

## MRS. F. E. CLARK.

In view of the great Convention so soon to be held in Montreal, *Messenger* readers will be interested in a portrait and sketch of the wife of "Father Endeavor" Clark, whose name is honored by all Endeavorers equally with that of her honored husband. The portrait, according to the *Golden Rule*, from which we take the sketch, is the best to be obtained but does scant justice to her.

Mrs. Clark, in the days when she was Harriet Abbot, was a school-teacher at Andover, Mass. She is from a generation of preachers. Her father was a New Hampshire pastor, who died when she was quite young. Her grandfather and great-grandfather were clergymen, also.

As a school-teacher Miss Abbott showed the same ardent love for children that still possesses her. It is a delight to watch her with them. Her rich fund of humor, imagination, and sympathy draws them to her in crowds. A friend says of her: "Wherever she went, children came to the surface as if by magic. It was wonderful how many she could find, and how easily she made them do her bidding and moulded them according to her will. No sooner had she gathered them about her than she organized them for singing or for some kind of work." Those who read her delightful travel sketches in the *Golden Rule* have many illustrations of this. Chineseurchins, toddling Japs, shy-faced Hindoo maidens, make friends instinctively with the bright-eyed foreign lady, and chatter away to her as if to a friend long known.

Dr. Clark himself has said that his wife "rocked the cradle in which the Christian Endeavor Society was born." Four years before that eventful second of February, 1881, Mrs. Clark organized the "Mizpah Circle." This may well be called the first Junior society, though not yet of "Christian Endeavor,"—with the capital letters, at any rate. This was a missionary society for the children. Christian Endeavor began in a revival; it began also with missions. It has remained true to both beginnings.

"Mizpah" means watch-tower, a lookout. How significant the name, in view of the thousands of lookout committees to come, and the wide and beautiful use of the "Mizpah benediction." "Mizpah was the bud," says Mr. Pratt; "Christian Endeavor was the blossom. In the former were embodied all the fundamental ideas which were unfolded and developed in the latter,—the ideas of witness or testimony, of mutual watchfulness,—to 'look out' for each other,—of fellowship and service."

This Mizpah Circle of Mrs. Clark was faithful to its church. To quote again from Dr. Clark's successor at Portland: "The stained-glass window in the front of Williston church is a memorial to the devotion of this little band. Under the wise leadership of Mrs. Clark they also raised money for the 'Book of Psalms,' which, for more than a decade, has been used in the responsive service of the church. To the delight and surprise of the congregation, these responsive readings were found one Sabbath morning in the pews, ready, as a symbol of youthful love and ardor, to contribute new life to the worship."

This same spirit animates the Junior Endeavorers of Williston Church to this day, and only a few weeks ago they presented to the church a beautiful Revised Bible, for use in the pulpit. The Mizpah Circle consisted entirely of girls. It made none the less, but all the more, a splendid nucleus for the first Christian Endeavor society, when it was founded.

Those who heard Mrs. Clark give her two addresses at the New York Convention know her to be a pleasing and effective public speaker. As Dr. Clark is making a Christian Endeavor tour of the world, his wife is of the greatest assistance to him in furthering the main object of his journey. She makes frequent addresses, especially before gatherings of pastors' wives, to whom she explains with fulness and enthusiasm the joy and profit of Christian Endeavor work. It is to be hoped and expected that in such gatherings and conventions many Endeavorers will have the delight of meeting and hearing Mrs. Clark in the years to come.

A GOOD TIME to trust God is when you discover glaring faults in a Christian brother.

## ASK, AND YE SHALL RECEIVE.

I was not very rich in this world's goods in my student-days. I had given up a good prospect in business and had suffered some degree of hardship on account of my choice of the Church.

I had been consecrated to the Lord's service by the prayer of a dying mother. She had held me in her arms, as the last breath was going, and besought the Lord that I might be spared and inclined to labor for him. That prayer was answered. Although enticed by the gains of business, I turned away, resolved not to betray my convictions and hopes. And since God had inclined me thus by his Spirit to walk in his ways, would he let me want? No, certainly not, while it could be said of him, "The gold is mine, the silver is mine, and the cattle upon a thousand hills." So in all my straits appertaining to my student-life, I ever found that if I resolutely and regularly laid my wants before the Lord, he never failed to send me supplies.

Before the occasion to which I refer, I was much exercised in mind for lack of about a dozen books which were necessary if I would pass the coming examination for

noon, to pray for this one thing—the supply of my necessities. And very sweetly did the promise come to me: "My God shall supply all your need, according to his riches in glory by Christ Jesus."

A week passed by, and still the answer tarried. Time was very precious, and I began to feel despondent; still I suffered not my daily hour to pass without filling up the time with supplication, that if God saw it to be a right and proper thing, he would grant me the supply of necessary books.

One afternoon, after praying thus, I set off for a walk, wondering why the answer was delayed, why I was thus tried, whether I had mistaken my vocation, and a thousand other things of a like nature. As I returned home, my college-mate met me, with the words—

"You are a lucky fellow! You seem to have friends somewhere, who think of you. I have just paid eighteen pence to the carrier for a parcel of books; they are in your chambers now. You need not trouble now; pay me by-and-by."

I hurried in, wondering almost if I were in a dream, and, with not a moment's de-



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my degree. I had passed all my previous examinations with honor, and had been looking forward to the forthcoming one with a large degree of hopeful interest. And, much as I believed in prayer, I could not, as a sensible youth, ask the Lord, foolishly, to grant me success in the examination if I went to it ignorant of the subjects upon which the examiners were to try me. So, after writing out a full statement of the case to my father, I left the matter until I could receive a reply from home.

The reply came, and it was unfavorable. My father either would not or could not spare me the money. He regretted his inability, but stated that it was utterly impossible, as I had cost him so much in other college necessities. What was to be done? I thought of another friend, a distant relative, but a very wealthy and miserly one, who loved gold as his god, and to him I wrote a letter. A reply in the negative came back to me, advising me to betake myself to some honest business, and forsake my expensive studies. Thus I felt that I had—could expect—no help from man.

So I set apart a certain hour, each after-

noon, to pray for this one thing—the supply of my necessities. And very sweetly did the promise come to me: "My God shall supply all your need, according to his riches in glory by Christ Jesus." I looked them through—there were the precise number of books that I needed, not one more, nor one less, and the very identical ones. Again and again I searched the parcel through; again and again I examined my list of friends, to try and discover who it could possibly be who had thus befriended me, but in vain; there was not one line to indicate the sender, or to give a clue.

I wrote home for an explanation, asking my father if he knew anybody who had sent them; but he knew nothing of the matter; and to this day I am ignorant of the donor's name. This, I think, was a direct answer to prayer.

I have more of this world's goods now, than in my student-days; but I never forget the lesson the Lord taught me in that time of literary need. Surely he fed me, as truly as he does the ravens.—*Friendly Greetings.*

THERE WOULD be more revivals in the church if the devil never got a chance to go into the pulpit with the minister.

## APPLES AND ALCOHOL.

At a meeting in Edinburgh in connection with the Scottish Temperance League the chairman, Mr. John Gordon Douglass said, among other things:—It is a remark that has been often made, but it is a fact, that you can no more make a man sober by Act of Parliament than make a Christian by Act of Parliament. But you can make him sober by appealing to his reason, to his mind, and doing everything to induce the man to leave off that which is ruining him body and soul. A few words on reclaiming the drunkard. Drink is a mania, a madness, and it must be treated as such, and in dealing with the drink we must deal with it on this ground. Well, there is nothing like diet for the craving and that mania. A person who is given to drink ought to abstain from everything that inflames. Thirst is always inflammation, and everything that tends to raise that thirst or inflammation will raise that craving for intoxicants. A very good antidote for this craving is pure coffee unadulterated by chicory. If we can wean over a poor drunkard, and get him to drink strong coffee, it will gradually wean him from the craving. It will antidote the craving of alcohol. Then, another thing, I have known several instances of drunkards reclaimed by the use of apples, and know a case—it was told me by a gentleman who accomplished this. There was a poor laboring man—I think he was a mason—and this gentleman took an interest in him and tried to get him away from the intoxicating cup. He tried all sorts of plans. At last the information came to him to try him with apples. Well, the gentleman put some nice rosy apples in his pockets, and followed him into a public-house. Just as they were at the bar, he said to him, "Take an apple." The man took it and ate it. He saw him look again to the bar. He said again "Take an apple," and another time the same way. Ultimately the man came away without touching any drink, and in a week's time his craving had left him, and he is a total abstainer now. The effect of the piece of fruit is to destroy the thirst of the drunkard. Another thing that inflames and creates a thirst is mineral salt. I would in this case replace it by lemon juice, which destroys thirst. Instead of using mineral salt in his food, I would make use of lime juice. You would be astonished at the effect it has in taking down inward fever.

## ABIDING IMPRESSIONS.

It is said that by a certain experiment you may perceive on the retina of an ox's eye, some time after death, the pictures of the objects upon which it last looked. If this is true of the eye of an ox, what shall we say of the soul of man? If on the eye impressions are made which abide after death, what of the impressions made upon the conscience, the memory, and the whole retina of the immortal spirit? Surely these abide after death. Is it possible ever to erase one? Do not all impressions, from the first to the last through life, made in all ways, continue as immortal as the soul itself? Surely, we undying ones ought to be careful upon what objects we look, from which to get impressions upon our souls. The impressions made on the soul in time will form its own picture gallery, upon each of which it shall gaze through the boundless ages of eternity.—*The Bombay Guardian.*

## CHILDREN THE LIGHT OF THE WORLD.

The *Herald* and *Presbyter* says, a great deal of wisdom, patience, tact and grace is needed to train up a child "according to his way" or "the way in which he should go." All children are not alike. The native disposition of each must be studied, and the trainer must remember how he himself felt and thought when he was a child. He must adapt his training to child life as it is, and not try to deal with the little ones as if they were men and women. Above all, he must realize that in this responsible work he is a co-worker with God. The great common Father is deeply interested in the young. They are the hope of the Church and the world. If we seek his help, he will give it. He will send his Spirit to impart to us the wisdom we need, and to operate upon the heart of the child, so that its nature will be, in a true sense, that of the Lord."