

Young People's Work.

FOR CHRIST AND THE CHURCH.

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C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Nov. 10—*My favorite promise, and why it is dear to me.* 2 Pet. iii. 8-14. (A memory meeting suggested.)

The Bible is a book of precious promises. This is just what we would expect. In this world of sorrow, affliction and death man needs a message of hope from "the realms of the blest" to inspire him to deeds of goodness, nobleness and love. When man became separated from his God by sin, and was hurled forth from the abode of the innocent, he was given a promise. This was necessary. From the light and liberty and love of God he was banished into darkness and despair. The only light our first parents had to illuminate the night of sin was the bright star of promise shining from afar. The dominion and power of Satan was to be broken by the seed of the woman which was to bruise the serpent's head. The star of promise, down through the ages, grew brighter and brighter, until, in the fulness of time, it burst forth into the effulgent glory and the full-orbed splendor of the Sun of Righteousness, flooding all the world with light and love and glory.

It would not be a difficult thing to state the favorite promise of the descendant of Abraham, prior to Christ's first advent. That promise of the coming Messiah became with him a consuming passion. But it is not so easy to state our favorite promise. They are so many and so great and so precious. They meet us and help us in all the trying scenes of life. They come to the sinner, to the young convert, to the tempted, to the afflicted, to the broken hearted and to the mourner. The beauty and perfectness of God's word is found in its adaptation to man to meet and supply all his needs.

"God's saints in every age have tested these promises in the trying experiences of life, and none have ever found them to fail. They have been their strength and stay in life, and their support and comfort in the hour of death."

Notice carefully that God's promises to us depend upon a condition. If we do our part, God is faithful and will perform His part. If we fulfil our part, we then have full assurance. Like Paul, we can exclaim, "I know Him whom I have believed."

Let every member come with two or

three of their favorite promises. Make the meeting as much as possible a memory one.

Nov. 17.—*Rejecting Christ; its consequences.* Matt x. 11-15, 32-33.

God in His goodness and love is infinite. He has made it possible for man to once more come back into the garden of Eden, from which he had been banished. As man went out through unbelief and disobedience, he can, if he will, come back through faith and obedience.

A responsibility as deep as hell, as high as heaven, and as broad as the universe rests upon man. He stands between two powers, mighty and far-reaching in their influence—God, the loving Saviour, and Satan, the dark destroyer. To choose the one is to reject the other. One or the other must be served. There are a thousand reasons why we should accept Christ, and ten thousand why we should reject Satan.

We reject Christ (1) by unbelief, (2) by disobedience, Lu. vii. 29, 31; Thes. i. 7-11; (3) by indifference or neglect, Heb. ii. 1-3. If we refuse to receive the truth, we deny the Christ who poured out the spirit of inspiration. Saul was rejected by God because he refused to obey the word of God. 1 Sam. xv. 23.

The consequences of rejecting Christ are many:

1. We turn our backs upon God, Christ, heaven, with its joys and splendor, and go forward to receive the reward of a life in iniquity—an eternal separation from God, which is the second death. Rom. vi. 21.

2. We make our life in this world, no matter how successful we may be in other ways, a most dismal and awful failure. Without "Christ in us the hope of glory" there is no true success. He who rejects Jesus of Nazareth, rejects all that can ennoble and exalt. Without Christ we are of all men the most miserable; but with Him, we are kings and priests—"a royal priesthood, a chosen generation," and heirs of heaven, and joint heirs with Him "Who hath measured the waters in the hollow of His hand and meted out heaven with a span, and comprehends the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance."—Isa. xl. 12.

3. If we deny Him, He will deny us before His Heavenly Father and before the angels.—Matt x. 33.

"We may live in confidence that God will never reject us unless we reject Him. To test our fidelity to Him, God left us His word to keep and obey. When we turn from following it, our condemnation and rejection from the heavenly kingdom is pronounced"—JOHNSON COM.

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SEVENTH PROVINCIAL CONVENTION AT BRANTFORD.

The Seventh Provincial C. E. Convention is now past and gone. The earnest prayers, enthusiastic songs and words of encouragement and warning have gone to history to influence the present and coming generations. The movement still moves on with amazing rapidity, not only in numbers, but in practical measures for the amelioration of the human family in missionary work, both home and abroad; for the cleansing of the body politic of the cringing politician and the time serving mercenary, for the deeds of kindness and works of charity among the fallen and the poor; and for the spirit of toleration that it has exhibited, thus drawing the different denominations closer together by exalting the points of agreement, and treating with consideration the differences that have estranged the Protestant world into sects and parties that are neither honoring to God nor helpful to mankind.

The Convention opened Tuesday afternoon, at two o'clock, Sept. 24th, and closed Thursday evening, at 10 p. m., and from the beginning to end there was not a break in the interest. Loyalty to the Endeavor movement was heard from all sides, and as a platform on which all can meet to advance common objects, the movement is here to stay.

The papers read and addresses delivered were all of a superior order, but none better than "Advance Endeavor," by Bro. Fowler, of London, and we trust that it will appear in full in these columns.

Each year finds more attention given to the Junior work, and from all parts comes the cheering news of the good work done by the Juniors in all departments of church activity. What we as a people need, is a live Senior and Junior Society in connection with every church in the province.

The Disciples met in the Colborne Street Methodist Church on Wednesday, and enjoyed a most enthusiastic meeting. Geo. Munro, of Hamilton, editor of the DISCIPLE, occupied the chair and Mr. N. C. Sinclair, of St. Thomas, acted as secretary.

After devotional exercises, Mr. Cunningham, of St. Thomas, took up the pledge and discussed it as a whole, pointing out that we become obligated to our fellow-men through promises and pledges, but not so to God. God, as the author of our being, claims our whole service, and that the pledge only specifies or particularizes our duties.

The pledge was then taken up clause by clause, the delegates testifying how helpful it had been to them in their Christian life.

Mr. Coulter introduced the next subject: "What should be the attitude of the young people to mission and educational work?" in a short address, in which he pointed out the necessity of a grand forward movement in the Home Mission field, and presented the delegates the advantage of the Bible School in St. Thomas, where courses in ministerial training, Endeavor and Sunday school work were given. He then read a carefully prepared paper on the subject, by T. L. Fowler, M. A., principal of the school. A general and intensely interesting discussion followed, which must be productive of good. It was then carried unanimously, "That we, as the rally of the Disciples of Christ in Ontario, pledge ourselves to support our mission and educational work, and would commend the same to all our young people throughout the province."

The reports from the societies contained evidences of growth and vitality.

THE EVENING MEETING.

Brantford has never witnessed a more notable scene than that presented in the evening in Zion church. Long before seven o'clock the spacious edifice was crowded in every part, and an overflow meeting had to be held in the Park Baptist edifice. The participants of the main meeting entered upon the proceedings with an enthusiasm which betokened a deep and heartfelt fervor. The handsome decorations, interspersed with the letters "C. E." and mottoes; the enthusiasm of the multitude; the earnestness depicted on every face and the total obliteration of the denominational lines in the zeal of a common object, served to make up a scene which will for ever linger in the memories of all participants.

Francis E. Clark, of Boston, the originator of the C. E. movement, was introduced, and was received with enthusiasm. After referring to Canada as the land of his birth and the resting place of his mother, he conveyed greetings to the convention from sister societies all round the world, and spoke of the 100,000 Endeavorers that he had shaken hands with in his memorable trip around the world. After speaking of the wonderful progress that the movement was continuing to make, even invading the precincts of the Czar and the home of the Sultan, of its flourishing condition in Madagascar, and of its adaptability under the Southern Cross, he took up the subject assigned him, "The roots of the Christian tree." He referred to the grand work the Endeavorers were doing along the line of good citizenship, cleansing our municipal halls and legislative chambers of Tammany conspirators and hoodling gangs; of their interest and activity in mission work, both home and abroad, their motto being, "I must go or I must send;" of the advance that had been made toward the union of all Christians and the banishment of animosities and petty jealousies by their earnest endeavors. These were roots of the endeavor tree, but, apart from