facts must be grasped. One was self-developed only when he knew his relation to himself and to society. The power in the world was falling and would continue more and more to fall to those who had brains and hearts to feel for others, he said. "Nothing but solid worth will endure in the world," he concluded. "May God make us faithful to ourselves and our opportunities."

"That's the kind of men we raise in Canada," said Dr. Crews.

PRESIDENT M'KINLEY CHEERED.

At this time, Mr. Lasby, all in white, appeared on the platform and was given opportunity to make an announcement. He announced, as he did at the other meetings, that a telegram had been received from President McKinley, reading as follows: "Please accept for the convention my cordial greetings and hearty and best wishes." The roar of cheers that swept the hall continued for fully a minute and then the handkerchief salute was given. Dr. Crews said the Juanita Glee Club would be asked to sing if the audience would not demand an encore. The glee club consists of fifteen pretty girls, with excellent and well-trained voices. Their singing delighted the great crowd and, despite Dr. Crews's protesting hand, the glee club was called back. When the club finished, Dr. Crews said: "I'll have to acknowledge myself whipped this time."

Rev. H. D. Knickerbocker, of Los Angeles, spoke on "Books and Reading." "Put it away from you—this literature of the sensual and animal," he said. "Read no book in which the beauty of divinity does not predominate." The convention was held for inspiration, he said, and it was the heart of the Methodist system. He would be satisfied if the blood were sent back at race horse speed to build up the Methodist system. Moral development must not be sacrificed to intellectual development, he declared. The moral nature must be developed first and the intellectual nature afterward, and if a sacrifice must be made it should be of the intellectual and not the moral nature.

"Hell has entered the sacred hall of literature," he said, "and I warn you against the light of hell that simulates the light of heaven. It is a bad bargain to win intellectual attainments at the sacrifice of moral loveliness. Holiness and beauty are one. Sin is moral ugliness. Good books are gathered from the rich field of human genius and character. It is immoral not to read. Read that you may develop: read for the pleasure that there is in it; read for the quality it gives the soul."

Rev. J. W. E. Lewis, a colored minister of Atlanta, introduced by Dr. Crews as one of the most eloquent men he had ever heard, spoke of "Methodism and the Intellectual Life." He told of the attainments of Methodism in literature. He pointed out the power of the Methodist press, that began with a small borrowed capital and now represents a capital of $4,000,000. The Methodists had issued books on all subjects, he said, and believed that intelligence and piety were not meant to be enemies. He said there was $30,000,000 invested in endowment of Methodist colleges over the world and that out of the 472 colleges in the United States fifty-three belonged to Methodists. Dr. Bowen was the last speaker and he held the audience to the end of his address.

GREAT CROWD AT THE TENT.

Dr. Henry Wade Rogers, the Chairman, Was Delayed.

By 7:30 o'clock last night there was not a vacant seat to be found in Tent Epworth. Beginning as early as 7 o'clock, there was a steady flow of delegates through the canvas doors until nearly three thousand Epworthians had assembled by the time scheduled for the opening of the service. The evening brought with it a refreshing coolness after the heat of the day, so that, despite the large crowd, there was no discomfort. It was a quiet but intensely enthusiastic assemblage long before the speakers of the evening arrived. When the addresses were delivered frequent calls in support and commendation passed around the audience. Francis Murphy, the noted temperance evangelist, occupied a position upon the platform and was intensely enthusiastic in the line of thought presented by the speakers.

A half hour's song service preceded the regular programme as previously arranged. Prof. E. O. Excell, assisted by the chorus of two hundred Epworthians, was obliged to extend the service owing to the delay in the arrival of the chairman, Dr. Henry Wade Rogers. Dr. Rogers was prevented from reaching the tent at the time appointed by a wreck which delayed his train several hours. During the song service the Leaguers joined in the old-time choruses with a volume that made the night air ring with the melodies of the familiar hymns. Mr. and Mrs. Harris, well-known evangelistic singers, assisted Professor Excell.

Chairman Rogers's Remarks.

The chairman arrived soon after the opening prayer and biblical reading. He outlined the subject to be discussed as follows:

"Men and women of the Epworth League—We believe that God lives and that He directs in the affairs of men and nations. He is the king of kings and Lord of lords, and we acknowledge our allegiance to Him who is sovereign over all. The trumpet sounds and the crimson banner is lifted up. A mighty host coming out of the North and the South, the East and the West rally to that standard. The Epworth League is organized for the advancement of God's cause throughout the world. From the beginning of Christian history the church has recognized it as a solemn duty to promote the cause of education. In all the ages since the time of Christ the church has been establishing schools and colleges. Proper it is then, when the members of the Epworth League assemble in international convention, that one of the first subjects to receive their attention should be that of the intellectual life. I am therefore to bring this subject before the convention at this hour.

"Without the intellectual life civilization would soon perish from the earth. The thinkers of all ages have understood this great truth. Cicero had it in mind when he asked, 'What greater or better gift can we offer the republic than to teach or instruct our youth?' It is essential to the highest interests of society that the education which is given to the youth should be such as to make them men and women of character as well as of intelligence. A system of education would be fatally defective if it developed brains minus a conscience. The atmosphere of religion is the best medium for the development of character. Mankind everywhere are under the influence of their environments. It is desirable that the environment of schools and colleges should be as far as possible Christian, and not agnostic, or skeptical. It is important that young men and young women during the formative period of their lives and while away from home in pursuit of learning should be surrounded by influences which tend to keep their conscience sensitive, their faith strong, and their religious life pure and undefiled. If we wish to introduce into the life of the manhood and the womanhood of the country respect for religion, purity, honesty, truthfulness and the virtues which constitute Christian character let us not ignore the ethical in our system of education.

"It was Guizot who said 'popular education to be truly good and socially useful must be fundamentally religious.'"

A BURST OF PATRIOTISM.

Dr. Edwin A. Schell, general secretary of the international Epworth League convention, read a telegram from President McKinley, expressing "hearty best wishes." When the word was read to the assemblage there was a shout for "My Country 'Tis of Thee," and the song was sung with a patriotic ardor that, for a time at least, overcome the thought of religion. "Three cheers" came from another section of the tent, and, as the congregation responded, handkerchiefs and Epworthian banners were waved on all sides. It was further announced that the Illinois delegation would hold a social reunion at Roberts Park Church this afternoon at 5 o'clock. It was also announced that a tournament, concert and field day exercises would be held at the fair grounds this afternoon.

DR. WORKMAN'S TALK.

Dr. G. C. Workman, of Toronto, Ontario, was then introduced. Dr. Workman is an author of religious works dealing with the vindication of the Bible. He spoke on the "High School and the College." "Religion," he said, "is inseparably connected with life. But man is not alone a religious being; he is an intellectual being as well. As a consequence Christianity and education go hand in hand. A man must be taught how to do first before he can be expected to do. Necessity exists for cultivating all sides and all aspects of a man. There is no more sorry a thing than an illy-developed being; it is a cripple, not what God intended it should be. It is equally true that a one-sided development is to be avoided. When it is considered in this connection that the whole man or mind thinks, no matter the subject, it is apparent that the element of morality cannot be impoverished. Whatever a person studies—history, philosophy, art or science—he should be taught to study the subject no only as an intellectual, but as a moral and religious being as well. And it is the duty of the church to see that this is done.

"It is a significant fact that religion and philosophy, once divorced, are now drawing closer together in stronger bonds than before.

"Body, soul and spirit are educated by influences of moral and religious truths, and their development and growth is as essential to perfection as intellectual expansion. Mental training and moral training should, therefore, go together; otherwise we will behold a one-sided development. One will be altogether a philosopher, another altogether a religionist and another altogether a scientist. And such a condition will strike at the very heart of our social welfare."

The speaker then suggested a course to pursue in promoting moral as well as intellectual development. He said: "Methodism has long appreciated the necessity for such a system, and, with that end in view, has established schools and colleges throughout the land. But it is not only the students of colleges who should be considered; it is best to carry the work as far back into the primary schools as it is at all practicable." He suggested that branch organizations of the Epworth League be established at Methodist institutions of learning of all classes. "Thus will be gained the highest morality and the highest education. Then war and strife shall cease and concord and purity prevail. In this cause let the British flag and the stars and stripes be forever linked together, the banners of the noblest, purest and highest civilization and the fullest Christian life."

Dr. Werlein's Address.

Dr. Werlein, of Kansas City, pastor of the Troost-avenue M. E. Church, South, spoke on "Self-culture; Its Value and Possibilities." He spoke with energy and was greeted with frequent applause.

"Self-culture has been defined as the symmetrical and harmonious development of the whole man—body, mind and spirit. A human being thus perfected would be the most beautiful and admirable object of which we have knowledge—the ideal Epworth Leaguer. It is my duty to speak with reference to the intellectual side of the subject: The leaguer is to be not only a believer, but an intelligent believer. He is not only to develop his spiritual powers, faith, love, sympathy, but he is to be able to give a reason for the faith that is in him.

"God wants the latent powers of our being. One may be possessed of possibilities like the mountains, in which precious ore is packed away. Self-culture is the work of the pick-ax, the shovel, the blast, the safety lamp, the grim visage and the callous hand. It is evident that without self-culture one can never attain to the measure of his capacities.

"It is to be feared that vast numbers of those who constitute the great Epworth League army devote their attention chiefly to the idea of utility. Their daily occupations consume their time and strength. Their enthusiasm kindles over prospects favorable to the accumulation of material good or the achievement of what is recognized as business success. But for culture, for reading and study, for the acquisition of general knowledge, for the poets and philosophers, travel and biography they have neither leisure nor inclination. So, we have professional men, railroad experts, skilled mechanics, specialists among the professions and in all the avenues of business, who deem they have accomplished much when they have mastered the difficulties incident to their vocations. But this is not culture. The culture for which I plead is the acquisition of knowledge, the development of brain power, the taste for literature, for the companionship of great thinkers and learned teachers among men. No one can estimate the value of culture. It enriches the individual, giving him an influence, imparting a force of individuality and securing him a triumph which nothing else can effect. There are men at this convention, men of power, of distinction, scholarly and eloquent, benefactors and leaders in the human struggle, who would to-day be plodding behind a plow or digging in the mines had it not been for their inward impulse toward self-culture.

"A human being comes into the world and finds here what his ancestors left behind them, all of which he may assimilate, and to which he may add. Of apparently most unpromising material the brightest and most virile natures have been produced. Not alone the beneficiaries of college education may climb the heights of culture.

"The illiteracy of many of our young people is not the result of lack of time or opportunity to acquire knowledge, but it is the consequence of disinclination to inform themselves and to exert their mental powers. After all it is a question as to what oneself is determined to accomplish. It depends on whether one is willing to pay the cost of culture. Culture is not an inheritance or an accident. It is the result of labor. Most persons are born with a veil over their brain, which makes mental labor difficult. It must be torn away. Such effort may be painful, but it must be persistent until intellectual inactivity has been counteracted. Even hereditary dullness may be thus overcome by the stern effort of invincible determination.

SELF-CULTURE HONORED.

"The world delights to honor self-cultured men. No one shall fail to bring flowers of thought from the garden of his mind who will work to that end. Success is assured. Obstacles can be overcome; difficulties are ready to recede before inflexible determination.

"It is apparent to all that the largest usefulness is impossible without self-culture. I am not here simply to glorify the triumphs of self-culture. The faithful leaguer cultivates his powers that he may the more efficiently serve God. For one to achieve and like a recluse enjoy among a small circle that which he has accomplished is to be guilty of the crime of the miser. There is work, great, gigantic work to be done. The twentieth century is ushering into the world problems of which the by-gone centuries have had no thought. Where are the workers? Willing hands are not enough, devout spirits do not altogether meet the requirement. There must be well-furnished minds, as well as faithful hearts. An unlearned man may become a disciple of Christ, but he can never be an able representative of the kingdom of God. No man is ready for God's work who is not improving the powers God has given him. To lead a devotional meeting of any Epworth chapter, the better qualified one is to lead, the more profitable will be the meeting. The leaguer of the twentieth century must be better equipped than the leaguer of the nineteenth century. Education is more general to-day than ever. The young in every sphere of life are more active in the work of self-culture. The young leaguer should be able to contend for the faith whenever some champion of the realm of darkness challenges the truth of the gospel. He should also know something of the history of his church and should be qualified to defend its doctrinal integrity. He should know why he is a Methodist, and the polity and tenets of his church should not be unfamiliar to him.

"What did St. Paul mean, when he wrote to Timothy, 'Give attendance to reading?' He was himself a student, a scholar; otherwise God could not have used him. He was no stranger to Grecian and Hebrew literature, and possibly a more versatile man could not have been found. It was as though he had said to Timothy: 'Don't spend all your time in distinctively religious work. Study. Read. Acquire knowledge. Cultivate your powers.' So let us give ourselves with renewed zeal and determination to the cultivation of our powers, and thereby glorify God, honor ourselves, benefit the world in which we live by making some contribution to its advancement, and thus being the better fitted to wear the crown of righteousness which the Lord will give to all who love His appearing."

Professor Excell followed with a solo. "I will sing in the English language," he said, "so that you can all understand me. I want it to do you good."

Mr. Hamilton on Books.

Rev. Franklin Hamilton spoke on the subject of "Books and Reading." Dr. Hamilton is a graduate of Harvard College and Berlin University. He is now pastor of the First M. E. Church, of Boston.

He first told of books that have exerted great influences in the world. It was a book, he said, that fired Alexander the Great to his conquest of the world. A book inspired the reformation, and it was a book that started the American nation from its lethargy and led to the stamping out of human slavery.

"There are some classes of literature that I would warn you against," said the doctor, "and I wish to include in that list the Sunday newspaper—that secular agent that befouls every avenue of religion and morality—that combination of junk, old rags, garbage and sewerage gathered in every dark alley and corner of our cities."

This stab at the Sunday newspaper evoked loud applause. In conclusion the doctor advised his hearers not to be book worms and to read "only such books as have between their covers the life blood of the master spirits."

Miss Minnie Schobel, of Brooklyn, N. Y., sang.

Mr. McDowell's Talk.

The last speaker was Chancellor William F. McDowell, recently of Denver University, now secretary of the Board of Education of the Methodist Episcopal Church. His subject was "The Bible in the Intellectual Life." He said in part:

"The Bible gets into life because it first came out of life. It was born of life at its best. Its writers were the tallest white angels literature has known. No other literature has five names equal to these: Moses, David, Isaiah, Paul and John. These men and the others wrote as they were moved by the Holy Ghost. The messages of the Bible are the loftiest in the range of human thought. There have been many magnificent periods like the age of Elizabeth, the time of the Renaissance and the age of Victoria, but no other single century has ever done anything equal to the production of the New Testament in the first century.

"The Bible has a sound psychology. It seeks to influence the whole man. It pours white light into the intellect. It grapples with the great themes upon which thinkers stretch their minds. John Fiske's three subjects are all familiar themes to the readers of the Bible. The style is incomparable in grandeur and variety. It approaches the intellect with every form of literary style. It is the supreme intellectual force in the life of the common people. It has been teacher and school for the millions. The Puritans, for example, used it as poem, story book, history, law and philosophy. Out of it New England was born. It has been the chief representative of the English language at its best. Anglo-Saxon life and learning are saturated with it. The literature of England and America is full of the Bible. Shakspeare and Tennyson are specimens. Each of these authors quote from nearly every book and each in the Bible and of them refers to the Bible not less than five hundred times. Herbert Spencer admits that it is the greatest educator. It is winning its place in school and college. No education is complete without a knowledge of this literature. It is the privilege of the Epworth League to enthrone the Bible in the home, the church and the school. It teaches the intellectual life from above and lifts it to the Bible's own level."

AT THE OPERA HOUSE.

The Addresses There Were of an Interesting Nature.

The evening services at the English Opera House, which was decorated with the national and league colors and palms, was attended by a full house. The exercises opened with a song and devotional service, followed by a twenty-minute address by Rev. W. F. Lloyd, D. D., of Fort Worth, Tex.

Dr. Lloyd's Address.

Dr. Lloyd's subject was "The High School and the College, and was an interesting discourse upon the advantages and necessity of a good education. The text of his address is given below:

"I am glad that this convention of the Epworth League is to open its great gathering with a study of the topic 'The Intellectual Life.' Not that I would undervalue spiritual things. But I am glad it is to consider this first because if not considered at first it is not likely to be duly considered at all. When people get in the white heat of religious fervor they are apt to pass by what they call minor matters, even though those so-called minor matters are of the nature of fundamentals.

"Then again I am strongly convinced that there can be no largely influential spiritual life that is not grounded on large intellectual life. Salvation there may be, and even holy living, without much knowledge, but if we would be influential for God in society round about us there must be deep and broad spiritual life. And your Epworth Leaguer must be a leader, must be influential or he is nothing. His business is not simply to enjoy religion and then save himself, but to save others. I apprehend that it will be in line with the programme committee's purpose if I discuss specifically the subject of 'Collegiate Training—its Need for Our Young People.'

"I lay it down as a general proposition to begin with that all Epworth Leaguers—indeed, all Christian young people who can possibly do so—should secure a college education, and, if opportunity offers, a university training. To my mind there are three great reasons why higher education should be eagerly sought by our young people.

"First—A college education should be secured first of all for its own sake. I would not imply that one may not be educated without specific college training. There are many striking instances of well-educated persons who did not have this great help; but, ordinarily, higher education, properly speaking, is not obtained outside of college walls. Then, for the purposes of this hour, we will consider that higher education and college education are synonymous.

"We begin to see the importance of this subject when we reflect that the measure of knowledge is the measure of intellectual life and enjoyment of the real man or woman for time and eternity. Some one has said that 'there is nothing great on earth but man, and nothing great in man but mind.'

"What do we live for? Is it for this life only? Is not the life more than meat and the body more than raiment? The object of life with the true man is not the feeding and clothing of the body that it may have a momentary enjoyment and strut in foolish vanity across the world's stage. No. The true man feeds and sustains the body that he may have better opportunity for gaining knowledge and building that part of his complex organism which is eternal.

KNOWLEDGE BROADENS LIFE.

"Dollars are not to be sought for their mere possession or for the gratification of low tastes or of leaving them to our children, but that they may be turned into knowledge—into the cultivation of the mind, that which is eternal. We should not live to get dollars, but we should live that the true man, the intellectual part of man, may live. Knowledge broadens and deepens life. The enjoyment we get out of life is in direct proportion to our knowledge. The sphere of the uneducated is exceedingly limited, bounded by bodily wants in their lowest form. Every increase of knowledge extends the radius of thought, feeling, enjoyment, life.

"The untutored savage parts the foliage above his head and gazes at the stars. To him they are only blazing tapers, he knows not what nor where. The educated, cultured, Christian astronomer turns his telescope on those same stars and planets, studies their revolutions, measures their orbits, surveys the immensity of space, and, lost with admiration and wonder, exclaims with the pious Kepler, 'I think the thoughts of God.' What is the difference in the two observers, that one sees, and feels, and thinks so much more than the other? It is only the matter of knowledge.

"Second—Higher Education—A collegiate education must be secured by our young people for necessity's sake. I mean that they cannot keep in the front rank of society and be influential without it.

"Elementary Education—The public school, if you please—is a great boon, but we cannot stop with it alone. It does not fit for leadership or for influential position in society. What it does is absolutely essential, but it stops too soon. Dr. W. T. Harris, United States commissioner of education, says: 'Elementary education is a defective sort of education, not merely because it includes only a few years of school work, but because its methods and habits are necessarily crude and inadequate.' Continuing, he says: 'It is the brighter class of minds that stop with the elementary school, which become agitators in the bad sense of that term. The restless and discontented class of people, those who mistake revolution for reform, are recruited from the elementary ranks.' These are weighty words, but only the wise will ponder them.

TOWARDS THE COLLEGE.

"Again, the trend of the times is strongly towards college and university education, and our young people cannot afford to neglect it. Twenty-five years ago there were in the United States just 600 college students to each million of inhabitants. To-day there are 1,200. And when you consider that the entrance requirements to college have been raised the facts are that there are three times as many college students in our land to-day as there were twenty-five years ago. Twenty-five years ago there were but 200 post-graduate students in the United States. To-day there are more than 5,000. Twenty-five years ago there were in the United States only 250 professional students—law, medicine and theology—to each million of inhabitants. To-day there are 740 to each million. The result is there are more educated lawyers and preachers and physicians than there ever was before.

"In seven years—1890 to 1897—the students in the schools of engineering and applied science increased from 15,000 to 24,000. All this means that the young people of this and the next generation must either be educated or take a secondary position in life.

"Third—An education—a collegiate education—for Christ's sake is the final reason that I give why our young people should secure this equipment. The ultimate reason for getting knowledge or doing anything should be the glory of God.

"It is a fact that the measure of knowledge is the measure of usefulness. We say a vast deal about the need of spiritual life and the baptism of the Holy Ghost. Much of it is true, and I would not altar one jot or tittle of the teaching ordinarily heard on this point. But we need to remember that the Holy Ghost does not and cannot use ignorance. It is only knowledge that He can use. No man has ever yet been used in spreading the kingdom of Christ beyond the knowledge which he brought as a medium through which the spirit could operate. If God could use ignorance, then an idiot could preach as well as an archangel. But God does not call such to preach. Jesus said: 'When He, the spirit of truth, is come He will bring all things whatsoever I have spoken to your remembrance.' The thought is that the Holy Ghost will quicken our memory, to recall that which has previously been lodged there, but nowhere is it intimated that He will, by His agency, put into our minds what it is our duty to acquire by our own effort.

AN IMPERATIVE DUTY.

"It follows, then, that the obligation is on use to get knowledge that we may use it in spreading our Master's kingdom.

"No man has a right to waste his time. The obligation to gain knowledge and equip one's self for the highest usefulness in the Lord's work is as imperative as it is to make money or to use our strength in any other way for the advancement of the divine glory. In many instances we talk about consecrating ourselves to God, when, if the truth were known, all that we have to consecrate is so much avoirdupois.

"Absence from the councils of the church, from high usefulness, from large influence, is the price which some men pay for the privilege of hunting and fishing. Their pleasure is dearly bought, and may have to be accounted for at the day of judgment.

"The sum of all that has gone before is: get a college education if possible; if not, then do the next best thing."

Mr. Thorpe on Self-Culture.

Rev. Ervin L. Thorpe, D. D., of Brooklyn, N. Y., next followed with a twenty-minute talk on "Self-culture; Its Value and Possibilities." Rev. Mr. Thorpe spoke of the two educations which men receive, that which they get from others and that gained by their own efforts—self-culture. He illustrated the advantages of self-culture by reference to the lives and works of notable personages and compared the uncultured and cultured mind with raw iron and the same material after it had been put through various processes in the making of steel plates, screws, wire, watch spring, etc. "Self-culture," said he, "ennobles one and infuses a lofty spirit into every word and act. It is the spirit in which we work, and not the work itself which makes our work beautiful. Every soul is a gallery to be decorated as one sees fit. Something must be put upon the walls, and the result is pleasing or displeasing as we make it. The soul is a home forever and the maker may make it grand and lovely or dark and dismal. He lives most who thinks most and noblest and acts best." Dr. Thorpe also spoke of the advantages to self and the self-satisfaction to be gained by self-culture.

At the conclusion of Rev. Mr. Thorpe's address the telegram from President McKinley, "Please accept for the convention my cordial best wishes and heartiest good will," was read. Response was made by giving the Chautauqua salute and the singing of "America."

Mr. Plantz on Books.

"Books and Reading," a particularly interesting address, by Rev. Samuel Plantz, D. D., of Appleton, Wis., next followed, the text of which is here given:

"To-day we live in an age of books. They drop from the press as abundantly as leaves from the boughs at autumn. Every decade new books enough are published to make a pyramid as large as the Cathedral of St. Peter and instead of costing a fortune to buy them they may almost be had for the asking. There is no overestimating the value of books.

"No man is too humble to be permitted to listen to their music. They are like nature's flowers and skies, universal benefactors. They enter as gladly the door of the cottage as that of the palace. They rest as contentedly on the pine table of the peasant as on the ivory and ebony table of the king. No wonder that Southey, old and bowed with years, his eyes grown dim, tottered to his library and, passing from shelf to shelf, laid his hand tenderly on the volumes as upon the shoulders of familiar friends. The man is indeed to be pitied who has in him no consuming love for books.

"The pleasure-loving and commercial spirit of our age makes thousands blind to the glories there are in books. They have no appreciation of the author or his works and regard the greatest books 'dear at a dollar.' Even our Leaguers do not seem to exclaim with Channing, 'God be thanked for books! They are the voices of the distant and the dead and make us heirs to the spiritual life of all the ages,' if the way they neglect the prescribed reading course may be taken as an indication of their literary proclivities.

"There are two fundamental questions on the subject given me which I desire especially to consider for a moment because of their great significance—namely, what books ought we to read and how shall we read them. Mr. Edmund Gosse once gave a searching criticism of present literary taste. He finds an alarming decadence. Men, according to him, now read with great avidity the flashy, sensational and weak, while the great writers sit waiting for customers. Perhaps his picture is overdrawn, but his article at least teaches us we cannot afford to follow in the train of all the new lights that flash, to be carried away with ships that pass in the night and will never pass again. It is necessary in an age superfluously prolific in books, with hundreds of authors rushing into print who have really nothing to say, to adopt a careful principle of selection, or we shall be foundered on the infinite sea of printers' ink.

RULES FOR READING.

"Emerson has given us three rules, which are often repeated answering the question, 'What shall we read?' They are in brief: Never read any book that is not a year old, never read any but famed books and never read any book you do not like. While these principles need some modification they are suggestive. That we cannot read profitably the newest book is proved by the fact that time is the test of worth. If there is real worth in a book it will survive by virtue of its inherent power and goodness, and when it has won its place you may run the risk of reading it. The second rule is by far the best, 'read few books.' As we cannot read all books, wisdom dictates that we shall select the best. Let us, as far as possible, walk in the noblest temples, listen to the world's richest music. There are books which are not tapers, but suns, and these should receive our first and chief attention. All literature is the filtration of a comparatively few masterpieces, the reworking of thoughts that have been better expressed in the originals.

"By this I do not mean that we should never read lighter literature, novels and the like, for I am of the contrary opinion. In them we have the human heart laid bare and they are often the most powerful interpreters of life. It is only the slush of the imagination I would condemn. A genius who can fathom the soul, discern its motives and hold them up to the light, who can draw fire from heaven and make it run along his lines, who can climb mountain tops and take a far-off look, that writer is worth while. Among the greatest of our literary geniuses are our novelists and poets, and these are our most helpful writers. Logic is good but the human soul wants some glowing fire.

"The third rule that we should read only what we like should have some exceptions, but is generally wise. Our bent is our guiding star. If we have no interest we shall usually get no profit. There are times, however, when we have ideals which are ahead of our tastes, and it is well to select such books as will help bring us up to them.

HOW TO READ.

"With these suggestions concerning what to read, let us turn to our second question, how shall we read? Reading is an art that has to be learned. To go over the pages of a book as a horse goes over the turf is not an advantage. If, when we close a volume, we cannot tell what is in it, or, at least, some important things that are in it, we might as well have spent our time shooting arrows into the air. To read to an advantage we must lay strong hold on what regal minds have bequeathed to us.

"The first suggestion I would make on how to read is, we should read systematically. Plan the work. It never pays to shoot at random if one wishes to bring down game. To turn one's reading over to inclination and take up books when one chances to feel like it is to contract habits of mental laziness which will keep from our lips much of the elixir of life. We need to make reading like taking our dinner part of our daily business. By regularly setting apart one hour a day for our reading and then planning it wisely, one can become a cultivated man in ten years. We must read discriminatingly. Not only should we select our books, but we must select the parts and pages of books we will ponder. There are many nodding places in the noblest volumes. We cannot afford to spend our time equally on all the pages any more than we can afford to remain equal lengths of time at all spots on a trout stream. Where the vein of gold is heavy we must stop to work it, but where it has changed to rock we may hastily pass along. The barren places, wanting in good expression and weighty ideas, should be gone over hop skip and jump, but where thought flashes like a diamond, where rippling humor plays, where the plumit sinks deep into the sea of feeling, where fancy rises on eagle wings and soars, there we can well afford to pitch our tent. All books are padded and one secret of reading is to discern at a glance what is padding and what is of eternal significance and worth.

READ REFLECTIVELY.

"Finally let me say he who reads well must learn to read reflectively. Coleridge has told us 'Some readers are like the hour glass, their reading is as the sand. It runs in and runs out, but leaves not a vestige behind. Some like a sponge,' which imbibes everything, and returns it in the same state only a little dirtier. Some like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and dregs. Intellectual gormandizing is not the thing, but assimilation and digestion. Much of our present day reading, this devouring by the cargo and especially the ephemeral literature of the day, this poring over 'illimitable print,' is a short cut to mental imbecility. There are hundreds of readers like the boy who when asked what he was thinking about replied that he had no thoughts, for he was so busy reading he had no time to think.

"In reading we are to bite into and chew the morsel, not down it whole, if we are to enjoy its flavor. Hundreds of readers may be called 'serene observers.' They ruminate over the pages they read and after the ruminating is over they retain no argument of the author in their memory, they recollect no forceful expression, no principle, no thrilling truth. They have had a lazy satisfaction as they passed along, but they have not entered into the soul of the writer whose life has, perhaps, passed into his work. Even novels and certainly history and general literature, as well as books on philosophy and science, need to be read with reflection."

Bible and Intellectual Life.

The last address of the evening was by Rev. D. A. Hayes, D. D., of Evanston. His subject was "The Bible and the Intellectual Life," which was as follows:

"Dean Stanley was visiting the great scholar Ewald in Dresden, and in the course of the conversation Ewald snatches up a copy of the New Testament and said, in his impulsive and enthusiastic way, 'In this little book is contained all the wisdom of the world.' There is a sense in which this statement is not extravagant. The book contains the highest and fullest revelation of truth the world has known. The greatest themes man's mind can ponder are here presented. The most profound problems with which the human intellect has ever grappled are here discussed. We maintain that a mastery of the contents of this book will in itself provide an intellectual discipline no other book can give.

"Refinement of character, refinement of thought, refinement of speech, all of the essential characteristics of the intellect as well as of the spiritual life, have been found in our church from the beginning, among those whose only advantages have been a personal religious experience and the consequent love and continuous study of God's word as well as among those who have had all the advantages of the schools. No man need be afraid of exhausting the truth in the Bible. No man can ever flatter himself that he has got beyond it. Whatever his intellectual attainments may be, the Bible will still have further message for him.

"There was a very suggestive spectacle on the streets of London one day, just after Elizabeth had become England's Queen. As she was riding by the little conduit at the upper end of Cheapside an old man came out of it, carrying a scythe and bearing a pair of wings. He vaulted Fabian-like from coming out of his dark cave to greet the young Queen. He led by the hand a young girl clad in flowing robes of white silk, and she was his daughter Truth. Truth held in her hands an English Bible, on which was written "Verbum Veritatis," and which she presented to the Queen. It was a pageant prepared for that occasion, but suggestive for this occasion as well. Truth is the daughter of Time. Our backs may be bent and our hair may be gray before we can lead Bible truth forth by the hand. We may be old before we know much; our intellectual life may be matured in fullest measure and we still can know more; we must grow a pair of wings before we know it all—even if we do then.

"I have a vision of a million members of the Epworth League, who are intense students of the Bible, who have mastered the contents and the spirit of the book, who can open the volume anywhere and tell at a glance where the page comes from, whose promises and prophecies and parables and phrases are familiar friends, and whose lives are patterned upon the ideals there set forth; a million Epworth Leaugers who are as eager to read the Bible every morning as they are to read the newspapers; who read the Bible more than they read any other book or books. I see this mighty host marshaled for another century's crusade for Christian citizenship and social regeneration and world evangelization and the church's enduement with holy power. I am no prophet, and yet without fear of contradiction or question I can prophesy that with a million members whose daily marching orders are taken from this book the Epworth League can sweep into the next century terrible as an army with banners and no foe of our Christian faith can withstand it. With the tread of victory it will advance to the conquest of our Nation, our land, our world for Christ."

Superior Arrangements at Detroit.

A representative of a Chicago paper, who attended the Christian Endeavor convention at Detroit a couple of weeks ago, says the arrangements at Detroit were superior to those in Indianapolis. He says better preparations were made for newspaper men, and reporters did not have to run all over the city to find anything as it is necessary here. A tent was at the disposal of the press representatives, with about forty typewriters and a general bureau of information. A reporter was not referred to at least half a dozen people before he found out what he wanted to know, as is customary here. All yesterday afternoon there was no one at headquarters, except a few visiting delegates, who dropped in to rest, probably, and it was the quietest place in the city. Instead of having some one there to direct people wherever they wished to go,

Fort Wayne Honeymooners Here.

Special to the Indianapolis Journal.

FORT WAYNE, Ind., July 20.—Attorney James E. Graham, aged seventy, and Miss Luna O. Buchanan, aged twenty-two, were married this afternoon and tried to keep it secret, but it leaked out to-night. The bride has been Graham's stenographer for some time. They left for Indianapolis to spend their honeymoon with the Epworth Leaguers.

Epworth Notes.

Rev. Dr. Appleton Bash, representing the Pittsburg Christian Advocate, is in the city, a guest at the Denison.

Bishop McCabe is a guest at the Denison. He spent part of yesterday afternoon with Mr. Frederick Baggs, who is very ill.

Rev. and Mrs. A. H. Lathrop, of Columbus, are the guests of Mr. Lathrop's brother, Rev. J. R. T. Lathrop, on Pleasant street.

J. W. Bennett, of Bozeman, presiding elder of the Bozeman district, Montana Conference, is in attendance at the convention.

The state treasurer has given up the small room opposite his office for the use of the Epworth Leaguers. It is used as a resting room.

Rev. Melville Y. Bovard, pastor of the State-street M. E. Church, of Watertown, N. Y., who is attending the convention, is an old Indianian.

J. J. Ransom, of Nashville, Tenn., representing the Christian Advocate, the official organ of the Methodist Church South, is in the city attending the convention.

All state presidents and state secretaries of the league of the M. E. Church, South, are requested to meet at the Lorette Hotel, 126 East Ohio street, on Saturday morning at 8 o'clock for a general consultation.

The Ladies' Aid Society of Roberts Park Church will serve meals to visiting delegates, and especially to the Illinois delegation, at Roberts Park Church during the rest of the week, including Sunday all day.

One of the most enthusiastic delegations of Epworthians yesterday was one from New Albany and Jeffersonville. The Statehouse corridors resounded with their yells: "Bim, bim, bim; zip, zip, zip, zah. We are Indiana. Rah, rah, rah, Hoosier, Hoo."

Samuel Parker, of Chicago, one of the oldest newspaper writers and correspondents in Illinois, is one of the delegates to the convention. Mr. Parker had a personal acquaintance with President Lincoln and enjoys telling of incidents connected with their association.

A crowd of colored delegates entertained the incoming delegates to the convention at the Statehouse with selections from the official programme of music yesterday morning. A large crowd gathered on the second floor of the Statehouse, and before noon there were almost a hundred in the chorus.

This afternoon there will be a grand state rally at Indiana headquarters at the Second Presbyterian Church, when speeches will be made by several of the prominent visiting delegates, as well as members of the state cabinet. Yesterday up to 6 o'clock there were nearly a thousand delegates registered at Indiana headquarters.

It has been suggested that the city ordinance which requests women to remove their hats in theaters might be adopted to advantage in the meetings during the convention. Both the floors of the big tent and at Tomlinson Hall are flat, and the hats seriously obstruct the view of many who desire to see the speakers.

One of the visitors at the general headquarters of the convention at the Denison Hotel yesterday was an old gentleman looking for Mr. Lasby, from whom he wanted a stage ticket for his wife, who, he said, had been a good Methodist all her life, but is now an invalid. She wanted a position in the big tent or Tomlinson Hall where she could see and hear everything going on. The old gentleman was sent from one committeeman to another for the desired ticket, and finally turned up at convention headquarters only to be disappointed again.

LIVE MODELS FOR CORSETS.

An Occupation in Which Women with Good Figures Make a Living.

New York Sun.

A well-known advertisement represents a symmetrical young woman, who could not by any stretch of the imagination be called overdressed, her toilet having stopped short with the putting on of her corset. She seems to realize her shortcomings, however, for she modestly hides her face in the curve of her uplifted arm. The woman in the picture is one who has for several years been a model for certain corsets advertised as "fitted to living models."

The firm which advertises by means of the above picture claims to have originated the scheme of using living models in the cheap corset business. The manager says that he "owns" five figures for this purpose. Four of them are what might be called an average figure, the difference being in the length of waist. The fifth is used in fitting nursing corsets. The other four are supposed to be as near perfection of outline as can be found. The idea is not to produce a corset which conforms to the slabsided angularity of the beanpole style of figure, or one which will comfortably accommodate the billowy form of the very fat woman, but to produce a corset which is ideal in shape and which will be so inflexible as to make a figure fit it instead of fitting the figure.

Women who serve as these models are often sent by artists for whom they pose. One exceedingly pretty girl, who has not only served as model to the corset manufacturer, but has been photographed for advertising purposes, poses for the neck and arms to several New York painters. The dealer above mentioned says that he has applications from twelve or fifteen women a year. The difficulty is to get a woman who is willing to serve as a model for fitting, and also to have her face appear in the large photographs which are sent out to retailers, or are reproduced in advertisements. This particular dealer has one model who has served the firm for several years, but her face has never appeared in any of the pictures made of her. Hiding her face in her arm was one device. Holding a fan before it was another. Turning it over her shoulder, covering it with her hand, and holding a gauze scarf in front of it were other tricks to conceal it.

The dealer declared, however, that he will not take any models now unless they will agree to be photographed with the face showing. This is because if the face is turned away the numbers of positions available is very limited. For the privilege of fitting and of using the photographs the dealer pays from $25 to $100, and in addition the usual rate which artists' models receive for posing. Strange as it may seem, women have no hand in shaping the article which is to be their bane or their not unalloyed blessing. That is to say, they have no hand in deciding what the shape is to be. After the model has put on what may be called the rough draft of the corset the man who does the designing makes marks to indicate the length and curves.

When the model is finally fitted to his satisfaction—it is to be hoped to others also—a plaster cast is made of her figure as it is with the corset on. Iron "forms" are then made from this cast, and the corsets which are fitted over these forms are subjected to a pressure of 600 pounds. This is supposed to make them so set in their ways that they will not stretch and yield to the architectural idiosyncrasies of their wearers, but will retain the good lines of the original model.

The popular corset