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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, May, 1898

[No. 5

Our Heavenly Home.

JERUSALEM the golden !
 I weary for one gleam
 Of all thy glory folden
 In distance and in dream !
 My thoughts, like palms in exile,
 Climb up to look and pray
 For glimpse of thy dear country
 That lies so far away !

Jerusalem the golden !
 Methinks each flower that blows,
 And every bird a-singing,
 Of thee some secret knows ;
 I know not what the flowers
 Can feel, or singers see ;
 But all these summer raptures
 Seem prophecies of thee.

Jerusalem the golden !
 When sunset's in the west,
 It seems thy gate of glory,
 Thou city of the blest !
 And midnight's starry torches,
 Through intermediate gloom,
 Are waving with our welcome
 To thy eternal home !

Jerusalem the golden !
 Where loftily they sing,
 O'er pain and sorrow olden
 Forever triumphing ;
 Lowly may be the portal
 And dark may be the door,
 The mansion is immortal,—
 God's palace for His poor !

Jerusalem the golden !
 There all our birds that flew,—
 Our flowers but half unfolden,
 Our pearls that turned to dew,
 And all the glad life-music,
 Now heard no longer here,
 Shall come again to greet us
 As we are drawing near.

Jerusalem the golden !
 I toil on day by day ;
 Heart sore each night with longing,
 I stretch my hands and pray,

That 'mid thy leaves of healing
 My soul may find her nest ;
 Where the wicked cease from troubling,
 The weary are at rest !
 —Gerald Massey.

ALL the religion you have is the religion you use.

THE forerunners of great blessings are fervent prayers.

CHRISTIANITY is not a system of ideas about Christ ; it *is* Christ.

SELF-DENIAL always seems easy when it is exercised by other people.

THE only knowledge worth having is that which brings you nearer to God.

STRONG drink is the fertile source of misery and crime. What are you doing about it ?

THE best method of Bible study is that which leads you to make use of all you learn.

CHRIST calls you not to be better than your neighbors, but to be better than yourself.

THE work of Christ is to teach men to say from the heart to God, "My Father," and to their fellowmen, "My brother."

READING about the Bible will no more satisfy your spiritual hunger than reading a bill of fare will meet the needs of your body.

If you would be happy, think of other people's troubles and your own joys ; if you would be miserable, think of your own troubles and other people's joys.

What Would Jesus Do ?

THE spiritual life has its objective as well as its subjective manifestations. The day has gone by when pious introspection, religious musing, and seclusion from the world can pass muster for spirituality. Something fuller and

stronger is demanded. It has begun to dawn upon the followers of Christ that the Master through His incarnation has hallowed all life, and that He is to be carried into every sphere of human activity. The spiritual life is to be manifested and its standard applied in the school, the shop, the office, the farm, the home, the legislative hall—wherever men and women are called upon to discharge life's duties.

The question for every Christian to ask is the one which Henry Maxwell, Edward Norman, and Rachel Winslow agreed to ask themselves, "What would Jesus do?" The truth that needs to be emphasized is that all life is sacred, and the great sin to be feared is that of bringing to the daily task a wicked and ungodly spirit.

Religion, if it is good for anything, is good for everything. It must touch life at every point and yield its blessings where we need them most—in the struggles, trials, and temptations of our daily lives. The Bible knows nothing about a religion that is confined to church services and holy days; the religion which it unfolds is meant to transfigure all life from the cradle to the grave. It gives an answer to the great and ever-pressing problem—How shall we live in the world and yet not be of the world?

The religion that is needed is that which looks out over the world and life and asks, "What would Jesus do?" And the most encouraging thing in present day Christianity is that thousands of Christ's followers refuse to believe the devil's lie that His message is confined to the individual and to matters distinctively religious. They see that the spirit of Christ must permeate commerce, and politics, and literature, and art, and all the social and intellectual interests of men. Would the Jesus, who "went about doing good," have been too dainty and seclusive to touch the vexed problems of our time? Would He not have sought to bring harmony out of the jangling voices of our dissonant age? To ask the question is to answer it. The world is not to be saved by standing apart from its sin and wretchedness, but by bearing Christ into it in our daily lives for its redemption and uplifting. The highest spirituality is that which goes out with His spirit to claim all life for Him in the name of His victorious incarnation.

Eloquent Statistics.

IT has been contended in certain quarters that the churches, instead of advancing, have been decaying and dwindling since the advent of the young people's movement. The *Christian Endeavor World* has been examining the church statistics in the United States and finds that the criticism is wholly without foundation as far as Christian Endeavor is concerned. In the case of the two denominations which have welcomed most heartily the movement—the Presbyterian and Congregational—there has been a marked increase in the accessions to the churches.

In the case of the Presbyterian Church, it has

been found that the increase of membership "on examination" from 1870 to 1874 averaged 30,440 each year. From 1875 to 1879, the average was 36,968; from 1880 to 1884 the annual average was 33,348.

In the year 1885 and succeeding years, the Christian Endeavor movement began to make itself felt in the churches, and from that time there has been a marked and steady increase in the membership. From 1885 to 1889 the average increase for each year was 50,870; from 1890 to 1894 it was 60,183; and from 1895 to 1897 the annual increase has been 63,252.

In the Congregational Church the figures of proportionate growth have been found even more surprisingly gratifying. It is expected that when the statistics of other denominations that have welcomed Christian Endeavor are examined, similar eloquent testimonies to the worth of the movement as a power within the churches will be given.

It will doubtless be found that in Canada the same satisfactory showing can be made. We have before us the statistics for eight years, from 1889 to 1896, of the Presbyterian Church. It was not until 1894 that the Christian Endeavor movement made itself widely felt in the denomination. The impetus given to the movement by the presence of the International Convention in Montreal in 1893 led to the organization of a great many societies the following year. We find that while the average yearly increase from 1889 to 1893 was 10,580, from 1894 to 1896 it was 12,366. Other denominations in Canada can tell the same story and we hope to be able later to present the statistics.

It is not with any feelings of boastfulness that these statements are made. It is only fair, however, that the Society should be recognized as one of the sources of life and growth within the churches. Christian Endeavor is spiritual in its conception and development; it aims to foster loyalty to the denomination and consecrated activity within the congregation, and the figures which have been quoted simply witness to the fact that to some considerable extent the movement is fulfilling its mission,

Plans for 1900.

SPECIAL interest is being taken by Canadians in the convention which will be held in the old city of London in 1900. For the first time the International Convention will be held beyond this continent, and we may anticipate a great gathering in the motherland in the world's metropolis. Already a large number of Endeavorers have signified their intention to be present, and there are good prospects of a very large delegation from the Dominion.

Arrangements are already well under way for the convention. The following will be some of the distinctive features:

The convention to open on Saturday, July 14, 1900. Evangelistic services after the evening

services on Sunday. A great united song service in Trafalgar Square, and open-air meetings in Hyde Park. The meetings on the closing day, Wednesday, to be held in the Crystal Palace.

These are but a few of the good things that the British Endeavorers are planning for the convention. May it prove what the workers beyond the sea are praying and planning that it shall be—a Christian Endeavor Pentecost, giving to the Church of Jesus Christ on the threshold of the twentieth century an impetus similar to that given by the Holy Ghost to the early church on the threshold of its career on the day of Pentecost.

The Nashville Programme.

IF a programme is a guarantee of success, then the success of the International Convention in Nashville, July 6-11, is assured. The topics are admirably chosen, and the list of speakers furnishes an imposing array of talent.

The preliminary meetings on Wednesday evening will have for their general topic, "Endowment with power."

Every morning prayer meetings will be held from 6.30 to 7.15. And from 8.30 to 9.30 a Quiet Hour service will be conducted by Rev. J. Wilbur Chapman, D.D., of Philadelphia. Every afternoon between 5.30 and 6.30 there will be a Chalk-talk, and also a Conference on "How to study the Bible."

The regular convention sessions will be held in the morning in the Union Gospel Tabernacle, in the very heart of the city, and in the afternoon and evening in the beautiful Exposition buildings in Centennial Park.

The following are some of the principal speakers who have definitely promised to be present:

Rev. J. Wilbur Chapman, D.D., Philadelphia; Booker T. Washington, Tuskegee, Ala.; Rev. Howard A. Johnston, D.D., Chicago; Rev. John Henry Barrows, D.D., Chicago; Commander Ballington Booth, New York; Commander F. Booth-Tucker, New York; Rev. A. C. Dixon, D.D., Brooklyn; Gen. O. O. Howard, Burlington, Vt.; Rev. P. S. Henson, D.D., Chicago; Rev. Sam Jones, Cartersville, Ga.; Rev. George C. Lorimer, D.D., Boston; Rev. Jas. I. Vance, D.D., Nashville; Gen. John B. Gordon, Atlanta.

Conferences, open-air demonstrations, men's and women's meetings, and many other good things will be provided. Are you planning to go? This is a rare opportunity of paying a visit to the Sunny South. Read what the Excursion Manager has to say in another column.

The Plebiscite.

NOW that the Plebiscite Bill has passed through Parliament we may regard the campaign as fairly commenced. The question which will be submitted to the people is to be simple and straightforward, unhampered by any side issues such as compensation and rev-

enue. This will simplify somewhat the work of those advocating prohibition, but the financial aspects of the measure will doubtless be made prominent by the liquor advocates.

The necessity for prompt action is recognized by the temperance workers, and a convention has been called for Tuesday, July 5th, at 9 a.m., in the Horticultural Pavilion, Toronto. It is possible that the date may be made earlier if the nature of the Act of Parliament providing for the plebiscite should require it. This convention is of very great importance in view of the approaching contest, and every Christian Endeavor society should if possible be represented. Full particulars may be had by addressing Mr. F. S. Spence, Toronto.

It is of the utmost importance that when the campaign is begun the temperance forces should be ready. We are glad to see that counties and municipalities are being organized for the vote. Already literature is being circulated and interest is being quickened in this great issue. This is well. No greater opportunity has been afforded the people of any country of delivering themselves from the thrall of the drink curse, and the young people of our societies should enlist in this work unitedly and wholeheartedly with the determination to aid in bringing the campaign to a triumphant issue.

At the Front.

ALL Canadians are watching with keen interest the conflict now going on between Spain and the United States. Our neighbors south of the line have appreciated the attitude of the motherland to them and their cause, and the two peoples have never been brought so close together. This is well. There is much in common between the two countries, and the mutual support of each other would do much to advance the cause of freedom and humanity.

Canadian Christian Endeavorers will remember their brothers who have gone to the front in answer to the call of their country. Concerning them the *Christian Endeavor World* remarks:

"When the 'Maine' was blown up in Havana harbor, three Christian Endeavor sailors were on board. How many scores and hundreds of our Endeavorers have sprung forward to take the places in the defence of their country left so sadly vacant by Jencks, Meilstrup, and Rushworth, there is no means of knowing, but undoubtedly there are many of them. Let us remember them all in our most earnest prayers. May the God of our country watch over them, preserve their lives, save them from all spiritual perils, and bring them safe home again, Old Glory waving, to take up with equal heroism the more difficult warfare against the prince of the powers of the air!

"May it not be that these Christian Endeavor heroes of ours will have, in the camp and on the march, opportunities for heroism such as a battle would never furnish? Carlton Jencks found

those opportunities kneeling beside his hammock or standing bravely before his comrades in the prayer meeting. There are long hours at Chattanooga, Atlanta, and Key West, or on the transports, hours that may be captured for the Master. There is room on every blue coat for a Christian Endeavor badge.

"We do not believe that these opportunities will be lost. We know the stuff of which our Endeavorers are made. We expect to hear of Christian Endeavor societies formed in camp, or in Cuba, or in Manilla. We expect to hear of consecration meetings before battles, if other battles are to be fought. When the smoke has cleared away, and the gains are happily counted, we believe that the angels will rejoice over new souls freed for Christ as exultantly as ever our country can rejoice in the redemption of Cuba and the Philippines."

Summer Endeavors.

WITH the approach of the heated term the work of the society, as such, begins to languish. Vacations have been found necessary in these days of intense activity for the renewal of the wasted energies, and for a few months the current of religious activity is distributed far and wide by lakeside and seashore, highland and forest. Even those whose employments keep them daily at their tasks find near-by resorts by wood or stream or lake at which the spare hours are spent.

Vacations are needed for the recuperation of the physical powers, but there can be no vacation from the duties and responsibilities of the Christian life. The claims of God press upon us wherever we may be, and it ought to be said of us, as of the early Christians, that "they that were scattered abroad went everywhere preaching the word." It is not necessary to hold meetings and speak to a crowd. Some of Christ's best sermons were delivered to an audience of one. To men and women, one by one, at their work, in the highway, at the well, in the field, on the fishing-boat, He spoke the words of life. This is a field of usefulness that is open to us all, wherever we may be during the coming months. This is grand Christian Endeavor work. There is none more remunerative. Will you be on the lookout for opportunities? Will you be faithful in this work?

Christian Endeavor Chat.

By Kerux.

HAMILTON'S enthusiasm in expectation and preparation for the coming Ontario convention is unbounded. We were delightfully surprised on a recent visit by the spirit of practical earnestness and unanimity evidenced on all sides. The Rev. J. F. Barker is proving an excellent leader, and if aught is lacking when the great day comes it will not be due to any failure of energy and effort on his part. Mr. Thomas

Morris, with his wise judgment and careful conservatism, acts as a necessary balance wheel to the committee's machinery; while Messrs. Rowland and Harris are indefatigable in their labors.

THE Ontario Provincial Executive has had a decided gain to its strength in the person of Mr. A. T. Cooper, of Clinton, who was elected a vice-president last fall. His record as secretary of Huron County places him in the front rank of effective Endeavor workers in Ontario. We were much impressed with his common sense and practical ideas at the Easter meeting of the Executive.

AND, by the way, while we are talking about the Ontario Executive we would just like to express our private opinion that a good all-round shaking up would be most salutary to that body. We are privileged to say this because if it took place we ourselves would be among those shaken. The wisest of men can get into ruts, and a mild earthquake is often a most helpful experience. We believe a step in this direction was taken at the last Executive meeting, when, on motion of Mr. Cooper, it was decided to recommend to the next convention that the vice-presidents be made superintendents of departments such as Missionary, Bible Study, Citizenship, etc. If this carry, there will be less likelihood of our Executive developing into a sort of Christian Endeavor Senate after the model of that venerable body in Ottawa.

WE would like to know what has become of the Canadian Council of Christian Endeavor. Many, many moons ago a plausible representative of this high titled body persuaded us to pay one good dollar for the honor of becoming a charter member. We were promised many nice things as the result of our investment, among them being a beautiful badge which we could wear with pride in a conspicuous place upon our coat. We were even invited to submit a design for this proposed decoration, and took some time and trouble to work out an idea that we believed would be worthy of a council made up of such persons as ourselves and others. But that was the end of it; from that day to this we have seen nothing of our dollar, nor yet the badge that was to be a partial return for our investment. However we have heard a rumor somewhere that the C. C. E. is reserving its energy for Montreal '99, and that the excellence of our first National Convention will more than satisfy the well-meaning critics of its present apparent lethargy.

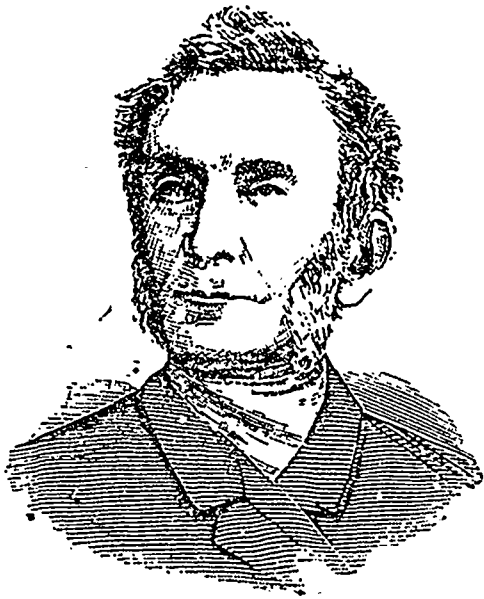
WE are grieved to learn of the death of Rev. Thomas H. Allan, of the Nzawi mission, British East Africa. Mr. Allan, before his departure from Montreal was the editor of the *Endeavor Banner*, and did much to extend the movement in the province of Quebec. He left Montreal, with his young wife, in June of 1896, and the work which they had commenced in inland Africa was full of promise when Mr. Allan was stricken down with the dreaded black water fever, from which he succumbed on March 4th.

The Lesson of a Life

By Rev. D. Sutherland.

EVERY true life has its lesson, if we have eyes to see and ears to hear. The life of George Muller, the famous philanthropist of England, has a special lesson for our days of doubt and depression. It has left behind it "footprints on the sands of time" for the guidance and encouragement of forlorn souls who feel forced to give up their old faith in the power of prayer.

Muller's career reads like a spiritual romance. In 1835 he established the Ashley Downs Orphan Homes in the city of Bristol for children who had lost both parents and were left destitute. The



GEORGE MULLER

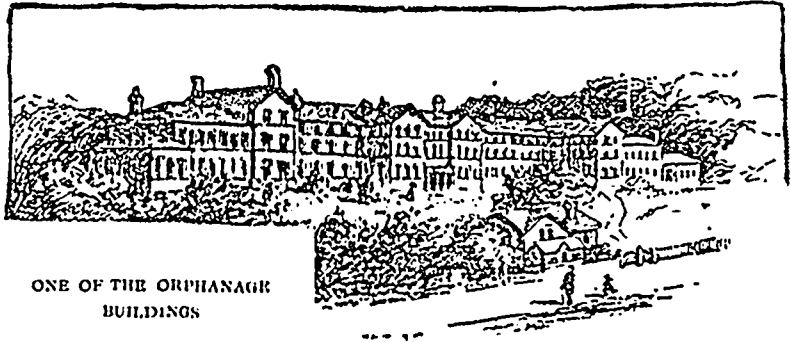
remarkable fact is that he began it partly as an exercise of faith, so that its visible success might be a sign to encourage his fellow-believers. "If," he stated, "I, a poor man, simply by prayer and faith, obtained without asking any individual the means for establishing and carrying on an orphan-house, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted in the reality of the things of God." This utterance was characteristic of the man.

The Orphanage has been carried on without endowment, without committees, without organization, and without those appeals for subscriptions or other methods which are usually regarded as essential for securing financial support for a charitable enterprise. Muller maintained the work in its origin, maintenance, and growth was one prolonged answer to prayer. From first to last there have been in the homes ten thousand

children, and one way or other about five millions of dollars have been given for the work. Year after year the large expenses, amounting to an annual sum of one hundred thousand dollars, were raised by direct application to God. No man was appealed to for aid, and, however great his generosity, a donor's name was never disclosed. The whole movement was meant to be a proof that the miraculous power of prayer has not passed away.

There was need for such a proof in our generation. The light of belief in the efficacy of prayer is burning low in many hearts, and the cry for a sign is heard in many quarters. We all remember how an eminent English man of science suggested that two wards in a hospital should be set apart to test prayer. All the chapels and churches were to pray for one ward and not for the other, and then it was said we should see what effect prayer had upon disease. It claimed to be the test put by Elijah, requiring the true God to answer by fire, but it was not an Elijah who called for the test. The all-mighty and all-wise Jehovah does not work miracles to satisfy the curiosity of scientific sceptics, but He does work miracles, even in the nineteenth century, to vindicate the faith of believers who trust His promise and power. George Muller's test and its magnificent answer should strengthen faith in the efficacy of prayer. The raising of five millions of dollars and the clothing, feeding, and educating of ten thousand children is an argument in presence of which doubt must be dumb.

It is both interesting and instructive, in the light of Muller's career, to recall the great testimonies of the Bible to the power of prayer. Jacob wrestled with the Angel, and prevailed. Moses cried, and the sea was divided. Joshua prayed, and Achan was discovered. Hannah prayed, and Samuel was born. Asa prayed, and a victory was gained. Jehoshaphat prayed, and God turned away his foes. Daniel prayed, and the dream was revealed, the lions were muzzled, and the seventy weeks were made plain. Nehemiah



ONE OF THE ORPHANAGE BUILDINGS

prayed, and the king's heart was softened. Elijah prayed, and he had power to open and to shut the rain-reservoirs of heaven. Elisha prayed,

and the Jordan was divided. He prayed again, and a child's spirit came back from the other world. The apostles prayed, and the Holy Ghost descended. The early church prayed, and Peter was delivered from prison.

Such striking illustrations of the power of prayer should encourage believers to face the tendencies of the day with calm confidence, and to rest with unswerving faith on the assurance that heaven and earth will pass away before one promise of God will fall to the ground.

Charlottetown, P.E.I.

Manhood.

By William R. Wood.

WITH child-faith strengthened into manlier trust,

And deepened by the providential care
God hath extended o'er our years of youth,
On into manhood's sterner path we fare,
Youth dreams are gone, and bitter was the pang
That taught us what so fondly deemed we true
Were dreams alone. Yet character began,
And wiser, nobler, by our dreams we grew.

And harder, dustier, is this way of life,
Than aught we deemed in youth of manhood's hour,

Yet is the toilsome path full oft refreshed
By grasses cool, and many a heaven-fresh shower
Renews our strength, as toil we on and on;
— Yea, and along the weary land full oft
We breathe, in shelter of the Shadowing Rock,
Sweet airs of heaven, balm-laden, kind, and soft.

And tender, bending o'er our whole life-path
And circling earth, as 'twere in loving bands,
Is God's own blue, fit symbol of His love,
The tender shielding of Almighty hands.
Tho' life is toil, our Master's name is Love,
Eternal Love, nor turns He one away
Who comes to Him; but helps us bear the yoke
By strength inflowing all along the way.

And, sounding down the ages, not from heaven,
But from our Lord, on manhood's lonely way,
Who knows its hardness and the barren wastes
That border by it; thus we hear Him say:
"Fear not, ye little flock, nor doubt, nor dread,
For you the kingdom waits by God's good will,
And earth may hate you, as it hated Me,
But all the days I'm with you, with you still."
Tara, Ont.

A Band of Workers.

A Sketch of the First Presb'n Society, Brockville, Ont.

THIS society is indebted for its organization to the united efforts of Miss Jennie Reid (now the wife of the Rev. Fred. Wilkinson, of Dartmouth, Nova Scotia) and Mr. H. S. Seaman. The former first proposed to Mr. Seaman that efforts be made to form such a society, and, after holding a consultation on the matter, they invited a few of the young people of the church to meet with them to consider the advisability of taking such a step and the possi-

bility of success if they did so. The result of this conference was, that early in the year 1889, after conference with the pastor, the Rev. W. A. McKenzie, Mr. Seaman called a meeting of those connected with the church who were interested in the work, and on May 21st of that year a society was formed composed of nine members, but not until the ninth of the following October were the pledges signed and the model constitution, with a very few minor changes, adopted.

During the past nine years the work of the society has been faithfully carried on under the direction of consecrated and able officers, and the success which has crowned these efforts is a guarantee that God has given His approving blessing. To-day the society is strong and



MR. H. S. SEAMAN.

vigorous, as will be seen from the following extracts from the last published report:

The sick, infirm, and strangers have been looked after; nearly one hundred calls have been made; religious literature distributed at the hospital; 800 bouquets of flowers and plants, each with text of Scripture bearing comfort and encouragement; and, by the co-operation of church members, \$47.00 worth of substantials were distributed Christmas eve.

Visits by the Music and Missionary Committees to homes where the sick and infirm are shut in from church services have been made and helpful hours spent in prayer, reading of Scripture, and singing. The Missionary Committee have \$11.00 for the church treasurer for missionary purposes, besides \$4.00 already sent for the Augmentation Fund.

The committee in charge of the distribution of bags of religious literature upon vessels and barges touching at the port, report the largest

number of bags used during any one season, viz., 153.

Our society has lost in numerical strength as well as working force, quite a number of our working members having left town during the year. It seems at present very difficult to replace



REV. W. A. MACKENZIE, PASTOR

them, but we look forward to a change for the better in the near future. Two things are conspicuous in connection with this work which cause us to "thank God and take courage." (1) Along the lines of work at present carried on the percentage is nearly double of work done than when we had a membership of over a hundred. (2) The very healthy condition of the Junior work, under the direction of Miss Menish and Mr. Moray this work is very encouraging. The following statistics regarding this work speak for themselves:

On January 1st, 1897, the Junior society of Christian Endeavor had a membership of 45, and, until April 1st, was under the supervision of Mr. J. W. Brighton and Miss Caro E. Fulford, when the above named were appointed superintendents by the senior society. We are pleased to be able to report

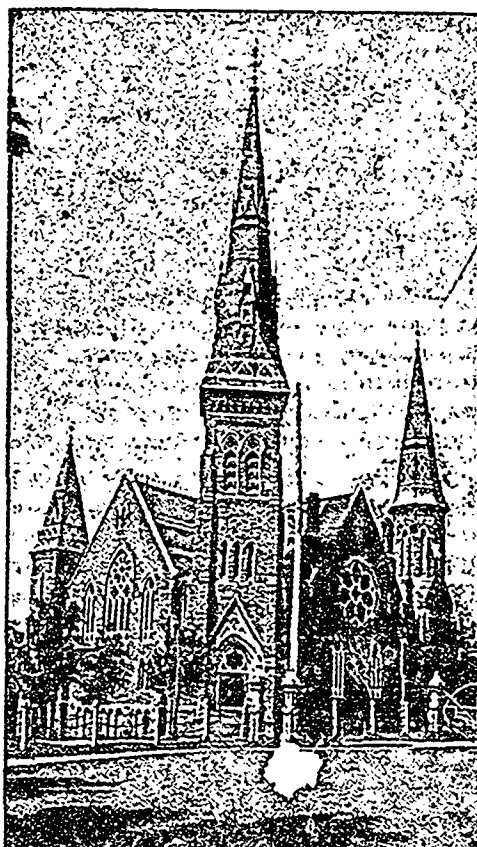


MISS J. I. MENISH, B.A.

that, at the close of the year, we have 101 members on the roll, more than double the number with which the year opened. Much enthusiasm is manifested by the Juniors in their work, and missionary zeal is encouraged. On March 26th the sum of \$40.00 was raised by the society and

sent to relieve the sufferers of the Indian famine. \$4.00 additional missionary money has been collected from mite boxes, etc., and handed over to the church authorities for distribution. \$64.50 has been deposited in the savings bank in aid of carpeting the ladies' parlor of the church. The expense of carrying on the society, amounting to about \$20.00, was defrayed by the voluntary contributions of the Juniors themselves.

Just a reference to some of the more prominent workers in this society: Mr. H. S. Seaman was elected first president, and has repeatedly held this position and almost every other office in the society. In the year 1891 he, with a few others, organized a mission at a place known as the "Rock" School House, three and a half miles from Brockville. This mission work is still carried on under the direction of a committee from the



FIRST PRESBYTERIAN CHURCH, BROCKVILLE

Young Men's Christian Association, and has done good work for God. At the annual C. E. convention of Leeds, Grenville, and Dundas counties, held at Iroquois, March 15th and 16th, 1894, Mr. Seaman was elected sec.-treasurer of the Union, and held this position until the present year. During this time the number of societies in the Union has doubled and the membership trebled. He is at present first vice-president of the Y.P.S.C.E., having oversight of the Lookout, Prayer Meeting, Missionary, Good Literature and Temperance Committees and the Junior society, and is also a member of the Board of Managers of the church property.

The report of the Junior society speaks well for Miss J. I. Menish, B.A., and Mr. Robert Moray, the superintendents. They are the right

ones in the right place; but, while doing so, we do not depreciate the faithful work done by their predecessors, Mrs. R. Ross (who organized the society), Mrs. H. S. Seaman, Miss Caro Fulford, and Mr. J. W. Brighton.

Mr. Geo. Hunter is a young gentleman who has proved himself a very efficient laborer in many branches of church work. He is possessed of considerable musical ability and has held the position of organist in the Junior society for a long period of time. He has also presided over the music in the Sunday-school and in the absence of the church organist he has taken his place.



MR. ROBERT D. MORAY.

Mr. William Sutherland, who has held the position of president of our society for the six months ending March 31, '98, is a gentleman of sterling Christian principles. He has acted as superintendent of our Sunday-school for two years at a time, and was again appointed to that position for 1898, which place, we are confident, he will fill faithfully and well.

Although Mr. N. Gordon has only been connected with our society for a short time, comparatively speaking, yet he has proved himself a very interested worker. He has been a teacher in the Sunday-school for about nine years, and is a Christian gentleman, not only in name, but in walk and conversation. He has been elected to the office of president for the present term.

These ladies and gentlemen whom we have specially mentioned are only a few out of the many loyal and devoted Endeavorers who go to make up this strong society. All are working together harmoniously and energetically to advance Christ's kingdom in Brockville and vicinity, and we pray that God will richly bless and honor their labors.

Little Ways of Making the World Better.

By Lizzie Fuller.

ONE great object for which our Saviour came into the world—taking upon Himself the form of man, living for many years as a humble carpenter in the town of Nazareth, then for three years before His death “going about doing good”—was that He might leave us an example. How often this is shown in the guide-book which He has left us: “He that saith he abideth in Him ought himself also so to walk, even as He walked.” “For even hereunto were ye called, because Christ also suffered for us,

leaving us an example, that we should follow His steps.” “Let this mind be in you which was also in Christ Jesus.”

How can we follow His example? We cannot do exactly as He did, go about healing the sick, restoring the lame, giving sight to the blind, etc. No, but we may do as He did: seize the opportunities for doing good that lie close to us, and endeavor, day by day, to do some little act of kindness that will make some one happier, and thus make the world a tiny bit the better for our having lived.

We may never know this side of eternity to what results a simple, kindly word or deed may lead, but Jesus has said, “Whosoever shall give to drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.” Let us then not neglect to give this cup of cold water whenever we find opportunity—whether it be a bright smile and a flower to a poor, forlorn child, a friendly hand-shake to a stranger in our church or home, a word of appreciation to some one who has helped or cheered us, a helping hand to some one in need of encouragement and sympathy, or a visit to some lonely “shut-in” one.

The world is hungering for sympathy and kindness, from the little child who comes to us with a cut finger or a broken toy, to the aged grandfather or grandmother who finds comfort in rehearsing the trials of the past. Shall we then withhold the sympathy which is in our power to give? Listen: “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again.” Let kindness and love shine out through the windows of our soul, until it can be said of us as it was said of a good man long ago, “His face is like a benediction.”

It has been well said, “The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within reach of the humblest.” Sir Humphrey Davy says on the same line, “Life is made up, not of great sacrifices and duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.” Let us then forget self more and be on the lookout for opportunities of helping and cheering others—at home, on the street, in business, on the railway train, or wherever we may be.

How often we fail, from selfishness or indifference, to give the smile or kind word of which some one may stand in need, and which would cost us nothing to give. Perhaps you have read of the little boy who went crying into the study, where his father was very busy, and sobbed out, “Papa, I've cut my finger!” The father, without looking up from his work, merely said, “Well, well, run away now, and don't bother. I can't help it, you know.” The little fellow turned away disappointed, and said, partly to

himself, "Yes, papa, you could; you might have said 'Oh!'"

One way of helping is by removing hindrances from the path of others. If we keep our eyes open we shall see what these hindrances are, and decide for ourselves how we may remove them. Perhaps an illustration or two may prove helpful here. A group of barefooted children were playing on a street in Glasgow, when a policeman noticed an old woman darting here and there among them picking up something which she put in her apron. Going up to her he demanded to know what she had in her apron, and was surprised and touched when she showed him a lot of broken glass, saying, "I was just takin' the bits out o' the way o' the bairnies' feet." Some of our Junior societies have Kind Act committees, whose special duties are to pick banana skins and orange peel off the sidewalks, and to remove any broken glass they see out of the way of bicycles or of horses' feet. A little girl, who lived near where some men were engaged in repairing the roadway, noticed that at dinner-time they all went to the saloon to get something to drink with their dinner. Being an enthusiastic little temperance girl, she persuaded her mother to let her make coffee to carry to the men to prevent their yielding to the temptation for strong drink. So day after day she was seen carrying the hot, fragrant coffee to the thirsty men, who drank it gratefully and refrained from their accustomed visits to the saloon, until, at least, their work took them too far away for her to minister to their wants.

Is there not some plan by which the mothers and sisters can make home so pleasant for the boys that they may be kept from the evil influences of the streets? Can we not make our church meetings and Endeavor meetings more attractive to them, not by lowering our standard but by raising their ideals and leading them to see that true pleasure is not inconsistent with true manliness and purity of life. Let us overcome evil with good.

You have all heard the little rhyme:

"Kind hearts are like gardens;
Kind thoughts are the roots;
Kind words are the blossoms;
Kind deeds are the fruits."

What would this world be like without the flowers, lifting their happy faces to the passer-by, giving pleasure and inspiration to all, and making even the saddest face brighten? And what a transformation even one pure, bright blossom may effect! A mission teacher called to see one of her pupils who was sick, and left with her a pretty little plant in bloom, with instructions that she was to see that it received plenty of water and sunlight. The little girl lived in a dirty hovel, hardly worthy of the name of home, but on her next visit the teacher scarcely recognized the place, so greatly was its appearance changed. On her remarking this to her pupil, the girl explained that she had begged the mother to wash the window to let the sun shine in on the plant.

While doing this the mother noticed how dirty the curtain was, so she took that down and washed it. Then the rest of the room looked so bad in the bright sunlight which came pouring in, that the floor had to be scrubbed and the stove blacked. When the father came home and found the inside of the house so clean he decided to tidy up the outside a little. Thus the entrance of that little blossom was the means of transforming the whole house.

Are not kind words truly the blossoms in our heart's garden? Do they not refresh and brighten the lives of those who receive them, like the smile and sweet perfume of a flower? We each influence all with whom we come in contact either for good or evil. May we never, even unconsciously, use our influence for evil. Let us, as those who endeavor to be like Christ, in order that we may win others to love and serve Him, take the following for our motto: "I expect to pass through this life but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now. Let me not defer, nor neglect it, for I shall not pass this way again."

"It was only a little blossom—
Just the merest bit of bloom—
But it brought a glimpse of summer
To the little darkened room.
It was only a glad 'Good Morning!'
As she passed along the way,
But it spread the morning's glory
Over the livelong day.
Only a song! But the music,
Though simply pure and sweet,
Brought back to better pathways
The reckless, roving feet.
Only! In our blind wisdom
How dare we say it at all?
Since the ages alone can tell us
Which is the great or small."

Toronto, Ont.

War Talk.

By T. A. S.

A PROPOS of the war wave, the time has come for the Soldiers of the Cross to make a united, determined attack upon the domains of Satan. Properly generalised and faithfully carried out such an attack at this time would result in the abolition of slavery.

It is a fact that cannot be overlooked that the enemy is a strong one. He has a mighty army at his command. His ships are many, his bulwarks strong, and his treasury rich. One of his most impregnable fortifications is Self-Righteousness, another is Unbelief. He has many mighty guns, among which Temper and Covetousness rank first. He numbers many ships in his navy. His largest and strongest one is probably Intemperance. It is manned by many men—all slaves—and sometimes even women and children are pressed into service. Music is a more beautiful and more modern ship, as is also Society; these, as a rule, are manned by more

refined people, male and female, all of whom are volunteers.

How then can we conquer so formidable a foe? In the first place, as the enemy's equipments are all up-to-date, ours must be the same. Take the great ship Love, with its big gospel guns and its soldiers armed with the sword of the Spirit, and sail around within range of the main forts, Self-Righteousness and Unbelief. Bombard them. Aim low, and knock their foundations from beneath them first and the rest is easy. Behind them are many people who would do good service on your side. Go in among them and use your swords right and left. Don't be afraid. Those swords are peculiar; they cut deep every time but never kill, for they carry a balm with them that heals every wound. Take the people on board but leave their guns behind—these would be of no use to you. Temper is apt to explode at any moment, and you cannot aim straight with Covetousness. The rest are equally uncertain and would only cumber you.

Then make for the ships. The enemy will not be expecting an attack in that quarter, and the advantage will be yours. They will make a great resistance, however, and there will be some hard fighting, but the ultimate victory will be yours. Take the people but reject their weapons. Some of their ships you may retain, however. Not Intemperance; although it cost a lot of money and many lives you had better burn it, for it is infested with a horrible disease, and has a bad habit of running into strange waters and striking upon dangerous rocks. You cannot improve it. Destroy it utterly! Music and Society you must retain. They are worth saving, although it will take an immense amount of labor to remodel them so that you can make the best use of them in the King's service. There are some people, however, to whom they are almost a necessity, so they must be purified and made beautiful for the use of the King's soldiers.

As to ammunition and provisions for this warfare, you need not be afraid of their running short. The great storehouse above is full to overflowing. King Jesus, the keeper of it all, swings wide the doors and invites you to come and be armed for the fight. Let every soldier carry his knapsack well stocked with provisions. A good supply of Prayer and Patience and Praise and Consecration is absolutely necessary. Get your orders from Headquarters and obey them at any cost. Read the holy guide book. Then you cannot be beaten; and the glory and praise will be yours when the fighting is over and the King comes to His own.



The Secret of Power.

Thoughts for the "Quiet Hour" from Rev. R. A. Torrey.

THE great reservoir of the power that be-
longeth unto God, is His own Word—the
Bible. If we wish to make it ours, we
must go to that book. Yet people abound in the

church who are praying for power and neglecting the Bible. Men are longing to have power for fruit-bearing in their own lives and yet forget that Jesus has said: "The seed is the Word of God." They are longing to have power to melt the cold heart and break the stubborn will, and yet forget that God has said: "Is not my Word like as fire, and like a hammer that breaketh the rock in pieces." If we are to obtain fullness of power in life and service we must feed upon the Word of God.

.. . . .

We cannot obtain power and we cannot maintain power, in our lives and in our work for others, unless there is deep and frequent meditation upon the Word of God. If our leaf is not to wither and whatsoever we do is to prosper, our delight must be in the law of the Lord and we must meditate therein day and night.

.. . . .

The same work which we see ascribed in one place to the power of the Word of God is in other places ascribed to the Holy Spirit. The explanation of this is simple. The Word of God is the instrument through which the Holy Spirit does His work. The Word of God is "the sword of the Spirit." The Word of God is also the seed the Spirit sows and quickens. If therefore we wish the Holy Spirit to do His work in our hearts we must study the Word. If we wish Him to do His work in the hearts of others we must give them the Word. But the bare Word will not do the work alone. The Spirit must Himself use the Word. It is when the Spirit Himself uses His own sword that it manifests its real temper, keenness, and power. God's work is accomplished by the Word and the Spirit, or rather by the Spirit through the Word. The secret of effectual living is knowing the power of the Spirit through the Word. The secret of effectual service is using the Word in the power of the Spirit.

.. . . .

It is not so much what we are by nature either intellectually, morally, spiritually, or even physically, that is important; but what the Holy Spirit can do for us, and what we will let Him do.

.. . . .

There is a mighty power in prayer. It has much to do with our obtaining fullness of power in Christian life and service. The one who will not take time for prayer may as well resign all hope of obtaining the fullness of power God has for him. It is "they that wait upon the Lord" who "shall renew their strength." "Wait upon the Lord." True prayer takes time and thought, but it is the great time-saver. At all events if we are to know fullness of power we must be men and women of prayer.

.. . . .

The great secret of the Holy Ghost coming upon us is the surrendered will, a yielded life. Oh, how wondrous, how blessed, how glorious is the Holy Spirit's power! Will you have it? The one great condition is a surrendered will, a life surrendered absolutely, unreservedly, totally to God. Will you yield?

The Passing of Peter and Paul

One of the great books of 1897 was "Quo Vadis: a Narrative of the time of Nero," by the brilliant Polish writer, Henryk Sienkiewicz. It gives probably the most vivid and picturesque description of Rome at the time of Nero that has yet been written. Two of the principal characters delineated in the book are the Apostles Peter and Paul, and the following account of their martyrdom is a graphic piece of writing. Nero has been busy torturing and destroying Christians by scores and hundreds. His fellow-followers of the Nazarene beseech the aged Peter to flee from the city and so escape from the cruel clutches of their persecutor. Peter hesitates long, but in an hour of weakness finally decides to flee from Rome in an endeavor to save his life.

ABOUT dawn of the following day two dark figures were moving along the Appian Way toward the Campania. One of them was Nazarius; the other the Apostle Peter, who was leaving Rome and his martyred co-religionists.

The sky on the east was assuming a light tinge of green, bordered gradually and more distinctly on the lower edge with saffron color. Silver-leaved trees, the white marble of villas, and the arches of aqueducts, stretching through the plain toward the city, were emerging from shade. The greenness of the sky was clearing gradually, and becoming permeated with gold. Then the east began to grow rosy and illuminate the Alban hills, which seemed marvellously beautiful, lily-colored, as if formed of rays of light alone.

The light was reflected in trembling leaves of trees, in the dew-drops. The haze grew thinner, opening wider and wider views on the plain, on the houses dotting it, on the cemeteries, on the towns, and on groups of trees, among which stood white columns of temples.

The road was empty. The villagers who took vegetables to the city had not succeeded yet, evidently, in harnessing beasts to their vehicles. From the stone blocks with which the road was paved as far as the mountains, there came a low sound from the bark shoes on the feet of the two travellers.

Then the sun appeared over the line of hills; but at once a wonderful vision struck the Apostle's eyes. It seemed to him that the golden circle, instead of rising in the sky, moved down from the heights and was advancing on the road. Peter stopped, and asked:

"Seest thou that brightness approaching us?"

"I see nothing," replied Nazarius.

But Peter shaded his eyes with his hand, and said after a while:

"Some figure is coming in the gleam of the sun."

But not the slightest sound of steps reached their ears. It was perfectly still all around. Nazarius saw only that the trees were quivering in the distance, as if some one were shaking them, and the light was spreading more broadly over the plain. He looked with wonder at the Apostle.

"Rabbi! what ails thee?" cried he, with alarm.

The pilgrim's staff fell from Peter's hands to the earth; his eyes were looking forward, motionless; his mouth was open; on his face were depicted astonishment, delight, rapture. Then he threw himself on his knees, his arms stretched forward, and this cry left his lips:

"O Christ! O Christ!"

He fell with his face to the earth, as if kissing some one's feet.

The silence continued long; then were heard the words of the aged man, broken by sobs:

"*Quo vadis, Domine?*"

Nazarius did not hear the answer; but to Peter's ears came a sad and sweet voice, which said:

"If thou desert my people, I am going to Rome to be crucified a second time."

The Apostle lay on the ground, his face in the dust, without motion or speech. It seemed to Nazarius that he had fainted or was dead; but he rose at last, seized the staff with trembling hands, and turned without a word toward the seven hills of the city.

The boy, seeing this, repeated as an echo:

"*Quo vadis, Domine?*"

"To Rome," said the Apostle, in a low voice. And he returned.

Paul, John, Linus, and all the faithful received him with amazement; and the alarm was the greater, since at daybreak, just after his departure, pretorians had surrounded Miriam's house and searched it for the Apostle. But to every question he answered only with delight and peace:

"I have seen the Lord!"

And that same evening he went to the Ostian cemetery to teach and baptize those who wished to bathe in the water of life.

And thenceforward he went there daily, and after him went increasing numbers. It seemed that out of every tear of a martyr new confessors were born, and that every groan on the arena found an echo in thousands of breasts. Cæsar was swimming in blood, Rome and the whole pagan world was mad. But those who had had enough of transgression and madness, those who were trampled upon, those whose lives were misery and oppression, all the weighed down, all the sad, all the unfortunate, came to hear the wonderful tidings of God, who out of love for men had given Himself to be crucified and redeem their sins. When they found a God whom they could love, they had found that which the society of the time could not give any one—love and happiness.

And Peter understood that neither Cæsar nor all his legions could overcome the living truth—that they could not overwhelm it with tears or blood, and that now its victory was beginning.

At last the hour was accomplished for both Apostles. But, as if to complete his service, it

was given to the fisherman of the Lord to win two souls even in confinement. The soldiers, Processus and Martinianus, who guarded him in the Mamertine prison, received baptism. Then came the hour of torture. Nero was not in Rome at that time. Sentence was passed by Helius and Polythetes, two freedmen to whom Caesar had confided the government of Rome during his absence.

On the aged Apostle had been inflicted the stripes prescribed by law; and next day he was led forth beyond the walls of the city, toward the Vatican hill, where he was to suffer the punishment of the cross assigned to him. Soldiers were astonished by the crowd which had gathered before the prison, for in their minds the death of a common man, and besides a foreigner, should not rouse such interest, they did not understand that that retinue was composed not of sightseers, but confessors, anxious to escort the great Apostle to the place of execution. In the afternoon the gates of the prison were thrown open at last, and Peter appeared in the midst of a detachment of pretorians. The sun had inclined somewhat toward Ostia already; the day was clear and calm. Because of his advanced age, Peter was not required to carry the cross; it was supposed that he could not carry it; they had not put the fork on his neck, either, so as not to retard his pace. He walked without hindrance, and the faithful could see him perfectly.

At moments when his white head showed itself among the iron helmets of the soldiers, weeping was heard in the crowd; but it was restrained immediately, for the face of the old man had in it so much calmness, and was so bright with joy, that all understood him to be not a victim going to destruction, but a victor celebrating his triumph.

And thus it was really. The fisherman, usually humble and stooping, walked now erect, taller than the soldiers, full of dignity. Never had men seen such majesty in his bearing. It might have seemed to him he was a monarch attended by people and military. From every side voices were raised:

"There is Peter, going to the Lord!"

All forgot, as it were, that torture and death were waiting for him. He walked with solemn attention, but with calmness, feeling that since the death on Golgotha nothing equally important had happened, and that as the first death had redeemed the whole world, this was to redeem the city.

Along the road people halted from wonder at sight of that old man; but believers, laying hands on their shoulders, said with calm voices:

"See how a just man goes to death—one who knew Christ and proclaimed love to the world."

These became thoughtful, and walked away, saying to themselves, "In truth, he cannot be an unjust man!"

Along the road noise was hushed, and the cries of the street. The retinue moved on before houses newly reared, before white columns of temples, over whose summits hung the deep sky, calm and blue. They went in quiet; only at

times the weapons of the soldiers clattered, or the murmur of prayer arose. Peter heard the last, and his face grew bright with increasing joy, for his glance could hardly take in those thousands of confessors. He felt that he had done his work, and he knew now that that truth which he had been declaring all his life would overwhelm everything, like a sea, and that nothing would have power to restrain it.

As he passed before temples, he said to them, "Ye will be temples of Christ." Looking at throngs of people moving before his eyes, he said to them, "Your children will be servants of Christ", and he advanced with the feeling of a conquest accomplished, conscious of his service, conscious of his strength, solaced,—great. The soldiers conducted him over the Pons Triumphalis, as if giving involuntary testimony to his triumph, and they led him farther toward the Naumachia and the Circus. The faithful from beyond the Tiber joined the procession; and such a throng of people was formed that the centurion commanding the pretorians understood at last that he was leading a high-priest surrounded by believers, and grew alarmed because of the small number of soldiers. But no cry of indignation or rage was given out in the throng. Men's faces were penetrated with the greatness of the moment, solemn and full of expectation. Some believers, remembering that when the Lord died the earth opened from fright and the dead rose from their graves, thought that now some evident signs would appear, after which the death of the Apostle would not be forgotten for ages. Others said to themselves, "Perhaps the Lord will select the hour of Peter's death to come from heaven as He promised, and judge the world." With this idea they recommended themselves to the mercy of the Redeemer.

But round about there was calm. The hills seemed to be warming themselves, and resting in the sun. The procession stopped at last between the Circus and the Vatican hill. Soldiers began now to dig a hole; others placed on the ground the cross, hammers and nails, waiting till all preparations were finished. The crowd, continuing quiet and attentive, knelt round about.

The Apostle, with his head in the sun rays and golden light, turned for the last time toward the city. At a distance lower down was seen the gleaming Tiber; beyond was the Campus Martius; higher up, the Mausoleum of Augustus; below that, the gigantic baths just begun by Nero; still lower, Pompey's theatre; and beyond them were evident in places, and in places hidden by other buildings, the Septa Julia, a multitude of porticos, temples, columns, great edifices; and, finally, far in the distance, the hills covered with houses, gigantic resorts of people, the summits of these vanishing in the blue haze,—an abode of crime, but of power; of madness, but of order,—which had become the head of the world, its oppressor, but its law and its peace, almighty, invincible, eternal.

The sun had sunk still more toward Ostia, and had become large and red. The whole western

side of the sky had begun to glow with immense brightness. The soldiers approached Peter to strip him.

On that same wonderful evening another detachment of soldiers conducted along the Ostian Way Paul of Tarsus toward a place called *Aquæ Salviæ*. And behind him also advanced a crowd of the faithful whom he had converted; but when he recognized near acquaintances, he halted and conversed with them, for, being a Roman citizen, the guard showed him more respect. Beyond the gate called *Tergemina* he met *Plautilla*, the daughter of the prefect *Flavius Sabinus*, and, seeing her youthful face covered with tears, he said, "*Plautilla*, daughter of *Eternal Salvation*, depart in peace. Only give me a veil with which to bind my eyes when I am going to the Lord." And taking it, he advanced with a face as full of delight as that of a laborer who when he has toiled the whole day successfully is returning home. His thoughts, like those of Peter, were as calm and quiet as that evening sky. His eyes gazed with thoughtfulness upon the plain which stretched out before him, and to the *Alban hills*, immersed in light. He remembered his journeys, his toils, his labor, the struggles in which he had conquered, the churches which he had founded in all lands and beyond all seas; and he thought that he had earned his rest honestly, that he had finished his work. He felt now that the seed which he had planted would not be blown away by the wind of malice. He was leaving this life with the certainty that in the battle which his truth had declared against the world it would conquer; and a mighty peace settled down on his soul.

The road to the place of execution was long, and evening was coming. The mountains became purple, and the bases of them went gradually into the shade. Flocks were returning home. Here and there groups of slaves were walking with the tools of labor on their shoulders. Children, playing on the road before houses, looked with curiosity at the passing soldiers. But in that evening, in that transparent golden air, there were not only peace and lovingness, but a certain harmony, which seemed to lift from earth to heaven. Paul felt this; and his heart was filled with delight at the thought that to the harmony of the world he had added one note which had not been in it hitherto, but without which the whole earth was like sounding brass or a tinkling cymbal.

He remembered how he had taught people love,—how he had told them that though they were to give their property to the poor, though they knew all languages, all secrets, and all sciences, they would be nothing without love, which is kind, enduring, which does not return evil, which does not desire honor, suffers all things, believes all things, hopes all things, is patient of all things.

And so his life had passed in teaching people this truth. And now he said in spirit: What power can equal it, what can conquer it? Could

Cæsar stop it, though he had twice as many legions and twice as many cities, seas, lands, and nations?

And he went to his reward like a conqueror.

The detachment left the main road at last, and turned toward the east on a narrow path leading to the *Aquæ Salviæ*. The red sun was lying now on the heather. The centurion stopped the soldiers at the fountain, for the moment had come.

Paul placed *Plautilla's* veil on his arm, intending to bind his eyes with it; for the last time he raised those eyes, full of unspeakable peace, toward the eternal light of the evening, and prayed. Yes, the moment had come; but he saw before him a great road in the light, leading to heaven; and in his soul he repeated the same words which formerly he had written in the feeling of his own finished service and his near end:

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."



A Whistling Minister.

THE grace of human sympathy and brotherly love is essential to success in Christian work. Without this all other qualifications are vain. In a conference of Christian workers some time ago in New York, the question of reaching the non-churchgoers was raised, and a prominent pastor in a neighboring city was asked to give his opinion. With a humorous twinkle in his eyes, he related in reply the following episode of his own experience:

While taking a morning stroll in the suburbs of Buffalo, he came across a bright-faced little boy of about five years, who returned his good morning greeting by taking his hand and chatting with the innocent candor of trusting childhood. He narrated among other matters that he had almost lost his pet dog the day before, because when he had gone out of sight he did not know how to whistle him back.

"Not know how to whistle, my little man!" said the minister, "why, how does that happen?"

"Cause nobody hain't had the time to teach me," was the answer, given with quivering lips.

"Well, well, I shall take the time to teach you," and in a few minutes the little fellow was seated on his kind friend's knee, solemnly engaged in mastering the mysteries of the great art of whistling, both teacher and pupil too much engrossed to notice that they were the centre of an admiring audience.

"I had intended to use strong moral persuasion," said the pastor in conclusion, "to bring the godless residents of that portion of the city under the influence of the church, but that simple act of kindness through the grace of God worked out a highly favorable result. I was dubbed the whistling parson, and under the protecting shelter of that sobriquet was allowed the freedom of many homes which would otherwise have been closed to me and to the message I was bound to deliver."

Flotsam and Jetsam

Onward Ever.

THE course of the weariest river
Ends in the great gray sea
The acorn for ever and ever
Strives upward to the tree;
The rainbow, the sky adorning,
Shines promise through the storm;
The glimmer of coming morning
Through midnight gloom will form;
By time all knots are riven,
Complex although they may be;
And peace will at last be given,
Dear, both to you and me.

Then, though the path be dreary,
Look forward to the goal;
Though the head and the heart be weary,
Let faith inspire the soul.
Seek the right, though the wrong be tempting;
Speak the truth at any cost;
Vain is all weak exempting
When once that gem is lost;
Let strong hand and keen eye be ready
For plain or ambushed foes;
Thought earnest and fancy steady
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Through the dark, low winds complaining,
Yet the sunrise gilds the height;
And love has its hidden treasure
For the patient and the pure;
And Time gives his fullest measure
To the workers who endure;
And the Word that no lore has shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

A Touching Story.

EVERYONE has heard of the famous Hospice of St. Bernard and of the wonderful dogs which are kept there for the work of rescuing perishing travellers overtaken by the Alpine storms. Dr. Russell H. Conwell tells in the *Temple Magazine* of a visit there and relates the following touching story:

One morning, after a storm, one of those great, honest creatures came struggling through the snow, hampered greatly in his exhausted condition by the miniature barrel of brandy that hung to his collar.

I waded deep in the drifts following the floundering old fellow around the hospice to the kennel, which was a room of considerable size. When the door was opened to the wanderer, the other dogs within set up a chorus of barks and whines, and fell over one another as they crowded about him and eagerly followed him around with wags of their tails and inquisitive looks in their eyes, which were just as intelligent questions as so many interrogation points. But the crestfallen beast held his head and tail to the floor, and

sneaked about from corner to corner, and finally lay down panting in a dark niche in the stone basement. He lay there with his eyes glancing out at the corners in a most shamefaced way. The young monk called the weary dog by name, and when the beast would not leave his shadowy retreat, the priest tried to induce him to come forth by showing him a dish containing scraps of meat. But, hungry as he was, he merely opened his eyes a little wider, rapped the floor once or twice lightly as he gave a feeble wag to his tail, and then he shrank back and seemed not to hear or see the invitation. The impatient keeper turned away with an angry gesture, and said that the dog would get over his sulks very soon, and that the creature probably felt ashamed that he "had not found any one."

The thoughtless remark shot into my deepest soul with a thrill. That noble old fellow seemed to have felt so bad, so ashamed, or so guilty because he had returned without saving any one that he would not eat. It was not his fault that no benighted wanderer had been out benumbed and dying on the mountain road that awful night. He had grandly done his duty; but he was just dog enough not to reason so far, and just human enough to feel that it was his imperative duty to save some one. Grand old fellow! How he ought to put to shame many a human soul who knows there are travellers going down in the biting cold and the overwhelming storms on life's mountainous highways and yet who never saved even one such!



As Others See Us.

THE European traveller's first impressions of foreigners usually make interesting reading, but quite as interesting are the foreigner's impressions of Europeans. A Chinaman living near Shanghai has been interviewed by a German paper, and among other things he made the following remarks concerning the "barbarian" Europeans:

"They certainly do not know how to amuse themselves. You never see them enjoy themselves by sitting quietly upon their ancestors' graves. They jump around and kick balls as if they were paid to do it. Again, you will find them making long tramps into the country; but that is probably a religious duty, for when they tramp they wave sticks in the air, nobody knows why. They have no sense of dignity, for they may be found walking with women. They even sit down at the same table with women, and the latter are served first. Yet the women are to be pitied, too. On festive occasions they are compelled to appear almost naked before every man who likes to look at them, and they are dragged around a room to the accompaniment of the most hellish music."

Little Schoolmasters.

AMONG our most efficient educators we must not forget to take account of the children. The part played by them in our moral and spiritual development is greater by far than we are likely at first thought to acknowledge. In an article in the *Sunday Magazine*, Rev. Edwin Griffith-Jones says some suggestive things which serve to demonstrate how much we owe to our teachers, the children:

My Little Schoolmaster is "three years and a bit" old, and stands "three foot nothing" in his socks. I measured him against the door-jamb this morning. He stood up like a six-footer, and said, "I'll be a big boy soon. And when I'm a man I'll shave!"

He is not visible very far down the street, but he has already started a profession, being engaged in educating his parents. They both earned their living in the same way a good many years ago, but, like other people, they have forgotten many things which they once knew.

Perhaps there is nothing very wonderful about this Little Schoolmaster to the casual observer. He is not precocious. But he is healthy, and sweet-tempered, and full of bright animal spirits, and enjoys his work immensely—and that is better. Of course he is beautiful to look at, and has golden hair (the gold, alas! is already turning brown) and blue eyes, and a complexion of "snow-and-rosebloom"—like Teufelsdröckh's young lady. But all these outward attractions are the accidents, the "stage properties" as it were, of his mission in life, and I dare say he would do his work just as well without them. There is, however, one thing about him which is striking—when you know him. He is not only normal and healthy, but he is quite free from affectation. He is just himself, and that is the first lesson he has taught us. He has his own impressions, his own thoughts, his own budding opinions, and his own way of expressing them. His ideas are not always informing, but they are home-grown, and as fresh as strawberries and cream.

This Little Schoolmaster is a man of many interests. The philosopher who said that there was nothing human outside the circle of his sympathies was not in it. Everything interests him. Birds he knows for friends, and he is great on the cats of the neighborhood. He is an ardent student of botany, in the form of flowers. Machines of all kinds, from the sewing-machine to the steam-engine and the kitchen-mangle, are his delight. He can wash, iron, and fold up clothes; turn on the taps—alas!—in the bathroom; give a punt or a drop-kick with his big rubber ball; and re-arrange the books on my shelves (he used to do this upside down, but he is getting over that now, and likes to get the "big print" at the top); in fact, time would tell me to tell you of the multiplicity of his occupations. His days are full to overflowing, and when he wakes in the morning his eyes are big with the thronging tasks that open before him.

On the whole, I consider our Little Schoolmaster a great success, and I am glad he has taken us in hand. He has lifted the thick curtain of the years, and brought many things to our remembrance, and made us more glad to live in this "high-domed, blossoming world, which is not a charnel-house and a grave, but God-like and my Father's." The people outside think, I dare say, that he owes a lot to us, and that we shall presently be making sacrifices for him. But we know better than that. Whatever his upbringing may cost, it will not trim the balance of our obligation; whatever science of high thinking and whatever art of holy living we may be permitted to teach him, he will put it all to shame by what he is teaching us. God's pity and patience, God's love and forgiveness, God's tenderness and yearning—these sweet things are clearer to us now than before he came. It matters little that he does not know how much he is doing for us. It may be indeed that he will forget all about these gentle ministries that he now performs so unconsciously for us. If so, I hope that, when he grows up, God will send him a Little Schoolmaster of his own, and bring it all back again. And then he (and Some One else) will be happy and blest again—as we are.

"My Darling."

IN bright letters these words stood out in bold relief on the dashboard of a huge four-horse truck in a street blockade. The driver looked as unsentimental as possible, but he was not profane or brutal to his horses. Patiently he waited the loosening of the jam, while his neighbors filled the air with curses. Finding his horses restive, he climbed from his box and soothed them with gentle words and caresses. A newspaper man standing by asked him why he called his truck "My Darling." This was his reply:

"Well," he said, "because it keeps the memory of my daughter, little Nelly. She's dead now, but before she died she put her arms about my neck and said:

"Papa, I'm going to die, and I want you to promise me one thing, because it will make me so happy. Will you promise?"

"Yes," I said, "I'll promise anything. What is it?"

"Then, fixing her eyes upon mine, she said:

"O papa, don't be angry, but promise me you will never swear any more, nor whip your horses hard, and that you will be kind to mamma."

"That's all there is about it, mister; I promised my little girl, and I've kept my word."

When the blockade was lifted the big truckman resumed his seat and was soon lost in the tide of travel.

HUMILITY is an excellent grace. It is the empty hand which God fills. Self-conceit is weakness. We are strongest when we distrust ourselves, and are thus led to lean upon God. Emptiness is the cup into which God puts blessing.

Suggested Methods

Hints for Missionary Meetings

A WRITER in the *Golden Link*, Australia's bright Endeavor paper, gives the following suggestive hints for missionary meetings:

1. Avoid long addresses; the C. E. missionary meeting, like the C. E. prayer meeting, belongs to every member. Don't suspend the pledge—reinforce it.
2. The secret of interesting people is to set them at work. Give everyone something to do within the limit of his ability—*just* within. Don't spread and cut up their bread and butter if they are big enough to do it for themselves.
3. Use existing interest. Most members have some connection, however slight, with a missionary or a field; make this a point of departure. The member's grandfather may not have been a converted cannibal; it is sufficient if he once lived in the same street with a missionary's step-mother.
4. Don't hold the meetings too often; hold them just often enough to make the members want more.
5. Begin to prepare in time; as soon as the preceding meeting is over—or sooner.
6. Realize that the greatest benefit from the meeting should be in the study which preparing to speak induces on the part of each member. Lay out the plan with this in view, and the meeting will be successful, even though a tornado prevents it being held.
7. Don't be discouraged because you do not find a demand for missionary information. Our business is to create a demand, then supply it. Blackberries grow on bushes; blackberry pies require skilled labor and sugar.
8. Remember that "Lo, I am with you alway" is the peculiar property of the missionary worker. One such promise realized is enough to transmute things that are not into things that are.

Three Essentials.

(1) A good Prayer Meeting Committee, (2) a generous use of printer's ink, (3) an interested and working president. No society can flourish with a poor Prayer Meeting Committee—put the best timber there. Use printer's ink generously, but of course judiciously; use special programs, invitations, cards, printed stationery for society correspondence, run a Christian Endeavor column in your local newspaper, send accounts of all successful "schemes" to the ENDEAVOR HERALD. Then, the president must *work*; not only preside at meetings, but superintend the entire work of regular committees, call meetings, see that other officers attend to their duties, and make the needs of the society a study; insist on a monthly executive committee meeting, and always have at least one or two "schemes" operating.

Send Your Own Delegate.

"Nashville '98" is the watchword of Endeav-

ers all over this continent. It will be a great convention, and thousands of societies will receive rich blessing through their delegates; is yours preparing to share in it? "Oh," you say, "we are too poor to send a delegate." Think again; perhaps the possibility is not so far beyond your reach as you imagined, and a little labor may overcome all difficulties, and gain for your society the advantage and inspiration of having its own delegate at Nashville. The following suggestions from Prof. Wells' book, "Our Unions," may be just exactly what you want. He says:

"One good way of raising money to send delegates to Christian Endeavor conventions is to distribute ballots like the following to the members of your society:

I desire to see

.....
*a delegate from the C. E. Society of.....
 to the [International Christian Endeavor Conven-
 tion to be held at Nashville, Tenn., next July]. I
 send....., and cast one ballot for the
 above Candidate.*

Anyone can cast as many ballots as he pleases, provided money accompanies each ballot. If enough is received to pay the expenses of more than one, the two that receive the largest number of votes will be sent.

Sometimes a lecture or a special entertainment may be given for the raising of money to send delegates. The tickets for this entertainment may be divided into two parts by perforation. One of these parts is a ticket of admission, while the other is a blank vote to be filled out by the purchaser with the name of the Endeavorer whom he would like to send to the convention as the society delegate. Or, it may be found advantageous to devote the latter half of some prayer meeting to this matter of raising money to enable the society to be represented at the convention. Let the leader speak earnestly of the plan, and the good to be gained by delegate representation, urging everyone to give something, but to make the amount a matter between God and his conscience. While all bow their heads in silent prayer, the ushers pass quietly around and present subscription papers.

Letter Night.

Obtain as many letters as possible from former members, and others that are absent. Place pictures of these friends about the room, and have the letters read aloud by different members. Intersperse songs, and prayers for the writers. Bind these letters together with others from your own society, and send the entire bunch as a circulating letter from one to another of the former members—a reunion that lasts for many months.

Missionary Gleanings

Among the Lepers.

OF all the diseases that have dragged humanity through the gates of death, there is none that has inspired so much terror as leprosy. For ages it has been known among men as pre-eminently the "scourge of God." No words can portray the ghastly repulsiveness of this horrible disease that, little by little, robs the victim of his members and life itself. The leper's life is one of slow torture, and the sight of a group of lepers in all stages of the disease, holding out handless arms, hobbling on feetless stumps, turning toward you faces ghastly with empty sockets, because the eyes have dropped out, in every state and stage of physical defect, is a sight never to be forgotten.

The number of lepers in the world is very much larger than is generally supposed. There are said to be 500,000 in India, 100,000 in China, as many more in Japan, 1,200 in the Hawaiian Isles, 27,000 in Columbia, South America, 500 in the United States, as many more in Cuba, 2,000 in Norway, and thousands more in other parts of the world.

The Gospel has a mission to these sufferers. It is significant that the first recorded miracle of the Great Healer, as given by Matthew, is of a leper. And it is one of the greatest triumphs of the Spirit of Christ that men and women, with marvellous self-sacrifice and passion for souls, have sought to bring relief to these dreaded outcasts. In an article in the *Missionary Review*, Dr. Pierson says: "Were the history of missions to the lepers fully written, it would supply some of the most pathetic tales of heroism ever recorded."

Those who have read the heroic story of Miss Mary Reed will not need to be reminded of its indescribable pathos. She is an American missionary of the Methodist Episcopal Church in India, and, her health giving way, she came home, but for a year had no suspicion of the real nature of her illness, which baffled all the science and art of medicine. God Himself, in midnight vision, revealed to her that it was leprosy, and made plain to her that she was henceforth to be a messenger of mercy to a leper community in the mountains of India. A specialist subsequently confirmed the impression of the vision, and all her suspense was over. To lessen the pain of parting, she left her father, mother, brothers, and sisters, without revealing her secret, save to one sister, and on her way wrote home the terrible news. Then she went on to Pithora, in the Himalayas, and has been finding in those mountain heights—what they mean—"heavenly halls." Here is a refined, cultured young woman, smitten with this awful malady, exiling herself for the sake of these outcasts. She went among them, and, with hot tears, said, but without a tremor in her voice, and with a

heavenborn smile: "*I am now one of you.*" There, on the heavenly heights of Chandag, 6,000 feet above the sea, she is pointing outcast lepers to the Friend of outcasts, and her heart finds joy never known before in her Christlike work. She may be found daily binding up with her own hands the wounds and sores of lepers, while she pours the oil of God's consolation into their souls. She was found with 73 inmates in the asylum and 500 within ten miles radius, whom she aims to get under the same blessed shelter.

The Wide Field.

THERE are sixteen Sabbath-schools among the Chinese of Montreal. The average size of these schools is twenty-five scholars and twenty-two teachers. The contributions of the schools for the past year were \$1,156, of which \$464 went for foreign missions.

THE seventh annual meeting of the Tuskegee Negro Conference was held February 23rd, at which eleven southern and five northern states were represented by delegates, of whom about 2,000 were farmers. Booker T. Washington, in his opening address, insisted on the following points: "Get land"; "Get a decent home"; "Raise something to eat"; "Improve your schoolhouses." And he told this story: One day a lame black woman, seventy years old, who was born in slavery, hobbled into his office, holding something in her patched apron. "Mr. Washington," she said, "I'se ignorant and poor, but I know you is tryin' to make better men and women at dis school. I knows you is tryin' to make a better country for us. Mr. Washington, I aint got no money, but I want you to take dese six eggs, and put 'em into de eddication of one o' dese boys or girls." Well, this reads wondrously like the story of the widow's two mites.

WHEN Dr. Duff was laboring in India, he declared that in that empire a cow had more rights than a woman, and that to try to educate women in India was as hopeless as to attempt to scale a wall five hundred feet high. How he must delight to look down from the heavenly mansions at the progress made by Hindoo women!

THE island in the South Seas first visited by John Williams was Raratonga, which has now for seventy years been a Christian island. There are five villages, and each of them has a church, schoolhouse, and parsonage. The people not only maintain their own churches, but contribute to missions elsewhere. They have stone houses with chairs and tables, and are even civilized enough to have a bicycle club.

The Prayer Meeting

The Life I Seek.

NOT in some cloistered cell
Dost Thou, Lord, bid me dwell,
My love to show ;
But 'mid the busy marts
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer,
When breath of ill is near
And foes annoy ;
The sinning to restrain,
To ease the throb of pain,
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do ;
Oh, grant me strength, I pray,
With lowly love each day,
And purpose true.

To go as Jesus went,
Spending and being spent,
Myself forgot ;
Supplying human needs
By loving words and deeds,
Oh, happy lot !

—R. M. Offord.

Notes and Suggestions on the Uniform Topics.

By S. J. Duncan-Clark.

Christ's Mission.

June 5.—Christ's mission on earth. John 10: 7-18.

A Talk with the Leader.

You have a grand topic for the meeting you are to lead. It links the practical and the inspirational so closely together; it gives great opportunity to appeal to the deepest longings of the heart, and yet, at the same time, affords helpful teaching for the commonest details of daily life.

Strike the key-note of the meeting at the very outset. Print in large letters on the blackboard, "Lo, I come to do Thy will, O God!" and below it, "The mission of Christ is the mission of the Christian."

Dwell on these two thoughts in your own opening remarks, and let them be brief, pointed, practical.

Have several members prepared to discuss such phases of the topic as: "The will of God as illustrated in the life of Christ," "How Christ fulfilled His mission," "The classes of people to whom Christ ministered."

Day by Day.

MONDAY: Jno. 6: 35-42. The only thing that is of worth in a man's life is what there is of God's will in it.

TUESDAY: Matt. 9: 9-13. The changed mind, resulting from repentance, is not only needed by the unsaved; but also by a good many Christians.

WEDNESDAY: Matt. 18: 10-14. To save the lost was the main purpose of Christ's life, and should be that of the Christian's.

THURSDAY: 1 Jno. 5: 6-13. All work, whether

religious or secular, done in any other energy than that of the Christ life is dead work.

FRIDAY: Jno. 1: 1-18. To know Christ is to know God, and to know God is to have reached the very mountain-top of Christian privilege.

SATURDAY: Jno. 18: 33-40. Christ witnessed to the truth when He witnessed to Himself. The solution of all human problems and perplexities is to be found in the understanding of Christ.

CHRIST IN THE WORD.—Matt. 1: 21, 4: 13-16, 9: 23-26, 11: 25-30, Mark 1: 14-17, 6: 56, Luke 1: 31-33, 2: 10-14, 49, 3: 16, 17, 12: 49-53, Jno. 1: 9-18, 29, 3: 14-18, 27-36, 4: 31-36, 5: 17-47, 6: 35-65, 7: 37-39, 10: 9-18, 11: 25, 26.

PRaise THE LORD!—"I love to hear the story," "'Twas Jesus, my Saviour," "Go, tell the glad," "I will sing," "O help me tell," "God loved the world," "The whole world was lost."

The Son, yet the Servant.

Lo, I come to do Thy will, O God.—*Heb. 10: 9.*

The Son of Man come, not to be ministered unto, but to minister.—*Mark 10: 45.*

I am come that they might have life, and that they might have it more abundantly.—*John 10: 10.*

I came, not to call the righteous, but sinners to repentance.—*Mark 2: 17.*

The Son of Man is come to seek and to save that which was lost.—*Luke 19: 10.*

From Heart to Heart.

The mission of Christ was directly from the heart of God to the heart of man. He was no mere messenger of some charitable or philanthropic impulse on the part of a distant and incomprehensible Being; He was the embodiment of a personal and omnipotent love with a definite and immovable purpose. His mission was no experimental effort at the alleviation of human suffering; it was the absolute destruction of the root of all suffering by the conquest of sin. Thus there was no wasted energy in Christ's mission; there was no trifling with symptoms, no loss of time in surface work. Christ came to the heart. Feelings, emotions, sentiments: these things He used merely as avenues by which to reach the inner mainsprings of man's life. This truth is the key to many of His words and works. Thus to the palsied man let down to Him through the roof, His word of healing was, "Son, thy sins be forgiven thee"; so, also, to the woman whose tears of love washed the sacred feet, He spake the saving sentence, "Thy sins are forgiven; thy faith hath saved thee; go in peace"; and again to the man who had waited long by the pool to be healed, the command was given, "Go, and sin no more!" Let the church of to-day learn a lesson by the mission and methods of the Master. There is too much experimental work being carried on. The religious world has its quacks and loudly advertised patent specifics; they are by no means exclusively confined to the world of medicine; but they are all vanity and vexation of spirit. There is but one sure diagnosis of this old world's disease, that is "sin"; there is but one certain remedy, and that is the "blood of Christ."

The Master's Touch.

He touched her hand and the fever left her,
He touched her hand, as He only can,

With the wondrous skill of the Great Physician,
 With the tender touch of the Son of Man,
 And the fever-pain in the throbbing temples
 Died out with the flush on brow and cheek,
 And the lips that had been so parched and burning,
 Trembled with thanks she could not speak,
 And the eyes where the fever-light had faded,
 Looked up, by her grateful tears made dim,
 And she rose and ministered in her household,
 She rose and ministered unto Him.

Whatever the fever, His touch can heal it;
 Whatever the tempest, His voice can still;
 There is only joy as we seek His pleasure,
 There is only rest as we choose His will.
 And some day, after life's fitful fever,
 I think we shall say, in the home on high,
 "If the hands that He touched but did His bidding,
 How little it matters what else went by!"
 Ah, Lord! Thou knowest us altogether,
 Each heart's sore sickness, whatever it be;
 Touch Thou our hands! Let the fever leave us,
 And so shall we minister unto Thee!—*Anon.*

Courage.

June 12.—Christian courage: examples from books or life. Mark 10: 32-34, Acts 21: 10-14.

A Talk with the Leader.

You have wide opportunity to make this one of the most interesting meetings of the year. Take the topic passages and from them prepare a little talk on Christian courage, showing the elements that go to make it, as illustrated in these incidents from the lives of Christ and Paul.

Get your Prayer Meeting Committee to come prepared, each to give an example of courage from the lives of the martyrs.

Get your Missionary Committee to illustrate courage from incidents in missionary lore.

Get your Citizenship Committee to tell of statesmen who have not feared to do right, even under the most tremendous pressure.

Have at least one good recitation, bearing upon the topic, stirringly rendered.

Morning Meditations.

MONDAY: 1 Sam. 17: 32-37, 43-47. When God is behind the arm that holds the sling there is no giant too great for the smallest David.

TUESDAY: Dan. 3: 8-18. True courage is not careful to answer, but rather to answer God (v. 16).

WEDNESDAY: Neh. 6: 9-16. "Should such a man as I flee?" Nay, Nehemiah, not when thou hast such a God.

THURSDAY: Matt. 14: 1-12. It is better to lose one's head in the service of God than it is to lose heart.

FRIDAY: Acts 4: 18-31. Let other men judge of expediency; the Christian is only concerned with what is right in the sight of God.

SATURDAY: Acts 21: 8-14. More courage is often needed to face tears than to face bullets.

THE BOOK OF ENCOURAGEMENT.—Josh. 1: 9, Ezra 10: 4, Psa. 3: 4-6, 4: 8, 5: 11, 12, 9: 9, 10, 27: 1-6, 46: 1-3, 91: 1-16, Jer. 1: 6-10, Ezek. 3: 8, 9.

HYMNS.—"Am I a soldier," "Army of Endeavor," "True-hearted, whole-hearted," "Encamped along the hills," "Jesus, I my cross," "Must Jesus bear the cross?"

Be of Good Courage!

"Let everyone say unto his brother, 'Be of good courage!'"

Fear to do right makes a coward; fear to do wrong makes a hero.

Christian courage sooner or later leads to the place of crucifixion.

Christian courage should always be intelligent as well as intense.

Christian courage knows no such false battle-cry as "A man must live." *Alphos* to this thought we quote a little poem, by Charlotte P. Stetson, that has a strong, true ring about it:

Must a Man Live?

"A man must live." We justify
 Low shift and trick to treason high,
 A little vote for a little gold
 To a whole senate bought and sold,
 With this self-evident reply.

But is it so? Pray tell me why
 Life at such cost you have to buy?
 In what religion were you told
 "A man must live"?

There are times when a man must die.
 Imagine for a battle-cry
 From soldiers, with a sword to hold—
 From soldiers, with the flag unrolled—
 This coward's whine, this liar's lie:
 "A man must live!"

The Old Lady's Courage.

A request came one night in the last century to a pious old lady to go to a woman living ten miles away, who had been taken ill suddenly and needed money. She packed up all the money in the house and concealed it about her person, and, mounting her horse, set out in the dark night. "You will lose your way," said one timid woman. "You will be robbed by highwaymen," said another. The old lady paid no heed. "I have said my bit o' prayer," she replied; "I am on the Lord's errand and trust Him." She rode away; but as she passed the outskirts of a wood a highwayman sprang out of the darkness and seized her bridle-rein, at the same time holding a pistol at her head. She was so cool that the robber wondered. "Are you not afraid?" he asked. "No," she said, "I have a good protector." The robber looked around, but in the darkness could see no one. But there might be a well-armed man near, and the woman's confidence seemed to imply that she had reason for not fearing him. Discretion seemed to the robber the wisest course, and he dropped the rein and ran, leaving the pious old lady to go on her way.—*Sez.*

A Modern Example of Courage.

One of the truest evidences of Christian courage is the faith that can trust God minus everything and everybody else. Such a faith was that possessed by the late George Muller. For over half a century he walked by faith, stepping out into the unknown of each new day and year with no other guarantee than the rich promises of his God. After a long life of service he sent this message of encouragement to all Endeavorers through the British secretary:

"The joy of serving God increases with the multiplying years. I have never had more delight in the work of the Master than now, at the end of more than three-score years and ten. Your richest blessings will be discovered in the path of service."

Professor Amos R. Wells, the versatile editor of the *Christian Endeavor World*, contributes the following strong verses upon the death of this courageous saint of God in a recent issue of that paper:

While others taught a race to thrust and fence
And shaped new nations with their measuring-rod,
Thou didst lay hold of heaven's omnipotence,
O Cæsar of the promises of God!

While other hands grew large to grasp and hold
What slipped, and left them like an empty pod,
Thou wert a millionaire of heaven's gold,
O Cræsus of the promises of God!

While others, through the maze of seen and heard,
Conjectures, fancies, all unsteady trod,
Thou hadst one lore: that God would keep His word,
O Solon of the promises of God!



True Friendship.

June 19.—True Friendship. Prov. 18: 24; Mark 5: 15-19;
John 15: 12-15.

A Talk with the Leader.

You have a topic to deal with concerning which you surely cannot plead ignorance. Unhappy indeed is that person who does not know the sweetness of true friendship. The subject is a sympathetic one and it should not be hard to arrange for a very bright and helpful discussion. As leader, take for your opening remarks the theme, "The importance of friendships in our Christian life," and show how vital is their bearing upon character and growth. Get several others to speak about "Qualities I admire in my best earthly friend." A subject for a thoughtful but necessarily brief paper would be "The friendship of Christ for the disciples," treated from a sympathetically human standpoint. Close the meeting with an appeal to the associates and others to find in Jesus their truest and dearest friend.

Gleams.

MONDAY: Ruth 1: 8-18. The great cementing factor in a true friendship is a loving faith in the same Heavenly Father.

TUESDAY: 1 Sam. 18: 1-4, 20: 14-17. The law of friendship is superior to that of rank; it knits the soul of the King's Son to the fugitive outlaw.

WEDNESDAY: 2 Kings 2: 1-12. True friendship binds hearts together to the confines of time; and who can question but that eternity will make stronger the bonds.

THURSDAY: Jno. 1: 43-51. The first thought of true friendship when it gets a blessing is to share it with others.

FRIDAY: Phil. 2: 19-24, 2 Tim. 1: 1-6. Your truest friend will always be most concerned for your deepest spiritual welfare.

SATURDAY: Jas. 2: 14-23. He who believes God fully becomes God's friend; and he who has God for a friend may smile, though the world be his foe.

FROM THE BOOK.—Deut. 13: 6, Prov. 17: 17, 18: 24, 25: 17, 27: 9, Eccl. 4: 9-12, Ruth 1: 16, 17, 1 Sam. 18: 1-4, 19: 2-5, 20: 14-17, 2 Sam. 1: 26, 9: 1-13, 10: 2, 1 Kings 5: 1, Philemon 2: 25-30, 2 Cor. 2: 13, 2 Tim. 1: 2.

HEART HYMNS.—"I've found a Friend," "What a Friend," "There is never a day," "Jesus, Lover of my soul," "Blest be the tie," "One there is."

"A Friend Loveth at all Times."

Prov. 17: 17.

Ye are my friends if ye do whatsoever I command you.—*Jesus Christ.*

Faithful are the wounds of a friend.—*Solomon.*

He that hath friends must show himself friendly.—*Solomon.*

He that repeateth a matter separateth very friends
... A whisper separateth chief friends.—*Solomon.*

True Friendship.

"Friends," yes, still friends, though folks may seek
By talk to break the God-made tie;
The binding link is not so weak
As to be broken with a lie.
By meddling tongue and truthless tale
"They" strive to keep two lives apart;
But methods such as these must fail
When friends are loyal, heart to heart.
For stronger far than human ties,
And sweeter far than things of sense,
There is a bond of which some eyes
Could never find the evidence.
This bond in Christ knits soul to soul,
And forms such friendship in each heart,
That, while the ceaseless ages roll,
All earthly power shall cease to part.

—*S. J. D.-C.*

A Faithful Friend.

Sweet language will multiply friends, and a fair speaking tongue will multiply kind greetings. Be in peace with many; nevertheless, have but one counsellor in a thousand. If thou wouldst get a friend, prove him first, and be not hasty to credit him; for some man is a friend for his own occasion, and will not abide in the day of thy trouble. Separate thyself from thine enemies and take heed to thy friends. A faithful friend is a strong defence, and he that hath found such an one hath found a treasure. A faithful friend is the medicine of life. Forsake not an old friend, for the new is not comparable unto him. A new friend is as new wine: when it is old thou shalt drink it with pleasure. Whoso casteth a stone at the birds frayeth them away, and he that upbraideth his friend breaketh friendships; for upbraiding, or pride, or disclosing of secrets, or a treacherous wound, every friend will depart.—*Old Latin Author.*

Who seeks a friend should come disposed
To exhibit, in full bloom disclosed,
The graces and the beauties
That form the character he seeks;
For 'tis a union that bespeaks
Reciprocated duties.—*Cowper.*

When I choose my friend, I will not stay till I have received a kindness; but I will choose such a one that can do me many if I need them. But I mean such kindnesses which make me wiser, and which make me better.—*Jeremy Taylor.*

"And it came to pass that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

This friendship was formed and cemented by deep piety and devoted friendship to God. Only in the religious atmosphere and in supreme love to God can be found the deepest and most enduring friendship among men. It was disinterested, unselfish, and mutually helpful. It was a friendship in adversity as well as in prosperity. It was faithful and constant to the end.—*Peloubet.*

It is beautiful to feel our friends are God's gifts to us. Thinking of it has made me understand why we love and are loved, sometimes when we cannot explain what causes the feeling. Feeling so makes friendship such a sacred, holy thing!—*Rose Porter.*



The Use of Time.

June 26.—The right use of time. Eccl. 3: 1-8; Acts 24: 24, 25.

A Talk with the Leader.

There are few topics that, from a practical standpoint, are of more importance than this one. We need constantly to be reminded that a man's life is made up of moments, and that the way in which these are spent will have a large influence upon his spending of eternity.

Use the blackboard and put upon it a design like the following:



Have several short papers on such topics as "Time, the poor man's capital, and how to invest it," "Tithing our time," "The preciousness of spare moments."

Said in a Sentence.

MONDAY: Neh. 4: 15-23. Eternal vigilance is the price of many things in this life, and if it is ever well to do two things at a time, it is well to work and watch.

TUESDAY: Prov. 24: 21-34. Idleness will rob a man of more in three months than he can regain in a year, because it will steal his character.

WEDNESDAY: Eccl. 12: 1-7. Two minutes' thought of God to every one of action would ensure far fewer failures and many more successes in life.

THURSDAY: Jno. 9: 1-7. The devil's word is "to-morrow;" man's word is "to-morrow;" God's word is "to-day."

FRIDAY: 1 Kings 20: 35-43. It is a solemn thought, that even God cannot give back a lost opportunity.

SATURDAY: Esther 4: 12-17. Every opportunity used lays up treasure in heaven.

TIME TEXTS.—Psa. 1: 2, 22: 26, 70: 4, Prov. 8: 17, 34, Ecc. 12: 1, Isa. 40: 31, 55: 6, Lam. 3: 25, Hos. 10: 12, Jno. 6: 27, 12: 35, 36, Rom. 13: 11, 1 Cor. 7: 29-31, Eph. 5: 16, Col. 4: 5.

MOMENTS OF MELODY.—"I need Thee every hour," "Hast thou trimmed thy lamp," "Dying with Jesus," "Take my life," "Almost persuaded," "Come to the Saviour," "Why do you wait?"

Redeeming the Time.

I must work while it is day. The night cometh when no man can work.—*Christ*.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—*Franklin*.

Think naught a trifle, though it small appear; Small sands the mountain, moments make the year, And trifles, life.—*Young*.

Believe me when I tell you that thrift of time will repay you in after-life with a usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellectual and in moral stature, beyond your darkest reckonings.—*W. E. Gladstone*.

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—*Horace Mann*.

Making the Most of It.

The biographer of George Stephenson tells us that the smallest fragments of his time were regarded by

him as precious, and that "he was never so happy as when improving them." Franklin stole his hours of study from meals and sleep, and for years with inflexible resolution, strove to save for his own instruction every minute that could be won. Henry Kirke White learnt Greek while walking to and from a lawyer's office. Hugh Miller found time while pursuing his trade as a stone-mason, not only to read, but to write, cultivating his style till he became one of the most facile and brilliant authors of the day. Elihu Burritt acquired a mastery of eighteen languages and twenty-two dialects, not by rare genius, which he disclaimed, but by improving the bits and fragments of time which he could steal from his occupation as a blacksmith. Mr. Grote, the historian of Greece, whose work is by far the fullest and most trustworthy on the subject, and who also snatched time from business to write two large volumes upon Plato, was a banker. Sir John Lubbock, the highest English authority on prehistoric archaeology, has made himself such by stealing the time from mercantile pursuits. John Quincy Adams, to the last day of his life, was an economist of moments. To redeem the time, he rose early. "I feel nothing like *ennui*," he said. "Time is too short for me, rather than too long. If the day were forty-eight hours long, instead of twenty-four, I could employ them all, if I had but eyes and hands to read and write." While at St. Petersburg, he complained bitterly of the great loss of his time from the civilities and visits of his friends and associates. "I have been engaged," he wrote, "the whole forenoon, and, though I rise at six o'clock, I am sometimes able to write only a part of a private letter in the course of the day."

Complain not, then, reader, of your want of leisure to do anything. Rather thank God that you are not cursed with leisure; for a curse it is in nine cases out of ten. What if, to achieve some good work which you have deeply at heart, you can never command an entire month, a week, or even a day? Shall you, therefore, bid it an eternal adieu, and fold your arms in despair? No; the thought should only the more keenly "prick the sides of your intent," and goad and stimulate and urge you on to do what you can do in this swiftly passing life of ours. Try what you can build up from the broken fragments of your time, rendered more precious by their brevity. It is said that in the United States Mint at Philadelphia, when the visitor reaches the gold-working room, the guide tells him that the singular floor is a network of wooden bars to catch all the falling particles of the precious metal. When the day's labor is done, the floor, which is in sections or parts, is removed, and the golden dust is swept up to be melted and coined. Learn from this the nobler economy of time. Glean up its golden dust; economize with tenfold care those raspings and parings of existence, those leavings of days and "wee bits" of hours,—so valueless singly, so inestimable in the aggregate,—which most persons sweep out into the waste of life, and you will be rich in leisure. Rely upon it, if you are a miser of moments, if you hoard up and turn to account odd minutes and half-hours and unexpected holidays,—the five-minute gaps while the table is spreading, the chasms while you are waiting for unpunctual persons,—your careful gleanings at the end of life will have formed a colossal and solid block of time, and you will die at last wealthier in intellectual acquisition, wealthier in good deeds harvested, than thousands whose time is all their own.—*Wm. Matthews, LL.D.*

THERE is no success unless you work for it.

The Sunday School

Crumbs Swept Up.

LATE teachers are among a school's worst foes.

YOUR life is more potent for good than your teaching.

To be able to talk freely and well is almost a misfortune to a superintendent.

WARM weather has a fatal melting effect upon the jelly backbone of the unconsecrated teacher.

SUMMER time is the season when the devil makes his most successful onslaughts on the Sunday-school.

THE picnic season will soon be upon us, and the heart of the scholar is filled with joy as he anticipates its coming.

THE lowest seats in Heaven will not be occupied by those who were faithful Sunday-school teachers while on earth.

PRIZE-GIVING in Sunday-schools should be frowned upon by every one who desires to see progress in this line of church work.

IN addressing a Sunday-school never use the word "children." Always address the members as "scholars," or "boys and girls."

THE approaching months of June, July, and August, demand from superintendent, officer, and teacher, more self-denying, consecrated planning and effort than any other part of the year.

A GOOD plan to catch late-comers is to open the school with prayer as first on the order of service. Another excellent hint is to hang up, just inside the entry door, a large card bearing the inscription, "You are late."

IN view of the approaching Plebiscite campaign every Sunday-school should at once seek to educate its members in the evils of the liquor traffic, so that when the day of battle arrives, each scholar may be found an intelligent worker for the great cause of prohibition.

THE only really successful teacher is "The Through-the-Week Teacher"—one who not only follows his scholar in thought all through the week, but on his legs also. The sick, the sorrowing, the weak, the needy, are remembered and helped, and thus work is not confined to an hour on Sunday, but is spread over the entire week. Verily, I say, such a teacher will have his reward.

How to Have a Small Class.

(1) *Be irregular in your attendance.* If the day is

hot, stay at home; if it is cold, stay in the warm parlor; if it rains, be sure not to go out.

(2) *Don't study the lesson.* Keep your brain like an empty gourd-shell.

(3) *Be dull.* Talk as if to be uninteresting was the height of your ambition.

(4) *Be tedious.* Bore the class with long talks.

(5) *Manifest no interest in your scholars.* Never recognize them on the street. Never visit their homes. Never enter into their joys and sorrows.

Rules for Reviewing.

THREE practical rules will embrace the most useful forms of reviewing:

(1) Begin each recitation with the review of the preceding lesson.

(2) As soon as the class has advanced five or six lessons, begin a review from the beginning.

(3) Let the teacher hold in mind as much as possible of the whole ground gone over and, as occasion offers, make an impromptu, miscellaneous review, without closely following the order of the lessons.

Supplementary Lessons.

THE wise superintendent studies earnestly how to make the service hour bright, varied, and helpful. Variety in the opening and closing exercises, special singing, recitation of Scripture selections, etc., are all good, if wisely employed. Rev. Dr. Henderson, of Delhi, Ohio, gives the following sketch of his plan of using five minutes each Sunday in teaching the school things overlooked by the average teacher. His school is a Methodist one, but the idea could be easily adapted to suit any denomination:

1. The meaning of untranslated words, such as Bible, Pentateuch, Genesis, Exodus, Deuteronomy, Psalm, Apostle, Evangelist, Baptist, Sacrament, Eucharist, Pentecost, etc.

2. Who wrote the Bible? Many do not know that Moses wrote some of the Psalms. Most people think that David wrote all the Psalms, and Solomon all the Proverbs. How many know that Luke wrote the Acts of the Apostles, that John, the evangelist, wrote the three general epistles bearing his name and the Book of Revelation?

3. Who were the apostles? Many think that Mark and Luke were apostles.

4. The differentia of words of similar sound—as Apocrypha and Apocalypse.

5. The language in which the books of the Bible were written, and into which they have been translated—the meaning of Septuagint, Vulgate, Common and Revised Version, etc.

6. The meaning of the different names of the Lord's

Supper—that is, Sacrament, Communion, Eucharist. How it took the place of the Passover, as baptism took the place of circumcision. How the Jewish Sabbath was superseded by the Christian or "Lord's Day." How it weekly memorializes the resurrection, as Easter is its anniversary. The meaning of Christmas, Good Friday, and Easter. Why we employ flowers and eggs as symbols of the resurrection, and plant evergreens and roses at the graves of our dead—emblems of immortality and resurrection. The meaning of star, cross, crown, anchor, etc., in church symbolry.

7. What A.M., B.C., A.D., stand for at the head of each page. The explanation of religious periods; the division of the Bible into chapters and verses, headlines; the propriety of reading books, gospels, Acts, epistles, as continuous writings, unbroken by arbitrary human arrangements; the meaning of italics in the text.

8. Theological terms defined—Trinity, Regeneration, Justification, Vicarious, Earnest, Catholics, etc.

9. Meaning of prophecy, type, symbol, etc.

10. Meaning of Apostolic, Roman Catholic, Greek, Armenian, Protestant, Evangelical, Orthodox, Heterodox, etc., as applied to the church.

11. Why Good Friday and Easter are movable feasts.

12. How to use a concordance.

13. Teach (memoriter) the Lord's Prayer, Apostles' Creed, Vincent's Syllabus of Christian Doctrine.

14. Who the great founders and promoters of Methodism were—Susannah, John, and Charles Wesley, Whitefield, Asbury, Coke, Embury, Watson, Clarke, Barbara Heck.

15. The relation bishops, presiding elders, and pastors sustain to our system. How the appointments are made. The composition and functions of the several conferences—general, annual, district, and quarterly; office and duties of stewards, trustees, class leaders, local preachers, exhorters; nature of General Benevolences; relations of located, supernumerary, superannuated, and effective itinerant preachers.

16. Distribution and characteristics of our missionary and educational work.

17. The differentia of denominations, relative strength, etc.

18. Who were the great hymn-writers?—the Wesleys, Cowper, Montgomery, Addison, Newman, Toplady, Watts, Kirke, White, etc. The greatest hymns and their history; illustrate by singing them.

The above syllabus will serve to show something of the general curriculum and prelections. I select only a few points for each time, use the blackboard, review. For instance, it throws great light on Genesis when the pupil understands that it is the book of origins, generations, the beginnings of things—creation, origin of man, start of sin, first promise, sacrifices, institutions, dispersion of race, and diversity of languages. The experimenter will find that the school, without respect to age, needs this elementary instruction.

Notes and Suggestions on the International Lessons.

By Rev. Wray R. Smith.

LESSON 10.—JUNE 5, 1897.

Jesus Condemned.

(Lesson Text: Matt. 27: 11-26. Memory Verses: 21-24.)
(Read Matt. 27: 1-34 and John 18: 28-40.)

GOLDEN TEXT.—"Christ Jesus came into the world to save sinners."—1 Tim. 1: 15.

DAILY READINGS.—Monday: Matt. 26: 57-68. Tuesday: Matt. 27: 1-14. Wednesday: Matt. 27: 15-26. Thursday: Luke 23: 1-12. Friday: Luke 23: 13-26. Saturday: John 19: 1-7. Sunday: John 19: 8-16.

The Heart of the Lesson.

The recent trial of Zola in Paris, as the leading spirit in the defence of the rights of a hated race, in many respects reminds us of the trial of Christ. There was manifest lack of judicial dignity, biased motives, leading to unfair action and an atmosphere of tumult, insult, and accusation, which enveloped not only the court, but the whole city. In fact, nothing could have been more unfair than the method used by the prosecution in this famous case. The whole affair is sad evidence that unregenerate nature at the end of the nineteenth century is much the same as it was at the beginning of the first. As it crucified Christ, it will persecute those who try to practice in part or in full measure the spirit and mind of Jesus. We sympathize with Zola, condemned in his effort to secure justice for a few. We love Jesus, who was condemned and suffered to save the whole human race.

Some of our readers may have seen Munkacsy's famous painting, "Christ before Pilate"; if not the original, some have seen engravings of the same; it gives a vivid conception of the event: Pilate sits on his bench, cool and masterful, before the excited multitude, which is kept back by the Roman soldier, who stands firm against the throng, pressing them back with his spear. The centre of all, with a sad face, is Jesus, worn with watching and faint from agony. He stands in conscious kingliness; but His "kingdom was not of this world." The governor asked Him, saying, "Art Thou King of the Jews?" It was a proper question in view of the charges made. As the Christ he knew nothing of Him, nor could he try Him; as a claimant to the throne he could. Jesus answered, "Thou sayest," an expression which means "You have spoken the truth." He reigned by God's will and not by the choice of men. He knew His right as the Messiah and Monarch of Israel. Alfred the Great was king of England when he was baking cakes on the Island of Athelney, and Robert Bruce was the true king of Scotland when hiding in the caves or wandering among the northern isles, although for a time they had not power to enforce their authority. Jesus had the power of a king, if He had chosen to exercise it. He who had shown His power a few days before by blasting a fig tree could have smitten His foes by a word or look. His was a kingdom of mercy and not of revenge. "He came into the world, not to destroy men's lives, but to save them." So He suffered Himself to be condemned when He might have compelled submission as a King. He emptied Himself of all tokens of power that men might, out of a full heart, crown Him their Lord. He would rule by love and love alone. He will not have under His sceptre one soul which does not offer voluntary allegiance of lip and life.

Judas may say, "I have betrayed innocent

blood, Herod, that He had "done nothing worthy of death," and Pilate, "This man hath done nothing amiss," yet Judas suicides in despair, Herod vented His spite on Him because He would not work a miracle to gratify his idle curiosity and sent Him back to Pilate, and Pilate silenced his conscience because of political fear. Like Balaam, he fought against known duty, against conviction, deepened by warning and strengthened by presentiment. "Have thou nothing to do with that just man, for I have suffered many things in a dream because of Him." What "things" they were has been beautifully suggested by Dore in his picture entitled "The Dream of Pilate's Wife." In that picture the future of Christianity is made to float before the dreamer. The Roman matron wrapped in slumber walks down the hall, while an angel whispers to her the vision at which we are able to look. The Saviour bearing His cross is the prominent figure; around Him, the little band of Galilean fishermen; behind these, crowds of worshippers of all languages, including the Roman soldiers who assisted at His execution, now softened into sorrow and repentance. Then a long procession of saints, martyrs, crusaders, and fathers of the early church, and others, stretching out to the end of time. The sky is tenanted with angels, while above and beyond all rises the cross, from which a radiant light is shining, in contrast to the rough cross which Jesus is wearily carrying below.

Procule's dream was better than Pilate's waking deliberation, weak and vacillating. He was more afraid of the Jews than he was of God; therefore he shared the blame of all that was done that he had power to prevent. Lady Macbeth rubbing her hands says: "Will these hands ne'er be clean? All the perfumes of Araby could not sweeten this little hand. Pilate "took water and washed his hands," saying, "I am innocent; but his tongue could not lick the stain from his conscience. In the light of time Jesus stood condemned. In the light of eternity the scale will be turned.



LESSON 11.—JUNE 12, 1898.

Jesus Crucified.

(Lesson Text, Matt. 27: 33-50. Memory Verses, 33-37.)

(Read Matt. 27: 33-66, John 19: 1-37, and Isa. 53.)

GOLDEN TEXT. "Christ died for our sins according to the Scriptures."—1 Cor. 15: 7.

DAILY READINGS.—Monday: Matt. 27: 27-31. Tuesday: Matt. 27: 33-50. Wednesday: Matt. 27: 51-60. Thursday: John 19: 25-37. Friday: Rom. 8: 1-8. Saturday: Rom. 8: 31-39. Sunday: Heb. 9: 6-14.

The Heart of the Lesson.

"Christ died for our sins according to the Scriptures. Christ is the centre of the Old Testament. The ordinary reader may see in it only history, biography, poetry, morality, and prophecy; but every fact recorded marks a step in the pathway to the cross. The sacrifices of Abel, Abraham, and the Ark of Noah, find their true interpretation there. Every law and institution of the Mosaic system—the Brazen Serpent, the Smitten Rock, and the Burning Altars, etc.,—were foretokens of the cross. Every song of the Psalmist, every prophetic utterance of Isaiah, Ezekiel, Zechariah, etc., pointed toward the crucifixion. This was the meaning of their ritual, the object of their hope, the subject of their prophecy, and the key-note of their songs of praise (Isa. 53, Ps. 22: 16). Jesus Christ is the centre of the New Testament.

There is much interest in the study of the parables and miracles of Jesus, and in following Him in His

walks, and listening to His talks in Judea, Samaria, and Galilee; but not until we come to Calvary do we find the culmination of the Saviour's life, towards which His every step was directed. This is also true of the doctrines of the New Testament. The Epistles tell more of the death of Christ than of His life; for one word about His example there are ten about the Atonement.

Paul writes to the Corinthians, "I am determined not to know anything among you, save Jesus Christ and Him crucified," and to the Galatians, "God forbid that I should glory save in the cross of the Lord Jesus Christ," while Peter tells of "the precious blood of Christ as a lamb without blemish and without spot." Verily the centre of the New Testament is the cross of Calvary (Matthew, Mark, and John, call the place Golgotha; Luke alone calls it Calvary).

If we were to underline with red every fact or statement, institution or doctrine, which connect the Old Testament with the Crucifixion, we would have a line on almost every page. John the Baptist, between the two dispensations, cries, "Behold the Lamb of God"; and in Revelations we are told the key-note of the song of the redeemed is, "Unto Him that loved us and washed us from our sins in His own blood." So the shadow of the cross, "according to the Scriptures," falls over the Word from the Garden of Eden to the sublime scene depicted in the Apocalypse. Thus Calvary, where the malice of hell and the depravity of earth culminated in the tragedy of all history, has come to be considered by Christian people as the holiest place on earth, not because of the wisdom or power displayed, but because Christ died there. Other places may have seen physical suffering as tremendous, and physical endurance far greater. In other places men have died for their friends, but on Calvary Jesus died for His foes, for those who cast Him out, and praying for those who had accomplished his death, the rulers who denied Him, the soldiers who mocked Him, the malefactor who railed on Him, and the multitude that made the air to ring with a chorus of blasphemy and spite.

But the outrage of earth was as nothing compared to the desertion of heaven (v. 46). The light shone and angels sang when Christ was born, but when He died (v. 45). The angels who succored Him after the temptation in the wilderness and strengthened Him in His agony in Gethsemane were not visible when "dumb nature could but veil her face." The Father, whose voice approved Him at His baptism and acknowledged Him at His transfiguration was silent while He bore the burden and paid the penalty of the world's guilt. Chrysostom writes: "His head was wounded by a crown of thorns, by smiting with the reed; His face suffered spitting and cuffs with the hand; His whole body was mangled with scourging; it was stripped; it was covered with a cloak of scorn; His hands held the reed, and afterward His tongue was forced to taste vinegar and gall. Because in all our members sin dwells and works, therefore has Christ willed for our sins to suffer in all His members."

But without the casting lots and the gambling match at the foot of the cross the Scriptures would have not been fulfilled (Ps. 22: 18). "Waterloo," says Victor Hugo, "is the change in the front of the universe." It would be nearer the truth to say that the crucifixion of Jesus marks the pivotal point in the world's history, between promise and performance, between prophecy and practice, between the purpose to save and the process of saving. To save mankind, Christ could not "come down from the cross," but He did come up from the tomb, "according to the Scriptures."

Does the light of the cross stream down through the centuries upon you? In reliance on the blood shed on Calvary, the apostles and fathers of the early church, Calvin and Luther in the sixteenth century, and our fathers and pioneers who planted the church in this country, lived and died, and themselves made sacrifice for the cause they loved and served. Self-denial and sacrifice express the highest love possible.

"By the light of burning martyr-fires
Christ's bleeding feet I track,
Toiling up new Calvaries ever with the
Cross that turns not back."



LESSON 12.—JUNE 19, 1898.

The Risen Lord.

(Lesson Text: Matt. 28: 8-20. Memory Verses: 18-20.)
(Read Matt. 28, Luke 24, and 1 Cor. 15: 1-20.)

GOLDEN TEXT.—"I am he that liveth, and was dead; and behold, I am alive for evermore. —Rev. 1: 18.

DAILY READINGS.—Monday: Matt. 28. 1-10. Tuesday: Matt. 28. 11-20. Wednesday: John 20. 1-10. Thursday: John 20. 11-18. Friday: Acts 1: 1-9. Saturday: 1 Cor. 15: 1-11. Sunday: Rev. 5: 9-14.

The Heart of the Lesson.

On the cross Jesus said, "It is finished." But the finish of the old was the beginning of the new. New beginnings are always associated with progressive developments, and must ever give rise to new and enlarged expectations and the employment of more perfect agencies. Progress, like a victorious general, cannot afford to depend only on the victories of the past. If he would retain his honor and increase his power, he must call additional troops to his standard, develop fresh tactics, and lead to further daring his army. Progress is like a river which, as it flows, is fed by numerous small tributaries and streams, while at the same time it ceases not to impart new life and freshness to verdure and, indeed, to add additional beauty wherever it rolls, and it is not lost, but has a new beginning in the sea.

True abiding progress has two essential elements, conservation and expansion. Conservation alone would tie up; it would strangle and kill. Expansion alone would liberate forces and leave elements to go unrestrained. But when they are in alliance, as they ought to be, then expansion is like the rudder, and conservation the experienced pilot, with his eye on the compass and his hand on the wheel; or, expansion is like the steam power which sets in motion magnificent machinery, and conservation is the engineer with his eye on the signal and his hand on the lever to control the mighty machinery at his will. Nature is prolific in the supply of illustrations of new beginnings as the result of progressive development. Nowhere is this more evident than amongst our fruit trees. We have had the bud and blossom, and now the fruit is setting, and in a little while we will have the branches bending, heavy laden with fruit, each one containing seed that may become the parent of stock and fruitful as its sire. So on the farm; the fowls become too many for the old nest, the lambs too many for the old fold, necessitating new nests and new folds.

The works of men bear witness to the operation of the same law. The top stone of one building leads to the laying of the foundation of another still more noble, spacious, grand. Success in one line of study leads on to success in other lines still more arduous. The invention of one machine leads to improvement and perfection in construction and simplicity of movement. The history of nations is

further proof of the same fact. Thus the tidal wave of emigration from the old lands rolled westward, populating by millions the eastern shores of this continent, organizing vast states and provinces; and now our sons and daughters go farther west, carrying with them the seed germs and principles of new and greater empires.

The most perfect illustration of this divine order, however, is seen in the church of God and His plans for its extension from the time of the promise given in Eden until the flood, the call of Abraham, the deliverance of the Hebrews from bondage, and the resurrection of Christ. The life and ministry of Christ was almost wholly limited to the Jews. He did bless the Canaanitish woman and the Roman centurion. He could hardly do otherwise; their faith compelled His omnipotence; but they were solitary cases. The truth, "He is risen," marked an epoch, a new beginning. He "had broken down the middle wall of partition" necessary to the inauguration of a Gospel forward movement. Go ye "to all nations." Henceforth, the system of the religion of Jesus was to be itinerant—its agents to toil under other skies, wafted by other breezes, bearing tidings over other hills, preaching through other valleys, exploring other towns, "teaching," discipling, that as subjects are to their monarch, as soldiers are to their commander, servants to their masters, and scholars to their teachers, so must every Christian convert be to Christ.

"Discipling" them not by sword, as Mahommed won his followers; not by guileful forms of speech, as some heresiarchs gained their followers; not by rhapsodical declamation, as fanatics have obtained adherents; but by the force of honest reason and the power of truth. "Teaching." Giving battle to the intellect and thence marching through to the conscience, bringing the struggling passions as prisoners to Christ, leading to public confession of the Trinity (v. 19). "I am with you." He may be in the dark sometimes, but never at a distance. "With you." To crown your calculations, to excite your love, and to inflame your zeal. "Always." The ministry of the Gospel is to be perpetuated through all time. "To the end of the world." The words are addressed to us. The "come" to the sinner, and the "go" to the saint may be said to be the Alpha and Omega, the beginning and the end of the Gospel. All must "go"; it is imperative; if not in person, we must go in our faith, our prayers, our sympathies, or our contributions. As the late Duke of Wellington said to a young clergyman who doubted the utility of missions, "Obey your marching orders; that is your business. Preach the Gospel to every creature." A soldierly reply for true soldiers. The "go" depends upon the "therefore," because "all power" is His to guide the course of events and, if need be, to make the wrath of men to praise Him.



LESSON 13.—JUNE 26, 1898.

Review.

GOLDEN TEXT.—"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. —1 John 2: 27.

DAILY READINGS.—Monday: Matt. 15: 21-31. Tuesday: Matt. 21: 6-16. Wednesday: Matt. 22: 1-14. Thursday: Matt. 25: 31-46. Friday: Matt. 26: 17-30. Saturday: Matt. 27: 35-50. Sunday: Matt. 28: 8-20.

The Heart of the Lesson.

In this review we must keep in mind that the theme, the key-note of the Gospel of St. Matthew, is the "kingdom of heaven." It is probable that Matthew wrote this Gospel in Palestine, proclaiming Jesus as

the one who had put the finishing stroke to the establishment of that holy kingdom of God, which had been announced by the prophets, and of which the foundations had been laid in Israel.

As in the solar system, there are greater and lesser lights, "one star differing from another star in glory," so in the Gospel of Matthew there is a great cycle of evangelical truth, facts and doctrines, more important and less important. This Gospel has a centre around which all else revolves, and from which all receive light and life. That Sun, that centre, is the ever blessed Jesus. The message of this book seems to be God's ultimatum to His ancient people to recognize His Son as the King of this kingdom. The spiritual character of the King presented, condemned the political and carnal view of the church which was the very soul of Judaism.

(1) *He was a King of and amongst the common people.* Saul was called from rural pursuits while in search of his father's asses, and David was brought from the valleys and sheep-folds of Bethlehem to assume the duties of earthly kingship. Jesus came from the home of a Galilean carpenter, and His retinue at the triumphal entry (lesson 5) was made up of a throng of common people, casting their garments in the way, as He rode on a borrowed colt.

(2) *He was a merciful King.* The approach to the throne of Ahasuerus was guarded, so that it was at the risk of her life that Queen Esther entered, unbidden, to plead with her husband for the lives of her people. But this king permits a Canaanitish woman, an alien, a Gentile, to win His ear, to touch His heart, and compel His power (lesson 1).

(3) *He was a forgiving King* (lesson 4). We all owe Him a debt we cannot pay; but He forgives us freely and fully in proportion to our willingness to forgive others. No nebulous feeling of willingness to forgive, no indefinite purpose to forgive, will fulfil the conditions of divine pardon. Unless we have the forgiving spirit we are "strangers and foreigners," not citizens of His kingdom.

(4) *He was a just King.* Just, to all alike, whether they have accepted or rejected Him, rewarding "every man according to his works." In the kingdom of Persia, Mordecai had revealed a conspiracy against his king, but the signal service rendered was forgotten until, one night, Ahasuerus, to beguile the tedium of sleepless hours, had the nation's records read to him, and there found the entry concerning the forgotten Jew and the plot he had exposed. "What reward has been given Mordecai for this?" asked the king. "Nothing," was the reply. Then by royal proclamation Mordecai was brought out of his obscurity, suitably apparelled, mounted on the king's charger, and heralded by the king's chief officer through the streets of the capital. Such was the just reward of Mordecai for a deed that was well nigh forgotten. This King has no one forgotten in all His vast domains (lesson 8).

(5) *He was a rejected King.* The royal personages of earth have frequently suffered from the fickle favor of their subjects, and have been assassinated, executed, or driven into exile. Brazil, Spain, Greece, Turkey, and other nations, have spoken on these lines, within the memory of living men. In most cases it was the fault of the monarch; in this case it was the fault of the people (lesson 10).

(6) *He is to be a universal King.* In England, men who have served a constituency as the political representative for years have sometimes been defeated; but the rejected candidate has been named by her majesty's advisers as a worthy candidate for the honor of a place in the House of Lords, where he could represent, not a constituency, but the em-

pire. The Jews accomplished the death of Christ after rejecting Him; but He was raised to the right hand of God to have final and universal dominion (lesson 12). When Francis Xavier, the great Jesuitical missionary more than three hundred years ago, was refused admission into the "walled kingdom," as China was then called, he exclaimed, "Oh! rock, rock, when wilt thou open to my Master?" That closed empire has yielded to the "open sesame" of the Gospel, and the way is opened to the millions of that flowery land. It seems likely (at the time I write) to be parcelled out among the Christian European powers. Perhaps the first reason for such division of that empire with men is to promote trade and commerce; but God can use the grasping greed of men to make the crooked places straight, and the rough places smooth, for the heralds of the cross, the ambassadors of the King of Peace.

In the days of the Caesars, the man who could say, "I am a Roman," was filled with pride as he thought of the extent and power of the empire. The glory of the Roman empire is a thing of the past; but the man who can say, "I am a Christian," is a citizen of a kingdom which is to be universal.

"Jesus shall reign where'er the sun
Doth his successive journeys run."



Thoughts on Contentment.

GOD hath appointed one remedy for all the evils of the world, and that is a contented spirit; for this alone makes a man pass through fire and not be scorched; through seas, and not be drowned; through hunger and nakedness, and want nothing.

Here, therefore, is the wisdom of the contented man, to let God choose for Him; for when we have given up our wills to Him, and stand in that station of the battle where our great General hath placed us, our spirits must need rest while our conditions have for their security the power, the wisdom, and the charity of God.

Contentedness in all accidents brings great peace of spirit, and is the great and only instrument of temporal felicity. —*Jeremy Taylor.*

A FABLE.—A canary and a goldfish had their lot thrown together in the same room. One hot day the master of the house heard the fish complaining of his dumb condition, and envying the sweet song of his companion overhead: "O, I wish I could sing as sweetly as my friend up there," while the canary was eyeing the inhabitant of the globe: "How cool it looks! I wish my lot were there." "So then shall it be," said the master, and forthwith placed the fish in the air and the bird in the water; whereupon they saw their folly, and repented of their discontent, of which the moral is sooner drawn than practised: Let every man be content in the state in which God has placed him, and believe that it is what is best fitted for him.—*Illustrative Gatherings.*

I ASK Thee for the daily strength,
To none that ask denied;
A mind to blend with outward life,
While keeping at Thy side;
Content to fill a little space,
If Thou be glorified.—*Anna L. Waring.*

To be contented with what we have is about the same as to own the earth.—*The Ram's Horn.*

I HAVE learned, in whatsoever state I am, therewith to be content.—*Paul.*

With the Juniors

Keep Trying.

IF a boy should get discouraged
At lessons or at work,
And say, "There's no use trying,"
And all hard tasks should shirk,
And keep on shirking, shirking,
Till the boy became a man,
I wonder what the world would do
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle
Because, through thick and thin,
He'll not give up as conquered—
He fights and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail.
Be stubborn against failure,
Then try and try again;
The boys who keep on trying
Have made the world's best men.—*Sel.*

Bright Suggestions.

Work with the Pastor.

THE superintendent can scarcely consult the pastor too frequently. Let him see that you value his suggestions. The pastor will be an indispensable link between the parents and the Juniors. Words from the pulpit, or in the homes when the pastor visits, will do much to foster and maintain the parents' lively interest in the Junior society.

A Mothers' Reception.

The Juniors will enjoy giving a reception to their mothers, and will preside at such an affair with surprising grace and dignity. Make the programme entertaining, but let it be an education on Junior methods, and have some room for a report of at least one department of work. Let the Juniors act on such committees as reception, programme, refreshments, and thus interest them more thoroughly.

Help for the Superintendent.

In too many Junior societies the superintendent is left without efficient help. Where no regular assistant is appointed, it is a good plan for the superintendent to get some one to come and give a Bible drill or a chalk-talk, and thus have something fresh for the Juniors as well as helpful to the superintendent.

Missionary Meetings.

To keep the young people's society in touch with the Junior, it has been found helpful to unite in their missionary studies. The members of the Missionary Committee of the young people's society take it in turn to give the Juniors a talk on the "Mission Field," at the Juniors' missionary meeting. Sometimes an older Junior might read a paper about the children of the country under discussion.

Trust Them.

Throw as much responsibility as possible on the Juniors. Take them into your confidence whenever you can. Present to them your plans and ask them for suggestions. Let them think that they are the ones who are really doing the work, and they will be spurred to better work by thus realizing the society is theirs.

The Prayer Meeting.

Superintendents should keep their eyes open to find out new methods of conducting this meeting. Don't let your meeting get into a rut. Emphasize sentence prayers, and occasionally have a meeting in which prayer shall be the dominant feature.

How to Begin.

The first note of the meeting is often the most important one. Begin earnestly. A plan tried in one society is this: Sing one verse of "Nearer, my God, to Thee"; then with bowed heads silently pray, closing with a concert repetition of the Lord's prayer.

Pointers for the Leader.

1. Begin on time and close on time.
2. Prepare by prayer and Bible study.
3. Write out your own thoughts.
4. Lead in prayer, and ask others to follow in sentence prayers.
5. Speak out distinctly.
6. Invite visitors to take a part.
7. Be sure to make this *your* meeting.

Notes on the Junior Topics.

By Lily M. Scott.

Christ's Mission.

June 5. - Why did Christ come to earth? John 10: 7-8.

DAILY READINGS. - Monday: To do God's will, John 6: 38. Tuesday: To call to repentance, Matt. 9: 13. Wednesday: To save the lost, Matt. 18: 11. Thursday: To give life, 1 John 5: 11. Friday: To reveal God, John 1: 18. Saturday: To witness unto the truth, John 18: 37.

Ask the children why we keep the Christmas Festival, and have a little talk about the "Peace on earth—good-will to men," which Christ brought. As a lesson read John 10: 7-18 and fully explain. Take as text for the lesson of this week, John 3: 16. This will be a good opportunity in which to fully

explain the plan of salvation to the Juniors. Refer to His evident preference for the society of those in need—those who really needed Him, and in almost every instance, the crowd following Him was composed of the sick, miserable, or the unhappy. Have the Juniors come to the meeting prepared to give some of the sayings of Christ about His mission on earth; also have the Juniors read some of the prophecies concerning His coming, and then in connection with them certain passages in the New Testament, showing the fulfilment of those prophecies. Above all, impress upon the Juniors that they must be Christlike.

Keep a cheerful heart,
Keep a reverent heart,
Keep an incorruptible heart,
Keep a simple heart,
Keep a trustful heart, and
You will have a Christ heart.

Gideon.

June 12.—Lessons from the life of Gideon. Judg. 7: 1-7.

DAILY READINGS.—Monday: A man of valor, Judg. 6: 11-14. Tuesday: Putting down idolatry, Judg. 6: 27-32. Wednesday: Encouraged by a dream, Judg. 7: 9-15. Thursday: Conquering a host, Judg. 7: 16-22. Friday: Declining to rule, Judg. 8: 23-25. Saturday: Peace for Israel, Judg. 8: 28.

Of all the stories of Old Testament heroes which our Juniors have been studying, the story of Gideon is one of the most fascinating. First, he was young. God saw what we are only now seeing, that the salvation of His people in a sense depends upon the young. People are more and more realizing that it is by the proper training of youth that we must expect to bring about great and necessary reforms.

Then Gideon was engaged in his ordinary daily work when the Lord appeared to him. Impress upon the Juniors the necessity of the faithful performance of little daily duties.

"A servant with this clause
Makes drudgery divine,
Who sweeps a room as for God's laws,
Makes that and the action fine."

Only those who are faithful in little things will be called upon to do the great things. Have the Juniors notice that God had him use very simple things to overcome the enemy: pitchers and lamps. Then observe his humility: when all was done, and he was the acknowledged saviour of his people, he refuses to rule over them.

In connection with this read 1 Cor. 13: 4, 5, 6, 7.

Friendship.

June 19.—What is true friendship? Prov. 18: 24, John 15: 12-15.

DAILY READINGS.—Monday: Ruth and Naomi, Ruth 1: 16, 17. Tuesday: David and Jonathan, 1 Sam. 18: 1. Wednesday: Elijah and Elisha, 2 Kings 2: 1, 2. Thursday: Philip and Nathanael, John 1: 45, 46. Friday: Paul and Timothy, Phil. 2: 19, 22. Saturday: The friend of God, Jas. 2: 23.

The Scripture readings give several instances of true friendship of which we read in the Bible. Have these read or discussed, and supplement them by examples from other literary works. Every boy and girl knows the story of "Damon and Pythias." Then in Dickens' "Tale of Two Cities," there is one of the best examples of friendship given, where Sydney Carton gave up his life for his friend.

It is the privilege of every Junior to be like Abraham, the friend of God—have the Juniors read John 15: 12-14.

In order to have true friendship there must be unselfishness and self-sacrifice. "In lowliness of mind let each esteem other better than themselves."

Then, too, it must be remembered that true friendship should stand many tests. It should be able to survive all petty differences of opinion.

Above all remember that "He that hath friends must show himself friendly."

"Wouldst thou be friend of mine?"

Thou must be quick and bold
When the right is to be done
And the truth is to be told.
Wearing no friend-like mask,
If thine heart be hot within;
Making no truce with fraud or guile,
No compromise with sin."

Use of Time.

June 26.—What is the right way to make use of our time? Eccl. 3: 1-8.

DAILY READINGS.—Monday: Working and watching, Neh. 4: 9, 16. Tuesday: Folly of idleness, Prov. 24: 30-34. Wednesday: Remembrance of God, Eccl. 12: 1. Thursday: Work for God, John 9: 4. Friday: Opportunity lost, 1 Kings 20: 39, 40. Saturday: Opportunity used, Esther 4: 14.

Teach the Juniors the infallible rule, "Whatever you do—do all for the glory of God."

The first daily reading forms the best reading lesson for the meeting. There is something about the story of Nehemiah and his friends which peculiarly appeals to childhood. By conversation with the Juniors get their own ideas on the proper use of time. Teach them that our time is not our own any more than any other of our possessions. An Englishman in olden times took for his motto in life, "Do the nearest duty." I know of no better motto. There is always some duty waiting to be done. Instead of wasting time in choosing we should "do the next thing." Warn the children against procrastination. Few habits have worked more havoc in young lives. Many examples can be given of great success following the proper use of even the spare moments. Livingston, the great African missionary, spent all his spare time in study, though he had to work very hard. Tell the Juniors that idleness always leads to mischief and unhappiness. They must not despise the doing of small things. "Whatsoever thy hand findeth to do, do it with thy might." Every hour comes with some little fagot of God's will fastened on its back.

"Do the good that's nearest,
Though it's dull at whiles;
Helping, when you meet them,
Lame dogs over stiles."

It is in youth that habits are formed. Read Eccl. 12: 1.

"To-morrow is not ours to hold,
May never come to bless
Or blight our lives with weal or ill,
With gladness or distress;
No man shall clasp to-morrow's hand,
Nor catch her on the way;
For when we reach to-morrow's land,
She'll be, by then, to-day.
You ask me for the golden time,
I bid you 'seize the hour,'
And fill it full of earnest work
While yet ye have the power."

THE quality of hero each age has admired gives the measure of the nations' civilization.

Books and Periodicals

New Books.

Helps to Bible Study.

JUDGING from the number of books written to furnish help in the study of the Bible, there must be an increasing desire on the part of Christians to acquire a fuller knowledge of the Book of books. The volume before us is a new and enlarged edition of a work that has already had a wide circulation. The author, Rev. A. Sims, has not only given the results of his own experience as a Bible student, but has gleaned from many fields valuable suggestions which enrich his pages. We have brought before us ten different methods of Bible study, besides many helps to the interpretation of Scripture. There is also a brief but suggestive and satisfactory analysis of all the books of the Bible. The use of this admirable series of helps would serve to make the Word of God an intensely interesting book, and thoroughly furnish young Christians unto every good word and work. [Otterville: Rev. A. Sims; 346 pages; cloth, price, \$1.00.

Tales of Trust.

There is nothing that stimulates faith like the testimony of those who have put their trust in God's promises and realized His faithfulness. Every life of faith has its own record of divine grace. We are thankful to anyone who will bring before us authentic instances of God's protection and care for His people. That is what this volume furnishes. The compiler, H. L. Hastings, as editor of *The Christian*, has had abundant opportunity of securing material for his book, and we heartily commend it to those who have wandered into the shadows of doubt, or whose faith has grown feeble. Here we breathe the atmosphere of trust. The purpose of the volume may be gathered from the preface. It is sent forth "in the firm confidence that these memorials of divine faithfulness which have so comforted and cheered our own hearts will be blessed of God to strengthen other souls, so that they may walk by faith and not by sight." [Boston: H. L. Hastings; 382 pages; paper, 50 cents.

Story of John G. Paton.

This is a new edition of the life of that famous missionary, John G. Paton, told for young folks. It is doubtful if there is another missionary volume so full of interesting episodes and thrilling adventures. It is just the book for young people, and no library intended for their use should be without it. The life of the missionary, as told in his autobiography, is retold by his brother, Rev. James Paton, to suit the young, and a number of fresh incidents and illustrations are added to make the volume more attractive. The circulation of this book will be sure to do much in interesting the young in the great work of missions. The story of these thirty years among South Sea cannibals is one of the marvels of modern missionary effort. [Toronto: Fleming H. Revell Co.; 304 pages; cloth, price, 50 cents.

The Gin Mill Primer.

In J. W. Bengough, the famous Canadian cartoonist, the temperance cause has an ardent and powerful supporter. By pencil and pen and voice he seeks to arraign the liquor traffic before the bar

of public opinion. In view of the approaching plebiscite, this bright little volume is timely, and its circulation ought to secure many votes for the abolition of the drink curse. Its sub-title is, "A Book of Easy Reading Lessons for Children of All Ages, especially for Boys who have Votes." In words of one syllable, the author deals in short chapters—fifty-seven in all—with the liquor traffic in all its phases. Every temperance worker ought to have it. The pages are enlivened by a large number of the author's inimitable sketches. [Toronto: Wm. Briggs; 78 pages; paper, 25 cents.

Conversion of Children.

For many years, Rev. E. P. Hammond has given special attention to the conversion of the young. In this booklet he answers the questions, How early? Will they remain steadfast? What means to be used? When to be received and how trained in the church? Those interested in work for the children will find in these pages many helpful suggestions by an experienced worker. [Boston: James H. Earle; 99 pages; price, 5 cents.

Tell Them.

We have not read for long a book so stimulating, interesting, and helpful as "Tell Them: the Life Story of a Medical Missionary," by George D. Dowkontt, M.D., author of "Murdered Millions," and editor of *The Medical Missionary Record*. In a simple, straightforward way, he tells the story of his life, and readers will be thankful that the author was led to "tell them" of the remarkable way in which God has manifested to him His loving kindness and care. The reading of this book is a spiritual tonic. It is interesting as a romance, quickening to faith, and uplifting to the soul. This testimony will do good. We would like to see a copy in the hands of all our young people. They could not read it without great spiritual profit. [New York: 121 East Forty-fifth Street: *Medical Missionary Record*; 256 pages; cloth, 60 cents.

Object Lessons for Junior Work.

Every skillful Junior superintendent recognizes the importance of reaching the minds of the boys and girls through eye gate as well as ear gate. And probably there are few who do not find difficulty at times in devising means of thus presenting truth to the mind. To such, this book, by Ella A. Wood, will prove exceedingly helpful. The objects suggested are simple in construction, and are within the means of every Junior society. We would advise every worker among the young to get this book. It will furnish them with a large number of practical suggestions, and will help them to make the Junior meetings interesting and profitable. [Toronto: Fleming H. Revell Co.; 131 pages; cloth, 50 cents.

Periodicals.

OUTING for May is full of the healthy sunshine and merry sport of spring. The number opens with "A May-Day Troutling," by Georgia Roberts; the frontispiece, "A Boy of the Old Brigade," illustrates Ed. W. Sandys' "A Bit of a River"; "A Troutling We Did Go," by Jas. R. Benton, completes the piscatorial department. Other notable features include "Outdoor Life at Wellesley College," by Jeanette A. Marks; "Ponies"; "Cycling Round About Old Manhattan," by A. H. Godfrey; "Rogue Elephants," by J. H. Porter, and "A Canoe Trip with a Vengeance," by J. Frederic Russel. The number in text and artwork is one of the best ever published.

At a moment when war and all its appliances and aspects have an especial interest, no doubt the first thing turned to in *McClure's Magazine* for May will be Rudyard Kipling's poem on the torpedo. It is truly great in its individual expressions, and greater yet in its complete effect and impression. This number contains two excellent short stories by new writers. One is a story of "The Polar Zone," by John A. Hill. The other is a kindly, humorous Memorial Day story—"Uncle Luther Dowell's Wooden Leg," by Ray Stannard Baker. Charles A. Dana's personal recollections of Meade, Hancock, Sedgwick, Humphreys, and the other generals serving under Grant in the Army of the Potomac; Cleveland Moffett's account of John Milne, the man who, of all the world, knows most about earthquakes, and of his earthquake observatory, where the slightest tremor of any part of the earth is automatically recorded and located; and Charles Theodore Murray's description of his voyage across the ocean with the circus, illustrated with pictures drawn from life by C. K. Linsom, are other items of the number which readers will find more than keeping their promise in point of instruction as well as of interest.

The May *Atlantic* opens brilliantly with Hon. Richard Onley's (late Secretary of State) timely and trenchant discussion of the "International Isolation of the United States." In "Psychology and the Real Life," Prof. Hugo Munsterberg discusses the rise and objects of psychology, its functions, uses, and limitations, and shows in what way it may work out a future of power and usefulness. Bradford Torrey completes his charming episode of Spring in Virginia with special attention to those of the feathered race who gather there, their varieties, songs, and habits. Ainsworth R. Spofford, late Librarian of Congress, begins his fascinating "Washington Reminiscences" with vivid sketches of Peter Force, the famous historian, and Wm. P. Fessenden, Senator and Secretary of the Treasury. In "Western Land Booms and After," Henry J. Fletcher describes the rise and growth of the great Western land speculations some ten years since, their subsequent collapse, and the lessons to be learned from them. Short stories and sketches, poetry, including a stirring ballad by Henry Newbolt, the English poet, and the Contributors' Club complete a notable and entertaining spring number.

A stirring poem on Cuba, by Joaquin Miller, opens the May number of *Frank Leslie's Popular Monthly*. This magazine contains much of great timely interest. "Naval Warfare of To-day" is an elaborate article, accompanied by more than twenty-five half-tone cuts of all the leading warships in the American navy, including a beautiful water-color frontispiece of the battleship Maine. Another timely paper is one on "The National Congress of Mothers." There is an interesting description of the Reformed Church in America, by David James Burrell, D.D., the sixth in the series on the religious denominations in this country; Galveston, the "Island City" of Texas, comes in for an exhaustive and profusely illustrated article by Charles Thomas Logan, and the United States Consul at Martinique describes the city of St. Pierre.

Among the notable features of the May *Ladies' Home Journal* are an illustrated article on Joseph Jefferson at home, "After-Dinner Stories," a page of brightly told anecdotes of prominent personages, and Rudyard Kipling's famous Jubilee hymn, "Recessional," set to music by Reginald de Koven. Robert J. Burdette's "My Kindergarten of Fifty Years" is the first of a series of three articles by this popular humorist. Edward W. Bok writes of the athletic woman and her attire, and also notes the decrease of intemperance; Mrs. S. T. Rorer treats of "Strawberries in Thirty Ways," and tells how to entertain unexpected company. "The Life of a Trained Nurse" is pictured and detailed, while four special pages, "Vacation Days on a House-Boat," "Ten Weeks in Europe for \$200," "Comfort in Tent and Cabin," and "Summer Pleasures for Suburban Places," turn one's thoughts to summer outings.

The initial article in *The Chautauquan* for May shows the readers veritable "Glimpses of Switzerland," H. H. Ragan is the author and there are a number of descriptive illustrations. The close relation which exists between the tiny insects and the flowers is among the interesting topics discussed in "The Spring Revival Among Flowers," contributed by F. Schuyler Mathews. In the "Woman's Council Table" Lucy M. Salmon, professor of history in Vassar College, has something of interest to say to housewives on "Domestic Service," which subject will be continued in the June number of the magazine. "Cuba and Her People" is a subject to which William Eleroy Curtis does full justice. Mary H. Krout, a reliable authority on the affairs of Hawaii, contributes an illustrated article on "The United States and Hawaii," and Henry Wysham Lanier calls attention to the Klondike excitement in a well-written paper on "The New Arctic El Dorado: Klondike and the Greatest of Gold-Rushes," in which a large number of illustrations are an interesting feature.

THE day is always his who works it with serenity and great aims.

"Nashville '98" Bulletin for May.

ARE you going to Nashville to the 17th International Convention in July? If you have not answered the question you should do so within the next three weeks, and notify the excursion manager, so that preparations for your transportation and accommodation can be made without the speculation as to numbers, which is now necessary. Send your name and address, and you will receive about June 1st an illustrated folder, that is now being prepared, giving full particulars.

The prospects for a large Canadian delegation are excellent, and justify the anticipations that a "Special Canadian C. E. Excursion Train" will be necessary for their comfort and enjoyment.

Consult the HERALD'S "Nashville '98 Bulletins" since January last, then read the latest information given below, and you will be posted to date.

Route definitely decided upon: Grand Trunk



MR. B. G. ALEXANDER.

Railway to Detroit; "Big Four" (C.C.C. and St. L. Ry., L.S. and M.S. Ry.) to Cincinnati; Louisville and Nashville Railway to Nashville. The G.T.R. has been chosen because it taps the greatest number of important centres, and touches all the points from which delegates are reported to date. Excursionists will be able to buy the reduced rate tickets at all local G.T.R. stations of any importance.

The excursion will leave Toronto on Monday evening, July 4th; take breakfast in Cincinnati on the morning of July 5th, where a few hours will be spent in sight-seeing; reach Mammoth Cave, Kentucky, Tuesday afternoon, spending six or seven hours in viewing that national wonder—taking supper in the cave—and arrive at Nashville July 6th, several hours before the first meeting of the convention.

The regular Pullman car berth-rate from Toronto is \$6.00; but if delegates report early, cars can be chartered and the figure reduced to \$4.00, which may be again cut in half by two occupying the same berth.

From Nashville, words of greeting and welcome continue to arrive. Rev. W. T. Rodgers, pastor of Grace Church, writes: "Grace Church is to be headquarters for Canada during the International C. E. Convention here, July 6-11. We extend a royal welcome to Canada, and assure you that we will meet you with extended hands and open and warm hearts when you come to Nashville, down in Dixie, July 6th." A similar letter comes from the C. E. society of Grace Church, of which Mr. B. G. Alexander, the secretary of the committee of '98, is president, and whose picture we present to our readers this month.

What more can we add?—except to again urge all to write for the folder, which will give the minutest details as to arrangements and cost, and write now, —a post card will do the business.

C. J. ATKINSON,
C. E. Excursion Manager for Ontario and Quebec,
26 Langley Ave., Toronto.

It may be glorious to write
Thoughts that shall glad the two or three
High souls, like those far stars that come in sight,
Once in a century.

But better far it is to speak
One single word which now and then
Shall waken their free nature in the weak
And friendless sons of men.—Anon.

THE *Christian Endeavor World* publishes the following message from Ira D. Sankey, who is travelling in Egypt: "I have been in this strange and wonderful city four days. I have seen the face of Rameses the Third and Rameses the Great and many other dead things, but one of the livest things I have yet discovered is the Young People's Society of Christian Endeavor of Cairo, where I had the privilege of speaking yesterday at their regular 4 p.m. meeting. The Christian Endeavor society will be a great blessing to this needy nation as the years go by."

Music Hath Charms.

IN every age the refining and ennobling influence of music has been recognized and praised.

A story which contains a powerful tribute to the divine art is thus told in the *New Orleans Times-Democrat*.

He came into the hotel parlor without being asked. A number of gentlemen and ladies were engaged in conversation. He was evidently a guest, and had perfect right to the apartment; but the fact that he was *de trop* did not affect him in the least. He had a disagreeable and forbidding face and manner. His countenance bore the marks of dissipation and degradation; his eyes were bleared. He was ugly, both in person and movement, and when he took a chair the conversation ceased and there was an unpleasant constraint, as if an evil spirit were present. The ugly man remained seated, with his head bowed down, frowning at space. Little by little the conversation began to revive, but attention never thoroughly left the ugly man. When he arose from his chair every eye glanced furtively in his direc-

tion. Without noticing any one he walked nonchalantly to the piano and opened it. There was a death-like silence. Who asked for music? was the involuntary thought, but no one had the courage to speak to the intruder. He ran his fingers carelessly over the keys, and his ugliness disappeared. From demon he was become angel. He seemed to be playing to please his own fancy, wandering without effort from one theme to another. The listeners were charmed; tears came to the eyes of the ladies. The music was telling of life; of its joys and sorrows; of deep woods with the sun in lacework on the ground and birds singing in the trees; of moonlight in the faraway, dreamy places; of recollections of departed friends, and the sadness of disappointment. How could such a delicate, soaring spirit, moved to the mystical expression of harmony, be lodged in that coarse, degraded body? The ugly man, charming his listeners so that they were enraptured with him, was like Caliban, the vicious, destructive demon, who dreamed of the music of his island: "The isle is full of noises, sounds, and sweet airs that give delight and hurt not." The pianist was a Paul Verlaine, a dual being, one who leads one life of the body and another of the spirit. Suddenly the playing ceased abruptly, the player turned in his stool and gave a harsh, guttural laugh. He was the ugly man again.

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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 was offered by me last month for the best written item of news, not to exceed 60 words. This reward goes to J. R. Ball, Woodstock.

OFFER FOR JUNE.

For the best written and most interesting item of news (not more than 60 words) received by me before June 15th, I will give a copy of "Malcolm Kirk." Address, "The News Editor, Endeavor Herald, Toronto."

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.

Hamilton Endeavors.

MISS H. WATSON has severed her connection with our Union having started on an extended tour of our province. She carries with her the esteem and good wishes of our entire Union. Miss Watson faithfully filled the office of corresponding secretary.

The Junior Society of Simcoe St. Methodist church is in a very prosperous condition just now, due, no doubt, to the untiring, consecrated efforts of Misses Moore and Turner. This society held a social evening a short time ago, when the Juniors acquitted themselves very creditably in a programme of songs, choruses, recitations, and instrumental music.

In connection with Christian Endeavor conventions, the Chairman of the Committee of Preparation is the one upon whom the greatest responsibility rests, and the success of the convention largely depends. Having realized this, the Hamilton Union, on being promised the convention in 1898, looked for a man for this important office, the result being that Mr. D. A. Rowland was selected. Mr. Rowland has for a number of years had very pleasant relations with the Hamilton Union, and when the office of President was made vacant by the removal of Mr. Bickley in the early part of the term

of 1896, he was elected to fill the vacancy, holding the office for two terms. Having attended every provincial convention since 1894, he is well known by the Ontario Endeavorers, and the opinion expressed by the most prominent workers is that he has the qualities that combine to make a good convention convener. In Knox Church society, of which he is a member, he is looked upon as an adviser. As a citizen Mr. Rowland is highly esteemed and holds the respect and confidence of many prominent business men. Provincial Endeavorers may look forward to a successful convention in the fall with the local management in the hands of this energetic worker.



MR. D. A. ROWLAND.

On the evening of the 26th of April the Junior society of Emerald St. Methodist church gave a cantata called "The World for Christ," the usual solos, recitations, choruses and dialogues characteristic of these pretty entertainments were interlarded with selections by an orchestra under Mr. John S. Hampson. Not the least pleasing was the exercise by eight young ladies illustrating that beautiful missionary hymn of Bishop Heber's, "From Greenland's Icy Mountains." Mrs. Dempster assisted by singing "Bidding to the Feast." Miss M. Cannon was accompanist.

At the regular monthly business meeting of the Junior Union held last month in Centenary Church Board room there was a larger attendance and more interest than we have seen for a long time. The Rally Committee are making arrangements to present the cantata "The Junior Garden" on a large scale in the near future. A moonlight excursion is also receiving careful consideration. The '98 con-

vention came in for a good deal of enthusiastic discussion. They say they will do all in their power to make the Junior part of the program a success.

A very successful membership contest was brought to a close on the evening of May 10th in the Junior (Christian Endeavor) society of Central church. Twenty new members have been added to the roll and the society is in a very flourishing condition. The committees are all doing excellent work. Already this season several quilts and scrap books have been made which will be sent to the home missions. "Well done" for the Central Juniors.

The "Committee of '98" are hard at work. They "say nothing but saw wood," and although they begin to realize the enormity of the undertaking, they are making great headway. You do not know how much good your prayers on their behalf might do. -H. M. G.

From the Capital.

The spring rally of the Ottawa Christian Endeavor Union held in Bell St. Methodist church proved a great success. Mr. Quayle, President of the C. E. Union, presided. Excellent music was furnished by the choir of Bell St. church. The speakers for the evening were Mr. Flint, M.P., and Mr. J. H. Carson, Secretary of the Quebec Branch of the Dominion Alliance. The addresses were logical, eloquent, and of a highly practical nature. Much information was given in reference to Prohibitory laws that had been enacted in the past for regulating the Liquor traffic. The duty of all good citizens in reference to the coming Plebiscite was clearly pointed out. Practical hints were also given as to how the coming Prohibition Campaign should be carried out successfully, etc. The Endeavorers of the Capital intend to take a prominent part in the coming Plebiscite Campaign.

The Sunday afternoon meetings in the "Home of the Aged" on Bank St., are conducted during the present month by the E. L. of C. E. in connection with the Dominion Methodist church.

The C. E. society which formerly met in connection with the Reformed Episcopal church was re-organized a short time ago.

There are now 7 Junior societies in the city, and efforts will be made to organize others during the present year.

It was decided at the monthly Executive meeting of the Local Union held in April that these meetings be made more practical in the way of assisting the local societies in their work. It was suggested that difficulties or discouragements that the local societies may experience be brought to the notice of the Executive of local union at its regular meetings. By pursuing this course more practical work can be accomplished.—H. M. McG.



York County Convention.

Newmarket, May 17-18.

The North York and York County Christian Endeavor Union began its seventh annual convention in the Presbyterian church, at 10.30 a.m. on Tuesday, May 17th. Rev. A. McNabb being in the chair. After devotional exercises, Rev. C. E. Scott, of Schomberg, gave a good address on "The active members: How to get them to act." Miss J. Carruthers, of Toronto, read a fine paper on "The associate member: How to get and how to get rid of." The session closed by a discussion of practical methods, in which Junior work was particularly taken up.

At one o'clock the afternoon session opened with a large number of delegates present. Dr. E. L. Brereton, of Schomberg, was the chairman. "Systematic and Proportionate Giving" was the subject of an excellent address by W. T. Moore, of Toronto, after which Rev. Mr. Hagar, of Mount Albert, delivered an earnest and telling address on "Personal Example and Influence." A lively and profitable discussion ensued. In the "Pastors' Hour" the following gentlemen made three-minute speeches:—Revs. A. McNabb, H. Lee, A. Imrie, C. T. Cocking, E. E. Scott, Wm. Moore, G. W. Dewey, P. Fletcher, W. H. Chidley, Mr. Hagar.

The evening session, which was held in the Christian church, was a grand success. The meeting was opened by the pastor of the church, Rev. Elder Chidley, after which eloquent addresses of welcome were delivered on behalf of the Young People's Societies of Newmarket, by Rev. H. S. Matthews; and on behalf of the town by Mayor Cane.

Mr. F. E. York, of Aurora, and Mr. S. J. Duncan-Clarke, of Toronto, made suitable replies on behalf of the visiting delegates.

Rev. E. E. Scott, of St. Paul's church, Toronto, was then called upon. His subject was "Christain Citizenship." He said the object of the C. E. societies was not only to take men to Heaven, but to bring Heaven down to men. He then referred to the patriotism and indomitable courage of the Saxon race, which had placed the British nation ahead of every other nation in the onward march of civilization and science. We want not only this national patriotism that makes citizens willing to die for their country, but a patriotism that will turn out civic impurity, dishonesty, and oppression. Members of parliament had one code of religious principles to govern them at home and another at Ottawa. When women get the franchise this would not be so, for his own uncle voted Liberal, while his sensible aunt would vote Conservative. Two great steps in advance are yet to be taken, the one when the liquor traffic will be abolished and the other when the struggle between labor and capital will be at an end.

Mr. F. S. Spence was the next speaker. He traced the development of the temperance cause from its beginning to the present. Seventy years ago there was not a temperance pledge in existence. The first temperance societies were for the purpose of practising drinking without getting drunk. Then drinking intoxicating liquor was limited to meal time, then to holidays and sheep washings. Now the temperance pledges demand total abstinence. The number of places licensed to sell liquor is only half as many as it was a few years ago. The addresses were interspersed with good music by the choir.

A sunrise prayer meeting was held in the Friends' church at 6.45 on Wednesday morning, led by H. H. Bingham, of Aurora. It was largely attended, and a profitable season enjoyed.

Wednesday morning session was held in the Christian church.

Nominating Committee's report read and adopted as follows:—Mr. H. Bingham, Aurora, President; Rev. H. Lee, Aurora, vice-president; Mr. H. Prettie, Newmarket, secretary; Miss A. Winch, Belhaven, treasurer; directors, Mr. Fleury, Stouffville; Miss Keith, Newmarket; Miss Morton, Belhaven.

Reports from the secretary and treasurer were read and adopted.

Rev. H. Lee read an excellent paper on "Opportunities," their use and abuse. He said that our time and our opportunities are trusts. We should not let the moments pass without doing something for Christ.

Young men let opportunities pass till they grow older when it is too late to retrace their steps.

Following this, was an inspiring address by Rev. G. W. Dewey on "Music, its place in the society." He said that music had an educative power. Singing is as sacred as prayer. Choose appropriate hymns and do not sing light and trifling pieces in the society.

The session opened on Wednesday afternoon with a well filled church.

The County Nominating Committee's report was adopted as follows: President, Rev. J. Willson, Stouffville; vice-president, Mr. A. Imrie, Aurora; sec.-treasurer, Miss J. Carruthers, Toronto; council, H. H. Bingham, Aurora; C. Ferrier, Mimico; A. Loveless, Agincourt; G. A. Watts, Toronto.

The Finance Committee recommended that the County Convention be held every alternate year, and that an invitation be extended to the local organizations to meet with them. Finances were encouraging.

Rev. Mr. McCarthy, a returned missionary from China, gave a stirring address on "The Evangelization of the world in this Generation." He spoke of the work in China and said he had travelled thousands of miles in that country, and was never molested, but was treated most cordially. Over two hundred native Christians were praying that he might be safe.

Following this was an address on "The Money Problem in Missions" by Mr. E. G. Robb, of Toronto. He said there was a lack of funds for mission work. Men were ready but means were not. The communicants of the Toronto Presbytery gave only 90 cents a year per member to the mission cause, and he presumed other denominations were no better.

Mr. C. J. Atkinson made a few remarks on Nashville, '98, after which the session closed.

Wednesday evening session, Dr. Brereton, of Schomberg, in the chair. Rev. H. Lee conducted the devotional services.

In vacating the chair and giving place to Mr. Bingham, the president-elect, the retiring president, Dr. Brereton, referred especially to his own conversion.

Rev. Percy Fletcher, of Oshawa, congratulated North York on the excellence of the convention. His subject was "A goal and an effort to reach it." He spoke of the importance of having an ideal. Christ is the great ideal toward which we should aim. It is only by striving that we can hope to win. Aim at reaching the ideal of the occupa-

tion you have chosen. The natural law that success is attained only by effort applies also to the spiritual world. To make Endeavor work a success we must have a high ideal and strive to reach it.

Rev. J. McP. Scott, of Toronto, conducted the consecration services. He said that a better Christian life is possible. To adjust our lives to God we must have, (1) humiliation and confession, (2) surrender and separation, (3) faith in the filling of the Holy Ghost. To maintain this adjustment we must, (1) know what it is to wait on the Lord in prayer and study His word, (2) know the faithfulness of God, (3) take heed that our motives are right.

This made one of the best county conventions ever held in Ontario.

Toronto Junior Christian Endeavor Rally.

Massey Hall was crowded on the evening of Friday, May 20, main floor, platform, and galleries, with children; the grown people who were present were relegated to the top gallery. It was the fifth annual rally of the Junior Christian Endeavor Union of Toronto. The union numbers 3,200 members, and it looked as if most of them were out with their friends. The union is divided among the various denominations by societies, as follows: Methodist, 30; Presbyterian, 13; Congregational, 5; Baptist, 4; Disciples, 1; union societies, 4; total 57.

The report of the secretary, Miss A. G. Leary, included in the printed programmes, stated that 11 new societies had been formed, and 11 had disbanded. By the 29 societies that had reported \$370.71 had been contributed to foreign missions, and \$142.30 to Toronto missions, in all \$513.01 from about one-half of the societies.

The rally was presided over by Master Josie Gray, of St. Alban's E. L. of C. E., a lad of 13, and an excellent chairman he made. Following the opening devotional exercises, led by Rev. Mr. Carruthers, splendidly-rendered choruses and solos were given. A choir of 300 boy members of the Junior societies occupied the platform. The soloists were Miss Flo Fieldhouse and Miss Mabel McCormack. Rev. J. W. Graham, of the Fred Victor Mission, delivered an address, having "effort" for its theme, which interested the children greatly.

The presentation of banners and honor roll followed. A beautiful red silk banner worked with Chinese

characters by a Christian native lady in Shanghai was presented to the Girls' Society of Woodgreen Methodist church, they having taken first place in giving to missions in proportion to their membership. Their contributions amounted to \$171. The Dunn Avenue Presbyterian society received a blue silk banner for having the largest percentage of its members present at the rally. All of their 88 members were there. The honor roll, given for the largest average attendance during the past six months, went to the Kew Beach society. The presentations were made by President R. E. Gunther.

Music intervening, twenty-nine Juniors, directed by Mr. S. J. Duncan-Clark, presented an attractive work of a Junior Christian Endeavor society under the guise of a ship's crew. The soloists were Misses Mabel McCormack and Flo Fieldhouse, and Master James West. The exercise was altogether interesting, and concluded with a salute by the drum and bugle band of the 11th Co., Boys' Brigade.

The choirmaster for the occasion was Mr. T. H. Lockhart and the organist Master Charles E. Eggett.

Toronto Notes.

Western District.

PARKDALE (Methodist).—Probably the most active committee connected with this large and vigorous society is the Sick-Visiting and Relief Committee, of which Miss Gertrude E. Thomas is convener. From an extended report of the excellent work done by this committee during the past six months we glean the following: The committee is composed of five members. Their first duty is to supply the pulpit with flowers each Sunday which are afterwards given to the sick; their next duty is to visit the sick and needy. The record shows 1148 visits, 368 bouquets distributed with texts attached, 500 text slips and cards left at homes, 1400 papers and magazines given away, 735 delicacies taken to the sick, 130 second-hand garments and 18 new garments given to the needy; 36 hours were spent in reading aloud to old people and invalids, 18 persons supplied with work, 14 homes "cleaned up." Then the Home for Incurables was visited regularly three times a week, and the inmates of this institution were treated to an "at home" in the church parlors. At Christmas time 200 baskets of food and clothing were sent to needy persons, besides several tons of coal. Three notable items from

the report are these: a Bible in large type given to an aged couple (over 70 years of age); a new bed-springs, mattress, pillows, and coverlets, given to a sick widow; a woman suffering from cancer visited daily and the wound dressed. Such acts as these must surely win the Master's approval.

Central District.

ZION (Congregational) Junior Endeavor held a very interesting missionary meeting Sunday, May 15th, at which Miss Cassidy, a returned missionary from Yauytse, China, gave an address on mission work amongst the Chinese. She sang several verses of hymns in the Chinese language. In the evening the Juniors took the Young People's meeting, four of them giving short addresses on the topic "Christ our Model."

News.

SUDBURY.—A Y. P. S. C. E. has recently been organized here among the joint congregations of the Methodist and Presby'n churches. The following are among the officers elected for the present term: Pres., J. C. Mitchell; cor.-sec., Miss Patterson. We have Lookout, Prayer-meeting, Social, Music, and Flower Committees. Our society meets every Monday evening alternately in the Methodist and Presbyterian churches.

COOKSTOWN.—A very successful C. E. rally was held in Burns' church, West Essa, on May 4th; the church was packed. Addresses were delivered by Rev. J. E. Smith, the pastor of the congregation; Revs. Leishman of Angus, J. R. S. Burnett of Alliston, and P. Nicol of Tottenham. There is now a flourishing society in this congregation though organized only a short time ago.

OSHAWA.—At the regular quarterly meeting of the Y. P. S. C. E. in connection with the Presbyterian church, the following officers were among those elected for next six months: Pres., Miss A. Lawlor; cor.-sec., Miss J. Panton. Our society is progressing nicely showing a net gain in membership of 7 last quarter. Initial steps have been taken to form a local union of our six societies in town. A committee has been appointed to draw up a constitution for submission to and approval of these societies. The Ontario County Union will hold their annual convention in Oshawa sometime next September.—W. W. MCLAREN.

WOODSROCK. — The Congregational Christian Endeavor society held a most enjoyable social gathering on May 4th at the home of Jas. Forbes, Buller street. Each member present wore a badge representing the title of some well known book, the honor being to make the most complete list of titles, and with music, games and refreshments the time was pleasantly spent. An important feature of the evening was the presentation to the pastor, Rev. A. F. McGregor, by the society, of two handsome volumes of Nansen's "Farthest North," and a beautifully engrossed address, referring to Mr. McGregor's having formed the first C. E. society in Ontario, and to his having been president of the Provincial Union; expressing appreciation of the great help and inspiration which he has always been to the society, and praying that they might long be privileged to have his presence and co-operation in the work.

This society held its semi-annual election of officers May 9th. During the term four new active members were received, one associate joined as an active, and two members joined the church. \$15 was raised during the year for the education of a boy in Cisamba, West Central Africa, and \$2.75 for Home Missions. This money was raised by free will offerings.—J. R. BALL.

CLINTON.—A very good audience gathered at Willis church on Monday evening, April 18th, to enjoy the program of the Local Union. Miss Wilson occupied the chair. The first address was given by H. E. Fair, of Londesboro, on "What constitutes a well-kept Sabbath"; after showing the scriptural origin of the day, and Biblical requirements, he enumerated at length certain things for which the Sabbath was intended, and also drew attention to various things commonly recognized which were detrimental to a well-kept Sabbath day. The next address was on the "Tenth Legion," and was given by A. T. Cooper, being a reproduction of the address of Amos R. Wells, of Boston; it was illustrated by figures showing the expenditure in the United States for various purposes, such as liquor, tobacco, bread, etc., etc., these being made of card in the form of a bottle of liquor, pipe for tobacco, and so on; then was shown the Lord's tenth with all that was dependent on it; the address was an exceedingly instructive object lesson, and Mr. Cooper was at his best in its delivery. The third address was by Mrs. W. C. Landsboro, of Tuckersmith, on "System-

atic giving," and after laying down certain basic principles, she proceeded to show the individual benefits of this method of gospel support.

HURON County Christian Endeavorers and Sunday School workers set other counties a good example by combining conventions. The meeting-place this year is Wingham, and the dates selected June 21st and 22nd. The people of Wingham are preparing to give their visitors an enthusiastic reception, and from the high character of the programme a grand time is expected. The first day will be devoted to the Sunday School, and addresses by such leading workers as Rev. W. F. Wilson, Rev. J. J. Rae, and Rev. B. Clement promises a rich feast. The following day will be given up to Christian Endeavor, and papers and addresses by popular and able Endeavorers have been arranged for. Mrs. P. J. Mackay, of Woodstock (whose work in the pages of the ENDEAVOR HERALD has given her a Dominion reputation), who is an enthusiast in Junior work, will be present and give an address, to be followed by that interesting exercise, "The Junior Garden," given by 75 of the Wingham Juniors. All Sunday Schools and young people's societies in the county are entitled to send delegates.

DROMORE.—The C. E. society in connection with Amos church, Dromore, was organized in May, 1893 and has progressed very favorably. We have 43 active members and 11 associate. We are pleased we can say our members take a great interest in our society. For our Easter meeting we held a song service consisting of solos, duets, quartettes, and anthems. We also held a question drawer meeting a short time ago. The topic, being "Habits," was divided, each committee given a different habit on which questions were asked by the members and answered by the leaders. Our meetings are well attended and our society in the past has accomplished a great deal as it has been the means of drawing our young people together to work hand in hand as co-workers with our Master.

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If corresponding secretaries of societies outside the city will notify the corresponding secretary of the Union of the name and address of any young people removing to Toronto, they will gladly be visited and introduced to Christian friends in our churches and societies. Kindly do not neglect this matter.

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Northfield Summer Conferences.

NORTHFIELD has verily become a New England Jerusalem, whither the tribes of the Lord go up annually to keep solemn feasts and joyful festivals.

This year the season begins June 10 with the opening of the Northfield, a finely situated summer hotel, and the dedication of the Dickinson library. On the following Sunday Mr. D. L. Moody will deliver the commencement sermon to the graduating classes of Northfield Seminary and Mount Hermon school. Graduation day at Mount Hermon is June 14 and at Northfield Seminary June 15, but during this week there will be various features of special interest to visitors who wish to investigate this great educational work which is being carried on by Mr. Moody for the salvation of hundreds of young people.

After commencement the next event of special note is the opening of Camp Northfield on June 30. About three hundred young men participated in its advantages last year. The Camp is situated in a grove of pines and birches on the lower slope of Notch mountain, perfectly secluded, yet near the Auditorium, swimming float, tennis courts, base ball fields and facilities for all the modern outdoor sports, not the least of which are boating, coon hunts, corn roasts, clam bakes, etc. Although recreation is the object of the Camp, yet the young men are always welcomed at all the services of the conferences held in the Auditorium. Mr. Moody and other conference speakers also frequently address the young men at their "Morning Council" at the Camp. Young men from all classes are invited to spend their vacations here. Furnished tents, accommodating four, can be had at \$2 per week for each tent. Board at the Camp dining hall will be furnished at \$3.50 per week, making the total charge \$4 per week each, with four in a tent.

On July 1 the World's Student Conference opens and continues through July 10. Public meetings, Bible classes, association conferences, informal discussions, and private interviews indicate the varied character of the privileges which this gathering affords.

Among the speakers are Bishop Potter, Mr. R. E. Speer, Rev. Edward Judson, D. D., New York City, Rev. R. P. Mackay, Toronto, Canada, Pres. Augustus H. Strong, Rochester Theological Seminary, Chancellor William F. McDowell,

Denver University, Dr. C. I. Scofield and Mr. D. L. Moody of Northfield. Prof. E. I. Bosworth of Oberlin College will have charge of the Normal Devotional Bible study, and Mr. S. M. Sayford of Boston will conduct the Normal Training classes. Prof. D. B. Towner of Chicago will lead the singing. For full particulars address D. A. Davy, 3 West Twenty-ninth street, New York City.

The Young Women's Christian Association Conference closely follows the preceding both in time and design. This year it is to be from July 13 to July 22. The specific aims of this conference are to train college women and city mission workers for organized Christian work, to add impetus to individual Bible study and to deepen the spiritual life. The Round Top meetings this year will consist of a series of talks by women on different phases of women's work. There are platform meetings twice daily, open to all, Bible classes, missionary, association and other conferences. The principal speakers and teachers are to be Mr. R. E. Speer, Rev. Edward Judson, D. D., Mrs. M. E. Sangster of New York City, Dr. Julia Morton Plummer of Boston, Chancellor McDowell, Denver University, Mrs. Florence Stowell, Mrs. Gerald Dale, Jr., formerly a missionary in Syria, Mrs. Lucy Bainbridge, who is associated with Dr. Schaffler in city mission work, Rev. J. Bell Johnston, of England, and Mr. D. L. Moody. Dr. C. I. Scofield of Northfield, will have charge of the 11 o'clock platform meetings, Prof. E. I. Bosworth, Oberlin College, and Miss Wild, editor of *The Evangel*, will have charge of the Bible classes, and Mr. George C. Stebbins of the singing. Further particulars may be had upon application to Miss Carrie B. Wilson, 126 State street, Chicago, Ill.

The General Conference for Christian Workers, which is the oldest of the Northfield gatherings, opens July 29 and continues until August 18. This conference is for all, from the deepest spiritual clergyman to the humblest lay-worker. Its aim is the promotion and deepening of the spiritual life by the presentation of the deep truths revealed to the ablest Bible students of one age in their persistent and consecrated research.

In response to the urgent requests of many who were greatly helped last year by the teaching of Rev. G. Campbell Morgan and Rev. George H. C. Macgregor, London, England, Mr. Moody has secured them again for this conference. Rev. H. W. Webb-Peploe, Preben-

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4. **The Providential Order of the World.** By Alex. Balmain Bruce, D.D. \$2.25.
5. **The Book of the Twelve Prophets.** By Geo. Adam Smith, D.D., LL.D. Vol. II, \$1.50.
6. **Pictures of Southern China.** By Rev. J. Macgowan. Seventy-seven illustrations. \$3.00.
7. **A Cycle of Cathay; or China South and North.** By W. A. P. Martin, D.D. Illustrated. \$2.00.
8. **Christian Institutions.** By Alex. V. G. Allen, D.D. (International Theological Library.) \$2.50.
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10. **A Guide to Biblical Study.** By A. S. Peake, M.A. Second edition. \$1.25.

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dary of St. Paul's Cathedral, London, who was so well received in 1895, has been invited by Mr. Moody to spend the entire month of August in Northfield giving one Bible lecture a day.

Dr. R. A. Torrey, Chicago Bible Institute, Dr. C. I. Scofield, and, of course, Mr. Moody, are among the other speakers. Messrs. Ira D. Sankey and George C. Stebbins will have charge of the singing. All platform meetings are under the personal direction of Mr. Moody and are held in the Northfield Auditorium, which has a seating capacity of 2,500.

Accommodations may be obtained during this conference, as in former years, in the Seminary buildings at \$1 to \$3.50 per day. The Northfield offers first-class accommodations at rates varying from \$2 to \$5 per day. There are also a number of good private boarding houses in the vicinity, which open at rates ranging from \$6 per week upwards. Entertainment at lower rates may be secured in a furnished tent with table board for \$5.25 per week, or parties bringing their own tents may have a suitable place on the grounds free of charge, and if desired table board may be obtained for \$1.75 per day.

General information regarding the conferences, or about board at The Northfield or in private families may be obtained by addressing A. G. Moody, East Northfield, Mass.

Odds and Ends.

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I AM delighted at the kindly spirit with which HERALD readers are taking the small increase made in the special club rates. One person who has been a subscriber from the first says: "It has always astonished me to see the value you gave in your paper for 25 cents, and I could never understand how you could possibly afford to make the rate so low. Even at 40 cents I cannot see how you are going to come out even." I may as well take you into my confidence and tell you that the actual cost of production on a single copy of the HERALD for one year has been considerably more than 25 cents, and it became absolutely necessary from a business point of view to make the increase.

Endeavorers are not unreasonable people, I have learned, and this accounts for the sensible manner with which the increase has been received. They recognize that even at 50 and 40 cents the HERALD is cheap. The change in form and the increasing value of its contents is commending the HERALD more and more to Canadian young people, and our list of subscribers grows larger every day.

The chief fault hitherto found with the HERALD has been its lateness of delivery. We are taking steps to overcome this, however, and hope within a short time to place copies in our readers' hands on the 20th of each month. We thank all who have suffered inconvenience in this way for their patience and forbearance.

I want an agent for the HERALD in every society in Canada, and to reliable persons, either ladies or gentlemen, I am prepared to offer a liberal cash commission on all subscriptions secured. If you are prepared to take up this work, write me giving references.

The Sunday-school department of the HERALD appears to be growing in favor with workers in that branch of church endeavor. Superintendents, teachers, and scholars are unanimous in saying that it is one of the brightest and most helpful aids to be found in any S. S. journal. The notes by Rev. Wray R. Smith are worthy of especial note.

On the second page of the cover may be found a very liberal offer to club-raisers. The books noted there are extra good value and are worth working for.

Next month I will present my new list of rewards for club-raisers. It will be the most liberal and most complete I have ever offered to friends of the HERALD. Go to work on a club at once, so that you may be able to claim your reward promptly when list appears.

Remember we are headquarters for Canada for C. E. supplies of all kinds, pledge cards, constitutions, etc. Send for our complete price list.

Kindly note that by our new rates, the HERALD will not be sent to any subscriber beyond the time paid for, unless by special request. The papers for a club will invariably be discontinued at the expiration of the subscription. All renewals should therefore be made promptly. Look at the label on your paper, and act accordingly.

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