

As reason began to assert itself, I solemnly determined that it should be no fault of mine if I did not have this "rest of faith," which Christians told me always followed upon one standing with surrendered will before God. On my knees I asked God to accept me in His service. I acknowledged to Him my cold and unresponsive heart, without any reservation, and even without any love to God, I yielded myself wholly in His hands.

Then, lo! my mystery was solved. The command was to "Look unto Me." I did look, and God had given me power to see my Saviour.

The injunction was, "Trust in the Lord." For years I have been trusting, and a sweet experience has proved to me that I am trusting to a Power that will not fail me.

The command was, and is, "Cast thy burden on the Lord," and when I had really and truly cast my burden away from me and left it with my Lord, then, and not till then, did I know what it could mean to rest.

Feel? Oh yes; I felt like a child of God after I had become His child.

Love? Ah yes, indeed. It was possible not to love my Saviour once I had become to know Him.

Rest? I had the promised rest; the moment I had yielded my burden to the great Burden Bearer.

And now I always grow very suspicious of myself whenever I become anxious or uneasy. I begin to fear that I am looking at the rough, uneven way I am to journey instead of looking at Him who is my leader, and who—because he loves me and can see the end from the beginning—is guiding me in the very way that is best for me and mine.

Whenever I grow weary or heavy laden, I know that the fault is all my own. I am carrying a burden which I do not need to carry; I have the right to rest if I will go where, alone, perfect rest is found.

In brief, I know, though I often act as if I had forgotten, that if I will only obey the sweet invitation, "Follow thou Me," everything will unite in working together for my good.

Some of the Possible Dangers of C. E. Work.

READ BEFORE THE CHRISTIAN ENDEAVOR CONVENTION HELD IN TARA, JUNE 17, 1894.

I think it was wisdom on the part of the committee to place this subject on the list for this convention. I think it was an additional proof of their wisdom to give it to a minister of the Gospel. Moreover it is an evidence of a wholesome and healthful condition in the ranks of C. E. when the young people themselves recognize that there are "Possible dangers" even to so good a work, and to a movement on the whole so wisely planned.

It was wise I think to give this subject to a minister, because, first, the Christian Endeavor movement has no truer friend than the ministers of the Gospel, and if the movement was looked on by any with something of doubt or received with hesitation, it was only the doubt and hesitation which grew out of a loving anxiety lest such an apparently radical movement should in the end prove a hindrance, rather than a help; and in the second place you have done well in this selection, because the minister is a man of large experience, of both men and movements, and he has formed the habit of looking below the surface. Below the attractions of large gatherings, of elaborate organizations, of glowing reports, of thorough con-

ventions, to the results—the fruit of all this.

So if to-night I shall sometimes point out a danger, or condemn a tendency, you will see that the aim is not to pull down, but to build up, and you will not doubt my sympathy or interest in this work, because I tell you of dangers to be avoided.

You will see at once it is not a desirable subject, while it may be a very useful and profitable one. So I will erect a few danger signals along the road of Christian Endeavor, trusting that they may be found helpful:

1. There is the danger growing out of the society idea—of allowing societies to usurp the place of the church, or to lessen our conceptions of the all-sufficiency of that church.

The formation of societies, within or without the church of Christ, is one of the peculiar dangers of the time. Everything to-day is organized and officered, till there is no rank and file in the army. We have Y. M. C. A., W. C. T. U., Y. P. S. C. E., Woman's Auxiliaries, Ladies' Aids, Junior Endeavors, Boys' Brigades, Children's Mission Bands, Andrew and Philip Societies, Young Women's Christian Associations, and no one knows what beside—not one of which finds a place in the Bible, and not one of which Christ or His apostles thought necessary to place on the list of Divinely appointed instrumentalities. Christian association for young men—why not for old men? For young women—why not for old women. A Y. P. S. C. E.—why not an O. P. S. C. E.

Now, the danger is, that the one Divine organization which Christ appointed for the salvation of the world, and for the edification of His people, may be buried under this avalanche of organized societies, with its multitude of officers, its varied constitutions, its pledges and laws. Now, Christian Endeavors, we cannot afford to say or do anything that in any sense or in any measure minimizes or disparages the church of God. We must not, expressly or by implication, concede that the church of God is in any sense or in any measure insufficient, or that her divinely appointed instrumentalities are in any measure insufficient for the purposes of their appointment. We must stand for the supreme authority of Christ. We cannot be too careful here—the church is God's appointment for the conversion and salvation of the world, and is divinely complete. This danger is a real one. Guard against it by standing in and for the church, and working in and by the church.

I love Thy church, oh God,
Her walls before Thee stand
Dear as the apple of Thy eye,
And gracious as Thy hand.

2. The second danger is that consequent on sudden elevation and rapid growth.

Religious movements are ordinarily slow of growth. The Sunday-school idea took years before it obtained a place among the recognized instrumentalities of the church, and had to fight its way most persistently. But this appeal to young people, not to the church, mark you, but to the young of the church, was met in a manner that must have been a surprise to the originators themselves, and, in a few years, it

of Bible truth, few ripened convictions and necessarily a limited Christian experience, yet these young people are holding monster conventions, publishing papers, agitating political and moral reforms, and in a score of ways pushing themselves to the front. They are speaking with authority and with power. They are making themselves heard for good or ill. Is there no danger here, think you? Elevated to a position and an importance for which they were but poorly prepared (for it must be admitted that the Church was not meeting the needs of the young as they should have been met, and so in no sense prepared them for working alone); so the danger is a real danger, and can only be met by a cultivation of that royal grace, humility; so remember that, as Endeavorers, your danger lies in this: That since Christ came into the world, no young people have stood in as dangerous a place. You are elevated to an attitude that may produce dizziness, and when an Endeavorer's head gets turned, the fall from so great a height is apt to be fatal to their work as Christian Endeavorers. Only as true humility is cultivated, and Christ's example followed, can you avoid this second danger to Christian Endeavor.

3. A third possible danger is that of separation between the society and the church. There is a strong tendency on the part of the young to stand alone, not that they ever think of withdrawing from the congregation or ceasing to be members, but they feel like going their own way and allowing the rest of the church, that is to say the older people, to go theirs. If they work, it is alone. If they meet, it is alone. If they plan, they plan alone, and almost the only link of connection between the society and the church is the minister himself. He tries to hold the two elements together. He is Y. P. S. C. E. and he is also O. P. S. C. E. If he should be unpopular with the young, or an opponent of the society, then there is next to nothing to link these two ends of the church together. The tendency of the Y. P. S. C. E. is, I have no hesitation in saying, towards division in the congregation rather than towards union. It emphasizes the difference between youth and age, a thing that should never be done. We can work and worship better without you than with you is the unspoken feeling of not a few Endeavorers here to-day, so it is a not uncommon experience that the Young People's Weekly Meeting is more largely attended than the church Prayer Meeting. They rarely miss their own meeting. It has a peculiar charm for them; it is theirs, not ours. The uncharitable say that its charm does not lie exclusively in the spiritual enjoyments, but rather in the social-delights of home going; but, be that as it may, in spite of duty and in spite of pledge, the church Prayer Meeting has not been benefited by the Endeavor movement as it gave promise of being.

Now, youth and age need each other. We are told that we must have Christian associations exclusively for the young. I don't know but young men might be better associated with old men, and all of them with women, as in the church of God. If we are to organize and associate for every special Christian work and for every sex and for every age, what will become of the Church? Avoid this third danger by being true, first of all, to the Church of God, and by keeping close to the

aged and experienced in that church and remembering that the best interests can only be secured by allowing no separation between age and youth. Make no rent in the Body of Christ. Keep close to Christ yourself and you will keep close to His people.

4. The fourth and last danger to which I refer is the danger of a loss of spiritual power in the individual. That Christian Endeavor should lead to a loss of spirituality is the very opposite of what might be expected. Surely you will say there can be no danger here: no not to "Christian" Endeavor, but, practically, is there not a danger of "Endeavor" which is not Christian. Of activities, which are simply fashionable or emotional, or gratifying to our pride or satisfying to a nature which craves some excitement of a kind more mild and harmless than the world offers. Is there not a danger that the young Endeavorer may be much less spiritual than he thinks himself, and much less than he desires to be. So-called Christian activities are sometimes the result of a low rather than a high spiritual condition. There may be a rush for the weekly Prayer Meeting which bears no very near relationship to true prayer or to the soul's real need, and may be no proof of a hungering and thirsting after righteousness, and this danger can only be realized by self-examination.

Let me ask you a question: Is this movement anything more to you than a pleasant weekly prayer-meeting. Think of that right now, will you? It is not worth while to effect a special organization simply to hold a good prayer-meeting; and to many Endeavorers, I fear, it simply means this and no more. For I have heard its advantages quite frequently summed up as follows: Bro. So-and-so can read a verse very nicely now; or, Sister So-and-so can begin to pray quite well—all good results in their way, I admit, but not necessarily a proof of larger and deeper piety. Now, how many of you are as ready to go to the sick and dying, and to pray with them, as you are to go to the prayer-meeting; or to plead with a companion to come to Christ, to help the poor, or comfort the sorrowing, as you are to attend a convention and read a paper? How many of you have become diligent students of God's holy word, and are growing strong by this "bread of life"? Is your heart more pure? Your faith more robust? Your spirit more humble? Your whole life more in accord with Christ and His will? Have you clearer convictions than you had a year ago? Or are you simply an Endeavorer with much of the Christian left out, your name on the roll of the society, and your interest confined to the weekly prayer-meeting?

I trust you have avoided this last danger. It is a real one, and the most serious of any I have mentioned. The form without the spirit, is a danger common to all forms of religious work, and the young are especially exposed to it; so, if you would avoid this danger, look well to your spiritual condition—be prayerful and watchful, and grow in both grace and knowledge by all those means which God has provided for this end. Do these dangers render Christian Endeavor unnecessary? Far from it. But it does make it of the highest importance that it should be an Endeavor that Christ can bless both the Endeavorer and the Endeavorer.

May God bless the work, and may the army of workers remember that



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Herbert Spencer Out.

In Herbert Spencer's "Education, Intellectual, Moral and Physical," Appleton & Co., N. Y., A. D. 1863, page 55, the author, in arguing for the need of a scientific education, says:—

"Not many years ago £20,000 was lost in the prosecution of a scheme for collecting alcohol which distills from bread in baking; all of which would have been saved to the subscribers had they known that less than 1/100 part of the flour is changed in fermentation. Numerous attempts have been made to construct electro-magnetic machines, in the hope of superseding steam, but had those who supplied the money understood the general law of the correlation and equivalence of forces, they might have had better balances at their bankers. Daily are men induced to aid in carrying out innovations which a mere tyro in science could show to be futile. Scarcely a locality but has its history of fortunes thrown away over some impossible object."

Mr. Spencer ought to know science if anything, and this terrible blunder in his scientific foresight must make him feel sad in this day of electric motors. When he rides on an electric car, or is cooled by an electric fan, or eats a pancake fried on an electric griddle, perhaps he may feel that as he missed in prophesying about electricity he should have investigated more deeply that science. Should he not now look again into his religio-philosophic theories? As he might have known more about electricity, he can know more about God and a future life, and if he is wise he will not be content with his present ideas, but by searching find out God.

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