

have a much more important mission than he, so let us make our places of meeting so home-like, so alluring (by all legitimate means), that those who enter the room will realize that they are breathing purer, sweeter, holier air than they breathe anywhere else.

Be present, be punctual. Numbers, while not being necessarily essential to the presence of the Saviour, give great inspiration to the meeting through the members. Be bright, sociable, and happy, but avoid anything like levity or criticism; it will hinder some weak brother or sister in keeping their pledge as regards taking part in the meeting. Be sympathetic and loving. If some such one has just spoken brokenly, perhaps almost unintelligibly it may be to us, let us, if possible, help them by starting a verse of a hymn (if we can sing), bearing on his or her case; repeat some promise of strength and guidance from God's Word; or if you can follow up their remarks by some words of your own, making them feel indeed that ye are all brethren in Christ, and you will find that another time they will not mind taking part nearly so much as before.

Try to cultivate voluntary participation in the meeting. Anything constrained dampens. If you must ask your members to take part ask them privately. The measure of the presence of God is shown, I think, by voluntary participation; and just as quickly as it ceases I would close the meeting; don't let it drag.

Have a front seat committee, who, clothed in the spirit of Christ, who pleased not Himself, pledge themselves to fill in the awful pauses in our meetings. There are times, however, when a quiet waiting in silent prayer is needed to lay our hearts open to the All-seeing Eye. This is not a dead pause, for what rich experiences we receive in these moments of silent self-searching!

One society I attended held a Bible study which I thought a very excellent one.

The leader a month previous asked the members to take for their daily study for the following month the Gospel according to Mark, reading and meditating on it alone. Then he asked sixteen of the members to each take one chapter, study it carefully and prayerfully, and come a month hence prepared to tell the society what they had learned from it. It was surprising the ideas advanced, the lessons learned, and the spiritual interest awakened by it. The time passed all too quickly and they were obliged to leave part for another meeting.

Then there is the Missionary meeting; plans for conducting it are innumerable. One way is, to take the life of some prominent missionary and have your society spend an evening with him, and have just as many take part briefly in it as possible. For instance, let one take the early life at school, early difficulties, and so on, also the joys of his early life. If there are any amusing incidents given of his early life read them; it will do away with what the non-missionary spirit calls dryness.

Let another take the awakening of the Christ-

life, the doubts passed through, and the events leading up to a missionary life; another take the labors of the missionary; another the people among whom he labored, thus implanting in our hearts the missionary spirit that will send us if God calls, or make us willing that our dear ones shall go to the field wherever it may be.

Then there is the Temperance meeting that so many fight shy of, but none the less, if not the more, important for that.

One plan that will meet nearly all requirements, is to select temperance literature for distribution. Have it read in the meetings, seeing that like the missionary or in fact every meeting, as many take part as possible, interspersed with music, temperance solos and quartettes. It will reach sometimes when nothing else will. Let us be awake, dear Endeavorers, and do all in our power to further this cause.

We have also the Promise meeting. What a mine of wealth is contained for every weary, burdened soul in the promises of God; promises for guidance, promises for protection, promises of deliverance, promises of help in all walks of life, more than it is possible to tell. Have some one give a short essay on the promises of God, then throw the meeting open, and have as many promises recited by different ones as possible, and God has promised that His Word "shall not return unto Him void, but shall accomplish the purpose for which it was sent."

Many have through ignorance of the true principles of C.E. thought that we dare not, for fear of hurting those who do not see eye to eye with us, hold meetings in which our own denominational doctrines and interest are discussed. This is a mistake, for we should and must hold such meetings. If we would be intelligent Endeavorers and members of our churches, we must know why we are what we profess, or our society and church will be better without us. We do not want among our ranks young men and women who will be tossed about by every wind of doctrine, but firm, true, and intelligent young people, who know what we believe and why we believe it. It is true we do not speak of our differences in conventions, but in the individual societies. There are a good many more services we can hold—Song services, Thanksgiving services, and many others. But, as I said before, all will be fruitless unless the members are truly consecrated men and women, breathing the very breath of God and living in an atmosphere above the things of this world—"in the world but not of it," said Christ.

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KINDNESS is the golden chain by which society is bound together.

"WELL begun" may be "half done,"

But beginning is not ending;

Great successes ne'er are won

By only wishing and intending.

"Start" is good, but "stay" is better;

"Start and stick" is sure prize-getter!

"Staying powers" take foremost place.