

eternal son?" Do you really try to "let your light shine before men that they may see your good works and glorify our Father which is in heaven?" If so, you are spending time and taking pains for Christ.

WHEN TAKE PAINS FOR CHRIST?

In answering this practical question, we shall view it, with McLennan, from the point of view of the Church, the Home and Every-day work, with a closing glance at the needed preparation.

1. In our church work.

This is put first, not because it is the most important or the most fundamental, but because so many regard it as merely incidental. There are those who are reasonably faithful to their duties at home and in private who seem to have little or no conscience touching their Church obligations. What is the Church? Is it not the company of Christ's followers organized for the bringing in of the kingdom of God upon earth? As such it represents better perhaps than anything else in our life, the thought of Christ touching the progress of his cause. It is, too, the modern counterpart of the marriage procession. Christ has come as the Bridegroom, to claim his bride, the Church. Are we ready to go with him, or has all our zeal, like the oil of the five foolish virgins, been used up? Have we expended all of our thoughtfulness, enthusiasm, and energy on merely private concerns, and have nothing left for the work of the kingdom?

2. In our home duties.

The home is the place where character is revealed, the place where the real self is displayed. It takes pains to exemplify at all times in the little affairs of the home, the mind which was in Christ, but it must be done if we would live the ideal Christian life. There may be some members of the family untaught, and your spirit and conduct, Epworth Leaguer, as member of the Church, are observed, and if consistent with your profession, they have a great influence in attracting to Christ unconverted members of your household. You are epistles in the home, read and known every day of your life. See that you honor your Lord, and take pains so to do.

3. In every-day work.

If we are fully consecrated we shall use all the opportunities of our every-day life to extend the influence of Christ amongst our associates. We shall be like the five wise virgins who had oil in their vessels when the bridegroom came; in other words, we shall have prepared ourselves to accept every opportunity to go along with our Master where he chooses to go. In our school life and during the hours of recreation, in society and in our numerous tasks of every day, we shall bring some glory to the name of Christ. All of this we can do only as we prepare ourselves by thoughtfulness and prayer.

4. The needed preparation.

In the parable of the Virgins the lamp represents what is outward, the oil what is inward. All carried the lamp, the symbol of outward profession; but only a certain number carried oil in their vessels, the symbol of inward spiritual life. The wise virgins are those who, being united by a living faith to the living Saviour, have access to a fountain of grace, which shall never fail. This is the right and sufficient preparation of Christian experience and service.

HEART TRUTHS.

1. Time is needed in Bible study; read carefully and prayerfully each day.
2. Time is needed in Christian conversation; open up your hearts in long talks together on the great themes of divine truth, religious experience and Christian service.
3. Time is needed in church attendance;

make all church services prior engagements, taking precedence over all other engagements whatever.

4. Time is needed in communion with God and meditation on divine truth, seeking to realize the presence of God. Five minutes a day would not be sufficient to get well acquainted with an earthly friend. How to this unseen Friend of all men?

5. Even if the foolish virgins had obtained oil from the wise, the light of that oil would only have disclosed their folly. All Christian duty-going has to be marked "non-transferable."

6. "Observe the implication of the parable: if the Christian has grace in his heart he is always ready, though asleep; if not, he is unready, though he were wakeful and seemingly watching. Not what death finds us doing, but how death finds us furnished, is the important question."—Lyman Abbott.

POINTS FOR THE PRESIDENT.

By way of variety make this meeting a question meeting (each member to write a question on the topic, these questions to be dealt out at random, and answered by others than the proposers.) For example: "How much time should one spend each day in general reading; how much in Bible reading? How much time do you spend?" Or, "What pains have you taken in the past week to build up your religious character?" Or, "What effort have you put forth during the past month to induce non-church goers to attend divine worship?"

PROVINCIAL CONVENTION.

The annual convention of the Ontario Christian Endeavor Union, was held at Guelph, Oct. 2nd, 3rd and 4th, and was generally voted a success. Up to the last day about two hundred delegates registered their names, but the presence of Rev. C. M. Sheldon on Thursday evening drew quite a number from the surrounding towns so that the total attendance was about 350.

On the first day some discussion took place concerning the present condition and future prospects of Christian Endeavor. Rev. W. R. McIntosh, Presbyterian, of Elora, spoke on the "Social side of Christian Endeavor." He argued for the extension of the work on broader lines, and believed that the opportunity should be afforded for the consideration of literary, social and historical questions.

Rev. D. M. Steele, Presbyterian, of Tavistock, discussed the "Literary Side of Christian Endeavor." He believed that the wane of the Society was largely due to the lack of mental food.

Mr. William Shaw, of Boston, who led the discussion, declared he did not for a moment think that the Endeavor Society was dying. It never was so vital as to-day, taking it the world over. The last three years had been years of death in our churches, while they had been years of great material prosperity. The spiritual life had been ebbing away, yet pastors said the Endeavor Societies were the last to feel this going back. Their zeal flagged because they had lost their grip on God and on spiritual life. What endeavors wanted was a prayer meeting that should be led by the Holy Ghost, that would bring the young people into touch with the unseen and give them a spiritual life that would enable them to go out and grapple with those other problems.

Rev. Geo. S. Clendenning, of Brockville, declared that the decline of the Endeavor Societies was due to the fact that the programmes did not develop the brain power of the members. They needed instruction, and perhaps one of the best spiritual exercises was the use of the master-pieces of poetry in the Bible and out of it. The meetings were too narrow.

In responding to the welcomes on behalf of the delegates, Rev. W. F. Wilson of

Wesley Methodist Church, Hamilton, said it was the duty of endeavorers to show forth Christ. Their duty was to show that they loved the home better than the saloon, the church better than the theatre, the athlete better than the gambler, and the Bible better than the novel. They represented an organization which was very much alive, for in this world there were nearly three and a half millions who had consecrated themselves under the banner of Christian Endeavor, and in Canada nearly one hundred thousand.

Rev. J. W. Graham, B.A., spoke eloquently on "The Young Man Problem." Rev. Elmore Harris took for his subject, "Fruit Bearing," and Rev. W. F. Wilson discussed the "Power of Personality," in a stirring speech.

Dublin Street Methodist Church was fairly well filled by those who attended the Methodist rally. Rev. Dr. Ross occupied the chair, and the principal speaker was Rev. S. J. Allin, of London, who chose for his subject, "Prospect and Retrospect." He defined the aims of the Christian Endeavor movement as: Deeper Christian life, greater usefulness, loyalty to the church, intellectual culture, and greater sociability. He frankly admitted that the Christian Endeavor cause was not the success it might be, but thought that the weeding out of many members would eliminate those who joined only for fun and "hundreds" and leave the solid earnest workers, who would build the society on a solid foundation.

A round table conference followed conducted by Mr. W. H. Kerr, editor of the *Brussels Post*. The subject was "Twenty Queries about our Work," the questions covering all branches of committee work.

The achievements, present position, and significance of missionary movements among the young people throughout the world was the subject of the first paper taken up at this morning's business session by Rev. Geo. S. Clendenning, of Brockville. The speaker referred to the various movements at present in the world for missionary effort among young people. Especial mention was made of the Students' Volunteer Movement, which the speaker termed a perfect citadel for Christ amongst the colleges and universities of the world. The Canadian portion of this movement, the "Forward Movement" was gone into with some detail.

Great crowds assembled on the closing evening to hear Rev. C. M. Sheldon, of Chalmers and Norfolk Street Churches were both crowded to overflowing.

At Norfolk Street Church, Rev. W. G. Howson delivered an eloquent address on "The Golden Age," and Rev. Mr. Sheldon spoke on "The Open Door," in which he referred to the many opportunities of usefulness that are now opening up to young people. In a simple, conversational way, without any attempt at eloquence, he appealed to his hearers to do something for their Lord and Master.

The junior part of the programme was most enjoyable. Rev. G. F. Salton, of Hamilton, gave an interesting address to the Juniors at Norfolk Street Church, and a Junior banquet was held at the Congregational Church, followed by a Conference.

The last business session of the convention was held on Thursday afternoon. The following officers were elected: President, Rev. J. S. Hendersen (Presbyterian); Hensall; Vice-Presidents, Rev. A. Graham, of Lancaster, Rev. T. A. Moore, of Hamilton; Mr. C. J. Atkinson, of Toronto; Mr. J. J. Wightman, of Maxville, Rev. R. J. M. Glassford, of Guelph; Secretary Treasurer, Mr. A. T. Cooper, of Clinton; Editor, Rev. Dr. Dickson, of Galt, Junior Superintendent, Miss S. M. Whitworth, of Brockville; Councillors: western, Mr. H. Bird, of Mandam; central, Mr. S. J. Duncan Clark, of Toronto; eastern, Dr. V. H. Lyon, of Ottawa. Brockville was selected as the next place of meeting.