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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, December, 1898

[No. 12

The First Christmas Night.

By Amy Parkinson.

RAYS from heaven, earth's darkness rending ;
Forms celestial, earthward wending ;
Shepherd-watchers, awe struck bending,
And (how marvellous the sound !)
Angel-tones in proclamation :
"Lo ! this day hath brought salvation
For each soul of every nation
In the wide world's circuit found."

Then a burst of rapturous singing,
Earth with heavenly music ringing,
Praise to God ecstatic bringing
For the unexampled love
That hath sent His Son from glory.
Oh, the wondrous, wondrous story !
Ever new, though ages hoary
Do in long succession move.

Toronto, Ont.

Editorial Talk.

AGAIN the time draws near when the whole Christian world gathers in thought about the manger-bed of Bethlehem. Again friends greet each other with "Merry Christmas," and gifts pass from hand to hand in commemoration of

The Great Birthday.

God's best gift to men. As the years sweep round, the good cheer that the Christ-child brought reaches a larger number of the people whom He came to bless. We look forward with hope to the day when the "peace" and "good-will" of the angelic chorus will be universal among men, when the song of the redeemed on earth will be taken up by every tongue. Whatever hope we have for mankind and the world issues from the sublime truth of the Incarnation. The cry of Mary's child in the "little Syrian town" so long ago, was God's answer to the cry, often inarticulate, of a world lying in sin. Then and there was born a new power for the uplifting of humanity. From that gray old town and from that natal hour may be traced a holy influence that has been revolutionizing the world. As well try to construct a planetary system without Christ. Whatever progress has been made in the exaltation of righteousness, whatever advance there has been toward the reign of love may be traced back to the influences that were born into the world when God became manifest in the

flesh. What has been is prophetic of what shall be. The dawning holds within itself the promise of the noonday. The day draws on apace when the world shall be girdled with Christmas joy, and Christ shall see of the travail of His soul and be satisfied.

Irresponsible Missionaries.

FROM time to time agents of irresponsible missions in foreign countries make the round of the churches, seeking financial help for their work. It is possible that some of these individuals are engaged in work in every way deserving of the support of the Christian public. But the occasional exposure of some of the men who relate with great fervor marvellous accounts of what they have accomplished, makes it imperative that money should be contributed only to trustworthy and responsible organizations. We have time and again warned societies against giving money to individuals who are responsible to no board or organization. It may be accepted as a rule that the money contributed for the support of the work of our own church will be the most wisely used and will tell the most for the extension of the Master's kingdom.

The Happy Life.

A SELFISH life is necessarily a narrow life. Those who become absorbed in personal interests and pursuits so fully that they have no care for the affairs of others, dwarf and enfeeble their highest nature. Selfishness is spiritual suicide. It closes the windows of the soul that look out from

the chambers of love. It crucifies the affections. It closes the avenues of blessedness. Life should be like a diamond with many facets, absorbing and reflecting the light in every direction. God meant our lives to be rich and full and life-giving. The image of God is marred in every human being who has no concern for others' needs, who has no ear for the claims of humanity and no heart for their sorrows. We never come so close to Christ as when we bear others' burdens and share their joys and sorrows. The sinning, suffering world lies ever near us. Its sad complaint is borne on every breeze. It needs us, but not so much as we need it. It is by ministering to the needy that we develop in love—heaven's choicest gift to the compassionate. Every limitation which we make to the exercise

of our affections is a limitation of our happiness. As George Eliot says, "We can only have the highest happiness by having wide thoughts, and much feeling for the rest of the world as well as ourselves." The wider our sympathies and interests, the fuller our lives will be with joy. The happy life is the one that is most fully yielded to Jesus Christ in loving service for the world He came to save.

THE present issue of the HERALD, as our readers will observe, is a double number. It contains the topics and Sunday-school lessons for two months. This step has

Our Holiday Number.

been found necessary in order to meet the requirements of subscribers in distant parts of the Dominion, who do not receive their paper for a week or ten days after it is in the hands of Ontario subscribers. Henceforth the HERALD will appear early in the month. We are sure that this will meet with the approval of all our friends. This number will be found exceedingly helpful and interesting, and each number in 1899 will maintain the same high standard. We intend to cover in our news department every province of Canada, and to make the HERALD what it always has been, the worthy and loyal representative of Canadian Christian Endeavor.

THE very air is tremulous with holiday greetings. Friend hails friend as he passes along with a smiling face and a hearty "Happy New Year!"

Happy New Year!

The staff of the HERALD wishes to extend most cordial greetings to our loyal friends in all parts of Canada and the United States, thousands of whom we have never seen. A Happy New Year to you all! We thank you for your help in supporting our paper and making it known. We thank you for your words of encouragement. But for you, our work would be much more onerous. To you, in a very large measure, belongs the credit for the success that has attended our efforts. We join hands with you for another year of service for the Master. May it be a year of spiritual growth, of deepening joy, and of true prosperity. We wish you all a blessed and a prosperous New Year.

THE Bible is not the same to all readers. What we get from it depends wholly on what we bring to it. Two men may listen to the church organ

Knowing the Author.

as its keys are swept by a master hand. One is moved to ecstasy and his soul is tremulous with hopes and holy aspirations; the other simply hears a great noise. Knowledge is essential to appreciation.

"I do not agree with you about the meaning of that poem," said one friend to another with her finger upon a page of Browning.

"But you *must* agree with me," he said, "because I know Browning personally, and therefore am able to interpret him to you."

Only a little later this boastful friend of the poet began to chaff the lady upon what he called her superstitious belief in the Bible, calling it a pack of fables.

"Ah, now," said she gently, "you must give way to me about this book. *Remember, I know the Author.*"

This is the plain statement of a profound truth. He who revealed His will to inspired men, alone can give us the interpretation thereof. To the unilluminated mind the Scriptures are but so much ancient history, poetry, or philosophy. But to the spirit that holds communion with God, the Bible is the message of our Father to meet our deepest needs—the best of all books in the wide world.

We are standing in the gathering shadows of another year. The great clock of eternity will soon ring the knell of the old and ring in the

All Things New.

new. "An unseen hand, from an exhaustless urn, pours forth a never-ending flood of years." And humanity hails every New Year with high expectations.

Our shortcomings will be swung to the rear and we will enter upon a new era of nobility. We will be more earnest, more prayerful, more loving, more Christlike. The New Year dawns. We write a new figure on our letters, but the writer is the same. We look into the mirror—the same face greets us that we beheld in the Old Year. As the days go by our old selves greet us at every corner. The old faults that we were to leave behind have come on with us. Our feet stumble at the same places. Our tempers flare up at the old provocations. We shirk our duties in the same old way. We struggle along under the same old burdens. Alas, the New Year has wrought no miracle upon our character. Time has moved on, but our personality remains as of old. Character is not made new by the swing of the pendulum. The only way to have a new year is to be ourselves made new. A new man steps into a new world, faces new opportunities, is impelled by new motives, becomes conscious of a new power, is inspired by new hopes. The opening year will be new only to those who have grasped the meaning and entered into the experience of the mystery of Christ's message, "Behold, I make all things new."

THE pernicious influences of the cigarette are being more clearly recognized every day. A general freight agent of a western railroad recently said that he would in future employ no young man who smokes cigarettes, and that he intends to get rid of all in his department who smoke them. The reason which he gives is: "Eighty-five per cent. of the mistakes made in the office by my two hundred clerks are traceable to the thirty-two who use cigarettes."

Christian Endeavor Chat.

THE Convention Committee for "Detroit '99" is busily at work preparing for the great gathering. It will be one of the largest in the history of the movement. July 5-10 will be the dates.

FROM the report of the Australasian secretary's report, given at the recent convention in the city of Melbourne, we learn that there are now 1722 societies connected with the Union, with a membership of 52,340.

A POWERFUL influence for good is exerted by the Christian Endeavor society in the Nagasaki Sailors' Home, Japan. Many are restrained from wrong-doing and conversions are of frequent occurrence.

THE workers for the World's Convention in London in 1900 are talking of a great Christian Endeavor service in St. Paul's Cathedral. It would be significant if this idea of the Committee should be realized.

TORONTO has followed the lead of a number of cities in the United States in forming a Good Citizenship League. Its design is to interest the best citizens in civic affairs and get them together for the purpose of promoting municipal reform.

THE Canadian Christian Endeavor Handbook, which has been published by the Canadian Council, is a valuable publication. It is full of interesting and helpful information, and its circulation among the societies would be sure to secure added interest in the meetings and work of the society.

Scottish Endeavour, commenting on the fact that the Presbyterian rally at the Australasian convention was presided over by the Moderator of the General Assembly in his official robes, says, "That event, or anything like it, may seem distant in Presbyterian Scotland, but it's comin' yet for a' that."

RECENTLY a little tot of four years was brought by her sister to a Junior meeting in Dublin. She enjoyed the exercises greatly. When she went home she told her father that she was a "Christian for ever." This was her way of pronouncing Christian Endeavor. More than one who heard the lisping testimony were deeply impressed.

THE *Canadian Epworth Era* is the name of the new young people's paper of the Methodist Church. The first number has just appeared. It is brightly edited and is sure to be well supported by the young people for whom it is published. We would be glad to see a change in the appearance of the front page to something more recent. The design chosen is altogether too antiquated for a young people's journal.

No soil has been more genial to Christian Endeavor than New Zealand, "the land of sunshine." There are 250 societies in the islands. Over \$6000 were raised for missions during the year, and 1460 united with the church. The Union employs a special Chinese missionary to meet the needs of the immigrants from "the land of Sinim."

THE secretary of the South African Christian Endeavor Union is Miss Lucilla Sprigg, the daughter of the ex-prime minister of the Cape of Good Hope. For some months she has been living in a Kaffir hut near Lovedale with two other ladies doing mission work. This is but one instance of the practical working of Christian Endeavor in South Africa.

THE announcement is made that English railway companies have granted facilities for attendance at large religious gatherings by a reduction of fares. For years reduced fares have been allowed to patrons of Sunday excursions, races, and other sporting meetings, now the same concessions will be made for religious gatherings. This action of the railways will help to swell the attendance at the World's Convention in London in 1900.

THERE are some prayer meetings that are almost as one-sided as a party which Mrs. Gladstone once gave. As the evening wore on, the guests were led to comment on the absence of the sterner sex from the gathering. "Oh, dear," said Mrs. Gladstone, "I quite forgot to send out the men's invitations; they are all in a bag under the sofa." When you are surprised by the absence of young men from the meetings, just enquire about the invitations.

THE observance of the Week of Prayer, as suggested by the Evangelical Alliance, from Jan. 1-8, is the best possible way of beginning the new year. The bringing together of Christians of various denominations for the consideration of spiritual themes has done much in the past to promote the revival of religion, increase Christian fellowship, and extend Christ's kingdom. Let every Christian Endeavor society enter heartily into these services and seek to make them a blessing.

A TRAVELLER tells in the *Brotherhood Star* of a visit to Rondout, N.Y. In the hotel where he stayed each room was provided with a Bible. On the fly-leaf was the information that the volume was loaned to the guest of the room by the Christian Endeavor society of the Wurts Street Baptist church. In addition there was tacked on the inside of the door an announcement of the Sunday and midweek services of that church, with an invitation from the Christian Endeavor society to attend them. This is a practical form of service well worthy of imitation.

Christ for the World

INDIA is emphatically the land of villages. In China, villages are numerous and important, but China is eminently the land of cities. It has 17,000 cities.

THE Christian Endeavorers of the Reformed Church in America have contributed money through the regular denominational channels to erect twelve mission churches.

No wonder that Spain is poor. She supports from her treasury 117,000 monks, nuns, and other persons under religious vows—nearly five times as many as the former standing army of the United States.

A FRENCH missionary in Madagascar tells of a little native church which has remained faithful amidst all the changes consequent upon the war, and yet has no pastor, the evangelist in charge being only a woman.

BISHOP THOBURN says: "Remembering, as I do, the discouragements of my earlier years, times when we did not find a hundred applicants for baptism in all our Indian field in the course of a year, these days seem to be golden in their promise, and I can hardly refrain from crying to the church at home in sheer desperation for help."

To illustrate the comparative need of medical missions in China, the *Inland Mission* publishes a black chart containing 4,000 white spots, to represent the number of qualified and registered medical men to every 2,500,000 of the population of the British Isles. In order to represent the proportion in China, we should have to blacken all the spots except one. As one is to 4,000, so is the supply of surgical and medical skill in China to the supply in Great Britain.

We complain at 80, wilt at 90, and read of the thermometer at 100 to 105 degrees, and deaths from sunstroke. It may help us to sympathize with our missionaries to remember that they have not even the comparatively bracing atmosphere of 100 degrees in which to carry on their taxing, wearing work of overcoming the awful inertia of heathenism. Dr. Margaret O'Hara, writing in April from the Woman's Hospital, Indore, says: "The thermometer stood yesterday at 164 degrees in the sun at four o'clock in the afternoon, so you can understand how necessary it is to get the work done before the heat of the day."

A MISSIONARY gives an example of what he calls Chinese humanity. When passing along the street of a city he came upon a crowd, and found that a man about fifty years of age had fallen in the street to die—no uncommon occurrence there. The crowd stood around the poor

man, shouting and cursing, when one person called out, "Haul the fellow into the gutter and do not let him die in the middle of the street, blocking up the way!" The missionary was obliged to pass on, but returning an hour later he found the man in the gutter dead, a fan over his face, and two candles burning at his feet, with the design of lighting the soul—whither they did not know. There the body lay until night, and the people passed by unaffected by the sorrowful sight.

THE trustees of the John F. Slater fund have arranged with Booker T. Washington and Mrs. Washington to devote as much time during the next two years as they can spare from Tuskegee to holding meetings in the cities of the Southern States. The purpose is to increase the interest of the negroes in their own moral, physical, and industrial conditions. Four groups of such meetings were held during the first two weeks of September, with others following. As a specimen of the counsel the freed men are likely to receive, the following may be read: "Our race is in too big a hurry. The preachers want the title of D.D. before they know divinity. Almost every graduate in the English course must be addressed as 'Professor.' We want a biography before we have lived. Some want to take Latin and Greek who do not know the personal pronoun in English; some want post-offices who do not know how many stamped envelopes to give for eleven cents. Go to the farm; stick to the farm. We do not want to govern the country until we learn to govern the home."

A BEAUTIFUL little story was told not long ago by a young missionary, who was just leaving this country, as to how he was influenced to become a missionary.

When a child, he used constantly to walk through a certain church-yard, and one of the gravestones which he passed close by, erected to the memory of a little boy eight years of age, bore the following strange inscription: "Mother, when I grow to be a man, I should like to be a missionary. But if I should die when I am still a little boy, will you put it on my tomb, so that some one passing by may read it, and go instead of me?"

Through reading this inscription so often there grew upon his mind this thought, "I must go in place of that little boy."

And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him and led him to become a missionary.

Now, if a wish can do so much, what may not a word or deed do? Was not this a good way to bring the Gospel to the poor heathen?

The Bairns' Christmas Giftie

By Isabelle E. Mackay

WHEW!" said farmer MacTavish, as he closed the kitchen door; "it's an ill nicht. The cauld's enoo' tae chill the vera marrow o' yer banes."

Jock and Jean looked at each other with a disappointed air.

"But its snawin', faither," objected Jock.

"Aye, but the snaw cuts like bits o' ice. It's a bitter nicht."

"Indeed you're richt, Tam," assented mistress MacTavish, "and I'm thinkin' its time for the lad and the lassie tae be awa' tae their beds. For, remember ye this," she continued, turning with a smile to the place where the children sat, "it's naebody but guid bairns wha gits ony gifties the morn."

"Jean," said Tam, sternly addressing his wife and not his daughter, "it was contrary tae my ain best judgment that I gaed ye permission tae follow the heathen custom o' givin' the bairns gifties on Christmas day, and here ye are bribin' them wi' them afore my vera een. Jock and Jean, ye young limmers, awa' tae yer bed this vera niinute, and let me hear nae mair o' ye till the morn."

"Hoots, man, the bairns ken ye oor wull tae be frichtened o' ye. Gifties indeed! Wha was it helped tae choose the gifties I'd like tae ken?" and, speeding her shaft with a merry laugh, mistress Jean gathered up her bairns and marched away.

It was indeed a bitter night; the winds were out for a Christmas lark and determined to make a night of it. Overhead the moon seemed rushing, wild with fear, through a sea of stormy wind-tossed cloud. The frozen snow, which came in fitful gusts, rattled on the window panes like hail and dashed into the unfortunate traveler's face like bits of sharpened ice.

The long straight road which lay between the MacTavish homestead and the neighboring town stretched white and unbroken as far as eye could reach. The only light which played across its dreary surface was that from the farmer's cheerful kitchen. The only moving object to be seen was the dark form of a woman who came stumbling along through the snow, talking softly to a shapeless bundle which she held in her arms. As far as could be seen by the shining of the uncertain moonlight, between the gusts of storm, the solitary wayfarer was young and probably had once been pretty. Now her face was thin and sunken and pinched with cold. She shivered pitifully in the threadbare dress and wrapped her only shawl more tightly around the bundle in her arms. Often the fierce wind stopped her halting progress; she was so exhausted that every step was strained for with an effort which seemed as though it might almost prove to be her last.

"To die in the snow," she was thinking; over and over again, "to die in the snow," and every time she thought it she took one more step forward. Nearer and nearer she came to the light. It flashed across the road in front of her. She stopped amazedly. A light! Then perhaps after all she might be saved from the cruel snow. With all her failing energies she turned towards the cheerful window. She reached it and pressed her face against the pane—a thin, starved face with hungry eyes. Only the farmer nodding over his pipe and the dog asleep before the fire! The wayfarer glanced down at her shabby dress with a bitter smile.

"A tramp," she muttered; "a woman tramp, a Scotchman, and—a dog. I'll not risk it. I'll try the barn."

So great was her weariness that had the barn been far from the house it is doubtful if she would have succeeded in reaching it, encumbered with her heavy bundle. But some indomitable purpose within her seemed to give her strength and at last she dragged herself to the nearest door and closing it behind her shut out the wind and driving sleet.

The place into which she stepped seemed to be of comparative warmth and comfort. Soft, warm straw rustled beneath her feet, and from the mellow "low" which gave her greeting she knew that she had found refuge in the winter quarters of the cows. They, at least, would not object to her company, so, with a sigh of relief, she laid her bundle down, very gently, upon some fresh, sweet straw in one of the unused mangers. As she did so a fold of the shawl slipped back for a moment and displayed to the dimly enquiring moonlight a smiling baby face.

"God bless him," murmured the mother tenderly; "he, at least, is warm and happy."

The tears streamed over her wasted face as she bent over the sleeping child and tucked it up snugly in the sweet-smelling straw. Then, seeing how comfortable and contented he looked in his primitive bed, safe and warm surrounded by the kindly cows, she seemed to come to a swift decision. Stooping quickly down she kissed the rosy lips, the smooth, soft forehead, the dimpled hands, then, with a last, long look, she hurried from the place with the nervous haste of one who dares not linger. Out into the bitter night again—alone!

"Deserted her little baby?" Yes, deserted it in order that it might not share the suffering and want which lay before her. Denied herself the comfort of its love in the last days of her sorrow-laden life that she might not leave it alone and friendless at the last. Poor lonely mother! as she stumbled along through the drifted snow she threw out her empty arms with a passionate cry—"My baby! my little, helpless baby!"

Meanwhile the baby smiled and slumbered peacefully in the cosy manger, and father and mother MacTavish snored and slumbered behind the curtains of the great four-poster in the west room. The solemn ticking of the clock upon the stair was the only sound in all the silent house.

Ten—eleven—twelve. Twelve o'clock! Father MacTavish gave a great snore and woke himself up with the force of it. Counted the strokes slowly and went to sleep again.

Twelve o'clock! The door of the cattle shed opened softly and two curious little forms stole quietly in. Very curious forms they were, all bundled up till they looked more like oblong puddings than anything else. One of the puddings carried a lantern which it set down carefully upon the floor. The other pudding objected in hushed tones: "Ye had na' better dae that, Jock."

"Why for no, Jean?" replied the first pudding, and the mystery is explained—or, rather, made more mysterious still.

Is the world coming to an end? What are Jock and Jean MacTavish doing in the cattle shed at twelve o'clock on Christmas eve? Hush! let us listen.

"Are they kneelin' noo, think ye, Jock?" enquires Jean anxiously.

"I canna juist see," replied Jock. "But we'll find oot the truth o' the story noo. If the kine dinna kneel at twall o'clock on Christmas Eve then Maggie MacDonald tellt us an awfu' lee, Jean. But we mauna' jidge oor fast, ye ken."

"Maybe that coo yonder, the red coo wi' the white spots, is kneelin', Jock."

"Na, Jean, that coo's only lyin' doon."

"Maybe they say their prayers lyin' doon because it's an awfu' cauld nicht, Jock."

"Whist! nonsense, Jeanie! Hae the beasties na sense o' seemliness? I'm thinkin' Maggie MacDonald's been trickin' us."

"Weel, if they dinna kneel they ocht tae," sighed Jean, suppressing a sob with difficulty. "Oh, Jock, I'm sair disappointed. It wad hae been a gran' sicht tae see a' the coos kneelin' an' sayin' their prayers."

Here the child could control herself no longer but began to cry unrestrainedly. Jock was in much distress for, if truth be told, it was his idea that they should creep out of their beds on that bitter night and steal out to the cowshed to see if it was really true that the kine all knelt at twelve o'clock on Christmas Eve. They had done so and they had been disappointed. Jean was crying, and their great adventure seemed likely to turn out as badly as possible. Something must be done at once if Jock was to keep his reputation.

"I'll tell ye what, Jeanie," said he, "it'll likely be as ye say. Maybe the coos are sayin' their prayers in bed the nicht. I think it wad be real fine if we hae a prayer meetin' by our lone selves. But ye maun stop greetin'."

"Oh, aye, that's fine," assented Jean, drying her tears and plumping down upon the straw. "Ye'll say the first prayer yersel', Jock."

"I'm no juist in a prayin' mood," objected Jock.

"Wull then, ye maun think o' somethin' guid until ye are."

"I'm thinkin'," replied Jock, "and I'm begginin' tae feel awfu' guid. Ye ken, Jean, the wee baby Jesus was born in a manger juist like ane o' they yonner."

"Aye, I ken. Noo, wull ye pit up a prayer, Jock?"

"Na, Jean, I'm thinkin' we had better sing a verse o' a hymn. I never feel like prayin' out lood when I'm guid inside o' me. Let's sing the tune we're learnin' at the Sabbath-schule:

'O come, all ye faithful.'

"I dinna ken the words, Jock."

"Wull, ye can juist croon and bob yir heed like auld Betty does i' the kirk. I'll sing the words mysel'."

So kneeling together on the straw-strewn floor, by the light of the flickering lantern, Jock sang the sweet old words to the sweet old tune and Jean nodded her head and hummed an accompaniment:

"O come, all ye faithful,
Joyful and triumphant;
O come ye, O come ye to Bethlehem;
See in a manger lies the King of angels;
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord."

The last note had scarcely died away when the children sprang to their feet in alarm. Surely they had heard a faint cry! They waited in breathless silence. It came again—a long-drawn baby wail. Little Jean trembled with fear, but Jock felt himself a man and rose to the occasion.

"It cam'," said he, "fra that manger oor by the red coo. I'm no sure what it may be but I'll gang tae see."

"Then I'll gang tae," said Jean bravely. So hand in hand they approached the mysterious manger over beside the red cow. Jock peeped in first.

"Jean," said he in an awestruck whisper, "it's a real live bairn!"

"Let me see! oh, let me see!" cried Jean frantically.

Jock lifted the lantern and together they peered in at the strange discovery. The baby smiled and made a grab at the light with one little fat hand which he had managed to pull loose from his shawl. "Coo—coo!" cried he.

"It's a bairn!" repeated Jock; "a real live bairn."

"Jock," said Jean in a reverent whisper, "div ye no ken. It's a little baby Jesus."

It might have been about a quarter of an hour after this that father MacTavish woke himself up again with a most tremendous snore. He awoke to find that mother MacTavish was poking him in the ribs in no very gentle manner.

"Are ye awake, Tam?" said she.

"Aye, I'm awake, Jean," replied he.

"Then get up and see wha's chappin' at the door. It'll be some prank the bairns are playin' us, I'm thinkin'."

Father MacTavish laughed until he shook the bed. "The limmers!" said he, "they're comin' after their gifties. I winna gae tae the door."

"Maybe Jean wull be haein' the croop."

Mother and father MacTavish jumped out of bed with one accord. It is impossible to say which struck the floor first. The tapping at the bedroom door came again. Mother MacTavish ran to open it while father MacTavish fumbled for a match to light the candle.

The sight which met their astonished eyes, as the light shone across the hallway, was one to which no words can do sufficient justice. Two oblong puddings stood before the door holding a shapeless bundle between them. From out the shapeless bundle shone a merry baby face. The faces of the oblong puddings were very solemn and awestruck.

"Mercy on us!" cried mother MacTavish.

"What's a' the steer about?" thundered father MacTavish. Then after a pause of wordless astonishment, "It's a bairn."

Mother MacTavish regained her presence of mind first. "Jock and Jean MacTavish," said she in an awful voice, "where hae ye been the nicht and where got ye the bairn?"

"Whist! mother," said Jock solemnly, "we found it in a manger. It's a baby Jesus. We gaed oot tae the cattle sheds tae see the kine kneel doon at twal o'clock. We had wee prayer meetin' and juist as we were singin' the closin' hymn we heard a cry from the manger oor by the red coo and the little Jesus was all alane lyin' in the strae."

Father and mother MacTavish looked at each other and then at the children's awestruck faces.

"This cows a'," exclaimed the astonished mother. "Jock and Jean, creep ye intae the warm bed there this minit and gi' me the bairn. Oh, the bonny lammie, hoo its mither maun miss it. Oh, the limmer tae rin awa' and forsak' her wee sweet bairn. Saw ye ever the like!?"

"Wuman!" thundered the master of the house, "the cauld'll be the death of the baith o' us. Pit the misguided bairns tae their bed the noo and lets'awa' tae oor ain."

"And the wee bairn wi'oot its mither?"

"The wee bairn wull dae weel where Jean MacTavish is, or I'm muckle mista'en. We'll leev the consideration o' that question till the morn."

Christmas morning dawned bright and cold and clear. Downstairs in the MacTavish kitchen, warmth and comfort reigned. Jean and Jock, reduced to their proper shape again and tied around the neck with large white bibs, sat down to bowls of steaming porridge. The eye of father MacTavish was benign and cheerful; the eye of mother MacTavish was anxious and loving.

"I'll gi' him ane o' my gifties," said Jock, apropos of nothing.

"I'll gi' him twa o' mine," said Jean.

"Ye'll baith wait tiil ye get them yersel's," growled father MacTavish.

Jock winked across the table at Jean. Jean choked herself with a spoonful of porridge.

Presently: "Is the baby Jesus awake yet?" enquired Jock.

The mother saw that the time for explanation had come. "Noo, bairns," she began, "ye hae a very wrang idea. It's no a baby Jesus that ye found; it's juist——"

"Be carefu', mither, afore ye say mair," interrupted father MacTavish, hiding a smile in his great mustache; "I'm thinkin' ye hae nae Scripture for yer observation."

"Why for no, Tam?"

"Weel, I'm juist rememberin' that there's a verse somewhere i' the New Testament which says, 'Inasmuch as ye hae dune it unto ane o' the least o' these, ye hae dune it unto Me.' The bairns may be no sae far wrang after a', Jean."

"Maybe ye're richt, faither. But what's tae be dune wi' the wee ane I dinna ken. Oh, but it's a bonny boy, an' guid forby."

Father MacTavish hid another smile in his long mustache.

"I'll leev it a' wi' yersel', Jean. Ye'll please yersel', onyway. But what wad ye say tae takin' it as a Christmas giftie frae the bairns?"

Woodstock, Ont.

A Child My Choice.

LET folly praise that fancy loves, I praise and love that Child

Whose heart no thought, Whose tongue no word, Whose hand no deed defiled.

I praise Him most, I love Him best, all praise and love is His;

While Him I love, in Him I live, and cannot live amiss.

Love's sweetest mark, laud's highest theme, man's most desired light,

To love Him life, to leave Him death, to live in Him delight.

He mine by gift, I His by d, thus each to other due,

First friend He was, best friend He is, all times will try Him true.

Though young, yet wise, though small, yet strong; though man, yet God He is;

As wise He knows, as strong He can, as God He loves to bless.

His knowledge rules, His strength defends, His love doth cherish all;

His birth our joy, His life our light, His death our end of thrall.

Alas! He weeps, He sighs, He pants, yet do His angels sing;

Out of His tears, His sighs and throbs, doth bud a joyful spring.

Almighty Babe, Whose tender arms can force all foes to fly,

Correct my faults, protect my life, direct me when I die!

XVII Century.

—Anon.

Chinese Children at Home

Written for Juniors by Florence M. Reid, of the China Inland Mission

WHEREVER I have gone I have found the English boys and girls interested in their little Chinese brothers and sisters, and willing to pray for them; only, so often, they forget after a little while. Now, if the story is written down, you can keep it by you, and every now and then read it over to freshen your memory. And while you pray for them, thank God for your own happier lot. English girls, especially, ought to love and praise Jesus, for it is His teaching that makes all the difference between them and the poor little Chinese girls.

If you ask a Chinese father the number of his children, you ought to use a word which means

"Hush! don't say anything about it; it is only one of those creatures!" And, perhaps, if he is a poor man, and has two or three girls already, he gets angry with his sick wife, and when he goes to work in the morning says, "Now, look here, you! I do not want to see that thing here when I come home to-night"; and the poor mother knows that means she is to throw the baby in the river and drown it, or get rid of it somehow, because the father will not spend any money on its food and clothes.

I remember one little boy, who attended a Mission School, and had learned to love Jesus, coming to the class one morning with a very sad



GIRLS OF YUH-SHAN SCHOOL AT BREAKFAST

boys only, and even if in your English ignorance you should use the word which stands for children generally, he would only tell you the number of his sons—for girls are not reckoned in China; and if you want to know about them as well as the boys, you must ask a special question. Every Chinese woman prays eagerly for sons, but no one prays for a daughter, for nobody wants girls.

When a baby is born in an English home, everybody is pleased, and whether it be a boy or girl, father and mother are delighted, and friends send presents and congratulations. But in China there is a great difference made between a boy and a girl. If it is a boy, the father is pleased and proud, and tells everyone what a fine child the gods have given him; but if it is a girl, he says nothing at all to his friends, and if any one happens to ask, he looks cross, and says,

face, and when the teacher asked what was the matter, he said, "Oh, teacher, God sent a little baby to our house last night, and mother says she is going to drown it, because it is a girl. I told her you said we ought to be good to our little sisters, and that when Jesus said, 'Suffer the little children to come unto Me,' He meant the girls just as much as the boys, but she only laughed, and said she did not believe in Jesus, and that she could not be bothered to bring up a girl for someone else to use." For among the poor people in China, as soon as a girl is old enough to be of much use, she is sent away to the house of her mother-in-law, and becomes her servant.

Sometimes, when two very poor women, who already have sons, each have a little daughter born, they will exchange the girls at once, because

they think it a cheap and easy way of getting wives for their sons when they are old enough to marry; and, in the meantime, each of the mothers will have a girl's help in the house, with no more trouble or expense than if she had kept her own child.

No doubt this sounds very strange to you, but in China the wife is always bought by her husband's family, and the transaction usually takes place while both are quite young. When this is the case, the children are only betrothed at first, but the betrothal, with the signing of papers, and exchange of presents, is just as binding as marriage; and from that time the girl belongs to her husband's family, though she usually lives at home till the time comes for the marriage ceremony, unless her parents are too poor to support her. If they are very poor, she is sent at once to her mother-in-law's house, and becomes her

the village street, the boys run in, crying, "Ma-ma! ma-ma! give me a cash,"—one of the funny little Chinese coins with a hole through the middle, twenty-five or thirty of which make one penny—and the mother smiles, and gives them one each directly; but if the little girl looks up from her sewing, and says shyly, "Please, can I have one too?" the answer will very likely be, "No indeed! what do *you* want with sweets?"—just as if girls were not quite as fond of nice things as boys.

While they are young, the boys and girls are allowed to run about freely, and play together, but as they grow older a change comes into their life.

Most of you remember the day when you first went to school, and began to learn lessons, and a good many of you thought them very tiresome things, though you like now to be able to read



GIRLS OF YUH-SHAN SCHOOL WASHING

servant, only revisiting her own home for a short time before the wedding. The miseries of the poor little daughters-in-law under such circumstances are frequently beyond description, and they often try to kill themselves, partly to escape from their sufferings, and partly because they think their ghosts will be able to haunt and punish the cruel mothers-in-law.

In respectable families the girls are usually allowed to live, but there is not very much happiness for them, though occasionally you find a home where the girls are kindly and fairly treated, and in rare cases they are even petted by both parents. But these are only the exceptions which prove the rule, and generally there is little or no provision for the pleasure of the girls. The boys have kites and other toys, but there is nothing for the girls to play with. When the gong of the travelling sweet-seller is heard in

story-books, and write letters to your friends. If you were a Chinese girl, you would escape learning to read and write, and do sums, for there are no girls' schools in all China, except a few missionary ones, and at these the girls are nearly always boarders, because it is not thought proper for them to walk through the streets, even to go to school.

In North China, where I have lived, the change in the children's life usually takes place when they are about seven years old.

One morning, as soon as the sun is up, and the morning meal is eaten, the father calls his little boy, and says, "Get your books; I am going to take you to school." So he gathers up two or three little books, full of the strange Chinese characters, out of which he will learn to read, an ink slab, a piece of Chinese, or, as you would call it, Indian ink, and a brush,

which he uses instead of a pen or pencil to write with, and follows his father to the little dull room where the village doctor sits, surrounded by his pupils. Even if he has never been there before, he knows a good way off which is the school, because there is such a noise; not a quiet hum like you hear in the big English schools, but every one of the ten or twelve boys shouting at the top of his voice. For in China lessons are learned aloud, and as most of the boys are learning different pieces, each has to say his loudly that he may not hear what the next boy is saying. Besides, if they lower their voices the teacher thinks they are going to sleep, and he knocks on the table with his stick to rouse them up again.

The new scholar is led up the room and told to salute the teacher. This he does by drawing his hands up his long, loose sleeves, and placing

the boy packs up his books, goes home to his evening meal, and then to bed; and this round is continued, seven days in the week, all through the year, except for three or four weeks at the Chinese New Year—until his education is finished, unless, indeed, he is so poor that his father has to keep him at home during the busy seasons to help in the fields.

The little girl's education begins in a different way. When the boys have gone to school, and the house is quiet for the morning, the mother calls to her little daughter, "Come here, child! it is quite time that I got you ready to be married." But the child, who knows from older girls what this means, shrinks back, and says in a frightened tone, "Oh! please, mother, not today." "Yes, indeed!" says her mother, "I have waited too long already! Who do you think will marry you if you go sailing about on big



GIRLS OF YUH-SHAN SCHOOL AT STUDY

them together in front of him, then bowing very low, and as he rises lifting his joined hands to his forehead, and slowly lowering them again.

The master points out the column of characters he is to learn, and he goes to his seat, and says them over and over till he thinks he knows them; then he comes to the teacher, and, laying the book before him, turns his back upon him, and repeats the words as fast as he can. The lesson books are utterly uninteresting—no questions are asked, and no explanation is given. Chinese boys, for the first three years of their school life, are not expected to understand what they learn. If he says his lesson rightly, the master gives him another piece to learn, and this learning by rote, with some writing, and, perhaps, a little arithmetic, fills up the day, except for a short rest about noon, when those who can afford it have something to eat. At sunset,

boats of feet like those?" An English girl would say at once, "I don't want to be married!" because she can do as she likes about this, and can work and earn a living for herself, but it would be no use for a Chinese girl to say such a thing; it is the custom of the country that the girls should marry, and the only other mode of life open to them is to become begging nuns.

So the little feet are soaked in very hot water, the toes turned in under the sole, and a long strong bandage is wound tightly round each throbbing foot and leg, and the sobbing child lies down on the *kang*, or brick platform, which forms the family bed in our northern houses, and which she will scarcely leave again for some months, except to crawl across the floor on her hands and knees—though she is expected to do her sewing just the same as before. The bandages are renewed every fortnight, and drawn a little

tighter each time, and the suffering at first is so great that for some weeks after the binding begins, the child rarely sleeps half-an-hour without waking and crying with the pain. After a time she begins to try to stand, and then to walk a little; and I have seen girls in the villages in North China, who have been sent on an errand, hobbling slowly a little way, and then sitting down, and squeezing first one poor little bound foot, and then the other, with the tears streaming down their cheeks.

As to lessons, the ordinary Chinese girl gets none, but occasionally a gentleman's daughter studies with her brothers until she is twelve or thirteen years old, after which age she should see no men except her near relatives until after her marriage, and often not till she is quite an old woman.

Most Chinese boys can read more or less, but very few girls—and until the missionaries came to China, there were no nice interesting books for children, and only four or five of any sort specially intended for girls and women.

Chinese girls are taught to cook, to spin, to sew, to embroider, and this is all! They have no games, no story-books, no delightful romps in the evening when the day's tasks are done, and, worst of all, no caresses and very few kind words. Little wonder that their faces are grave, their tempers uncertain, and sometimes in their misery they will even take poison, or try to drown themselves in the well! They do not know what will become of them after death, but they think nothing can be worse than the sorrows of their daily life, and I believe that if an English girl could change places for one week with a Chinese girl she would think much the same.

For what is it makes your life so happy? Is it not *love*? the love of father and mother, of brothers and sisters and friends, and, best of all, the love of Jesus, which is really the source from which all earthly love springs.

Then pray for your little Chinese brothers and sisters, that their lives may be made bright by the love of Jesus in their own hearts and the hearts of those around them, and say from the depth of your own souls:

"I thank the goodness and the grace,
That on my birth have smiled,
And made me in these Christian days
A happy English child."

Chefoo, North China.

"Where I Shine."

By Rev. W. Shearer.

THIS is where I shine," said a young man jocularly as he sat down to the dinner table. The remark set me thinking. It is a good thing to be able to shine at the dinner table, if shining there signifies that the shiner has a good healthy appetite. But if it implied that eating was all he was good for, then he should be ashamed of himself.

Nearly every man shines at something, very few men shine at many things, no man shines at everything. Gladstone was an example of a man who shone at many things. He was a fine classical scholar, a theologian, a politician, an orator, an author. At all these and many other things he truly shone. But the world sees very few Gladstones. Edison is an example of a man who shines at one thing. He is pre-eminently an electrician. Moody is another example of a man who shines pre-eminently at one thing. He is an evangelist. Livingstone also shone as an explorer. Mackay of Formosa shines as a missionary; Bengough as a cartoonist. The world is full of examples of men who in one sphere—and in one sphere *only*—can say, "Here's where I shine."

Moral: Try to shine at something. Find out as early in life as possible what you can shine at best, and stick to it. Develop yourself along that line. Do not try to shine at too many things. Stanley did that, and brought on himself the ridicule of the whole world. He was all right as an explorer, but as a politician he is a failure. Do not feel bad if you have to take a back seat in the presence of some clever man who is shining on some particular occasion. Perhaps he will have to take a back seat when your turn comes.

It is not necessary that your shining should be advertised over the whole world. Many a humble pastor is shining in the backwoods of our Dominion. Many a true, one talented woman is shining within the walls of her own home. Many a clerk is shining in a small back office. The world hears nothing of them. But God knows. It is better to shine for God than for self.

Sherbrooke, Que.

Co-Workers With God.

By Eliza Wills.

WOULDST raise humanity?
Then let thy Lord thy pattern be.
His cross for lever take to thee,
Thou shalt succeed.

Of fulcrum art in quest
Whereon to let thy lever rest?
The pillars of God's throne are best;
They're firm indeed.

God's throne is founded sure,
Its pillars shall for aye endure,
For justice, truth, and mercy pure
Shall ever stand.

Then use this lever. So,
Humanity shall upward go,
From deepest depths of sin and woe,
To God's right hand:

Toronto, Ont.

Love God and be cheerful: make brighter
The brightness that falls to your lot;
The rare or daily sent blessings
Profane not with gloom and with doubt.

Piths and Points

Helpful Hints and Anecdotes for Young People—and Those who are Older

Silenced by a Prayer.

WE were a round dozen of the gloomiest passengers that ever got together in a Pullman car one bright June night, coming from Atlanta over the Piedmont line. There were several reasons for the surly dullness, which deepened as the evening wore on. The weather was clammy and uncomfortable, while to open the windows was to invite a coat of soot and showers of cinders. Moreover, the supper at Charlotte had been undeniably bad.

With such conditions it is not to be wondered at that an air of gloomy moroseness pervaded the car. The only party who did not openly evince any evidence of discontent was a group of a sad-faced man, a woman with a subdued countenance, and a tiny tot of five, apparently the daughter of the man and the niece of the lady. We all knew why they were so quiet. In the baggage car was a rough box, and the little girl clutched tightly a bouquet of the same tuberoses we had seen carried in with the coffin.

By and by there were sounds of a slight disturbance from the back part of the car, which caused everyone to turn his eyes thither. In the middle of the aisle stood a little fairy form, clad in a snowy night-dress, her golden curls shaking over her shoulders by the rocking of the car, while her blue eyes were troubled and half afloat in tears. She was saying in a baby voice, which opposition had caused to rise to its highest pitch, distinguishable above the rumble of the train, "Papa and auntie, I must; mamma told me to before she went to sleep."

Seeing the attention of the other passengers drawn upon them, the father flushed and made no further remonstrance, and the lady also drew back. The little tot got down reverently upon her knees by the side of her berth, clasped her tiny hands, and began:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,"

and so on through it all until the final "Amen," adding, "God b'less papa and auntie and poor little Annie whose mamma has gone away."

Then, unresisting, they tucked her into the berth. There was no more story-telling, no more grumbling, no more growling that night. The train rumbled on with the sleeping mother in the baggage-car and the sleeping orphan.

A Word for Jesus.

SOME years ago an earnest Christian man in San Francisco, while on his way home from an errand of mercy, passed an old ragpicker poking over an ash barrel. Something impelled him to stop and speak to him.

"Do you love Jesus?" he asked him gently.

The old man started, and, lifting his wrinkled, dirt-begrimed face, looked at the gentleman a moment, and exclaimed:

"O California, California! I used to know Jesus before I came here, but I've lost Him now. I came to get gold, gold of California. I forgot my Jesus for gold; I lost Him these many years."

Upon conversing with him more the gentleman learned that his was a strange, romantic history. He was a native of the Sandwich Islands; had been converted soon after the first missionaries went there, and sent to this country to be educated. He afterwards returned to the Sandwich Islands, and was for a time teacher to the reigning king.

Becoming infected with the gold fever, which reached even those "isles of the sea," this old man again came to this country, this time to its western coast. He was successful for a time, but in his quest for gold forgot, as he said, his Saviour, fell into bad habits, lost even his gold, and at last was reduced to the miserable wreck the gentleman addressed. But that single question, "Do you love Jesus?" had roused his conscience, and, like a shock, had opened his eyes and showed him his condition. He besought the Christian to help him and not leave him to ruin.

He did help him. He and other Christian friends cared for him, fed and clothed him, and brought him, by earnest prayer and loving teaching, back to his forgotten Saviour. His penitence and childlike trust, when at last he dared call himself the "prodigal son," were touching. He expressed an earnest wish to return again to his island home to labor there for Jesus. So the means were raised and he was sent back, but he barely reached the island. He died in a few minutes after landing, but died in the faith of Jesus. Was not this precious reaping for that Christian's sowing a word for Jesus? And who can tell how many opportunities we lose, which, if improved, would yield a like precious reward!

Whipped a Prince.

TOM BENTON occupied for many years a responsible position in the household of Queen Victoria. Benton, who was of humble birth, was but a lad at Brighton when his parents died within a few months of each other. It was shortly after these events when the Queen's attention was called to the young boy under these rather peculiar circumstances:

One day while Benton was gathering shells on the beach at Brighton to make pincushions, which he sold to the summer visitors, a young boy, nicely dressed and about his own age, appeared upon the scene and scattered with a

vigorous kick the accumulated shells. Benton gathered up his treasures, and, placing them again in a pile, warned the intruder that if he repeated the trick he would give him a "good licking."

The kick was repeated with even more vigor than before, and the shells were sent flying in every direction. True to his word, the "poor boy" soundly thrashed the stranger. It was a close contest at first, as the lads were quite evenly matched, but the more fully developed strength of Benton finally brought him off the victor. Just as the melee was over a gentleman and lady approached, and the former said:

"You did quite right, young man; we have seen the whole transaction. This boy is our son, but he was the aggressor and received the thrashing he well merited."

A number of questions were asked the lad as to himself and his family. The replies told the boy's life, how the death of his parents had brought poverty to himself and his brothers and sisters.

"This is the Queen," said the gentleman, who was none other than Prince Albert, "and the young man to whom you administered such a merited whipping is the Prince of Wales." Turning to the prince, he continued: "You must send this young man to school and pay for his tuition out of your own pocket money. That cannot add to your punishment, but it can benefit this poor lad with whom you picked such an uncalled for quarrel."

Thus it was that Tom Benton met the Queen of England. He was sent to a school about midway between Portland and Dover. After completing his studies there he was taken into her majesty's service and remained there his entire life. Between Benton and the Prince of Wales there was a strong bond of friendship, such as could exist between a true manly man and the future king of England.

Hold on, Boys!

HOLD on to virtue; it is above all price to you in all times and places.

Hold on to your good character, for it is and ever will be your best wealth.

Hold on to your hand when you are about to strike, steal, or do any improper act.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your temper when you are angry, excited, or imposed upon, or others angry about you.

Hold on to your heart when evil persons seek your company, and invite you to join their games, mirth, and revelry.

Hold on to your good name at all times, for it is much more valuable to you than gold, high place, or fashionable attire.

A Home Thrust.

MR. SAMUEL MORLEY, M.P., was once addressing a large gathering of working men, and impressing on them the importance of their being teetotalers. A man rose and asked Mr. Morley, pointedly, "Do you go without yourself? I daresay, if the truth's known, you take your glass or two of wine after dinner, and think no harm of it. Now, sir, do you go without yourself?" Mr. Morley said, when relating the incident, "When I looked round at those poor fellows whom I had been asking to give up what they regarded—no matter how erroneously—as their only luxury, I had my answer ready pretty quickly, 'No'; said I, 'but I will go without from this hour.'"—*London Spectator*.

The Proof was Clear.

RECENTLY the evangelist, E. L. Hyde, was conducting a revival meeting at B—, in New Jersey, and in the course of his remarks said he could prove to the satisfaction of any infidel within ten minutes that he was a fool, little thinking that he should have occasion or opportunity of doing so. The next morning, while walking, a gentleman accosted him very abruptly by saying:

"Aren't you the evangelist preaching up here at the church?"

"Yes, sir."

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of anyone within ten minutes that all infidels were fools? If you don't prove it to my satisfaction, I shall publish you in all the city papers as the most consummate liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said:

"Where is your infidel?"

"I claim to be one," was the reply, "and I want you to know I am no fool either."

"You don't mean to say there is no reality in Christianity?"

"I do, sir. I have studied all phases of the subject, and travelled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing in it."

"You are certain there is nothing in it?"

"Yes, sir; there is nothing in it."

"Will you please tell me," said Mr. Hyde; "if a man who will lecture twelve years against nothing is not a fool, what, in your judgment, would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him. Neither did he publish Mr. Hyde as a liar.—*The Independent*.

Suggestions for Workers

Scattering Sunshine.

The secretary of one of our London societies informs us that through our Flower Bureau country Endeavorers have supplied the society he represents with no less than 3,053 bunches of flowers. These have been distributed among factory girls, workhouses, and infirmaries, bringing sunshine and joy to many less favored brothers and sisters. One society sent with their box apples and grapes, which were warmly welcomed by the sick, and the children in a workhouse to whom they were sent.—*Christian Endeavor*.

For Committee Chairmen.

This is how someone writes under the heading—"If I were Chairman of your Committee":

"I should hold committee meetings at regular intervals, barring earthquakes.

"I should hold committee meetings at a regular place, and it should be my own house, if possible, in order to work in an occasional 'treat.'

"I should not do all the work myself, that being unkind to the other members of the committee as well as wearing on me.

"I should put into my report a bit of spice to make it attractive, and a bit of powder to make it 'go.'

"I should not write or read all the reports myself.

"I should embark the committee on one new plan, and hold them to it till they 'get there.' Then I should direct their course to another port.

"I should not make the chair of which I would be chairman an easy-chair, but an office-chair."

For Temperance Committees.

Some one once asked Frances E. Willard to state what a C. E. society Temperance Committee could do to promote the cause of temperance. She gave the twelve following practical hints:

(1) It could make special efforts to place temperance books in the Sunday-school and public libraries, and temperance papers in the reading-rooms.

(2) It could ask the pastor to preach on the temperance question certainly twice a year.

(3) It could agree to speak on the temperance question in the church and prayer meeting, and to induce older people to do the same.

(4) It could procure a temperance roll of honor for the Sunday-school, and have it hung on the wall, to be taken down and circulated for new signatures on the temperance Sundays of the year.

(5) It could make special effort to see that the temperance Sunday-school lesson is well studied and attractively taught.

(6) It could, in some communities, place before the people in a leaflet the legal status of the saloon in that locality.

(7) It could appoint a committee to visit the public schools, and see if the scientific temperance instruction law is being enforced by the proper authorities. This law varies in different States, and the members of the committee would need to be informed of the provisions in their own State.

(8) It might take account of the families in which drunkenness has extinguished the light of the home, and could use wise and well-considered means of influencing those who caused this wretchedness.

(9) It could meet to study the many-sided temperance question, that it might become intelligent in speaking, both in public and private, and in writing concerning the greatest reforms. A study of the laws of health, including their relation to food, dress, cleanliness, ventilation, and the entire physical conduct of life, and the relation of all these to the temperance reform, would be a most valuable and delightful pursuit.

(10) It could influence the members by sending the choicest bits sorted out from temperance journals, leaflets, and books by sub-committees appointed for that purpose.

(11) It could circulate the leaflets prepared by leading ministers, showing the harm of using alcoholic wines at the sacrament of the Lord's Supper.

(12) It could introduce temperance songs and literature and a booth for temperance drinks at fairs, receptions, bazars, and other gatherings of the sort in the church and out.

A "Chapter" Meeting.

Twelve chapters of "In His Steps" were divided among twelve members, each to give in his own words a brief description of the contents. Special invitations were sent out, and every one of the large audience felt that the Messiah Lutheran Endeavorers had done a good thing for Harrisburg, as well as for themselves. Other books might be treated in the same way.

One Hand, or Many?

The Hands once determined to try organization, and "The Society of Forty Hands" was the result. The first mistake they made was in electing Doall Hand as president. He at once proceeded to do all himself. There was plenty for forty hands to do, but the president had his doubts if any one knew how to do anything quite as well as he did. So the society, instead of being led by him, sat still and watched him try to do forty things at once. He could not trust any of the other officers, so he sat on the edges of all the chairs. He was convinced that none of the committees could do their work so well as he, so he took the work out of their hands, and left them nothing to do but twiddle their thumbs.

He fussed and fumed and strained, and scat-

tered himself over forty different tasks, like the doctor who thought he might as well sell the drugs he prescribed, furnish coffins for those patients who died, write their wills, shave them, and turn a lot of other handy little tricks, until it was demonstrated to every one but Doall Hand himself that he was but *one* hand after all. Thirty-nine Hands were almost lost to the world, because when they tried to do anything it seemed as though they were getting in their president's way, or he in theirs. The society accomplished little more than the work of one Hand, but it brought Doall Hand to the verge of a nervous collapse, and to the firm conviction that organization was a failure.

At last Doall Hand resigned. The society was quite resigned, too. They elected his brother, Leadall Hand, as president, and he at once proceeded to show the difference between leading a society and trying to carry it. Every Hand was soon at work, and the society accomplishing what forty Hands ought to.—*Christian Endeavor World*.

Patriotic Quotations.

A Christian Citizenship meeting easy to prepare, and very effective indeed, may be got up by simply giving to each member of the society some quotation bearing on Christian citizenship, and asking him to read it at the meeting, being sure to add some comment of his own. Ask him to tell who wrote his quotation, and suggest that very likely some good illustration of the quotation may be found in the life of its author,

The Whatsoever Committee.

This is a do-everything committee, a fill-gaps committee, a never-pass-it-on committee. Whatever is nobody's business is *its* business. It does "odd jobs." Whenever something is needed which is not in the sphere of some other committee, it is in the sphere of the Whatsoever Committee.

Our prayer meeting comes just before the evening service, and this useful committee employs the few minutes' interval to ventilate the room, thus improving the next meeting fifty per cent.

Our leader does not always think to put the table and chair he has been using back in their places, but the Whatsoever Committee never forgets. It has one member whose province is that especial little act.

Our sexton is an old man and pretty busy. He welcomes the aid of the Whatsoever Committee in distributing books and arranging chairs.

Our Sunday-school is held just after the morning sermon, and some of the mothers send their little children too early, so that they disturb the congregation. The Whatsoever Committee now takes charge of them as soon as they arrive.

Our Endeavorers, I am sorry to say, do not *always* take front seats at the meetings; but this committee is always a solid row, right where the leader can touch them if he wants to.

Our church paper—why, I really do not think it would get mailed at all if the Whatsoever Committee did not meet every Friday evening and fold the fresh sheets and stick on the labels.

Our song-books got in bad shape, the covers broken and the blank pages disgraceful with scribbling. The Whatsoever Committee got together one afternoon and had a good time mending and cleaning them all.

Our society is fortunate enough to have a blackboard, and we like to have the evening's topic printed upon it in good plain letters, for visitors to read. There is a capital printer among the whatsovers, who attends to this for us.

Our Social Committee gets up for us quite elaborate socials—socials into which they put a great deal of work, and therefore socials out of which we get a great deal of pleasure. The whatsovers aid in all these preparations.

In fine, our Whatsoever Committee, quite different from some other committees I have known, goes more than half-way to meet its work; runs forth, and seeks it everywhere. We have no Relief Committee in our society, but the whatsovers act as one, doing little kindnesses for the sick and the poor. They run errands for the pastor and the Sunday-school superintendent. They are constantly making little gifts for the children in heathen lands, sending them on Christmas and other holidays. For the hospitals they make the brightest of scrap-books and fancy picture fans. They keep the pastor's study supplied with flowers. They do not forget the old people of the church and congregation, but send them flowers on their birthdays. "Send," did I say? They carry them themselves. They canvass for denominational papers and for *Christian Endeavor* periodicals. Indeed, their ingenuity is as boundless as their activity, and their activity as untiring as their ingenuity, and we *don't* know what we should do without our Whatsoever Committee.

Their latest notion is one of the best of all. They got the Nominating Committee to place two of their number upon each of the other committees of the society as aids or assistant members, so that, if their services are needed by any committee, these two may act as messengers and obtain the service. If, for instance, the Missionary Committee wants a canvass made to see how many will contribute toward a missionary library, they may ask their whatsoever assistants to invite their committee to assist in this canvass, and the aid will be forthcoming promptly.

This is not an imaginary sketch, I beg you all to believe. It is just what the Whatsoever Committee in my own society is doing. Can you conceive of a better place for a beginner in *Christian Endeavor* committee work? And can you imagine a more efficient help for all the society? And don't you want to move in your own society for the establishment of just such a committee?
—*C. E. World*.

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. John Duncan Clark.

A Word with the Prayer Meeting Committee.

We trust you will find our notes on the topics this month especially helpful in planning and carrying out bright, inspiring meetings. They are intended to be suggestive and stimulative for preparation to the leaders and those who take part, rather than props upon which neglectful and indifferent members may lean for pledge-keeping purposes at the last moment. By making free use of the Committee's copy of THE HERALD (of course it has one) and clipping from it suggestive paragraphs to be distributed the week before the meeting, better preparation and consequently better meetings will probably be secured.

Guidance.

Jan. 1.—The Angel presence for the New Year. Ex. 23: 20-25.

DAILY READINGS.—Monday: Eliezer guided, Gen. 24: 1-28, 58-61. Tuesday: Israel guided, Ps. 78: 12-16, 52-72. Wednesday: The Magi guided, Matt. 2: 1-12. Thursday: Guided by the Spirit, Isa. 63: 7-14. Friday: Guided unto death, Ps. 48: 9-14. Saturday: Guidance conditioned, Isa. 58: 1-11.

Points on the Topic Passage.

VERSE 20.—“Kept and bought,” are not these two beautiful words for the New Year? Let this be the first lesson we shall seek to learn with the advent of '99, that, unable to keep ourselves, we are to be kept and brought of God into His own prepared place for us.

VERSE 21.—“My name is on Him.” Our angel guide comes with the divine seal and commission. The name of God stands for His character and attributes; these also are the angel's.

VERSE 22.—The way of obedience is ever the way to victory and blessing. Do all that He speaks and there is no foe in the coming year can stand before you.

VERSES 23, 24.—“Mine angel shall go before thee and bring thee in unto the Envyings, the Self-seekings, the Prejudices, the Impurities, the Gossipings, and the Ill-temperers; and I WILL CUT THEM OFF. Thou shalt not bow down to their rule, nor serve them, nor do after their works; but thou shalt utterly overthrow them and quite break down their strongholds!” Glorious promise. Will you claim it?

VERSE 25.—In the service of God even bread and water become richest food with His blessing, and there followeth no sickness with it. What a wonderful year may be ours without a single spell of spiritual indisposition!

In Tune With the Angels.

The following hymns are appropriate to the topic: “He leadeth me,” “To the work, to the work!” “We're marching to Canaan,” “Tenderly guide us,” “Acquaint thyself with Jesus,” “Anywhere, my Saviour,” “Keep step with the Master,” “My life, my love.”

Thoughts for Expansion.

Here are some beautiful New Year promises, with just an added thought. Take one of these; let it develope and expand in thought and life during the week, then give the meeting the benefit of it.

JNO. 12: 21, 16: 15.—A year spent in thought of Him.

“Precious, gentle, holy Jesus,
Blessed Bridegroom of my heart,
In Thy secret, inner chamber,
Thou wilt show me WHAT THOU ART.”

MATT. 28: 20.—“Unbelief and forgetfulness are the only shadows which can come between us and our Lord's presence; though when they have once made the separation there is room for all others.”—*F. R. Havergal*

PSA. 26: 6.—“There will never come a day throughout all the future in which we shall not have two guardian angels, heavenly escorts, God-sent messengers: GOODNESS AND MERCY.”—*F. B. Meyer*.

2 COR. 12: 9.—God gives us grace enough to work out our salvation as we go along. Remember, He won't give it to us all at once. If He did, we wouldn't know what to do with it. A man once built a house on the shore of Lake Erie, and laid a pipe from the lake to supply the house with water. Suppose some one had given him the whole lake, what could he have done with it? He only wanted communication with the lake. God supplies us with just as much grace as we need, and no more. Don't be afraid you won't get all you require.—*Moody*.

JOB 23: 10.—

“O wistful, blissful ignorance!
It is blissful not to know,
It keeps me still in the arms of God,
Which will not let me go,
And hushes my soul to rest
In the bosom that loves me so.
So I go onward not knowing,
I would not if I might,
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with Him by faith
Than walk alone by sight.”

FROM THE PROMISE BOOK.—*Guided*, Ps. 25: 9, 31: 3, 32: 8, 48: 14, 73: 24, Isa. 49: 10, 58: 11; Luke 1: 79, Jno. 16: 3. *Kept*, Gen. 28: 15, Num. 6: 24, 1 Sam. 2: 9, Ps. 12: 7, 17: 8, 19: 13, 25: 20, 91: 11, 141: 3, Prov. 3: 26, Isa. 26: 3, 27: 3, 42: 6, Jno. 17: 11, Phil. 4: 7, 2 Thes. 3: 3, 2 Tim. 1: 12, Jude 24, Rev. 3: 10.

A Word About Guidance.

You must remember that our God has all knowledge and all wisdom, and that therefore it is very possible He may guide you into paths wherein He knows great blessings are awaiting you, but which to the short-sighted human eyes around you seem sure to result in confusion and loss. You must recognize the fact that God's thoughts are not as man's thoughts, nor His ways as man's ways; and that He who knows the end of things from the beginning, alone can judge of what the results of any course of action may be. You must therefore realize that His very love for you may perhaps lead you to run counter to the loving wishes of even your dearest friends. You must learn from Luke

14: 26-33, and similar passages, that in order—not, to be saved but—to be a disciple or follower of your Lord, you may perhaps be called upon to forsake all that you have, and to turn your back on even father or mother, or brother, or sister, or husband or wife, or it may be your own life also. Unless the possibility of this is clearly recognized, the soul will be very likely to get into difficulty, because it often happens that the child of God who enters upon this life-obedience is sooner or later led into paths which meet with the disapproval of those he best loves; and unless he is prepared for this, and can trust the Lord through it all he will scarcely know what to do.—*H. W. S.*

Christ's Invitations.

Jan. 8.—A precious invitation. Matt. 11: 25-30.

DAILY READINGS.—Monday: To the kingdom, Matt. 22: 1-10. Tuesday: To life, Matt. 7: 13, 14; John 5: 40. Wednesday: To follow Him, Luke 18: 18-23. Thursday: To serve Him, Mark 1: 14-20. Friday: To self-denial, Mark 8: 34-38. Saturday: To an inheritance, Matt. 25: 31-34.

Topic Passage Points.

Meant More Especially for Leaders.

VERSE 25.—It is possible to know too much to be able to know what is really worth knowing. If we would be instructed in the deep things of God, we must be willing to begin in His infant class.

VERSE 26.—Shall we not likewise in all things learn to say "Even so" to God, for this same best reason, "that so it seemed good in His sight"?

VERSE 27.—What greater honor than to be chosen of Christ as one to whom He wills to make revelation of the Father's character?

VERSES 28-30.—Something to do—Come.
Something to leave—Burden.
Something to take—Yoke.
Something to find—Rest.

Two rests, the rest of pardon given in exchange for a burden of sin, and the rest of service found in accepting the yoke of fellowship.

Only room for two necks in the yoke—mine and Christ's. Must both be willing to go the same way (that is, I must be willing to go His way) or there can be no peace.

Songs of Invitation.

"Come, every soul," "Come, oh come, with," "Come to the Saviour," "Oh, word of words," "I have a Saviour," "I've a message," "Sinners Jesus will," "I heard the voice," "Send out the glad."

Food for Thought.

Choose some one of the themes for thought suggested below, meditate upon it for the week, and you will have something to say when meeting night comes.

BIBLE "COMES."—The first, Gen. 7: 1. An invitation to reason, Isa. 1: 18. For the thirsty, hungry, and penniless, Isa. 55: 1. For the wanderer, Hos. 6: 1. An invitation refused, Jno. 5: 40. Unconditional and unfailing welcome, Jno. 6: 37. If any man thirst, Jno. 7: 37. What He can do for those who come, Heb. 7: 25. The Spirit and the Bride say come, Rev. 22: 17. "Even so come, Lord Jesus!" Rev. 22: 20.

REST.—Rest is in using the laws amid which we live, and not in resisting them. The ship rests not when rotting at the dock, but when it moves swiftly on according to the laws of the sea and the wind.—*Anon.*

Rest is not quitting
The busy career,
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion—
Clear without strife,
Fleeting to ocean
After this life;

'Tis loving and serving
The highest and best;
'Tis onward unswerving,
And this is true rest.—*Goethe.*

YOKES.—Did you ever stop to ask what a yoke is for? Is it to be a burden to the animal that wears it? It is just the opposite. It is to make its burden light. Attached to the oxen in any other way than by a yoke, the plough would be intolerable. Worked by means of a yoke it is light. A yoke is not an instrument of torture; it is an instrument of mercy. . . . And yet men speak of the yoke of Christ as if it were slavery, and look upon those who wear it as objects of compassion. The mistake has arisen from taking the word "yoke" here in the same sense as in the expressions "under the yoke," or "wear the yoke in his youth." But in Christ's illustration it is not the *jugum* of the Roman soldier, but the simple harness or ox collar of the eastern peasant. . . . And what was the burden? Not some special burden laid on the Christian, but simply human life, the general burden that all must carry from the cradle to the grave. . . . The weight of a load depends on the attraction of the earth. But suppose the attraction of the earth were removed? A ton on some other planet where the attraction of gravity is less, does not weigh half a ton. Now Christianity removes the attraction of the earth, and this is one way in which it diminishes men's burdens.—*Drummond.*

Giving the Invitation.

Practical Points for Soul Seekers.

This meeting should be one for special thought of the unconverted and associate members. The following hints may prove helpful:

ENCOURAGEMENT.—"He that winneth souls is wise." Prov. 11: 30, also Dan. 12: 3.
Must learn to be "fishers of men."
(a) Must go where fish are.
(b) Can't catch fresh water fish in the sea.
(c) Know difference between trout and shad.
(d) Some caught with hooks, others with nets.
(e) Use bait the fish like.
(f) Cast the net on the right side.

TWO INVITATIONS.—(1) The personal—given to the individual. (2) The general—given to the company.

THREE CONSTRAINING ELEMENTS.—(1) Love. "The goodness of God should lead to repentance." (2) Fear. "Flee from the wrath to come." (3) Duty. "Give me thine heart."

THREE CLASSES OF SINNERS.—The careless; without desire for salvation. The awakened; conscious of their need. The convicted; crying out for a Saviour.

NOTE.—Always remember that the final invitation should be such as to search both the *conscience* and the *will*.

Make sure in all invitations that the sinner understands there is salvation in nothing or no one but in Christ.—*Chas. H. Yatman.*

Where Am I Going?

Jan. 15.—Where am I Going? Ps. 119: 57-64.

DAILY READINGS.—Monday: Fleeing from the Lord, Jonah 1: 1-15; 3: 1-4. Tuesday: Arrested in the way, Acts 9: 1-9. Wednesday: Returned to the way, Kings 19: 1-21. Thursday: Guided in the way, Isa. 50: 18-21. Friday: Light upon the way, Ps. 119: 105-112. Saturday: Christ the way, John 14: 1-7.

The Topic Passage Verse by Verse.

Suggestive Thoughts for the Leader.

VERSE 57.—What a limitless inheritance is mine! God in the richness of His being is my portion. Oh! that I might have faith to make full appropriation for my need!

Observing the words of the Lord is the most certain and speedy way of entering into enjoyment of Him. We can find no pleasure in God except as we obey His commands.

VERSE 58.—Whole-hearted entreaty of God shows a real and sincere appreciation of what we possess in Him. Half-hearted prayer indicates but a little value set on His readiness and power to supply our needs.

VERSE 59.—“Where am I going?” is the question that naturally arises when a man thinks on his ways. David’s meditation turned his feet into the path of God’s testimonies. There are but two directions in which we can go—from God or toward God. You can drift to hell; but you must fight your way to heaven.

VERSE 60.—A man cannot be in too much haste to get his feet in the King’s highway, and his face set in the right direction. “To-morrow” is ever the devil’s word:

To-morrow, and to-morrow, and to-morrow,
Creeps on this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death.

—Shakespeare.

VERSE 61.—The R.V. makes a suggestive change in this verse. It reads, “The cords of the wicked have wrapped me round.” So a man speedily discovers when he first sets himself to walk in the ways of the Lord; bound hand and foot, it is a hard struggle to make any progress, but if with David he forgets not the Word of God, its liberating power will soon set him free.

VERSE 62.—Thanks to God is always timely. Men do strange things at midnight. Many use to worry, sleep driven from them by anxious thought. How few use to thank God for His righteous judgments!

VERSE 63.—The binding cords are surely breaking. He now finds delightful fellowship in the company of those that fear and obey God.

VERSE 64.—This is the testimony and prayer of a man who has come to look at things from God’s standpoint. In the mystery of human suffering and woe, with enlightened eye he sees the mercy of God.

Songs of Pilgrimage.

“Land ahead!” “O land of rest,” “On Jordan’s stormy,” “Let us sing as we journey,” “Oh, what are you going,” “There is a land,” “Keep thou my way,” “Press onward.”

Points to Ponder.

Thoughts that Will Bear Expression.

CHOOSE:

One of two leaders—Christ or Satan.
One of two ways—Holiness or sin.
One of two destinies—Heaven or hell.

WHERE ARE YOU GOING?

THE TWO WAYS.—Pythagoras compares life to the letter Y, early branching out into two ways. When I was a child my mother used to draw for me a simple picture of two diverging paths starting from the same point, one narrow rising up toward heaven, the other broad and descending toward the pit. It was easy to leave the broad road and cross to the upward path at the beginning, for the distance was short, and the obstacles few, but not so easy as to start from the first in the right way. But the further one travelled in the downward way, the greater the distance to the heavenly road. The obstacles grew more obstinate, the rivers broader, the mountains higher, the morasses more miry and extended and fierce beasts hunted the wilds.—*Trumbull.*

As once toward heaven my face was set
I came unto a place where two ways met.

One led to paradise and one away;

And fearful of myself that I should stray,

I paused that I might know

Which was the way wherein I ought to go.

The first was one my weary eyes to please,

Winding along through pleasant fields of ease,

Beneath the shadows of fair branching trees.

“This path of calm and solitude

Surely must lead to heaven,” I cried

In joyous mood.

“Yon rugged one, so rough for weary feet,

The footpaths of the world’s too busy street,

Can never be the narrow way of life.”

But at that moment I thereon espied

A footprint bearing trace of having bled,

And knew it for the Christ’s, so bowed my head

And followed where He led.—*Anon.*

Directions From the Guide Book.

Going Our Own Way, Gen. 6: 12, Num. 22: 32, Job 24: 13, Ps. 36: 4, 49: 13, 95: 10, Prov. 12: 15, 15: 19, Isa. 42: 24, 53: 6, 55: 8, Ezek. 18: 29, Matt. 7: 13, John 10: 1, 2 Pet. 2: 2, Jude 11. *God’s Way*, 1 Sam. 12: 23, 2 Sam. 22: 31, 2 Chron. 6: 27, Job 20: 10, Psa. 1: 6, 25: 9, 86: 11, 37: 5, 67: 2, 101: 2, 139: 24, Prov. 2: 8, 3: 6, 16: 7, 23: 19, 26, Isa. 2: 3, 36: 21, 35: 8, 42: 16, 58: 2, Jer. 6: 16, 32: 39, 50: 5, Jno. 14: 6, Heb. 10: 20.

And Then?

“Well, Jack,” asked his uncle, “what do you intend to do when you leave school?” “Oh! I shall go to Business College, uncle, and get a good business training.” “Yes, Jack; and then?” asked his uncle.

“Well then, I shall go into business, uncle, and make plenty of money, I trust,” said Jack.

“And then?”

“Oh! then, uncle, when I have a lot laid by I shall retire in time to enjoy it. I am not going to slave right on to the end of my life; not I! I shall keep fine horses, and travel and have a real good time.”

“And then?”

“Why, uncle, if you are going right on, I suppose some day I shall be an old man; but I hope I shall have plenty to keep me in comfort when that time comes.”

“And then?”

“Oh, bother, uncle! what a lot of questions you are asking. I suppose like other folks I must die some day; but a fellow doesn’t want to think of that just now.”

“And then?”

The Student.

Jan. 22.—A student's prayer. Ps. 19: 1-14. (A meeting for the Day of Prayer for colleges.)

DAILY READINGS.—Monday: Value of an education, Prov. 2: 1-15. Tuesday: An Egyptian education, Acts 7: 20-40. Wednesday: A Chaldean education, Dan. 1: 1-7; 5: 10-17. Thursday: A Jewish education, Acts 22: 1-15. Friday: Jesus taught of God, John 7: 14-18; 8: 25-30. Saturday: Education and prayer, Jas. 1: 5-8.

Leading Thoughts for the Leader's Talk.

Brief Meditations on the Topic Passage.

VERSES 1-6.—David's magnificent conception of the testimony to the glory of God to be found inscribed upon the expanse of heaven, may well inspire in our hearts a longing for more intimate knowledge of God's marvels in creation. The truly devout mind will never fail to discover in the wonders of nature a medium for revealing something of the wonders of nature's God. Paul tells us that the Almighty's eternal power and godhead are clearly seen in the things He has made (Rom. 1: 20). And there is a beautiful and none the less true sense in which the Christian student with scalpel, microscope, crucible or hammer is forever opening up some new treasure trove of Divine revelation. One of the holiest of all unions is the wedding of service and faith; hand in hand each helps the other to the solution of every difficulty.

VERSES 7-11.—But David turns from the fascination and magnificence of God's glory in nature, to His glory in direct revelation. After all there is no true understanding of God apart from His written word. The student who confines his study to the Book of Nature will inevitably reach conclusions that are only half true, and therefore the more dangerous than if wholly false. This has been proven time and time again in the life history of earth's master-minds. Take as examples men like Darwin, Huxley, and Spencer; and compare them with such devout students as Newton, Agassiz, Herschell, Proctor, and our own Sir Wm. Dawson. Fascinating as are the writings of the former they all end in hopeless, baffled interrogation, while the others breathe with a faith that answers all questions and finds in God a satisfactory and sufficient explanation of all circumstances and phenomena. David's conclusion concerning God's Word is that it is more desirable than gold and sweeter than the droppings of the honey comb.

VERSES 12-14. This is the student's prayer. Notice his requests. First, for deliverance from secret faults, presumptuous sins (*i.e.* sins of pride) and from the dominion of sin. The sin of pride is a frequent failing among students. The works of modern scientists are filled in many cases with the most presumptuous and sometimes unreasonable assumptions. Second, for acceptance in his words and meditations; surely a grand prayer for a student! There could not be much room for error if every investigator submitted his theorizings for Divine acceptance before trying to foist them upon an open-mouthed and credulous public.

Lift Up Your Voice!

"I love to tell," "It passeth knowledge," "I know not why," "Faith is a living," "At the feet of Jesus," "Not now, but in," "Books of grace," "When the mists," "Saviour, lead me."

Starting Points.

Thoughts for Further Meditation.

THINGS WORTH LEARNING.—*How to pray*, Luke 11: 1, Rom. 8: 26, 1 Thess. 5: 17. *How to use my Bible*, Jno. 5: 39, Eph. 6: 17, Heb. 4: 12. *How to testify*, Acts 1: 8, 4: 29, 30, 33. *How to win souls*,

Prov. 11: 30, Dan. 12: 3, Mark 1: 17, Jas. 5: 20. *How to give*, Matt. 10: 8, Acts 20: 35, Rom. 12: 8, 2 Cor. 9: 7. *How to love*, Jno. 15: 12, 13, 17, Luke 6: 27, 1 Thess. 4: 6, 1 Pet. 2: 17, 1 Jno. 4: 19. *How to be content*, Phil. 4: 11, 1 Tim. 6: 6, Heb. 13: 5. *How to walk*, Gen. 17: 1, Psa. 119: 45, Pro. 10: 9, 28: 18, Isa. 30: 21, Mic. 6: 8, Amos 3: 3, Rom. 6: 4, 2 Cor. 5: 7, Eph. 2: 10, 4: 1, 17, 5: 15, Col. 1: 10, 1 Jno. 1: 7, 2: 6.

SOME OF GOD'S SCHOOLS.—*Moses in the wilderness* (The School of Experience), Ex. 3: 1, 4: 12, 15. *Elijah at the brook and in the cave* (The School of Dependence), 1 Kings 17: 1-7, 19: 9-18. *Nebuchadnezzar among the beasts* (The School of Humiliation), Dan. 4: 1-37. *Jonah in the Whale* (The School of the Shadow of Death), Jonah 2: 1-10. *John in Patmos* (The School of Separation and Solitude), Rev. 1: 9, 10. *David in distress* (The School of Affliction), Psa. 69: 31: 9-16, 32: 1-11. *At the feet of Jesus* (The School of Fellowship), Luke 10: 39.

THREE MATTERS FOR STUDY.—*How to answer*, Prov. 15: 28. *How to get God's approval*, 2 Tim. 2: 15. *How to be quiet and mind our own business*, 1 Thess. 4: 11.

"Let the Meditations of My Heart be Acceptable."

If a helpful thought be born in thy brain,
Born of gladness, or born of pain,
Hasten, and give it a setting meet
To be laid as a gem at the Master's feet.
He will take it and make it shine

With a light divine;
The glory His, and the gladness thine,
And glory and gladness together shall twine
Round the diadem He will give to thee
When the face of the Master thou shalt see.

—*Ida Runyon Finlay.*

The Student's Best Text Book.

No book in the world will so amply repay sincere and earnest study as the Bible. The seeker after truth who makes its teachings the basis of his investigation and research will find himself continually being led out into such vast oceans of thought and richest discovery as to be almost overwhelmed with the possibilities of a growing familiarity with its contents. Whether the special bent of his mind be scientific, or ethical, or towards the occult, the Bible approached in the spirit of humility is the best of all text books for the student. The sublimest poetry, the most beautiful drama, the deepest philosophy, the highest type of spiritual teaching are found within its passages. It lays no claim to scientific accuracy, and yet has ever been centuries ahead of the most daring pioneers of scientific truth. It called the heavens an expanse, when contemporary science thought of them as great crystal spheres; it spoke of weighing the winds, when to hold that air had weight was looked upon as heresy; it assigned circuits to the winds, long ages before science discovered that such existed; it recorded the balance maintained between oceans, rivers, and clouds, when as yet human eye had failed to observe it. But beyond and above all this the Bible is the best text book, because of all others it alone enables the student to arrive at the true goal of all learning and research—a knowledge of God. It reveals Jesus Christ, the living way back to fellowship with God, and the revelation of the Father's glory. It teaches man not alone how to live, but also the only source of life. Apart from it there is no true knowledge. Without the light that it can shed, all study is but vanity and vexation of spirit.

God's Army.

Jan. 29.—God's Army. Ps. 20: 1-9. (Christian Endeavor Day.)

DAILY READINGS.—Monday: The Lord of hosts, Ps. 24: 1-10. Tuesday: The battle is the Lord's, 1 Sam. 17: 45-51. Wednesday: With us is the Lord, 2 Chron. 32: 1-8. Thursday: The soldier on service, 2 Tim. 2: 1-13. Friday: Turned back in battle, Ps. 78: 1-11. Saturday: This is the victory, 1 John 5: 1-5.

On the March!

Foot Notes for the Leaders.

VERSE 1.—An army is meant for the day of trouble. Our first thought when such day comes should not be "How may we escape?" but "How may we overcome?"

VERSE 2.—Notice the margin "thy help." Precious thought! The help we need is ever ready for us; just fitted to the circumstances of the time. Our own personal assistance is waiting us in the sanctuary ready to be sent immediately the need arises.

VERSE 5.—So the great Christian Endeavor army may preserve its usefulness if it sets up its banners in God's name. The enthusiasm, the mighty gatherings, the shouts of joy, the mutual congratulations that play so large a part in much of our work are dangerous in their tendency and possible consequences, unless indeed all be done in the name and for the glory of God.

VERSE 6.—But the Lord will save His chosen ones. The saving strength of His right hand is at our disposal if we choose to avail ourselves of it.

VERSE 7.—Some trust in human leaders, and some in great numbers; but we will trust "in the Lord Jesus Christ for strength." This is the secret of our society's continued growth and usefulness.

VERSE 8.—"We are risen"; risen together with Christ. We can only stand upright as we stand in Him.

VERSE 9.—The King will hear when we call. Oh! let us be careful to hear and obey when the King calls.

Martial Music.

"There's a royal banner," "Forward be our watchword," "Onward, Christian soldiers," "Sound the battle cry," "For Christ our Prince," "Lord, I am not," "We are marching," "True hearted, whole hearted," "Army of Endeavor."

From Headquarters.

The King's Words for His Soldiers' Warfare.

CONCERNING THE ENEMY.—Some of his names, Serpent, Gen. 1: 1, Rev. 12: 9, 20: 2, Lion, 1 Pet. 5: 8, Beelzebub, Matt. 12: 24, Belial, 2 Cor. 6: 15, Satan, Luke 10: 18, Abaddon, Apollyon, Rev. 9: 11, Prince of this world, Jno. 12: 31, Prince of devils, Matt. 9: 34, Prince of the power of the air, Eph. 2: 2, Father of lies, Jno. 8: 44. *His strength*, Eph. 6: 12.

CONCERNING THE FIGHT.—*God shall fight for us*, Ex. 14: 14, Deut. 1: 30, 3: 22, 20: 4, Jos. 23: 10. *God shall teach us to fight*, Ps. 144: 1. *How Paul fought*, 1 Cor. 9: 25-27, Phil. 1: 29, 30, 2 Tim. 4: 7. *It is a good fight*, 1 Tim. 6: 12.

THE ARMOR AND THE WEAPONS.—Eph. 6: 11-17, Rom. 13: 12, 2 Cor. 6: 7, 1 Thess. 5: 8, 2 Cor. 10: 4, Heb. 4: 12.

THE VICTORY.—1 Chr. 29: 11, Ps. 98: 1, Isa. 25: 8, Jno. 16: 33, 2 Cor. 2: 14, Col. 2: 15, 1 Jno. 5: 4.

BUGLE BLASTS.—The secret of a soldier's success is implicit obedience.

Endure hardness as a good soldier of Jesus Christ.—*Paul*.

If you belong to the King's army, why don't you wear the King's uniform?

In the service of Christ there is no armor provided for the back.

He who handles the sword of the Spirit should remember it is two-edged and will cut both ways.

"Not by an army (Marg.) nor by power but by my Spirit," saith the Lord of Hosts.

Warriors of God.

O Son of God, our Captain of Salvation,
Thyself by suffering schooled to human grief,
We bless Thee for Thy sons of consolation,
Who follow in the steps of Thee, their Chief.

And all true helpers, patient, kind and skilful
Who shed Thy light across our darkened earth,
Counsel the doubting and restrain the wilful,
Soothe the sick bed and share the children's mirth.

Thus, Lord, Thy servants in our memory keeping,
Still be Thy Church's watchword, "Comfort ye";
Till in our Father's House shall end our weeping,
And all our wants be satisfied in Thee.

The Secret of Victory.

So soon as we forget our weakness, and take one step apart from Christ, we fall. Our only possible safety in any moment of temptation depends entirely upon how closely we are clinging to our Saviour. All victory must be from Him. It is gained in and through us, provided that we are in such intimate connection with Him that we can perceive His guidance, and use His strength. Failures, when once we have learnt to know our own weakness and God's love, must become fewer and fewer, but when they do occur, we need only look in one direction for the cause of our stumbling. We have only to enquire, "When did *self* begin its hateful intrusion?—where did it creep in between me and my Lord?"

A moment's look away from Christ and towards self, a single murmur of "How hard this trouble is upon *me*;" how can I possibly bear it without impatience?" and we are already slipping.

We should utterly fall did not our Saviour, ever on the watch, stretch forth His protecting Hand at the sound of our first cry to Him. Then does He draw us back to our own resting-place, and once there He has but one word of tenderest reproach for us, "O thou of little faith—so little still, though thou hast tasted deeply of My love—wherefore didst thou doubt?"—*A. M. J.*

Idleness and Usefulness.

Feb. 5.—Idle in the market-place. Matt. 20: 1-16.

DAILY READINGS.—Monday: The idle talent, Matt. 25: 24-30. Tuesday: Idle words, Matt. 12: 33-37. Wednesday: Sowing, morning and evening, Eccl. 11: 1-6. Thursday: Untiring activity, 2 Cor. 11: 23-28. Friday: The night cometh, John 9: 1-7. Saturday: Laborers are few, Matt. 9: 36-38.

Topic Passage Paragraphs.

Thoughts to set the Leader Thinking.

If you want to understand the full significance of this parable that forms the basis for our present topic, you must turn back to Peter's question in the twenty-seventh verse of the preceding chapter. Contrasting himself, in self-satisfied egotism, with the rich young man who could not make sacrifice of his wealth for the kingdom's sake, he asks what reward he and others may expect, who for Christ had given up all. The Master's reply is followed by the parable of the vineyard laborers, rebuking

Peter for the manifestly self-seeking spirit of his inquiry, and thus illustrating the principles of reward in the kingdom of heaven.

To meet with Christ is to receive a call to service. There can be no idling population in the kingdom of God. The Divine Master has employment in His vineyard for all the unemployed. It is never too late, so long as life lasts, to seek service under His guidance. There is always trouble for the idler to get into, and Dr. Watts' little hymn that says:

"Satan finds some mischief
Still for idle hands to do,"

is sadly true of many professed Christians who have no definite work to do for Christ.

The service the Master values most highly, is the service that does not calculate. This was the chief difference between the earliest laborers and the later ones, in our parable. The former made bargain with the householder for a definite wage; the latter came trusting that their employer would deal justly with them, and serving willingly without agreement as to reward. The former got just what they bargained for; the latter got more than they could have expected. God delights to bless liberally those who trust fully. It is a poor faith that will not serve its Father in heaven without a contract signed and sealed.

The value of the reward in large measure depends upon the spirit of the recipient. All the laborers received the same wage; but some went away grumbling, while others departed with loud expressions of gratitude. To the mercenary servant, forever estimating the value of his work, the wage will never be more than an earned penny. To the one whose toil is a labor of love, done in contented spirit and absolute trust, the Master's payment, however little or great, will be a sweet reward always considered more than deserved. The true thought of Christian service, is not something done in expectation of some return; but, on the contrary, a privilege given of co-operation with God which leaves us under everlasting obligation to His gracious condescension.

Songs of Service.

"To the work," "Behold the Master now," "Go work in my," "Go labor on," "Oh, where are," "Hark, the voice," "Do something for Jesus."

Seed-Thoughts in Service.

Plant them in the Soil of Meditation.

The problem of the Christian unemployed is one which deserves the best thought of the social economists in the kingdom of Christ.

God has made no provision for a salvation that ends with saving my own soul, and leaves me idling in the market place.

The spiritual idler runs tremendous danger of becoming speedily a spiritual backslider. There is no standing still in the life of the kingdom. You must either progress or retrogress.

No Christian can make the excuse that he has not been hired. Christ did not buy you with His precious blood that you might lounge into heaven with empty, unused hands—a species of spiritual aristocrat. He who truly finds Christ finds service.

FROM THE WORKER'S BOOK.—*Saved to serve*, Eph. 2:10, Col. 3:12-14, 2 Tim. 3:17, 1 Tim. 6:18, Tit. 3:8, 14, Col. 1:10, 2 Cor. 9:8, Heb. 10:24. *Impossible service*, Matt. 6:24. *Burdensome service*, Luke 10:40. *Reasonable service*, Rom. 12:1. *Unselfish service*, Gal. 5:13. *Ceaseless service*, Rev. 7:15. *What idleness leads to*, Prov. 10:4, 12:24,

13:4, 19:15, 20:4, 13, 21:25, 24:30-34, Eccles. 10:18, 1 Tim. 4:13. *Idleness reproved*, Prov. 6:6-9, Rom. 12:11, 1 Thess. 4:11, 2 Thess. 3:10, Heb. 6:12.

SELF-SEEKING SPOILS SERVICE.—The self-seeking spirit leads to Satan's kingdom, not to Christ's. It is the spirit of hell, not of heaven. "Fling away ambition; by that sin fell the angels." *Aul Cæsar aut nullus*, "to be first or nothing," leads to bitterness and strife. It was Milton's Satan who said "Better to reign in hell than serve in heaven." Whoever would be greatest in the kingdom must be greatest in the things that are the essential nature of the kingdom; greatest in love, in self-denial, in faith, in service, in purity and all the other virtues that make heaven what it is.—*Peloubet*.

Helping Somewhere.

"Is your father at home?" a gentleman asked a child, on the village doctor's doorstep.

"No, sir," the boy answered, "he's away."

"Where do you think I could find him?"

"Well, you've got to look for him some place where people are sick, or hurt, or something like that. I do not know where he is, but he's helping somewhere."

"Helping somewhere" should be the record for every moment of every Christian's life. Lack of opportunity will never be accepted as an excuse while the world continues to abound in suffering, sorrow, and distress.

True Life Measurement.

Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth.
For life's strength standeth in life's sacrifice,
And whoso gives the most has most to give.

—*Sunday School Times*.

Laborers Together With God.

Working according to God's plans, Jer. 6:16, Hos. 14:9, Mic. 6:8, Jno. 3:21, Rom. 12:11, 1 Cor. 15:58, Eph. 2:10, Tit. 2:14. *Working to accomplish God's purpose*, Matt. 5:16, 1 Pet. 2:12, Eph. 1:11, 12, Phil. 1:12, Rom. 8:28, 2 Tim. 1:9, 1 Jno. 3:8. *Working by the enabling of God's power*, Acts 1:8, Rom. 15:13, 1 Cor. 2:4, 12:4-11, Eph. 5:9-18, 2 Sam. 22:33, Isa. 40:29, Zech. 4:6, Hag. 2:4, Eph. 3:7, Phil. 3:10, 2 Tim. 1:7. *Working to receive God's praise*, Matt. 25:21, Luke 12:37, Rom. 14:18, Gal. 6:9, Heb. 13:16, Rev. 14:13.

Joy in Service.

Feb. 12.—The joy in finding the Lost. Luke 15:1-10.

DAILY READINGS.—Monday: The joy of the shepherd, Matt. 18:12-14. Tuesday: The joy of the seventy, Luke 10:1-17. Wednesday: The joy of sower and reaper, John 4:35-38. Thursday: Joy amid persecution, Acts 5:34-42. Friday: Returning with joy, Ps. 126:1-6. Saturday: Lasting joy, Dan. 12:1-3.

Points From the Parables.

Suggestions on the Topic Passage.

VERSE 1.—A church or a Christian that does not attract the modern "publicans and sinners" to draw near, is failing in the great aim of Christianity.

VERSE 2.—Thus unwittingly did the Pharisees recognize the mission of Christ. Christ did not receive them, because they would not admit that they were sinners. If you will not come to Him as a sinner, you cannot come at all.

VERSES 3-7.—Can you imagine anything more utterly helpless than a lost sheep? So is it with a lost sinner. He can never of himself find his way

back to God. Thus Christ comes to seek him and to bring him back. There is no rest for the shepherd until the whole flock is safe in the fold. In this is the crowning, distinguishing characteristic of Christianity. All other religions represent the lost race striving to find God; but our faith, from Genesis to Revelation, is a marvellous unfolding of God's loving search for a lost humanity; ending in the wonderful climax of shadow and type, the coming of the Divine Man to seek and to save, and to make plain for every erring one the way back to fellowship and God-likeness.

VERSES 8-10.—In Palestine the custom is for the husband on the wedding day to present his wife with a necklet made of ten pieces of silver. The loss of any portion of the necklet is equivalent to loss of good name and reputation among all the neighbors for the unfortunate wife. Carelessness, neglect, infidelity are all suggested and openly charged against her if but one piece be missing. So the distress and anxiety of the woman in the parable are not as unreasonable as some might suppose. She has good reason for worry at her loss; and good reason for jubilation when the little coin is recovered. Now hear the significance of the parable. The woman is the church, the Bride of Christ, to whom the heavenly Bridegroom has entrusted as her fairest decoration a necklet of souls to keep for His glory. The missing of one reflects upon her honor and so upon His. We must not be satisfied if one piece from this pledge of His love and confidence is unaccounted for. God help us to seek the straying ones. It is the bringing of them back that gives the greatest joy on earth, because it makes the greatest joy in heaven.

Joy Songs.

"Jesus saves," "Where are the reapers," "Sinners Jesus will," "I've a message," "I have a Saviour," "Throw out the life line," "'Tis a true and faithful," "I will sing the wondrous," "What will you do."

Seeking, Saving, Singing.

Truths to Practice; then to Preach.

To work with God in seeking souls is the highest service of all. This privilege is not for angels, nor yet archangels; it is reserved for *you and me*.

You cannot save souls by getting them to join the church. If they are not united to Christ they are still dead in trespasses and sins.

To make a man a respectable sinner by improving his environment, will go about as far towards saving his soul, as whitewashing a tombstone will go towards producing a resurrection.

Why God Sings.

One of the most wonderful passages in the Bible to my mind is Zeph. 3:17: "The Lord thy God is in the midst of thee, a mighty one who will save. He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing." We have often thought of the marvellous music of heaven, when the angel choirs with harp and voice join in the praise of God; but who can imagine the transcendent melody of the strain when God Himself takes up the song! And what great cause can lead the Almighty to such extreme of joy that He, too, must sing? Nothing more nor less than the saving of the lost. The greatest joy of the Divine nature is over the fruits of His redeeming love. In God's universe the supremest height of happiness is reached when a soul turns from darkness to light, and laying down the arms of rebellion accepts the peace of Calvary. Search where you may in earth's

resorts of pleasure, amid the merriest throngs of her care-free children; penetrate the mysteries of other spheres inhabited by beings perchance with joys unknown to us; yet God's universe will reveal no more joyous being than Himself, and the secret—would you know it?—is that He of all has made the greatest sacrifice for others.

Finally, Brethren!

Rejoice in the Lord.

It is a good symptom if you feel like singing when you hear of some soul finding Jesus.

Now is the best time to get your voice in tune for singing with the heavenly choir by and by; and the best way is to set the angels singing by bringing back some soul. Then you can listen and catch the right note.

You will never find joy by seeking it for yourself; but it will surely find you if you seek it for some one else.

JOY TEXTS.—Ps. 9:14, 13:5, 21:1, 35:9, Zeph. 3:17, Luke 10:20, 15:6, 9, Jno. 4:35, 36, Ps. 45:15, Acts 16:34, 2 Jno. 4, Matt. 18:13, Ps. 126:6, Acts 8:39, 2 Cor. 1:14, 1 Thess. 2:19.



A Missionary Church.

Feb. 19.—A missionary church. Acts 13:1-12.
(A missionary meeting.)

DAILY READINGS.—Monday: The Church commissioned, Acts 1:6-8. Tuesday: Witnessing in Jerusalem, Acts 4:23-33. Wednesday: Witnessing in all Judea, Acts 8:1-4. Thursday: Witnessing in Samaria, Acts 8:5-17. Friday: Unto the uttermost part, Acts 16:6-10; 19:21; 2 Cor. 16:16. Saturday: Except they be sent, Rom. 10:9-17.

Suggestions for the Leader.

Consider the missionary church here described. Notice three things about it:—They were actively engaged in God's service, "They ministered to the Lord." They "waited upon" God while they worked, for they heard the Holy Spirit when He spoke to them. They were promptly obedient to His command.

Now look at your own church. Is it a missionary one? If not, why not? What can *you* do about it? Give these three questions respectively, a careful, a prayerful, and an honest answer.

Take to the meeting with you, a heart full of earnest enthusiasm over missionary effort in all lands.

Find if there is not some special field which God is laying upon the hearts of your society. Pray for it definitely. That you may be able to do this intelligently, gather all the information you can about this field and its workers. Get it from newspapers, leaflets, books, notes on the addresses of returned missionaries. This is work your Missionary Committee might do. Keep a blank book in which to preserve these items; you might devote some pages to other lands in the "regions beyond." Be sure and have a map—a large one, if possible—of the country under discussion, with you at your meeting; and have someone point out upon it the different places as they are mentioned.

Missionary Songs.

"In the harvest field there is work to do," "Oh, where are the reapers," "There's a cry from Macedonia," "Work, for the night is coming," "Sowing in the morning," "One more day's work."

Things to Think About.

"Go ye into all the world and preach the gospel to every creature."

Pray without ceasing.

Pray for the heathen, who are yet without the Word. Think of China, with her three hundred millions—a million a month dying without Christ. Think of Dark Africa, with its two hundred millions. Think of thirty millions a year going down into the thick darkness. If Christ gave His life for them, will you not do so? You can give yourself up to intercede for them. . . . God's Spirit will draw you on. Persevere, however feeble you are. Ask God to give you some country or tribe to pray for. Can anything be nobler than to do as Christ did? Give your life for the heathen.—*Rev. Andrew Murray.*

What the world needs to-day is, not only more missionaries, but the outpouring of God's Spirit on every one whom He has sent out to work for Him in the foreign field. Think of the difficulties of your missionaries and pray for them.

The Good Shepherd giveth His life for the sheep.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

—*Bonar.*

Think of the souls going out into darkness, *dying* in the dark, and He was not willing that *any* should perish!

"Perishing! Perishing! He was not willing;
Master forgive and inspire us anew.
Banish our worldliness; help us to ever
Live with eternity's value in view."

He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service.—*A. J. Gordon, D.D.*

What if your own were starving,
Fainting with famine pain,
And yet you knew where golden grew
Rich fields of ripening grain;
Could you pass them by,
As they groan and die,
And turn to your feast?

"They are not our own," you answer;
"They are neither kith nor kin."
They are *God's* own; His love alone
Can save them from their sin.
They are *Christ's* own;
He left His throne,
And died their souls to win.

—*W. B. M. Calendar.*

Every great crisis in the missionary field has been turned in answer to prayer, and yet the church has not begun to know what the power of prayer is in waiting on Almighty God for a blessing.—*A. T. Pierson, D.D.*

Palm-Tree Christians.

Feb. 26.—Palm-tree Christians. Ps. 92: 1-15.

DAILY READINGS.—Monday: Known by fruit, Luke 6: 43-45. Tuesday: Chosen to bear fruit, John 15: 14-21. Wednesday: Fruits of righteousness, Phil. 1: 1-11. Thursday: Fruit of the Spirit, Gal. 5: 22-26. Friday: Fruit in its season, Ps. 1: 1-3. Saturday: Not ceasing to bear fruit, Jer. 17: 7, 8.

Hints for the Leader.

Be much in prayer for God's blessing upon your meeting. To pray earnestly, definitely, and constantly for the Holy Spirit's presence there, will be the best preparation you can make.

"It is good to give thanks unto the Lord." Try it and see how good. Thank Him for the every

day blessings which you are used to, and for the special mercies of the week. Much prayer and much praise lies back of a "palm-tree Christian" life, and you can speak best of that of which you know something by experience.

In the strongest and sweetest Christian lives that you have come in contact with, or read of, notice some of the various ways in which their strength and sweetness is shown. Is it not rather in little, than great matters? Speak of these different ways in your meeting. Or, ask others to tell of what they have noticed of these things.

Let your choice of hymns be a prayerful one. It is generally a wise plan to pause before singing such hymns as "Where He leads me, I will follow," and draw attention to the fact that this a solemn statement to make, none the less solemn because it is sung not spoken.

Speak of the one Perfect Life, which flourished as no other has, the life of the man, Christ Jesus. What does He say He considered His life was for? "I come to do thy will, O God."

Suggested Hymns.

"In the secret of His presence," "I will sing of my Redeemer," "From every stormy wind," "O Christ, in Thee," "I am Thine, O Lord," "Take my life, and."

Deep Root and Much Fruit.

Lord God of all men,
My Lord and my God!
Thou who lovest me,
Keep me close to Thee
By staff and rod.

—*Christina A. Rosetti.*

"Be ye holy, for I am holy." 1 Pet. 1: 16.

Let this be the spirit of our daily prayer. I would walk before God with a perfect heart: perfect in Christ Jesus; in the path of perfect holiness. I would this day come as near perfection as grace can make it possible for me.—*Murray.*

He who made every power can use every power—memory, judgment, imagination, quickness of apprehension or insight: specialties of musical, poetical, oratorical, or artistic faculty; special tastes for reasoning, philosophy, history, natural science or natural history—all these may be dedicated to Him, sanctified by Him, and used by Him.

Made for Thyself, O God!
Made for Thy love, Thy service, Thy delight,
Made to show forth Thy wisdom, grace and might,
Made for Thy praise, whom veiled archangels laud;
Oh, strange and glorious thought, that we may be
A joy to Thee!

Whatever He has given, He will use if we will let Him.—*Frances Ridley Havergal.*

I am glad a task to me is given,
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully learn to say,
"Head, you may think; Heart you may feel;
But, Hand, you shall work alway."

—*Louisa M. Alcott.*

I think it wisest in a man to do his work in the world as quietly and as well as he can, without much heeding the praise or dispraise.—*Tennyson.*

NOTE.—For particulars and statistics regarding the growth of the C. E. movement consult the "Canadian C. E. Handbook," to be had from the Endeavor Herald Co., price 10c.

With the Juniors



A NEW YEAR'S CALLER

Christmas all the Year.

THUS a saint of old hath said,
*"For Thyself thou hast us made,
 For thine own;
 Beats the heart all restlessly
 Till it rests, O God, in Thee,
 Thee alone."*

True indeed; and yet, forsooth,
 This is only half the truth,
 Not the whole.
 Sons of God, and therefore brothers,
 We must find in serving others
 Rest of soul.

Thus the Lord Himself doth speak;
 Twofold rest He bids us seek;
 He doth lift
 To His shoulders, sore oppressed,
 Our burden; and our rest
 Is His gift.

But remaineth yet a rest,
 Richer, fuller, and more blest;
 It is theirs

Who the yoke of service bear,
 Who the servant's livery wear,
 And the cares
 Of the heavy-laden take
 On themselves, and for His sake,—
 It is theirs.

Love to God is made a lie
 If it pass a brother by.
 All in vain
 Clasped hands, and closed eyes
 Blind to Lazarus who lies
 In his pain.

Lowly service wrought on earth
 Hath in heaven second birth.
 "For," saith He,
 "Passing touch of kindness done
 To some needy little one,
 Is to Me."

Love that gives the life away
 Hath not Christmas for a day,
 But a year.
 The right merry Christmas bliss
 Must be found alone in this—
 Others' cheer.

—Mark Guy Pearse.

A Model Junior Superintendent.

NO requisite of a Junior society is more essential than a good superintendent. When one is called to this work of extending Christ's kingdom among the little folks, it may be, that that one falls far short of being the model superintendent, but with eyes open to receive new light and truth, many points can be improved so that the model may be more nearly realized than if one simply sighs for it!

Here are a few essentials that go towards making up the superintendent that we wish all our Junior societies had; ponder them, and try to inculcate into life and character.

(1) The Junior superintendent must be a loyal and earnest Christian—we believe that nothing will make up for this intense love and loyalty to Jesus Christ, from which will spring the desire to have others know Him, "Whom to know is life eternal." No half-hearted service will be worthy of him who puts his hand to this holy service of winning the girls and boys to Christ's kingdom and service.

(2) The Junior superintendent who does not love children in spite of their mischief and forgetfulness,

who does not love the bad boy as well as the good one, may not hope for a very large measure of success. You cannot pretend to love them, as the girls and boys readily detect a sham. You must love them for their own sake. It need not manifest itself in goody speeches that boys detest, but in a natural interest in the things that interest the Juniors. You must let your hearts beat in unison so that you may successfully lead them to higher places.

(3) The study of child-nature should be ranked next to the superintendent's study of the Bible. The gardener studies his plants and treats each according to its need. One plant requires sunlight, another shade, and another moisture, and to each he gives careful attention, with his knowledge of its nature so that it may attain perfect development. But with the plants in the Garden of Life, haphazard training, rather than any scientific knowledge of their nature and development, marks most of the stupid gardeners. The wise Junior superintendent will not try to govern her Juniors as a body with only one will, but will note that each Junior has a will of his own, and that each one is capable of management and to each he must apply the key that will unlock the will, crooked though it may be. *Interest* in their daily lives, their school-life, their games, will create a bond of loving sympathy that will pay the superintendent richly for the time it takes to study out these things and keep in touch with them.

(4) Tact is a most important quality. It saves a multitude of conflicts. It is the oil upon the troubled waters. It saves friction. How many tasks in the world's great work have been hindered by those engaged in them neglecting to exercise this grace! The boys and girls will need it with each other, and the superintendent will require a superabundance to carry him through his work with the assistants as well as with the Juniors.

The aims and objects of the Junior society must ever be prominent—that it is not a Sunday School, but a training school where boys and girls conduct the meeting, lead in prayer, quote their Scripture verses, and have the responsibility of the meeting thrown on themselves. It is even more than this, for the Juniors plan to do something definite in service, visit some sick one and scatter their sunshine, work for the missionary and temperance cause, and be on the lookout for new members for the best Junior society in the country. The Junior superintendent must not only keep in touch with the girls and boys, and use tact to accomplish his purpose, but he must keep in touch with the new methods of work, read the Christian Endeavor papers, study missionary fields, and know the latest news of temperance efforts. There will be no danger of getting into ruts, and the Juniors will feel that they are in hearty touch with the best that is in the world, and are helping to make it better, as they journey

through life. Prayer, much prayer, will be a daily necessity, to the strongest as well as to the weakest superintendent, for the graces of spirituality and a deeper consecration must ever be the crowning secret of successful work.

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were past,
The bit of clay was hard at last,
The form I gave it, still it bore,
And I could change that form no more.
I took a piece of living clay,
And gently formed it day by day,
And moulded with my power and art,
A young child's soft and yielding heart.
I came again when years were gone,
It was a man I looked upon;
He still that early impress wore,
And I could change him never more."

Bright Suggestions.

Seek the Best.

In controlling the restless and troublesome girls and boys, study their lovable traits and make the most of such avenues of approach to their hearts. In thus winning their sympathy and love you have a sure lever to control them.

A Merry Christmas.

Interest your Juniors in giving a merry Christmas to some one else. The poor, the sick, and the lonely should not be forgotten. Articles should be made by the Juniors themselves, such as scrap-books, comfort-bags, mittens, and dressed dolls. The best way to distribute these would be a personal visit by the Juniors.

Birthday Pennies.

Often the Juniors give to the society, on their birthday anniversaries, as many pennies as they are years old. In some societies the members stand and sing a birthday prayer, while the member whose birthday is observed comes forward and drops his pennies into the birthday box. It is a good idea to keep this money for some special purpose. In most societies it is kept for missionary purposes. On Christ's birthday a voluntary offering might be made to be used for needy ones to give them a Christmas dinner.

J. S. C. E.

The following poem was used in a drill. Fifteen boys took part, and at various stages of the march, they formed the letters "J. S. C. E." As each letter in turn was formed, the boys halted, and repeated together the verse appropriate to that letter:

"J" is for Junior ; though young, we are strong,
 And mean to fight bravely against sin and wrong.
 Our lives hid in Christ, we shall conquer each foe,
 Stand firm for the right, and learn to say "No."
 "S" for society ; in strength there is might ;
 With the breastplate of faith and the banner of light,
 Then onward we'll go, and triumphantly sing,
 For Christ is our Saviour and Captain and King.
 "C" is for Christian : oh, that we may be
 So full of sweet trust and of true purity,
 That naught that we do will ever bring shame
 To the dear Lord Himself, who gave us His name.
 "E" for Endeavor ; let's work while we may,
 Till the trumpet of God sounds forth the great day ;
 Then, clad in His brightness, we'll march through
 the gates,
 Right into the city where Christ ever waits.

Work and Interest.

Your missionary meetings will be much more interesting if the Juniors, during the month that precedes, do some work for the missionary country or the mission field which is to be studied at the coming meeting.

Poems and Songs.

Obtain all the poems on missions that you can find, not forgetting, of course, the great missionary hymns. Have the children commit these to memory, and use one at least for every missionary meeting. Special missionary music may also be provided, and thus the Music Committee will be set to work as well as the Missionary Committee. Here is a verse used in some societies :

"I am but a penny in a little hand,
 Can I bear glad tidings over all the land?
 Yes, if love goes with me, then shall I be blessed,
 For God's love is promised unto all the rest.
 Dropping ! dropping ! dropping ! Hear us fall ?
 Crowding in the mite-chests, offerings great and small.

Surely God will bless us as we gently fall,
 Many prayers rise upward, for His help they call,
 Till we form together such a mighty band,
 As to bear salvation over all the land."

Filling Out Texts.

A Bible drill in which the Juniors will delight consists of giving small portions of familiar texts, as, "God so loved," the Juniors to add as promptly as possible the missing words.

A Sensible Fir-Tree.

SAID a saucy little Maple,
 To her cousin Willow Tree,
 "Miss Fir has no new mantle,
 This spring like you and me.
 She wears the same old garment
 That she's worn since I was born,

I should think she'd feel so shabby,
 With no new bonnet on."
 As she tossed her head and nodded,
 At the Fir tree's old-style clothes,
 Willow laughed, she could not help it,
 At the turned-up pea-green nose.
 The Fir-tree, staid and modest,
 Answered Maple not a word,
 Though I'm sure—yes, certain,—
 Everything was overheard.
 She only softly murmured,
 As she re-arranged her clothes,
 "I'm glad my friends don't leave me,
 With every wind that blows."

Notes on Junior Topics.

By Lily M. Scott.

NOTE.—During 1899 on the third Sunday of each month is given a lesson in the life of Christ, the twelve forming a chronological series that may be made the basis of a thorough study.

New Things.

Jan. 1.—What new things would you like this New Year? Ps. 51:10-12; Col. 3:8-14.

DAILY READINGS.—Monday: A new heart. Ezek. 36:26. Tuesday: A new creature. 2 Cor. 5:17. Wednesday: The new man. Eph. 4:24. Thursday: Newness of life. Rom. 6:4. Friday: "A new song." Ps. 40:5. Saturday: "I make all things new," Rev. 21:5.

The young delight in new things. It is only as we grow older that our hearts cling to the old things. Since the last New Year, many of us have had friends who have gone to the "New Home" above and are now singing "The New Song." In order to join them there, each of us must have a new heart, which makes us "a new creature."

One thing is certain, if we desire improvement in anything, it will never come to us accidentally. It must begin in a distinct, resolved purpose to make a change for the better. Here you stand at the parting of the ways: some road you are to take; consider how you intend to live. Carry no bad habits, no corrupting associations, no enmities and strifes, into this new year. Leave these behind, and let the dead past bury its dead; then thank God that you are able to leave them.

"I asked the New Year for some motto sweet,
 Some rule of life with which to guide my feet,
 I asked, and paused; he answered soft and low,
 'God's will to know.'
 'Will knowledge then suffice, New Year?' I cried,
 And ere the question into silence died,
 The answer came, 'Nay, but remember, too,
 God's will to do.'
 Once more I asked, 'Is there no more to tell?'
 And once again the answer sweetly fell:
 'Yes! this one thing, all other things above,
 God's will to love.'"

Fears.

Jan 8.—Things to fear and things not to fear. Ps. 27:1-14.

DAILY READINGS.—Monday: Fear of man. Prov. 29:25. Tuesday: Fear of evil. Prov. 1:27. Wednesday: Fear of sin. Ezek. 18:4. Thursday: Fear of death. Heb. 2:14, 15. Friday: Fear of the Lord. Ps. 111:10. Saturday: "Fear lest," Heb. 4:1.

With the expression of fear, comes also the way of deliverance, Prov. 29:25. It is no presumption

for a Christian to be confident, but rather a challenge to God if he is afraid. When a Christian fears to exercise any power, that is a proof that the power has not been given unreservedly into the hands of God.

A consecrated man is one who is consecrated to failure, if failure be God's will for him. Therefore do not dread failure. Prov. 1:33.

If you would be bold at all times, know that God is present at all places. He is so much greater than all enemies, that Christians should feel as if they had no enemies.

Conquer fear with love: conquer the fear of death with the love of the God of life. There is scarcely a fear of our lives but we suffer pain greater than the physical pain of death. Commit to memory the last chapters of Revelation. Remember that death is the door to all noble ambitions, to the satisfaction of all highest desires, to the most beautiful of palaces, and to the most home-like of homes.

Read the story of Much-Afraid in "Pilgrim's Progress."

"Give to the winds thy fears,
Hope and be undismayed;
God hears thy sighs and counts thy tears,
God shall lift up thy head."

The Life of Christ. I.

Jan. 15.—What lessons can we learn from Christ's boyhood? Luke 2:40-52.

DAILY READINGS.—Monday: Good tidings from heaven, Luke 2:8-14. Tuesday: The visit of the shepherds, Luke 2:15-20. Wednesday: Simon's joy, Luke 2:25-35. Thursday: The visit of the wise men, Matt. 2:1-12. Friday: The flight to Egypt, Matt. 2:13-18. Saturday: Dwelling in Galilee, Matt. 2:19-23.

What is the quality that is the foundation of a Christian life? Obedience. We all find it hard to learn, and yet he who cannot obey is not fitted to lead or direct.

In His childhood Christ became obedient to His parents, and was subject to their will. Luke 2:51. One is best doing his duty as a Christian, when he quietly and unobtrusively performs the duties allotted to him. We all think we could easily do great things, if we only had the chance. We are impatient to grow up, and get out into the world, where we may be able to do such deeds, that the world will sing our praises. For nearly thirty years, Christ stayed quietly at home with his parents, patiently and carefully doing the quiet duties of each day. Yet He knew He was the Son of God, the Lord of all. How much more then should we, His poorest children of earth, learn the lessons of obedience and patience from His boyhood. Let us see whether or not, as Christians, we are properly representing Christ.

"And the birds knew Him, and the fields, and flowers,
But His knew Him not."

Boldness for God.

Jan. 22.—Speak boldly for God; why? when? Ex. 4:10-15.

DAILY READINGS.—Monday: Because God commands it, Jer. 1:6-9. Tuesday: Because redeemed by Him, Ps. 107:1, 2. Wednesday: Among our friends, Ps. 22:22. Thursday: Among unbelievers, Ps. 96:2, 3. Friday: The boldness of Micajah, 2 Chron. 18:12, 13. Saturday: The boldness of Peter and John, Acts 4:18-20.

We are soldiers of Christ. What would we think of a soldier who hid his colors? One who would be ashamed to acknowledge himself a soldier unless

among friends and sympathizers? Where do we most need to tell of God's goodness? Who is left to talk of Him, if His own do not? Let the redeemed of the Lord "say so, whom He hath redeemed from the hand of the enemy." It is fitting that we serve God with all our might. Angels could do no more. Such an one soon finds more might with which to serve Him.

If Christians would be as bold "in their Father's business as they are in their own business, the world would be won for Christ in a short time." God Himself not only commends it, but commands it. Examples—Moses and Jeremiah.

"Soul of mine, wouldst thou choose for life a motto half divine?"

Let this be thy guard and guide
Through the future reaching wide,
Whether good or ill betide,
Rise higher."

Work for God.

Jan. 29.—How shall we work for God? Eccl. 3:1; 4:9, 10; 5:4; 8:10; 10:18; 11:1, 6; 12:13, 14.
(Christian Endeavor Day.)

DAILY READINGS.—Monday: Pledged to work, Isa. 6:8. Tuesday: Earnest work, 2 Tim. 2:15. Wednesday: Untiring work, Gal. 6:9. Thursday: In the name of Jesus, Col. 3:17. Friday: United in work, Matt. 18:19; Mark 6:7. Saturday: Work to be tested, 1 Cor. 3:13.

We must work our best for God. Success does not come half-way to meet half-way work. Not even half joy goes with half-hearted service. Our own ability is merely God's enablement. When we work for Him, we are simply giving Him back His own. Here are some little ways in which we may work for Him. Praise the good deeds of others. Make your own home as happy as possible—this helps to make somebody's world happy.

In your treatment of everybody, "put yourself in his place," this will certainly make the person's place easier for him. No one ever did his simple duty, without making it easier for all other men to do their duty. If the world has ever been made better in great ways, they started in little ways. Somebody worked along in the ordinary path, doing his duty day by day, thus giving strength and impetus to the great work.

All work is noble. No necessary work can be menial. It is the so-called menial tasks that in reality could not be done without, or everybody's comfort would be sacrificed.

"And daily, hourly, loving and giving
In the poorest life make heavenly living."

Heaven.

Feb. 5.—What kind of a place is heaven? John 14:1-4; 1 Cor. 2:9.

DAILY READINGS.—Monday: No sin, Rev. 21:27. Tuesday: No sorrow, Rev. 21:4. Wednesday: No night, Rev. 21:23, 25; 22:5. Thursday: Service, Rev. 22:3. Friday: Praise, Rev. 5:9, 10. Saturday: With Jesus, John 17:24.

Ask different sets of Juniors to commit to memory the daily verses. Let the song service be bright with songs that tell about heaven. Have two or three Juniors prepare short papers on different phases of the heavenly life, such as, "Its Beauties," "Heavenly Service," "Our Loved Ones." Speak of it as the home-life, with no sin, no sorrow, and no more weariness. Be sure to give the Juniors correct ideas of death—that it is merely laying away the aching body, as we lay away an old dress. Heaven is the home that God has prepared for those

who love Him and whose sins have been forgiven. We shall enjoy Heaven in proportion to the preparation of life and character that we make here and now. A journey takes planning and preparation. Life is a journey to the heavenly country; it means preparation. Ask the Juniors what they ought to do each day to prepare—to pray, to read the Heavenly Guide-Book, think of the inhabitants and their occupations, and, best of all, Christ, the King and Saviour, the lover of little children, dwells there, giving pleasure for evermore. The superintendent should read Kate Douglas Wiggin's story of "Patsy," and tell the Juniors about Patsy's going home.

The Light of the World.

Feb. 12.—How is Christ the light of the world? John 1: 1-9.

(A missionary meeting. Africa.)

DAILY READINGS.—Monday: The Lord my light, Ps. 27: 1. Tuesday: A light to the Gentiles, Isa. 42: 6, 7. Wednesday: The light of the world, John 1: 46. Thursday: An everlasting light, Isa. 60: 19, 20. Friday: Give knowledge of light, Matt. 4: 16; Luke 24: 46-48. Saturday: Shine ye as lights, Matt. 5: 16; Phil. 2: 15, 16.

The Juniors will tell about the kinds of light and its uses. We could not accomplish much in the dark. There is also the light of knowledge and truth. Then lead the Juniors to talk of the Light that acts as a Guide. Tell them of the pillar of cloud and the pillar of fire that led the children of Israel through the wilderness. So to-day Christ is our guide, leading us to a better life. Here have the Juniors quote verses about Christ as a light. As the moon reflects the light of the sun, so we must reflect Christ, so that we, too, may shine as lights in the world. Let the Juniors quote the verses that exhort us to shine. Do not let this part of the topic absorb too much time from the missionary part. Africa, the dark continent, needs light, and Christ came to save the boys and girls of that land as well as ours. Look up some missionary incidents for the boys and girls to tell in the meeting. Make the meeting practical by asking, "How many Juniors shine at home?" and "How many Juniors send the Light to Africa?" Close with a season of brief sentence prayers, asking that we may so shine that others will see the light.

The Life of Christ. II.

Feb. 19.—How do Christ's temptations help you to conquer your own? Matt. 4: 1-11.

DAILY READINGS.—Monday: The carpenter of Nazareth, Mark 6: 1-4. Tuesday: The wilderness preacher, Matt. 3: 1-6. Wednesday: John the Baptist's mission, Luke 1: 15-17, 76-80. Thursday: His message and its effect, Luke 3: 7-20. Friday: The baptism of Jesus, Matt. 3: 13-17. Saturday: John's testimony, John 1: 19-24.

This is the second lesson on the life of Christ. Make the connecting links between the boyhood's days till Christ entered upon His public ministry. Have one Junior prepare the story of the temptation. Were Christ's temptations like ours? Let the Juniors see that Christ learned the path of trial and temptation that He might guide us over. As Christ conquered, so may we. How may we conquer? Heb. 2: 18, 4: 15, etc. Have the Juniors prepared to quote such passages. Then take some practical testimony on the line of Christ's help. When a boy is in a hard place, does Christ help him win? When a girl nearly fails, does Christ inspire her to go on? Be sure to keep this testimony from self-glory because they won the victory. Perhaps it will help some to tell that we fail when we do not look to Christ to help us. We must trust and pray a...

watch against the times of temptation, guarding our weak points so that the enemy may not overcome us. Ours is the blame if we falter in the way and are overcome by the trials that beset us.

"Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late.
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

Following Jesus.

Feb. 26.—What does it mean to follow Jesus? Matt. 4: 18-23.

DAILY READINGS.—Monday: Forsaking all, Luke 14: 33. Tuesday: Bearing the cross, Luke 9: 23. Wednesday: Testifying, Luke 8: 38, 39. Thursday: Working, Mark 1: 17, 18; John 21: 15. Friday: Imitating, 1 Pet. 2: 21. Saturday: Obeying, John 14: 15.

It is easy to follow those we love; therefore, let love be the key-note of this lesson. It is because we love mother that we are glad to show it by doing her errands. Show the Juniors there can be no real, true love that does not manifest itself in service. Following Jesus will mean giving up bad habits. Ask what they may be, and let the Juniors answer in one or two words. Following Him may also mean bearing a cross. Then see if the Juniors understand what "bearing a cross" means, for even the boys and girls have their crosses to bear at times. The boys and girls must learn to speak for Jesus, to work for Him, and to obey Him. Ask the Juniors to tell you in their own way when they should speak for Jesus, and what work they can do. Let some practical work be defined from this meeting, which will nail home in practice the teachings of this hour. Have a brief season of prayer, asking for the spirit of obedience to Christ's commands, and for a larger measure of His love in heart and life.

"Father, we thank Thee for the night,
And for the pleasant morning light;
For rest and gladness, love and care,
And all that makes the day so fair!
Help us to do the things we should:
To be to others kind and good
In all we do, in work or play,
To grow more loving every day."

Prayer for Christmas Eve.

O LORD, there sit apart in lonely places
On this, the gladdest night of all the year, []
Some stricken ones with sad and weary faces
To whom the thought of Christmas brings no
cheer;

For these, O Father, our petition hear,
And send the pitying Christ-child very near.

And then the tempted souls this night, still waging
Such desperate warfare with all evil powers;
Anthems of peace, while the dead strife is raging,
Sound but a mockery through their midnight
hours;

For these, O Father, our petition hear,
And send Thy tempted, sinless Christ-child very
near.

Lord, some sit by lonely hearthstones, sobbing,
Who feel this night all earthly loves denied,
Who hear but dirges in the loud bells throbbing
For loved ones lost who blest last Christmastide;
For these, O Father, our petition hear,
And send the loving Christ-child very near.

The Sunday School

St. John's Gospel.

OUR Lessons for to-day and for twenty-two Sundays following are taken from the fourth gospel. From the early years of Christianity this wonderful book has been dated near to the close of the first century and attributed to the apostle John. Of John's life after the Master ascended to heaven we have only a few notes in the Acts and the epistles. Tradition tells us that he lived fully thirty years after the destruction of Jerusalem, and that he resided for a long time in the city of Ephesus. John's gospel omits much that the other gospels tell, and records events and teachings of which we have elsewhere no trace. Why Matthew, Mark, and Luke should have overlooked such astonishing doings as the turning of water into wine, the healing at the pool of Bethesda, and of the man born blind, and especially the raising of Lazarus, we can no more than conjecture. Stranger still is it that such precious teachings as those on the Bread of Life, the Light of the world, and the Good Shepherd, those addressed to Nicodemus and to the woman of Samaria, and the farewell counsels and intercessory prayer given in John 14-17, should have been left for three-fourths of a century without record when other discourses were so carefully written down. Most notable of all is the unique emphasis which John's gospel places upon certain theological truths. It is generally believed that it was written especially to protect the faith of Christendom from the errors of certain heretics who denied that Christ was in any sense God, or that He had in any sense being before His human birth. The wildest doctrines were taught at this time. With the destruction of Jerusalem by the Romans in A.D. 70 the Jewish hierarchy had sunk into feebleness and obscurity; and the Jewish sects, so powerful in the days of our Lord—Pharisees, Sadducees and the rest—had disappeared. Amid anarchical conditions of religious thought there arose teachers who tried to unite the doctrines of Judaism with the doctrines of Christianity. These were felt to be the most dangerous foes of the truth as it is in Christ Jesus. An old tradition says that the bishops of the Asian Churches formally requested the aged apostle to write a book that should be a stronghold of truth against these new antagonists. And so John's gospel is almost universally regarded as the latest written book of the New Testament. It begins not with the cradle of Christ, but with the cradle of time. The evangelist's eyes, divinely touched, penetrate eternity, and he sees the eternal Word of God, by whom worlds were shaped and swung into space, and by whom, long before man came, man's salvation was provided.

This eternal Word he defines as eternal Light, which, coming into the world, lights every man. God was revealed dimly in ancient days; His Word was measurably sounded forth in Mosaicism, and even in heathenism; but the clamors of sin kept most men from hearing and understanding; but in the fulness of time, in the person of Jesus Christ, God was fully manifest. Here is the divine Word as never before had been uttered; here is the eternal Light perfectly revealed.—*R. R. Doherty, Ph.D.*



Notes and Suggestions on the International Lessons.

From the Sunday School Journal.

LESSON 1.—JANUARY 1, 1899.

Christ the True Light.

(Lesson Text: John 1: 1-14. Commit to Memory Verses 9-12.)
(Study John 1: 1-34; 8: 12-18; and 12: 44-50.)

GOLDEN TEXT.—"In him was life; and the life was the light of men."—*John 1: 4.*

DAILY READINGS.—Monday: Christ the true light, John 1: 1-14. Tuesday: John's witness, John 1: 15-24. Wednesday: The Son of God, John 1: 25-34. Thursday: Life and Light, John 1: 1. Friday: Life by Christ, John 5: 9-13. Saturday: Light of the World, John 8: 12-19. Sunday: Receive the light! John 12: 35-46.

Thoughts for Young People.

Probably no chapter in all the Bible has induced profounder Christian thought than the first chapter of John. Never was a greater mystery put into words than we have here. We cannot fathom its depths, but we may at least dip our little buckets into this well and bring up much of divine truth. The three figures of speech that are prominent in the lesson refer to one great eternal fact.

(1) *The Word.* Every truly great man of history has brought a message to the world, and can hardly be thought of by the student apart from his message. We cannot think of that great orator and seer, Isaiah, except as the embodiment of his own prophecies. Michael Angelo was one of the wonders of the world of men. But in all that Michael Angelo did there were grandeur and beauty. By form and color and size and sound he showed forth these two qualities, and he and his message are one. William Shakespeare cannot be well conceived of apart from his poetry. And so, although it is sometimes dangerous to try to make divine things plain by comparison with familiar human life, we may reverently say that just as those men were identical with their message, God and God's words are identical. "The Word was with God, and the Word was God."

(2) *In this Word was Life.* Indeed the Word itself was life, because all things were made by Him and without Him was not anything made that was made. Words of men have often been sources of intellectual and moral life. The American Declaration of Independence gave life and liberty to many nations. John Milton in noble words has told us that he who destroys a good book is guilty of murder, because of the vivid life that there is in all words of truth. The Word and the Life were one.

(3) *The Gist of this Lesson, however, is that Word,*

and Life and Light, alike are God. The Being who made this world made it by His Word. Everything that comes from the good God is His utterance. He speaks in creation, in providence, in the redemption of mankind, in the general resurrection, and in our promised eternity. The noble theological statements of our creed concerning the relation of Father and Son should never be forgotten or pressed aside; but they should not be allowed to blind our eyes or deafen our ears to the often-repeated truth (they should rather emphasize that truth) that the great God who spoke by the ancient prophets, and who speaks to-day by the daisy and the lily, uttered His full message in the incarnation of Jesus. And in Jesus, the Word, was life, and the life was the light of men.

Heart Talks on the Lesson.

St. John's gospel is a "heart talk." He writes of Jesus as though he knew and loved Him well. The first sentence of our lesson takes us far back to the sublime words in the first book of the Bible. "In the beginning God created the heaven and the earth; . . . and darkness was upon the face of the deep. . . . And God said, Let there be light: and there was light." The God who created all things, without whom nothing was made that is made, is the Lord Jesus, who took the form of a child in the manger at Bethlehem; lived on earth as the son of man; died upon the cross; rose from the grave; ascended to heaven; the Lamb of God which taketh away the sin of the world; the Light of the world; God filling the universe, yet dwelling in every heart that will receive Him. There is range here for the mind to soar to loftiest heights; and while a child, taught by the Holy Spirit, may understand these wonderful truths, it is proof of the blindness of the natural mind that it cannot see the light shining, though ever so bright. The Creator and Owner of the universe came into His own world, and its people—His own people—would not receive Him. But what of ourselves? Who is it we reject when we refuse to open our hearts to Jesus?

One of the most beautifully suggestive names given to Jesus by St. John, and used, also, by Himself, is this—"The Light of the World." In creation the earth was without form, and void, and in darkness; God said, "Let there be Light, and there was light," and after that creation took form, beauty, productiveness, and intelligence. When Jesus, the true Light, is admitted to our hearts we need do nothing else than allow Him to carry forward the process of creation and transformation to the perfect finish. All pure and beautiful things grow in the light. All productive energy comes from it. The coal and the diamond are "condensed sunshine"; so every grace of the soul and power for service are products of the light which shines in our hearts in the face of Jesus Christ. The earth's possibilities are developed only in the rays of the sun. The possibilities of a human soul awake to life only under the power of Jesus. The colors of a flower are parts of one pure ray of white light. The Christian graces are parts of the completeness or fullness of Jesus which St. John says we who believe on Him receive, "grace for grace"—that is, grace in us corresponding to grace in Him—His love, His gentleness, His truth, His purity, in us, according as we are ready to receive from Him as the flowers receive from the sun. A light in the center of a room streams in every direction, into every corner, if there is nothing in its way. So Jesus will fill your whole being with light if you give Him a place in the center of your heart.

LESSON 2.—JANUARY 8, 1899.

Christ's First Disciples.

(Lesson Text: John 1: 35-46. Commit to Memory Verses 35-37.)
(Study chapter 1: 35-51 and Matt. 4: 18-25)

GOLDEN TEXT.—"Behold the Lamb of God!"—*John 1: 36.*

DAILY READINGS.—Monday: Christ's first disciples, John 1: 35-42. Tuesday: Christ's first disciples, John 1: 43-51. Wednesday: The second call, Matt. 4: 18-25. Thursday: True discipleship, Luke 9: 18-26. Friday: Teaching the disciples, Matt. 5: 13-20. Saturday: Friends of Jesus, John 15: 12-21. Sunday: Reward, Matt. 19: 23-30.

Thoughts for Young People.

The growth of the kingdom:

(1) *The Kingdom of Christ Grows from Small Beginnings.* There was a time when the entire body of Christ's followers consisted of two persons—John and Andrew. From that small number it has grown until it now embraces the world.

(2) *The Kingdom Grows Gradually.* It did not at once leap into large numbers. "First the blade, then the ear"; two, four, six believers; twelve disciples following Jesus, a hundred and twenty at the close of His early life, three thousand on the day of Pentecost. It was advanced, but not in a sudden or tumultuous manner.

(3) *The Kingdom Grows by the Personal Experience of its Members.* Andrew talked with Jesus and was convinced; Philip saw Him and believed; Nathaniel doubted until he met Jesus and then accepted Him at once. Each member of Christ's true Church has been in personal contact with his Lord.

(4) *The Kingdom Grows by Personal Testimony.* John the Baptist bore his testimony, and the two disciples who heard it sought Jesus; in turn, Andrew and Philip tell others, and they, too, come to Christ. So now the testimony of converted men and women is the great power of the Gospel.

(5) *The Kingdom Grows by the Personal Investigation of Inquirers.* Andrew and John went personally to find out who Jesus was, and they came away believers. Nathaniel doubted at first, but accepted the invitation to "come and see," and when he had talked with Christ believed with all his heart. The Gospel does not shirk investigation, but courts it from every honest inquirer.

Heart Talks on the Lesson.

That is a happy day in any life which marks the beginning of discipleship with Jesus. This was not only the beginning of a new life for these five men mentioned in our lesson, but because they began to follow Jesus thousands since then through their influence have followed Him too. If you should begin now a new life by becoming a Christian, or if you already are one and should make a fresh beginning in earnestness, faithfulness, and enthusiasm, what opportunities would open before you, what treasures of reward in soul-winning you would lay up for yourself in heaven!

St. John seems to have been deeply impressed with this expression used by John the Baptist, "Behold the Lamb of God!" No other writer in the New Testament uses it, but he repeats it many times in the Book of Revelation. John and Andrew bearing this name applied to Jesus understood its connection with the lamb slain for a sin offering in their Jewish worship, their training in Old Testament teaching and their habit of worship prepared them to receive the truth now to be more fully revealed to them in their intercourse with Jesus. The value of early training cannot be told. I heard recently a man say that he had wandered very far

from God, and one day when he was a long way from home he was passing a church and heard a hymn his mother used to sing when he was a boy. The tune and the words woke the old memories, and he could not rest until he found again the light of his Father's face.

It is a precious thought that some word spoken here, though it may seem to be forgotten for a while, may yet wake up in your hearts.

To know Jesus as the Sin-bearer is the beginning of true discipleship. It is a searching question which He first puts to these who first followed Him, "What seek ye?" We shall find whatever we seek. If pardon of sin, we shall have it; if increasing light and opportunity to do good, He will give it. His answer to their question, "Where dwellest thou?" is His answer to everyone who wants to know Him, "Come and see." That is the only way to get questions answered, doubts removed, difficulties settled. See for yourself; get an experience of your own by personal talks with the Lord through His Word and prayer. An evening with Jesus; hours of conversation and communion; how much more this will do for us than years of talking with others about Him without learning of Him in personal fellowship. These first disciples have settled once and forever, in their own minds, and so they could speak convincingly to others. Andrew said to Peter without hesitation, "We have found the Christ," and his confident assertion brought Peter to see for himself. And so with Philip and Nathaniel.

Jesus knows us when we do not realize that He sees us at all. He perfectly understood Peter, and gave him a name which exactly fitted his character. He saw Nathaniel in the privacy of his own garden. We never lose our individuality in the sight of God.

LESSON 3.—JANUARY 15, 1899.

Christ's First Miracle.

(Lesson Text: John 2: 1-11. Commit to Memory Verse 11.)

GOLDEN TEXT.—"And his disciples believed on him."—John 2: 11.

DAILY READINGS.—Monday: Christ's first miracle, John 2: 1-11. Tuesday: Customs of purifying, Mark 7: 1-9. Wednesday: Miracles, proofs of authority, Luke 7: 16-23. Thursday: Evidence of divinity, John 10: 31-42. Friday: Good company, Luke 24: 13-18, 25-32. Saturday: A visitor, Rev. 3: 14-22. Sunday: Do ye now believe? John 16: 25-33.

Thoughts for Young People.

Lessons from the first miracle:

(1) *We Learn that the Highest Type of Religion is Cheerful, Joyous, and Social.* If it was right for Jesus to be present at a festive gathering, it is right for His followers. Ours is a Gospel of joy, and not of gloom. (Verses 1-2.)

(2) *We Learn that it is our Privilege to go to Jesus with all our Needs,* for common things as well as great, for secular as well as spiritual. Jesus did not rebuke his mother for telling Him of the need at the feast. We can freely tell our Saviour all our troubles and our desires, and leave to His judgment the way of relief. (Verses 3-5.)

(3) *We Learn that Christ Transmutes the Common things of earth into the Higher Blessings of the Gospel—water to wine, earth to heaven, men into angels.* Everything that Christ touches He purifies and hallows. (Verses 6-8.)

(4) *We Learn that, while the World gives its best first and its Poorest Afterward, Christ gives better than earth's best now, and better still beyond.* (Verse 10.)

Heart Talks on the Lesson.

Jesus is our human friend as truly as He is our divine Saviour. He cares about all that interests us; there is not a joy nor a sorrow in which He does not share. We are apt to think the spiritual life must be lived apart from the natural life; that religion is one thing, daily living and thinking quite another. We expect to find the Lord present in a prayer meeting, but never think of Him as going with us to a feast and sharing our pleasures with us. And that is the reason our social enjoyments too often separate us from Him. Both Jesus and His disciples were called to this feast. There are times when His disciples are called where Jesus could not be included in the invitation. On such occasions surely His disciples should refuse to go. But there are social festivities in which He loves to mingle with His friends. If you ask me where you may go or may not go, as a Christian I answer, you may go anywhere with Jesus, nowhere without Him. You can readily know whether or not He goes with you, by your own consciousness of His approval or the loss of it, if you speak to Him about it with an honest heart.

At this feast it is said Jesus manifested forth His glory. The glory of our blessed Master is His service for humanity for love's sake. "I am among you as one that serveth" was the testimony of His life. He came from heaven, "not to be ministered unto, but to minister," and He began to show forth the glory of His great love by a miracle proving His sympathetic interest in this occasion of family festivity. His glory is His perfect oneness with humanity in all that pertains to our good and to our happiness. His disciples might have thought the supply of refreshment at a wedding feast a small occasion for the display of His divine power; some great case of healing or casting out of devils would seem more fitting. But no; this was an occasion in accord with His mission; He identified Himself in the beginning of His public ministry with the everyday interests of men and women. Men saw only the water put in, the wine drawn out. It is always so when we obey the Lord Jesus. He bids us do certain things which seem to us useless, unreasonable. He says, "Believe in me," and if we obey, He works the miracle of a changed heart within us. He says, "Do this work for me," and if we obey, He changes the water of our weak endeavor to the wine of rich success.

LESSON 4.—JANUARY 22, 1899.

Christ and Nicodemus.

(Lesson Text: John 3: 1-16. Commit to Memory Verses 14-16.)
(Study Verses 1-21. Compare 2 Cor. 5: 17-21.)

GOLDEN TEXT.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

DAILY READINGS.—Monday: Christ and Nicodemus, John 3: 1-13. Tuesday: Christ and Nicodemus, John 3: 14-21. Wednesday: A new creature, 2 Cor. 5: 14-21. Thursday: Born again, 1 Pet. 1: 15-25. Friday: The brazen serpent, Num. 21: 4-9. Saturday: The love of God, 1 John 4: 7-14. Sunday: Mighty love, Rom. 8: 31-39.

Thoughts for Young People.

Characteristics of the Young Rabbi:

(1) *From Nicodemus's Standpoint.* A Galilean mechanic, bred far outside the schools, and yet somehow, to an unprecedented degree, the exponent of God's truth.

(2) *From His Disciples' Standpoint.* A brilliant young leader who started his work where John the

Baptist stopped his work, and who might be expected to seat Himself on the throne of His father David and reward each of His disciples liberally.

(3) *From the Average Jewish Ecclesiastic's Standpoint.* A contemptible peasant, ignored as long as they could afford to ignore Him, and when popularity made that impossible, persecuted and killed.

(4) We know Him to have been in very deed the Son of man and consummate flower of humanity, the greatest and best human being who ever lived. We know Him to have been, also, in literal truth the God of glory, the one human being of whom it could be truthfully said, "In him dwelleth all the fullness of the godhead bodily." His teachings on this vital point of theology are, therefore, to us authoritative and final.

Heart Talks on the Lesson.

I wish this lesson might be for my class, as it was for Nicodemus, a talk with Jesus. He did not argue with this inquiring soul. He said distinctly, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." There is surely no place for controversy over a truth so emphatically declared by the Lord Himself. The great question, then, for us is, Have I been born of the Spirit? You know you have had a natural birth because you live to-day. You can remember nothing about the time, place, and circumstances, but you know there was a day when you began to live because you have now the faculties and senses of a living being. You see, hear, feel, think. Of course you are alive. Somewhat the same it is in spiritual birth. Some persons cannot tell the happy day when the experience began; others can tell just when and where it took place. But we all can tell whether or not we live now by the spiritual senses through which we see, hear, and feel spiritual things. If you care to please God; if you hate sin and love goodness; if you choose Christian companionship rather than the worldly and sinful, these are signs that you live spiritually, for these are not the choices of the natural heart. But there is a clear and definite experience of the new birth, to which thousands of people give testimony and which brings great joy to the heart. It is coming out of darkness into light; becoming consciously a new creature in Christ Jesus. It is my unhappy, sinful self falling into grievous ways which fill me with shame; my old self, with blind eyes, hearing about the kingdom of God, but never "seeing" it; my baffled, disheartened, captive self changed into a new creature, with sins forgiven and remembered no more forever; eyes opened to see and power to enter into all the blessings of the kingdom; with quickened faculties of brain and heart, like a butterfly breaking from its chrysalis to gather sweets from every flower; like a bird set free to use its wings for flying high.

LESSON 5.—JANUARY 29, 1899.

Christ at Jacob's Well.

(Lesson Text: John 4:5-15. Commit to Memory Verses 13-15.)
(Study chapter 4: 1-42.)

GOLDEN TEXT.—"Whosoever drinketh of the water that I shall give him shall never thirst."—John 4:14.

DAILY READINGS.—Monday: Christ at Jacob's well, John 4:5-15. Tuesday: True worship, John 4:16-26. Wednesday: Christ the revealer, John 4:27-38. Thursday: Samaritans believing, John 4:39-42. Friday: The water of life, Rev. 22:1-7. Saturday: Without price, Isa. 55:1-7. Sunday: Wells of salvation, Isa. 12.

Thoughts for Young People.

How to work for souls:

(1) From the example of Christ we learn the value of *wayside work*—that is, of work which comes to us apparently by accident. We can work while we are resting from earthly labor, and in the work of Christ we will find refreshment.

(2) We see the value of *individual work*—that is, of work for one soul. Christ was ready to use His time and His powers in working to reach one as earnestly as though that one were a thousand. Not all of us can speak to a thousand, but all can talk to one.

(3) We see the power of *skillful work*. With what exquisite tact the Saviour approached the sinner! How wisely He led her to deeper interest and to a conviction of her sin! Let us seek some of His wisdom in winning souls.

Heart Talks on the Lesson.

Wearied with His journey, Jesus sat upon the well. Our divine Saviour, our human Friend, knows what it is to be tired, hungry, and thirsty. He seems far above us when He talks of spiritual mysteries with Nicodemus; but it seems as though we might come very near and talk freely with Him ourselves when we meet Him under conditions with which we are so familiar. He was tired and thirsty, but the wants of His body were insignificant matters with Him compared with the needs of a sinful, famishing soul. The story of Jacob's well is repeated every day. A misguided, disappointed woman, taken up wholly with the things that are seen, coming a long way to draw from an earthly well with great efforts that which ministers only to the mortal body and never reaches even the slightest need of the immortal soul; and the Life-giver unrecognized at her very side, saying with longing pity, "If thou knewest . . . thou wouldest ask . . . and I would give." But this day, when she met the Lord, was a jewel in the crown of her years. She said to Jesus, "Sir, the well is deep, and thou hast nothing to draw with"; but from that depth which represented to her only hard work for daily sustenance Jesus drew for her the truth which transforms her life. He told her of a possible well of joy within her own soul; a satisfying source of blessing not dependent upon anything outside of herself; a fountain of peace and comfort springing up unto everlasting life. She must have believed, although she could not understand, for she ran to call her friends in the village to hear this wonderful teacher. No doubt afterward she went over that same road day after day as before; the water had to be carried, duties had to be done; there was no change in the monotonous round; but the pitcher never seemed heavy any more, and the water was easier to draw, because her heart was light and she was refreshed by the living fountain within. Ah, if we knew the gift of God, and who it is that speaks to us in the restless dissatisfaction of our poor, unfilled hearts, we would ask of Him and He would give the comfort, peace, and joy we blindly seek for. He waits beside us in our daily work, whatever we are doing, to show us, if He can, that there is something better for us than even the best that earth can offer. If only thou knewest! How shall we know?

Let us talk with Jesus, by His Word and in prayer. He can teach us wonderful things even through the events of a dull day of ordinary work if we are ready to hear what He says.

From the Westminster Quarterly.

LESSON 6.—FEBRUARY 5, 1899.

The Nobleman's Son Healed.

(Lesson Text: John 4:43-54. Commit to Memory Verses 49-51.)

GOLDEN TEXT.—"Jesus said unto him, Thy Son liveth: and himself believed, and his whole house."—*John 4:53.*

DAILY READINGS.—Monday: John 4:43-54. Tuesday: John 2:13-25. Wednesday: Matt. 8:5-13. Thursday: Matt. 9:18-26. Friday: Heb. 4:9-16. Saturday: Heb. 11:1-6. Sunday: 1 John 5:19-15.

Suggestions and Practical Helps.

Rejected in one place, Jesus went to another. It is a serious thought that we can drive away the divine Christ, His hands laden with gifts and blessings which He desired to bestow upon us. He never stays where He is not welcome. Even Omnipotence will not force heavenly good upon us. Rejected in His own country, Judea and Jerusalem, Jesus turned to Galilee. There He was received and welcomed. Thenceforward His work was chiefly in that province.

It is well when trouble drives one to Christ. This child's serious illness caused the father to go twenty or twenty-five miles to find the great Healer. Probably he would never have gone to Jesus or known Him at all if his child had not been sick. Thus the trouble was a great blessing to him. If one of ours is sick we should take the case at once to Christ. In many a home the prayer of love beside a sick child's bed is the first prayer that has been offered in that home for years. Whatever opens a window toward heaven is a blessing, though it be a great grief or a bitter anguish. God intends that all our troubles shall in some way be blessings to us, doing us good, leading us into deeper life.

We talk to God in prayer very often as if He were far off. We beseech Him to come down to us, as if He must travel many a long mile before He could get to us to bring us the blessing or the help we need. That was the fault with the nobleman's prayer to Christ. He thought the Master must make a long pilgrimage to Capernaum before the sick child there could be healed. There is no space to God—He is everywhere present.

There is wonderful comfort in this for us. A mother may have a son sick in Cuba or in the Philippines—a soldier in the service of his country. She cannot get to him in his need, but she can pray just as well for him as if he were lying in her own home. It is all the same with the Healer, too, for He can as readily restore him when far away as if he were close at hand. Distance makes no difference with Him.

There is something very beautiful in the picture of this father starting homeward. "The man believed the word that Jesus had spoken unto him, and he went his way." That is, he believed now that his child would live because Christ said he would; he accepted Christ's word for it, and set out for home with confidence. He had been in great distress, but his distress was now over. It is probable he went home leisurely, not hastening. It would be a great thing for us if we could learn this part of the lesson—to believe every word that Christ speaks and to go our way, expecting to find just what He has said we shall find. For example, we are assured that if we confess our sins God is faithful and just to forgive us. If we would believe this, taking the word in its literalness, what peace it would give us when we have made sincere confession! We would go our way rejoicing. He says, "Cast thy burden on the Lord, and he shall

sustain thee." If we would believe this Word, we would worry no more about any load of care which we lay into God's hands.

Applying the Lesson to Life.

(1) Jesus was always busy. He never loitered. When His work in one place was done he hastened to another. For two days He tarried in Samaria, but not idly. Now we see Him hurrying to Galilee. We cannot too often remind ourselves of the importance of earnestness in the improving of time. A good minister had on his seal the figure of a setting sun, with the words, "The night cometh."

(2) One of the blessings of trouble is that it drives people to Christ. This nobleman probably would never have seen Jesus if his son had not been taken sick. There are many saints in heaven who would never have been there but for some great need which first sent them to Christ. A visitor in a hospital came to a soldier who was badly wounded. Speaking to him sympathetically, the soldier replied, "Yes, I have lost both arms, but I have found Christ."

(3) Distance is no hindrance to Christ's working. He healed this child twenty or twenty-five miles away. This is very comforting to those whose friends are in trouble beyond their reach. Christ can help near or far off. As someone says, "Wherever we can send a thought Christ can send a blessing." He can take care of your friend in China as easily as if He were in your own home.

(4) A sick child in a home is a very common incident. Here it was a nobleman's son; the home of wealth and honor is as liable to be visited by sickness as the poor man's cottage. This is a point at which we all are equal, whether rich or poor. It was a child, too, who was sick. Even little children may toss in fever or die.

(5) When the father got home he found it just as Jesus had promised. It was always so—everything Jesus said came true. He told Peter he would find a coin in the mouth of the first fish he caught—and so he did. He said the disciples would find a colt tied—and so they did. Every word of Christ's about heaven we shall also find true; nothing ever shall fail. Every promise of His for the future we shall find true when we come to the place of need.



LESSON 7.—FEBRUARY 12, 1899.

Christ's Divine Authority.

(Lesson Text: John 5:17-27. Commit to Memory Verses 24-27.)
(Study chap. 5:1-38.)

GOLDEN TEXT.—"This is indeed the Christ, the Saviour of the world."—*John 4:42.*

DAILY READINGS.—Monday: John 5:1-9. Tuesday: John 5:10-16. Wednesday: John 5:17-27. Thursday: John 5:28-35. Friday: John 5:36-47. Saturday: 2 Peter 1:10-18. Sunday: Heb. 1:1-9.

Suggestions and Practical Helps.

This passage brings before us in a very impressive way the claim of Jesus to be equal with His Father. We should study it as one of the most convincing testimonies to Christ's deity given in the Gospels. It is very important that we understand clearly the truth of the deity of Jesus Christ.

It is very evident that Jesus claimed equality with His Father. All through our lesson passage we read this claim in words which can have no other meaning. He says, "My Father worketh hitherto, and I work." That is, He does precisely what His Father does. The Jews understood Jesus in these words to claim equality with God, and they made

this charge against Him, as if He were guilty of blasphemy and deserving of death.

In the answer of Jesus to the Jews in ver. 19 He added another claim of equality. He spoke of Himself as the Son of God, and said that He not only worked unceasingly like God, but that He worked with God, in union with Him, so that "whatsoever things the Father doeth, these also doeth the Son likewise." Thus He claimed not only likeness to God, but oneness, unity in action and work.

Jesus then gave an illustration of the works which the Father and the Son do as one. The Jews had been amazed at the healing of a lame man. The Father will show the Son "greater works than these," He said, "that ye may marvel." One of these "greater works," is referred to in ver. 21.

Judgment belongs to God—none but God can search men's hearts and lives and give just sentence concerning them. We belong to God. We live to God. We answer to God. But Jesus says, "The Father judgeth no man"—that is, alone—"but hath committed all judgment unto the Son." This was another assertion of divine power and authority. It is a comforting thought that He who is to judge us is the same who became our brother—no stranger, but one who knows us intimately; no enemy, but our best friend. The point, however, on which we are to keep our thought here is that Jesus Christ will be the Judge. Surely this is an exclusively divine function. In claiming to have all judgment committed to Him Christ claimed one of the highest prerogatives of Deity.

In the following verse (v. 23) Jesus again asserts that equal honor belongs to both Father and Son, so true is this that he who does not honor the Son does not honor the Father. The Father accepts no honor for Himself which does not include the Son. Could there be any stronger assertion of Deity than this? There can be no separation of Father and Son—they are one God. Every knee must bow to Christ, and every tongue must confess that He is Lord. It is right for us to pray to Christ. Stephen prayed to Him while dying. Angels in glory worship Him.

Applying the Lesson to Life.

(1) God never rests. There is never an instant when He is not active. He pauses for no nights and no Sabbaths. He did not merely create the world and set it in motion—He gives His attention to it continually. He even feeds the sparrows and clothes the lilies. There is a great comfort in this for us. This is our Father's world, and His love is ever working in all providences.

(2) The Father and the Son are one. The things the Father does the Son also does. The Father hides nothing from the Son, but makes known to Him all that is in His own mind. This should give us great comfort. Our Saviour is not a mere man, weak, with limited knowledge, but is the strong Son of God. We need never doubt the security of our hope fixed on Christ.

(3) The same honor is due to Christ that is due to the Father. If any one withholds honor from the Son, giving it to the Father, it is not accepted by the Father. The two cannot be separated. We displeas the Father when we say Christ is not equal to Him.

(4) The way of salvation is very simple—hearing and believing. If we hear the gospel and believe, we are saved. The blessings of salvation are described here very clearly. He that heareth and believeth "hath everlasting life." It is not said

that he will have life, but that he has it now. We begin to be in heaven the moment we receive Christ. Then he that believeth will not come into judgment, but has already passed out of death's prison into life's blessedness.

(5) The dead in their graves are in Christ's keeping. One picture of Christ in the Revelation shows Him with a bundle of keys in His hand—the keys of death and the grave. The meaning is that when He will He can open any grave and call up to life His own who sleep there. In verses 28, 29, we are told that even the dead are not beyond the reach of Christ's voice.

Illustration. Some one asked a devout pilgrim in the desert how he knew there was a God. "How do I know," he answered, "whether it was a man or an animal that passed my tent in the night? I know by the footprints." The sun was just setting in great glory. Pointing to it, he asked, "Whose footprint is that?" How do we know whether Jesus Christ was divine or only human? We may know by His footprints. Whose footprints are those we see at Cana by the sea of Galilee, leading away from the broken grave on the Easter morning?

LESSON 8.—FEBRUARY 19, 1899.

Christ Feeding the Five Thousand.

(Lesson Text: John 6: 1-14. Commit to Memory Verses 9-11.)
(Compare Matt. 14: 13-21, Mark 6: 31-44, and Luke 9: 10-17.)

GOLDEN TEXT.—"I am the Bread of Life."—John 6: 35.

DAILY READINGS.—Monday: John 6: 1-14. Tuesday: Mark 8: 1-9. Wednesday: Mark 8: 14-21. Thursday: Deut. 8: 1-6. Friday: Matt. 6: 25-33. Saturday: John 6: 22-34. Sunday: John 6: 35-51.

Suggestions and Practical Helps.

In reading the other accounts of this miracle we learn that Jesus had been teaching the people during the day. He first fed them with spiritual food, and then, when they were physically hungry, He also provided food for their bodies. We remember His exhortation elsewhere, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The spiritual comes first. Yet it is interesting to notice that our Lord cares for our bodily as well as for our spiritual wants. To those who seek first the kingdom of God and His righteousness, these other things shall be added. We have a right to expect that if we do the will of God He will provide for all our needs.

It is well to get into our mind mental photographs of Bible characters. For example, we always know Peter by his eager impetuosity, and his hasty—sometimes too hasty speaking. John we recognize anywhere by his quietness and by his sweetness of spirit—and by his characteristic position, resting on Jesus' breast. Martha is always serving—each time we see her she bears this unmistakable likeness; and Mary is always at the Master's feet. Andrew is mentioned in this story of the feeding of the multitude. He appears but three times in the gospel story, and each time he is bringing others to Jesus. Our first glimpse we have of him he is bringing his own brother Simon to the new-found Messiah. Here he brings to Jesus the boy with the loaves and fishes, the food with which Jesus feeds the thousands. The only other time when Andrew appears is toward the close of the Lord's life, when he brings "certain Greeks," who "would see Jesus." Scant though the records are in Andrew's case, it is a noble portraiture which they make of him—the man who is always bringing people to Christ. It is a good example for our imitation.

This story teaches us that with our little we may do great good. The disciples had only five barley loaves, but with these five thousand hungry men were fed. We think we have nothing with which we can do much good, but we do not dream of how much we could do if only we would do with our little what the disciples did with their loaves.

We must notice, that Jesus did not Himself distribute the bread among the people. When He had blessed it He gave it back to His disciples, and they distributed it. Christ does not do our work for us—He works through us and with us. If the disciples had not taken the bread to the people, the hungry would not have been fed. So it always is. We are co-workers with Christ; we can do nothing without Him, but neither will He work without us in the things which it is our duty to do.

Applying the Lesson to Life.

(1) Christ always draws needy people to Him. He has something to give which meets men's wants. Crowds followed Him when He was on the earth, because He could do them good. It is so to-day. The weary, the hungry-hearted, the sorrowing, defeated, those who are conscious of sinfulness, all turn to Christ for love, mercy, and help.

(2) Jesus is always thoughtful. A multitude had gathered in the wilderness. They were hungry and there was no place where they could get food. Jesus had compassion on them and spread a table for them. We may be sure that He knows when we are in any need, that He always has compassion, and will in His own way provide for our wants.

(3) The story of the boy is interesting. He and Jesus fed five thousand hungry people with five loaves. Christ can use our smallest possessions in doing good. The boy himself could not have fed more than five people, but when Jesus had blessed his loaves there was enough for all. We should bring our little to Jesus for His blessing, and then we can do much good with it.

(4) We are all, naturally, like these people in the wilderness, hungry, with no way of getting bread. We have spiritual hungers, and Christ is the only one who can feed us. But none need ever depart from Him unsatisfied.

"I asked for bread: God gave a stone instead.
Yet while I pillowed there my weary head,
The angels made a ladder of my dreams,
Which upward to celestial mountains led,
And when I woke, beneath the morning's beams,
Around my resting place fresh manna lay;
And, praising God, I went upon my way,
For I was fed."

(5) We get a lesson on caring for fragments, even for crumbs. One day Carlyle was seen, in crossing a road, to stoop and pick up something, from which he brushed the mud, and to carry it to the pavement and gently lay it down on the curb, saying, "That is only a crust of bread, yet I was taught by my mother never to waste anything, above all bread, more precious than gold. I am sure that the little sparrows or a hungry dog will get nourishment from that bit of bread."

Illustration.—A lone traveler in the desert, famishing for food, found in the sands a bag which had been dropped by some passing caravan. It seemed to be a bag of provisions. Catching at it with wild eagerness, he cried, "Thank God! here is bread." But when he had forced it open, expecting to find dates, it contained—only pearls. They were worth a vast sum of money, but to the poor pilgrim, dying of hunger, they were only a bitter mockery. He

flung the bag from him and hasted on, seeking bread. Like mockeries are this world's richest treasures to one in sorrow or trouble. It is bread of life he wants.

LESSON 9.—FEBRUARY 26, 1899.

Christ at the Feast.

(Lesson Text: John 7: 14, 28-37. Commit to Memory Verses 28-31.)
(Study the whole chapter.)

GOLDEN TEXT.—"If any man thirst, let him come unto me and drink."—John 7: 37.

DAILY READINGS.—Monday: John 7: 1-13. Tuesday: John 7: 14-27. Wednesday: John 7: 28-37. Thursday: John 7: 40-52. Friday: John 8: 12-20. Saturday: John 8: 21-30. Sunday: Rev. 22: 13-17.

Suggestions and Practical Helps.

The feast of tabernacles was held in the fall—in September or October of our year. It lasted seven days. It was called also the feast of ingathering—a thanksgiving for the harvest—the products of the farms, gardens, and vineyards having now been gathered in. It was also a commemoration of the forty years in the wilderness, the memory of which was preserved in the custom of living in booths or tents during the week devoted to the feast. Everywhere these booths were set up—in courts, open spaces, and public squares, and also on the flat house-tops. They were made of boughs of trees. At night the temple was brilliantly illuminated by great candelabra in the court of the women, and by torches everywhere. Another feature was the ceremony of pouring water. Christ was the fulfillment of both these types—the light and the water—as He was the fulfillment of all the types and ceremonies of the Jewish law.

The "last day" was "the great day" of the feast. The devout worshippers left their booths at daybreak to take part in the glad services of the day. The throngs were all in festive array. Each pilgrim carried in his right hand a branch of myrtle and willow tied together with a palm branch. In his left hand he carried a bough of citron. The multitude divided into three bands. One of these started in a procession from the temple. It was led by a priest, bearing a golden pitcher, and proceeded to the fountain or pool of Siloam. Here the priest filled the golden pitcher with water and brought it into the court of the temple, amid the shouts of the multitude and the sound of musical instruments. The rejoicing was so great that the rabbis used to say that he who had never been present at this ceremony and at the other ceremonies of this feast, did not know what rejoicing meant. The company returned to the temple just at the time when the morning sacrifice was being laid upon the altar by the priest. The water from the golden pitcher was poured upon the altar. The choirs then broke out in a great antiphonal chant. It was probably during a pause in this festive service that the voice of Jesus rang out in tones loud enough to be heard throughout the entire temple, crying, "If any man thirst, let him come unto me, and drink."

We all have our thirsts. Yet thirst is a wholesome experience. There is a beatitude for those who hunger and thirst after righteousness. If our thirst is for evil things it is not blessed; longing for that which is not pure and holy debases the life. But longing for that which is good and true and right is blessed, because it draws the life upward toward God.

Applying the Lesson to Life.

(1) Jesus was always teaching. The words He spoke were the most wonderful words that were

ever spoken on this earth. No other teacher ever had such wisdom or His teaching such life. His words were seeds which fell into hearts and grew into lovely things in character. Some one compares the words of Jesus to a handful of spices cast into this world's bitter waters to sweeten them.

(2) Every one is immortal until his work is done. The enemies of Jesus tried to take Him to kill Him, but for some reason they could not do it. They did not know it, but there was a divine restraint which kept them from touching Him. "His hour was not yet come"—the hour when His work would be finished. If we are faithfully doing God's will, no one can touch us until our hour comes. God will protect us.

(3) Those who reject Christ in this world cannot be with Him in heavenly glory. One of the sweetest promises in the gospel is that in which Jesus says He has gone to prepare a place for His disciples and will come again to receive them, that where He is there they may be also. But only one who has loved and followed Him here can follow Him in glory.

(4) Christ is the fountain of life. There is a legend of the Valley of Chambrá, which says that everything was withering and burning up in the drought, and the oracle said that if Rene, the princess, would die for her people, there would be abundance of water. She was willing to make the sacrifice and was buried alive. Then from her grave there poured forth a river of pure water, and soon every plant was revived and the thirst of every living creature satisfied. The heathen legend illustrates the sacrifice of Christ. This world was perishing for water. Everywhere there was sorrow. Lives were fainting and dying. Every beautiful thing was withering under sin's blight. There was but one way to restore blessing and good. The Son of God, the Prince of glory, must die for His people. "I am ready," He said and He offered Himself a willing sacrifice. All the blessing and beauty of the world come from this great act of love. Christ freely gave Himself, laid down His life, that it might become life to the world. Every sweet flower of hope is watered by the streams from the cross.

Looks Into Books.

Converse with the King.

This is a daily text book, original in plan and admirable in execution. The author is the well-known Brantford pastor, Rev. W. H. Porter, M.A. The fact that this is the fourth edition is evidence of the fact that it has met a felt need on the part of busy people who through its help are able the better to hold "converse with the King," as well as of Bible students. The plan of the book is thus clearly set forth by the author: The object of such a book is not to supersede Bible study, but to entice it; to give to many toilers in their spare moments the result of days and weeks of labor; to supply prepared food for hungry souls, ready help for private devotion, family worship and public service, and especially to aid young people; to provide also a ready hand-book for ministers and students. To enhance its effectiveness the readings have been arranged responsively. Indeed it was the discovery of this feature of Scripture—"deep calling unto deep," or, as Spurgeon put it, "the deeps in God answering to the deeps in man"—that first suggested this volume. The book is splendidly gotten up by the publisher, William Briggs, Toronto.

The Ministry of Intercession.

Among modern writers of devotional books, the chief place must be given to Rev. Andrew Murray. He is a voluminous author, and all his volumes maintain a remarkably high standard of excellence. This new volume, "The Ministry of Intercession," is a plea for more prayer, and, if we mistake not, will be even more influential than anything that Mr. Murray has yet written. To all who observe the "Quiet Hour" we commend this penetrating, helpful, spiritual volume. We know of nothing on the subject of prayer more likely to awaken desire after fellowship with God, and develop trust in His goodness. Mr. Murray has this to say on the question of time for devotions:

"During the Regent Square Convention two years ago the subject came up in conversation with a well-known London minister. He urged that if so much time must be given to prayer, it would involve the neglect of the imperative calls of duty. 'There is the morning post, before breakfast, with ten or twelve letters which must be answered. Then there are committee meetings waiting, with numberless other engagements, more than enough to fill up the day. It is difficult to see how it can be done.' My answer was, in substance, that it was simply a question of whether the call of God for our time and attention was of more importance than that of man. If God was waiting to meet us, and to give us blessing and power from heaven for His work, it was a short-sighted policy to put other work in the place which God and waiting on Him should have."

The book has 226 pages and is published by the Fleming H. Revell Company, of Toronto. Price 75 cents.

The Red Axe.

In this story, S. R. Crockett takes his readers away from his native "grey Galloway land" to the feudal Germany of three centuries ago. The times of the robber dukes when gentlemen "lived by the saddle" furnish Mr. Crockett with splendid opportunities for his vivid portraiture, daring situations, and strong lights and shadows. The story opens with a most weird and thrilling night scene. The Black Duke rides home to his castle from one of his desperate foraging expeditions. A procession of boisterous men-at-arms, laden with booty, follows in his train. The hapless prisoners are kept at a trot by the frequent and remorseless pricking of the soldiers' spears. Through the castle gates they pour into the wide court-yard, where preparations are at once begun for a summary trial of the victims. The play of the torch-light upon the frowning towers, the hurrying of men, the clash of arms, the deep baying of the blood-hounds in their kennels in anticipation of their horrid meal, combine to make a scene wonderfully realistic and powerful.

High up on the Red Tower, the little son of the Red Axe, the hereditary executioner, watches the strange proceedings going on below. He sees a little girl about to be thrown to the dogs, and saves her life by threatening to cast himself down unless she is spared. These two lives are made the central figures in a thrilling romance. The lawlessness of the times, the general belief in the black arts, deeds of valor of many kinds, are all used to throw into bold relief the chief actors. Helene, especially, is a beautiful character, all the more beautiful on account of the dark and stormy surroundings in which she is placed. There are twenty-six illustrations by Frank Richards that lend additional power to the vivid word-pictures of the author. The Copp, Clark Company are the publishers. Price, paper, 75 cents; cloth, \$1.50.

Charles M. Sheldon.

Two or three years ago, the author of "In His Steps" was unknown to fame; to-day his books are circulated by the hundred thousand. This phenomenal success is not to be accounted for by the literary quality of the books, but rather from the high spiritual purpose which characterizes them all. Mr. Sheldon has no sympathy with that practical form of infidelity which considers the teachings of Jesus too lofty to be seriously regarded as a standard for modern life. All his energies are expended in showing the practical nature of the Christian religion. And the fact of the popularity of his writings is proof that there are multitudes who are attracted toward higher applications of the Gospel.

The conditions of the production of these Sheldon books are altogether unusual. They are the author's successful attempt to solve the problem of the Sunday evening service. They were written under the stress of pastoral work, and read, chapter by chapter, to his congregation in Topeka, Kansas.

The most popular volume of the series is "In His Steps," or "What Would Jesus Do?" It is the story of a number of Christians who undertake for a year to do nothing without asking themselves the question, "What would Jesus do?" The principles of the Christian faith are thus applied in various vocations, and the deepening of the life of the individuals and the results of their efforts, as told by the author, stimulate the reader to live out in his own sphere the divine ideal. It is a fascinating book, and it is, above all things, a book that helps.

Other volumes of the series are, "The Crucifixion of Philip Strong," a telling story, dealing with a minister's earnest efforts to solve some of the perplexing social problems of the day; "Robert Hardy's Seven Days," the account of a remarkable dream; "Richard Bruce," a splendid story for young men, in which is portrayed the struggles and triumphs of a reporter on a large city daily, and of an aspiring but unknown author; "The Twentieth Door," which deals with the battle for the right within college walls, introducing some charming characters; "His Brother's Keeper," in which the labor question is vigorously dealt with from the Christian standpoint; and "Overcoming the World," the story of a minister and his family who endure privations and strive for the well-being of a western community for Jesus' sake.

Each of these volumes has, in addition to the charm of the story, the fervor and practicalness of an earnest minister who sought thus to lead his people into a more blessed life. These seven volumes are published by the Poole Publishing Company, of Toronto. Price, in English cloth, 50 cents a volume, or the seven in a box, \$3.00.

Helps for Sunday School Workers.

First and foremost, of course, is the old and reliable *Sunday School Times*, for its 52 visits a year are indispensable to any one who wishes for success in Sunday-school work. The prospectus for 1899 shows that richer and more practical plans are being matured to make the *Times* invaluable to those who wish to fight in the front rank of the Sunday-school army.

Another splendid paper is *The International Evangel* (monthly). This is probably a more useful periodical for superintendents and secretaries than even the *S. S. Times*, as it gives up most of its space to reports of work and to practical suggestions. We can strongly recommend the *Evangel* to wide-awake workers.

Amongst other leading monthlies we would name *The Pilgrim Teacher*, *The Illustrator*, *The Sunday School Journal*, *The Westminster Teacher*, as being worthy of consideration. Each has its strong points. For less than \$5.00 a year you can have at your disposal all of these periodicals, containing as they do the richest thought of the world's richest minds upon the great lessons and work of the Sunday-school.

A very handy little help is "The Vest Pocket Commentary on the S. S. Lessons for 1899," published by Forbes & Co., of Chicago. Two pages are given to each lesson, which include an introduction to the lesson, the lesson text, golden text, lesson outlines, daily Bible readings, library references (alone worth many times the price of the book), remarks and reflections, a condensed dictionary of Bible words and phrases, and a calendar for '99. The whole book is compact, complete, comprehensive, and convenient.

Periodicals.

IN the *Atlantic* for December, John Muir's animated paper on "The Birds of the Yosemite" is a fitting companion for his article on the Animals, from the love of nature and the keen observation and lively description displayed in it; while Professor N. S. Shaler pleads earnestly for the "Study of the Landscape" as a means of culture. Prince Kropotkin resumes his unique and fascinating Autobiography with an account of his experience as a student in a Russian military school for noble-men's sons, and gives piquant pictures of the curious and sometimes turbulent life therein. The Carlyle Correspondence closes with Carlyle's last letters to his sister, and the descriptions of his last days and death by his bereaved and sorrowing relatives. The whole series reveals many hitherto unknown tender and religious traits in the great author's private character. David Starr Jordan brilliantly displays the charms of California in scenery, climate and people. Among the poetry of the number is a patriotic poem by James Whitcomb Riley, and also a hitherto unpublished poem by Lord Byron from the Harvard-College Summer Collection. Ellery Sedgwick contributes a notable review of Rostand and his work, including his *Cyrano de Bergeran*. Short stories and the Contributors' Club round out the number and the year satisfactorily and brilliantly.

THE Christmas number of the new ten-cent *Frank Leslie's Popular Monthly* has success written all over it. The picture cover, by W. Granville Smith, is one of the most brilliant productions of that artist, who has made a special reputation in this line of work. The literary feature is W. D. Howells' farce, "The Smoking-Car," illustrated by Grunwald. These farces are perhaps the most distinctively popular things that Mr. Howells writes. "The Praise of Golf," by W. G. Van Tassel Stutphen, is an article of quaint and whimsical charm—just what would be expected from the author of "The Golfside," and so many other

tales and verses of the fair green. "Naval Divers," by Minna Irving, is a timely illustrated article upon diving and wrecking operations, including those of Lieutenant Hobson with the sunken Spanish war vessels at Santiago. Macaroni's wonderful inventions and achievements in "Space Telegraphy" are interestingly described in a non-technical article by Arthur Vaughan Abbott. There are complete short tales and poems of seasonable nature, by Professor Edwin T. Reed, Julia C. R. Dorr, Etta W. Pierce, Helen Chase, Isabel Darling, Theodosia Pickering, and others.

Outing for December is up to the usual high standard of this justly popular magazine of gentlemanly sport and pastime. Notable features include: "A New Brunswick Moose," "The Yarn of the Yampa," "The Collie and the Sheep Dog," "From the Schuylkill to the Potomac Awheel," "With Quail Among the Cotton," and "Golf and the American Girl." The history of the New York Athletic Club is pleasantly told, and the fiction department contains a complete story. Other contributions from far and near cover the sporting grounds of the world and afford the needful variety.

THE Christmas *Ladies Home Journal* surpasses all expectations in the variety of its literary contents, in the interest and excellence of its pictorial features, and in the wide range of articles aimed to solve the problems incidental to the holidays. There is a notable contribution on "The first Christmas Present," telling of the gift of the Magi to the Christ Child. F. Hopkinson Smith's new story, "A Kentucky Cinderella," will afford the *Journal's* readers great pleasure. It is much in the same vein as, but infinitely sweeter than, "Colonel Carter of Cartersville." Other fiction features are "Old Pegs," and the continuation of "The Girls of Camp Arcady," "The Minister of Carthage" and "The Jamesons in the Country." W. L. Taylor's illustrations, "Minnehaha and Hiawatha"—the first of a series of "The People of Longfellow"—worthily occupies the opening page. Other pictorial pages show "Mary Anderson in her English Home," "Where Christmas Means so Much," "The Creator of 'Ben Hur' at Home," "In Some pretty Rooms of Girls," "Christmas in the Church" and "Christmas in the Sunday-School." "Christmas Dainties on the Chafing-Dish" is the theme of Mrs. S. T. Rorer's article on cooking.

The Valley Path.

By Wm. R. Wood.

"Et, ecce, ego vobiscum sum omnibus diebus."

A GAIN the path declines, and darkening slopes
Stretch down before me t'ward a viewless dark;
And I must follow. Palls at first the soul,
And shrinks within itself with nameless dread;
Yet would I not return, nor paths exchange
With him who treads the greenest mountain-tops
'Neath bluest heavens, in joyous airs inwrap;
Down let me follow. I have walked of yore
In paths sequestered, and with dark o'erhung,
And, far from all the world's mad minstrelsy,
'Neath Sorrow's bower, in Melancholy's dell,
Have heard the voices of the night-hung path
Speak comfort and assurance and repose;
Have heard sublimer cadences of song
Than ever graced the choir of light and joy;
Yea, far within the darkness I have seen,
When naught of earth might tempt the wilful eye,
Sublimer glories than were ever shown
In joy's high prime to one of human kind.
And I have known, when darkness veiled my path,
Nor e'en the step my foot should take revealed,
A Presence by my side, whose voice was rest,
Who spake when fainted all my spirit's strength:
"Lo! I am with Thee ever, all the days."
Yea, deep in dark, as never in the light,
My heart the loving tenderness has known,
And majesty, and might, of Him I love.
Riverbank, Ont.

"THE New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest.
Fill my heart with holy rest,
And fill my life with praise."

A Page of Christmas Verse

The Glad Good News.

DID you hear a little bird, a little bird a-singing;
Did you hear a little bird in the very early morn?

Did you hear the merry bells, the merry bells a-ringing,
To tell us all the glad good news that Jesus Christ is born?

It is a strange and wondrous tale, a marvellous old story,
It happened in the distant time, the far-off "long ago";

To us there came the King of kings, the Lord of life and glory,
A helpless babe—a little child—a weary man of woe.

A little child! A maiden fair her watch beside Him keeping!
And angels wondered as they gazed, and shook their starry wings;
They saw their Lord before them—He, an infant calmly sleeping—
O love of God, surpassing all mysterious hidden things!

Then praise we now our Father, God, with all our life's endeavor;
His loving Christ hath borne the cross, that we may wear the crown;
From death to life our souls may rise to dwell with Him forever;
For this He left His throne, and "laid His regal honors down."

Listen to the little bird, the little bird a-singing,
The mystic bird that sings at eve and very early morn;
She singeth in our heart of hearts—Christmas bells are ringing;
And so we know the good glad news that Jesus Christ is born!

Christmas Bells.

I HEARD the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song,
Of peace on earth, good-will to men!

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,
Of peace on earth, good-will to men!

Then from each black, accursed mouth
The cannon thundered from the south,
And with the sound
The carols drowned
Of peace on earth, good-will to men!

It was as if an earthquake rent
The hearthstones of a continent;
And made forlorn
The households born
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail
The right prevail,
With peace on earth, good-will to men!"

The Mother Mary.

MARY, to thee the heart was given,
For infant hands to hold,
Thus clasping, an eternal heaven,
The great earth in its fold.

He came, all helpless, to thy power,
For warmth, and love, and birth,
In thy embraces, every hour
He grew into the earth.

And thine the grief, O mother high,
Which all thy sisters share,
Who keep the gate betwixt the sky
And this our lower air.

And unshared sorrows, gathering slow;
New thoughts within thy heart,
Which through thee like a sword will go,
And make thee mourn apart.

For if a woman bore a son
That was of angel-brood,
Who lifted wings ere day was done,
And soared from where he stood;

Strange grief would fill each mother-moan,
Wild longing, dim and sore;
"My child! my child! He is my own,
And yet is mine no more."

So thou, O Mary, years on years,
From child-birth to the cross,
Wast filled with yearnings, filled with fears,
Keen sense of love and loss.

—George MacDonald.

A Christmas Prayer.

O holy Child of Bethlehem!
Descend on us, we pray;
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

—Phillips Brooks.

The Societies at Work

Our News Department.

TO stimulate interest in this part of the HERALD, and to encourage our readers to write, a reward will be offered month by month for the best written item of news, not to exceed 75 words. For the best item for the February issue I will give a copy of any one of Sheldon's works. Address, "The News Editor, Endeavor Herald, Toronto." I would especially like to hear from societies outside of Ontario. I want this department of our paper to be as helpful and interesting as we can make it.

Kindly allow me to suggest a few classes of news that I especially desire to receive:

1. Any unusual accession to your church from the associate membership.
2. Any special work undertaken by your society.
3. Money granted to mission work, noting briefly how it was raised.
4. Anything of general interest developed in any meeting of your society.
5. New methods of committee work, that have proved successful.
6. Ways of helping your church and pastor that have been found useful.
7. Very brief accounts of local, county, and denominational union meetings.
8. One good point from an address or a paper read before the society. In fact anything of a Christian Endeavor nature that is practical, original, and helpful.

Yours in the work.

THE NEWS EDITOR.

Canadian C. E. Council.

A Strong Team for Montreal '99.

John Willis Baer, Secretary of the United Society, Boston, and Rev. J. Wilbur Chapman, D.D., of Philadelphia, have been secured for the Dominion Convention programme, "Montreal '99." This is certainly a splendid start for our Dominion Convention—two of the strongest convention speakers on the continent. Of course it is understood that with an announcement made so long in advance, the letters "D.V." should always be bracketed; but we have the promise of each of these gentlemen to make all their plans with a view of keeping the first week in October, '99, for Montreal.

John Willis Baer is one of the most magnetic of men, having a strong personality, and a winning manner. His addresses are always bright with the wit that invigorates, and touching with the pathos that inspires. He is nothing if not practical, and should be a drawing card for "Montreal '99."

Rev. Dr. Chapman is pastor of Bethany Presbyterian Church, Philadelphia, which requires the services of three assistant pastors to carry on its many undertakings, and of whose Sunday School the Hon. John Wanamaker is superintendent.

Dr. Chapman has peculiar aptitude for convention work, and is one of the most helpful speakers possible along spiritual lines. At the Nashville Convention his "Quiet Hour" services in the early morning were attended by thousands, and were one of the leading features of that great gathering. He has seldom, if ever, appeared in Canada, although many efforts have previously been made to secure him for C.E. conventions.

Letters have been received within the last three weeks from four provincial presidents, promising active co-operation in making "Montreal '99" widely known, and securing a large attendance from their respective provinces.

Orders for the C. E. Handbook are coming in splendidly. Has yours been filed? To start the new year right, you should have one in hand before January 1st.

C. J. ATKINSON,
Secy.-Treas. C.C.C.E.
26 Langley Ave.

From the Ontario Treasurer.

I beg to acknowledge with thanks the receipt of the following pledges to the work of the Ontario Provincial Union for the month of November, 1898: Leeburn, \$1; Thorold Baptist, .50; Branchton, .50; Seaforth, First Presbyterian, \$2; St. George Presbyterian, \$1; Brockville, First Presbyterian, \$1.50; Lancaster Union, \$1.

W. J. DOHERTY.
508 George St., London.

From the Ontario Secretary.

SUCCESSFUL conventions were held in Brant and Oxford Counties on Nov. 21st and 28th respectively, the former in Brantford, the latter in Ingersoll; nor do we wonder at the success, when such consecrated Endeavorers as T. Hendry, Brantford, Bruce Wilson, Paris, Mrs. Mackay, Woodstock, and Miss Reader of Ingersoll, were in the lead.

County officers kindly note that it is particularly desirable that we know when your annual conventions are to be held and the publishers of the HERALD have very kindly promised to keep a standing list of

the coming conventions. Send us your dates, county and social union secretaries, even though a year or more in advance. We want to know what you are *going to do* as well as what you *are doing*.

The following letter from a county secretary is well worth reading, and county officers would do well to consider the *sticklatitiveness* of this secretary:

How a county secretary enlisted every society in the county.

DEAR FELLOW ENDEAVORERS,—My experience of the last five years as county secretary, will necessarily be similar to a great many others in like positions, but it may perhaps help some who are new in the work, and to such I cheerfully write.

After looking over the register societies belonging to the union, I noticed that the number was very small as compared with the number of societies in the county, and I at once started to work and plan means whereby all of these societies could be induced to join us.

On writing to the secretaries of the Presbyterian, Methodist and Baptist district and local unions, I got a list of the societies under their charge, and at once communicated with them in reference to strengthening our county C. E. Union. I told them the object of the union, what it was, and why we met in annual convention, explained that we made no tax on the societies and did not in any way interfere with their local society constitution.

After considerable correspondence many of the outside societies were induced to join and the remaining ones were again written to in as nice a way as I could (remarking that silence usually gave consent) and told them that unless we heard from them to the contrary, we would enroll their society as a member of the union and take the liberty of sending them our circulars and other items of news.

The result was that only one society refused to join, and after a few letters of explanation that one also became a member of the union.

When my list was, as I thought, complete, I had printed copies of it sent to a prominent worker in each township accompanied by a request to look carefully over it and if there was any society not recorded, to send the name of their president or secretary, with whom I might communicate.

This resulted in quite an addition to my register, and all societies of which I had never heard.

Once a year I send out blanks to the societies and usually have no trouble in getting 60 per cent. to answer promptly, the other 40 per cent. have to be reminded twice and in some cases three times before a report is secured, but the delay is usually caused by the corresponding secretary having been changed and a successor appointed whose name had not been sent me.

I have no hesitation in saying that where a consecrated common sense endeavor is made, every denominational society can be induced to join the county C. E. union.

Yours for Christ and the church,
A COUNTY SECRETARY.

What is the best time for holding county conventions? is a question that is frequently asked. It depends, of course, on local conditions, but as a rule, it is best to have the convention between January and June.

The denominational district conventions are usually held in the fall and also the Provincial C.E., so that if the county rallies are held in the spring there is a more even distribution, and it gives workers a better chance to attend each.

Wishing all readers of this column a very Happy New Year,

I am yours in the Master's service,
A. T. COOPER.

Clinton, Ont.

Toronto Jottings.

PARLIAMENT ST. (Baptist)--The Christian Endeavor societies of this church held their usual Thanksgiving entertainment on Monday, Nov. 21st, when donations of groceries, provisions, clothing, toys and money were received from those who attended. These were distributed before Thanksgiving Day to families in the neighborhood where there were sick ones, or where a little extra comfort would be acceptable. It was delightful to see the eagerness and pleasure with which the boys of the Junior society trudged about in the cold and rain with heavily-laden baskets, realizing what Jesus meant when He said, "It is more blessed to give than to receive." Twenty-two families were thus visited, and the money was expended in fuel, and in flowers for the sick.

ANNUAL RALLY OF LOCAL UNION.

Thursday evening, Dec. 1st, found Toronto Endeavorers at Zion church, it being the occasion of the annual rally of the Toronto C. E. Union. By eight o'clock, nearly every part of the church was filled with enthusiastic young people.

Mr. H. G. Hawkins conducted the first part of the meeting. With him on the platform were Rev. E. S. Rowe, provincial president, Rev. Mr. Wookey, pastor of Zion Congregational church, and Rev. G. W. Kirby, of Brantford, the speaker of the evening. After singing the opening hymn, Rev. Mr. Wookey took the Scripture reading, and Rev. Mr. Rowe followed with a few earnest words and prayer. Following the singing of another hymn, the chairman called on Mr. D. Scott, corresponding secretary, to present his annual report. Mr. Scott took the platform, and after rehearsing briefly the work of the societies for the past year, gave a most earnest address, urging all Endeavorers to be more faithful in the performance of duty, realizing more fully the great responsibility placed on us, and incited to greater activity by the example of the Great Master, who delighted to do His Father's will.

In the absence of the treasurer, Miss S. E. Hunter, through illness, the recording secretary, Miss Jessie J. Carruthers, read a statement of the financial standing of the Union.

The chairman then called for the report of the Nominating Committee, which was as follows: President, R. J. Colville, West End Y.M.C.A.; vice-presidents, chairmen of districts; corresponding secretary, Miss Jessie J. Carruthers, Dovercourt Pres. Y.P.S.C.E.; recording secretary, Mr. Alexander, Zion Congregational Y.P.S.C.E.; treasurer, Miss McBean, St. John's Pres. Y.P.S.C.E.; superintendents: missionary, S. J. Duncan-Clark; Christian citizenship, C. J. Atkinson; Junior, Miss Wilcox; press, G. H. Wood.

Mr. Hawkins then introduced the president-elect, Mr. R. J. Colville, who spoke for a few minutes, urging all Endeavorers to be up and doing. All were impressed with the earnestness and enthusiasm of the president-elect, and if those who heard his earnest words will but take them to their societies, and put into daily life and practice the spirit he manifested, great results may be expected from the union during the coming year.

Rev. Mr. Kirby, of Brantford, was then introduced by the president, and during his earnest and practical address, all present listened with wrapt attention. Mr. Kirby spoke on the "Forward Movement," showing specially how we, as young people, could hasten the evangelization of the world in the present generation. The speaker emphasized particularly the necessity, as well as the privilege, of work among the Juniors.

During the evening, Miss Watt and Mr. Alexander favored the audience with solos. After the offering for union expenses, the meeting was closed with "God be with you," and the Mizpah benediction.

BRANTFORD--The Junior Endeavor societies of the city held a rally in Zion church on Thanksgiving morning. The service commenced at nine o'clock, and a bright and profitable meeting followed. A banner was offered to the society turning out in strongest force, and it was captured by the Juniors from the Congregational church.

PARRY SOUND--We are pleased to say that our numbers have increased at our C.E. meetings since the fall set in, and we hope for good results this coming winter. Our Junior society held a "snow-apple" social recently, which was quite a success. We like to see the Juniors enjoying a social time, but at the same time, we are endeavoring to keep before them the highest aim of our society, to promote the Christian life among its members.—W.

BROCKVILLE--A very successful "All Hallowe'en" social was held in the Y.M.C.A. rooms. The social part of the affair was provided by the C.E. society of the First Presbyterian church. An excellent impromptu program was well carried out, the feature of which was a "Character Study." Each person present was invited to write his name on a slip of paper provided for the purpose; the slips were then gathered up, and passed around again to others than those whose names were written on them. The persons receiving the slips then "wrote up" in verse their estimate of the person whose name was on the slip. Many amusing as well as profitable lights on human nature were brought out.

GALT--The Galt Central Presbyterian church Y.P.S.C.E. recently held their semi-annual meeting. The reports of the preceding six months were read, and showed the society to be in a flourishing condition, having at present 63 active and 4 associate members on the roll. After paying all expenses, which included the keeping up of a mission school, the general treasury showed a balance of \$3.00, while in the missionary treasury there was \$28, having previously sent \$30 this year to Dr. Buchanan for his hospital among the Bheels of India. The following, amongst other officers, were elected for the next six months: President, T. Howard Foley; cor.-sec'y., Miss May White; rec.-sec'y.,

Miss Jessie Anderson. This society held a social on Dec. 2nd to say good-bye to one of its most earnest workers, Miss Kate Dunnet, who is an ex-president, and a willing worker, who has done much for the welfare of the society. Miss Dunnet has left to reside in Brantford, and we feel sure that Brantford Endeavorers will find her a sincere friend and worker for the cause of C.E. - T. H. F.

CARNDUFF—Perhaps it would be of interest to you to hear a little of how the Carnduff Junior Christian Endeavor society is progressing in the Northwest. We organized in September last, and have an average attendance of twenty-five. Our meetings are held at 4.15, and the children come direct from the public school to the church. The active members willingly take their turn in leading the meeting. In connection with the regular topic, we spend five minutes at each meeting on missions. We have a collection every month, on consecration day. We had a very successful concert on Nov. 18th, the Juniors largely providing the program. After taking out our running expenses for 1899, we had \$11.00 to send to foreign missions.

Coming Conventions.

- Dominion*—at Montreal Oct. '99.
- Peterboro*—County Convention in Peterboro on Easter Monday.
- Victoria*—County Convention in Lindsay, Jan. 12, 13, '99.
- Lambton*—County Convention in Watford, Feb. 1, 2, '99.
- Dufferin*—County Convention in Grand Valley, Oct., '99.
- Middlesex*—County Convention in Glencoe, May, '99.
- Perth*—County Convention in Atwood, July 1, '99.
- Westworth*—County Convention in Dundas, Jan. 9, '99.
- Renfrew*—County Convention in town of Renfrew, Oct., '99.

Monthly Topics for the Quiet Hour for 1899.

General theme for the year:
The Fruit of the Spirit.

I suggest that during the year 1899 we consider the great subject, "The Fruit of the Spirit," for I know of none that the Comrades of the Quiet Hour can consider with greater profit. While no one is under obligation to follow the outline here given, the subject is divided into twelve natural divisions, the fruits of the Spirit, following the order of Gal. 5: 22, 23. A few Scripture references are given under each division, but only a few, for it

is hoped that the comrades will search the Scriptures for themselves, and look to God in meditation for further light on these themes.

FRANCIS E. CLARK.

- JANUARY**—Fruit Bearing—A Duty. John 15: 16. John 15: 8. Luke 3: 8, 9. Luke 13: 6-9. Isa. 5: 1-7.
- FEBRUARY**—Fruit Bearing—A Test. Matt. 7: 16-20. Rom. 7: 4-6. Col. 1: 5, 6. Jas. 3: 12-14.
- MARCH**—Fruit Bearing—The Conditions. John 15: 2-7. Jas. 3: 17, 18. Heb. 12: 11. Rom. 6: 22.
- APRIL**—Love—A Fruit of the Spirit. Matt. 22: 37-39. Luke 6: 32-35. Rom. 13: 8. Eph. 5: 2. 1 John 3: 14. 1 John 4: 7-21.
- MAY**—Joy—A Fruit of the Spirit—Ps. 16: 11. Isa. 51: 11. Ps 95: 1, 2. John 15: 11. John 16: 24.
- JUNE**—Peace—A Fruit of the Spirit. John 14: 27. Isa. 26: 3. Rom. 5: 1. Eph. 2: 14.
- JULY**—Long Suffering—A Fruit of the Spirit. 1 Cor. 13: 4. Prov. 10: 12. 1 Pet. 2: 19-24.
- AUGUST**—Kindness (R.V.)—A Fruit of the Spirit. Luke 6: 35. 36. Eph. 4: 31, 32. Prov. 3: 26. Col. 3: 12.
- SEPTEMBER**—Goodness—A Fruit of the Spirit. Eph. 5: 9. Ps. 112: 5. Acts 10: 38.
- OCTOBER**—Faithfulness (R.V.)—A Fruit of the Spirit. Matt. 25: 20-23. Luke 16: 10-12. 1 Cor. 4: 2. Rev. 2: 10.
- NOVEMBER**—Meekness—A Fruit of the Spirit. Ps. 25: 9. Matt. 5: 5. Ps 149: 4. 1 Peter 3: 4.
- DECEMBER**—Temperance—A Fruit of the Spirit. 1 Cor. 9: 25. 2 Peter 1: 6. Tit. 2: 1-8.

The Companion's New Calendar.

The calendars given by *The Companion* in former years to all subscribers have been remarkable for their delicacy of design and richness of coloring. But the Calendar for 1899 far surpasses any of those. The publishers have endeavored to make it the finest calendar of the century, and readers of *The Companion* will not be disappointed in it. Those who subscribe now will receive not only the gift of the Calendar, but also all the issues of November and December, from the time of subscription free. The new volume will be the best *The Companion* has ever published. Among the contributions already engaged are "The Little Demons of War," by Hon. John D. Long; "Opportunities for Young Explorers," Sir Clements Markham; "The Boy with a Voice," David Bispham; "The Wonders of Somnambulism," Dr. William A. Hammond; "Police Spies in Russia," Poultney Bigelow; and "Where Living is Cheapest," Hon. Carroll D. Wright. Fine illustrated announcement and sample copies will be sent to any one addressing THE YOUTH'S COMPANION, 211 Columbus Ave., BOSTON, MASS.

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Was one of the most tragic and far-reaching political assassinations in the history of the Latin-American republics. The marvellous story of intrigue, revolution, and the murder of people individually and collectively in Guatemala, grouped under this title, is told by E. E. Sheppard, and furnishes one of the principal stories of *Saturday Night's* Christmas. It is profusely illustrated by photographs of the various people concerned, their homes and families, and sketches of life in water-color add to the interest. None of the events are more than a year-and-a-half old. Only one of the men is now alive who had any leading part in the movement: some of the recent "removals" took place not more than a couple of months ago.

Saturday Night's Christmas contains about 70 pages of most interesting reading matter written by distinguished authors of England, Canada and the United States. One of the most humorous and attractive features is "Two Weeks Before the Mast," by Charles Lewis Shaw, author of "Random Reminiscences of a Nile Voyageur," which also appeared in *Saturday Night*. Its pictorial Supplement, "The Mystery of the Morn," is without doubt the most beautiful and artistic colored picture ever given with any newspaper or magazine in the Old World or the New. Another colored plate gives the famous flag signal of Lord Nelson at Trafalgar, expressing the sentiment, "England expects every man to do his duty."

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Odds and Ends.

The most amusing incident we have heard recently is that of the countryman, who, while sauntering along a city street, saw a sign, "Please ring the bell for the caretaker." After reflecting for a few minutes, he walked up and gave the bell such a pull that it nearly came out by the roots. In a few minutes an angry-faced man opened the door. "Are you the caretaker?" asked the bell-puller. "Yes. What do you want?" "I saw that notice, so I rang the bell; and now I want to know why you can't ring the bell yourself."

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhoea, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from any summer complaint, it is just the medicine that will cure you. Try a bottle. It sells for 25 cents.

"Leave the house," cried little Binks, making a brave bluff of strength to the burglar. "I intend to, my small friend," replied the

'burglar courteously. "I am merely after the contents. When I take houses, I do it through the regular real estate channels."

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Mrs. K. had engaged a robust, middle-aged colored woman to do some house cleaning. During the progress of the work Mrs. K. said: "A colored man came along here one day last week, and wanted work, and I let him wash some windows, but he did not do the work at all well." "What fo' lookin' man was he?" asked the helper. "Well, he was a big strong fellow, and he had but one eye. He said that his name was White. He did very poor work." "I specs he did, lady. He's de wus no-count in dis town." "Oh, then you know him?" "Know him? Why, lady, I's mah'ied to 'im."

Signals of Danger.—Have you lost your appetite? Have you a coated tongue? Have you an unpleasant taste in the mouth? Does your head ache, and have you dizziness? If so, your stomach is out of order, and you need medicine. But you do not like medicine. He that prefers sickness to medicine must suffer, but under the circumstances, the wise man would procure a box of Parmelee's Vegetable Pills, and speedily get himself in health, and strive to keep so.

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prehend that for which also I am apprehended of Christ Jē'sus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth

1 Zec. 3. 2.
Ac. 9. 3. d.

2 1 Co. 9. 24.
He. 12. 1.

3 Ga. 5. 10.

6 Be careful^o for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace^o of God, which passeth all understanding, shall keep

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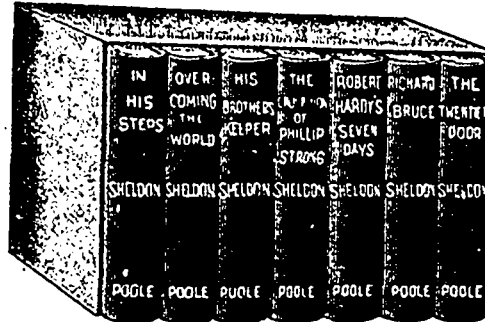
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