

Meditation After a Busy Day

"Is life worth living?" Thus we ask.
Not for the soul that shirks its task:
Nor yet for that which wears a mask
O'er all its living.

To think the thought that's brave and true;
To end our doubts by what we do;
To work our life-work fully through
Makes life worth living.

To stand for right 'gainst every wrong;
Apart if need be from the throng;
And strong as truth of God is strong.
Makes life worth living.

To lend a hand to one that's down;
Let the world smile: let the world frown:
The act is godlike: 'tis his crown
Whose life's worth living.

To think: to act: to work: to wait:
Faith strong, heart true, whate'er one's fate:
Content, come guerdon soon, or late:
Such life's worth living.

—The Westminster.

Respect for the Church

A WORKER among the Juniors remarked the other day that one of her chief difficulties with the children was to develop in them a proper regard for the house of God. They seemed to be totally lacking in reverence. They did not hesitate to do things in the church that they were in the habit of doing on the playground. They had not learned the lesson of self-restraint, while the idea of the sacredness of the church did not appeal to them sufficiently to subdue them into a proper respect for it. And these children were not untamed ragamuffins, either. Many of them came from "the first families," and all were living in a community of culture and refinement.

Of course these children were thoughtless. They would not do such things deliberately. They quickly responded to the wise exercise of discipline on the part of their teacher and leader, and soon conducted themselves in a proper manner. But the real difficulty was deeper than mere thoughtlessness. These children had not had the right sort of training in reverence. The church seemed to them not very much unlike other public buildings, because they had seen it used for purposes out of harmony with those with which the church is usually associated. Such uses detracted from the sacredness of the building and made it easy for the children to be careless and thoughtless in their treatment of the church.

It is well for trustees of churches to consider whether it is wise and proper to offer the church building for the common uses of a public hall. Why should traveling entertainment individuals or companies be permitted to give performances from the same platforms from which the gospel is preached, and before the very altars where the Holy Sacrament is administered? If these performers made any substantial contributions to spiritual edification, or did anything to quicken the spirit of reverence, it would be different. But often the programs presented by these persons in the house of God bring a blush of shame to the cheek, and arouse the dormant spirit of protest. It is a great loss to the self-respect of the church when the sacredness of the house of worship is worn away, because of the fact that the dwelling-place of God's honor has been cheapened and made into a place of merchandise, where the flippant, careless, irreverent, and unregenerate gather together to be entertained.

One need not wonder, then, that so many of the children fail to see very much difference between the church and the public hall, and that sometimes, in the exuberance of their spirits, they act as if there were no distinction between them.

What's to be done? Protect the church from the invading spirit of irreverence. Let those who have the charge of the church building forbid its use for any purposes except such as are legitimately in line with the work of the church. Keep the irreligious entertainment out. Let the church building

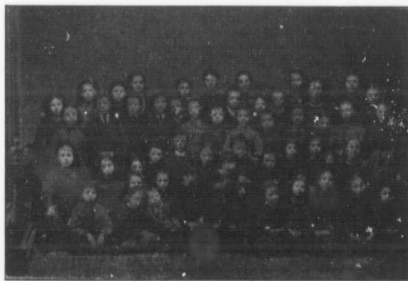
be the center of the higher influence only, such as will honor God, dignify the church as a company of believers, and make for the moral, intellectual, and religious uplifting of the community.—*Epworth Herald*.

An Old-Time Junior League

BY REV. J. E. SANDERSON.

THE great attention now being paid to the children and young people is in pleasing contrast to the too general indifference of earlier days. Yet before the formal organization of Epworth Leagues many efforts were made for the good of the young, in Sunday Schools, etc.

I enclose a photo of a "Saturday Class" I had at Perth about 1870. In addition to Scripture exercises we went through "Pilgrim's Progress." Copies of the *Penny Pilgrim*



A PREACHER'S SATURDAY CLASS

were obtained for the children, and with the aid of crayon illustrations they followed the whole journey with the deepest interest. I had similar classes, numbering from fifty to a hundred, in Montreal, Kingston and Whitby. We met on Saturday afternoons through several months of the year. We had also meetings for the *Young People*, of which I may tell you another time.

Toronto, Feb., 1906.

Exit Dowie

THE following is from the *Philadelphia Press*:

"The pathetic anxiety to be led is one in which moral as well as other adventurers can play to their advantage. It is easy to found a religion if the undertaking is accompanied by an exhibition of authority and self-confidence, and in time the founder may really believe that he has been ordained to improve the spiritual fortunes of his fellows. We have had a singular exhibition of this willingness, both to lead and be led, in the career of John Alexander Dowie, whose extravagances have at last wrung a protest from his people of Zion. It is unjust to this strange person to say that he is consciously wrong. He gives so many tokens of mental aberration, as Mahomet did, that one must view him with more of pity than removal. It may be that he actually believes that he is the prophet Elijah in the flesh, as he calls himself, for his extraordinary vanity and love of homage mark him as a man of disturbed intellect.

"He built up a flourishing town, which speaks volumes for his business keenness and executive sagacity; but he was not satisfied to let the town manage its own affairs; he wanted to be dictator; he wanted all the money that came in—for his greed is as wonderful as his self-conceit; he insisted on the ceremony and deference that would be given to a king; he spent thousands of dollars in making a show of himself and his followers in Eastern cities and in Mexico; he made a trip around the world, attracting attention everywhere by his lack of every quality that entitles men to confidence and respect; and at last his followers realize that they have been following a will o' the wisp—a portly and arrogant one, foul of speech, but a will o' the wisp, none the less, and they have decided to allow this displeasing vision to dissipate itself among the malarial marshes from which it arose.