mercies and compassions were new every morning. Of David, "I myself will awake right early, and will keep watch," who also said, "In the morning will I order my prayer before Thee and will give thanks;" who was also able to urge that "it is a good thing to show forth His loving kindness in the morning," and was able to say what God meant that we may evermore be able to say in larger meaning, "When I awake I am still with Thee."

"Still, still with Thee, when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than daylight,
Comes the sweet consciousness I am with Thee."

From Students' Missionary Appeal.

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We may write and talk, but above all let us be practical. Presidents of Leagues, will you give me your attention?

Are going to bring this matter up before your members? Are you going to appoint the most devoted, the one to whom the Leaguers listen, "because he is good," the one who is not only good, but who has stick-to-ativeness, tact and methods, to keep this matter alive, and who will not cease to pray and work until every member is a "comrade of the quiet hour."

This is something we would like to see our Leaguers in the country take hold of, for we believe it would solve very many of the difficulties. A dear friend, the wife of a minister, who is so devoted to the young people of their charge, have I heard say again and again, "at these conventions it is all for the Leagues in the cities and in the towns. Why don't they give us something for our country leagues?" Well, here is a grand lever for our fellow Leaguers of the country. No distances to be travelled. No bad roads to be gone over. No cold churches to endure. No interesting programme to be arranged for a critical, and at times indifferent, audience. All that is required is to steal away with the Book of Books, and be alone with God. Let the Presidents "arise and build" after they have "prayer to the God of heaven," and like Nehemiah, "the God of heaven He will prosper us."

MISS BESSIE MCGUFFIN.

What Prayerful Effort Has Done

AND WHAT PRAYERFUL EFFORT CAN CONTINUE TO DO.

To the President and fellow Epworth Leaguers of the Toronto Central Epworth League District:—

In presenting my report for the past year, as Vice-President of the Missionary Department, I feel that the first note I sound should be one of unbounded thankfulness to God for the advance that has been made in Missionary work and zeal almost all along our Epworth League line. Let me remind you that one year ago we had only just organized as a district for definite work.

Then we had only about three societies that had adopted the systematic plan of giving, now sixteen out of the seventeen Leagues have adopted it.

Then our Leagues were raising money for Missions only at the rate of \$100 per year, now it is being raised at the rate of nearly \$600, an increase of about 500 per cent., which is surely something to be thankful for. Could we but increase in the same ratio this coming year we would raise \$3,600, which would be almost sufficient to maintain five missionaries in the field. Of course this is something the most sanguine of us dare not look for, for next year at any rate, although we hope and believe the day is not very far distant when many of our stronger Leagues will be supporting alone a Missionary of their own in the field.

When it was first proposed, a little over a year ago, that we organize as a district to support a missionary, some were fearful that we were undertaking too much, and thought we should join with the Western District, thinking that we would be doing well in raising one half of what would be required. It was, however, as you know, finally decided to exercise our faith and to try it alone. While we have not succeeded in raising the full \$800 this year, we are not at all discouraged, for almost every cent., of the \$576 paid in has been contributed from the pockets of the members and very little as the result of public collections or entertainments. We are grateful for this, because we know that behind the hand that gives in this way is the