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# THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. XI ]

Toronto, November, 1899

[ No. 10

## A Prayer.

By S. Jean Walker.

**G**OD of our fathers, guide our way  
As Thou thy people didst of old,  
A pillared cloud their guide by day,  
By night the fiery symbol rolled.  
Then hear us, Lord, lest sins beset  
And tempt us sore and we forget.

God of our fathers, still the same  
When Jordan's billows backward rolled,  
Thy loving guidance to proclaim  
And wondrous dealings to unfold,  
Through sin's dark waves, Lord, do Thou lead,  
Mark Thou our path, great is our need.

Lord God of battles, lend thine aid  
As Thou in Caanan didst of yore,  
Of heathen hordes we're not afraid,  
But sin's allurements more and more.  
From passion, lust, and selfish greed  
Defend us, Lord, Thy strength we need.

Our God and Father, guide our way  
O'er mountain heights, through darkened vale,  
Far from Thy path we careless stray,  
O'er our weak wills Thy will prevail,  
And lead us back from dangers freed—  
Then guide us still, we humbly plead.

Great God of love, Thou gavest Thy Son  
A sacrifice for fallen man,  
He conquered death, the victory won,  
And sealed with blood redemption's plan.  
Before Thy throne He intercedes,  
For mourning sinners ever pleads.

O God, we pray for His dear sake—  
None other way nor right we claim—  
Teach us the path through life to take  
That we may honor His great name.  
This be our joy till life is done,  
Then grant us rest through Christ Thy Son.  
*Thamesville, Ont.* AMEN.

## The Country Society.

**I**N planning for the development and progress of our movement, it is of the utmost importance that the country society should not be overlooked. Plans and methods which might prove serviceable in town and city organizations are frequently poorly adapted for use in the country. And yet, fully one-third of all the societies in Canada will be found in the rural districts.

It is to be expected that the workers in such

societies should at times compare their service unfavorably with those whom they consider more favorably situated. They have no warm and brilliantly lighted church parlor in which to meet. They have no Local Union to furnish fresh suggestions and stimulate them in the work. They have no such opportunities for rendering varied service as lie within the sphere of city organizations. The building in which they meet is severe in its simplicity. They are dependent upon themselves and the pastor, for the most part, in conducting their meetings. And the sphere of service is necessarily circumscribed.

Yet the country society has its points of advantage. There are not so many counter-influences at work, and so the membership of the society is very much larger, in proportion to the size of the church, than in the city, and the attendance is much more regular. The members have to depend more fully upon themselves, and thus the society is fulfilling more fully its mission in training up workers for service in the church. It is from the country societies that city and town organizations frequently get their best workers; and it is from the country societies, also, that the majority of candidates for the ministry come.

The country society may not be able to present glowing reports of work accomplished or of enthusiastic rallies, but it is carrying on a service for the Master that He alone can adequately estimate. The little church on the hill, or nestled in the valley, or half-hidden in the forest, or standing out on the wide prairie, is the home of some society that is doing a work, viewed from the standpoint of self-sacrifice and spiritual results, second to none in the land.

## Ignorance of the Bible.

**B**Y all classes of people the Bible is exalted and praised. Among the books that are best worth knowing, the Bible is given the first place. Historians acknowledge its value as a trustworthy record of ancient history, literateurs extol the purity and excellence of its style; orators confess that to it they owe much of the charm of their diction, while Christians universally unite in saying that a knowledge of the Scriptures is essential to development and progress in the divine life. Never were there so many "helps" to its interpretation furnished by journals of all kinds. And yet there is evidence

that the mass of Christian people are woefully ignorant of the Book which they profess to accept as the sole guide of their faith and conduct.

Not long ago a test was applied in a Christian university, disclosing a lamentable ignorance of some of the surface facts of the Bible on the part of many of the students. Professor Coe, of the Northwestern University, recently gave one hundred of his students nine questions about the Bible to answer in writing, and none of them, except perhaps the second, could be regarded as other than primary department questions.

The questions were: (1) What is the Pentateuch? (2) What is the Higher Criticism of the Scriptures? (3) Does the book of Jude belong to the New Testament or to the Old? (4) Name one of the Patriarchs of the Old Testament. (5) Name one of the Judges of the Old Testament. (6) Name three of the Kings of Israel. (7) Name three Prophets. (8) Give one of the Beatitudes. (9) Quote one verse from Paul's letter to the Romans.

Ninety-six papers were returned, and of these only eight contained the correct answers to all the nine questions. The average student was able to answer only about one-half of the questions. Among the Judges were named Daniel, Solomon, Jeremiah, and Leviticus. Matthew, Luke, and John were named as Prophets. Nebuchadnezzar, Herod, and Ananias figured as kings of Israel. The Pentateuch was confused with the Gospels. Among the Beatitudes were the following: "Blessed are the lawgivers," and "Blessed are the hungry for they shall be fed."

These young people came from professedly Christian homes, they had been taught in the Sunday-school, and many of them were doubtless connected with young people's societies. It would be taking too much for granted to say that the condition of affairs in our own land is very much better. Everyone who has had to do with instruction in the Word of God knows what gross ignorance is frequently displayed, even by fairly educated people, in the simplest questions of Divine revelation.

Surely something can be done to remedy this glaring defect in Christian education. Even if the doors of the public schools are closed against the Bible, there are other and better means by which its truths and facts may be established in the minds and hearts of the youth of our land. Unquestionably, the best place in which to secure reverent familiarity with the Word of God is in the home. The lesson from the Scriptures read and talked over systematically at the family devotions, furnishes a store of Bible knowledge of inestimable value. But from all sides the report is heard that this good old custom is falling into disuetude. Anything that will revive the God-honored practice of family worship will help to remove the prevalent ignorance of the Sacred Scriptures.

Then, probably, a strong case might be made against the Sunday-school. In many places "helps" have elbowed the Divine text-book out of the school altogether. Between "leaflets" and

"monthlies" and "quarterlies," the scholars have very little chance to become familiar with the Word of God itself—the location of the books, the relation of one part to another, or the marvellous unity which characterizes the whole.

To the young people, to whom these words mainly come, we cannot say anything more important than this—*Read your Bible*. Elaborate systems of Bible study are apt to discourage those who have neither the time nor the patience to follow out the plans laid down for their guidance. The best way, after all, to become familiar with the Scriptures is to read them. Read a book at a time, and, if possible, the whole of it at a time. Read it a score of times, and, if necessary, another score of times. Read it until you become familiar with the persons, places, incidents, and leading thoughts. It will be time enough to look about for a system of Bible study when you have acquired a knowledge of the facts to be systematized; and by that time you will probably have devised for yourself a system of your own. The first thing to do, and the main thing to do, is to read the Bible. And again we say—*Read the Bible*.

### What an "Outsider" Thinks.

CHRISTIAN ENDEAVORERS have not lacked opportunities of seeing themselves as others see them, and frequently the portraits thus drawn have not been of the most complimentary character. Occasionally, however, there is an evident desire to do justice to a movement that is unquestionably one of the greatest religious forces of the present age. In the October *Review of Reviews*, the editor, W. T. Stead, has given his readers his impressions of Christian Endeavor, which are particularly interesting as coming from an "outsider."

Speaking of the founder of the movement, he says: "Dr. Clark is one of those men whose achievements bring home to the heart a humiliating sense of our own failure. With the exception of General Booth, no one in our time has succeeded so conspicuously in so short a time in impressing a great idea upon so many persons in so many countries. Not even General Booth has exercised so widespread, so direct, and so continuous an influence over so many millions of men. No Archbishop of the Anglican fold, no prelate of Rome, and certainly no high priest of any of the modern rationalistic faiths, or unfaiths, has this very day any such potent influence upon the daily life of so many millions as has Dr. Francis Clark, of whose existence I dare say many of my readers will now learn for the first time."

That within twenty years the membership of the society should have grown to 3,350,000, calls forth Mr. Stead's deepest appreciation, especially when the nature and objects of the society are considered: "For the objects of the society, as set forth in its original constitution, were not by any means those which such experts in gauging

public taste and, let us say, the editors of the *Petit Journal* of Paris, the *Daily Mail* of London, and the *Journal* of New York would expect to catch on. For the objects of the Christian Endeavor Society are: 'To promote an earnest, Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God.' Nevertheless, this society has beaten all other societies in the rapidity of its growth. No other organization born in 1881, or later, has recruited anything like three million members for any purpose whatsoever."

Mr. Stead believes that the Christian Endeavor Society, "if it is true to its greatest function and follows the line upon which it has been launched by its founders, must of necessity become a great agency for the promotion of peace in the world. Our churches to a very large extent have lamentably failed to be of the slightest good in stemming the fierce flood of national passion or curbing the arrogance of imperial ambition. It remains to be seen whether in the various branches of the Christian Endeavor Society there are to be found local centres round which may rally the forces of those who do not believe that it is right to settle controversy by the summary process of murder."

The importance of the world's convention, to be held in London next summer, is thus appreciatively recognized: "How many thousands will come up to London in July, 1900, is as yet not even estimated, but some idea as to the extent of that convention may be formed from the fact that the Hospitality Committee is expecting no fewer than ten thousand visitors from across the Atlantic. Ten thousand Americans—an invasion! Just think of it. It is a veritable army that is to descend upon our midst—an army organized with banners, although carrying no weapons more formidable than their Bibles and their hymn-books. Ten thousand! Never before in the history of the world has there been such a peaceful invasion of our land by an organized force from across the seas. To welcome such a host is a task which will not overtax the hospitality of John Bull, but their presence in our midst in such unprecedented numbers demands corresponding exertions on our part to welcome the friendly guests. Arrangements are being made upon a scale which throws the assembling of the Church Congress this month into absolute insignificance.

"That the members of the society will be enthusiastic is to be expected, but unless I have altogether misconceived the significance and the potentiality of this movement, it becomes a grave question whether those who are altogether outside the movement, but who are interested in all that pertains to the welfare of their fellow-men, should not unite in sympathetic interest to do what in them lies to make the Convention of 1900 a great and memorable event in the history of nations. In what way this can be done by outsiders—whether by the Peers whose castles and palaces form so large an element in what

may be called the national capital of this country, or whether it may even be the heads of those secular organizations, such as railways and steamships, which render such a meeting possible; it is a matter that must be left to their own conscience and to their own ability to realize the immense possibilities of such an international gathering. One thing is quite sure; for the sake of England, as well as for the sake of our common faith, nothing should be left undone by rich or poor, from the Queen upon the throne down to the humblest of her subjects, to give Dr. Clark and his Christian Endeavorers a right royal welcome."

## One Problem Solved.

SOME time ago, the eminent British editor, W. Robertson Nicoll, gave the Endeavorers of the Old Land this simple message: "Fill the pews." This is work of a definite nature, and work sure to be accompanied with far-reaching results. There is not a society in the land that could not render important service by making a systematic and continued effort to bring non-churchgoers within the sound of the gospel.

Dr. Josiah Strong relates this incident, which serves to illustrate what may be accomplished anywhere, if there is an expenditure of earnest, prayerful effort:

The evening services of a certain church were poorly attended; people thought they could not come out twice a Sunday. The standing committee talked it over, and pledged themselves that they would never willingly absent themselves from the evening service, and that they would urge everyone they saw to plan for a second attendance. The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them an example of an earnest devotion to spiritual concerns. The young men talked it over. They concluded that it was their duty to attend services, and bring at least one young man with them. The young ladies talked it over. They thought that if they could go to a concert or a party at night it would not do them any harm to attend church after sunset. They decided that they would go regularly, and take each a young woman with her. The minister was astonished. He did not know what to make of it. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular church in the town.

How oft we, careless, wait till life's  
Sweet opportunities are past,  
And break our alabaster box  
Of ointment at the very last.  
Oh, let us heed the living friend  
Who walks with us life's common ways,  
Watching our eyes for look of love,  
And hungering for a word of praise!

# An Epoch in Canadian Endeavor

The First Dominion Convention at Montreal Marks the Dawn of a New Era

**M**ONTREAL '99" had been the watchword for progressive Canadian Endeavorers for three years of expectant service and preparation. Hopes and fears mingled as the time drew near for the great federating convention that was to present to the world the vision of Christian Endeavor with a united front for inspiration and effort from ocean to ocean throughout our Dominion. There had not been lacking doubters here and there who with feeble croak foretold failure; but the time has come and gone, and they are silenced by the honest verdict of events which pronounces this first great Dominion gathering a success. In many features it was uniquely successful. It was unique in having representation from every province in the Dominion, and from several foreign countries. It was unique in the strength of its programme, notwithstanding the disappointing absence of Dr. Chapman. It was unique in its great mass meetings. It was unique in the practical nature of its sessions. It was unique in its blessed Quiet Hour gatherings in the mornings; but time would fail me to tell of its numerous other points of strength and helpfulness. Montreal has given a new impetus to our work, it has crystalized a new idea in Canadian Endeavor, the national idea; let it be our aim to cultivate carefully the good seed sown, so that we may reap a rich harvest when the next federal gathering is held in Toronto in 1903.

## The Opening Meeting.

The opening session was held in St. James Methodist church on Thursday evening, October 5th. Over 2000 people thronged the magnificent edifice and listened attentively to the addresses of welcome and replies. Mr. James Wilson spoke for the Committee of '99, and the Rev. William Sparling, B.D., for the ministers of the city. In response, addresses were made by the Rev. S. P. Rose, D.D., for the Canadian Council, Mr. W. L. Shurtleff for Quebec, Rev. E. S. Rowe for Ontario, and the ubiquitous C. J. Atkinson for Manitoba and the West. At the close of the session a reception to the delegates was held in the spacious schoolroom. Social intercourse, light refreshments, and sweet music held a vast concourse of happy people until long after ten o'clock. It was an auspicious opening for the great convention.

## The Quiet Hour.

Friday morning found a gathering of some two hundred delegates met at eight o'clock for the Quiet Hour. This continued to be, each morning with increasing attendance, one of the most helpful sessions of the convention. The first business session of Friday was taken up with the report of the Canadian Council found

elsewhere in this issue. On its completion, Mr. John Willis Baer, who had in the meantime arrived, was introduced to the convention and enthusiastically received. He gave an interesting account of his recent visits to many portions of the C. E. vineyard, and reported everywhere growth and fruitfulness. Rev. Dr. George, of the Congregational College, was then introduced to deliver the convention sermon on "Christian Stewardship for the World's Needs."

He took as a basis for his remarks Matt. 21: 41, "Who shall render Him the fruits in their season." There was no patent plan to accomplish this. Methods belong to the individual needs of churches. Because "Zion is small"—only a fraction of the peoples of the nations being Christians—is no excuse for non-performance of duty. The Church is not built up by grand edifices, or any other attraction, but by the power of God. By what mediums does He exercise Himself? (1) Providence; God's hand is in the affairs of the world. (2) The work of the Holy Spirit. (3) Human instrumentality.

To be successful workers we must have purity—it is absolutely necessary to be fashioned after the life of Christ. All sin is besetting. None of us is stronger than our weakest side. Our hope and strength is in God.

We must be wholly given up to the service of God. We must not tarry for special and extraordinary opportunities for work.

We need special equipment. Fit yourself for your work. Skilled workmen always find work.

We should recognize the importance of our stewardship and be satisfied with our position. The place God calls us to is the most important work for us to do, and we should not underestimate our position or our ability. Dr. George gave an illustration of two young men—one of whom felt that he was called of God to the mission field, the other who was equally persuaded that it was his duty to give up fitting himself for a professional career and devote himself to the support of his widowed mother and younger brother and sisters by becoming a clerk in a hardware store (an actual case of the kind had occurred in Montreal). It was noble to go to heathen lands and give up home and kindred for the sake of the Master; was it not equally valuable service that the hardware clerk rendered at home? The Church did much for the young missionary—it paid his expenses; it sent him off with prayers and good wishes. What did the Church do for the young man in the hardware store? The tendency was that such were often neglected; but in that day when the Master should call His own many would come forth, not only from the colleges and the pulpit, but from the obscure and neglected allotments in life in which humble service had been rendered.

### Workers' Conferences.

The early portion of Friday afternoon was devoted to workers' conferences on various phases of Christian Endeavor. At four o'clock the conferences united and the leaders reported to the main gathering.

Rev. J. Edward Starr, Stanstead, in his report of the conference on "Christian Citizenship," stated that they were all glad to avow their loyalty to the British Empire and to the throne which was graced by our beloved Queen. But we must be loyal to God and make Canada a Christian nation. If such is done some things must go—saloon bribery and Sabbath desecration. Class, creed, and color would be unified.

Mr. S. J. Duncan-Clark, of Toronto, spoke for the conference on "Missions." The subject was discussed from four standpoints: Members, Methods, Meetings, and Money. The Missionary Committee should be composed of those most interested in missions. Their work is to get every member burdened with the responsibility of the world's need. Divide the fields amongst the various committees and hold joint-meetings. Take part from a missionary standpoint in each meeting.

Miss Wiggins, of Toronto, spoke for "Junior Work." The Junior society should be under the care of the church; let the Young People's society have a Junior Committee to keep in touch with the Junior society. These workers should be trained for superintendents.

In the Question Drawer at this conference Mr. Baer gave some very good suggestions. Hold occasional open-air meetings. Parents should train their children in the Bible at home. The work for the children is the work of the church.

Rev. F. A. Cassidy, of Guelph, followed with an address on "Sabbath Preservation." He compared old time occupations with the present and showed that the tendency now was late work and then Sunday work. A man in a corporation will do what he would not do as an individual. Lax practices produce lax opinions, owing to the foreign population bringing in their low type of Sabbath teaching and practice.

### Three Great Addresses.

Friday evening beheld a magnificent audience in St. James' church. All available space was occupied. It was an audience worthy of the programme, and a programme worthy of the audience. It was the unanimous opinion that no stronger session had ever been held in the history of Canadian C. E. conventions. The topics were live ones, and followed each other in appropriate and impressive order. "The World Need," was unfolded by the Rev. John Wilkie, of Indore, India; the "Home Need," by the Rev. Wm. Patterson, of Toronto; and the "Individual Need" by John Willis Baer. Each speaker treated his theme in a masterly fashion, and held the closest attention of the great gathering without flagging interest to a late hour. It

was noted as a unique circumstance that not one of the 2,500 people left the church until all was over. We can barely outline the addresses. Mr. Wilkie, speaking first, took India as an illustration and showed her needs. Physically and mentally the people of India were our equals. They need to be raised morally and religiously. Civilization will not do that, however. They realize they have a soul; but they could not believe God was a God of love to let them live to be old without letting them know about the new religion preached by the missionary, if it was true. Consequently they resisted and refused the message of salvation and blamed God for the neglect which professing Christians were responsible for. Hindooism was sensuality deified. Mohammedanism was even worse. Their god was devoid of all sense of love, justice, or purity. Conditions in India to-day presented an open door of opportunity that constituted a loud call to Christians to assist in the overthrow of idolatry and superstition.

The Rev. Wm. Patterson's address on the "Home Need" may be found on another page.

Mr. Baer concluded this most suggestive and inspiring series with an earnest, eloquent pleading for personal consecration and the cultivation of the spiritual life. He said that the C. E. society is the trustee of the posterity of the church. We need to begin the day in personal communion with God, and walk so close to Him that we will reach the level of life for which He intended us. Don't miss His voice.

### Junior Day.

Saturday was "Junior Day," always one of the best at any convention. The Junior Breakfast drew a large number of workers together. After a delicious repast an informal conference, presided over by Mrs. Bulmer, was held. In this Miss Whitworth, of Ontario, Miss Woodill, of Nova Scotia, the Rev. Dr. Bain, of Edinburgh, and several local workers took part. After the Breakfast the Ontario and Quebec delegates adjourned to their provincial rallies.

In the afternoon the Junior rally was the crowning feature. A great gathering assembled in the church. Society banners were displayed, and many long ribbons, bearing the names of those having signed the Temperance Pledge in their respective societies, were also to be seen. A choir of about one hundred children led the praise service.

Miss Wiggins presided, and after her opening remarks called on Mr. G. Tower Ferguson, of Toronto, to give an address on "Our Dominion."

After a prayer for our Dominion by Mayford Duncan, the welcome to Montreal was given by Christina Currie. Mr. S. J. Duncan-Clark responded for the provinces, being introduced by Miss Wiggins as "an Ontario Junior," amid much amusement.

The Juniors from St. John's Presbyterian church then sang "Tell me the old, old story," in French, the audience joining in the chorus in English.

The anti-tobacco boys then sang "We are coming to the rescue."

The special feature of the rally was "the building of the bridge," a sort of material object-lesson, in which a few seniors and some sixty Juniors contributed to the erection of a model bridge, each contributing one block bearing a word or letter expressing its symbolic meaning. Mrs. J. E. Bulmer directed the building.

Mr. J. Willis Baer, Secretary of the United Society, was greeted with applause when he came forward to address the children, but scarcely had he commenced to speak when a series of pleasing interruptions occurred. First some little girls in the south gallery began to sing, at the same time waving the "Stars and Stripes" and the "Union Jack," in company, upon which Mr. Baer expressed the hope that these two flags would always be found in union. Then a little girl came forward and, on behalf of her society, presented Mr. Baer with two small, carefully folded parcels destined for Mrs. Baer and their eldest child, respectively. The parcels contained a gold souvenir spoon for Mrs. Baer and a gold maple leaf for the "cub."

Mr. Baer had heard that there was present a little girl whose father had died while working on the Reception Committee at the '93 Convention. This child had been born shortly after her father's death and had been named Christian Endeavor Rogers. She was called to the platform and was very sweet and winsome. After a few kind words to her, Mr. Baer spoke for a short time to the Juniors, warning them against the danger of merely playing at Endeavor, and enjoining them to be very earnest in applying their C. E. maxims to their everyday life, both at home and at school.

The building of the bridge was continued and when all was complete a band of Mrs. Dawson's Temperance Cadets, in their brilliant uniforms, with Miss Mabel Dawson very effectively costumed as Britannia, marched forward to guard the bridge. Suddenly the magnificent organ thunder pealed forth, and the choir struck up "The Maple Leaf Forever." Miss Dorothy Locke then crowned the bridge with the word "Himself" in gilt letters, symbolizing Christ, the Head and Crown of all.

The beautiful, symbolical structure was solemnly dedicated by Mr. Baer, who emphasized the purpose for which every bridge was built—its usefulness,—and urged every Endeavorer to be a living stone in the church of Christ, which brought the rally to a close.

Saturday evening was devoted to denominational rallies.

### Sunday Afternoon.

As Endeavorers would attend the regular church services, the only meeting on Sunday was held in St. James' Methodist church at 4.15 p.m. Mr. John Willis Baer presided.

Rev. F. E. Clark, D.D., of Boston, delivered a stirring address on "The Secret of Conquest." He said that the C. E. society is a means of

showing how to work for God, but there is something more important than means and methods—the spirit which we put into it. The spring, source, and secret of our conquest is God. He uses men, not angels. The secret of success might be summed up in one phrase, "God is able." Evil brings defeat. Those who serve God prosper. Have no alliance with evil. He then told how God is showing us one improvement after another. It is only recently that many of the discoveries were made known to the world. The men of spiritual might are the best; they moved the world. They have no power that we may not have, if we let God use us. To attain to this height we ought to keep the Quiet Hour and give up everything questionable. Ease, comfort, and pleasure are allowed to hinder us, but God is willing to help us overcome all our difficulties.

### The Last Day.

The morning of Monday was essentially practical. Rev. J. A. R. Dickson, Ph.D., of Galt, spoke on "How to Develop Workers," Mr. D. A. Morrison, of St. John, N.B., on "How to Maintain an Evergreen Society," and Mr. C. J. Atkinson conducted a vigorous conference on "Junior Problems." Monday afternoon was in measure a business session. The following officers of the Canadian Council were elected: Mr. G. Tower Fergusson, Toronto, president; Mr. W. L. Shurtleff, Coaticook, vice-president; Mr. C. J. Atkinson, Toronto, secretary-treasurer.

The president and one other representative from each province form the Advisory Committee. It was also decided that Toronto should be the place at which the next Dominion Convention should be held, the date to be left to the Executive Committee.

Rev. G. M. Ramsay, of Ottawa, spoke on Sabbath Observance, and Major Bond, of Montreal, on Temperance. Dr. Clark spoke briefly on Local Union work, and the Rev. A. H. Scott, of Perth, conducted a conference on "Missionary and Omissionary Reports from Societies."

But the evening meeting was the great meeting of the convention. If possible, the attendance exceeded that of former nights. A novel sight was a lot of Chinese Endeavorers in front of the platform—the first Chinese Christian Endeavor society in Canada and the first appearance of Chinese on any C. E. programme. They sang very sweetly a Chinese hymn to the music of "Jesus loves me." Then Ju Ho thanked Christians for the interest taken in their welfare.

Dr. Clark was the first speaker. The subject of his address was "The Forward March of Christian Endeavor," and the substance of it appears on another page.

The Rev. E. S. Rowe delivered the closing address on "Christian Socialism." It was conceded to be a splendid effort, and an audience that at the outset was somewhat unsympathetic and suspicious of the subject, was won into warm admiration and hearty approval. We can spare space for a mere outline of his address.

The creed of the Christian socialist was that Christianity was all-powerful to regenerate the individual, and, consequently, society, and finally corporations. It meant the Christianization of commerce. The value of an institution could only be judged by its results. Any monetary bargain that involved the liberty, the manhood, or the progress of the individual was not worthy of respect, much less support. All systems of industry which tend to degradation and demoralization should be condemned and discarded. Self-interest was the pivot on which business was conducted to-day. It was said that no other basis was possible. The Christian could not conscientiously say that. Christianity was for all men and all things concerning man, and should be made the basis of dealings between men. Too many made their religion fit them instead of conforming to true religion, and then they wonder why the world does not believe on Christ. It is because they do not love Him and show His power. What would be the net result of the convention? Could the delegates go home and live the kind of lives that produced God's word and say, "I want Christ to regulate my life, my work, and my pleasure"? Let there be no political allegiance or social alliance that will be inconsistent with the Christian profession.

The Rev. Canon Dixon then pronounced the benediction, and the convention came to a close.

## The Forward March of Christian Endeavor.

By Rev. Francis E. Clark.

**T**HAT is an excellent motto which has found its way into many a young life:

"Look up, and not down;  
Look out, and not in;  
Look forward, and not back;  
Lend a hand."

It is sometimes said that it would be well to amend this motto by making it read:

"Look up to God, and then down to man;  
Look out, and occasionally within;  
Look forward, and now and then look backward;  
And always lend a hand."

However, it will be acknowledged that of all the looks the outlook and the uplook are the most important ones, and as to-night we cannot look in every direction, let me direct your gaze for a little while *out* upon the wide field of Christian Endeavor and *up* to the Source of all our power.

The last year has been a year of wonderful progress in the good providence of God. Never before has the Christian Endeavor name and the Christian Endeavor plan gone so far and wide. The story of the providential development of Christian Endeavor in every land reads like a romance. From the first beginning of the first little society in Portland down to the present time, the development of the movement in Great

Britain, in Australia, in India, in China, in the Islands of the Sea, in the Continent of Europe, indicates in every year of our history the good hand of God.

It was a young mechanic in the first society whose letter to his old pastor in England started the first society in Great Britain. It was an old sailor who took the news of our movement to Australia and dropped the seed in a kind pastor's heart. It was a missionary who carried Christian Endeavor to China almost as soon as the seed began to sprout in this country. It was a Christian lady who sent a copy of the *C. E. World* to a stranded sailor in Jamaica, and from this stray copy of the paper the vigorous work of the West Indies began.

So with the development of all the lines of effort which have converged in that many-sided whole which we call Christian Endeavor—the Tenth Legion, Christian Citizenship, Systematic Beneficence, Industrial Training for the Church, Work in the Prisons and Life-Saving Stations, the Quiet Hour, the Peace Memorial—all have come because they were needed, and because in God's good providence the hour for their appearance had struck.

But we have not yet reached the horizon. The Golden West of future and brighter days is beckoning us on. There is a larger outlook today than ever there was in the history of these eighteen years. How? Let me mention one or two ways. Our movement will be unified, and our sense of kinship strengthened by the adoption of the uniform Local Union topics which I believe will do as much for our Local and District Union meetings as the uniform topics have done for our prayer meetings. What a magnificent throb of brotherhood will be felt the world around when the same great topics engage our attention, the same thought concerning the exaltation of Christ and the uplift of our fellowmen, fire our souls and engage our attention.

Another outlook for Christian Endeavor during the coming year is in the line of numerical expansion. If our movement does not stand for great ideas, if it does not mean spiritual growth and greater usefulness and a larger brotherhood and charity in the church, I would not plead for a single effort to be made to increase its numbers, but because I believe it does stand for the development of Christian life, for the enlargement of the young souls, for the development of Christian graces, for the increase of brotherhood and fidelity to Christ and the church of Christ, I urge you to make this the best year of growth that we have ever known. A new society does not mean simply one more organization added to the roll; it means the salvation of souls, the upbuilding of the church, and the fulfillment of our Lord's prayer that they "all may be one." The land has not all been possessed. There are many schoolhouse districts where a society may yet be planted. There are churches without societies, where a little explanation given to the pastor could secure an addition to our fellowship. There are denominational organizations which I believe



would gladly come into our brotherhood did they know how easily they might add our fellowship to their own denominational organization. There are a multitude of Junior societies that might be formed, if our older societies would each have a Junior Committee whose business it shall be to establish and to foster an organization for the boys and girls.

Along missionary lines, too, the outlook for larger growth is wide and encouraging. There is still much land to be possessed. There are new methods to be adopted, and among them all I do not know of any more promising and certain of producing large results than that which is called the "Forward Movement for Missions," whereby individuals and churches and societies shall be led to support their own missionary or worker on the home or foreign field, so that they may have a representative at work while they sleep, and thus accomplish not ten or twelve or fifteen hours of service for the Master, but a round twenty-four hours in every day of the calendar. Let us lead the way in this great advance movement, let us consecrate the meanest of passions—the passion for money-getting—to the highest of all services, that of redeeming the world to Christ.

But this outlook demands an uplook. The wider it is, the loftier must be our vision; the more we have to do, the more strength we need to do it with; the more the wheels, the greater the need of the spirit within the wheels.

I rejoice to say that the eyes of Endeavorers have been fixed more and more constantly in this upward gaze; not in dreamy contemplation, not merely in rapt adoration, but they have been looking up for the strength and help which comes only from above. They have learned what it is to "lift up their eyes unto the hills from whence cometh their help."

The quiet hour of personal adoration, the consecration meeting which comes each month as the months revolve, the moments of stillness in which every convention throughout the world now abounds, all these are indications that Christian Endeavorers have lifted up their eyes and found the Source of all their strength. God grant that this coming year may be a year not only of the widest outlook, but of the most blessed and steadfast uplook.

### The Home Need.

By Rev. Wm. Patterson, Toronto.

**I** SHALL apply this subject to the society, the church, and the country we live in. For the church is influenced by the society and the country by the church.

What the society needs is not a new constitution, but the realization of the principles which govern and underlie the society and the carrying out of those principles. We are frequently told that it is better to have no law than to have a law that is not put in force. I suppose the same is true of an organization,—better to have no principles

or constitution than to have them if they are a dead letter. Now the society stands for four things—worship, Bible study, Christian development, and work.

When we meet together in the society it is to worship God, not to be entertained; and this thought should be impressed upon the members of our society, that the organization is distinctly religious, the meetings are religious meetings, and while there is a social element in them they are not social gatherings. It has been said by some great writers that men have lost the fear of God and reverence for Him in this age. The Endeavor Society may do much to restore reverence and the true idea of worship.

The second thing for which this society stands is Bible study; not the study of poets and of literature, but the study of the greatest book in the world, without a knowledge of which it is impossible to understand the best literature and poetry of the age; for the writings of the greatest authors abound in quotations from and references to the Scriptures. And while there never were so many Bibles published in any age as in this one, it is a question if we know as much of Bible truth as our fathers did. There are such an innumerable multitude of papers, magazines, periodicals, books, and literature of all kinds, that the Bible is to a large extent being crowded out; and yet every Christian should be more familiar with the Bible than with any other book, as it is impossible for him to grow in grace and in the knowledge of the Lord without getting a grasp of the great truths contained in the Word of God. The Christian Endeavor Society has done much to revive Bible study, yet there remains much to be done along this line.

The third thing which the society stands for is the development of the young Christian. This is accomplished, not only by fellowship with God, and the study of His Word, but also by the exercising of our gifts. In the society the members are supposed to take some part in every meeting by reading portions of Scripture, by speaking, and leading in prayer. In this way they are so trained that they can communicate to others the thoughts which have helped themselves. It is a most interesting thing to watch the development of young Christians in a live Christian Endeavor society. At first, with great difficulty, they may read a verse or speak a few words, but before many years pass they can lead a meeting and give an address both interesting and profitable to the society.

The fourth thing which the society stands for is work. They must, of course, be developed themselves before they can enter upon this work, and yet, in the doing of it they are becoming strengthened. The work of the society is to help in every way possible the local church of which it is a part; to help in every department of the church's work, and to reclaim the lost.

If a Christian Endeavor society lives up to the constitution and carries out the principles in the spirit of Christ, it is impossible for the society to

fail. But if a society tramples under foot those vital principles and overlooks the very purpose for which it was formed, it is impossible for that society to live and prosper.

The need of the church to-day is a realization of her mission in the world, which is the building up of Christians in the faith and the knowledge of Christ, and the seeking and saving of the lost. A church may be wealthy, intellectual, having need of nothing in her own estimation, like the church of Laodicea, and yet be absolutely useless. She may be poor as far as the world's good things are concerned, and looked down upon by the great ones of the earth; but if she is carrying out the purpose for which she was organized there is before her an open door which no man can shut. When a congregation meets together on a Sabbath no matter how great the sermon may be, or how well the anthems may be rendered, if Christians are not strengthened and helped nor sinners saved, that service has been a failure in the sight of God. There never was an age when we had so many educated ministers, when we had so much classic singing, when we had such large contributions; and yet we have to admit that the church of the nineteenth century is not gaining the triumphs that she gained in the first century when her leaders were poor and poorly educated. It is only when we can realize that that work cannot be accomplished by might or by power that we will call upon the Spirit of God who can make men willing in the day of His power, convince of sin and reveal to them the risen Christ.

The need of the nation is righteousness. Sin is the degradation of any people, but by righteousness a nation is exalted. We need men who will not only carry their religion into their business but who will also take it into the affairs of the State.

If we could get men to realize that the ballot is a sacred trust for which they will have to give an account we would have less buying and selling of votes, less corruption among the political parties, and more of that patriotism which is essential to the well-being of the nation.

### Report of Canadian Council.

THREE years ago, at the Capital of our federated provinces and at an inter-provincial convention, the Canadian Council was formed. It was not a creature of the impulse of the moment, for before that gathering earnest Canadian workers in the ranks of Christian Endeavor had for years been impressed with the desirability of such an organization and more than once at Canadian rallies in International Conventions the idea was advocated and found a hearty response from Canadians present.

At Ottawa, however, in 1896 the movement took definite shape in the election of officers for the Canadian Council, and enunciating a policy and programme of work. The main features of these were:

(1) The cultivation of a patriotic spirit in Christian Endeavor ranks.

(2) The taking charge of transportation and carrying out other arrangements in connection with International Conventions.

(3) The collecting of statistics for Canada and as far as possible the preparing and issuing of Canadian literature.

It was also determined that a convention of a national character should be held every four years, the programme to be arranged for by the Council. The first one being fixed for Montreal, 1899.

Assembled now in our first Dominion Convention in this metropolitan city of the east it is in order for us in taking a retrospective view, to recall the reasons for the establishment of a Canadian Council and to again consider the grounds for its existence.

Unless it can be shown that there is a need for an organization, then there is a waste of energy and a loss of money in maintaining it, but on the other hand where a useful end is served and a good cause strengthened by its continuance then no obstacles should be allowed to frustrate those ends or weaken the cause concerned.

The Canadian Council was not formed to destroy in any sense that bond of international fellowship in Christian service which has become so strongly welded through the Society of Christian Endeavor.

No agency to-day has done more than International Christian Endeavor Conventions to establish amongst the young people of different nations, a sense of brotherhood, or to instil in their minds that mutual respect for and confidence in one another, which must form the basis of any political alliance not so much spoken about. Nor was it intended that in its operations it should in any sense infringe upon the functions of Provincial Unions or militate against their usefulness.

It was forced upon us, however, that Canada was a country in itself, and not simply a number of scattered provinces, and that some central committee or council should be formed to attempt the work outlined above.

Obstacles presented themselves, particularly the geographical difficulty. Canada stretches from ocean to ocean and it is a "far cry" from Halifax to Victoria. Yet similar difficulties did not daunt our fathers when they assembled in Quebec in 1864 to lay broad and deep the foundations of our nation in the welding together of the different provinces into one Dominion. Difficulties which at first seemed insurmountable were boldly faced, and triumphantly overcome.

Like the fathers of confederation we had already those in the various provinces, with a common aim, to form the nucleus of a Dominion organization. The original outline of constitution includes all the presidents of the various provinces as members of the Council.

These have given the movement their hearty approval, although not all able to be present at

our first Convention. It was also pointed out by some that in taking such a course we were falling in line with other countries who had already moved along similar lines.

England and Ireland had a National Council, a central organization around which the various smaller unions clustered. Australia also speaks for itself, and when our good friends from north of the Tweed come to us they introduce themselves as from the Scottish National Union. Then why not Canada?

Again, as Canadians, we have national problems of a social and a religious kind to solve which are peculiar to ourselves.

Some day the young people of our churches may be called upon to speak out in some crisis. A healthy Canadian sentiment therefore should be cultivated, and while the Canadian Council has not as yet been able to do much in the way of a literature, the future may develop larger things and more helpful things along this line.

Another reason for the existence of a National Council is the necessity for some committee to make arrangements year by year for Canada in connection with international gatherings. This work alone in the past four years has demonstrated the right of the Council to a continuance of the support of Endeavorers.

Such successful arrangements in the past have largely, it is true, been due to the personal efforts of the esteemed Secretary of the Council, who has not only brought energy into the work but peculiar aptitude for management. Still the necessity remains, and the Council will be fortunate indeed in securing just such a one as Mr. Atkinson to continue this work.

Other reasons might be given which appear to us of equal force for the organization and continuance of the Council, even in a more active and aggressive way than in the past.

The field of opportunity is great. Difficulties will be met, but the earnest man will simply make such stepping stones to success.

The financial question is one which will face our successors in office. While the necessities of the Council are not great it is rather too much of a burden to lay upon a few men not only to give much time and thought to the work but to furnish the money necessary as well. This and other things are matters of detail and arrangement, however, and can be adjusted by patient thought and wise counsel.

We cannot close without paying a tribute of respect to the memory of one who was closely identified with this movement both in its initial stages and who at its formation at Ottawa became vice-chairman. Rev. A. M. Phillips was a man to be loved, and was always a staunch friend to any cause he espoused, as well as a wise counsellor.

He has been much missed in Endeavor circles but has left us a good example as workers in the Master's vineyard.

A MAN that hath friends must show himself friendly.—Solomon.

## "God Shall Supply all Your Need."

By Amy Parkinson.

COMPASSED by Omnipresence,  
Lonely—thou art not alone;  
On Infinitude relying,  
Portionless—thou all dost own.

By Omnipotence upholden,  
Weak—thou canst unshaken stand;  
Sightless—still thou safe shalt journey  
Clinging to Omniscience' hand.

Trustfully, O then, press forward,  
Pilgrim, toward thy bourne of bliss—  
Faltering never, fearless ever,  
Since thy God thy guardian is.

Toronto, Ont.

## The Treasure-Chest of Time.

SUPPOSE you had a box containing seventy-five thousand silver dollars, and you knew that this money would have to support you for the rest of your life. Suppose there were no possibility of investing it at interest, or of earning any more, but that you had to dip into the box to meet your daily expenses, and that, when your last coin was gone, you would starve to death. If you were thirty-five years old, you would be able to spend about six dollars a day until you were seventy. What should you think, in such circumstances, of the policy of spending two or three dollars a-piece for ten-cent novels, paying the price of opera seats for continuous performance shows, and allowing every chance acquaintance to help himself to your coins as he would to your matches?

It is said that "time is money." It is something more than that. It is life itself. If you are thirty-five years old and expect to live to be seventy, and if you have six leisure hours a day,—which is quite as many as most people can count upon—you have just 76,560 hours ahead of you for all the culture, recreation, enjoyment, and usefulness to yourself and others that this world holds for you. And you have not the certainty, as you would have in the case of the dollars, that your hours are all in the box. Perhaps the one to which a bore is helping himself just now may be your last.

When that bore drops in at eight in the evening and stays until eleven he has pocketed at least the one-twenty-five-thousandth part of your life. When you spend ten hours in reading a worthless book you have thrown away more than the one-eight-thousandth part of your leisure existence. If you have to spend an hour a day on the cars, when an improved system of rapid transit would take you to and from your work in half an hour, you are sacrificing one-twelfth of your life to the backwardness of the corporation that carries you. If you have so neglected the art of living that you drift along aimlessly for three hours a day, you are practically arranging to die seventeen years before your time.—*Saturday Evening Post.*

## Worth Reprinting

Some of the Good Things Noticed in Our Exchanges this Month

### Trust.

The following poem was a favorite of Miss Willard, and was repeated to her nearly every night when she was tired and found it difficult to sleep.

**S**INCE thy Father's arm sustains thee,  
Peaceful be;  
When a chastening hand restrains thee  
It is He.  
Know His love in full completeness  
Fills the measure of thy weakness;  
If He wound thy spirit sore  
Trust Him more.

Without murmur, uncomplaining,  
In His hand  
Lay whatever things thou canst not  
Understand.  
If the world thy folly spurneth,  
From thy faith in pity turneth,  
Peace thy inmost soul shall fill,  
Lying still.

Like an infant, if thou thinkest  
Thou canst stand,  
Childlike proudly pushing back  
The proffered hand,  
Courage soon is changed to fear  
Strength doth feebleness appear;  
In His love if thou abide  
He will guide.

Fearst sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather,  
Doubt Him not.  
Always hath the daylight broken,  
Always hath He comfort spoken,  
Better hath He been for years  
Than thy fears.

Therefore whatsoe'er betideth  
Night or day,  
Know His love for thee provideth  
Good away.  
Crown of sorrows gladly take,  
Grateful wear it for His sake,  
Sweetly bending to His will,  
Lying still.

To His own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth  
Peace at length.  
Weakest lambs have largest share  
Of the tender Shepherd's care;  
Ask Him not then when or how,  
Only bow.

### Her Test.

**W**HEN Robert Morrison, the great apostle of Protestant missions in China, was set apart for his work, he sailed for New York, because it was impossible to reach his destination by a direct route. A touching inci-

dent is on record concerning his stay at the house of a Christian gentleman in New York.

Morrison had been taken suddenly ill, and was placed in the gentleman's own chamber, where, in a little crib beside the bed, slept a child, whom it was thought a pity to disturb. On awaking in the morning, she turned to talk as usual to her parents; but, seeing a stranger in their place, was somewhat alarmed. After a moment's pause, she fixed her intelligent eyes steadily upon him and said, "Man, do you pray to God?"

"Oh, yes, my dear," said Mr. Morrison, "every day; God is my best friend."

The answer seemed at once to reassure the startled child; she laid her little head contentedly upon her pillow, and fell asleep. Morrison often referred to the circumstance, and said that it taught him a lesson of confidence and faith.

### A Window in Heaven.

**H**OW real and how near heaven may be to us if we only live in nearness of spirit to it!

In one of the smaller towns near Boston an invalid girl lay for many months in a little room that had two large windows—one facing toward the southwest and the other toward the southeast. On bright days the little room was filled with a flood of sunshine all day long, making it warm and cheerful. The invalid's couch was so placed that she could look out of both windows; and at a certain hour of the day, when the sun's beams struck into the little room at just the right angle, looking through the southeast window, nearest her couch, the pain-tortured girl could see the reflection of the other window clearly outlined against the blue sky as if it were a window in heaven. She used to lie and wait eagerly for this hour; and when it came, and the reflection was suddenly cast upon the sky, she would cry out, happily "Oh, I can see my window in heaven!" Then she would lie for a long time looking with rapt eyes through this sky window, as if the scenes and inhabitants of the Blessed Country were revealed to her shining eyes. Her friends never asked her what she saw, because they perceived that her visions were sacred and unspeakable ones. But sometimes, when the day was warm enough, she would ask her mother to open the west window, and then she would exclaim, delightedly, "Now heaven is open, mamma! I can see it better, and the angel can see us better, too."

So it came to pass, from her daily looking into heaven, that the Blessed Country became as real to this poor suffering girl as the world about her. There was for her no dark flood, no great silence and darkness and uncertainty between the two worlds—only a flood of God's blessed sunlight,

and a dear, familiar window opening into the bending sky, the home of the angels. Blessed nearness of spirit unto our common birthplace, our only real *home* among the infinite worlds!

"Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither;  
Can in a moment travel thither,  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore."

It seemed like a loving providence that this sweet sufferer should have been called home at the very hour of a bright spring day, in Easter week, when the window in heaven was most clearly to be seen from her sun-flooded room. They did not know she was dying, nor did she herself. She had been gazing through her sky window for some happy minutes, when suddenly her face became transfigured, she lifted her wasted arms and whispered, "My Saviour!" That was all. In that instant her longing spirit fled away through the open window into heaven. Beautiful death—nay! rather beautiful translation! Her soul had lived so near to heaven all those weeks and months of patient suffering, that for her death was scarcely transition. It was just a joyful soaring to the open window of God's beautiful home.

Here is the secret of bringing heaven near to earth—*making it real*, dwelling in the thought of it and the spirit of it.—*Buckham.*

### His Protector.

**M**ANY a rough-looking man carries in his pocket, safe from all eyes but his own, some memento or relic that is to him as a shield and buckler against the powers of evil.

A story is told of a big, burly miner who steadily refused to join his comrades in their drinking bouts, or in any of their revels in which evil was done. He was not surly and morose, but he steadily declined all invitations to take part in his companions' carousals.

He was jeered at and subjected to all sorts of annoyances, but yield he would not.

One night, when the revelry ran high, and many of the men were half drunk, they declared that "Big Joe," as he was called, simply "had to drink with them."

"I will not, boys," he said firmly.

They declared that if he did not they would force liquor down his throat, and then run him out of the camp.

"You ain't no better than the rest of us!" said one man angrily.

"I have not said that I was."

"Well, why can't you join us and be friendly and sociable like, when we're trying to have a good time? Ain't signed the pledge, hev you?" with a sneer.

"No, boys, I ain't signed any pledge."

"Well, then, what is it that makes you hang back this way?"

"Well, boys, I'll tell you," he said. "It's

something I don't like to talk about, but I'll tell you, and perhaps you'll not expect nor want me to drink with you when I've told you the truth."

He thrust his hand down into an inside pocket in his gray flannel shirt, and drew forth something wrapped in an old handkerchief. Inside the handkerchief was a wrapping of tissue paper, and in the paper was a little shining curl of yellow hair. Big Joe held the curl up between his thumb and finger, and said:

"Boys, I've got a little motherless girl nearly two thousand miles from here, and that curl came from her head. I used to drink a lot—enough to ruin my wife's happiness, and when she was dying I promised her that I'd never drink another drop, and that for our little girl's sake I'd be a better man; and when I left my little one with her grandmother, I promised them both what I'd promised my wife, and my little girl cut this curl from her head and gave it to me to 'remember her by,' and she said, 'Maybe it will help you to keep your promise, papa.' It has helped me. I've worn it next my heart day and night, and I'll never, never drink a drop, nor do anything she would be sorry to have me do while it is there. Now, do you want me to drink with you, boys?"

The man who had threatened to have whiskey poured down Big Joe's throat was the first to say "No," and from that time forward he was never asked to break his promise. His little girl's curl of shining yellow hair was his shield and buckler, and, with God's help, it was to him a sure defence.—*J. L. Harbour.*

### "Only a Cobbler!"

**T**HE great missionary, William Carey, rose to fame and eminence in India, being professor of Oriental languages in the college of Fort William, honored with letters and medals from royal hands, and able to write F. L. S., F. G. S., F. A. S., and other symbols of distinction after his name.

Long after receiving these honors, he was dining one day with a select company at the governor-general's, when one of the guests, with more than questionable taste, asked an aide-de-camp present, in a whisper loud enough to be heard by the professor, whether Carey had not been a shoemaker.

"No, sir," immediately answered the doctor, "only a cobbler!"

Whether he was proud of it, we cannot say; that he had no need to be ashamed of it, we are sure. He had outlived the day when Edinburgh reviewers tried to heap contempt on "consecrated cobblers," and he had established his right to be enrolled among the aristocracy of learning and philanthropy.

TEMPTATIONS resisted are stepping-stones to heaven.—*The Ram's Horn.*

FAITH is the root of all good works. A root that produces nothing is dead.—*Bishop Wilson.*

## The Little Woman's Choice

IT is so important, Philip, but I think I see my way out. I've about decided upon a plan."

"Yes?"

Philip Holley's eyes did not leave the close lines of his newspaper, and his voice had the quality of abstraction well defined in it. The small woman across the table breathed a gentle sigh.

"But, Philip, don't you want me to tell you my plan? It seems such a prudent one. If you would put down that newspaper—no, I think I'd rather you folded it up and sat on it. Then you couldn't be tempted."

"Then here she goes, little tormentor," laughed the big man, following out her programme to the letter. He held out his hands to her, and she went round the table to her seat on his knee.

"You're all the chick and child I want," he declared comfortably. "I suppose that's what's up, hey? Well, have you decided to adopt a boy?"

"Mercy, no! Do you think that's such a simple matter? And I've only been trying to decide such a little while."

"Only a matter of a few months or so," he murmured.

"Sh, don't interrupt. Your part in the play is to listen. This is my plan: I'm going to take a little boy and a little girl on probation (don't say a word yet), and see which I like best. I shall be able to tell after six weeks, I know. It will pay to be cautious. *Now*, speak."

But Philip Holley only pinched together the little woman's earnest features, and lifted them to his whimsical, tender gaze. He was used to the little woman.

"I've got my lines out, you know, Philip; dear me, yes, plenty of them! There's Alvis Byron keeping her eyes open for a blessed little boy with blue eyes. She's trustee or something of the Little Friendless Home—I'd like to adopt a little friendless child, Philip."

"Yes, dear."

The look in the little woman's face was like the look the old masters tried to put in their Madonnas' faces. Philip Holley had seen it there before.

"Yes, dear," he said gently.

"And then I've written Peace Hathaway to find me a little dark-eyed, curly-cropped girl among her little orphans. Peace has so many little orphans, you know. She wrote me once the world seemed to her sometimes to be full of little wistful, lean-faced orphans. I'd like to adopt one of those, and—mother it, Philip."

"Yes, dear."

"Well, then, it's decided," the little woman concluded briskly. "And such a relief as it is! Now I can take six weeks to decide in, and you can take your newspaper again, patient boy."

It was a beautiful home the little woman ruled. It was full of wide, airy spaces and nooks

and corners where little children love to hide. But no little children had ever hidden there and leaped out in triumph with shrieks of shrill, sweet glee. No little children's feet had ever tapped up and down the polished halls. The little woman had borne the silence with wistful patience until she could bear it no longer.

"There shall be a little child there," she had said quietly. And Philip had acquiesced with grave readiness. Philip was used to acquiescing in the whimsies of the little woman. It had been the big man's pleasure for twenty years.

The newspaper's crisp pages crackled unimpeded for a long space, while the little woman rocked back and forth in her low rocker, dreaming of the little boy—or would it be the little girl?—who was coming by and by. She broke the stillness after a while.

"I guess, after all, I won't wait for Peace or Alvis, Philip," she said musingly. "I don't want to wait. I'll go myself to-morrow, and find the boy and girl to choose from. I want the probation to begin right away. Philip—"

"Well, little tormentor?"

"It's so quiet in the house! You don't know how hungry I get to hear a regular little child-racket. I want to tie up little bruises, and pick up little toys, as other women do, Philip; don't you see?"

"Yes, I see, little woman," Philip Holley said.

On the next day the little woman went out on her quest. It was not a long one. As Peace had said, the world seemed to be full of little motherless ones with lean, wistful faces. They sprang up on every side, and peered up into the little woman's tender face. It was only hard to choose among them.

"I had to take Katie, and I had to take Jem—and I wanted to take all the rest," she explained to Philip at the day's close.

Katie was tiny and thin and shy. Jem was sturdy and ragged, with little hard, brown fists. He had been using them when the little woman found him, and the lofty smile of a conqueror was on his small, soiled face.

"Me? I ain't got no mudder," he had volunteered, to her inquiries. "Nor no fadder, too. I takes care o' myself. It's easy 'nough—huh!—takin' care o' yerself, when yer ain't hungry an' it don't never rain."

Jem's face had waxed sober over the last thought.

"You're never hungry and it 'don't never rain' where I live; would you like to go there, Jem?" the little woman had said in her gentle voice.

The boy's eyes were blue. It was a little blue-eyed boy she had wanted. His self-reliant little face was full of the curves and baby creases that mothers like to kiss.

"Would you, Jem?"

"Me? Oh, I do know but I'd go," he said reflectively, "if yer sure as there ain't no cops

lives there, an' there's a hunky lot to eat twicet a day, 'thout any skips."

"I'll go, too," an eager voice had said in the little woman's ear; and Katie's fingers had slid into hers confidingly. That was why she had been obliged to take Katie.

"Haven't you any mother, dear?" the little woman had asked, looking down into the neglected little face.

"Mother? Me? Oh, no, I ain't got any mother. I didn't have any, ever. Are—are they like you? I saw a picture once of one. It was to a church, an' she was huggin' a little baby. I'd a liked to b'long to *her*. You'd oughter seen how shiny an'—an'—lovin' her eyes was. Like yours is. I'd like to go with Jemmy an' b'long to you."

And Katie had gone with Jemmy to the little woman's beautiful home. She had not meant to choose from the streets, but her path had crossed Jem's and little Katie's on the way to the Little Ones' home where she had thought to choose from the files of little clean-washed, aproned children.

On the way home she had carefully explained her plan.

"It is for a little visit, you know," she said kindly. "You must not expect to always stay. I cannot promise; we must all wait and see."

Philip met her at the door. His kind, grave eyes regarded the little shabby pair. Then he looked into the little woman's face and smiled.

"Alvis Byron has sent the boy with blue eyes," he said. "He's upstairs. I am not sure, but I think he came by express."

And the next day Peace Hathaway sent the little dark-eyed girl! A note was pinned to her plain little dress. "This is Jeanie," it read. "She isn't pretty; she's homely; but I've sent her. Love her a little; a very little will go a long way with Jeanie. She has lived seven years, but no one has ever loved her."

The evening of that day the little woman went around the table again to her seat on Philip's knees. Her face was a curious study.

"I've put them all to bed, Philip," she laughed softly. "Two bedful. You'd be surprised to see how natural it comes to tuck them in!—as if I'd always tucked little children in. Yes, O yes, I'm going to take them all on probation. I've decided. It makes so many more to choose from; only, of course, I can't keep Jeanie. Poor Jeanie! I asked her to kiss me to-night, and she didn't know how. And, Philip—"

"Yes, dear, what say?"

"When I showed her, she smiled all over her homely little face. 'How good that do feel!' she said. No, O no, I can't adopt Jeanie; but I can teach her what kissing means. Katie knew; she told me a man kissed her once, and she believed his name was God—O Philip!"

"Yes, dear."

He rocked her gently and let her cry. It was still in the pretty, luxurious room; for the little woman made no sound. Upstairs the four little heads rested for the first time on soft pillows, and

on the four little faces smiles played happily. Jeanie threw out a little arm and muttered how good it felt.

"I shall keep them all the six weeks, Philip—it will be a little sun-spot in *their lives*—and then I shall choose our little child 'for keeps.' How queer it sounds, Philip—our little child! Jem is such a manly little fellow. You can see it underneath all his poor little street talk. And Bubsie—that's Alvie's boy—is so sweet! And Katie—O, Katie you will be sure to like, Philip. Do you know, the funny little thing called me 'mother' to-night, and she began it with a big M, Philip, as they do the holy mothers. I could hear it in her voice."

There was a space of silence, while the rocker creaked under the big man's weight and the little woman's. The soft light in the room shone in both their faces.

"It sounded strange to be called 'mother,' Philip," laughed the little woman unsteadily, after a moment; "but it sounded good. I really liked it."

The weeks of probation filed by swiftly. Every day the great, beautiful house was full of children's voices and the hurry-scurry of children's clattering little feet. There was a continual tumult of children's voices.

When Philip Holley came home at night, he met the clamor on the threshold and smiled good-humoredly. He grew to like it and to miss it if it failed to greet his ear. He got in the way of filling his great-coat pockets with fruit and standing patiently in the great lighted hall while the four pairs of little hands rummaged for it in delight. That was all. He never caressed the little probationers or joined in their play, as fathers do. He had never had any practice in being a father, and a queer shyness took possession of him that the little woman mistook for indifference. She was very busy and happy herself, and Philip's attitude was a source of grief to her, until, one night toward the end of the probation, she came upon him making a tour of the little beds with the lighted night-candle in his hand. Then she understood.

"Dear boy!" she murmured, and stole quietly away without his seeing her.

The daintily curtained little beds were white as snow in the candle-light, and the childish faces on the pillows were fair and sweet as other children's. There were no traces of the corruption of the streets in them.

It was the boys' bed that Philip visited first, and then the little white bed where Katie slept, and homely little Jeanie. He bent and kissed Jeanie's face.

So, too fast, the weeks numbered four, five, six. It was time to make the great decision, and the little woman grew excited and nervous. She had thought it would be so easy to decide after so long, and it was so hard! She watched the children all day long and tried to take calm note of their individual traits and their little tricks and ways. She gloried in Jem's sturdy independence.

"I will keep Jem," she said. Then some winning way of Katie's attracted her, and drew her swiftly to the standard of the shy little maiden who called her mother.

"I must keep Katie," she said. And, when Alvis's boy, blue-eyed little Bubsie, laughed his high, clear trill of delight, the little woman, listening, said, "I will keep Bubsie." She never said, "I will keep Jeanie,"—poor, homely little Jeanie! But the child nestled against her breast and drew deep breaths of contentment. The birth of love in it had almost redeemed her plain, imperfect little face.

"Of course I shall not keep Jeanie, Philip," the little woman said; "but I love the little thing, homeliness and all. You can't think—it's like an answered prayer in her face every night when I kiss her. 'How good it do feel!' she murmurs in her sleep."

It was the last night of the six probation weeks.

"I suppose you'll be telling me which little shaver has passed the examination, soon," Philip said, smiling.

"I haven't decided yet. It's so important, Philip! It gets harder and harder to decide. But I shall do it to-morrow surely—sometime to-morrow."

But the next day went by to its ending with the little woman's decision still unmade. At its ending, when the children were all asleep, she took the candle and went from bed to bed with firmly set lips. She held the candle high to let its light flash in the little sleeping faces. Her own sweet, delicate face was white, in the intensity of her feelings. It was not the candle-light in it, but the light the old painters put into their Holy Mother's faces, centuries ago.

Jem's face was turned toward her, and the rounded outline of little Bubsie's cheek. The soft light on them both refined them indefinitely.

"I cannot choose; I must have them both!" she cried aloud. They were her boys—hers to mould with gentle love and patience into a noble manhood. She could not let them go again—not sturdy Jem, O no!—not little blue-eyed Bubsie.

So it was decided, then.

It was to be boys' feet that clattered up and down the polished halls, boys' faces that she kissed at night? The little woman crept away and left a fading wake of candle-light behind her. She went straight to the daintily curtained bed where Katie and Jeanie slept. Something was tugging at her heart-strings. A sob was in her throat. It would be so hard to say good-by to them!

On the way across the hall she paused a minute, and a warm flush bathed her sweet, white face. She was thinking of Katie's baby face when it called her "Mother" shyly.

Not Katie—no, no, not Katie! She could not let Katie go.

"I must keep Katie—I will keep Katie," the little woman whispered resolutely. And it was

a mother's kiss she dropped lightly on little Katie's warm, moist face.

All but poor little Jeanie—poor, homely, little Jeanie!

The child stirred in her sleep, and murmured how good it felt. One little arm flung out across the quilts, and Jeanie smiled. She was not homely then.

"Jeanie—little Jeanie!"

The little woman set the candle down, and knelt by the little white bed, with her mother's face beside Jeanie's face on the pillow. It was still in the beautiful room.

Philip Holley sat down-stairs and waited. He was nervous and could not read. His newspaper had drifted to the floor. How long the little woman was! By and by he heard her coming, and he caught up the paper and made a pretence of reading it. She took it away gently and sat down on his knees.

"I've decided, Philip; you don't know how easy it was!" she said brightly. Her eyes were shining.

"Yes, dear."

"Yes, I've decided to adopt Jeanie, Philip—dear little Jeanie!"

He waited for the rest.

"And Jem—O, yes, Jem! And Bubsie, Philip—and little Katie. That's all. It was so easy to decide!"

She was smiling, and he caught her sweet face between his palms and kissed it.

"Well, little woman," he laughed unsteadily, "that's just the very one I'd chosen, too!"—*Annie H. Donnell in C. E. World.*

### A Great Literary Property.

PROFESSOR W. C. WILKINSON says: I have not yet spoken of Mr. Moody's achievement as a producer of books. This work, of course, belongs to him in his capacity of man of affairs rather than in his capacity of preacher, the contents of most of them, in fact, bearing the mark of having done service first as pulpit or platform discourses.

The circulation of these books is enormous. From the business manager of the Bible Institute I learned that a million and a half copies have in the aggregate been sold. Mr. Moody's "Way to God" alone has reached a circulation of more than four hundred thousand copies.

I was told that no profits from these sales accrue to Mr. Moody himself. The same is, I believe, true of the sales of the "Gospel Hymns." All gains from these sources are turned in to the support of the Christian institutions and the forwarding of the Christian enterprises for which Mr. Moody has assumed responsibility of such staggering weight. That is to say, besides having originated so much Christian beneficence, Mr. Moody contributes to the sustaining of it the income from a literary property perhaps exceeding in money value any other individual literary property in the world.



# Practical Suggestions

## How to Make Your Society More Efficient in its Responsible Work

### Bright Temperance Meetings.

Assign one book of the Bible to each member of the society, and ask him to tell in the meeting what bearing his book has on the temperance problem. The leader should be ready to fill out all deficiencies.

Newspapers are full of striking items concerning temperance. Make up an occasional meeting largely with these items, which you will set your Endeavorers to hunting up. The Temperance Committee will have a collection of clippings with which to aid those that do not know where or how to find any for themselves.

A meeting of temperance biography, consisting of a study of some of the strong lives given up to the temperance reform, will prove stimulating.

Gather as many interesting temperance statistics as you can find. Give one fact to each member, and ask him to illustrate it graphically before the society.

Divide your city among the members, and let each find out the location and number of the saloons, churches, and schoolhouses in his section. During the meeting mark these in different colors upon a large map of the city, placed before the society.

A temperance debate will prove valuable, if the topic is one on which Christians may fairly differ, and is conducted in the best of good spirits.

Appoint some one to edit one number of a temperance paper, with contributions from the members.

For any temperance meeting, organize a little choir to practice special music.

A temperance mass-meeting of all the churches may be managed by the Endeavorers. Obtain the best speaker you can, and push the meeting with all kinds of effective advertising.

Divide among the members short extracts on temperance, asking each to speak briefly on the theme thus suggested.

### The Singing of the Society.

Have a leader of singing, if you can get one that will not be a drill-master.

Often, if a society will read over together a hymn before it is sung, the singing will be more in harmony with the words.

Do not sing a cheery song as if it were a dirge, or a prayer song as if it were "Captain Jinks." The common trouble, however, is not that we sing too fast, but too slowly.

Group the strong, confident singers of the society into a band that will agree occasionally, each of them, to start songs without previous announcement.

Choose a consecration hymn, which will be committed to memory and sung at all the consecration meetings for a year.

If a hymn is worth beginning, it is worth carrying through to the end. Suppose you tried to read a section of Tennyson's "In Memoriam" by picking out "verses two, four, and six"!

Let the Missionary and Temperance Committees make special collections of hymns suitable to their meetings, indexing the society's song-book for this purpose.

Do not rest till you have sung at least once in the meetings every song in your song-book. You will discover in that way many a song that will at once become a favorite.

Assign to each capable member of the society, in turn, the task of playing the organ or piano.

Let each committee choose a hymn appropriate to its work, and sing it at each consecration meeting as a committee consecration.

Now and then have the society sing prayer hymns with heads bowed.

Once in a while, before each verse of the hymn is sung, get a member of the society to read it.

Let the Music Committee learn all it can about some hymn-writer, and some evening tell about him and sing his hymns.

Make hymn chains by selecting different stanzas from different hymns, fitting them into some theme.—*Daily Companion*.

### An Electric Social.

The account of this social is taken from *The Epworth Herald*, and, with necessary local modifications, it may furnish a pleasant and profitable entertainment for any society.

A telegraph line was run between a classroom and the main audience-room, with experienced operators at either end. The liquid battery which furnished the current was also in a conspicuous place. Regular telegraph blanks and envelopes were obtained from a local company, and a messenger boy with his regulation cap delivered messages during the rendering of the program. These were at once read out loud by the recipient, and occasioned no little merriment. An electric bell, operated by a "dry" battery, was also in operation, and its workings were carefully explained. Then there was a debate on the following question: "Resolved, that electricity is of more benefit to mankind at the present time than steam." A reading on the discovery of electricity was followed by an interesting address on "The workings of an electric plant from the dynamo to the incandescent lamp," by the superintendent of the electric-light company.

While the company was gathered about in groups in the dining-hall, partaking of fruit, pop-corn, and candy, topics written as messages and sealed in telegram envelopes, were passed around, which were to serve as subjects for conversation. On the return to the parlors an electric-current tester afforded untold amuse-

ment, as a circle would join hands and receive a "shock."

After seeing, hearing, and feeling, the audience dispersed, knowing not a little more about the wonderful and powerful servant of mankind—electricity.

**A Live Lookout Committee.**

From a society at Mattoon, Ill., there comes an outline of the thorough system of organization followed by their Lookout Committee. In addition to the chairman, there is an assistant chairman, and a secretary who sends a copy of the minutes of the committee meeting to each member that was absent. The secretary also assists in preparing the monthly report to the society.

At each committee meeting each member of the committee is asked for a report on his work during the month. The effectiveness of the work is promoted by a division into departments, each member being made especially responsible for one department, and remembering it in his prayers.

Some of the practical suggestions as to different branches of the committee's work follow.

**New Members.**

When it is possible, take the address of every strange young person who attends the Christian Endeavor or church service. In union with the Social or Calling Committee, call upon the person until he is acquainted with a number of your young people. Then see whether he will not join the society. Many of those who would make the best members may join another society when you did not take enough interest in them to make them feel at home in yours.

You may make use of cards printed or written on a mimeograph, as some Endeavorers have done, similar to this:

Will you please write on this card your Name ..... Address..... Are you visiting or residing here?..... Hand the card to the usher as you pass out. Yours in Christian Endeavor, THE LOOKOUT COMMITTEE.
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On the other side of the card have the time of each church service, with an invitation to attend.

**Delinquent Members.**

One good way to influence delinquent members is to scatter them among some of the committees that have very active chairmen who will put them to work. Get them to work, and they will feel at home, and in this lies the secret of keeping your hold on the weakest and the least interested members.

In many societies the Lookout Committee works among these members by visiting them in their homes. If your Lookout Committee holds regular meetings, occasionally invite one or two of the delinquent members to meet with the committee. It will do them good.

At socials look especially to see that they are having a good time, and are introduced to those they do not know. But above everything, pray for them.

But it is best to prevent having delinquent members by having new members thoroughly acquainted with the pledge and the constitution. The following list of questions may be used in effecting this:

- (1) Do you wish to unite with the Christian Endeavor society? As an active or an associate member?
- (2) What are your reasons for becoming a Christian Endeavorer?
- (3) Are you willing to keep the Christian Endeavor pledge?
- (4) Do you understand that the "whatever" of the pledge includes all things, throughout your whole life?
- (5) Do you know that the pledge is made to God, and not to man?
- (6) Are you willing to try hard things for Christ?
- (7) Will you ask Christ daily to help you keep the pledge?

It is well to have some questions covering the important points in the constitution. Before the applicant's name is proposed, let him meet the committee for a few moments' prayer and conference. Such questions as are thought advisable may be asked him, the pledge may be repeated, and a few moments spent in prayer. By this method the sacredness of the vows taken in the pledge is made more sacred and more impressive. At this meeting the candidate may be given a topic-card and copy of the constitution.

If the candidate is timid, so that this meeting with the committee might embarrass him, one member alone might interview him to find out whether he understands fully the different promises in the pledge, and the substance of the constitution.

**Associate Members.**

In dealing with associate members prayer can do more than anything else, assisted by personal interviews. The associate members may be put on certain committees where they can work well, and special attention is paid to getting them interested in the work. Try to interest them as you do the delinquent members, above everything asking for God's blessing on all your work.

**General Suggestions.**

Keep account of the absences not only from the consecration meeting, but every week, and also of the way in which the members take part. At regular intervals each member may be notified, if thought best, how many meetings he has been present, and how often and in what ways he has taken part.

It is a good plan for the members of the committee to take turns about reading the committee report at the business meeting of the society, as it will make them feel a greater interest in their work.

# With the Workers

## Capital Clippings.

If Christian Endeavor in the Capital were judged by the activity of the press representative of its Union, in so far as keeping our national organ posted of its doings is concerned, it might well be considered to be in a moribund state; but such is happily not the case, for if the said representative is any judge, C. E. in this Union and district never flourished to the extent to which it now does. This is generally speaking, for there are causes for discouragement in some quarters, but the prospects in others are so bright as to more than counterbalance in favor of the latter. I do not know whether it is in my province to say so but I feel constrained to say that while others, no doubt, share in the good work and deserve commendation, our present healthy condition is largely due to the energetic efforts of our president, Dr. Lyon. We are glad to know that the Ontario Union at its session in Montreal placed him on its Executive, and with Mr. J. J. Wightman, of Maxville, the eastern part of our province will be faithfully represented. This we believe will be greatly to the benefit of the Provincial Union as well as to our eastern district.

It was suggested at Montreal that the part of Ontario from Cornwall east might profitably secede from the Ontario Union and affiliate with that of Quebec and a committee was appointed to find out the feeling of this district in the matter. At the monthly meeting of the Ottawa Union it was unanimously decided that, under present conditions, with the better representation now on the Executive of the Ontario Union mentioned above, we remain as at present, though it was mentioned that had the matter come up some time ago it might have been decided otherwise.

Our Executive meeting, held on the 12th, was a very busy one. An item of business that will interest Mr. Doherty of London, was the voting of \$25 to the funds of the Provincial Union, and this will at least show that we are loyal to Ontario. The quarterly exchange of leaders, which has been found to be very profitable, was arranged for to take place during the second week in November. A great effort was put forth to have a "Montreal Echo Meeting," but being unable to

get more than one of the principal speakers it had to be abandoned. However, we held our regular rally, which it would have replaced, in the First Baptist church on Monday, the 23rd ult. For this meeting we had Rev. Norman McLeod in an address on "The Holy Spirit," and Rev. H. E. Warren on "The Forward Movement in Missions."

The E. L. of C. E. of Bell Street Methodist church had a rally season commencing with a consecration meeting on Friday, Sept. 29th, covering all the Sabbath services on Oct. 1st, and a social gathering on the 2nd. A former pastor, the Rev. E. W. Crain, was the special preacher and speaker. This society is a most vigorous one.

Emmanuel Reformed Episcopal has formed a Junior society in connection with its Band of Hope.

East End Methodist society raised \$53 for missions this year, compared with \$37 and \$17 for the two previous years respectively, and this in spite of a decreased membership. The reason, however, is not far to seek, when it is known that this year it has been contributed on a systematic plan.

THOS. E. CHISNALL.

## Our Hamilton Budget.

On the evening of Sept. 26th the Juniors of Central Presbyterian church were entertained at the residence of Mr. Jas. Dunlop. A very pleasant evening was spent in music and games, after which supper was served by Mrs. and Miss A. Dunlop. Harold Feast, who was about to leave for McMaster University, was presented with a handsome umbrella. The Misses McKeown, who are going to make their home in Winnipeg, were also kindly remembered.

The society of Knox church gave a banquet to the young men of the church a short time ago. Although it was a wet night there was a large turnout. Each young man, on entering, was presented with a badge with a question upon it, to which he was to give an answer. As most of the questions bore on church work, and nearly all the young men gave answers, the meeting was a very profitable as well as enjoyable one. The object was to show the young men that the Endeavor society is interested in them.

The fall rally of our Union was held on the evening of Oct. 9th in the McNab Street Presbyterian church. H. M. Gilchrist occupied the chair and there was a very fair turnout of the members. The committee had adopted the plan suggested by Dr. Clark and had arranged for "A Forward March Meeting." The papers read were very practical, and a good winter's work ought to be a result of the meeting. Mr. W. P. Knight, a returned missionary, gave a splendid address on the subject of missions. He spoke on the word "Go," and used very convincing arguments in showing his audience their duty, privilege, and opportunity. A quartette and a solo, along with some exceptionally fine choir singing, helped to make the meeting an unqualified success.

On or about Nov. 30th Dr. Beavis will give a lecture on "Yankee Poets and their Philosophy." Dr. Beavis is president of our Union, and our Endeavorers ought to be interested in this lecture.

Alex. Gibson, formerly president of St. Paul's church society, has accepted a position as assistant secretary of the Y. M. C. A. at Niagara.

## South India Endeavorers in Convention.

THE third annual convention of the South India Christian Endeavor Union was held at Nellore on the 14th and 15th of September, and it was universally admitted to be in all respects a most successful gathering. It was the largest meeting of the Union so far held, there being present as accredited delegates thirty-six missionaries and leaders, and one hundred and eighty-eight native members, exclusive of the Nellore missionaries as delegates. The average attendance at the meetings was about three hundred and fifty. To reach Nellore by rail, thirty missionaries and one hundred and sixteen native delegates travelled 43,240 miles. Ten missions were represented as follows: the American Baptist, Canadian Baptist, Arcot, Church of Scotland, Free Church of Scotland, American Evangelical Lutheran, Independents, the London Mission, American Madura, and Methodist Episcopal.

The secretary's report showed a gain of fifty societies and 3,854

members, making one hundred and fifty-four societies at present. It is hoped that South India will continue to hold at least another year the two prize banners now in its possession, the Junior of all India and the Junior world. Both banners were present at Nellore and attracted much attention.

The general topic of the first session was "Christian Endeavor Aims." First, the great aim, to glorify God. The first speaker was Mr. G. Jacob, acting pastor of the Nellore church, who delivered a most striking address on "Salvation: the Kind of Christians Wanted, not Rice Christians, not Born Christians, but Born-again Christians." This address was in Telugu, and captivated all hearts who understood Telugu. Dr. L. R. Scudder spoke in English on "Glorifying God by Growth in Spiritual Life." And the Rev. Mr. Craig spoke in Telugu of "Glorifying God by Establishing Self-supporting Christian Churches."

## Toronto Endeavors.

### Yonge Street Methodist.

Yonge Street E. L. of C. E. held a very enjoyable "At Home" on Tuesday evening, Oct. 24, at which they entertained the Elm Street Leaguers. A delightful evening was spent supplemented by refreshments served by the Social Committee under the efficient management of Miss G. Sheppard. An enticing game called "Lillies and Doughnuts" was a feature of the evening.

### Northern Congregational.

The Northern Congregational Y. P. S. C. E. held their annual business meeting on Monday, Oct. 9th. The yearly reports were read and received, after which the following officers were elected, namely: Honorary president, Rev. T. B. Hyde; president, Miss H. Day; first vice-president, Miss Damp; second vice-president, Mr. W. W. Naylor; corresponding secretary and treasurer, Miss Cooper, 218 Bleeker Street; recording-secretary, Mr. D. Nicholls; Junior superintendent, Miss Damp. The names of three new members were handed in, making a good start for the beginning of the year. The retiring Social Committee served tea to members and friends, all thoroughly enjoying themselves.

M. E. COOPER, Cor.-Sec.

### A Presentation.

A very bright and interesting meeting of the Christian Endeavor society of the Agnes Street Metho-

dist church, Toronto, was held on Monday evening last, Oct. 30th. The meeting took the form of a social gathering and was largely attended. A good programme of instrumental and vocal music was given by members of the society. Mr. Snuggs, the Sabbath School Superintendent, on behalf of those present made a felicitous address in reference to Mr. Bickle's retirement in order to join St. Clarens Avenue Methodist church, in the course of which he expressed the general regret at the severance of the relations which for so many years had endeared Mr. Bickle to the members of the church. He then presented Mr. Bickle and Mrs. Bickle in the name of the young people's societies with a handsome secretaire as a token of love and esteem. Mr. Bickle made an appropriate response. Mr. Bickle has been for many years an enthusiastic worker among the young people, and his departure causes a deep feeling of regret among those who labored with him.

### Toronto Christian Endeavor Union.

Only one-fourth of the officers were present at the monthly meeting of this Union in the Yonge Street Methodist church on Saturday evening, Oct. 21, and fifteen societies—also one-fourth of the whole—were represented. In the absence of the president, Mr. H. G. Hawkins, an ex-president, occupied the chair; and neither the recording nor corresponding secretaries being present, the editor was appointed secretary *pro tem*.

Those present were strongly in favor of the uniform topic plan for Local Unions as presented by President Clark at the late Detroit International C. E. Convention, and this matter was referred to the Business Committee to have the constitution altered to admit of its adoption and to bring it up for final discussion at an early date.

Miss Wilcox reported that the Junior Union had just elected its officers. As the societies were not responding well to the roll-call at the Executive meetings, it had been resolved to visit all the churches where societies had been known to exist, so that the exact number of Junior societies in the city might be ascertained and a better representation might be obtained at the Union meetings.

The arrangements for the annual rally in December were left in the hands of the Business Committee. The Nominating Committee would be expected to report at next meeting.

In the course of a discussion which afterwards took place on

good-citizenship work, the societies were earnestly advised to give all the support they could to the praiseworthy efforts of the Lord's Day Alliance, to co-operate with other local organizations having the moral and spiritual welfare of the community at heart, and to use their influence in the forthcoming municipal election to have more God-fearing men in the city council.

It was thought that there would be more need for district work, and that it would become much more interesting, if the Union adopts President Clark's uniform plan.

The next meeting will be held in Beverley Street Baptist church.

### "A Trip Round the Belt Line."

The young people of Erskine C. E. society were "At Home" the other evening, in the parlors of the church, and spent a very pleasant evening with their friends and strangers who had recently come to the city.

A novel feature of the evening's enjoyment was "A trip round the Belt Line." All the strangers were given the names of the streets around the Belt Line, which were numbered and were pinned up in a conspicuous place; they were also supplied with a sheet of paper, on which to write the names of all the streets in the circuit. The object in view was making seventy-five strangers acquainted with one another, with the assistance of the members. At the various junctions, the conductor (president) stopped the car and called for a solo, or an address, after which they again proceeded until they had completed the circuit, occupying about forty-five minutes. A souvenir was presented to the young lady who had taken note of the most streets during the trip. After the remainder of the programme, the Social Committee served refreshments, thus concluding a very enjoyable and profitable evening.

### The Junior Union.

The regular monthly meeting of the Toronto Junior C. E. Union was held on Saturday evening, Nov. 4th, in Room 9, Y. M. C. A., with the new officers for the ensuing year: President, S. R. Johnson; vice-president, East, Kenneth MacIver; vice-president, West, Miss M. Hanna; secretary, Miss F. Dawkins, 269 Wellesley Street; treasurer, Miss Woodstock, 208 Berkeley Street.

After the regular business for the month had been disposed of, the Rev. W. F. Campbell gave a very interesting and instructive talk on the topics for November.

Superintendents of Junior societies should not miss these meetings,

which are always held in Room 9, Y. M. C. A., on the first Saturday of the month, as fresh enthusiasm for the work is there gathered, besides the help which the talks on the topics always give. The next meeting will be held on December 2nd. — W.

#### Euclid Avenue Methodist.

Sunday, Oct. 29th, was Epworth League day at Euclid Avenue Methodist church. At 8 o'clock a.m. the day was commenced by a prayer and testimony meeting, at which a number of the bone and sinew of the League were present and felt it glorious to be there. Mr. H. T. Smith, president of the senior League, presiding. At 9:45 the Junior Leagues met in their regular meeting, some one hundred and twenty-five strong, and after having another rich time we adjourned to the church and occupied the front pews. The treat for this service was an address from Mr. S. John Duncan-Clark entitled, "From Coal to Diamonds." For thirty minutes the Juniors and friends feasted upon the good things he provided. It certainly was one of the finest illustrated addresses we have ever had the privilege of hearing. In the evening our pastor, Rev. E. S. Rowe, preached an able sermon to a large congregation.

On Thursday evening another meeting was held following up the services of the Sabbath, and took the form of a missionary meeting. The Juniors rendered, very effectively, a missionary exercise entitled, "The Fetters that Fell," some seventy-five taking part, after which Mr. S. J. Duncan-Clark again favored us by his presence and spoke upon the needs of South America, and was listened to with rapt attention. A liberal collection was taken up for the aid of missions. The Lord is blessing the young people of Euclid Avenue church; a number of conversions have recently taken place in their regular meetings. "Forward, march!" is the watchword.

## Here and There.

#### Toronto Junction.

Members of the Young People's society of Cooke's church, Toronto, to the number of one hundred or over paid a visit to the Young People's Society of Christian Endeavor of Victoria Presbyterian church on Nov. 6th. At the meeting were also a large number of members of Annette Street Methodist church Epworth League, who had called their own meeting off for the evening. The programme was furnished by the city visitors and a thoroughly enjoyable evening was spent.

#### The British Columbia Convention.

Although our special correspondent's report of this convention has (through some miscarriage) not yet reached us, we learn from a private letter that in spite of unfavorable weather, the gathering was very successful. The attendance of delegates from outside points, while comparatively small, was very representative; and enthusiasm marked every session.

#### Preston Progress.

The Epworth League held "Forward Movement" services in the Methodist church during the week beginning Oct. 15. The services began with a sunrise prayer meeting on Sunday morning. Each evening the meeting was led by a different member of the League.

The Y. P. S. C. E. of the Presbyterian church have elected the following officers for the six months beginning Nov. 1st: Honorary president, Rev. J. R. Johnston; president, Mr. Alex C. Adams; vice-presidents, Miss Jessie Wood, Miss Mabel M. Gillies; corresponding-secretary, Mr. Thos. Hepburn; recording-secretary, Mr. Gregg W. Irwin; treasurer, Mr. N. Woolner.

Christian Endeavor has made another advance in Preston. At the invitation of the Presbyterian Y. P. S. C. E., committees, appointed by the different Endeavor societies here, met to consider the advisability of forming a local C. E. Union. The result was that the Preston C. E. Union was formed with the following officers: Honorary presidents, Rev. Mr. Maass, Rev. Mr. Colling, Rev. Mr. Johnston; president, Mr. Alex. C. Adams; vice-presidents, Miss C. Martin, Mr. E. Schlichter, Miss A. Baltzer; secretary, Miss M. F. Edgar; treasurer, Miss R. Volkman.

Secretaries of other Unions will confer a favor on this Union if they will notify our secretary of any Endeavorers coming to our vicinity.

#### A New Society.

The enterprising pastor of Cobourg Congregational church, Rev. Melville A. Shaver, has organized a C. E. society in connection with his congregation which has begun with bright prospects for success. Mr. Shaver has also organized a Boys' Brigade.

#### Lynden Lines.

The fourth annual convention of the Young People's societies for the township of Beverley was held in the Methodist church, Lynden, on Wednesday, Sept. 20. The attendance was large. Sheffield, Troy, Rockton, Kirkwell, Westover, Copetown, and

Salem were all well represented. The first session opened at 2:15 p.m. The pastor of the church, Rev. Dr. Cornish, conducted the opening devotional services.

In the absence of the president, Rev. T. Athoe, of Troy, presided during the first session. The choirs of the Presbyterian and Methodist churches formed a union choir.

Miss Patterson, of Salem, read an excellent paper on "The Objects of our Society."

An inspiring paper on the "Missionary Work of the Young People's Societies" was read.

Dr. Cornish gave an earnest address on "The Young People Before and After Revival," and Miss Xena M. Cornish an appropriate and timely address on "The Social Work of the Young People's Societies."

At 5:30 p.m. the delegates and visitors were invited to tea in the lecture room of the church, where the young people of the Lynden Epworth League made them feel heartily welcome.

At 7:15 p.m. the convention was again resumed. Soon the church was filled to its utmost capacity, and a most enthusiastic service was held. The devotional services were conducted by Rev. Mr. Showers, of Sheffield, and the pastor of the church, Rev. Dr. Cornish, presided. The secretary of the past year, W. H. Henderson, gave an excellent report of the standing and number of the Young People's societies in the township. Judson White and Miss White and the members of the united choirs gave some excellent selections of gospel songs, and Rev. W. F. Wilson, of Hamilton, gave an eloquent address on "Impressions From Two Great Conventions"—the Christian Endeavor convention recently held at Detroit, and the International Epworth League Convention held at Indianapolis in the month of July. For one hour Mr. Wilson held the attention of the vast audience while he outlined the work of these two great gatherings, and told of the helpfulness and brotherly love that prevailed.

## Catarrh can be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in all of its stages. For many years this remedy was used by the late Dr. Stevens, a widely-noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send, free of charge, to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N.Y.

# The Prayer Meeting

## Notes and Suggestions on the Uniform Topics.

By S. John Duncan-Clark.

### The Lord's Supper.

Dec. 3.—“Until He come.” The Lord's Supper. 1 Cor. 11: 23-28.

DAILY READINGS.—Monday: Remembrance, Luke 22: 14-20. Tuesday: Thanksgiving, Mark 14: 22-25. Wednesday: Communion with Christ, John 14: 18-21; 1 Cor. 10: 16. Thursday: Communion of saints, Ps. 133: 1-3; 1 John 1: 3-7. Friday: Restoration of soul, Ps. 23: 1-6. Saturday: Renewal of life, John 6: 53-58.

#### Seed Suggestions.

There is always full provision for all the Lord's children at the Lord's Supper.

We reject the doctrine of the Real Presence in the symbols, but let us not miss the experience of it in our souls.

As an earthly king makes a royal banquet the occasion for conferring special favors, so King Jesus makes His simple supper the opportunity for bestowing peculiar blessings.

The right to the Lord's table is a love for its Lord. The church can lawfully put no other conditions upon its Master's invitation.

You only sit at the *Lord's* table when you come as the Lord's guest. If respectability, custom, or even church membership are the only motives, for you the table is but a human ordinance.

The only virtue in the sacrament is to be found by meeting Jesus in it. It will be an empty show to every heart that does not by faith lay hold upon the symbolized Christ, and appropriate Himself to its need.

You cannot be prepared for the Lord's Supper by a preparatory service, however solemn, if you are not daily walking in fellowship with your Lord.

#### Till He Come.

In the importance that we lay upon the memorial aspect of the Lord's Supper we must not overlook that it is also largely anticipatory in its significance. As in the days of tabernacle and temple, burnt offering and incense there was always present the idea of temporariness until the antitype of their foreshadowing should come, so in this most beautiful ordinance of our Christian worship we must always be conscious of the element of expediency, as it occupies a place in our spiritual life yet to be filled by the Real Presence of Him whom it commemorates. We eat the bread and drink the wine in thought of Calvary, but “Till He come.” Take from the service this forward look and it becomes little more than a mournful funeral ceremony, an anniversary of inspiring recollections but hopeless prospect. The power of the observance lies in its very temporariness. Because it is not to be thus for ever we partake of the symbols in loving gratitude and exalted expectation. “Till He come,” we raise the bread to our lips and sip from the cup that speaks of sacrifice and atonement. “Till He come,” we whisper to our souls as one by one we steal away softly from the sacred meeting place, and heart-

aches are stilled while burdens grow lighter in the hope. Perchance it may be on the morrow, or at least before another gathering at the holy board,—who knows? “A little while and He that shall come will come and will not tarry,” until then we seek His grace to live His plan; and some will shorten the little while by going home to meet Him, and some—mayhap you and I among the number, God grant it so—will tarry until the day break with the forthshining of His face, and in that rapturous moment be changed to His image and translated to His presence forever!

#### The Lord's Supper.

All life has need of food: it is sustained by nourishment which it takes in from without. The heavenly life must have heavenly food; nothing less than Jesus Himself is the bread of life; “He that eateth Me shall live by Me.”

This heavenly food, Jesus, is brought near to us in two of the means of grace, the Word and the Lord's Supper. The Word comes to present Jesus to us from the side of the intellectual life, by our thoughts. The Lord's Supper comes in like manner to present Jesus to us from the side of the emotional life, by the physical senses. Man has a double nature: he has spirit and body. Redemption begins with the spirit, but it would also penetrate to the body. Redemption is not complete until this mortal body also shall share in glory. The Supper is the pledge that the Lord will also change our body of humiliation and make it like His own glorified body by the working whereby He subdues all things to Himself. It is not simply because all that is corporeal is more clear and intelligible for us, that the Lord gives Himself in the bread of the Supper. No; by the body, Scripture often understands the whole man. In the Supper, Christ would take possession of the whole man, body and soul, to renew and sanctify it by the power of His holy body and blood. Even His body shares in His glory: even His body is communicated by the Holy Spirit. Even our body is fed with His holy body, and renewed by the working of the Holy Spirit.

This feeding with the body of Christ takes place, on the side of the *Lord by the Spirit*, on our side *by faith*. On the side of the Lord by the Spirit: for the Spirit communicates to us the power of the glorified body, whereby even our bodies, according to Scripture, become members of His body. The Spirit gives us to drink of the life-power of His blood, so that that blood becomes the life and the joy of our soul. The bread is a participation in the body: the cup is a participation in the blood.

And this takes place on our side by faith: a faith that, above what can be seen or understood, reckons on the wonder-working power of the Holy Spirit to unite us really, alike in soul and body, with our Lord, by communicating Him inwardly to us.

#### The Indwelling Presence.

Dec. 10.—The Indwelling presence. Col. 1: 21-29. Gal. 2: 20.

DAILY READINGS.—Monday: My Spirit within you, Ezek. 36: 25-27. Tuesday: I will dwell in them, 2 Cor. 6: 14-18. Wednesday: Shall be in you, John 14: 15-17. Thursday: And I in you, John 15: 1-5. Friday: I in them, thou in me, John 17: 20-26. Saturday: If Christ be in you, Rom. 8: 1-11.

## Seed Suggestions.

The mystery of the Incarnation is in measure repeated in every believer indwelt of the Holy Ghost.

Do you want to get sin and self with all their brood of evils out of your heart? Then let Christ in. The indwelling presence will prove to be the expelling presence also.

Christ will only condescend to be guest in the heart that is willing to have Him as Master. The Lord of glory cannot take second place to any other allegiance or affection.

Christ only comes into the Christian's heart that He may go out in the Christian's life. Your associates will know of your indwelling often before you do yourself.

The secret of permanent filling with the presence of Christ is continual abiding in Him. To abide in Him is simply to obey Him, and this is His commandment, that "ye believe in God and love one another.

## "Be Filled With the Spirit."

Let it be taken as an axiom that every regenerate man and woman is by virtue of the new birth indwelt of the Holy Spirit. Peter in his pentecostal sermon named only two conditions essential to receiving the Holy Ghost, these are repentance and faith. In the life of every genuine believer on Jesus Christ these two conditions have been met, therefore unless God fail in His promise, every true believer has already within him abiding the comforter whom the Master said should come. Prayer then for the coming of the Holy Spirit, while it may be the sincere expression of conscious need, is based upon the false premise that He can be absent from the lives of any of God's children. Such a prayer is only scriptural when offered in order that He may come as a convicting power to unconverted souls, but not when the desire is for His entrance into the heart of a believer. Much of the mystification concerning the so-called baptism of the Holy Spirit comes from a failure to recognize that He is by virtue of faith in Christ already a guest in the being of every Christian. Often He is there seeking to accomplish His sanctifying work but repressed and restricted because the heart He indwells, unconscious of His presence, is still striving and struggling for some second blessing or deeper experience which God seems reluctant to bestow. God has done all He can for you in giving you His Holy Spirit as an indwelling and abiding presence; you must do the rest, by yielding yourself up to Him to fill you. Here is the point of difficulty and failure. It is not that God bestows His Spirit more fully upon some lives than others, but that some lives are more fully yielded to His indwelling than others. The Spirit of God already occupies your heart if you are a child of God, and God's power to bless you further is limited by the measure of your yielding to Him. If you give Him right of way in your life the Holy Spirit can fill you to the full extent of your capacity, and then overflow for the blessing of others. There is nothing God cannot do with a broken will.

Lord Jesus Christ, grow Thou in me,  
And all things else recede!  
My heart be daily nearer Thee,  
From sin be daily freed.

Each day let Thy supporting might  
My weakness still embrace,  
My darkness vanish in Thy light,  
Thy life my death efface.

In Thy bright beams which on me fall  
Fade every evil thought;  
That I am nothing, Thou art all,  
I would be daily taught.

Make this poor self grow less and less,  
Be Thou my life and aim;  
O make me daily through Thy grace  
More meet to bear Thy name!

## Abiding in Christ.

And now what is it to *Abide* in Christ? Exactly what does Christ mean, when He uses these words to describe the final secret of the Holy Ghost? How shall we abide in Him that we may know the joy of His promise,—“and *I in you?*” If the climax of the Christian life is reached here—as it assuredly is—how important it is for us to have not vague and indefinite notions, but clear, and well defined knowledge of just what is meant by this term. The difficulty here, as always, is that we seek *men's* thoughts, instead of *God's* thoughts about the truth. How much we have slighted God's Word, in this respect, is well illustrated by the very term we are considering. For all the while men have been groping, and spiritualizing, and theorizing concerning the beautiful truth of Abiding, there has been staring in our very faces God's own definition of it, as clear, simple, and practical as He alone can make it. We find it in 1 John 3: 24: “And he that keepeth His commandments abideth in Him and He in Him.” (R.V.). How strange that we have so long missed it! It is the same simple truth as that of manifestation. (John 14: 23.) And why? Because it is a question, not of salvation but of communion. It affects not our *safety* but our *walk* in Christ. Failure to believe in Christ costs us our souls; but failure to abide in Him, after belief, costs us our conscious communion with Him, veils the manifestation of His presence. Abiding expresses in a single word the conditions of Manifestation, treated in a previous chapter. For, to “him that keepeth my commandments I will manifest myself” (John 14: 23, but “he that keepeth my commandments abideth in me” (1 John 3: 24): “therefore it is to him that abideth that I manifest myself.” The logic of this is clear. Abiding is thus the constant keeping of His commandments, in response to which He manifests Himself in constant communion with His children.

But some one says, “If my abiding in Christ depends upon my keeping the multitude of commandments in His Word, then I can never reach it, for I cannot even remember them all, much less keep them, and so must despair of ever learning this final secret of the Holy Spirit.” Not so, beloved. Turn again to His Word in 1 Jno. 3: 23: “And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.” To us, who are under grace, all the commandments are fulfilled in this great two-fold commandment of faith and love; “faith working through love.”—*Jas. H. McConkey.*

## Prayer.

Dec. 17.—Teach us to pray. Luke 11: 1-13.

DAILY READINGS.—Monday: After this manner pray, Matt. 6: 9-13. Tuesday: Praying in faith, Mark 11: 20-24. Wednesday: In the name of Jesus, John 16: 23-26. Thursday: Definite prayer, Luke 18: 33-43. Friday: United prayer, Matt. 18: 19-20. Saturday: Prayer and love, Matt. 5: 23, 24; Mark 11: 25, 26.



Seed Suggestions.

The army of Jesus Christ can only march to victory on its knees.

The man of much power is the man of much prayer. You can touch men only as you touch God.

Chapman says the secret of winning souls will be found in God's response to the prayer, "Lord, teach us to pray."

We come nearest to a true partnership with Jesus Christ when we pray for others, since He ever liveth to make intercession for us.

If there were more real praying in pulpit and pew there would be often much less trouble in paying the minister's salary.

Sometimes one can pray more sincerely with hands and feet than with lips. Some prayers are best in the passive voice, but most prayers should be in the active voice.

"Lord, Teach us to Pray."

Have you ever noticed that the Master never gave His disciples a lesson in homiletics, never said a word to them about preaching so far as style or method was concerned? But how much He taught them by precept and example on the question of prayer. Is it not true that we have underestimated the importance of prayer, if not in theory at least in practice, during these latter days of intense living? We have failed to give it the supreme place the Master gave it in the economy of the kingdom, and having failed here we are necessarily failing in the reproduction of many other characteristics of apostolic Christianity. Herein lies the secret of the unsound financial methods so much in vogue in many churches with such disastrous spiritual results. Herein also lies the cause of the few conversions compared with other days, and the lacking power of the church to grasp the problems of modern life and exert its proper influence in the reaching of the masses. It is not more organization, not more workers, not more money, at least primarily, that is needed; but back and behind all these, more prayer, more sense of dependence upon God, more waiting upon Him for grace and guidance. Little men rush wildly to and fro bent on great schemes of reform and social betterment; they get in each other's way, they collide with one another, and they attain nothing but noise and exercise. God, the maker of the universe, surely though slowly works out His own plan in the world, moving, unseen and silent, but ever present among the children of men, and here and there one of us, hearing the still, small voice, slip away from the confusion of the crowd, and in the quiet of the self-sought Patmos are taken into the Master's confidence and sent back to the whirl of life no longer to spend our time in futile effort, but to work in line with God on the Master Builder's plan, a useful factor in the solving of humanity's problems.

Our Royal Brother.

Dec. 24.—Our royal Brother. Heb. 1: 1-9; 3: 6.  
(A Christmas meeting.)

DAILY READINGS.—Monday: Born king, Luke 2: 8-20. Tuesday: Thy king cometh, Matt. 21: 1-11. Wednesday: Art thou a king? John 18: 33-38. Thursday: Who my brethren? Matt. 22: 46-50. Friday: The adoption of sons, Gal. 4: 1-7. Saturday: Joint-heirs with Christ, Rom. 8: 12-17.

Seed Suggestions.

Brotherhood implies common parentage. Only children of God can claim Christ as brother.

What is the use of having a Royal Brother if you don't claim the right it gives you to share in His kingly wealth?

To be connected with yalty involves considerable responsibility. How is your life maintaining the family reputation?

If you are not now a member of Christ's family, God wants to adopt you. Let this Christmas season be the birth time for another child of the King.

Brotherhood involves family likeness. Could anyone tell from your life, that you were related to Jesus Christ?

Brotherhood.

"Brotherhood" is one of the catch words of the time. In the pulpit, on the platform, and in the magazine it forms the keynote of much of the modern religious and socialistic philosophy. In many circles it is a veritable word to conjure with. Men speak it with an emphasis and confidence as though upon its syllables hung all the law and the prophets. It has been given a scope of practically universal width; it encircles in its generous sweep the human race, and seeks to make it one in purpose, destiny, and life. But "brotherhood," in its modern acceptance is the cant of the age. Jesus Christ, the first and greatest teacher of brotherhood, knew no such all inclusive relationship as modern teachers imply in their use of the term. He recognized with unmistakable distinctness two great families of the human race. It will be remembered on one occasion He turned to the Pharisees and declared, "Ye are of your father the devil, and the lusts of your father ye will do," and this in immed'ate contrast with His previous statement, "If God were your Father ye would love me." So, according to the Master, if there be a fatherhood of God, there is also a fatherhood of Satan, and the race of mankind is divided into these two great families. The test of membership in the former is love for Christ our royal brother; the evidence of membership in the latter is a refusal to heed the teaching of Christ or to acknowledge His Divine Sonship. Let us avoid the current error, which is Satan's own delusion, of calling all men children of God irrespective of their relation to Jesus Christ. Men are "by nature the children of wrath," they become children of God by regeneration.

What the Brotherhood of Jesus Means to Us.

Thus dear did God hold the world. How dear? That He gave His only-begotten Son for every one in the world who will trust in Him. And how did He give? He gave Him, in His birth as man, in order to be for ever one with us. He gave Him, in His death on the cross as surety, in order to take our sin and curse upon Himself. He gave Him on the throne of heaven, in order to arrange for our welfare, as our Representative and Intercessor over all the powers of heaven. He gave Him in the outpouring of the Spirit, in order to dwell in us, to be entirely and altogether our own. Yes; that is the love of God, that He gave His Son to us, for us, in us.

Nothing less than His Son Himself. This is the love of God; not that He gives us something, but that He gives us some one—a living person—no one or another blessing, but Him in whom is all life



and blessing—Jesus Himself. Not simply forgiveness, or revival, or sanctification, or glory does He give us; but Jesus, His own Son. The Lord Jesus is the beloved, the equal, the bosom-friend, the eternal blessedness of the Father. And it is the will of the Father that we should have Jesus as ours, even as He has Him. For this end He gave Him to us. The whole of salvation consists in this: to have, to possess, to enjoy Jesus. God has given His Son, given Him wholly to become ours.

What have we, then, to do? To take Him, to receive and to appropriate to ourselves the gift, to enjoy Jesus as our own. This is eternal life. "He that hath the Son hath life."

How I do wish, then, that all young Christians may understand this. The one great work of God's love for us is, He gives us His Son. In Him we have all. Hence the one great work of our heart must be to receive this Jesus who has been given to us, to consider Him and use Him as ours. I must begin every day anew with the thought, I have Jesus to do all for me. In all weakness or darkness or danger, in the case of every desire or need, let your first thought always be, I have Jesus to make everything right for me, for God has given Him to me.



### The Heavenly Record.

Dec. 31.—The heavenly record. Luke 10:20; Rev. 3:1-5. (A New Year's meeting)

DAILY READINGS—Monday: God's Book, Ps. 139:14-24. Tuesday: A book of remembrance, Mal. 3:16-18. Wednesday: A book of enrollment, Heb. 12:22-24. Thursday: A book of life, Phil. 4:1-7. Friday: Judged from God's record, Rev. 20:11-15. Saturday: Blotted out because of sin, Ex. 32:30-32.

#### Seed Suggestions.

The heavenly record will consist not so much of words as thoughts, of actions as motives, of conduct as character.

The heavenly record will contain no padding, no apologies, no manipulated accounts, only the facts revealed by the X rays of eternal truth.

The heavenly record will be absolutely impartial. There will not be ten pages for the rich man and ten lines for the poor.

The heavenly record will not trouble about your ancestry, but it may have something to say about your posterity. The only family tree it recognizes is that on which Christ died.

The heavenly record is only subject to erasure at the command of God, and the only process of effective effacement is by the blood of Christ.

We will be surprised to find how many things we counted to our own credit the heavenly record will absolutely ignore.

The heavenly record will contain no word or letter of condemnation for God's children, else were the blood of Christ of no avail, and the promises of God of none effect.

#### The Book of Life.

Every man is an autobiographist. We are accustomed to the traditional idea of childhood that in heaven, somewhere near the throne, sits a mighty angel with a great book, who like a celestial historian, writes in its pages the story of our lives. It is a picture that appeals strongly to the child mind, but it has no real foundation in Scripture. There is

no real need for the angelic scribe. Each of us writes the true story of his own life. Involuntarily we daily add to our biography another line that speaks with an inevitable honesty concerning ourselves which excels the possible accuracy of the supposed heavenly recorder. It is not such a life story as we would put on paper for publication after death, not such a story as our friends would write for us; but an infallible account of our lives which is absolute in its unerring summary of our characters. Character, that is the word. Character is every man's autobiography. It is rather the sum total of life, than the detail; but it is infinitely more true as a record than the discursive and exhaustive narrative of every moment of our earth-existence. In God's great book of life, every man shall write his own page so that there shall be no possibility of dispute when he is faced with the record. You are busily engaged at it now. All that persists of each day's existence, the residue after process of evaporation, when all the volatile in life is driven off, that is character, and that is your life story. Not what you said and did, but what you are after all the saying and doing of earth's probation is forever ended, this is your page in the heavenly record. May the Holy Spirit of God enable us to write well and truly only such record as will stand the eternal searchlight.

#### Record Notes.

God scarcely has need of any record-book more full and faithful than our own memory. From its pages, how our past misdeeds crowd in upon us!

"Figures never lie," it is said; but they do lie when they are the wrong figures. God's is the only account-book for which lying is impossible.

We are in the habit of fancying some angelic penman recording our sins and good deeds in God's great book. It is nothing of the kind; we ourselves make that record with a pen we do not see, on pages we do not handle—yet both are there.

Men seek to write their lives imperishably in the world's book of fame. If they were wise, they would rather seek for some eraser that would blot out their sins, even though all their good deeds were blotted out at the same time, and their name forgotten. Christ's blood washes away our sins, but leaves all our good.

The time when a record is decided is just before the pen touches the paper. After that it is too late. Now, at the opening of the new year, is the time for you to decide what that year's record shall be.

Bookkeepers delight in ledgers that balance on the right side, although the money is not theirs. So God longs to have His record-book read all in our favor.

A wise bookkeeper balances his books very often. He knows how an error grows unless it is promptly discovered. Let us review daily our record in the skies.—*Daily Companion*.



"STRIVE; yet I do not promise

The prize you dream of to-day,  
Will not fade when you think to grasp it,  
And melt in your hand away;  
But another and holier treasure,  
You would now, perchance, disdain,  
Will come when your toil is over,  
And pay you for all your pain.  
For far through the misty future,  
With a crown of stary light,  
An hour of joy you know not  
Is winging her silent flight."

# With the Juniors

## Important Announcement.

**W**ITH this issue, Miss C. E. Wiggins, who has for some years so ably edited this department of the *HERALD*, retires from our staff, as since entering upon her duties as lecturer and organizer for the W. C. T. U., she finds it impossible to do justice to this department. Miss Wiggins retires from her position on the *HERALD* bearing with her the respect and good wishes of not only her fellow-editors but also we believe of every reader of our paper. We hope, however, to be favored occasionally with timely articles from her forceful pen.

We are exceedingly pleased to announce that we have secured as successor to Miss Wiggins, the talented and devoted superintendent of Junior work for Ontario, Miss S. M. Whitworth. We feel certain that under her care this department will become increasingly valuable to Junior workers. We are glad to know that the value and importance of the Junior side of Christian Endeavor work is fast impressing itself upon Christian workers; and our desire is that the *HERALD* shall be of great assistance in inspiring and benefitting laborers in this most delightful and yet most responsible part of the Master's vineyard.

## Bright Ideas for Bright Societies.

### A "White-Soul" Meeting.

**W**HEN the topic is on keeping the body pure, as God's temple, have a "white-soul" meeting. Drape the room in white. Use white flowers only, and in profusion. Have the children dressed in white as far as possible. Let each one carry a bouquet of white flowers, or a white lilly. Have the motto, "Keep thyself pure," displayed conspicuously, made of flowers or white tissue-paper. Have some one thoroughly competent give a talk on "A White Childhood."

### Business Meetings.

Insist on systematic reports being prepared and see that the reports are always written ones. It makes work slipshod to allow verbal reports. Always make report day a time for suggestions along the line of each committee, so that new work may be planned for the next month. This will help to keep out of ruts, and inspire greater interest.

### Good Citizenship.

The time to teach girls and boys the duties of citizenship is as soon as the child's mind can take it in, and that will be when they are old enough to join the Junior society. The pages of history will afford some good examples of civil patriotism that will

interest the boys as well as the girls, for we all love heroes. The girls need this teaching, as they themselves will be added to the force of coming voters.

### Socials.

People appreciate what they have to pay for, more than what they get for nothing. This rule applies to children as well as grown-up folks, and to Junior socials as well as to other meetings. Let the Juniors make little fancy admission tickets, putting date and place on, and price for the ticket. Train the Juniors in thoughtfulness by suggesting that complimentary tickets should be sent to the pastor and his wife, and any others who are interested in the Junior society.

### A Crusade for Members.

Is your Junior society planning to reach other girls and boys? An extension of membership ought to be always before us, yet it is a good thing to make a special occasion once in a while, by having a crusade for new members. The plans are many: a membership contest by dividing the Juniors into two companies each with a captain; the committees to be several companies, each new member gained by any committee to be a recruit for that committee. Above all, make it an earnest season of prayer and enthusiastic endeavor to win the girls and boys to Jesus Christ.

### A "Klondike" Afternoon.

Convert the room into a miniature Klondike by the help of packing-boxes covered with gray canvas for rocks, white muslin for snow, and a few green bushes. Scatter a number of small boxes filled with sand in which are hidden gilded pebbles for "nuggets." Attach a verse of Scripture to each nugget. In the corner of each box fasten a card bearing the number of the "claim." As the boys and girls march in, numbered to correspond to the numbers of the claims, give each one a little shovel, and, at the pre-concerted signal, let them set to digging in their "claims," bringing the nuggets to the table and reciting aloud the verses.

### A Letter-Writing Bee.

As Christmas is approaching, and holiday messages are so much appreciated by the inmates of prisons, hospitals, and homes, get all the Juniors together some afternoon for a "writing-bee." Let them bring lunches, out of which make a general "spread" to be eaten when the work is done. State in the invitations that each workman will be expected to bring his own tools,—pen, paper, and blotter,—but ink will be furnished to each one who brings a funny assumed name for himself, by which he is to be known throughout the "bee." Calling one by his proper name will subject the transgressor

to a fine of a song or story, to be sung or told after the "spread" has been eaten.

When the letters are written, stack them on a table like cord-wood, and hold a five-minute prayer meeting, asking that God's blessing go with them.

#### Juniors at Prayer.

May I suggest to my fellow workers among the Juniors that near the close of every meeting there is, or should be, an opportunity given for boys and girls who are out of Christ to accept Him as their Saviour? This is the time when every member of the Prayer Meeting Committee should be on the watch, for the question most generally put is this: "All those who love Jesus and want to accept Him and want us to pray with them, may manifest this by holding up their hands." Names of the boys and girls who hold up their hands should be kept on a separate page in your little committee-book, and brought before those present at the prayer circle (usually held at the close of a Sunday afternoon meeting). There is a standing invitation for all to join us in our little prayer circles we hold after our regular meetings. Place the chairs in a circle, just enough for those present after the doors are closed, that we may all be kneeling close together, so that, as one of our superintendents said, "We can feel each other's heart beat." This is where we must try to bring with us those who have said: "I love Jesus and I want to be a Christian." I know of one little girl who was converted in our prayer circle one Sunday, and just as soon as she could, she ran home and told her mother, who was not a Christian, but soon after became one and joined our church.—*E. H. in Christian Endeavor.*

#### Our Object.

**T**HE first and principal object is to win the children for Christ. Not to amuse or entertain them, but by all legitimate and worthy means to endeavor to lead them to accept Him as their pattern. Children are imitators by nature. The greater part of their education is acquired by the art of imitation. We do as others do. Only a few of us are original enough or born with enough genius to enable us to mark out entirely new paths for ourselves. So give the children high ideals, noble heroes, and a great influence is exerted over that life. Children accept without questioning the story of His love and life and sacrifice for us and their tender little hearts are filled with love and gratitude. Are we not told that we must accept the kingdom of heaven as a little child? Study the simple, trusting faith with which a child responds to that plea for love, and you will soon see, brothers and sisters, that many of us have not accepted the kingdom as a little child. We are far too sceptical, too material, too carnal. We have not that child-trust in a Father's care.

In the second part of the work, we endeavor to do for the children what the church so often fails to do for its converts, to guide them in forming Chris-

tian characters. We do not feel satisfied to leave them after they have once accepted Christ, for now the warfare has just begun. The child must grow in grace and in knowledge of the perfect way. They are taught to lean on the Saviour, to cast all their care upon Him, for He careth for them. Daily prayer and Bible reading is earnestly sought and the children learn to feel that Jesus is a personal Saviour, who loves each little one. They are taught the meaning of prayer and what a strength it is in times of trouble or temptation. Beginning with a mere sentence of prayer they soon love to approach the throne of grace for strength and help. So they learn to follow Him, to take Him into their daily lives and to feel that He is indeed a loving Friend and Elder Brother.

The third endeavor is equally important, namely, to develop a missionary spirit. The child must have its sympathies broadened—must learn to care for others, if a perfect Christian character. The first natural impulse of a grateful heart is to carry the good news to some one else, and this impulse in the child heart must be fostered and cultivated.—*Mary L. Wharton.*

#### Notes on the Junior Topics.

By Lily M. Scott.

#### True Courage.

Dec. 3.—"We can do it:" a lesson of courage from Caleb. Num. 13:17-31.

DAILY READINGS.—Monday: Gideon's courage, Judges 7:14, 19-21. Tuesday: David's courage, 2 Sam. 17:45-47. Wednesday: Hzekiah's courage, 2 Chron. 32:6-8. Thursday: "Be of good courage," Josh. 1:8, 9. Friday: "Be strong in the Lord," Eph. 6:10. Saturday: "I can do all things," Phil. 4:13.

This lesson contains a very interesting story. Arrange to give it in the most entertaining way. Have the Juniors refer to their Bibles during the various parts of the story, that those who wish to do so, may look it up intelligently afterwards.

Tell of Moses leading the children of Israel away from Egypt, or better still, by judicious questions, have the Juniors tell the story. Moses sent a number of men to spy out the land of Canaan. Explain what is meant by a spy, also that this land of Canaan was the one promised by the Lord to the Israelites. Then graphically describe the return of the spies and the story they brought. All but one of them were greatly frightened. By referring now to the Bibles, have the Juniors tell what they had seen—walled cities, giants, etc. Explain the use of the walls.

One man, named Caleb, brought back a good report—said it was a rich land. Have one read the description of it. Another read what he brought back with him. Another the effect the stories had on the people, and still another, what the Lord said the children of Israel must do.

Tell how the Lord rewarded Caleb by letting him finally reach the promised land, while the men who were afraid, had to die.

Give other examples of courage from both sacred and secular history.

"If God be for us, who can be against us?"

#### Choices.

Dec. 10.—Choose the best: a lesson from Lot. Gen. 13:5-11; 19:23-25.

DAILY READINGS.—Monday: Orpah's choice, Ruth 1:14, 15. Tuesday: A rich man's choice, Luke 12:16-21. Wednesday: The prodigal's choice, Luke 15:11-13. Thursday: Demas's choice, 2 Tim. 4:10. Friday: Solomon's choice, 2 Chron. 1:11, 12. Saturday: Mary's choice, Luke 10:41, 42.

Here we have another interesting story. Go back to the conflict between Abraham's herdmen and the herdmen of Lot, so that the Juniors may see why a choice of land had to be made. Tell which home Lot chose, and give his reasons for choosing that particular place. Selfishness was at the bottom of it, as it is at the bottom of many of our errors and sins.

Tell about the first misfortune that befell Lot, and how Abraham had to go to rescue him when he was a prisoner, but once more Lot went to live at Sodom.

The rest of the story is so familiar, that each Junior may take a part in it, either by reading from his Bible, or telling what he remembers.

The Juniors will readily see that the best choice is not always the pleasantest, and the most profitable at first.

Refer to the characters mentioned in the Daily Readings, and add to them.

### The Life of Christ. XII.

Dec. 17.—Christ's ascension command: how can we carry it out? Acts 1: 8; Matt. 28: 16-20.  
(A missionary meeting. The Island World.)

DAILY READINGS.—Monday: The burial of Jesus, John 19: 31-42. Tuesday: The women at the sepulchre, Matt. 28: 1-10. Wednesday: The journey to Emmaus, Luke 24: 13-35. Thursday: The evening revelation, John 20: 19-25. Friday: The revelation to Thomas, John 20: 26-29. Saturday: The revelation at the seaside, John 21: 1-14.

In order to connect this lesson with the last one on the life of Christ, prepare a short account of the various appearances of Christ between His resurrection and His ascension. Have them read from Scripture, and reviewed over and over again, until certain that each Junior knows them well.

Dwell on His last appearance and the loving conversation He had with them on that occasion. They asked Him if He would restore again the kingdom to the Jews. He answered this question, and also told them of many other things which they would think about. Then He referred to the long journeys which these disciples would have to take when spreading His message of heaven.

The effect of His ascension on the disciples was to change them from terrified and despairing men to brave and confident teachers, such as the world had not seen.

It is suggested that this be made a missionary meeting, and the Island World is suggested as a subject of thought and conversation. Review the various islands that by the spread of the Gospel have been changed wonderfully.

Thirty years ago, a ship was wrecked near an island in the Pacific Ocean. Every sailor was killed and eaten by the people. About two years ago another ship was wrecked in almost the same place. With what result? Every sailor and passenger was well cared for by the people, who divided them among their various villages, that they might each get special attention. What made the difference?

### Keeping Christmas.

Dec. 24.—How would Christ have us keep Christmas? Ps. 41: 1-3; 81: 1-3.  
(A Christmas song service suggested.)

DAILY READINGS.—Monday: A day of good tidings, Luke 2: 10, 11; 2 Kings 7: 9. Tuesday: A day of joy, Isa. 12: 3. Wednesday: A day of thankfulness, 2 Cor. 9: 15. Thursday: God's gift to us, 1 John 4: 9, 10. Friday: Our gift to God, Rom. 12: 1. Saturday: Sending portions one to another, Esther 9: 19.

It has been suggested that this should be a song service. Tell of the first Christmas song, and who

sang it. Hosts of angels, with white robes and shining wings, — such a glorious sight as the shepherds had never seen—sang "Glory to God in the highest, and on earth peace, good-will toward men." Try to make the scene very vivid to the children. Since then many hosts of children have sung the same song.

"Not to be ministered unto, but to minister" is the secret of Christmas Day, the secret of all joy, peace, and growth. Christ would have us bear that in mind in our Christmas keeping. Let us do as Christ did: give ourselves to others; deny ourselves that those who need may have a share in the good which has been given us. Thus by giving we shall first know the joy of having. Commit to memory, Ps. 41: 1-3.

"Thou who wast born and cradled in a manger,  
Hast gladdened our poor earth with hope and rest;

O, best Beloved, come not as a stranger;  
But tarry, Lord, our friend and Christmas guest!"

### The Past and the Future.

Dec. 31.—Praise God for His kindness of the past year. Ps. 23: 1-6. (A New Year's meeting.)

DAILY READINGS.—Monday: God's loving-kindness, Ps. 63: 7. Tuesday: God's help, Ps. 63: 7. Wednesday: God's guidance, Ps. 48: 14. Thursday: Forgetting and pressing on, Phil. 3: 12-14. Friday: Trust, Isa. 12: 2. Saturday: Consecration, 1 Chr. 29: 5.

Select a poem for the new year, also a motto. Review the past year—the mercies and blessings, and the work done. Consecrate afresh to God's work.

What wilt thou do with the year  
That is dawning so fresh and clear—  
Dawning in whiteness,  
Dawning in brightness—  
What wilt thou do with the year?

The world cries: "Give it to me!  
I will deck it with flowers for thee,  
I will fill it with mirth and glee;  
And if that will not suffice,  
I will give thee a higher price;  
I will crown it with golden days,  
Of wealth and honor and praise,  
And fill it with incense sweet,  
Ascending around thy feet!"  
And the end? "Oh, far away  
Is that strange and misty day."  
The world says, "Give it to me!  
I demand it all of thee;  
Think not from my claim to flee,  
For none can elude my grasp,  
Or loosen my steady clasp;  
Thou must go with me all the way,  
And my every word obey."  
And the end? "Oh, that is naught!  
Thou need'st not give it a thought."

What wilt thou do with the year?  
A voice comes soft and clear,  
Comes in thy sadness,  
Comes in thy gladness—  
What wilt thou do with the year?  
The Lord speaks: "Give it to me!  
With my life I ransomed thee,  
And I come to set thee free.  
My service is constant peace,  
And blessings with sure increase,  
Joy-springs that never run dry,  
A work that will satisfy!"  
And the end? "A glorious day  
And a crown of life for aye!"

# The Sunday School

## Crumbs Swept Up.

IF you can only go to church once on Sunday, go to Sunday-school.

LOVE is the golden key which unlocks the door of success for the teacher.

PRAY, plan, persevere; no teacher can utterly fail who practices these three great principles.

WHOEVER undertakes to teach a Sunday-school class undertakes to fill a place only second in importance to the pulpit itself.

"WITHOUT ME ye can do nothing." Fellow-workers, the secret of our failures is found in our forgetfulness of that injunction of our Lord.

It is said that "you can do a good deal with a Scotchman if you catch him young." So if you get hold of the boys and girls in your church and neighborhood when they are quite young, the possibility of your influencing their after-life is vastly increased. For this reason, every live Sunday-school should introduce the Cradle Roll into its organized plans. With the Cradle Roll and the Home Department the Sunday-school takes in the whole family, from the dear little week-old baby to grandpa and grandma and the "shut-in" one.

IN the average school missionary offerings are few and far between, but in the Fort Worth, Texas, Sunday-school, of which J. B. Baker is superintendent, it has been the custom for several years to devote the whole offering of one Sunday each month to the cause of missions. A five-minute talk by the pastor or someone else on the subject was sometimes given, while at other times only the announcement that the offering for that day would go to missions was made. In the classes of smaller children special instruction was given on missionary work, and the children were urged to subscribe for the Methodist missionary paper, *The Little Helper*. The amount of the offering the first year was \$114, which has since much increased. Mr. Baker says: "Even financially it is helpful to the Sunday-school. So, looking from this standpoint alone, we can say that missions pay. If any Sunday-school is not successful financially, I would suggest that it try this plan."

## Notes and Suggestions on the International Lessons.

LESSON 10.—DEC. 3, 1899.

### Keeping the Sabbath.

(Lesson Text: Neh. 13:15-22. Commit to Memory Verses 15-17.)  
(Read the chapter. Compare Isa. 56:1-8, Jer. 17:19-27.)

GOLDEN TEXT.—"Remember the Sabbath day to keep it holy."  
—Ex. 20:8.

DAILY READINGS.—Monday: Neh. 13:15-22. Tuesday: Gen. 1:26 to 2:3. Wednesday: Jer. 17:19-27. Thursday: Ezek. 20:10-20. Friday: Isa. 56:1-7. Saturday: Isa. 58:8-14. Sunday: Luke 6:1-10.

TIME.—About 433 B.C.

PLACE.—Jerusalem.

### Between the Lessons.

The public reading of the law (Lesson VIII) was followed by a religious revival in Judah. The feast of tabernacles was celebrated, and a great and solemn fast was kept, accompanied by a public service of humiliation, confession of God's merciful goodness and the people's wickedness, which led finally to the sealing by Nehemiah and representative men of a covenant to worship Jehovah and keep His commandments. Nehemiah governed Judah for twelve years and then returned to the Persian court. On coming again to Jerusalem he found that many abuses had grown up during his absence, and these he promptly and vigorously set about correcting, as told in "Daily Readings" for Wednesday and Thursday. Apparently Nehemiah governed Judah the rest of his life. He was a good man, courageous, faithful, and thorough-going, just such a man as was needed for his times and for the work he was called to do. It does us good to study such a life.

### How to Prepare this Lesson.

Study the section which includes the whole of chapter thirteen of Nehemiah. Compare also Isa. 56:1-8; Jer. 17:19-27. It will be well also to recall the teaching of the fourth commandment and other references to Sabbath observance in the Old Testament. Find the first mention of the Sabbath in the Bible. How was the Sabbath marked in the forty years' miracle of manna? What fault did Jesus find with the Sabbath rules of the Pharisees?

### The Lesson Applied.

(1) It is easy to drift away from good customs. We need to be ever on our guard against this danger. The people in Jerusalem had grown careless about Sabbath observance. In these days there is very much of the same danger. A great many people are losing their reverence for God's day. Even many Christian people are not watchful enough. There are a great many ways in which the Sabbath is broken in these days. Too much business is done. There is too much bicycle riding. This is a good time, while this lesson is before us, to think over the subject and apply the teaching closely to ourselves.

(2) We learn from Nehemiah that good people have a responsibility of a public kind in this matter. If all governors of states and mayors of cities and officers of the law in the country were as loyal to God and to His day as Nehemiah was, a great deal could be done to prevent the desecration of the Sabbath. There are laws enough if only they were properly enforced. It is not right to allow business to go on, places of amusement to be open, and worldly employments to be followed on the Sabbath as on other days. We need a public conscience on this subject and it is important for Christian people everywhere to let their influence be felt.

(3) The nation that honors God's Sabbath will

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have God's blessing and the nation which dishonors His holy day will suffer. Nehemiah reminds the people that one of the causes of the wrath which had come upon the Jews was that they had profaned the Sabbath. There is no doubt that the same is true in modern Christian days. Those who honor God He will honor and those who despise God and disregard His commandments and ordinances will bring upon themselves trouble and sorrow. It is well known that the necessity for the Sabbath is written upon the very constitution of man. Even physically men need a rest one day in seven. Jesus said that the Sabbath was made for man—that is, for man's good and blessing.

(4) Perhaps the old Puritan Sabbath was a little too severe, but if some of its customs could be revived a blessing would come. With them the preparation for the Sabbath was made Saturday evening. As Nehemiah shut the gates at dark the evening before the Sabbath, so the good old fashion was to put away every worldly thing Saturday night. Tools and implements of labor were housed. Wood was cut and carried in. Food was prepared. The house was put in order so that the least possible work would be necessary on the Lord's day. As the evening drew on the Sabbath air of quietness took possession of the whole family. The evening worship was a solemn preparation for the coming day of rest. The Sabbath itself was sacredly kept. Nothing but works of necessity and mercy were allowed. The gates were kept shut all day. It is not so in these modern times.

(5) Nehemiah commanded the Levites to keep the gates and to sanctify the Sabbath. Every Christian has a part to do in the keeping of the Sabbath. The observance of the day is a personal matter. Whatever others may do, we should carefully follow our own conscience. We shall not have to answer for other people's sins but we shall have to answer for our own negligence. Let every one therefore study the subject carefully and decide how the day should be observed, and then faithfully keep it.

#### LESSON 11.—DEC. 10, 1899.

#### Lessons in Giving.

(Lesson Text. Mal. 1. 6-11 and 3. 8-12. Commit to Memory chap. 3. 10.)

(Read chap. 1, also 2 Cor. chaps. 8 and 9.)

GOLDEN TEXT.—"God loveth a cheerful giver."—2 Cor. 9. 7

DAILY READINGS.—Monday: Mal. 1. 6-11 and 3. 8-12. Tuesday: Deut. 16. 9-17. Wednesday: Luke 6. 30-38. Thursday: 2 Cor. 8. 1-9. Friday: 2 Cor. 8. 10-21. Saturday: 2 Cor. 9. Sunday: 1 Tim. 6: 6-19

TIME.—The date of Malachi's prophecy is variously estimated from 458 to 420 B. C.

PLACE.—Jerusalem.

#### Introductory.

Nothing is known of the prophet Malachi apart from what is told us in his book. His prophecy was delivered at some time after the completion of Zerubbabel's temple and the re-establishment of the sacrifices, and at a time when priests and people had fallen into corrupt ways, to rebuke which Malachi was commissioned of the Lord. Most probably it belongs to the period of Nehemiah's reforms.

#### How to Prepare this Lesson.

Learn all you can about Malachi and his times. The date is about the same as that of Nehemiah. Malachi's book is short, and it will be easy to read

it through more than once during the week. Read also 2 Cor. chapters 8 and 9, and study the teaching about giving.

#### The Lesson Applied.

(1) The love and generosity of God to us should lead us to liberal and generous giving to God. A son honors his father. A servant honors his master. God is our Father and our Lord, and we should honor Him. Since Christ came and gave Himself to redeem us there is still greater reason that we should give to God. How ungrateful it is to refuse God anything He asks of us!

(2) Nothing could be baser than to give to God merely what we do not want for ourselves. That is what Malachi says the people were doing in his day. They offered polluted bread on the altar for the Lord's service. They offered blind animals in sacrifice, and the lame and sick—choosing those which were of least value to themselves. The law required that only the best of everything should be given to God in offering,—nothing lame, nothing blemished. God wants always our best. No one would give as a present to a friend spoiled food or worn-out things. We should not put God off with anything we do not care for ourselves. We should give Him the best we have, the alabaster boxes of our love.

(3) We should be glad to give our service to God to help in His cause. It is a dishonor when one is willing to do good or engage in God's work only when paid for it. The people in Malachi's time would not even shut the doors of God's house without being compensated. Nor would they attend to the altar fires for nothing, out of love. The true Christian is ready to serve Christ without any thought of compensation. A religion whose ministrations must all be paid for as if they were pieces of the world's business is not the kind that will bless and save the world. A man boasted that he had been a Christian for twenty years, and that it had never cost him a cent. He certainly was not the kind of Christian Christ is proud of.

(4) It is possible to rob God. No man wants to be called a thief or a robber, and yet many people, even of those who claim to be religious, are declared to be robbers—not robbers of their fellow-men, but robbers of God. Malachi said the Jews robbed God in keeping back from Him the tithes and their gifts and offerings which He claimed from them. How is it with us? Do we pay to God all that we owe Him? Do we give Him the love, the honor, the worship due to Him? Then how about the money we owe Him? If the Jewish people, who were simply training for Christianity, were required to give a tenth, and much more really besides, how can Christian people claim that they should not give as much to God? The true Christian teaching is that all our money is God's and is to be used by us sacredly as His stewards, every cent of it to be accounted for.

(5) If we would get the best blessings of God's grace and love we must bring our gifts to Him. How can we excuse ourselves by saying that we give Him love and worship? He wishes these offerings of the heart, but He wishes also our gifts of money, our time, our service, our strength. Then He promises, if we do our part, bringing in all the tithes, He will open the windows of heaven and pour us out blessing. May it not be that one cause of much of our trouble and want of blessing is that we are not faithful in bringing to God the tithes and offerings? As long as we withhold from God that which is due to Him, we cannot expect Him to give us what He has promised.

LESSON 12.—DEC. 17, 1899.

**Fruits of Right and Wrong Doing.**(Lesson Text : Mal. 3. 13 to 4. 6. Commit to Memory Verses 16-18.)  
(Compare Mal. 3. 1-6, also Matt. 11: 7-15.)

GOLDEN TEXT.—"Whatsoever a man soweth, that shall he also reap."—Gal. 6. 7.

DAILY READINGS.—Monday: Mal. 3: 13 to 4: 6. Tuesday: Psalm 73: 1-20. Wednesday: Job 22: 12-27. Thursday: 2 Tim. 2: 19-26. Friday: Eccles. 8: 1-13. Saturday: Deut. 4: 5-13. Sunday: Gal. 6: 1-10.

TIME AND PLACE.—Same as last lesson.

**Between the Lessons.**

Our last lesson closed with God's promise, through the prophet Malachi, that if the disobedient, rebellious Jews would turn and obey Him in the matter of tithes and offerings in which they had sadly disobeyed, they would be greatly blessed in the eyes of all nations. In the opening verses of to-day's lesson the prophet takes up the wicked doings of the Jews, and exposes them by reciting their impious language toward God, and contrasting it with the godly conversation of those who remained faithful among them.

**How to Prepare this Lesson.**

Read carefully the remainder of Malachi from the close of last lesson and study the references. Compare Matt. 11: 7-15.

It is interesting to notice that this is the last book of the Old Testament, and that our lesson to-day contains the last words of this volume. While Malachi is a short book, it has a number of important phrases, some of them very beautiful. Note especially chapters 2: 10; 3: 3; 3: 8; 3: 10; 3: 16, 17; 4: 2.

**The Lesson Applied.**

(1) It seems strange that those who know of God can fail to honor and love Him. The Jewish people had been taught much about God, and yet they treated Him as if He had been their enemy. They spoke of themselves as if they were saints and as if God had been very unjust toward them. They thought He had demanded too much from them, and even accused Him of not being faithful to His promises. We should always love, reverence, and honor God, and accept all His dealings with us as full of goodness and wisdom. If things go wrong between God and us the fault is ours, not His.

(2) When there are only a few good and faithful people in a place they should be friends, and should meet together to encourage and help each other and to pray for each other. There is a great value in such friendship and fellowship. It is hard to be good alone, but when there are two or more, one inspires and cheers the other, and each works better, and finds it easier to live and work well. In arithmetic one and one make two, but in life, in friendship, one and one are more than two. One singer may give sweet music, but when the different parts are carried the music is rich. One log will not burn well on the hearth, but two or three together burn better.

(3) It is pleasant to think that where two or three come together to talk of good things the Lord comes and listens. Jesus said that when two or three meet together in His name He is there too. It is interesting to think also that God keeps a record of the lives of the good in the evil days. He never forgets their faithfulness. Nothing done for Christ is ever forgotten, but special remembrance is made of all that is said or done when the good are few.

Not only does God keep a record, but these faithful ones will be His particular treasure in the day of final reckoning.

(4) People are not all alike. Even if they live in the same way, in the same kind of houses, doing the same thing outwardly before men, there is a difference which God's eye sees. The line that separates them is not color, nor wealth and poverty, nor learning and ignorance, but the way they treat God. On one side are those who serve Him, and on the other side those who serve Him not. Very small, indeed, and unimportant are the matters of place and rank and money—of the utmost importance is whether we do God's will or not.

(5) Judgment is coming, and we need not think to miss it. We will be there. Not one of us shall be able to escape it. Then all earthly distinctions shall shrivel away into nothing. That day will burn as an oven, and all the wicked will be like stubble to be burned up. But amid the destruction of that day all who fear God and do His will shall be saved. Christ shall be their friend, and in Him shall they find life.

LESSON 13.—DEC. 24, 1899.

**Christ's Coming Foretold.**(Lesson Text : Isa. 9: 1-7. Commit to Memory Verses 6, 7.)  
(Read Isa. 11: 1-10.)

GOLDEN TEXT.—"Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke 2: 11.

DAILY READINGS.—Monday: Isa. 9: 1-7. Tuesday: Isa. 11: 1-10. Wednesday: Jer. 23: 1-6. Thursday: Isa. 40: 1-11. Friday: Psalm 72: 1-17. Saturday: Acts 3: 18-26. Sunday: 1 Peter 1: 11-12.

TIME.—Probably about 740 B.C.

PLACE.—Jerusalem.

**Introductory.**

The Book of Isaiah, though not first chronologically among the seventeen prophetic books of the Bible, is placed first because it is the greatest. Isaiah is called the "evangelical prophet" because his writings are full of the glad news of God's goodness, grace, and mightiness to save from sin, and of the coming Saviour of mankind, of which we have an example in to-day's lesson. Isaiah's prophecies were delivered at Jerusalem, probably during the period 750-695 B.C., a spiritually dark and critical time in the history of Judah and Israel. The conquest of Israel by Assyria took place during Isaiah's time (721 B.C.), but that of Judah by Babylon did not begin for more than a hundred years later, 606 B.C.

**How to Prepare this Lesson.**

The lesson is chosen for the Christmas time, the story being the birth of Christ and the establishment of His kingdom. No better preparation can be made than to read the passages in the gospels, in Matthew and Luke, which tell the story of the birth and infancy of Jesus. The references in the lesson should also be followed out, as they throw light upon the various phrases.

**The Lesson Applied.**

(1) Sin is darkness and makes darkness in the world. Sin made it very dark in the olden times before Christ came. We have no idea now, living as we do in the light of this nineteenth century of Christianity, in a country where religion has spread so widely, how dark it was in the world in those days. It was just before the captivity, and the country of the Jews was hurrying on to destruction.

Religion was almost extinguished. The vices of the times were most debasing.

(2) The coming of Christ brought light into the world. It was like the rising of the sun after a long, black, dark night. Light is a benediction. We have only to think of all the blessings which came into the world with Christianity to get some idea of the great glory which broke upon the world that first Christmas night when Jesus was born. He brought forgiveness for sin, comfort for sorrow, joy for tears. Light shows us the way—Christ came to reveal to us the way to God. Light nourishes life—Christ gives life and nourishes life in all who accept Him.

(3) Christ came into the world as a little child, and yet He was not a common child. The names which are given to Him here tell of His greatness and glory. He is called Wonderful—He was wonderful in His character; human, yet divine, the object of wonder on earth and in heaven. He is called Counselor. This refers to His work as a teacher. Wonderful were the words which Jesus spoke. He is able to give advice to every one in any experience. This we all need. Bad advice has many times wrecked lives and destinies. Christ is always a safe counselor. He is called also the mighty God. Yet there are those who say that Christ was only a man. We cannot read the gospel story and account for the words and work and life of Jesus Christ in any other way but by assuming His deity.

(4) Christ came as a king. The lesson speaks of the government that shall be upon His shoulders, and tells us that there shall be no end to its increase. He was to sit upon the throne of David. The kingdom of Christ began in a very small way. He did not look much like a king the night He was born—sleeping His first sleep in a manger. He looked still less like a king the day He died—hanging upon the cross. Yet He was a king all the while, ruling over men's hearts and lives. Now His kingdom extends through all lands, and in heaven He is called King of kings.

(5) Christ is called the Prince of Peace. The night He came the angels sang, "On earth peace," and ever since that hour peace has been finding its way throughout the world. The disciples were bidden to say at every door as they knocked, "Peace be to this house." Christ's peace has been entering homes and making beauty, joy, and gladness there ever since. The last night He was in this world Jesus said to His disciples, "My peace I give unto you." When He arose, as He met His friends again, the greeting was, "Peace be unto you." Thus peace is the key-word of Christ's gospel.

We should not forget the true meaning of Christmas while we observe the day. To make it only a time of rejoicing and of the giving of gifts, leaving out the thought of Christ, would be to leave out the heart of it all. Let us remember that Christmas is ours because Christ came from heaven to be our Saviour.—*Westminster Teacher.*

LESSON 14.—DEC. 31, 1899.

### Review.

GOLDEN TEXT.—"Bless the Lord, O my soul, and forget not all his benefits."—*Psa. 103: 2.*

DAILY READINGS.—Monday: Luke 2: 1-11. Tuesday: Esther 3: 1-11. Wednesday: Esther 8: 3-8, 15-17. Thursday: Ezra 8: 21-32. Friday: Neh. 1: 1-11. Saturday: Neh. 4: 7-18. Sunday: Neh. 8: 1-12.

### Introduction.

The lessons of this quarter form quite a connected

history, and cover not a great period of time. The main thought through the quarter is the history of Judah after the dedication of the second temple. Their oft falling into sin shows how far short legal religion comes in keeping men steadfast; hence the need of a Redeemer. Our quarter beautifully closes with Isaiah's vision of the days of the Messiah. This hope was what upheld the people, and as they cherished it they gave heed to God's law.

### Notes on the Lessons.

Lesson 1. "Joy in God's House." Though written by David, B.C. 1045, this Psalm appears to be among those collected by Ezra and Nehemiah after the captivity of Judah, and used by the people then, B. C. 536. If this Psalm was calculated to stir the hearts of the people to cherish Jerusalem as the Holy City, where God would manifest His presence to them, the ark being placed there; then surely it was suited to the returned captives who had been separated from the city for seventy years. If we conclude this to be the Psalm of the Jews upon their hearing the edict of Cyrus granting their return to Jerusalem, it will show how faithfully they returned to the customs of their religion.

Lesson 2. "Haman's Plot Against the Jews." The history contained in the Book of Esther belongs in the time between the dedication of the second temple and the coming of Ezra to Judea. "When the temple was finished there came a pause of nearly sixty years in the history of the Jews. During this time the Medo-Persian empire became larger than any previous kingdom in the world, so that its ruler was surrounded with splendor and wealth almost beyond imagination. Its ambition was to conquer Greece, and extend its sway over the known world."

Lesson 3. "Esther Pleading for Her People." When Haman had fairly completed his plan and was waiting to execute it, God turned the balance and caused his plot to be fulfilled upon himself. He was disappointed, humbled, exposed and put to death. His position, honor, wealth, and power were given to Mordecai. The people rejoiced at the promotion of a good man, but mourned not for the fallen tyrant. Esther's courage and loyalty are to be admired and imitated.

Lesson 4. "Ezra's Journey to Jerusalem." In this lesson we have Ezra's account of his mission to Jerusalem. He was a thorough student of the Bible, especially of the law of Moses (chapter 7: 6-10), and God had filled his heart with a desire to teach the law to the people.

Lesson 5. "Psalms of Deliverance." In Psalm eighty-five we have a prayer that the people might realize the full blessings of restoration. A portion of this Psalm implies that the people were in a state of great distress and weakness, such as is described in Ezra and Nehemiah. Psalm one hundred and twenty-six is a thanksgiving for return from captivity.

Lesson 6. "Nehemiah's Prayer." "Thirteen years of silence pass between Ezra's work and the beginning of Nehemiah's history. He was a noble example of Christian patriotism. He was a man of profound piety, connecting everything, great and small, with the will of God. He found his way to success through prevailing prayer."

Lesson 7. "Rebuilding the Walls of Jerusalem." To-day we see the answer to Nehemiah's prayer. At the end of four months he returned to his duties as cupbearer. The king observed that his countenance was sad and inquired of his trouble. Then Nehemiah made known his request to the king, the



queen also being present. Then letters of authority were given to Nehemiah, and he went on his mission to Jerusalem to rebuild its walls.

Lesson 8. "Public Reading of the Scriptures." The time of this lesson was the first day of the seventh month, Tishri, one week after the walls of Jerusalem were finished. In this month three great festivals were held: (1) The Feast of Trumpets, ushering in the new year and the new moon. (2) The great Day of Atonement, the 10th of the month; and, (3) The Feast of Tabernacles, from the 15th to the 21st—the Jewish Thanksgiving. In addition to these, Nehemiah held another solemn meeting of confession and renewing the covenant. At this time, under Ezra, began a new era of Bible study.

Lesson 9. "Woes of Intemperance." Solomon the author of the Proverbs, was endowed with an unusual degree of wisdom. That we might behold the value of true wisdom God has preserved some of the wise sayings of His servant for our study. This lesson is called the drunkard's looking glass, set before those whose faces are toward the drunkard's habits, so that they may see what they will be if they go on.

Lesson 10. "Keeping the Sabbath." After Ezra's death, and during Nehemiah's absence from Jerusalem, the opposing enemies who had been silenced by Nehemiah took courage and opened the floodgates of evil, so that a deluge of sin rushed in upon the nation like an overwhelming torrent, carrying away the barriers of law and religion, and covenants and promises. The high priest, Eliashib, himself desecrated the temple. The tithes for the support of the priests and of the temple worship were withheld. As a natural consequence crimes and sins increased rapidly—sorcery, adultery, false swearing, oppression, cheating the widow and fatherless; but especially was there a return to the custom of mixed marriages.

Lesson 11. "Lessons in Giving." Malachi appears to have been raised up to reprove the sins of the people; he prophesied the rejection of the Jews and the calling of the Gentiles. He prophesied of the coming of Christ. Malachi opens his prophecies by reminding the people of God's great and distinguished love toward them and their fathers; here he closes with a promise of the mission of Elijah the prophet.

Lesson 12. "Fruits of Right and Wrong Doing." In this lesson Malachi tells of the reward of the faithful and the punishment of the wicked.

Lesson 13. "Christ's Coming Foretold." When Judah seemed to be on the verge of utter ruin God gave Isaiah a vision of the days of the Messiah.

## Periodicals.

**I**N the November Ladies' Home Journal the Rev. Charles M. Sheldon emphasizes the teachings of his famous book, "In His Steps, asking and answering the question, 'Is Christianity Practical in Worldly Affairs?'" Sir Henry Irving writes on "The Study of Shakespeare in Small Communities." Ian Maclaren on "The Mutineer in the Church." "The Anecdotal Side of Robert E. Lee," and "How the Next Census Will be Taken," are interesting features. "Those Stately Homes of Old Virginia," and "The New American Girls, (Porto Rican) are the interesting pictorial features. Every phase of home life and home work are considered in the November Journal.

THE following are the leading features of the November *Chautauquan*: "Highways and Byways," "Topics of the Hour," "Word-Coinage by Living American Authors," by Leon Mead. Letters from Donald G. Mitchell, F. Marion Crawford, Robert J. Burdette, Harriet Prescott Spofford, Moses Cut Tyler, and twenty other writers. "School Children who Govern Themselves," an experiment in New York City, by Lucy A. Vandes. "Christianity and Socialism," by Dr. Washington Gladden.

"The Paris of To-day," "A Reading Journey Through France," With bibliography for Reading Clubs. Illustrated. By Madame Jeanne Marion. "Progress of Municipal Socialism Since 1895," by Prof. T. Ely and Dr. Thomas K. Urdahl. "The Inner Life of John Greenleaf Whittier," by Mrs. James T. Field. "C. L. S. C. Round Table." Outlines and helps for home study.

EXCEPTIONALLY striking and strong articles make up the contents of *The Missionary Review of the World* for November. Nearly all of them are well illustrated, and are of very present interest and importance. "The Little Republic at Freeville" is first described by pen and picture, an ideal form of home missionary work for children of the slums. There is also a stenographic report of Dr. Storrs' address on "The Permanent Motive in Missions, and a description of the experiences of the noble but much-persecuted 'Poukhhobors in Russia and Canada.'" *The Missionary Digest* Department is made up largely of brief articles on South America, etc.

*The Treasury of Religious Thought* for November, 1899, begins the second half year of its seventeenth volume, and looks forward to several valuable and new features. Arrangement has been made for a series of papers on Palestine, enriched with fresh photographic illustrations. These papers are from the notes of Mr. T. J. Alley, who has resided in the Holy Land for nearly ten years, and will appear in alternate months for a year to come. The initial preacher this month is Rev. George C. Peck, the eloquent young pastor of the First M. E. church in Mt. Vernon, N. Y. Prof. John Moore, of Boston, gives a well-informed paper on "The Philosophy of Religious Thought in Germany." Prof. T. W. Hunt, Litt. D., of Princeton University, gives an interesting paper on "Matthew Arnold"; and other and minor departments of the magazine have their usual ability and fullness.

BOOKER T. WASHINGTON, whose pre-eminent leadership in the affairs of his race is universally admitted, opens the November *Atlantic* with "The Case of the Negro," one of the most important contributions yet made to this vexed and vital question. Charles A. Conant discusses the question "Can New Openings be found for Capital," showing the wonderful and innumerable changes that have taken place during the present century, which continually demand new and more extended fields for business. Jacob A. Kus continues his Tenement series with "Justice for the Boy," showing how the advent of schools and play-grounds changes the street-boy from hoodlumism to good behavior, and how the new education inculcates respect for law,—from which everything else follows for good citizenship. In "The Good Government of an Empire," William Cunningham furnishes a brief, but sharply cut and valuable exposition of the management of great colonial empires, instancing that of Great Britain as contrasted with that of Rome. Rollin Lynde Hartt, whose lively and picturesque papers on Montana and New England Hill Towns have been so amusing and instructive, and caused such lively discussions, treats of "The Ohoians" in an equally entertaining and outspoken vein of fact and fun, description and criticism. Bradford Torrey furnishes an appreciative tribute to "The Attitude of Thoreau Toward Nature," how he loved the swamps, the desert and the wilderness; how true he was to his ideals, and how his work has enriched the world and benefited it. Miss Johnston's "To Have and to Hold" continues to be the most remarkable novel of the year; a number of brilliant short stories, poems by several favorite writers, and a bright Contributors' Club conclude a number as entertaining as it is valuable.

EVERY new subscriber to the 1900 volume of *The Youth's Companion* will receive a beautiful Calendar. The calendars given by *The Companion* to its friends are famous for their delicacy of design and richness of coloring. That for 1900 will surpass any one of former years. It is the last Calendar of the century and the publishers have endeavored to make it the most beautiful one. Those who subscribe now will receive not only the Calendar as a gift, but also all this year's November and December issues of the paper from the time of subscription.

BRILLIANT as the autumn tints of the woods and fields it loves so well are the pages of *Outing* for November. Among the contents will be found "The Bugle of Cordwood Hill," by Frank H. Rixteen; "Smoking Out a Grizzly," by Jos. E. Badger; "Held for Down," (a complete story), by Ward Cruikshank; "Moose in the Maine Woods," by C. Bailey; "Three Days' Ducking on Lake Champlain," by Elliot C. Brown; "A Glimpse at Chinese Cities" (Shanghai), by E. M. Allaire; "Thanksgiving in the Popples," by J. R. Benton; "A Race 'Round the Horn," by T. Jenkins Hains, author of "The Wind Jammers"; "Autumn Sport in Tennessee," by D. C. Fitch; "Turtle Catching with a Rod," by John Cloverdale; "Hunting the Wild Yak in Tibet," by W. J. Reid; "The Medaska's Lost Cup (A Yarn of White Bear Lake)," by R. Slye.

*Frank Leslie's Popular Monthly* for November contains Stephen Crane's new story, "West Pointer and Volunteer." "Among the Boers," is the most interesting magazine article yet published upon this timely topic. Its copious illustrations include views in Johannesburg, and a full length portrait, from life, of Oom Paul Kruger, the grand old man of the Transvaal. The marvellous story of the November meteors is told by H. P. Powell Rees, with the aid of illustrative diagrams by the author.

## Odds and Ends.

He (angrily)—"You've no right to be engaged to so many men at once." She (sweetly)—"You see, I believe in the greatest good to the greatest number."

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Recently a public-school teacher wrote the sentence, "Them boys are sliding down hill," and requested some one in the school to "correct and why." One bright youngster held up his hand, and, on being asked, said: "Correction: Those boys are sliding down hill. Why: Because they can't slide up."

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"Wall, Mandy," said poor Uncle Silas, "we haven't got a soul for all our advertisin' a good summer house. What's become of all the boarders?" "It's your own fault, Silas," said his wife. "I told ye to advertise runnin' water and golf-links in every room, and ye wouldn't do it. "But we ain't got any golf-links." "Waal, massy sakes! couldn't ye buy a few?"

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medicine.

A new story of Carlyle has just been told. On one occasion Carlyle had just been reading some of the Bible with a friend, and his voice thrilled at the passage which tells how those who desecrated the temple with their buying and selling were driven with a scourge out of its precincts. Closing the book, he burst out in enthusiastic admiration: "That was gran, man, gran! He was nane o' yersaft puns o' butter."

SIX OILS.—The most conclusive testimony, repeatedly laid before

the public in the columns of the daily press, proves that DR THOMAS' ECLECTIC OIL—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

This new Oliver Herford story is afloat. After some of his best verses submitted to the editor of *Life* had been twice returned, he sent them in for a third time with this note: "My dear Mr. Mitchell, —During your recent absence from your office, your office-boy has been returning master-pieces, one of which I enclose. Please remit at your earliest convenience." This "fetched" the editor and the verses went through.

NOT A NAUSEATING PILL.—The excipient of a pill is the substance which enfold the ingredients and makes up the pill mass. That of Parmelee's Vegetable Pills is so compounded as to preserve their moisture, and they can be carried into any latitude without impairing their strength. Many pills, in order to keep them from adhering, are rolled in powders, which prove nauseating to the taste. Parmelee's Vegetable Pills are so prepared that they are agreeable to the most delicate.

The things Hixon does during his frequent attacks of absent-mindedness are of a character that gives his friends grave fears. The other day he came out of his house, walked to the edge of the pavement, threw his right leg into the air with a vaulting movement, and fell sprawling to the ground. A friend, who came along in time to witness this singular performance, said to him, "Why, Hixon, what in time do you mean by such a performance?" Hixon got up, brushing the dirt from his garments, and rubbing his bruises; while he said, "Well, I thought I was getting on my wheel. I forgot that I didn't have the wheel with me!"

HOW TO CLEANSE THE SYSTEM.—Parmelee's Vegetable Pills are the result of scientific study of the effects of extracts of certain roots and herbs upon the digestive organs. Their use has demonstrated in many instances that they regulate the action of the Liver and the Kidneys, purify the blood, and carry off all morbid accumulations from the system. They are easy to take, and their action is mild and beneficial.

## Peter Pushem's Pulpit.

"If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now."—Thomas Guthrie, D.D.

THE above sentence is brimful of the grandest meaning and is capable of doing untold good, if only it be followed up and made a life rule. Cut it in two and look at it carefully. Take the first half: "If you intend to do a mean thing, wait till to-morrow." Even this alone, if acted upon faithfully, would save much trouble and no end of ill-feeling. Mean actions, thoughtlessly committed, often lead to broken-up societies and lost friends, whereas a little thought and well-timed "putting off" would turn the arrow of discord and give the roughness a chance to smooth down until the calm of peace reigned once more supreme. Now take the last half. "If you are to do a noble thing, do it now." Surely, there is many an opportunity for doing something noble that we let pass by, just because we think—Oh, it will do later on; there can be no hurry. Haven't you found it so in your own personal experience? I have in mine. Oh, what a great amount of vexation and worry would be saved if the human race could be trained not to put off doing the noble things. Think of it, international complications, civic squabbles, family differences—all would be smoothed out and everything would be lovely. Then every right thing would be done ahead of, and not behind, time; subscriptions would be paid up, and hollow-cheeked, over-worked editors would be able to laugh and grow fat, not that any of the *HERALD'S* editorial staff are particularly cadaverous; they haven't time to be; but still, I grieve to say, there are a few, yes, quite a few, unpaid subscriptions which would gladden my heart to see renewed this month. What is that you ask? Is yours amongst them? Just you examine the little pink address label on your paper and it will tell if there is a noble deed awaiting your doing.

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## W. P.

These two letters stand for a number of well-known things, among them being "waste paper," "war preparations," "wet paint," and "water polo"; but it is of none of these that I want to speak. Last month I called your attention specially to the new C. E. Pin, this month I want you to give your consideration to our society Wall Pledge. Keep the pledge before your members. Send for one of our strongly-mounted Wall Pledges and have it hung in a conspicuous place in your meeting room. Extra large, mounted on rod, size, 36 x 54 inches; price, postpaid, \$2.00. Medium size, on heavy paper, clear type, mounted on rod; price, postpaid, \$1.00. Yours truly,

PETER PUSHEM.

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Published monthly in the interests of the societies of Christian Endeavor in Canada by  
**THE ENDEAVOR HERALD COMPANY**  
 35 Richmond St. W., Toronto.  
 Business Manager - N. F. CASWELL

**SUBSCRIPTION TERMS:**  
 Single copies, per year in advance . . . 50 cents  
 Five copies or over . . . . . 40 "  
 To ministers . . . . . 40 "  
 Advertising Rates on application.

All matter intended for publication to be addressed to the Editor, 35 Richmond Street West, and must be sent in not later than the first of the month.

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