were Principal Marshall Lang and Principal Salmond. The Convention sermon was delivered by Principal Forsythe, D. D., of Hackney College, and it is spoken of as of unusual excellence and power. The Baptist Union at Bristol was attended by 1,700 delegates, most of whom were entertained by the families of the city. Sir Robert and Lady Ashman welcomed the Union to the city, and gave a reception at which there were 800 present. The twenty Baptist churches of Bristol have a membership of over six thou-sand. As in all the Free Church bodies this year, determined opposition was manifested toward the Education Act of the Government, which puts the training of the children in the hands of the Anglican church, and establishes the Anglican catechism as part of the curriculum of the public schools wherever the rector and his co-directors so determine. A deputation from the Free Church Council representing 140 Free Church ministers of Bristol, presented an address through Rev. Arnold Thomas, their president. Preparations were begun for the Baptist World's Congress which will be held in London next summer. The Dublin Christian Convention is an undenominational rally held annually in that city, in a hall built for the purpose at the suggestion of Mr. Moody when he conduced evange listic services there. Hall and gallery were well filled by the clergy and laymen of all protestant denominations. Major-General Waller acted as chairman during part of the session. One of the most accep able speakers was Prebendary Webb-Peploe, not unknown upon this side of the water. The meetings were distinctly, almost aggressively, evangelical, exhibiting somewhat of the spirit of the Keswick movement; and although it is thirty years since the hall was built at Mr. Moody's instance, nothing was said at the meeting which was out of harmony with the gospel-that he preached then.

It looks very much as if a bottle of brandy came near plunging all Europe into a bloody war. As it is not possible to suppose that the Baltic fleet was put into the charge of a lunatic, the only supposition must be that its commander was drunk when he mistook a lot of fishing boats for a hostile navy. Sober men when they so much as jostle a neighbor have usually the grace to lift the hat and "beg pardon." But a man with too much vodka on his brain is capable of almost anything except sense or humanity. It is to be hoped that the Hague Arbitrat. ion Court may prove to be a method of settling disputes which have their origin in an attack of "Jim jams," as well as all others; but the drift toward international complications is perilously close just now. When it is all over, we suppose the brewers and army chiefs will call a convention and solemnly prove that this trouble all arose from the extinction of the army "canteen" somewhere It is a remark-able fact that nobody is so horrified at anybody's getting drunk as the makers, the vendors and the consumers of strong

## Literary Notes.

Sabbath - School Teacher - Training Course. First Year. A Series of Thirtynine Lessons, designed for use in Normal Classes. The Westminster Press, Philadelphia. This little volume should prove exceedingly valuable to Sunday-School teachers in all parts of our country. The course has been prepared, as we are told in the Foreword, in answer to an earnest desire among Sabbath school teachers thems lves who realize the great importance of their work and its responsibility and wish to know how they can do it better. The Course has been prepared with much thought and care, and it is believed that it will guide teachers in obtaining a wider knowledge of the Bible, of the nature of their work and of the best methods of teaching. Instead of asking one writer to prepare the whole volume the editor has managed to get seven experts in particular lines of work, to give of their best, and in this way the book should be of very special value. The following headings will show the scope of the book : Six lessons on the book, Prof. Amos R. Wells, A. M.; Seven lessons on Bible history, Pres. Geo. B Stewart, D. D; Five lessons on the lands of the Bible. Rev. Chas A. Oliver, D D : Four lessons on Bible worship and customs, Robt J. Miller, D. D; Four lessons on the Sabbath School, H L Phillips, D. D; Seven lessons on the teacher, Rev. A H Mc-Kinney, Ph. D.; Six lessons on the pupil, Prof. Walter C. Murray, D. D.

Chatterbox for 1904 (Dana Estes & Company, Boston) comes to hand in time for the Christmas season with its usual wealth of good reading and beautiful pictures. This year it contains six full-page colored plates, besides more than two hundred other illustrations. and a fascinating miscellany of short and serial stories, sketches, poems, and anecdotes. It comprises a great of useful deal information travel, exploration and natural history, and offers a fund of wholesome entertainment for boys and girls. Price \$1 25 and \$1 75 according to binding.

We are in receipt of the Presbyterian Christian Endeavour Manual for 1905, prepared by J. R. Miller and Amos. R. Well's and issued by the Westminster Press, Philadelphia. This little book is so well known and so generally used through ut our societies that it seems almost unnecessary to comment on its value as a suggestive agent in the preparation of matter for the weekly meet ings. In case, however, there should be some who have not yet become acquainted with the Manual we quote the following from the introduction: 'The aim of this Manual is not to furnish paragraphs to be read by members in the meetings. Many persons find this the easiest way to take part, but it is not the best way. Two or three sentences from the heart spoken in one's own words, are better than the most beautiful paragraphs written by some other person and merely read from a book. Accordingly the

Helps for the Members furnished in these pages are in the form of terse Topic Thoughts, mere suggestions, intended to start the mind." In addition to the Topic Thoughts there are also many practical suggestions for Christian Endeavour work.

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a word or two spoken by a kindly Christian friend, would have led to a clear cut decision for Christ, but that word was not spoken, and soon the whole effect of the sermon was dispelled by the laughter of gay company, and frivolcus conversation, and a soul on the border of the kingdom was lost, for want of the sermon being clinched. If men adopted such haphazard methods in business as we do in the soul saving, they would be bankrupt inside of a year. I know some will say, I believe my business is simply to sow the seed. No, sir, it is more. It is your business to see that the seed gets every possible chance to germinate and grow. us remember that in leading men to Christ it is our duty to use every legitimate means to lead them to a decision just as quickly as possible. Every church should have some clinching meeting, by which it can get at the individuals after a sermon is over. My own opinion is, that the best way, is to hold an after meeting, every Sunday evening, and invite into it any one who may want to speak with the pastor, or who may have any desire to become a Christian, or who may wish prayer for self or for others. By this means you entrap no person, you force your services upon no one, and if any one s really anxious he will find his way into the after meeting. Let this meeting be short, and free and easy. Let it be open for testimony, or singing, or prayer or for any one to make a start in the Christian life. churches all adopted this plan I believe they would be as astonished at the results as I have been. The longer I am in the Christian ministry, the more firmly I am becoming convinced, that a church just gets what it works for, and prays for, and expects conversions, it will get them. If it aims to simply make itself a home for the well to do, sort of rendyvous for social life, a place for entertainment, it will soon become a sort of club house, with its oratory, its opera, its fine arts, its sociables its receptions. church then becomes little better than a refined play house which pays a minister a good salary, to dispense conscience-salve for worldly minded pew holders. When a church aims at nothing in particular, it becomes cold and dead and lifeless; when it aims at souls it gets them, As we read of the methods of the early churches, and compare them with ours of today, and then look at their results as compared with ours, we almost feel as if it must be a different Gospel altogether that we have, and preach. Multitudes added to the church, 3000 one day 5000 another, and so on. To day ten one year, twenty another year, and some years none at all. In the early days, every method was adopted, every plan laid, to bring men to a decison for Jesus Christ, to day we have no methods, or they are so poor and lax and loose that we accomplish nothing. Oh for the definiteness of aim, the red hot enthusiasm, the consecrated energy, the adaptation of means to end, the burning zeal of the early church in our methods of work. When these become ours, we will have our churches crowded, we will have those crowds remain with us, and we will see conversions every time the Gospel is preached to men.

Continued next week