

Woman's Work.

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O. C. W. B. M.

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Programme for September.

FOR USE IN AUXILIARIES OF THE O. C. W. B. M.

Subject—"The King's business requireth haste."

1—Song. "Sow in the morn Thy seed." (58, Hymn and tune book.)

2—Scripture, 1 Samuel xxi chapter.

3—Prayer.

4—Song. "To the work." (689.)

5—Roll Call, answered by suitable Scripture quotations.

6—Business.

7—Open conversation on the topic chosen, in which each sister should take some share.

8—Song. "Soldiers of Christ arise." (359.)

9—Prayer by the leader.

The King's business requireth haste, most emphatically it does, and why? For many reasons—the King's business entrusted to us is of the utmost importance. Have we ever grasped the thought in anything like its fullness? Have we ever wakened up to the need of haste in performing it? Are we not (as it were) playing at Missionary work at our best? Do we give the King more than our meagre margin of time and thought, prayer and money? When the Saviour said to His disciples, "Seek ye first the Kingdom of God," did He mean to simply secure our own salvation and then do as little for others as our conscience will let us? Have we not practically reversed the order of the command where the extension of that Kingdom is concerned? These are all questions which need some consideration, much prayerful thought.

In view of the fact that millions of fellow creatures for whom Christ died; are going down to death unsaved and unblessed, without hope and without God in the world, have we any right to spend so much of our time in securing our own ease and comfort? If we, in thought, step over the boundary line of time and opportunity, and place ourselves before the judgment seat to answer for the deeds done in the body, what will be the most comforting remembrance to us then? Will it be the ultra refinement of our homes while on earth; our dress, our social position? Nothing of the kind, only as it was all used in the King's business, and owned of Him. If we can count on one soul in our midst who is there through our instrumentality, it will be more to us than all the world, whose value to us then will be as nothing. Let us give the King's business all the haste possible and bring consecrated, purified lives (body, soul and spirit) to its performance keeping back nothing of time, money or effort, but giving all to Him to use as He sees fit. J. E. I.

Young People's Work.

FOR CHRIST AND THE CHURCH.

New York Christian Endeavor Convention of '92.

It was a magnificent gathering that filled the great building of the Madison Square Gardens in continuous sessions for four days, opening at 2.30 p. m., July 7th, and closing about ten o'clock, Sunday evening, July 10th. Viewed from any point, the International

Christian Endeavor Convention of '92 was a triumph. The arrangements were perfect, the programme for the meetings richly entertaining and profitable, the music grand, inspiring; the association and fellowship helpful and edifying; the attendance of delegates nearly double that of any previous convention. New York city was completely taken by the Endeavorers. They came upon the city like an ocean fog, and held it for nearly a week. The "50,000 Heroes," as they were termed by the *Mail and Express*, were everywhere from sunrise to midnight but in the saloon. They filled the hotels, the parks, and places of public interest. Even the Wall Street Stock Exchange was given over to the singing of Christian Endeavor songs for about half an hour, and men accustomed only to use their lung power in shouting stocks, joined in the chorus from the gallery of the sweet songs of their youthful visitors. New York will as soon forget the convention as the visitors will the city. Thousands were shut out of every session for the first two days, and they spent the time in sight-seeing.

The meetings were held in the Madison Square Gardens, the largest auditorium in the city, capable of seating upwards of 14,000, but during the afternoon and evening sessions it must have contained not less than 18,000. From the big platform on the Fourth Ave. side to the furthest, topmost gallery there was no vacant space. The crowd filled the aisles; filled the stairs; filled the narrow spaces between the boxes; overhung the galleries; stood ten deep around the platform. Absolutely and literally there was no room for one more. One more I tried to get in—there were thousands of him, he said—but the doorkeepers and policemen turned him back, and so an overflow meeting was held the first night in Union Square, attended by more than five thousand people. Sunday afternoon and evening saw simultaneous meetings in the Gardens, 18,000; Marble Collegiate Church, 2,000; Madison Square Pres. Church (Parkhurst's), 3,000; Carnegie Music Hall, 5,000; Metropolitan Opera House, 1,500; and Plymouth Church, Brooklyn, 2,500. Those of us who went to Plymouth Church Sunday evening, had the pleasure of getting a seat without any difficulty. All the other meetings were crowded, particularly the Gardens. The anxiety of the delegates to be present at the consecration meeting took the Brooklyn people to New York, but thousands of them were shut out of all the meetings.

The space allotted our Canadian delegation was immediately to the left hand of the speaker's platform in the first gallery, where we had a full and fine view of the great audience. We numbered about 500, and by the way let me say that each State and Territory had its place and space, and was expected to limit itself to it, small as it was in every case.

It was the sight of my life to see that convention in its sessions, to witness the intensity and snap with which everything was noted, the bursts of enthusiasm at the enunciation of some sound Christian principle, the appearance of some honored endeavorers, or the mention of the name of a true or brave worker, notably that of Parkhurst.

Whenever a note was struck along the line of the Sunday closing of the World's Fair, the convention showed in unmistakable ways that it was sound for the observance of the Lord's Day, and when the words of the resolution were read, the demonstration said in plainest tones, "We are 18,000 and represent a million more, and we will not, if our protest is ignored, visit, aid

or countenance, the desecration of the Lord's Day."

A real difficulty with many of the speakers was, that they were unable to make themselves heard by all, but it was worth one's time to go to hear the singing and responsive reading, if nothing more, led by a choir of 800, two organs, a piano and a cornet.

With Stebbins and Sankey as conductor and organist, and everybody singing, they sent up an anthem to heaven, only surpassed in spirit and beauty by that angelic choir "which no man can number." When that mighty chorus rang out you might listen in vain for the instruments on the platform. To stop to listen was only to be inspired to sing, and the responsive reading was wonderfully grand. The leader would announce the Beatitudes or a Psalm, and that great assembly would recite it together as a little class of five.

I shall not attempt in my limited space to touch the themes of the addresses or of the open Parliament committee meetings, etc., but I want to say something about President Clarke's address and Secretary Baer's report. "I will try to prove," said the President, "that the society is a religious movement, and not a mere organization. I summon its origin, its history, its adaptability, its imitators, to prove it. To look at its origin in this light takes all glory from men. No farmer is egotistical enough to grow conceited over the seed that sprouts in the mellow soil of springtime. Equally true is it that man did not design or erect the Christian Endeavor movement. It grew from a seed, and the seed was of God's planting. No man could have hastened its growth, or greatly retarded it. No Council of the fathers decreed it. No assembly or conference said it must come. This society had the same quiet origin as the Sunday school, the missionary movement, and the temperance crusade. Man may start a society, God starts a movement. The subsequent history of the society makes the proper point still plainer. . . . It has made its way in spite of ecclesiastical authority in many places. What, then, accounts for these 27,000 societies and a million and one third members that girdle the earth? The visible human means are utterly inadequate to account for them. A few leaflets, a book or two, a united society that exercises no authority, claims no allegiance, levies no taxes, accepts no contributions. There is only one way to account for it. This is no man's society. This is God's movement. Again, the adaptability of the society proclaims it to be God's method of reaching young hearts. Equally workable in all denominations, because its cardinal doctrine is loyalty to the local church. Flourishing in any clime. Flexible in its opposition to the protean shapes of evil, and if further proof were needed, its very imitators who have adopted everything but our name and fellowships, go to show that it is a God-given, God-protected, God-advanced movement. But a great movement cannot grow without principles beneath it, any more than a tree can grow without roots. What are our principles? 1. Pledged individual loyalty. 2. Consecrated devotion. 3. Energetic service. 4. Inter-denominational fellowship." But I must stop with a simple statement of these principles as set forth by the President.

Of statistics, Secretary Baer reports 21,080 societies and 1,370,700 members, a growth of nearly 5,000 societies in a year. There are societies in 30 denominations. The Presbyterians lead with 4,806; Congregationalists, 4,495; Baptists, 2,736; Methodists, 2,335. The Disciples of Christ come

fifth, with 1,556. During the year, he reports, 120,000 associate members have joined the church. Our own province of Ontario captured the banner for the largest absolute gain, having added 372 societies; Pennsylvania is a close second, with 366. Manitoba was awarded the banner for the largest proportionate increase. The attitude of the denominations is all that might be desired, with but one and not more than two exceptions. Our people are a unit for Christian Endeavor. No attempt has been made to mutilate the constitution. May this ever be so.

But I cannot close without reference to the gathering of the Disciples at the 56th Street Church on Saturday afternoon and evening. It was to me the meeting of the convention, when coupled with the Sunday morning service. Saturday afternoon a rousing missionary meeting was held. A. McLean and B. F. Clay were there. Salt Lake City and Japan were spoken of. Bro. A. McLean asked for \$1,500 from the societies to build a home for children in Japan, and it was given in about twenty minutes. The New York Disciples gave us a right brotherly reception in the church parlors in the evening, winding up the proceeding with a short and informal programme of music and recitations, which we enjoyed better through the help of cake and ice cream.

As a people we cannot afford to take a secondary place in Christian Endeavor work. It is a mighty agent for bringing about just what we desire—the union and fusion of the separated bodies of Christians. It means that sectarianism is doomed; and I read in this movement, that God is putting new life into His church, and that year by year the society of Christian Endeavor will continue to make and to mould the lives of thousands of young Christians into that of earnest, energetic and consecrated devotion "for Christ and the Church."

J. A. AIKIN.

Orangeville.

A neatly printed programme of the Summer Conventional Meeting of the C. E. Unions of Orangeville and the counties of Dufferin and Grey, conveys the pleasing intelligence that Bro. J. A. Aikin is president of the Orangeville Union. Bro. Aikin has the right kind of activity for an Endeavorer, and his local union, appreciating this fact, made him its delegate to the New York Convention. We are glad to have something on this great gathering of young people from him for our readers, this issue.

We have sent postal cards to all of our Young People's societies as a more determined way of urging our request for statistics. We may say that E. A. Hardy, Provincial Secretary of Y. P. S. C. E. has written us that he is confident that there are many C. E. societies among the Disciples in Ontario which have not reported to him. We would remind the secretaries of the advisability of attending to these matters at once.

The news from Welland is quite cheering, although there is not much of a definite character to lay before the young people. Bro. E. J. B. Thom, an estimable young man who wishes to enter the ministry as his life work, has been with the church there for several weeks, but is obliged to return to his school—he is a teacher—and leaves Bro. Donald Munro holding the fort.

Now, a word about SYSTEMATIC GIVING. To what plan does your society, or the young people of your church adhere? Doubtless every society knows best what way will be the

most efficient in its own particular locality, and we hope they will attend faithfully to it; but, as we are here for the purpose of aiding you in all your work, we offer a few suggestions. In the first place, then, be sure to exalt Christ in your offerings; and, ye leaders among the young, be sure to make your appeals in Christ's name. Any appeal which cannot be made in His name had better be left unmade. Remember that when you make your appeal on behalf of Welland, or give for her prosperity, you are doing it for His sake, and so are privileged to do it in faith, nothing doubting.

As to plans, how does that of contributing five cents per week suit you? One hundred and seventy-five persons giving five cents every week till next June would secure to Welland all she needs for that time. Four hundred and seventy-five giving two cents per week would accomplish the same purpose. We throw this out just now as a suggestion; but we would earnestly impress upon you that you cannot begin this work too soon. Welland needs money right away. Can you not do something for her? Remember, send all contributions to the Secretary of the Board.

ALEX. McMILLAN,
Alvinston, Ont.

Children's Work.

Mrs. Jas. Lediard, Supt., Owen Sound, Ont., to whom communications for this department should be addressed.

DEAR CHILDREN: In a letter from Miss Rioch, received lately, she said: "Remember me to your mission bands, and tell them I fully appreciate their kindness, and am sure the children in Japan will, too, when they come to know about it. I shall write my first letter for the children's column, and shall try to make them as interesting as possible." We shall be very glad to hear from our dear missionary, I am sure, and every item of news will be interesting and valuable.

I want the children in every band to read, or hear read, the paper in this column headed "The Life of Christ." It was written by a boy of thirteen, a member of one of our bands, and it shows that he has already made the Life of Christ a matter of interested study. The president of the band asked all who could, to do this, and I think this one is very good. Roy is a member of the church, and bids fair to be a good worker in every way. This may prove a valuable suggestion to other bands. I will gladly insert the best sent in the children's column.

If I have missed sending a copy of "Little Wang's" picture to any band, if they will let me know I will at once forward one to their address.

The Life of Christ.

Christ, the Son of God, was born in Galilee, in the village of Nazareth. The angel of the Lord told the shepherds of the birth of Christ, and that he was lying in a manger. The shepherds came quickly and found Mary, the mother of Jesus, and the babe, dressed in swaddling clothes, lying in the manger, as they had been told. A while after this they brought him to Jerusalem to present him to the Lord. Here they met Simeon, and he took Jesus up in his arms and blessed him. They returned again to their own city, but went every year to Jerusalem to the feast of the passover.

When Jesus was twelve years old they went up to Jerusalem as usual, and when they had fulfilled the days and were coming back the parents missed Jesus. They supposed he was among their kinsfolk, so went on for another day, but they could not find