

inent part. He has addressed provincial conventions in Quebec and Ontario and the inter-provincial convention at Ottawa in 1896, and he was also a speaker at the Epworth League international convention last year in Toronto.

When the vice-presidency of the Canadian Council of Christian Endeavor was left vacant by the death of Rev. A. M. Phillips last year, Dr. Rose was unanimously appointed to the position. Among his greatest services to the cause of Christian Endeavor were the strong and successful efforts he made, with the late Mr. Phillips and others, to prevent the Epworth League being made a strictly denominational society, and it is due to the unselfish endeavors of these men that the Methodist young people have come so generally and heartily into fellowship with those of other churches.

Dr. Rose is much interested in the Christian Citizenship work of the C. E. societies, and considers they have rendered valuable service in this line. It is a strange coincidence that on the first day of the Montreal convention, an article by Dr. Rose appeared in the *Montreal Witness* strongly urging the Endeavorers to enter upon the very work which formed the keynote of Dr. Clark's annual address. Of course, neither knew of the other proposing it.

When questioned as to his opinion of the future of the Christian Endeavor movement Dr. Rose said "It is possible that in a few years the form of the work may change very materially, and we may not hear so much of the Christian Endeavor Society. For instance a few years ago the Sons of Temperance movement swept the country and to-day we hear little about it, but the cause of temperance has continued to progress. Just so the society, as such, may become less powerful, but the underlying principles for which it stands and the work it has done will not die. At the same time I have no reason to think that the movement is likely to lose force. As long as it makes the spiritual work supreme it will succeed, and I strongly oppose the tendency seen in some of our leagues of allowing the spiritual work to be 'sidetracked.'"

Montreal, P.Q.

Rabboni.

By Emily Edgewood.

ALL day the words kept ringing in my ears,—
As some refrain, once caught,
Outlives the train of thought
That brought it to the mind,—
So, though the day brought burdens, sadness, fears,
It leaves behind—
"Rabboni! my dear Master!"

And often as they came, as oft they brought
Their power to soothe and guide,
To render smooth and wide
Life's narrow, rugged way;
And peace was mine, and joy, whene'er I thought
Throughout the day—
"Rabboni! my dear Master!"

The Child in the Midst.

By Mary Adair,

Superintendent of Department of Kindergarten Philosophy,
Philadelphia Normal School.

IS it not possible that in the very zeal to do the greatest good to the greatest number, to attract more children within the circle of influence, ways and means are sometimes hurriedly resorted to, which would not bear very close inspection or stand the test of analysis either as to motive or method? Slow and sure is wise counsel where great gains are at stake, which being interpreted to suit the present case means that the spiritual life, morality, character, destiny of the children being at stake we cannot afford to go with a hop, skip, and jump, snatching at this scheme on the impulse of the moment, and discarding that plan where the result is not immediate enough to come within the short-sighted range of view which includes only the present. Very often mistakes of this kind are made when teachers are too young to discriminate wisely as to means and ends. Experimental knowledge is the best, we all know, but we could wish they might try their "prentice hands" on something less precious than the children's souls. Having belonged to this very class of youthful, zealous blunderers I have sympathy enough with them to understand their zeal and comprehend in some degree the satisfaction young people feel in external values, such, e.g., as numbers, and it is more than probable that the strong competition which makes externals seem so valuable, is responsible for some of the working methods which we deplore. May I not then, remembering so well my own eager intensity and lack of judgment, raise a danger signal to warn those who because of their very zeal may inadvertently put stumbling blocks in the way instead of putting them out.

I must confess that I feel a little of the "divine rage" of which Ruskin speaks, when I see and hear of some of the enterprises engaged in, in the name of Christianity and for the sake of the children. Novelties they call them, new ideas, something for a sensation which no one else has tried. And, pray, why must the children have novelties? We all know that too highly seasoned food will in time not only destroy the sense of taste, but will beget a craving which is in itself a disease. Just in the same way the novelty plan tends to destroy the power to appreciate and enjoy simple natural pleasures. Those who really understand something of child nature know that everything is new and fresh and interesting to the children, and if the Junior workers do not want to create more of those pathetic objects, "blase children," of whom we already have too many, who will tell you at twelve that there is "nothing new under the sun," let them see to it that the food, whether physical, mental, or moral, is not too highly seasoned. The majority of these social enterprises of the novelty stamp are perhaps only indirectly harmful, but it is well to