

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. XI]

Toronto, September, 1899

[No. 8

A Morning Hymn.

By Amy Parkinson.

"Deliver us from evil." Matt. 6: 13.

GUARDIAN invincible! unerring Guide!
Friend, in whose loving-kindness we confide!
Protect Thy people through the coming day,
Nor suffer from Thy paths their feet to stray.

Arm Thou the strong, in the front ranks of life
Who walk,—that they may conquer in the strife,
If powers of evil shall their souls assail,—
For panoplied by Thee they must prevail.

Be to the weak, whom Thou apart dost lead,
A tower of refuge for the time of need;
Since it is often at the feeblest heart
The craven tempter aims his poisoned dart.

All need Thine aid; not one, alone, can be
For aught sufficient; each depends on Thee:
Hear Thou the suppliants this morn who pray—
And keep from hence to everlasting day!
Toronto, Ont.

Seedtime and Harvest.

ONCE more the fields have turned from green to gold under July and August suns. Once more the flying sickle-bar has proclaimed the time of reaping. Once more has God fulfilled the promise made under rainbow-tinted skies: "While the earth remaineth, seedtime and harvest shall not cease."

Through all the centuries that have intervened that promise has never failed. Four thousand times the husbandman has gone forth bearing precious seed, and four thousand times has he come back again rejoicing, bringing his sheaves with him.

Seedtime and harvest in the natural world are the counterpart of processes that occur in the life of man. Nature is a picture book in which we may read truths that are vitally important to every human being.

Youth is the seedtime of which old age is the harvest.

Youth bears the same relation to age that June does to August. "The child is father of the man." The life which we live to-day is the garden, the seed-ground of the life that is to be. There are no more solemn words in Scripture than those of the apostle: "Be not deceived; God is not mocked. Whatsoever a man soweth that shall he also reap." This world is under

the reign of law, and there is no escape from the powers that hem us round. Sow "wild oats!" and you will reap a harvest of dishonor and remorse. Sow virtue and you will reap a harvest of eternal joy.

Time is the seedtime of which eternity is the harvest.

Every man's life is a prophecy of his eternal state. Character determines destiny. The judgment methods of God are neither arbitrary nor mysterious. In the book of Revelation we have unfolded the principles that will govern in the determination of the coming life: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

A Fresh Beginning.

DURING the summer months almost every society has to record a visible slackening of energy. Because of the enervating nature of the heated term, or the absence of a large proportion of the members, all the wheels move slowly. But with the approach of the autumn days there is a disposition to take up with renewed vigor the work that has been laid aside for a time.

Let the officers and members plan for a forward movement—a campaign for Christ and the church in their own neighborhood this winter. Why should not Christ, as well as politicians, have His campaigns and campaigners? That their candidate may be elected political managers will arrange their plans with the greatest care, canvass all whom they are likely to influence, and provide all the means that may be needed to secure the end in view. Why could we not secure as much for Jesus Christ?

Seek earnestly an advance along every line Christian Endeavor activity.

Do not be content with equalling past achievements; go forward.

First and foremost, aim at deeper spiritual life. Give more time to Bible study and prayer.

Resolve upon heartier support of the regular church services.

Enter with greater energy into the work of the Sunday-school.

Do more as a society for the great missionary enterprises of the church.

Make this season memorable by some fresh undertaking.

Aim not only at more service but better service.

If the old method has served its day, adopt a new one.

Insure success by planning wisely and then by wisely carrying out the plan.

Put more into the work—more thought, more energy, more patience, more faith, more hope, more love, more prayer, more consecration. Pay the price of success, and, with God to direct and strengthen, success will be certain.

Working Principles.

IT has been well said that in spite of all the improvements made in machinery in our time, there are certain mechanical principles and appliances which are found in all. The machine may be never so unique, but there will still be need of cogs and pinions, axles and journals, pulleys and belts.

So in the working of societies. They may vary in a multitude of ways, but there are certain practical principles that must remain constant through all.

To secure effective service in any society, there must be knowledge—knowledge of the society's possibilities, and of the opportunities of work.

It is here that knowledge is power. It is the duty of every society to keep informed with respect to the needs in all departments of church activity, and seek to measure up to its opportunity. Facts furnish fuel, not for missionary fires alone, but for every good cause that requires assistance. Lack of interest in any department of work is due mainly to lack of information. The missionary and benevolent work of the churches would be very much more enthusiastically and generously supported if a knowledge of the important and far-reaching character of the work being done could be imparted to those who are now uninformed. This is seed that pays well for the sowing.

Another means of strengthening the work in our own society is system. Accession of power is frequently a matter of improved methods. Knowing "how" in many cases makes all the difference between a vigorous and a run down society. A mob and an army is distinguished not so much by courage or numbers as by method.

While it is true that we are dependent always on the presence of the Holy Spirit, it is also true that we must furnish the proper channels through which the Spirit may manifest Himself. The prayer for power is an idle prayer unless there is with it the use of the best known means for the accomplishment of the work.

On the bank of a rushing river, we do not need to pray for water so much as to set to work to provide a water-wheel. Many societies would do a great deal more than they are doing if they planned their work more carefully and then worked their plans. One society's contributions for missions increased in one year from six to

eighty dollars by adopting the principle of systematic giving. Best work always requires best methods.

Another principle that is required for effective service is the adaptation of the proper means to the end in view. Much labor is expended needlessly, and much enthusiasm frittered away through ill-adapted means. The maxim, "Be sure you're right, then go ahead," is a good one for all Christian workers.

If you want the bees to hum on your lawn, you cannot secure their presence by wishing their advent. If you want the birds to cheer you with their songs, you will not gain your desire by calling them from your doorstep. But if you will plant the elms and the maples, provide the honeysuckle and the clover, the birds and the bees will come of their own accord without your invitation, and they will delight you with their drowsy hum and cheerful melody.

Any society will gain in power which employs the appropriate means to secure the desired results. Spiritual harvests, no more than natural harvests, "just happen."

Work That Tells.

THE most important society in the world for any individual is his own. It is there that he should concentrate his plans and prayers and efforts. It is there that duty guides the willing feet and furnishes the best opportunities for service for willing hearts and hands. It is there that our work tells the most for the progress of Christ's cause.

Mrs. Jellyby had handsome eyes, but they had the curious trick of overlooking the nearest need and present duty. She could see Africa, and longed to furnish balm for all its woes, but the urgent claims of her own family were persistently disregarded. She was deeply interested in schemes for colonizing surplus population on the Niger, but her own children grew up dirty, ignorant, and uncared for, while her husband became bankrupt. There is continual danger of passing by the opportunities that lie nearest home.

The society that has the greatest claim upon us is our own society. No special enterprises, no campaigns against this or that evil can justify neglect of the work which is distinctly and emphatically "our own."

And in considering the claims of the society, it is well to remember that they are identical with those of our own church. Like the Ladies' Aid Society, or the Women's Foreign Missionary Society, the Young People's Society exists for the church; and it justifies its existence only as it exalts the church, promotes its efficiency, and labors to realize its plans. It is an expedient adopted by the church for the development of its young people. As soon as it becomes an end in itself, it has forgotten its mission.

Loyalty to our own society means first and foremost unequivocal loyalty to the claims of Christ within our own church. Numerous side-

tracks are laid to divert the energies of the young people into other channels; and, while narrowness of sympathy must be carefully avoided, there is need that such a conception of the church's mission and dignity should be inculcated that it should be counted worthy of receiving all that we have and are.

The Christ Life.

THE desire after a fuller life in Christ is one that is everywhere manifest. It is the theme of many conferences and conventions. Books treating of the subject are widely circulated. There has not been a generation, probably, since the one that followed Pentecost, in which more concern has been shown for the possession of the full, victorious, serviceable, Christian life.

There is no great secret about the deepening of the spiritual life. The Holy Spirit has set forth the means for its possession and development with such clearness and definiteness that no one need miss the way. There is no new patent method by which the soul may be brought into right relations with God. The reading of the Word of God, prayer, and obedience to the Divine will—these are the means which quickened and enriched the spiritual life of Moses and David, of Paul and John, and they are as essential for us.

Nothing can take the place of the daily study of the sacred Scriptures. Those who feed upon the truths of Divine revelation are recognized by their spiritual vigor and growth; while failure in this Christian duty unfaillingly results in weakness and spiritual emaciation.

Equally necessary to the soul's true life is prayer. Withdrawal from common cares to enjoy communion with God brings one into direct contact with the source of spiritual power. It illuminates the mind, ennobles the desires, clarifies the vision, and girds the loins with strength for service. No one has ever led a holy life who did not lead a prayerful life. The men of power have always been men of prayer.

The third essential qualification for the increase of the spiritual life is ready and loving obedience to the will of Christ. Without this all other means will fail. The pathway of blessedness is always the pathway of obedience. It is through loyal obedience to the call of duty that the life of the soul grows stronger and the heart becomes possessed of the joy of the Lord.

When the Flame Burns Low.

HOW to maintain spiritual life in vigor and efficiency is a question with which every Christian is concerned. Waning zeal and decay of spiritual power are experiences with which most believers are familiar. In a book recently published by Bishop Thoburn, the vet-

eran missionary of India, he gives emphasis to some thoughts that are well deserving of earnest consideration by all who desire to live the consecrated life. He comments with much freshness upon the divine injunction with respect to the fire on the tabernacle altar: "The fire shall ever be burning upon the altar: it shall never go out." The point emphasized by Bishop Thoburn is that every priest must have understood that while God had, in the first place, kindled the sacred flame, it had become his duty to join his brethren in *keeping it alive*. Even in the matter of maintaining the sacred fire, divine omnipotence must not be expected to co-operate with human indolence. And, just as in the olden time God required the priests of the Temple to guard this sacred fire with the most watchful care, so He requires the Christian believer to guard with "jealous care" the flame which is kindled upon the altar of his renewed heart.

The confession is painfully common among Christians that the sacred fire which once descended from heaven upon the altar of the heart has, in a large measure, lost its divine glow. There is a sad contrast in this particular between the modern church and that of Pentecost. Among the members of that illustrious church, it would seem to have been an exceptional thing to find anyone in whose heart the fire did not burn with a steady glow. How much greater would be our power if this were true of the church to-day!

What is the secret of our failure to have the fire of God in our hearts always burning? Probably there are many secrets, but chief among them is the mistake of supposing that the only way to replenish a waning fire is to invoke the descent of more fire upon the dying embers; whereas, what is needed is not more fire, but more fuel. The merest child would understand this if entrusted with the ordinary duty of keeping a fire from going out. What is needed is that we cherish and carefully guard the fire which has been kindled.

The call that needs to be sounded in our ears is that we are not to trust in vanished blessings; not to be satisfied with past experience; not to let the heart become clogged with cares belonging to the past; but to commit ourselves anew to God, and to maintain that consecration which, having once been made, is never to be recalled.

Among the means to be employed in maintaining the Spirit's presence in the heart, a prominent place, must, of course, be given to prayer. The believer who neglects prayer is adopting a very sure method of grieving the Spirit from his heart. The disciple who would walk in the Spirit, and experience unceasingly the glow of the divine fire, must—absolutely must—be much in prayer with God.

The study of God's Word is another indispensable ministry in this matter. The sacred fire, in order to be kept burning, must be continually fed with the fuel of promises and inspiration stored for us, by the Father's hand, in the Scriptures.

"In Afric's Forest and Jungle"

A Thrilling Story of Missionary Adventure Among the Yorubans

AFRICA can no longer with accuracy be termed the "dark continent," in the sense of its being unknown. In the last ten years the work of exploration has gone forward so rapidly that there is now no large tract that has been left untraversed by the eager discoverer. From many points railways are being pushed into the interior, steamboats ply the main inland waters, and African names are becoming as familiar to us as those of Europe or Asia.

The recent contest for empire between France and England has brought prominently before the civilized world that section of West Central Africa lying between the Bight of Benin and the

hottest time of the year. The fierce rays of the tropical sun seemed to pierce the thick covering of the white umbrellas like points of steel. Most of the way led through high grass and bushes of scrubby growth, but occasionally the path led through a dense forest walled in on either side by an impenetrable undergrowth. These forests are the home of elephants, leopards, wild boars, and other dangerous animals; while the braying of immense toucans, the hoarse barking of large monkeys, and the calls of the many other denizens of these wilds were heard all about.

The nights were passed in the thatched mud huts of wayside villages temporarily established



NATIVE RULER GIVING A RECEPTION.

From "Afric's Forest and Jungle." Copyright, 1899, by FLEMING H. REVELL COMPANY.

Niger river, and between parallels five and seven north latitude. It was in two cities of that country, Ejahyay and Abeokuta, that Rev. R. H. Stone labored as a pioneer missionary among the barbarous people. The story of his journeys, perils, toils, and triumphs, "In Afric's Forest and Jungle," has just been published by the F. H. Revell Company, and adds another to the noble list of missionary volumes which tell how the cause of Christ fares at the front.

Landing at Lagos, the young missionary and his wife secured a native caravan and began the long journey to Ejahyay, where they were to be stationed. It was then January, the dryest and

for purposes of trade with passing caravans. These caravans were composed of hundreds of carriers of both sexes, hurrying inland or to the coast. Palm oil, in large calabashes, and elephants' tusks seemed to constitute the chief articles of export from the interior. The loads of the carriers on the return journey consisted largely of k-gs of powder, boxes of trade muskets, salt, cloths of different kinds, copper rods, and still more largely of green boxes containing cheap rum. The copper rods were to be made in bullets so that wounded men might die of poison if they were not killed by the bullet itself.

Ejahyay proved to be a large city, having a

population estimated at fully 100,000. It was strongly fortified, not only by a ditch and adobe wall, but by a belt of forest entirely encircling the place. To get through this forest one would have had to cut his way foot by foot through large interlacing vines and creepers. Since this forest added greatly to the defences of the city, it was a capital crime to disturb it in any way. Narrow ways led through it to the gates.

The ruler of the city was a cruel, superstitious despot bearing the titular name of *Aréh*. Possibly because he thought that it would promote trade, he greatly desired that white men would live in his town; but while guaranteeing personal protection to the missionary, he refused to defend from persecution the native converts to the Christian faith. He gave permission to preach the gospel to his people, but he would not listen to it himself. His compound was really a fortress and covered about eleven acres of ground. He had three hundred wives and one thousand slaves.

While acknowledging the existence of a Supreme Being, under the name of *Orlorun*, the Yorubans declare that he does not concern himself about his creatures on earth. Everything is left in the hands of inferior deities to whom men may come in times of emergency. The spirits of the dead are also invoked for protection and blessing. Under the name of *Ashu* they worship the devil, who is always represented by a hideous black image. Amulets are sold as a protection against all kinds of evils. Those seen on the persons of chiefs and rich persons often represent a very large sum in native currency, and many lose their lives by trusting too implicitly in these "refuges of lies."

Another skeleton in the Yoruban closet is polygamy. This is universal, and so is the treachery, strife, and domestic disorder which always accompanies it. Yorubans know little of that happiness that is found in every place worthy of the name of home. A girl has to take the husband that has been selected for her, however disagreeable the union may be. Betrothals in infancy are common, but the usual age of betrothal is five or six years. It is regarded as very disgraceful for a girl to speak to her betrothed husband until the day of marriage. There is, therefore, no room for courtship or for "love's young dream." The following incident is related by Mr. Stone:

"Among our children was a bright little lass of copper color. One day a man of some prominence entered the gate of the compound while I was standing in the door of the mission house. So soon as this little girl saw him she fled like a frightened fawn, and I was nearly overturned in her effort to rush into the house. With some heat I asked, 'What do you mean by frightening the child?' 'That is my little wife, white man,'

he laughingly replied. Sometimes in passing through the streets, I would see a little girl dart suddenly away as if greatly frightened, and I knew it was because she had seen her future husband approaching. It was quite amusing to see the 'mannish' dignity that boys sometimes manifested when they saw their future wives flee from their august presence."

The gospel was regularly preached in the market-place of the city where there was always a concourse of people. This was freely permitted, little opposition being met with except on the part of traders from the interior, who were mostly Mussalmans, and who had caught the intolerant spirit of the Turks. Converts to this faith were quite numerous in this part of Africa and they were rapidly increasing. One of the missionaries met with by Mr. Stone was a Persian. He had not seen his home since he was a young man, although he was then old enough to have a married son.

"For the purpose of getting acquainted with



AT BREAKFAST.

From "*Afric's Forest and Jungle*."

Copyright, 1899, by FLEMING H. REVELL COMPANY.

the people, of winning their confidence, and of instructing them in the truths of Christianity, I visited them in their homes. Generally my reception was polite, but sometimes I would get into a house where the people did not conceal their dislike for the innovations of civilization and of Christianity. The reader may imagine me surrounded by a crowd of men, women, and children, sitting on a grass mat in a low piazza of a native compound. Sheep, goats, chickens, pigs, and dogs are running around everywhere. After calling for the *bale*, or head of the household, and exchanging the ordinary salutations with him, I request permission to '*sawraw Orloroon*,' that is, 'talk the word of God.' This being permitted, for courtesy's sake I address myself to the *bale*, though it is understood that I am speaking to all within the sound of my voice. The greater number pretend to listen, but I am fre

quently interrupted by the children, who, while pressing around to hear and see, manage to get up a dispute among themselves. Then about half of the grown people reprove the little offenders while the remainder try to explain the cause of the trouble. Things being quiet, I get along very well for five minutes or less, when I am stopped by a yell from a woman who has detected a thievish dog, sheep, or goat taking something from her market calabash. Other similar disturbances may occur, but the people are so accustomed to this sort of thing that any attention which they may be giving to the speaker is not long distracted. Sometimes after I have finished talking, one of them, in compliment to me, tries to explain my teaching to the rest of the company. These pretend to be much pleased. One says, 'It is good'; another, 'It is true'; and still another, 'We will believe.'

The gospel is never preached in Africa or anywhere else without many evidences of its Divine



BABY'S CRADLE.

power. In this volume we have several illustrations of the transforming character of the message of the cross. Two cases in Ejahyay are worthy of special notice. Among the converts here were two women of exalted Christian character, named Ofeekee and Osoontala. Because the latter was so much like Mary of Bethany in character, her name had been changed to that of the gentle sister of Lazarus. There is no reason to think that before their conversion they were different from the average heathen women around them. But they exhibited in their lives every Christian virtue. They often endured the most bitter persecution without a murmur, supporting themselves by their implicit faith in the promises of God. They came at stated times and, repeating the words after someone, would commit whole chapters of the Bible to memory. When discouraged, they would strengthen their faith by repeating passages of Holy Scripture to them-

selves. Mary was once asked if she did not feel afraid that the people of her house would poison her. "The Lord is my helper; I will not fear what man can do unto me," she said.

When Ofeekee would not eat sacrifice at the family festivals nor permit her little son to partake, her husband would often flog her most cruelly. One Lord's day an expression of pain was observed on her countenance, and enquiry was made. She said nothing, but merely lifted her shoulder cloth and exhibited the lacerated flesh. Her husband had just beaten her.

The missionary bears this testimony to the brightness of their example and the power of the gospel in their lives: "If I had not already become a Christian, the wonderful change in the character of these two converts from paganism would have led me to become a disciple."

At the beginning of the missionary's second year of service, an unhappy change in the state of the country brought on a period of great anxiety and peril. While some of the rulers had sided with the English in the abolition of the slave trade, many of the other rulers had not. They earnestly desired the restoration of this profitable traffic, and they hated the missionaries and those friendly to them, because they rightly supposed that they were in opposition to them.

Among these rulers was Ogmulla, the military leader of Ebadden, who devised a very ambitious scheme for the union of the antislavery forces. This was to form an alliance with Benin on the east, with Dahomey on the west, and with Kosoko's party on the coast, and then drive out of the country all foreigners opposed to the slave trade. The destruction of Ejahyay and Abeokuta, and the recapture of Lagos, was included in the scheme. For the thrilling story of the missionary's capture by Ogmulla's men, his nights of fear, his deadly perils, providential escape, and return to Ejahyay, we must refer our readers to the volume itself.

For weeks and months the tide of battle ebbed and flowed around Ejahyay. Daylight brought battles, blood, and suffering; night brought alarms. In the compound anything like domestic order was out of the question. Visitors and wounded soldiers were always in and about the house. It was a time of great suspense, listening all day to the roar of battle, not knowing but that before night the Ebaddens would be in the town, plundering, burning, and murdering. As continued ill-health had begun to prey upon the missionary and his wife, and as the danger was daily becoming more imminent, it was decided to leave the doomed city and escape to Abeokuta. A caravan consisting of Mr. and Mrs. Stone, the women converts, and the children, under military escort, after several trying

experiences succeeded in reaching Abeokuta in safety.

Two years were spent in this city, but the severity of the climate, the alarms and continued nervous strain so told on the health of the missionaries that it became imperative to return to America to recuperate. At that time marauders, taking advantage of the disturbed state of the country, appeared on the Ogun river by which they must descend to Lagos, robbing canoes and maltreating those found in them, even selling some for slaves. This news was naturally disturbing, especially as two children had been entrusted to them to take to Lagos. Some of the incidents of this journey we must allow Mr. Stone to tell in his own words:

"My first thought was to apply to the Bashorun for an armed escort, but when I came to consider the moral effect such an application might possibly have, I decided not to do so, but to go on trusting in God alone, as Ezra did under like circumstances, using only such instrumentalities as Christian prudence should seem to appoint. After having taught these dark-minded people for four years to trust in God alone, it did not seem to be the right thing to act as if I myself did not believe in Him, and our trip down the river was attended by some special providences so remarkable that the memory of them has been a source of spiritual strength to me ever since."

"It was now the end of the rainy season and the river was wide, deep, and swift, and presented an appalling scene. During the first forenoon, I do not remember seeing anything of special interest, but early in the afternoon I learned that we had come to the border of the district infested by robbers, and it was decided to stop until next day; for if we went on, we would either have to encamp in the dangerous district or travel in the night, and on account of the darkness and floating trees, the latter would be as dangerous as the former.

"All the forenoon of the second day I sat in the prow of my canoe watching right and left for some sign of the enemy. As we came round a bend of the river about noon, my heart gave a jump at the sight of an armed sentinel standing on a bluff overhanging the river. I knew we had met them at last. They had a number of canoes and were prepared to pursue us if we attempted to escape, so I ordered my men to steer directly for the spot and show them that we intended to surrender. As we approached, my wife securely hid the children.

"As soon as the prow touched the bank, the sentinel gruffly ordered us to come ashore. I lifted my wife from the canoe, we ascended the bank, took a seat on a log, and awaited the issue. The countenance and manner of the sentinel was anything else than reassuring and nobody else had yet appeared. Presently the leader and some of his men came out of the bushes. I was greatly puzzled to observe that the former seemed much embarrassed. Then I recognized him as a former officer in the Ejahyay army.

He expressed much pleasure that I had not attempted to pass without stopping, saying that if I had done so his men would have fired on us. He then told me that I must give his men something to satisfy them. This was very manifest, for they had begun to grumble and to scowl very ominously when they saw how friendly their leader was to me. I got my messenger to bring them a large quantity of sugar and this seemed thoroughly to sweeten their tempers.

"In the beginning of the conversation, the leader had shown me a scar on his arm marking a place from which I had taken a bullet; and now he showed his appreciation by offering me some chickens and some rum. The latter was declined, but I gladly accepted the poultry. He then gave me a feather upon which he had strung three cowries, saying that there was another band down the river, but when the chief saw the feather and cowries he would allow me to pass without trouble. We parted quite pleasantly, shouting salutations to each other as long as were in hearing."

After several such experiences, some even more exciting, one morning as the sun rose in all its tropical splendor, the canoe, with its passengers worn out but happy and thankful, came out of the mouth of the Ogun into the broad and beautiful lagoon upon which Lagos is situated. After enjoying the hospitality of the missionaries and the governor of Lagos, which was now an English colony, these workers in the depth of Africa's jungle for the Master set their faces toward the homeland to recount the mercies of the Lord and to tell of what He had done through them for the enlightenment of that dark land.

The Mechanics of a Prayer Meeting.

By A. W. Fullerton.

IT is not pleasant always to know the mechanism of a thing. The human form, in its exterior, is a beautiful creation, but only the medical expert takes delight in the skeleton. On one side of a picture you see a charm of color, a symmetry of form, but the other side is an uninteresting blank of threaded canvas. A great manufactory is an institution which challenges more or less of admiration, but it is said that the business management of very few such establishments in the country would bear public scrutiny. When you get down to the real mechanism you lose something of the beauty and the charm.

And this is why the artist tries to conceal mere detail. He knows that true art is impressionistic, not a record of fact. And, again, this is why people object to hearing "shop talk"; when the mechanics of a thing obtrude themselves, some of us will instinctively shudder.

There are exceptions—there must be; else there would be no doctors, no makers of canvas, no business men. There must be men who delight in the mechanics, in order that the tastes of those who demand the more artistic may be provided for.

Do you see that it is something the same with prayer meetings? They, too, have their mechanics. Some one is responsible for the executive programme. Programmes are mechanical—often very mechanical—but necessary.

Now it is not pleasant to see prayer meeting mechanics obtruding themselves. Yet they will, and most persistently. You go some night to the lecture-room, hoping for a refreshing, soul-delighting meeting. You try not to be disappointed. But the music is not appropriate, the topic is not thoroughly grasped by the leader, the papers show hurried preparation. There is an air of incompleteness about the whole service. The mechanics are obtruding. You can't help thinking of ways in which the meeting could have been bettered. Not that in this meeting there was not earnestness and devotion; but from the purely mechanical standpoint of what a prayer meeting, as a definitely arranged plan, ought to be, you were conscious of something lacking. Everyone did not notice it, but we are supposing that you are one of those sensitive persons who love artistic orderliness, and you felt what others perhaps did not notice at all.

Or you may have had a share in the arrangement of the evening's programme. You were chairman of the Prayer Meeting Committee, it may be. You had done your best to secure a good meeting; you had asked several members to take a certain part; you had especially requested the organist to be in practice; you had invited some young men for whom you thought the leader would have a word. You had introduced some new feature which was thus to have its first experiment. And then, when the meeting commenced, you sat in your seat and you watched how things went. You knew the whole mechanics. You knew the significance of each little detail, and you were nervously expectant. Other people did not see or think of the mechanics. To them there was a good meeting or a bad meeting, but to you it was a mechanical success or a mechanical failure. You couldn't help it.

Just as there are those whose especial forte it is to put machinery together, so there are those whose especial ability in Christian Endeavor work is in the arranging of prayer meetings. Such an one will see the mechanics every time. He will not be annoyed, for it is his delight. It is his business, in the dictionary of Endeavor duty, to keep other people from seeing the bare details. Let them have the finished result, but there must be some one to look closely after the mechanics.

Halifax, N.S.

Trouble, the Refiner.

WITH more than a father's affection, with more than a mother's love, God sends pain to men. Suffering comes under Divine commission. Sorrows do not riot through life. Men are not atoms buffeted hither and

thither. Troubles are appointed to refine away our grossness; to transmute selfishness into self-sacrifice; to destroy vice, to transfigure all our life. Refused, troubles bruise without softening; crush without maturing. Accepted and rightly used they change their nature and become joys. Tears are seeds; planted, they blossom into joy and gladness. In his celebrated painting Delacroix has assembled a court of universal genius. Around an imaginary art tribunal stand the sages, orators, philosophers, reformers, and martyrs who have achieved eminence.

Strange, passing strange, that those who stand in the forefront, preeminent for their ability, are alike preeminent for their sufferings! Denied his ambition and the promised land, Moses leads the immortal band. Blind, Homer feels his way. Then comes Paul, flogged and stoned out of all semblance of a man. Exiled, Dante, too, is there, whose Inferno in life best interprets his inferno of death. There, too, is Milton, broken-hearted and blind. Now comes One who leads all that goodly company. His name is "above every name." And whence His supremacy? This is His secret: "His face was so marred more than any man, and his form more than the sons of men."—*Newell Dwight Hillis.*

Seeing the Invisible.

THERE are to be found to-day men and women to whom Christ is as real as though they held His fleshly hand and looked into His sweet human face. They are as sure that heaven is round them as that their hearts beat within them, as certainly as if He awoke them each morning with a kiss.

Some time ago I met with a picture representing two women in great sorrow. Standing just behind the chairs on which they were sitting there appeared the figure of Christ stretching out His hand over them. They could not see Him, because their eyes were dim, but He was none the less present with them. He was near in all His effulgent brightness, with all His sympathetic consolation, and with all His helpful power. At the foot of the picture this verse was written:

"Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks on earth—the Wonderful—
And all great deeds are done for Him."

What we need is the power to see—to see the chariots and horses on the mountains; to see God all about us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope, and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually, is, "Lord; we pray Thee, open our eyes, that we may see."—*Forward.*

Aunt Sarah's Christian Endeavor

PALMYRA BEAN untied her bonnet-strings and rolled them carefully over her forefinger. She had just been to call on the new minister's wife.

"Well, Palmyre?"

Gentle Aunt Sarah tried to wait patiently, but it always did take Palmyre so long to roll her bonnet-strings.

"Well, Palmyre?"

Palmyra finished the second one, and tucked it deftly into the bonnet-lining. Then she put the bonnet away.

"Well, I guess she's slack."

"Why, Palmyre! Why, she looked real neat an' pretty when she went by to meetin'."

"I don't care how she looked goin' by to meetin', Sarah Bean. Slack folks always fix up

then. What I care for 's how she looks to home. She's a real sweet-lookin' woman, an' talks like a book, but she's slack. I guess I know what that means."

"The poor little woman!" murmured Aunt Sarah under her breath. She pitied her instantly with all the strength of her big, warm heart. If Palmyre said she was slack, everybody else would say so. Palmyre set the fashion of saying things.

"Unless I can off-say it," thought Aunt Sarah, making a sudden vow to do her best. "It's a terrible

setback to a new minister's wife to be called slack the first thing. The land knows what excuses she may have, but nobody will apply 'em. It's a terrible fault of human natur'."

"How did you find out, Palmyre?" she asked quietly.

"Find out! I didn't have to find out. The mantelpiece was so dusty that I could 've wrote my name on it, and the baby's face was sticky with molasses. Those are two things. Do you want to know the rest, Sarah?"

"No, I don't. Mebbe she couldn't reach the mantelpiece, an' didn't realize the dust. The pa'sonage mantelpiece is up dreadful high, an' she's a terrible short minister's wife. And, Palmyre, you know you never had a baby, an' so—"

"Did you ever?"

"No—oh no," said Aunt Sarah meekly; "but if I had 've, I'd have known how hard it was to keep its little face clean all the time. Why, I

shouldn't be a mite surprised if I'd have had to washed it as many as six times a day. The little things are real magnets for drawin' dirt."

Aunt Sarah's mild, sweet face took on a far-away, dreamy look. She was thinking how pleasant it would have been to have a little sticky face looking up into hers, and little sticky hands patting her cheeks lovingly. Dear land, as if she'd have minded the stickiness! But Palmyre would, of course.

In Four Corners parish all the women asserted that the "Bean girls" were as different as two peas in a pod *weren't*. They were both real gossips, but Palmyra Bean said "slurrin' things about folks, an' Sarah always was sayin' good things." That was the difference.

"If Palmyre says Mis' Dodge don't get her washin' out till dreadful late Mondays," Ann Ellen Pease affirmed, "then Sarah, she goes right to work to say, 'But it always looks a good deal whiter'n most folks's washin's, Palmyre.' An' when Palmyre told about Mary Lois Bennett's not washin' her floor but once a month, Sarah spoke up in her kind voice an' says, 'I guess it's because it don't need washin', then, for Mary Lois is a terrible clean little woman.'"

Ann Ellen Pease was next-door neighbor to the Beans, and loved Palmyra in spite of her failings and

Sarah because she had not any. Everybody loved Aunt Sarah.

The new preacher had preached his first sermon at Four Corners, and, as Palmyra said, "passed muster." His earnest, simple sermon had won its way to all their hearts, and his little jered wife's face was radiant with pride.

"Now never mind if the baby is teething or Honey Bunch's new boots are toed cut!" she thought. "I can work and work to the tune of the dear 'Praise God.' If they only like David, it doesn't matter so much about me. Perhaps when the children are grown up and I can stop a minute to take a long breath, they'll like me!"

So she had gone home from church with David, taking three steps to his one, and bobbing up and down beside him happily, content just to be David's wife and the little, tired-out mother of his children. That was all Mrs. David asked.

Aunt Sarah knitted another round on her



"It's only a bump, I guess."

stocking and into her seam needle. Then she got up and put on her every-day bonnet and shawl.

"You aint goin' out, Sarah?"

"Yes, I am. I—I thought I'd go over to the minister's an' make a little mite of a call, Palmyre."

"Not with that bunnit on, Sarah Bean? Are you crazy demented? You've got your old bunnit on, didn't you know it?"

"Yes, I know it. I want it on," Aunt Sarah said quietly. "I'm only goin' to run in. I wouldn't be surprised if it pleased her—the runnin' in, I mean. I'm goin' to the side door."

"Why, Sarah Bean! An' you aint ever even spoke to her yet! I don't know what kind of folks she'll think we are at Four Corners."

"She'll find out what kind of folks I am," laughed Aunt Sarah, "an' I'll tell her nobody else takes after me. You see, Palmyre, I thought maybe it was kind o' flusterin' to a little woman with heaps o' babies to call all fixed up an' gloves on. So I'm goin' to run in."

In the minister's yard Aunt Sarah ran across little Honey Bunch wailing. She picked her up, and kissed the little tear-soiled face comfortingly. She could not remember having kissed a baby face she didn't know when, and it thrilled her with joy. Then she carried the child with her to the side door.

"It's only a bump, I guess," she said, holding her out to her mother. "I guess she fell down. I found her down there by the gate, cryin'. If you've got a little camphire to put on the place—"

The minister's little wife looked up into Aunt Sarah's kind, plain face, across the child's head, and smiled. Then they both laughed, and the child joined in a piping little voice, with the jostle of sobs still in it.

"It's a queer way to introduce myself, I know; but I'm Aunt Sarah," Aunt Sarah cried cheerily. "I thought I'd just run in, an' mebbe you'd think I was one o' the family."

"O, I'm so glad! Come right in, Aunt Sarah," said the minister's little wife, beaming with delight. She had noticed at once the every-day bonnet and Aunt Sarah's bare, wrinkled hands; and a distinct feeling of relief took possession of her. There had been four separate callers that day, in best bonnets and staid black gloves; and they had sat up, one after the other, dignified and grave, on the same parlor chair.

"If the next one doesn't sit in another chair, David, I know I shall squeal!" she had told her husband nervously after the last caller went away. That had been Palmyra Bean.

Aunt Sarah sat out in the dining-room in the sewing-chair by the window. She held out her hands to the minister's baby.

"Mayn't I hold it?" she asked a little timidly. "I think I could, though I aint a mite used to handlin' babies. I've only loved 'em."

"Yes, indeed; he's used to strangers; minister's babies always are." The minister's little wife's voice had the suggestion of a sigh in it. "But I'm afraid he'll be cross—Aunt Sarah (you

see, I don't know any other name to call you, and I don't believe I want to). He's teething, poor little man! I was up almost all night with him."

"I should say, 'Poor little mother,' too!" cried Aunt Sarah pityingly. "Babies are a sight o' trouble—eh, baby?—take 'em first an' last."

"But they're worth a sight of trouble, you know."

"Yes, I know," Aunt Sarah said softly. She cuddled the baby closer in her arms, and by and by it went to sleep. Aunt Sarah's face was radiant with pride. She held herself rigid and motionless for fear of waking it.

"I'm going to call David soon," ran on the little mother's voice sociably, "but it's so nice sitting here talking to somebody 'in the family'! May I say just what I like, tell all my trials and things?"

"Every one of 'em, my dear. I don't have enough of my own to keep me busy. Sometimes I say to myself, 'Sarah Bean, you hadn't ought to be so fortunate. I'm afraid it's selfish.'"

Aunt Sarah laughed gently, with evident regard for the baby.

"No, you're not selfish, only fortunate. Did you say 'Sarah Bean'? Then maybe you are some relation to the Miss Bean who called here this afternoon."

"I'm her sister," Aunt Sarah said simply. "I'm glad the Lord let me be, because she's a good woman."

"O, I knew that; but—but is she near-sighted? I was just wicked enough to hope so—almost. You see, she sat just where she could see the dust on the table and the what-not. I know, because I went back afterward and sat in the same chair to see. And, dear me, yes, I saw. The dust stood out in bold relief, determined to be locked at. David wrote 'Never mind' in it, when I called his attention to it."

Aunt Sarah sighed inwardly. Then was Palmyra right? Was the minister's little wife slack?

"I dusted the parlor then, with the baby in my arms. It was the first chance I've had to-day, the very first. If the dust had been deep enough to plant seeds in, I couldn't have helped it! Aunt Sarah—" The weary voice that struggled to be gay paused a moment.

"Yes, my dear."

"Is dust a cardinal sin?"

"No, it aint,—nor any other colored one, either."

"Or—or—stickiness? The children's faces, you know. I believe they were all sticky to-day when the callers came. They'd been eating bread and molasses, and I hadn't any time to wash them. They were very sweet, anyway!"

Both women laughed.

"It's this way,—I wish you'd tell me, if you had a good many babies, and couldn't find time to dust and polish, and cuddle all their little bumps, too, and mother them all day, you know, which would you do?"

"Cuddle their bumps," said Aunt Sarah very promptly.

"But if people criticised? if they didn't understand, and called you slack, you know?"

Aunt Sarah shivered involuntarily.

"What would you do then? 'Slack'—oh, it is such a terrible word! It cuts like a two-edged sword. Would you let the blessed babies shift for themselves, and go to polishing and rubbing things up? One person cannot do everything if the Lord only gave her one pair of hands."

"My dear"—Aunt Sarah leaned across and laid the sleeping baby very, very gently into its mother's lap—"my dear, the Lord gave you the blessed babies an' the pair o' hands to take care of 'em with. I don't believe He ever thought of the polishin' up. If there's any time, polish, but don't neglect the babies an' don't worry when there *isn't* time. There, now I'm goin' home. I've had a beautiful call; an', if you'll let me, I'm goin' to run in again. I want to put that baby to sleep again."

Aunt Sarah never knew how cheered and blest she left the new minister's little wife. But her own heart was cheered and blest, she knew that. For many a day she felt the little warm pressure of the baby in her arms, and felt its sweet, moist breath on her face.

She went home and made a little speech to Palmyra. "Palmyre," she said, "she aint a mite slack. I want you to take it back. She dusts the mantelpiece when the Lord gives her a minute's time. He made her a mother, and that's her first duty. Palmyre, I do hope you aint goin' to call her slack to other people. It'll cut her like a two-edged sword, an' it won't be real Christian. She *aint* slack. If you an' me had little babies to take the care of, we'd understand just how 'twas, Palmyre."

Aunt Sarah hesitated, then she began again.

"Palmyre?"

"Well, what say?"

"You won't call her slack to folks?"

"No, I won't."

"Thank the Lord!" murmured gentle Aunt Sarah under her breath.—*Annie H. Donnell in C. E. World.*

"Too Tired to Try Again."

MY friend, the Rev. X. Pounder, has just told me a personal experience that may be of value to others beside preachers. He says that, on Sunday night, after he has delivered his second sermon, he sinks to the lowest possible ebb of physical and mental vitality. He creeps home in a state of mortification at his failures, which borders upon despair; is afraid to meet a member of his official board; dare not look his children in the face for fear they will laugh at him; dreads to retire to his room lest his wife should tell him that she has overheard a trustee saying that one or two more such sermons as those would empty the church—and the treasury!

On Monday morning his terror has vanished, but his despair remains, and he keeps saying to himself, "I can never make another sermon. I

cannot think of another thing to talk about. My head is as empty as a last year's bird's nest. No—I can never make another sermon."

Tuesday—he feels that he must.

Wednesday—he believes that he can.

Thursday—he begins to try.

Friday—he sees a prospect of success.

Saturday—he thinks he has produced a sermon that will turn the world upside down!

An individual experience that possesses many elements of the universal—I should think!

If I know anything about the laws of life, a reaction sets in after every great effort.

All the vital powers having been temporarily exhausted, the mind becomes conscious of its own emptiness, and a panic ensues.

I have for a long time thought that the remarks which are delivered from the edge of a nest by an old hen who has just laid an egg have been misunderstood. Most people regard them as exclamations of triumph. To my ear, they are the utterances of despair. I hear her saying, as plainly as the hen language permits, "I've done it this time; but I can never do it again—never, never, never!"

And yet, at about the same hour the next day, she sidles slowly and cautiously up to the nest with an ever-increasing confidence that, given a fair chance, she can perform this noble function of life at least once more! And she does,—and so on until the whole "setting" of eggs lies safely in the nest.

Learn a lesson from the old brown Leghorn hen! How many "bread-winners" will go home from their stores and offices and shops at the end of the month, look upon the faces of their loved ones, and moan to their sad hearts, "I have stood off my creditors, or my critics, or the disease that is destroying me, this month; but I cannot hold out through the next!"

My dear fellow, you are tired now. Go to sleep. Nature is not dead yet. She will recover her tone; the wonderful machine will go grinding on, and make another egg, or another dress, or another picture, or another sermon; and when it comes time for you to lay it in the nest, it will be ready.

You have your work to do. God has cut it out for you. He will give you the eggs! Do not worry about the one that will be expected from you to-morrow. It will come.

"Ah, but there is always a last one," you say. Yes, to be sure; but not until God wills it. When it comes, your work will be done, and then you can depart. No one else will blame you. God will not blame you. Why should you blame yourself?

Perhaps there is another function. After we have placed all our eggs in the nest, we may be permitted somehow and somewhere to brood over them and hatch them out.—*Charles Goss in S. S. Times.*

'Tis Life whereof our nerves are scant;
Oh, Life, not death, for which we pant;
More life and fuller, that we want.—*Tennyson.*

With Grateful Acknowledgments

Some of the Best Things we have Noticed in our Neighbors' Columns

"We are so Few."

THE long, blest chain is broken—
So many links have softly dropped from
sight;
So many names are now in sadness spoken—
Names once so bright!

"We are so few!"
We count them on our fingers,
One—two—a half a dozen left to cheer;
And then in faltering tones our converse lingers
On those as dear.

"We are so few!"
And kisses seem more holy,
And partings touch the soul to deeper woe;
Stern hearts grow gentle; pride becometh lowly,
When we say so!

"We are so few!"
And eyes seek signs of failing;
Age groweth dark when years take one by one!
Death fills the air. A sense of dull bewailing
Blots out the sun.

But hark! It seems to us an angel speaketh:
"WE ARE SO MANY!" Aye, so many, there!
A dawn upon the gray horizon breaketh—
A day most fair.

We count them! Not by fingers, but by heart-beats,
By thrills of joy and hope, by wings of faith!
The chain is drawn together—softly parts—meets—
This is not death!

They keep our places for us. Some day gladly
Shall fall on us God's fresh, immortal dew!
In heaven we nevermore can murmur sadly,
"We are so few!"

Quaint Prayers.

A SMALL farmer, an Englishman, old and devout, had a dozen cattle, two or three of which he lost by the cattle-disease then prevailing. A clergyman expressed his sympathy, and the aged man replied, "The Bible tells us that the cattle on a thousand hills are His, so when He wants some good ones He knows just where to find 'em."

Evidently the good farmer took pride in his small herd, and felt complimented by the death of two or three of them. The Rev. Newman Hall, from whose "Autobiography" we have taken this quaint bit of piety, reports as quaint a prayer, uttered by an old, decrepit workman, whom he visited in an almshouse:

"We prayed together, and at my request, leaning back in his easy chair, he prayed for me in terms I have never forgotten: 'God bless him! Make him like the candlestick—beaten gold! Help him to say as the sailor when he rounds a dangerous point, 'All is well!' If Thou make

him useful, Thou wilt give him trials; but it's grand cross-bearin' when its tied on wi' love!"

During the American Civil War there was a great dearth of cotton in the English manufacturing towns, and a quantity of inferior short fibre was imported from Surat in India. A mill-hand, praying at a prayer meeting, said, "O Lord, send us cotton! send us cotton!—but no Surat, Lord!"

The Painter's Inspiration.

ONE of the foremost living artists of the world to-day is J. James Tissot. His paintings, illustrating the life of Christ, have identified his name so closely with sacred art that one can hardly think of him without recalling some scene of the New Testament to which his brush has given a visual reality. But fifteen years ago his subjects were of a different kind.

At that time Tissot was a butterfly—a follower of fashion and its enticements and rewards. To paint a pretty woman, dressed in the most approved style of the hour and surrounded by the accessories of wealth and luxury, was the height of his ambition. He studied society women assiduously, and became their pet.

One day he visited one of the churches of Paris to make studies for a picture. He was preparing a series of paintings representing "The Parisian Woman," in which the fashionable flirt of the week-day was to pose as the religious devotee on Sunday.

The emotional music, the soft light, the impressive service in the solemn church—these stirred the soul of the artist to a new devotion, and before him appeared, as in a vision, a wonderful picture.

The ruins of a great castle seemed to rise before him. The walls were standing in part, but the roof had fallen in, and the debris littered the ground. A peasant and his wife strayed over the blocks of crumbling stone, and seated themselves on one of the fallen columns. The man cast hopelessly upon the ground the little bundle that contained all their earthly possessions.

But as they sat there, despondent, a wondrous Being, who needed no introduction, came toward them. Seating Himself at the man's side, He leaned His head upon the peasant's shoulder, seeming to say, with bleeding hands outstretched:

"See! If you have been miserable, I have been more miserable; if you have suffered much, I have suffered most."

The artist saw in this vision what seemed to him a solution of the problems of modern life. Art, science, culture had failed to prevent poverty and misery. The only help and hope for the down-trodden and oppressed was in acceptance of

the teachings of Him who had borne their sorrows, and whose life had been given to uplift the souls of men.

When the painter left the church, the vision he had seen followed him to his gay studio, where he tried in vain to paint the frivolous and ephemeral pictures to which he had formerly devoted himself. Restless, unhappy, and unable longer to find pleasure in an occupation which heretofore had claimed all his interest and attention, he fell seriously ill.

Upon his recovery, he began at once to paint his vision of "Christ, the Consoler," in order that he might get it out of his mind, and be free to return to his old work. But as he painted, the dignity and grandeur of his subject impressed him more and more. He became impatient to know the true Christ, and to delineate Him to the world. He abandoned his old life and went to Palestine, there to study the life of the people and the surroundings amid which the deeds of the Master were wrought.

He lived there over ten years, and Christendom is now receiving, as the result of that inspiration, the most wonderful pictures of Jesus and His apostles that have ever been produced. Their power lies not alone in their fidelity to details and their material accuracy, but even more in the spirit which speaks through them. To Tissot was revealed the secret that before one can make others acquainted with Christ, he must first know Him himself.

Give Little Gifts.

A WOMAN'S paper recently gave a true story which should carry a suggestion to every reader. Mrs. Blank, a woman of means and culture, suddenly discovered one day that she was growing old. Her house was filled with beautiful objects, the accumulation of a lifetime.

"I have enjoyed them long enough," she said. "It is time that I was done with the care of 'things.' If I give them now to the right people, they will be useful. If they are disposed of indiscriminately when I am dead, they will be of little value."

She proceeded, therefore, to give away her treasures where they were needed and would be valued. To a worker among children in the slums went a stereopticon; books to poor libraries in the country, photographs to schools. To a hospital for sick children she sent a collection of scrap-books, filled with pictures which, in the course of years, she had cut from the illustrated papers. Most of her bric-a-brac treasures were given where they would afford pleasure.

"Gather up the fragments, that nothing be lost," was her motto.

None of us realize how many hungry poor are waiting for all the crumbs that fall from the rich man's table. The old magazine, thrust into the waste-basket, would bring a happy hour to some tired woman on a western ranch. The odd bits of silk and muslin on the floor of the sewing-

room would give delight to the crippled children in a hospital ward.

It is much easier to give a note or a check in charity than to find where trifles are needed, and then to send the trifles.

"I have no time for such work," we plead every day. But Christ found time, not only to bless the children, but to take them in His arms before He blessed them, although he had but three years of public life in which to do His Father's business in the world. Was not that His Father's business?

A Brief Eulogy.

MR. MINTURN, who assisted Dr. Muhlenberg in founding St. Luke's Hospital, New York, spent a large fortune, gained by honorable business methods, in charity. When he died, a great gathering assembled at his funeral. The eulogy is described as most unique and fitting.

His old friend, Dr. Muhlenberg, went into the pulpit and took for his text Micah 6:8, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" He repeated the text slowly and distinctly, and then leaned over the pulpit breastwork, and pointed to the casket in the chancel beneath, and said, with strong emphasis, "And so did he." Without adding another word, he closed the service.

Well Answered.

IN the early part of this century there lived in Nantucket a young Quakeress whose wit caused many a ripple in the demure circle of the Friends. When this pretty Martha attended Yearly Meeting in Newport at the age of eighteen, her youthful spirits brought her occasional grave looks from the elders, although her real goodness of heart was never questioned.

One evening, during the session of Yearly Meeting, Martha was the centre of a group of young people gathered near the windows of the parlor in the boarding-house where some of the Friends lodged for the time. The young people were playing the simple and amusing game of "humorous definitions." Martha's wit caused such frequent laughter that a solemn-faced man rose from his seat at the other end of the room, and asked, in a loud, stern voice:

"Martha, can thee give me the definition of gravity?"

The pretty Quakeress colored at this public and unnecessary rebuke, but after scarcely perceptible hesitation, she answered demurely:

"I am not able to give thee a definition of my own, Friend Brown, but perhaps that of De la Rochefoucauld will suit thee. He says that 'Gravity is a mysterious carriage of the body, invented to cover the defects of the mind.'"

Laborare est Orare,

PAUSE not to dream of the future before us;
 Pause not to weep the wild cares that come
 o'er us;
 Hark! how Creation's deep musical chorus,
 Unintermitting, goes up into heaven!
 Never the ocean-wave falters in flowing;
 Never the little seed stops in its growing;
 More and more richly the rose-heart keeps growing
 Till from its nourishing stem it is riven.

"Labor is worship!" the robin is singing;
 "Labor is worship!" the wild bee is ringing;
 Listen! that eloquent whisper upspringing
 Speaks to thy soul from out Nature's great heart.
 From the dark cloud flows the life-giving shower;
 From the rough sod blows the soft-breathing flower;
 From the small insect, the rich coral bower;
 Only man, in the plan, shrinks from his part.

Labor is life! 'Tis the still water faileth;
 Idleness ever despaireth, bewaileth;
 Keep the watch wound, for the dark rust assaileth;
 Flowers droop and die in the stillness of noon.
 Labor is glory!—the flying cloud lightens;
 Only the waving wing changes and brightens;
 Idle hearts only the dark future frightens:
 Play the sweet keys, wouldst thou keep them in
 tune!

Labor is rest from the sorrows that greet us,
 Rest from all petty vexations that meet us,
 Rest from sin promptings that ever entreat us,
 Rest from world-sirens that lure us to ill.
 Work—and pure slumbers shall wait on thy pillow;
 Work—thou shalt ride over Care's coming billow;
 Lie not down wearied 'neath Woe's weeping-willow;
 Work with a stout heart and resolute will!

Labor is health! Lo! the husbandman reaping,
 How through his veins goes the life current leaping!
 How his strong arm in its stalwart pride sweeping,
 True as a sunbeam the swift sickle guides!
 Labor is wealth—in the sea the pearl groweth;
 Rich the queen's robe from the frail cocoon floweth;
 From the fine acorn the strong forest bloweth;
 Temple and statue the marble block hides.

Droop not, though shame, sin, and anguish are
 round thee!
 Bravely fling off the cold chain that hath bound thee!
 Look to yon pure heaven smiling beyond thee;
 Rest not content in thy darkness—a clod!
 Work—for some good, be it ever so slowly;
 Cherish some flower, be it ever so lowly;
 Labor!—all labor is noble and holy!
 Let thy great deeds be thy prayer to thy God.
 —Frances Sargent Osgood.

Witty and Illustrative.

DOCTOR GUTHRIE, the famous preacher of the Free Church of Scotland, was once dining with several clergymen. Among them was Thomas Binney, an English divine, who had a strong aversion to caper-sauce. When the boiled mutton had been served, the sauce was handed to Binney, who drew back in his chair as if something unpalatable had been presented. "What's the matter?" asked a guest. "It's only Binney cutting his capers!" replied Guthrie.

Doctor Guthrie was very zealous in advocating the "Sustentation Fund," designed to afford the Free Church clergy a "living wage." There were objections raised by penurious people, some of whom suggested that it would do the clergymen good if they should imitate the self-denial of the primitive disciples. Once at a public meeting, where Doctor Candlish, a very orthodox preacher and theologian, sat on the platform, Doctor Guthrie humorously referred to the criticism. "In the early church," said he, "holy men went about clothed in 'sheepskins and goatskins,' and why should they not do so still? Well, just fancy Doctor Candlish and myself walking along Princess Street the principal thoroughfare of Edinburgh, I in a sheepskin and he in a goatskin!" The distinction made in the New Testament between the sheep and the goats explains the humor of the allusion.

Doctor Guthrie's sermons abounded in illustrations. Early in his ministry he had discovered that the people remembered those parts of the sermon in which the truth had been illustrated. "Whenever I wished some lesson to be clearly remembered, I would 'wing it,'" said he. "By gratifying the imagination, the truth finds its way more readily to the heart, and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it in the mind; like the feathers of an arrow, makes it strike; and like the barb, makes it stick."

Dr. Newman Hall, in his "Autobiography," says that Guthrie used illustrations on his death-bed. "He asked for a small mirror, to see, by his wasted features, how much nearer his vessel was getting toward port, as a sailor looks through his telescope at the harbor he is approaching."

Battle Tunes.

ONE of the pluckiest of war correspondents is James Creelman, who was wounded at El Caney in the last charge. He gives a curious account, in *The Cosmopolitan*, of how certain tunes haunt him in each battle. He says:

In every battle that I go through, I somehow get a melody in my head and hum it to the end of the action. I suppose it is the result of nervous excitement. A man's nerves play him some very curious tricks. All through the battle and massacre of Port Arthur, in the Japanese war, I hummed the air from Mendelssohn's "Spring-time," and during the shell fire I found myself actually shrieking it.

When I started in the charge on Fort Caney I began to hum "Rock of Ages," and I couldn't get rid of the tune even when I was lying among the dying of Chaffee's brigade in the hospital camp. I remember that, when General Chaffee bent over me, after I had been shot, and asked me how I was, I couldn't answer until I had finished, in my mind, one phrase of "Rock of Ages."

Systematic Endeavor

A Budget of Bright Hints and Methods for Willing Workers

A Missionary Social.

That society famed in the annals of Social Committee work, belonging to Dominion Square Methodist church, Montreal, has sent us the plan for a missionary social which can be carried out in any society. Each person that entered the room was given a nicely-printed cardboard folder. On one page of it was a list of missionary facts, such as: "Madagascar first opened to missionaries," "The Bible first translated into Chinese," "First missionary sent to Japan," and so on. Blanks opposite these facts were to be filled in with the dates. Each card bore one of these dates written in red ink, and the owner was to go about among the Endeavorers until he had obtained from others the remaining dates, taking them only from those that were written in red ink. Another page of the folder was occupied with a list of questions to be answered by the names of missionaries and places, such as: "Who organized the American Bible Society?" "Who was born a slave and died a bishop?" Scattered around the room were placards, each bearing a quotation from some missionary referred to, or a sentence or two about the places required for answer to these questions, and the Endeavorers, after finishing section one, made a tour of the room to get the answers to section two. Some appropriate recognition could be given to the person who first filled out his list of dates, and also to the person who first obtained a correct list in answer to the set of questions.

Sunday-School Seed Thoughts.

While the Sunday-school Committee should always hold itself at the Superintendent's call, its own eyes should be open for work.

When you win a new member for the society, it is just as easy, usually, to win him at the same time for the Sunday-school, if he is not already a Sunday-school scholar. The Lookout and Sunday-school Committees, therefore, should work hand in hand to this end.

The Missionary Committee may be utilized in rendering more interesting the Sunday-school missionary lessons, using those methods that have made so many Christian Endeavor missionary meetings interesting and valuable. The Temperance Committee, if you have one, may be used in the same way for the temperance lessons. Of course, whatever these committees have to present should be given before the whole school, and should be very brief.

Rally Day, at the opening of the fall, may be made a notable occasion if the Endeavorers will bestir themselves and get in all the old scholars, with many new ones, and also prepare some bright exercises to set before them.

It is more important to look up the scholars that, through carelessness, have fallen from the school, than to gain new scholars, though the latter work is far more grateful. Usually the Christian Endeavorers, being young people themselves, can find out even better than the teachers the cause of the absence, and bring the scholar back again.

If the Christian Endeavorers can obtain a proper teacher, by all means let a group of them, with the Sunday-school Committee for a nucleus, organize themselves into a normal class to study the Bible thoroughly, and prepare themselves to become teachers of it.—*Handbook*.

New Missionary Meetings.

The following paragraphs are taken from the new book, "The Missionary Manual," by Amos R. Wells (price 40 cents). The book contains hundreds of original plans as helpful as these, and is the best book of the sort ever written.

Native Heroism.

Divide this inspiring subject among the committees, asking the Prayer Meeting Committee, for instance, to bring to the meeting examples of the heroism of African converts, the Lookout Committee to do the same for Japan, etc. Almost any missionary biography or history will furnish you with many examples. So, also, will current missionary literature.

A Patience Meeting.

Patience is a lesson all missionaries and missionary workers have to learn, and the rewards of patience have been illustrated on almost every mission field. It will pay you to gather up, some evening, the stories of the world's prominent mission fields that have had a tedious, tiresome beginning, years dragging on without a single convert, and then a sunburst of success. Nearly every missionary biography and the history of nearly every mission field will afford you material for this meeting.

A Progress Meeting.

This meeting might come at the end of the year's work. It is for the purpose of noting the encouraging omens all over the world. Assign the different mission fields to different Endeavorers, and instruct each to note the favorable signs in the region he is treating. If there are dark clouds, for this once pass them by. Make it a hallelujah meeting.

A Twelve-Facts Meeting.

At the rate of one fact a minute, you can get into the hour five times twelve facts, with the probability that time enough will be left for the opening, for singing, and for prayers. Choose, therefore, five important missionary fields, such

as China, India, Africa, South America, and the home field. Take sixty Endeavorers, and ask each to come prepared to give one missionary fact belonging to the country assigned him. If you have fewer than sixty members, appoint some to double duty. Let all the facts about China, say, be given first. Follow with prayers for China, then go on to the other countries.

Denominational Dates.

To fix the times when the various missionary boards of your denomination were founded, and when they began work in various fields, as well as the dates of other events important in the missionary history of your denomination, make a series of pasteboard squares, and in each print one of these dates, with a brief statement of the fact, as, "Home Board founded 1836" Give each placard to an Endeavorer, with instructions to say a few words on that subject. Set in front of the room a wooden upright. Hooks in this correspond to eyes in the placards, which are hung upon the upright, as the talks are made, in the order of the years, thus forming a kind of denominational family-tree.

Win the Associates.

It is no glory to have no associate members, unless you have had many and have won them to the active list, and are looking out eagerly for more associate members.

The winning of the associate members is the special work of the lookout committee, who should set some special friend to influencing each associate.

Try to get into every meeting something for the associate members to induce them to confess Christ. Make frequent appeals to them.

Once in a while break into the regular course of topics by spending fifteen minutes some evening in hearing from each church member a brief statement as to why he joined the church.

Pray for the associates, and let them know that you are praying for them.

Hold, once a year, a question-box for the queries of all that are thinking about joining the church—all matters that trouble them.

A Practical Social.

A novel entertainment was given once in a Presbyterian church of New Jersey. The unmarried young men were invited to bring all their gloves, socks, and similar articles, that needed repairs, and watch the young ladies mend and darn. In addition there were light refreshments. The pastor declared it a great success. His opinion was doubtless shared by the young gentlemen.

Two Hours' Fun.

A live little church in Westwood, Ohio, says the *Christian Endeavor World*, sent out unique invitations for a social, in the form of cheques entitling the bearer to "two hours of fun." The

evening came, bringing an expectant and curious crowd, which soon found itself "lined up" for a spelling-match. The master of ceremonies held in his hand an odd assortment of words to be spelled—not the kind found in spelling-books, but the names of persons present, and those of streets and avenues of the town; among them Maas, Kleve, Boudinot Avenue, Sachs, etc. It was amusing to find neighbors and even relatives misspelling names they had heard and used so often. Another amusing feature of the program was a game, "Know Thyself." One person was placed before the company with his back turned, on which was pinned a piece of paper with the name of some famous person printed on it in large letters, so that all could read it. From their remarks or odd questions the individual was to guess the person he represented. This caused much amusement, for when one dainty young lady had the name "Buffalo Bill" pinned on her, they asked when she had returned from the West; had she captured a buffalo? and said she travelled with a circus. There were many others just as funny, and the two hours were over before they knew it, and had to leave their game for the light refreshments which were served by the young ladies.

Mothers' Societies.

These are increasing in numbers and influence. Wherever a church does not already possess a mothers' society, a Mothers' Christian Endeavor society may wisely be formed. Of course it is in the closest touch with the Junior society, which its members often visit, and whose interests and plans it often discusses. The Mothers' society meets once a month to talk and pray about the children and for them. A committee selects the topics, which are some of the numberless themes in which religion touches family life.

An Executive Committee Programme.

If you have good Executive Committee meetings, you will have a good society, and the way to have good Executive Committee meetings is to follow out faithfully this programme:

Prayer for the society work, by several of the members.

Minutes of the last committee meeting, by the secretary.

Reports from the chairmen of all the committees in turn, each stating: (1) what the committee planned to do during the month; (2) what the committee did do; (3) what the committee wishes to do; (4) how the other members of the society can help in the plan.

Propositions concerning the general work of the society that may not come under any committee's consideration. Discussion and decision.

Suggestions from the pastor, if he is present, on how the society can better its work.

Closing prayers for God's blessing on the plans adopted. Adjournment.

Fuel for Missionary Fires

Woman in the Mission Field.

Strong Testimony by Principal Fairbairn as to Her Great Value.

NOW there is nothing that I am more prepared to say than that woman is a most efficient agent in the mission field. She, as she lives, and as she works in India, has accomplished, and is accomplishing, wonderful things. I was very much inclined, before going out to India, to say it is risky to send our daughters, it is an adventurous thing to send our wives and sisters. Ah, go and see, and you will discover no better, no finer work ever was undertaken or more successfully performed by any human hand.

One day, outside an Indian city, I passed two shapely and beautiful Englishwomen. They came well mounted, trotting gaily and gallantly, one on either side of the road, bearing themselves on horseback as only Englishwomen can. That was one great type of the Englishwoman the native sees.

May I tell you of another? It is not a tale told by a missionary; it was a tale told by a civilian to me. We were walking in his garden just as the sun was westering, and he broke out in the way of an enthusiastic Scotsman. After having relieved his soul in criticism of what he thought defects in mission work, he broke out in praise of the woman as missionary, and then he told a tale, how, in a district where he was commissioner in the famine, there had been in one of the towns somewhat of an outbreak. There was no white man in the residence. Into the mission school, where sat the only white face, a missionary woman among her scholars, there suddenly broke the Tesildar, the native head of the town, saying: "Oh, Mem Sahib, there is a mutiny. Come and quell the mutiny!" "That is not my function, it is yours, I am a woman, you are a man." "Ah, but you are the only white face in the district. Come, they will hear you. Send them to their homes." So she arose, she marshalled her scholars behind her, she marched out, she ordered the men to disperse. They fell right and left, she marched through with her scholars behind, the Tesildar humbly bringing up the rear.

Nor was that all. She had to go on leave, and a younger woman took her place. Then the famine came, and all that she could personally raise she carefully distributed. Then came word of the Mansion House Fund. How was it to be distributed? A meeting was called, the commissioner presiding. Up stood a venerable Hindu, the chief man of the town, and said: "If this money is to find its destiny, and none of it is to stick to anybody's hand that does not need it, you must place it in the hands of the Mem Sahib at the school." "Ah," said my friend, "we can

not do that; she is of a mission." "She may be of the mission, but she is the one person that will see every anna properly distributed, fulfilling its end." Then—for he was supported by the chief Mussulman—it was determined to entrust the distribution to the Mem Sahib; there that young girl did a work that no man could be found to do, and did it so well as to fill all hearts with admiration. As the summer went on she grew pale—faded, and they proposed to send her to the hills. To the hills she long refused to go, but by and by she consented. Just the day before she was to go, cholera came. Then she met my friend with a face radiant with smiles, and said, "Now I can not go, now I must stay," and through it she stayed, and through it she lived; and when one came to compliment her who remarked on the folly of trying to change the Hindu, she met him in the noblest way by saying, "Why, what would you consider the man doing who came and asked you in your own office as to the folly of your own work?"

There is a type of the woman in Indian missions—living to help, living to heal, living to educate the child, and, above all, living to give to the Indian wife and the Indian mother an ideal of womanhood as the promise of remaking India, and she will be beloved and remembered after the exquisite horsemanship of many a rare and graceful rider has perished and been forever forgotten.

THE annual report of the Central Morocco Medical Mission, of which Dr. Robert Kerr is director, tells a story of progress and development. From Rakat, Salee, and Larache as a basis of operations, a deeply interesting work is carried on among a population of 800,000 people, all living in tents.

IN Natal there are 54,000 imported Indians, employed largely on the sugar plantations and tea gardens. The Church of South Africa, the Wesleyans, and the South Africa General Mission, all have missionaries working among them. In the Niajojo valley, work has recently commenced among the Zulus, with most encouraging results.

THE eighteenth report of the Zenana Missionary Society tells something of what English women are doing for their Indian sisters. There are now under its care thirty-six zenana missionaries, six of whom have a full medical qualification, and under their superintendence is a staff of native women workers numbering 158. The ordinary income of the mission has now reached £6013. There is a building fund of £1140, a reserve fund of £3538, an annuity fund of £1626 for the benefit of those agents who are laid aside from work through age or infirmity. The *Zenana Mission Quarterly* has now reached a circulation of upward of 20,000.

THE American Presbyterian Board, which ended its last fiscal year with a balance in the treasury, is sending out over fifty new missionaries. They have been carefully selected from a large number of applicants, and will go to India, China, Africa, Brazil, Korea, Siam Laos, Persia, the Philippines, Syria, and the United States of Colombia.

In the *Missionary Review of the World* for September, Rev. Dr. Martin, the veteran Chinese missionary, maintains that the outlook for missionary work in China was never so bright as now, and affirms that every dollar for this work expended at present will be worth more than scores of dollars a decade hence. China is fast awaking to her almost infinite possibilities.

STUDENT missionary campaign work is going on during this summer in each of the following churches: Methodist Episcopal, Methodist Episcopal South, Presbyterian, Dutch Reformed, Congregational, Lutheran, Methodist Church of Canada, United Presbyterian, and others. Reports from the campaign managers for these various bodies give promise that these months will see as great an advance in campaign work over last summer as last summer was ahead of all previous years in aggressive effort.

To my thinking, no one follows in the Master's footsteps so closely as the medical missionary, and on no agency for alleviating human suffering can one look with more unqualified satisfaction. The medical mission is the outcome of the living teachings of our faith. I have now visited such missions in many parts of the world, and never saw one which was not healing, helping, blessing, softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance, restoring sight to the blind, limbs to the crippled, health to the sick; telling in every work of love and skill of the infinite compassion of Him who came "not to destroy men's lives, but to save them."—*Mrs. Isabella Bird Bishop.*

FROM Elat, West Africa, comes the following from the pen of Rev. C. W. McCleary: "A few nights ago we were surprised to find at our door about twenty young men and boys. When asked what they wanted they said: 'We came to hear God's words; we are thirsty for the good news!' We had them come up on the porch, brought out the organ, and had a little meeting. After the meeting some of them asked very practical questions as to certain acts, whether they were right or wrong. On Sabbath night they asked to come again, for they said they wanted to know better what they must do in order to be a follower of God. At that meeting one young man led in prayer—a very earnest, intelligent prayer—and another said he wanted to try to follow Jesus. Again they asked questions if it was right to do certain things. The next Sabbath night they came without asking and we had a good meet-

ing. And last Sabbath night forty came, and we took lanterns and went down to the school-house and had an interesting meeting. One or two women also came and some of the old chief's sons who are counted the worst set in this whole district."

THE Rev. C. W. Mowson, who has labored for ten years in the Transvaal and Swaziland district of South Africa, tells the story of progress in these words: "During the past nine years our churches have grown from 46 to 142; our preaching places from 97 to 296, ministers and assistant ministers from 21 to 43; our paid lay workers from 41 to 113; our unpaid workers from 374 to 1128. We had nine years ago 2299 full members of our church; to-day we have 8794, an increase of 6495. We had 620 members on trial then, but we have to-day 3506; we had 2514 scholars, but to-day we have 9784. Nine years ago we ministered to 11,000 worshippers; to-day we minister to no less than 46,000. The increase of the past two years, I venture to say, has been the most remarkable increase which any of our missionary districts has ever had to report. We have added to our membership over 2100 full members, and have no less than 12,300 class members. I speak of them as class members, but they are members who have served one, two, three, four, or five years, and are still serving their probation in order that we may be satisfied that they are fit to receive the Sacrament."

DR. JOHN G. PATON has again sailed for the New Hebrides. He left Sydney on the 31st of January, with his daughter and his son Frank, and will be staying for some months at his mission station on Aniwa. At the age of 75 it is no light undertaking to be working and cruising about in the rough coasts around the islands. The special purpose of his visit to Aniwa is intensely interesting. He has taken with him the priceless treasure of the complete New Testament in the Aniwan tongue. It is a monument of tireless energy for the glory of God and salvation of men; fruit of a fruitful old age; inspiring and beautiful. His son, Frank H. L. Paton, at Lenukel, West Tanna, has by the Divine blessing had phenomenal success. He was landed two and a half years ago among some four thousand nude, painted cannibals. He did not know a word of their language, but he has acquired and reduced it to a written form, translated thirty hymns, and taught many to sing them in their own language. He has also translated into it, and with his own and his wife's hands bound in books, the Gospel by Mark, and individually and in the schools he has opened among them, many are taught to read portions of the Scripture. God has also given them over 600 attending schools and the church services. The converts have built a number of schools and a large church, thirteen of the most advanced and consecrated are baptized and admitted members of the church, and 100 are in a communicants' class preparing for baptism and church membership.

Montreal Our Mecca

Anticipatory Welcomes to the Great Dominion Convention from the Committee of '99

THE seed was sown in Boston more than four years ago at the Canadian rally. It was carefully watered at Washington, sprung up and budded at Ottawa, and next month in Montreal will blossom and bear fruit. Of course every Canadian Endeavorer who can by any method, foot or cycle, train or boat, reach the eastern metropolis on any day from Oct. 5th to 9th will do so, and make one of the multitude who will assemble to rejoice in the perfected federation of the various divisions of our national C. E. army as evidenced by this the first Dominion Convention.

The healthy national sentiment which has during the last few years been so happily growing in this young country needs only the added element of a united Christian citizenship to make it a mighty force for righteousness in the progress of our people. Such a convention as that at Montreal promises to be, can do much towards this end, and we trust it will lead to an awakening of interest and activity on the part of all our societies in the two great projects of citizenship and world evangelization. We need hardly comment on the outlined programme given in this issue. It speaks for itself. The presence of Dr. Chapman and Mr. Baer ensures its spiritual and practical helpfulness, and the corps of Canadian speakers that is being enlisted will easily count first in the talent of any like convention held in this country. We are glad to present to you in this issue the greetings of the '99 Committee. There are hundreds of warm hearts and eager hands behind each, but you must come with us to Montreal if you would find them.

From the President of the Canadian Council.

Dear Fellow Endeavorers:

Just a word about Montreal '99. The outline of programme and details of arrangements are given herewith. In the case of the former there is no doubt but that from those already chosen to take part, as well as from others with whom the committee is still in communication, a rich treat is in store for delegates. With regard to the general arrangements, the Montreal friends are going to much trouble and expense to make the reception and entertainment of their visitors worthy of our great eastern metropolis. It only remains now for the societies and individual Endeavorers to take up the matter heartily and see that there is a large representation of delegates. If any society desires to show appreciation for some faithful worker or workers let such be appointed delegates, but act promptly and with heartiness. This is a Canadian Convention and a national convention. Let me urge that

it be worthy of ourselves in point of attendance, as it certainly will be in the character of the programme and the hospitality of those who are preparing to receive us.

G. TOWER FERGUSSON,
Chairman C. C. C. E.

From the Secretary of the Canadian Council.

From the Montreal Convention "Committee of '99" you will hear of the preparations being made for your entertainment and comfort; read every word they have to say and act upon every suggestion.

Two matters of special importance, however,



REV. J. WILBUR CHAPMAN, D.D.

remain to be dealt with, viz., railway rates and program.

A uniform rate of single first-class fare to Montreal, for the round trip, from all stations in Canada, has been granted by the different companies. As this is the rate usually secured for International Conventions, it is considered satisfactory. It is on the certificate plan, however, which means that in purchasing your ticket you ask the agent for the standard certificate, and if you travel over more than one company's road a certificate must be secured from each. Full fare to Montreal is paid on the going trip, and the certificate when duly signed by the secretary of the Canadian Council at the convention secures the return trip free. Those wishing information re side-trips and stop-overs should write the secretary at address given below.

The Program

is undoubtedly the best ever planned for a C. E. convention in the Dominion, excepting only the International Convention of '93. Not only the strongest and brightest of our own Canadian speakers will be heard, but with such men as Rev. Francis E. Clark, D.D., the founder of the C. E. Society; Rev. J. Wilbur Chapman, D.D., of New York city; and Mr. John Willis Baer, the Secretary of the United Society, Boston, upon our program we have the assurance of a successful and helpful convention doubly assured. Every Canadian Endeavorer should think twice before allowing the matter of the necessary expenditure of time or money to interfere with their enjoying the privileges this convention offers.

The following is an outline of the program, subject of course to changes and improvements:

Thursday, October 5th.

At 2.30 a meeting of the Canadian Council of Christian Endeavor will be held to receive reports



MR. G. F. FERGUSSON.



REV. S. P. ROSE, D.D.

from executive officers and discuss the business of the Convention. All members of the Council are urged to be present.

In the evening the Convention will open with a grand reception, when addresses of welcome will be given by Mr. Jas. Wilson, Chairman of "Committee '99," C. T. Williams, Esq., President Montreal Y. M. C. A., and Rev. Wm. Sparling. Replies will be made by Rev. S. P. Rose, D.D., on behalf of the C. C. C. E., Rev. Elliott S. Rowe, for Ontario, Mr. W. L. Shurtleff, for Quebec, and the presidents of other Provincial Unions present. Dr. Chapman and Mr. Baer will also make their bow. An informal reception will follow, with refreshments, orchestral music, etc.

Friday, October 6th.

Morning.—8 to 9: "Quiet Hour," led by Rev. J. Wilbur Chapman, D.D. At 9.30 reports from the entire Canadian field will be given by Canadian Council, Provincial, and Local Union officers. An open parliament will follow, led by Mr. John Willis Baer. Theme, "What we are doing," with verbal reports from local unions and societies. After ten minutes' quiet meditation and prayer, the Convention sermon will be preached by Rev. —

Afternoon.—Simultaneous conferences to discuss future plans and purposes. "Christian Citizenship," led by Rev. J. Edmund Starr, Stanstead, Que. "Missions," led by Mr. S. John Duncan-Clark, Secre-

tary South American Evangelical Mission, Toronto. "Bible Study," led by Mr. C. K. Callhoun, assistant secretary Y. M. C. A., Montreal. "Junior Work," led by Miss Charlotte E. Wiggins, ex-superintendent of Junior work for Ontario, Toronto. At 4 p.m. reports of these conferences will be given to the whole convention by the leaders. At 5 o'clock Rev. F. A. Cassidy, of Guelph, Ont., will outline the work and future plans of the Lord's Day Alliance of Canada.

Evening.—In addition to the musical and devotional features, three addresses will be given as follows: "World-wide Need," by Rev. John Wilkie, for twenty years missionary at Indore, India; "Home Need," by Rev. Wm. Patterson, Toronto; "Individual Need," by Rev. Dr. Chapman, New York City.

Saturday, October 7th.

Morning.—At 7 a.m., Junior Workers' Breakfast and Conference, Mrs. Bulmer, President Montreal Junior Union, presiding. From 8 to 9 the "Quiet Hour," led by Dr. Chapman. At 9.30 Ontario and Quebec Provincial Unions will hold rallies for the consideration of annual reports, election of officers, and transaction of general business.

Afternoon.—A Junior Rally under the direction of Montreal Junior Union, and a conference on Junior work if time can be arranged.

Evening.—Denominational rallies in different churches.

Sunday, October 8th.

A morning "Quiet Hour" conducted by Rev. Francis E. Clark, President of the United C. E. Society, Boston. An afternoon meeting addressed by Dr. Clark and Mr. Baer. Delegates are expected to attend the regular church services. Many of the pulpits will be occupied by visiting delegates.

Monday, October 9th.

Morning.—"Quiet Hour" conducted by Dr. Clark. The morning session will be a "School of Methods," under the following themes: "How to Develop Workers," by Rev. J. A. R. Dickson, Ph.D., Galt, Ont. "How to Maintain an Evergreen Society." "Junior Problems and How to Meet them," by Mr. John Willis Baer.

Afternoon.—A short business session will be followed by addresses on "Sabbath Observance," by Hon. John Charlton, M.P. (expected). "Temperance," by Major E. L. Bond, Montreal. "Christian Socialism," by Rev. Elliott S. Rowe, Toronto. Other themes and speakers to be announced.

Evening.—Addresses by Mr. Baer and others, with closing consecration service conducted by Dr. Clark, and places have been reserved for representatives from the Maritime Union and western provinces whose names cannot be definitely announced at this meeting.

The Junior Features.

The Junior workers of Canada who need new stimulus and suggestions cannot afford to miss the first Canadian C.E. convention at Montreal, Oct. 5-9. Practical topics will be discussed by the ablest Junior Endeavor workers on the continent.

The "Junior Breakfast," which has been a feature in Ontario conventions, will be one of the special features of Montreal, and the usual bright, suggestive, and practical speeches will form the "After Breakfast" inspiration, and will be more than usually interesting, for in addition to Ontario, Quebec, and Maritime workers, and possibly those from more

distant provinces, are we not to have the beloved secretary of the World's C. E. Union, John Willis Baer, to whom the Junior work is specially dear.

The Juniors themselves will not be absent on so great an occasion, and they will "rally," as girls and boys only can, in enthusiastic loyalty and love for Junior Christian Endeavor.

C. J. ATKINSON,
Secretary C. C. C. E.

26 Langley Ave., Toronto.

The Chairman's Invitation.

To the Endeavorers of Canada:

I take this opportunity of extending to you a very hearty invitation to visit the commercial metropolis, on the occasion of the "First Dominion Convention." Let me urge you to make this truly a great national affair, that will do honor to the country to which we belong. Let each society be represented. Come then in large numbers, come in the power of the Spirit, come expecting God to do great things for you and by you. We are looking forward to this Convention to bring rich spiritual blessings on our city and upon all who attend. Our committees are hard at work, making the necessary preparation and everything will be done to make your visit a pleasant and profitable one.

I need not mention the beauties of our city, but a visit to old "Mount Royal" will repay you. Nor need I say a word about the treat that is in store for you; just consult the programme and then make up your mind to come. You will find us with outstretched hands waiting to receive you. Junior workers, come and be inspired.

On behalf '99 Committee,
J. WILSON, Chairman.

The Secretary Backs Him Up.

Dear Canadian Endeavorers:

Just a few lines about our first Dominion Convention. As you know each day brings the Convention nearer and there is now barely a month before the opening.

You will see from the reports of the different committees that the work not only of organization but also of preparation is well in hand, and Montreal Endeavorers, being fully aware of the honor shown them by choosing this city for the first Dominion Convention, you can rest assured that we are leaving no stone unturned to make this, our Canadian Convention, a success, in every respect.

I need not take time nor space in which to speak of the beauties of the Canadian metropolis, or of the generosity of its citizens: come and see for yourselves. Neither need I mention the programme; words of mine cannot describe the spiritual benefits to be derived from the counsels of Dr. Wilbur Chapman, J. Willis Baer, and the other leaders who will be present; this time, I say, come and hear.

Special attention is being given to Junior

work, and a whole day, including a breakfast, and other good things, is to be devoted to this cause.

We are looking forward with hope and pleasure to uniting with our brethren from all over this fair land, and ask for the co-operation of every member. If unable to come, you can at least remember us in prayer.

GUY TOMBS,
Secretary Montreal '99 Committee.

The Reception Committee Says its All True.

To Christian Endeavorers visiting Montreal Oct. 5-9, 1899:

The Reception Committee is fully organized and ready for work; sub-chairmen have been appointed to take charge of the reception of delegates at the three railway stations, as well as at



ST. JAMES' METHODIST CHURCH,
The meeting-place of the Dominion Convention

the R. & O. N. Co.'s wharves (those on duty will wear white yachting caps) arrangements are being made for the checking of baggage, etc., and you will be directed to the headquarters of the various Provincial Unions, assigned lodgings, and looked after generally.

We are planning for a large reception to delegates, in one of our beautiful churches, for the opening evening, full particulars of which will be given in programmes, and hope that as many as possible of our visitors will arrange to be present at this social gathering.

There are numerous details about our preparations which might be given, but I will confine myself to the few already mentioned.

Trusting that every part of our broad Dominion will be well represented and that we shall all receive an abundant blessing,

W. S. LESLIE, Chairman.

The Billeting Committee's Bid.

The readers of the ENDEAVOR HERALD are cordially invited to make the coming Dominion Convention, as far as numbers are concerned, the largest and most representative C. E. Convention yet held in the Dominion.

When the suggestion was made at Ottawa that the first Dominion Convention should be held in Montreal, it was felt that it depended upon the Ontario Endeavorers whether the convention would be a numerical success or not. Is it too much to ask that every society should be represented? and we trust that every reader of the HERALD will, if they cannot come themselves, use their influence to have their society represented.

The Billeting Committee cordially invite you to their city. Montreal itself, without the Convention, is well worthy of a visit, but when you read the attractions that the Programme Committee have provided for you make up your mind and come.

The '99 Committee have thought it best to make a uniform rate for private families and boarding houses which we trust will meet with the approval of all our delegates. Lodging will be 50c. per night each person. Where meals are provided the rate will be 25c. for each meal. There are several first-class dining rooms in the neighborhood of the Convention headquarters and meeting places where good meals can be secured at the same rate. To those who prefer to stay at a hotel, Montreal offers the very best facilities at moderate rates.

On behalf of the Billeting Committee,

J. H. CAYFORD, Convener.

The Voice of Music is Heard.

Every one will admit that a great deal of the success of the coming Convention will depend upon the way the Music Committee do their work. The Committee are fully alive to their responsibility. Considerable attention has been given, first, to the choice of a book, and then to the selection of hymns from the book, to be printed with the official programme for general use at the Convention.



MR. JOHN WILLIS BARR.

The book chosen is "Church Hymns and Gospel Songs," the latest and best publication of three gentlemen whose names are familiar to all Christian Endeavorers—Ira D. Sankey, James McGranahan, and George C. Stebbins. The book contains an excellent collection of well-known standard church hymns—good

old hymns that our grandfathers used to sing before the advent of the new-fangled, tin-panny tunes which jingle for a while in one's ears and then die a natural death.

At the coming Convention such hymns as "O Sacred Head once Wounded," "In the Cross of Christ I Glory," and "How Firm a Foundation," will be revived and the spirit of worship aroused by the soul-stirring chords of these grand old hymns as it could never be by lighter music.

With a view to making the morning hour specially helpful, such hymns as the following have been selected: "Sweetly the Holy Hymn Breaks on the Morning Air," "When Morning Gilds the Sky," and "From Every Stormy Wind that Blows."

What are known as "Gospel Hymns" have not been altogether omitted. Some of the best of the tried ones will be found among the selection: "Faith is the Victory," "True Hearted, Whole Hearted," "O Glad and Glorious Gospel," "Saved by Grace," and "Hide me, O my Saviour, Hide me," are hymns that the Committee have thought they must have.

That the injunction, "Sing unto the Lord a new song" may be obeyed, the Committee have inserted such hymns as, "Oh, how Love I Thy Law" by McGranahan, "Under His Wings"—one of Sankey's best—and "Like a River Glorious," a magnificent hymn by Rev. J. Mountain.

The platform to be erected will admit of the organization of a choir 200 strong, and it is expected that in addition to the magnificent organ of St. James' the singers will be assisted by a good sized orchestra.

Let us pray that the music at the Convention may be used by the Holy Spirit to lead every Endeavorer to a truer devotion and more loyal consecration to "Christ and the Church."

From the Press Committee.

The Montreal '99 Press Committee is composed of practical newspaper men, who will provide all necessary facilities for the convenience of representatives of the press at this convention, such as a press room, typewriters, telegraph messengers, post offices, etc. They also hope to do something to make enjoyable this visit of their brethren of the quill to the metropolis.

Bulletins are being sent out from time to time to all the newspapers in the Dominion, giving useful information about the convention, and an illustrated circular containing the provisional programme has been sent to all the C. E. societies through the distributing medium of the provincial secretaries.

Let the readers of the HERALD see to it that their local papers are either represented at the convention, or in some other way supplied with a good report of the meetings. In this manner, a great multitude of people who cannot come to Montreal will be enabled to participate in the "good things" enjoyed by those who may be here.

H. A. MOULTON, Chairman.

Our News Department

From the Ontario General Secretary.

JOHN WILLIS BAER told us at Detroit that he wanted this year to be remarkable as a year of new societies, and Dr. Clark was just as enthusiastic for the year to be noted for definite work in the local, district, and county unions. So we Endeavorers in Ontario cannot do better than follow the outline as planned by these beloved officers.

On another page you will find the suggested topics for four local union meetings, all of which are exceedingly practical. The value of these local unions, when managed energetically and sensibly, cannot be over estimated. They have already accomplished an immense amount of good. They are capable of accomplishing much more, and we believe that this outline of uniform topics will go far to make these meetings greater factors than they have been in the enlargement of the Kingdom of Christ and in the advancement of the Christian Endeavor cause.

Every place in Ontario, where there are two or more young people's societies, should have a local union, and most earnestly do we commend them to all the Christian young people throughout the province.

Are you going to the Dominion C. E. convention to be held in Montreal, Oct. 5th to 10th?

From information already to hand a large attendance is assured, and the programme is sure to be a feast of good things.

Every society in our union should be represented, so that a good report can be given to those who are not able to attend.

Let us not forget that this is a national convention, and, as Ontario is the premier province, the Canadian Council expects us to "do our duty" by attending in large numbers.

The rate of single fare for the round trip has been secured from all the stations of the Dominion, and full information, regarding special trains, can be secured from C. J. Atkinson, 26 Langley Ave., Toronto.

The rally of the Ontario Union will be held on Saturday morning, Oct. 7th, when the reports of the officers and business of the year will be transacted.

Every Ontario delegate is expected to attend this meeting.

Hoping to meet you at Montreal,

Yours truly, A. T. COOPER.

From Brantford.

August 14th was a bright, happy day for the Christian Endeavorers of Brant county. An excursion to Toronto took the place of our regular rally. About 700 happy Endeavorers took in the excursion, and it is needless to say every one had a good time. We, as a union, are proud of our president, Mr. T. Hendry, who had full charge of the excursion; therefore, we were not surprised at its success.

Brantford delegates who attended the convention at Detroit are doing their best to divide up the good things they received at this wonderful convention. Miss Agnes Davidson, the representative from Brant county, is giving each society in the county an evening, when they hear a full report of the convention. "Freely ye have received, freely give."

An enjoyable time was spent on Thursday evening, Aug. 17th, at 203 Darling Street, on the lawn of Mr. Frank Patten, under the auspices of the Calvary Baptist Y. P. S. C. E. Invitations had been sent out, and a large crowd, including a number of strangers, took part in the games on the well-lighted lawn during the first part of the evening. About 9 o'clock Mr. Patten called the gathering to order, and a delightful impromptu programme was listened to. Short speeches were given by B. Misener, F. Tattersall, D. Potts, and a short, pointed address by the president, Miss Davidson; a well-rendered song by Miss E. Vansickle; instrumental selections by W. A. Davis, J. Murray, and the Vansickle unique orchestra. One of the interesting features was the lunch of cake and lemonade. A vote of thanks was tendered Mr. Patten and family and those who took part in the programme, after which a jolly crowd left for home well satisfied with the evening's entertainment.

Hamilton Endeavors.

Our president spent his holidays in Winnipeg, where he made many friends in Christian Endeavor.

Mr. "Don" McLeod, formerly of Knox Church society, spent a week in Hamilton with old friends.

Mr. James Stewart, who has been spending the summer in Muskoka, is expected home in a short time.

Mr. H. Martin was presented with a beautiful dressing case by the young people of Wesley Church. The E.L. of C.E. had a hand in it.

At the regular monthly business meeting of the Union Executive a committee was appointed to arrange for a grand Endeavor rally, to be held in September. It is expected that the plan sketched by Dr. Clark at the Detroit convention will be followed out, and it is hoped that the meeting will be indeed "a forward march." At this meeting it was intended that Dr. Beavis should give a report of the Detroit convention, but, there being so much business, it was thought advisable to receive the report at the next meeting in September.—H.M.G.

Got the Idea from the Herald.

THE Junior Epworth League of Christian Endeavor, of Kirkfield, held their first entertainment in the shape of a "Seven" social in the Presbyterian church on Monday evening, Aug. 7th. A good programme of seventeen selections was given by the members. There were seven articles on the bill of fare, and the admission was seven cents for children and twice seven cents for adults. The programme was given in the church, and refreshments were served afterwards in the basement by fourteen waiters (all Juniors) attired in white aprons with two large figure 7's on the corners. This first entertainment was a decided success, when we consider the fact that over \$15.00 was taken in, and our society has supplied itself with badges and library, and also given a little towards the running expenses of our church. Everyone spoke very highly of our programme, and we may just add that we got our idea from the ENDEAVOR HERALD. Our society is doing good work and is having success in everything it undertakes. Hope all other Juniors are doing as well as we are.

Victoria County Mourns.

THE Christian Endeavorers of the province, and especially of Victoria county, mourn the loss of one who has so firmly and cheerfully upheld the principles of Christian Endeavor, the late J. L. Allin, of Lindsay. He entered the work

over nine years ago, being the first president of the Y. P. S. C. E. of Cambridge Street Methodist church. From that time forward he rose quickly, being president of the local union and the county union, exerting every effort cheerfully and unstintingly for Christ and the church. His worth to the great C. E. movement became known to the Provincial Executive, and in 1891, at the third provincial convention, he gave a spiritual address on "Our Responsibility to Our Associate Members." Brother Allin carried out, in practical life, the principles he endeavored to instil into others. Here are some of the thoughts of the address which still lingers with us and all who heard it, being characteristic of the man who gave them: "In our attitude towards our associate members, we should have but one end in view—to win them for Christ. Let the love of Christ Jesus be displayed in us that we may, with all our powers divinely energized, help them aspire unto a life of purity and holiness." These are the principles he so faithfully carried out, and many a young man and young woman can bear testimony to his untiring efforts, in their behalf, for a higher and purer life, and are today actively engaged for Christ and the church as a result. He has gone to his reward. The individual Christian Endeavorer honors him, the Endeavorers of this town and county honor him (being greatly beloved), and the Endeavorers the province over honor him, and with us mourn the loss sustained. He, with Paul, can say: "I have fought a good fight; I have finished my course; I have kept the faith." He rejoiced in working on earth for the uplifting of his fellow-men; and now he has entered into greater joys—the joys of those who have faithfully performed God's work on earth and entered into rest—the rest of the redeemed who have walked by faith, but now have seen Jesus as He is and obtained His likeness and are satisfied. May his unselfish, cheerful efforts for Christ and the church lead us, even as did he, to lay down our life for our fellow-men that again we may take it up in its threefold beauty. What is the influence of a life? What shall ours be?—W. A. LEIGH.

World-Wide Tidings.

Fresh-Air Christianity.

NEW JERSEY Endeavorers have won and well deserve a reputation for original and aggressive work. Their latest work is a fresh-air home, established by the E-sex

County societies. They have secured a farm of forty acres in North Caldwell, with a large house suitable for receiving poor children from the city, who will be sent to the farm at an estimated cost of two dollars apiece, including transportation. The matron of the home is an Endeavorer, Miss Fannie M. Taylor. More than \$250 was raised at one meeting of the union to support this noble endeavor. On July 15 the second party, consisting of eighteen children and two mothers, went to the home for two weeks. The home was open all summer.

A Christian Endeavor Vacation.

ONE of the best things a State president has ever done is now being done by Rev. Clarence E. Eberman, president of the Pennsylvania Christian Endeavor Union. He is giving his entire vacation to visiting the Christian Endeavor unions throughout his great State. On his crowded schedule a meeting is assigned to every day but one, and some of the days have more than one meeting. He is visiting, as far as possible, the strategic points in the State, and his tour will not only put the State officers in full information regarding the actual condition of Christian Endeavor throughout Pennsylvania, but it will give a magnificent impetus to the work in every place he visits.

Of course, all of this is done without any remuneration at all, and for a busy pastor to give up his vacation to such arduous toil as this is proof of a most sincere devotion to the Christian Endeavor cause.

Mexican Endeavorers in Colorado.

WE have in Colorado five thousand Mexicans. There are three Mexican Christian Endeavor societies that are members of the San Luis Valley Union, a part of the Colorado Union. Three other societies are as yet unaffiliated with the union. These Mexican societies will hold their own convention in August, and they expect to have 125 delegates.

At the recent convention of the San Luis Valley Union reports were given from two of these Mexican societies, being written in Spanish and interpreted into English. Two Spanish addresses were delivered and rendered into English by interpreters. They dealt with "Christian Endeavor" and the Sunday School," and "Christian Endeavor and the Church."

In the report of the San Rafael society I noticed a pretty good name for the Lookout Committee. They call it the "Vigilance Committee." We in the west occasion-

ally have experience with Vigilance Committees of another kind.—WM. E. SWEET.

Attention, Local Unions!

Uniform Topics at Last—A Great Advance Step.

AT length, after much thought, many prayers, a very large correspondence with local union officers all over the country, and much consultation with wise Christian Endeavor workers, the following uniform topics are suggested to the local unions of North America. They have been heartily approved by the committee appointed at Detroit, consisting of President Spooner, of Connecticut; ex-President Metcalf, of Rhode Island; President Copeland, of the Worcester County, Mass., Union; and the president and secretary of the United Society of Christian Endeavor. I hope they will be very generally accepted and used, for I believe that their adoption would unify our work, strengthen our local unions, increase our sense of fellowship, emphasize fundamental Christian principles, and advance many good causes.

It will be noticed that the programmes provided are brief, the topics, as outlined, taking but little over an hour, thus leaving ample time for necessary local topics, devotional exercises, etc. No strict uniformity is desired, and the utmost flexibility is still possible, but a good degree of unity can, at the same time, be obtained, and a great advance stride be taken by our local unions.

The benefits of this plan are numerous and obvious:

1. It helps to unify the whole Christian Endeavor movement.
2. It concentrates the thoughts of all upon great and important questions.
3. It prevents repetition and the scattering of effort.
4. It gives speakers definite topics germane to the movement and helpful to the Endeavorers, instead of running the risk of incongruous or fruitless talks.
5. It makes possible printed helps and suggestions which could not otherwise be furnished.
6. In short, if heartily entered into, it will do for the local union meetings what the uniform prayer-meeting topics have done for the Christian Endeavor meetings.

It will be remembered, of course, that not all important topics are crowded into these four programmes, but that some are reserved for other years.

FRANCIS E. CLARK.

Suggested Uniform Topics for Local Unions.

FALL MEETING—A FORWARD MARCH MEETING.

1. *A forward movement in our own society.*
(a) What new undertakings? (b) How better the committee work? (c) How improve the prayer meetings? (Five-minute papers by three society presidents.)

2. *A forward movement in our local union.*
Considering particularly the formation of new societies in every appropriate place, and the establishment and maintenance of Junior and Intermediate societies. (a) Where can we form new young people's societies? (b) How increase the number of Junior and Intermediate societies? (A fifteen-minute open parliament by the president of the union)

3. *A forward movement for missions.*
(a) Cannot you support a representative on the mission field? (b) Cannot your society? (c) Cannot a group of societies of the same denomination? (A thirty-minute address by some missionary worker.

WINTER MEETING—A CHURCH AND HOME MEETING.

1. *What are Endeavorers doing for their churches?*

(a) Gleanings from the Christian Endeavor papers, leaflets, and books. Ten minutes.) (b) Reports from the societies of the union by representatives previously appointed. (Ten minutes.)

2. *What more can they do?*

(a) For the church services (b) For the Sunday school. (c) For the beneficence of the church. (d) For the evangelistic life of the church. Five-minute papers: (a) by some chairman of the prayer-meeting committee; (b) by some Christian Endeavor Sunday-school teacher or superintendent; (c) by some chairman of a missionary committee; (d) by some pastor.

3. *How can Endeavorers promote religion in the home?*

The Quiet Hour. Family prayers. The Family Endeavor society. Christ-life in the home. (A half-hour address.)

SPRING MEETING—A WHY AND HOW MEETING.

1. *The reason for Christian Endeavor.*

(a) The reason for the pledge. (b) The reason for the committees. (c) The reason for the consecration meeting. (Three ten-minute talks by pastors.)

2. *How can we make these fundamental Christian Endeavor features most helpful practically?*

(a) How can we increase our fidelity to the pledge? (b) What new ideas for committees can you suggest? (c) How can we deepen the spirituality of our consecration meetings? (A thirty-minute open parliament, led by an active committee worker. Questions, ten minutes devoted to each subject.)

3. *A five-minute consecration service.*

SUMMER MEETING—OUR COUNTRY.

1. *Our country's peril.*

A fifteen-minute address.

2. *Our country's glory.*

A fifteen-minute address.

3. *Our country's hope.*

A fifteen-minute address.

4. *A patriotic praise service of song and prayer.*

Fifteen minutes. It is suggested that part of this meeting may be given to reports of the convention in "London, 1900," if the meeting is held late enough to allow.

Odds and Ends.

It is said that Prof. Blackie often told this anecdote "on himself." This genial old professor used to form a very picturesque feature in the Edinburgh streets. He was a wiry old patriarch, with handsome features and hair falling in ringlets about his shoulders; no one who had seen him could possibly forget him. One day he was accosted by a very dirty little bootblack, with his: "Shine your boots, sir?" The Professor was impressed by the filthiness of the boy's face. "I don't want a shine, my lad," said he. "But if you'll go and wash your face, I'll give you sixpence." "A' richt, sir," was the lad's reply. Then he went over to a neighboring fountain and made his ablutions. Returning, he held out his hand for the money. "Well, my lad," said the professor, "you have earned your sixpence. Here it is." "I dinna want it," returned the boy with a lordly air. "You can keep it and get your hair cut."—*Tit-Bits.*

Bickle's Anti Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

The clergyman was nailing a refractory creeper to a piece of trellis work near his front gate, when he noticed that a small boy had stopped and was watching him with great attention. "Well, my young friend," he said, pleased to see the interest he excited, "are you looking out for a hint or two on gardening?" "No," said the youth, "I'm waiting to hear what a parson says when he hammers his thumb."—*Pearsons.*

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure, and effectual.

"Oh, no," said the genial rector, "I am not embarrassed by the large number of slippers I receive. There is so much that can be done with slippers. Some I wear, others I hang on the wall to hold whisk-brooms; in others I keep my razors, and the very large ones I use to store my old sermons in, instead of the usual barrel. No, indeed; I can always find some use for slippers."—*Harper's Bazar.*

TRY IT.—It would be a gross injustice to confound that standard healing agent—DR. THOMAS' ELECTRIC OIL—with the ordinary unguents, lotions, and salves. They are oftentimes inflammatory and astringent. This Oil is, on the contrary, eminently cooling and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

A Scotch lass proceeded to the neighborhood of Oxford, where she was engaged by an English family. One wet day, happening to step into a heap of mire, she returned home with her clothes covered with dirt. "What have you been doing?" asked her mistress. "Oh, I stapped into a hump-lock o' glaur," said the Scotch girl. "And what's glaur?" asked the mistress. "Just clairts," said the girl. "But what's clairts?" asked the mistress. "It's just clabber," replied the girl. "But, dear me, what's clabber?" queried the mistress. "Clabber is drookit stour," retorted the girl. "But, dear me, what is drookit stour?" asked the amazed mistress. To which the girl replied, "Weel, weel! 'ave nae patience wi' ye ava! Ye sud ken as weel as me it's just wat dirt!"

THE MOST POPULAR PILL.—The pill is the most popular of all forms of medicine, and of pills the most popular are Parmelee's Vegetable Pills, because they do what it is asserted they can do, and are not put forward on any fictitious claims to excellence. They are compact and portable, they are easily taken, they do not nauseate nor gripe, and they give relief in the most stubborn cases.

A Cure for Asthma.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent. permanently cured), and desiring to relieve human suffering, I will send, free of charge, to all sufferers from Asthma, Consumption, Catarrh, Bronchitis, and nervous diseases, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail. Address 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.

Our Church.

Oct. 1.—Our own church: what can we do for her? Psa. 122: 1-9. (A meeting to discuss plans, led by the pastor.)

DAILY READINGS—Monday: Christ and the Church, Eph. 5: 22-27. Tuesday: The head of the Church, Col. 1: 12-20. Wednesday: One body, many members, 1 Cor. 12: 12-28. Thursday: The Church at work, Acts 2: 37-47; 13: 1-3. Friday: The Church militant, Matt. 24: 3-14. Saturday: The Church triumphant, Isa. 60: 14-22.

Topic Thoughts.

"Do you belong to the church?"

"No; I belong to Christ, and the church belongs to me."

The church is able to serve you best as you seek to serve her. You will always find the biggest blessing in being a blessing.

We own the church jointly with Christ Jesus in mystic partnership. Let us not forget that for the work of our church the resources of heaven are at our back.

We can serve our church by evincing a joyful interest in her services. To consider the prayer meeting a bore, and the Sabbath services a burden, is to help create an atmosphere that is fatal to spiritual life.

Beware of giving "our church" too narrow an interpretation. Confine it not to your little local assembly, or even your own denomination. Remember if you are Christ's, then the church of Christ is yours—Presbyterian, Methodist, Baptist, or whatever it may be.

To serve the church, remember: (1) *Whose she is.* The purchased Bride of Christ. Ransomed at the price of His life-blood. Not the creation of priests or bishops, synods, conferences, or general assemblies. Not the product of creeds, confessions, or catechisms; but the well-beloved, forechosen partner of God's Son.

(2) *What she is.* An outcalling of grace from among all kindreds and tongues and nations by the effective election of the Holy Spirit. A peculiar people set apart to be witnesses in the world to God's truth. Not a building of brown stone or red brick with spire and belfry, nave, chancel, and choir loft. Not an organization of men and women associated for alleged pious purposes, with rules and ritual of rigid observance on specific occasions and in certain localities, but recognizing no governance other than that of self-advancement and self-gratification for daily life and conduct. But the church is a living organism, one spirit with the God who gave it being, breathing and moving with the impulse of Divine life. Segmented, if you wish, by denominational ties, but one church because it has but one head, even Christ.

(3) *Why she is.* That she may witness Christ to a Christless world. That in the absence of her Head she may bear Him testimony in the midst of a crooked and perverse generation. That she may be the Christopher or Christ-bearer before men in

every phase of life—social, commercial, and political—and in every quarter of the globe. Not to be a mere framer of resolutions, an eloquent fulminator against the powers of evil, a white cloak behind which moral cowards and political trimmers may shield their cringing forms; but a penetrating, overwhelming, irresistible force—working not after the secret, corrupting manner of the leaven (fit scriptural type of evil), but with the mighty, healthful power of the overturning, germ-destroying wind. Not a mere competitor with other religions, but the conquering, triumphant light of God, because the Master said, "I have overcome the world!"

Loyalty to Our Church.

The church is helpful to the Christian's enjoyment. If his heart is right, he will earnestly desire the privileges of the Lord's house. Deprived of them, his soul will find no rest, even though he has the surroundings of loyalty and the resources of a millionaire. The very birds that build their nests about the cornice of the tower will seem favored compared with his misfortune.—*W. J. Darby, D.D.*

In the old temple there was a gate called Beautiful. Its leaves were gold; its pillars were exquisite with carving; its floors were mosaics of precious stones. Over its entrance was flung a golden grapevine, whence depended jewels for clusters of grapes. It was the crown of the temple worship; it was the joy of the temple architecture. Every Christian church ought to have a Gate Beautiful—not a Gate Beautiful of gold and bronze and precious stones, but a gate built of something costlier far, a gate built of warm and loving hearts going out in brotherhood and sisterhood to those who do not love the Lord, seeking to win them to Him, and so to win them to His church.—*Wayland Hoyt, D.D.*

Church Membership.

"Aren't there a great many people in the church who are nothing but Prayer book Christians?"

"Where did you get that phrase? and what does it mean, do you think?"

Peace Polly answered the second question, "Why, taking things cut and dried. Carrying your religion round by a finger-strap. Depending upon a church certificate, somehow, and not taking much upon yourself. There must be more than just an easy being led, in a gradual, insensible kind of way."

"Led?"

"Yes," said Mrs. Farron. "We must be led. We trust to be. But we sh'n't be dragged. We've got to take every single step ourselves, and choose to take it as it comes. Experience is realizing in one's self what one believes. That can't be done in a minute, though it is always in some minute that everything is begun. Nobody will ever be a Prayer-book Christian till they have experienced the Prayer-book."—*Mrs. Whitney.*

Obeying Orders.

Oct. 8.—Work where Christ tells you to. John 21: 1-8.

DAILY READINGS—Monday: Follow Me, John 11: 35-42. Tuesday: Go home and tell, Mark 5: 18-20. Wednesday: Tarry at Jerusalem, Acts 1: 1-5. Thursday: Unto the Gentiles, Acts 22: 17-21. Friday: Also at Rome, Acts 23: 10, 11; 28: 30, 31. Saturday: What is that to thee? John 21: 18-22.

Topic Thoughts.

"Can two walk together except they be agreed?" (Amos 3: 3). If you accept the yoke of Christ you must be ready to go where He says.

If your place of service is not the place of His choosing you cannot expect blessing however hard you work. You will be like a square peg in a round hole.

Never engage in any service without first consulting Christ. Time is never lost that is spent in prayer, and much of trouble and disappointment is often saved. "He that believeth shall not make haste."

Be sure that the Master has a place in His plan where you can serve Him best. It may perhaps be in China, and yet again it may be in the kitchen at home. I doubt not that the reward for faithful service in the kitchen will be no less great than for faithful service in the pulpit.

The size of your catch of fish will depend upon your obedience to the Master Fisherman's orders. Have you toiled all night in vain? Lift your eyes to the further shore, and hear His words, "Cast the net on the right side of the ship, and ye shall find." Remember, His direction need never be lacking if you will only seek it.

We like to choose our place of service. We think we know best what we are suited for. Had we been Philip preaching in Samaria when the Lord told him to go down into the desert, we would probably have thought there was something wrong with our hearing or the Lord must be mistaken. But experience will teach us better. We shall learn some day that when God says "Go to Nineveh," it is waste of money to take passage for Tarshish. Let us learn the lesson now. Let us make a practice of beginning each day by seeking on our knees God's leading for its every moment. Let us ask Him to permit only such incidents as are in His plan for us; to guide us as we go to our work, whether we wheel, or walk, or take the car, and what streets we travel on; to direct the meetings we shall have with others in business and home and social life. Let us make the supreme question in every critical moment of our lives, "Is this step part of God's plan for me?" To miss God's purpose and plan in our work and walk, let this be our only fear, our only cause for carefulness. So long as we are right with God, we are all right; but unless we are, nothing is.

Service.

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll do what you want me to do, dear Lord;
I'll be what you want me to be."

"Nevertheless at thy word, I will." Though we can see a thousand reasons why the attempt to do anything for Christ should fail, if we can see the one opposing reason—that Christ desires it, that one reason is more than all the rest. The all-wise and all-powerful One desires it—what quick work that statement makes of our flimsy excuses: "I have no talent that way," "I am too timid," "There are plenty of others," "Some other time," "It is impossible."—*Amos R. Wells.*

At best our least endeavor,
Must faint and fail forever,
Without God's guiding finger to point the how or
where.

Then let us choose His choosing,
All selfish choice refusing,
Nor question which is better, to serve Him here or
there.—*Margaret J. Preston.*

Lost Opportunities.

Oct. 15.—Lost opportunities. Jer. 8: 20; Matt. 23: 37-39; Heb. 12: 17.

DAILY READINGS.—Monday: For salvation, Acts 21: 22-27. Tuesday: For preparation, Matt. 25: 1-13. Wednesday: For usefulness, Luke 19: 20-26. Thursday: For ministry, Matt. 25: 41-46. Friday: For loyalty, Mark 14: 26-42, 66, 72. Saturday: For kingship, 1 Sam. 15: 1-23.

Topic Thoughts.

It takes a wide-awake man to recognize the face of Opportunity. Almost everyone knows his back.

Opportunity is more often the fruit of importunity than the unsought result of circumstances. He who makes his opportunities will know best how to use them.

A second opportunity is seldom as good as a first and can never be counted upon to occur. A lost opportunity may mean a lost lifetime, so much depends upon the action of a moment.

Opportunities are the open gates through which men achieve success. Some men are always swinging on them, but never seem to enter in. Many a so-called socialist calls for "equality of opportunity" whose greatest need is an equality of industry with the strength of his lungs.

The saddest refrain that can echo from human lips is that of our topic passage, "The harvest is past, the summer is ended, and we are not saved." God's time of opportunity is "now"; His word is ever "to-day." Man's word and the devil's is "to-morrow." This is the harvest-time, the summer season; my brother, ere it slips away, are you saved?

Every day brings you the greatest opportunity of your life—to do faithfully the whole of God's will for you. It is only those who show by their conduct that they recognize this truth to whom God gives places of privilege and responsibility in His service. It was only the handful of men, who, when the chance came to quench the thirst of Gideon's host used it as an opportunity to evince their eagerness for the fray, to whom God gave the greater privilege of defeating His enemies.

We who look back to-day to the mad folly or Jerusalem in the centuries gone, refusing to welcome and enthrone her King, think that had we been among those with authority and influence we would not have been so blind to the opportunity for Israel's national emancipation and restoration. And yet Jesus Christ to-day seeks enthronement in our lives. He seeks to set free the enslaved activities of our nature from the bondage of sin that they may be developed to the highest attainment and devoted to the noblest achievement. He seeks to restore us to our former dignity of godlikeness, and to erect again the moral sense of right and justice which since the fall has lain prostrate in the souls of men. And we neglect Him; we indifferently refuse submission to His rule, and follow our own devices. And the Master weeps over many a wasted life that He would fain have blest and used, even as He wept over Jerusalem.

A Picture of Opportunities.

We are continually coming up to doors which stand open for a little while, and then are shut. An artist has tried to teach this in a picture.

Father Time is there with inverted hourglass. A young man is lying at his ease on a luxurious couch, while beside him is a table spread with rich fruits and viands. Passing by him toward an open door are certain figures which represent Opportunities; they come to invite the young man to nobleness, to manliness, to usefulness, to worth.

First is a rugged, sun-browned form, carrying a flail. This is Labor. He invites the youth to toil. He has already passed far by unheeded.

Next is a Philosopher, with open book, inviting the young man to thought and study, that he may master the secrets in the mystic volume. But this Opportunity, too, is disregarded.

Close behind the Philosopher comes a woman with bowed form, carrying a child. Her dress betokens widowhood and poverty. Her hand is stretched out appealingly. She craves Charity. Looking closely at the picture we see that the young man holds money in his hand. But he is clasping it tightly, and the poor woman's pleading is in vain.

Still another figure passes, endeavoring to lure and woo him from his idle ease. It is the form of a beautiful woman, who seeks by Love to awaken in him noble purposes worthy of his powers, and to inspire him for ambitious efforts.

One by one these Opportunities have passed with their calls and invitations, only to be unheeded. At last he is aroused to seize them, but it is too late; they are vanishing from sight, and the door is fast closing.

This is a true picture of what is going on all the time in the world. Opportunities come to every young person, offering beautiful things, rich blessings, brilliant hopes, but neglected door after door is shut.—*J. R. Miller, D.D.*

Men Sent of God.

Oct. 22.—An old-time missionary. Jonah 3. 1-10.
(A missionary meeting.)

DAILY READINGS.—Monday: Moses, Ex. 3: 1-10; 4: 10-16. Tuesday: Isaiah, Isa. 6: 1-13. Wednesday: Jeremiah, Jer. 1: 1-9. Thursday: The twelve, Matt. 10: 1-8. Friday: Philip the evangelist, Acts 6: 1-6, 8: 5-8, 26: 36, 40. Saturday: Paul, Acts 9: 10-16.

Topic Thoughts.

Jonah is not the best example for modern missionaries to follow, but he teaches some very important lessons.

When God gives His child orders to go in one direction, it is useless for him to take passage in another. God has many methods of interception.

It was a strange training-school God sent Jonah to in the belly of the fish; but he learned his lesson there in three days and three nights, and was ready to go anywhere so soon as he came out.

Jonah gave as his reason for running away that he "feared the Lord"; but it was the wrong kind of fear, born of ignorance. Fear of God that grows from knowledge of Him makes heroes, not cowards.

God sometimes gives men a second chance; but it is not safe to reckon on it. The best course is to go God's way at once; if you are His child it will come to that in the end. How much better to do it at first, than to be painfully schooled into it as was Jonah.

The cry of Jonah from the fish's belly is at first egotistical in the extreme. It is all taken up with his own miserable condition and better resolves. The personal pronouns "I, me, my," occur some twenty times in seven verses. It is not until he exclaims "Salvation is of the Lord," that deliverance comes to him.

The experience Jonah passed through, however, is from another standpoint a type of that through which every worker must come before he can render God real service. Christ refers to Jonah as in his history pre-figuring the resurrection. So this strange event in the prophet's life stands for that dying with Christ and rising in newness of life concerning which Paul speaks in Rom. 6: 4. God can only be truly served in the energy of the resurrection life.

Jonah did not have a pleasant message to deliver in Nineveh. One can find some excuse for his unwillingness to go when we remember that his text and sermon were all contained in the eight words, "Yet forty days, and Nineveh shall be overthrown." But what excuse for hesitancy is there for us, whose message instead of threatening destruction brings tidings of life and salvation? Surely if Jonah were worthy of blame we are a hundred times more so, who are the envoys of a gospel of peace.

Did you ever think it strange that the preaching of an unknown man like Jonah should bring a whole city to repentance? Have you not wondered why he was not locked up for a brawling madman? Shall I tell you why? Not because Jonah was a specially impressive preacher; but because it was God's message, and the power of God's Spirit was behind every word of it. But Jonah was not satisfied with the result. He had announced certain consequences, and now chose to consider himself a discredited prophet because God in His mercy had pardoned a repentant people. Poor little Jonah, he had to learn another lesson that many of us must learn also: that it is safe when doing God's work to trust Him with our reputations.

"Go!"

"Go" does not mean "Send." "Go" does not mean "Pray." "Go" means "Go!" simply and literally. Suppose the disciples had been willing to take this command as most of us take it. Suppose three or four of them had formed a committee; and the rest had said, "You see if you can find a few suitable men to train and send to Rome, and Libya, and Parthia; and we will see what we can do about collecting funds, and anyhow subscribing a penny a week or a pound a year ourselves"! How would the good tidings of great joy, and the glorious news of the resurrection, have spread at that rate? But they did not subscribe; they went! Happily, they had not silver and gold to give, and so they gave themselves to their Lord and to His great work. The company of those that publish the word of God is very small in proportion to the number that are perishing for lack of knowledge. . . . Yet thousands who have "freely received" salvation for themselves are not ready to "freely give" themselves to their Saviour's one great work; not ready even to take the matter into consideration; not ready even to think of turning aside out of their chosen profession, or their comfortable home life. Yet the command, the last that ever fell from His gracious lips, still rings on, and it is "Go!"—*Marching Orders.*

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

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

—W. B. M. Calendar.

Giving.

Oct. 29.—Giving a measure of love. Mark 12:41-44.
(A meeting to consider systematic and proportionate giving.)

DAILY READINGS.—Monday: Jewish tithes, Lev. 27:30-34.
Tuesday: Giving God His own, 1 Chron. 29, 9-21. Wednesday:
Willing offerings, Ex. 35:20-29, 36:2-7. Thursday: Proportionate giving, Deut. 16:9-17. Friday: Untasted giving, John 12:1-8. Saturday: True liberality, 2 Cor. 8:1-15; 9:6-15.

Topic Thoughts.

The heart often speaks more truly through the hand than it does through the mouth.

The measure of a man's generosity is not what he gives but what he has left after he has given.

The Lord's tax gatherers are earth's needy and suffering ones, and "he that giveth to the poor lendeth to the Lord," who pays back all His debts with the highest interest.

There were two strong elements in the poor widow's gift. There was the love that could not give less than all, and there was the trust that could give all cheerfully, knowing that God cared for her need.

God hath called us to partnership with His Son Jesus Christ our Lord. If we accept this call it means that we must be ready to take share in all His investments and enterprises. He has put His all, even to His life blood, into the work of redeeming a lost world, and surely the least we can do, with this glorious privilege of partnership, is to invest everything we have and are in the same great business.

Giving is a grace the sweetness and delight of which men are slow to learn, but once tasted there be few who will choose any pleasure in preference. It is the greatest source of heaven's joy, whose first law is that of sacrifice, and whose crowning glory is God's gift of His Son. The Creator is the happiest being in His own universe, for of all within its vast expanse, He has given most for the happiness of others.

If you read your Greek New Testament, you will know that Paul wrote to the Corinthian Christians, "God loveth an hilarious giver." And little wonder, since they be so scarce a creature amid the multitudes who call on His name. Hilarious receivers we have probably all seen. It is no great difficulty for most of us to give vigorous expression to our delight when we are made the partakers of generous bounty; but to be equally enthusiastic over the bestowal of that which we have earned, probably with much of toil and hardship, is an un-

common grace which makes the person of its possessor very dear to the heart of God.

True Alms.

That is no true alms which the hand can hold;
He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a God goes with it and makes it store
For the soul that was starving in darkness before.
—Lowell.

Money Giving a Means of Grace.

Christ called His disciples to come and listen while He talked to them about the giving He saw there. It was to guide their giving and ours. Our giving, if we listen to Christ with the real desire to learn, will have more influence on our growth in grace than we know.

The spirit of the world, "the lust of the flesh, the lust of the eye, and the pride of life." Money is the great means the world has for gratifying its desires. Christ has said of His people, "they are not of the world, as I am not of the world." They are to show in their disposal of money that they act on unworldly principle, that the spirit of heaven teaches them how to use it. And what does that spirit suggest? Use it for spiritual purposes, for what will last for eternity, for what is pleasing to God. "They that are Christ's have crucified the flesh and its lusts." One of the ways of manifesting and maintaining the crucifixion of the flesh is never to use money to gratify it. And the way to conquer every temptation to do so, is to have the heart filled with large thoughts of the spiritual power of money. Would you learn to keep the flesh crucified—refuse to spend a penny on its gratification. As much as money spent on self, may nourish and strengthen and comfort self, money sacrificed to God may help the soul in the victory that overcometh the world and the flesh.

Our whole life of faith may be strengthened by the way we deal with money. Many men have to be engaged continually in making money—by nature the heart is dragged down and bound to earth in dealing with what is the very life of the world. It is faith that can give a continual victory over this temptation. Every thought of the danger of money, every effort to resist it, every loving gift to God, helps our life of faith. We look at things in the very light of God. We judge of them as out of eternity, and the money passing through our hands and devoted to God may be a daily education in faith and heavenly-mindedness.

Very specially may our money giving strengthen our life of love. Every grace needs to be exercised if it is to grow; most of all is this true of love. And—did we but know it—how our money might develop and strengthen our love, as it called us to the careful and sympathizing consideration of the needs of those around us. Every call for money, and every response we give, might be the stirring of a new love, and the aid to a fuller surrender to its blessed claims.

Money giving may be one of your choicest means of grace, a continuous fellowship with God in the renewal of your surrender of your all to Him, and in proof of the earnestness of your heart to walk before Him in self-denial, and faith and love.

With the Juniors

Children on the Lord's Day.

ALWAYS encourage the children to attend church. Give them a Bible, and have them bring it to church. Let them bring a slip of paper and write on it where the text is found; what Scripture was read; what verse in the chapter they think is the most important, and why; what hymns were sung, and which one they liked best; what part of the sermon reminded them of something they had done that was wrong; what made them think of something they had done that was right; and what portion of it was calculated to do them good. Study the dispositions of the children, and ask questions with reference to leading them to Christ, or helping them to live for Him. The youngest child taught to believe in Jesus, and to love Him, will want to please Him.

Persuade your pastor to preach five minutes to the children before he begins his regular discourse. Ask him to speak simply and have one or two illustrations that even the children can understand.

Get each child a blue, red, purple, orange, and black pencil. Spend an hour together marking your Bibles. Underline salvation and sanctification with red; healing by faith with purple; temperance with blue; guidance with orange. Have a red "P" for prayer; a purple "P" for the promises; an orange "P" for praise; a red "O" for obedience; a black "D" for disobedience, etc. Teach them to be neat, have their pencils sharp, use a card for a ruler, have their lines straight and their curves round. Let them invent marks of their own for those texts they would like to remember.

For the little ones find the chapter where one letter predominates, as "W" in John 4, and "S" in Acts 9. Give them pencil and paper. Count and write how many words begin with "W"; how many times woman is mentioned, water, wine, etc. In all this use the Book carefully and reverently, impressing the little ones that it is the wonderful Word of God.

Have a musical instrument. "My boy was restless and wayward," we heard an aged minister say, "but he was fond of music. I gave my last hundred dollars to buy him an instrument. I never regretted it. It saved him. He is a minister of the Gospel now." Let the furniture be of the plainest; let the dress be extremely simple; let the carpets be old-fashioned; let the table be wanting in luxuries, but have a musical instrument.

Always have plenty of music. Let one of the children preside at the piano, though they do it indifferently. Have another select the hymns. Guide so that while he is responsible for the selections, he will consult the preference of the others.

Hold children's meetings—a prayer meeting, where even the youngest child is taught to ask Jesus for just what he wants; a praise meeting, where every little one tells what he most thanks God for; a promise meeting, where, instead of Scripture read, each one recites a promise; an obedience meeting, where commandments are repeated.

What about the children who can neither read nor write? Be on the lookout through the week for a sweet, uplifting story, which even the little tots can appreciate, as you or one of the older ones read it. Have Bible games for them which they never play

with at any other time. If you love God and the children, He will tell you what to do to make the Lord's day the gladdest day in the week to them.—*Word and Work.*

Notes on the Junior Topics.

By Miss S. M. Whitworth,
Junior Superintendent for Ontario.

The Use of the Tongue.

Oct. 1.—Some right and wrong uses of the tongue.
Jas. 5: 12-20.

DAILY READINGS.—Monday: *Fitting words, Prov. 25: 11.* Tuesday: *Kind words, Prov. 31: 26.* Wednesday: *Words of testimony, Rom. 10: 9, 10.* Thursday: *Idle words, Matt. 12: 36.* Friday: *Grievous words, Prov. 15: 1.* Saturday: *False words, Prov. 10: 18.*

Across the top of the blackboard write the topic, thus: "Some ways of using the tongue." Down the centre draw a heavy line; at the top of the left-hand column write "right ways," and at the top of the right-hand column write "wrong ways."

During the week preceding the meeting prepare and distribute twelve slips of paper, each one containing a word suggesting some one act of which the tongue is capable. These may be: No. 1, Swearing; No. 2, Kind words; No. 3, Gossip; No. 4, Slander; No. 5, Sweet songs; No. 6, Idle words; No. 7, Lies; No. 8, Prayer; No. 9, Angry words; No. 10, Words of testimony; No. 11, Words of cheer; No. 12, Words of invitation. Let the word be plainly printed on a slip of paper about eight inches long by three inches wide. Also prepare twelve other slips, on which texts are printed, showing what God's Word says about these different ways of using the tongue. Give text the same number as the word on which it bears, thus: No. 1, Jas. 5: 12; No. 2, Prov. 15: 1st clause of the 1st verse; No. 3, 2 Tim. 2: 16; No. 4, Psa. 101: 1st clause of the 5th verse; No. 5, Eph. 5: 19; No. 6, Matt. 12: 36; No. 7, Rev. 21: 2nd last clause of the 8th verse; No. 8, Prov. 15: last clause of the 8th verse; No. 9, Eccl. 5: 1st clause of the 2nd verse; No. 10, Acts 23: 11; No. 11, Isa. 50: 1st clause of the 4th verse; No. 12, Num. 10: 2nd clause of verse 29. Call for No. 1, and let the Junior who has the printed slip containing the word come forward and read it; then let the members of the society decide under which head it should go. Let the bearer pin it on the blackboard in position; then call for text No. 1, which will prove whether the Juniors were right or wrong in their decision. Let the holder of the text rise in his seat and give it without coming forward. If there is any uncertainty as to the proper place for the word, ask for the text at once; it will assist the Juniors in deciding the matter. Don't allow the exercise to drag. Push it through, brightly, dwelling a moment or two on each word to impress its meaning; this may be done by telling a brief story or incident. Close the exercise by asking the Juniors to rise and, with bowed heads and closed eyes, repeat, after the superintendent, the following little prayer, clause by clause:

Dear Jesus, help us to use these tongues of ours in a right way. Help us to speak pure, loving, gentle, truthful words. Give us Thy love in our hearts, and help us to tell others what a precious Saviour we have found. Amen.

Dumb Animals.

Oct. 8.—What are some lessons we may learn from God's dumb creatures? Prov. 6: 8-11.

DAILY READINGS.—Monday: Our teachers, Job 12: 7-9. Tuesday: A lesson of God's love, Matt. 23: 37. Wednesday: A lesson of God's protection, Isa. 31: 5; Luke 12: 6, 7. Thursday: A lesson of God's providence, Matt. 6: 26. Friday: A lesson of God's goodness, Deut. 32: 11, 12. Rom. 8: 28. Saturday: A lesson of God's guidance, John 10: 2-5.

Do not confine yourself too closely to the topic, but make this a Band of Mercy meeting. One of our watchwords for the coming year of Junior work in Ontario is "A Band of Mercy Committee in connection with every Junior society." This topic gives a splendid opportunity for making a start. Do not let it pass unimproved. The Junior society which is not engaged in Band of Mercy work is not doing its full duty to the children. The object of the Band of Mercy is to teach boys and girls to practice the law of kindness toward every living creature. It aims to develop all that is kind and gentle in their nature, so that they may become noble men and women, who shall, in whatever circumstances of life they may be placed, ever protect the old, the weak, and the helpless. They must be taught that animals resemble us in many respects—they suffer from heat and cold, from hunger and thirst; kindness makes them happy, and they have certain rights which we are bound to respect.

Write at once to Miss E. W. Olney, 211 Friendship Street, Providence, R.I., asking for a supply of leaflets (don't forget to enclose a stamp).

Begin the meeting by singing a suitable hymn, followed by a brief prayer. After the Scripture lesson have a Junior read one of the most interesting leaflets; then give a short address, explaining the origin, object, and methods of Band of Mercy work.

Have the pledge written on the blackboard. The pledge reads: "I will be kind to all living creatures, and will try to protect them from cruel usage." At the close of your address direct the children's attention to the pledge. Let them repeat it over and over again. Explain its meaning, and ask them if they think Jesus would like to have them sign the pledge; then let all who are willing come to the table and sign their names in a book, under the pledge which you have written in it.

Let your Band of Mercy Committee be composed of those who have signed the pledge, choosing the most capable one as chairman. As soon as the committee numbers thirty members, call them together and choose a name for the band, and report it—the name, number of members, and name of Junior superintendent—to Mr. Geo. T. Angell, 19 Milk Street, Boston, Mass., and he will send you, free, for one year, a monthly paper, full of interesting pictures and stories, also a book of Band of Mercy songs. Have a Band of Mercy meeting occasionally; you will find this will be one of your most popular meetings. The Juniors love to sing the Band of Mercy songs, and to listen to stories about animals, and before long they will find practical work to do along Band of Mercy lines.

The Life of Christ. X.

Oct. 15.—Lessons from Gethsemane; how does Christ help you bear troubles? Matt. 28: 38-46.

DAILY READINGS.—Monday: Greeks desire to see Jesus, John 12: 20-33. Tuesday: The widow's offering, Mark 12: 41-44. Wednesday: Destruction of temple foretold, Matt. 24: 1-14. Thursday: Parable of the judgment, Matt. 25: 31-46. Friday: The Lord's supper, Luke 22: 14-23. Saturday: The Lord's prayer, John 17: 1-26.

If possible, let the superintendent and the members of the Prayer Meeting Committee meet before the Junior meeting for a few minutes of prayer. Choose suitable hymns, and just before the responsive lesson is read have a moment of silent prayer. Ask the Juniors to pray that the spirit of earnestness and reverence may rest upon each one present as they read the story of the garden of Gethsemane.

Our last lesson on the life of Christ was a bright, happy incident in the earth life of the Son of God. We saw Him riding into the city of Jerusalem, surrounded by a crowd of admiring friends, who sang His praises and strewed His pathway with garments and leaves in honor of the occasion. Our lesson for to-day is in sad contrast to that happy scene. We find Him, at the solemn midnight hour, in the garden of Gethsemane. We see Him kneeling under the shadow of the old olive trees, and we hear Him praying in agony and saying, "O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." Ask the Juniors if they ever saw the great beads of perspiration on the face of a person who was suffering some great physical or mental agony. Tell them that Jesus suffered such agony that He sweat great drops of blood, falling down to the ground. Our Father in heaven, who hears and answers prayer, heard His Son's cry, and sent an angel to strengthen Him; and Jesus came out strong to bear the traitor's kiss, the desertion of His disciples, the mock trial, and the awful death on the cross.

Impress the thought that it was sin—my sin, your sin—that caused the agony and death of the Son of God. Sometimes people think and speak lightly of sin; but those of us who have read how the great drops of bloody sweat fell from the face of the Son of God know that sin is an awful, hateful thing. We will ask Jesus to cleanse our hearts from every spot of sin, and help us to fight against it every day. The two great lessons of Gethsemane are, the exceeding sinfulness of sin and the wonderful love of Jesus. Write the following text on the board and let the Juniors repeat it over and over again: "The Son of God loved me, and gave Himself for me."

Now for the second part of the topic. Longfellow, the poet the children love, in a sweet little poem says, "Into each life some rain must fall," and the oldest Book in the world tells us that "man is born to trouble." And trouble does not wait until we are men and women before it visits us. Trouble comes to boys and girls, and sometimes they have to drink the bitter cup of sorrow. You remember how trouble came to the boy Joseph when he was sold as a slave and carried away into a strange land. And you girls remember that the little maid who waited upon Naaman's wife had seen trouble, for the rough soldiers had carried her away from her happy home in the land of Israel. Yes, trouble comes to men and women, and to boys and girls, also; and when it comes, we need a helper who is wiser and stronger than any earthly friend. Jesus has said, "I will never leave thee nor forsake thee." In days of sunshine, and in days of trouble, He will be our true, unflinching Friend. Close the meeting by singing "What a Friend we have in Jesus."

Patriotism.

Oct. 22.—A righteous nation; how can we help to make ours such? Isa. 26: 1-7.

(A patriotic meeting. Home missions.)

DAILY READINGS.—Monday: A blessed nation, Ps. 33: 12. Tuesday: A victorious nation, Ps. 44: 1-3, 7, 8. Wednesday: An honored nation, Jer. 33: 9. Thursday: Exalted by righteousness, Prov. 14: 34. Friday: Individual righteousness, Josh. 7: 13-15, 20-21. Saturday: The spread of gospel, Matt. 22: 8-10.

This topic affords a splendid opportunity to give your Juniors a lesson in Canadian patriotism. We fear the love of country is not as strong in our young people as it should be. Let it be your aim to inspire it where it does not exist, and to develop it where it does. Plan your meeting several weeks ahead. Don't be afraid to spend a little time in decorating the room with bunting, flags, and flowers, so as to give the Juniors a pleasant surprise. Announce an open meeting, and let the Juniors invite their parents and friends. Offer a prize to the Junior who shall write the best paper on the topic. Let the prize paper be read at the meeting, and present the prize on that occasion. This will be an interesting feature in your meeting. A suitable prize would be the new Canadian C. E. pin; it can be procured at the HERALD office for 35 cents, postpaid. It is a maple leaf in dark-green enamel, with the C. E. monogram in gold. Bring a supply of natural maple leaves, and pin one on each Junior as they enter the room. Choose suitable music. The following would be a good selection: "The maple leaf," "God bless our native land," "The land of the maple," and "May God preserve thee, Canada." Let the superintendent give a short address on the topic. Impress the Juniors with the thought that the future of our fair Dominion depends on them; that it is righteousness that exalteth a nation, and they can help to exalt our nation by becoming intelligent, Christian citizens. Tell the familiar story about the Indian prince, who was so much impressed with all he saw during his visit to England, that he asked Queen Victoria the secret of England's greatness, and, in reply, she reverently lifted a Bible from a table near her, and placing it in the prince's hand, said: "This is the secret of England's greatness."

Show one of the common flag pictures of St. George killing the dragon. Tell the Juniors how, in the bygone days, brave knights delivered their country from her foes. Call their attention to the two great enemies of our own dear country—the liquor traffic and Sabbath desecration. Call on them to consecrate their lives to the work of destroying these two powerful enemies, and making ours a righteous nation. Let your best reciter prepare and give the following patriotic lines:

- "Canada wants men—not walking effigies,
Who smirk and smile with art polite, and sport
The borrowed vesture of their richer friends;
But men of souls capacious, who can plant
The standard of their worth on noble deeds,
And dare respect their conscience and their God.
- "Canada wants independent men—men who,
Regardless of applause, will speak the truth;
Men who will spurn a bribe, and scorn to bend
In cringing self-abasement at the feet
Of titled villany; men who have drunk
From Freedom's sacred fount, and who their necks
Will never bend to wear the bondsman's yoke;
Men, from deceit, who'd tear the mask, and show
The knave in all his nakedness and guilt.
- "Canada wants virtuous men—men with their hearts
Attuned to holiness; men who will take
The Bible as the charter of their faith,
Adore the God whom it reveals, and learn,
With gratitude sincere, to sound His praise.
- "Canada wants patriotic men—men who
Can feel their bosom throb at mention of
Their country's name; men whose allegiance is
Not based on selfishness; whose honesty of soul
Would scorn promotion's highest seat,

If treason were the price; men who will guard
Her soil with sacred care; and when she sounds
The trumpet of alarm, will grasp their swords,
Rush to the battle-field with martial tread,
And, fearless, hurl destruction on her foes.

"These be the men, O Canada, to spring
From out thy virgin soil. These be the men
To wield the sceptre of thy power, extend
Dominion o'er thy vast estate, and write
In history the glory of thy name."

Our Foes.

Oct. 29.—What are some foes we must fight? 1 Pet. 5:5-11.

DAILY READINGS.—Monday: Satan, Luke 22:31. Tuesday: The world, Mark 4:18, 19; Rom. 12:2. Wednesday: The heart, Jer. 17:9. Thursday: Our warfare, Eph. 6:11-13. Friday: Our defense, Eph. 6:14-17. Saturday: Our victory, 1 Cor. 13:57.

This topic can be made very interesting, especially to the boys, as they always like to hear about soldiers, battles, and weapons of warfare. Call their attention to the fact that in a battle there are two opposing armies, each under a commander. A great battle is being fought between Satan and his army and Jesus and His army, and every boy and girl is serving under one or the other of these two commanders. Ask how a person becomes a soldier. Help the Juniors to tell how he enlists, and how he is furnished with a uniform and weapons. Tell that Satan claims and employs all who have not enlisted under Jesus. Help the Juniors to understand that when we give our hearts to Jesus, and accept Him as our Saviour, we enlist in His army. He supplies us with armor and weapons of warfare, and we must follow Him every day and fight His enemies and ours. Draw the pieces of armor outlined below on the blackboard, and tell the Juniors that Jesus supplies every soldier who enlists in his army with this perfect armor. Have the Juniors repeat names of articles of armor over and over again. Call attention to the fact that five pieces are for protection, and only one—the Sword of the Spirit—for combat. Cut out of white paper eight little men, five or six inches long, each one with the name of an enemy, that Satan sends to overcome us, printed on it. These may be: 1, Selfishness; 2, Disobedience; 3, Bad Temper; 4, Pride; 5, Envy; 6, Bad Companions; 7, Tobacco; 8, Alcohol. Number them thus and give them to Juniors before the meeting opens, with the request to keep them out of sight until needed. Call for No. 1. Let the Junior who has this enemy come forward and pin him on the blackboard, announcing the name as he does so. Make a line across the board, so that the Juniors may keep the regiment of enemies straight. Let the Juniors name them over, one by one, when the line is complete. Explain that a hidden foe is the most difficult to fight, and these enemies are always lying in ambush, ready to spring upon us when we are off guard. Impress the thought that we can only overcome these foes by wearing the armor provided, and by asking Jesus every day for strength and courage.

"Among the noblest in the land,
Though he may count himself the least,
That man I honor and revere,
Who, without favor, without fear,
In the great city dares to stand
The friend of every friendless beast."

The Sunday School

Our Bible Lesson.

Notes and Suggestions on the International Lessons.

By S. John Duncan-Clark.

A Preview of the Fourth Quarter.

WITH the coming quarter we finish the present series of Old Testament lessons. During the last three months they have been what we might call studies in lights and shade, and such they will continue to the end of the year. For, although last month we left the people restored to their own land and in the midst of building the Lord's house, encouraged by the prophetic utterances of Haggai and Zechariah, all is not yet sunshine and calm. Our study opens with a song of rejoicing, but the evil machinations of Haman, the backsliding of Israel, and Malachi's words of rebuke and condemnation mingle in an undertone that is heard throughout the whole series. The lessons of this quarter are largely narrative, but have no lack of rich and varied instruction for the teachable mind. Let us seek the guidance of the Holy Spirit that we may understand aright the truths contained in these interesting stories and selections from His Word.

A Song of Pilgrimage.

(Psa. 122. Lesson for Oct. 1.)

The appropriateness of this Psalm in its present use is of course found in its following our lessons dealing with the rebuilding of the temple. The date and circumstances of its composition were long prior to the time of the restoration, it having in all probability been written by David, as Cotton Mather suggests in his edition of the Psalter, for the use of pilgrims to the three great annual feasts at Zion. There can be little doubt, however, that it was applied by the Jews of post-exilic days to the celebration of the restored city and house of their God; it seems to have a place in a collection, possibly made by Ezra or Nehemiah, for the use of the people after their deliverance from captivity.

It breathes the very spirit of true worship which finds its highest motive and aspiration in the worthiness of Him upon whom it is set. To the Jew the house of the Lord was the visible, tangible manifestation of all that was vital to his nationality and religion. A dismantled and ruined temple would be in the thought of a devout Israelite the greatest calamity conceivable. The gladness of entering the precincts of the holy building lay in the fact that upon it Jehovah had seen fit to set His name, and with it to associate His power and glory. It was God's condescension to the desire of the human heart for that which might be appreciated by the senses. All about them, the heathen evidenced this natural tendency in the fashioning of their deities from wood and stone and metal.

GOD FORBADE A PRACTICE SO DEGRADING in influence as this. A man will never rise above his conception of God, and any thought of Him that can be expressed in picture or image, must of necessity be limiting to man's possibilities of spiritual development. Thus God prohibited all efforts to give form to the Divine. Once He Himself had made a being in His own likeness, and until the day came when in His redemptive plan that image

might again be reproduced, none other should attempt it. But He met this desire of the human heart for the tangible, as He meets all our desires. He deigned to localize Himself, if we may use the term, for the worship of His people, first in the tabernacle and latterly in the temple. Still, never in the thought of Israel was the truth lost sight of, that God was greater than His house. All the prophets and leaders of religious thought among the people emphasized this fact of supreme importance: Jehovah was not a mere national or tribal Deity; He was the alone God, supreme in all the universe.

The glory of tabernacle and temple with their significant symbolry of sacrifice and ritual was but type and figure of

THE COMING CONSUMMATION,

toward which the present age is a step in advance, when God shall again rest satisfied in the contemplation of His image mirrored in redeemed mankind, and there shall be no more need of a temple, for the Lord God Almighty and the Lamb are the temple thereof. To-day we see the ruined temples of God in the wasted, sin-cursed lives of our fellow men, and we see the glory of God's dwelling place in the renewed character and conversation of those who have been made new creatures in Christ Jesus. God dwelleth now no longer in temples made by hands; but in the yielded, blood-washed hearts of men and women. If it was with gladness that David heard the summons, "Let us go into the house of the Lord"; how much more shall we rejoice to-day when the message comes to us, "Know ye not that your bodies are the temples of the Holy Ghost?" and the consequent command follows, "Be filled with the Spirit." No brick and mortar device of human rearing stands now between us and God. By His Spirit He is within us, and through His Son He has summoned us within the heavenlies, where by a new and living way, through the rent veil, that is to say His flesh, we have boldness by the sprinkled blood to enter in. Therefore "let us draw nigh." (1 Cor. 6: 19, 20; Heb. 10:19-22.)

PEACE IS THE ATMOSPHERE IN WHICH GOD DWELLS.

Wherever He takes up His abiding in admitted supremacy, peace will prevail. There is no peace in the world to-day because men have shut God out of His world. He has no recognized place in commerce, no acknowledged rulership in politics, no revered presidency in society; even the church, fervent in oblation, falters and fails in obedience. Like a mighty mountain the peace conference has travailed and brought forth a mouse, that will scuttle to its hole at the slightest shake of the forefinger of national self-interest, greed of gold and lust for power. We do well to pray for peace, but better to pray for the coming of Shalome, its Prince. The peace of the world to-day is contingent upon the peace of Jerusalem, and the sovereignty of David's greater son over a restored people in a repatriated land. While the Jew is a wanderer upon the face of the earth, outcast and homeless, only trouble can come to the nations, as witness for a present example the case of Dreyfus. But in the good time of God, Israel will come to his own again, and they who have befriended the persecuted brethren of the Lord will prosper in that day of restoration, under Messiah's righteous rule. Therefore, "Pray for the peace of Jerusalem."

Back to Babylon.

(Esther 3: 1-11. Lesson for Oct. 8.)

The scene of our study shifts with the present lesson from Jerusalem to the region beyond Babylon, where lay Shusau, the winter capital of the Persian empire. When the first return to Jerusalem was made under Cyrus, the larger number of the Jews preferred to remain behind, among these the majority of the wealthy. After the completion of the temple there came a pause of some sixty years in the history of Israel, near the close of which period the incidents connected with Haman's diabolical plot took place. The Medo-Persian empire had grown to enormous proportions, outmeasuring all its predecessors. Greece, however, remained unconquered, having repulsed the invading armies of Darius at Marathon in B.C. 490 and Xerxes, the former's son and successor, at Thermopylae in B.C. 480. It was shortly after this decisive repulse that Xerxes, then in the seventh year of his reign, took Esther to be his wife. Esther was a Jewess, and her choice as the king's queen no doubt roused the jealousy and bitterness of those who had learned to hate the captive race that had made for itself so commanding a place in the fortunes and politics of the empire. Haman, called the Agagite, may possibly have been a descendant of the Amalekite king Agag whom Saul spared and Samuel afterwards slew, and thus may have cherished in his heart a special antagonism to Israel and desire for revenge. The opportunity for gratification came when Xerxes promoted Haman to the first place in the kingdom, making him his Prime Minister. This exalted position of course entitled him to the obsequious acknowledgments customarily bestowed upon oriental potentates, and his vanity was fed by the reverential bows of the royal household. One man only

REFUSED TO BEND THE KNEE.

It was Mordecai the Jew. Soon his strange conduct became the gossip of the king's gate, and his associates questioned him concerning it, no doubt suggesting the foily of his course. But Mordecai was loyal to his convictions; he would bow the knee to none but Jehovah. Haman should receive all proper respect due to his office, but no attitude approaching to worship would this man of devout and true heart adopt toward him. Mordecai was not of those who to-day make compromise and concession to the world spirit a practice in their manner of life. "When in Rome do as the Romans do," was not a rule in his code of ethics, or a maxim in his philosophy. His being centred in the worship of his father's God; from obeisance to any other his reverent soul revolted. It is such inflexible backbone as this that men need to-day, when religion by the multitude is regarded as a mass of modeller's clay, to be shaped and patted into any form, no matter how grotesque, so that it suits personal convenience, profit, or idiosyncrasy. It was not long before the news of Mordecai's action reached Haman, and his indignation knew no bounds. To be thus apparently ignored by a servant, and a Jew at that, was beyond bearing. Revenge was the uppermost desire of his proud heart. But to slay the one offender would be too paltry a punishment; his injured feelings demanded a more potent salve. So he appeared before Xerxes with a monstrous proposition for a wholesale massacre of the Jews throughout the realm. The charge he made against them is simply Israel's persistent national characteristic of refusal to amal-

gamate with any other race, as marked to-day as at any time in their history. Xerxes in his reply showed himself utterly unfit to be a ruler. Without any enquiry he handed to Haman his cygnet ring, giving him full authority to do as he pleased with money and people. But Haman with every controllable factor favorable for the accomplishment of his vengeance, had forgotten to reckon with Jehovah, and the wealth and power of Persia were impotent against the people and purposes of God.

The Queenly Intercessor.

(Esther 8: 3-8, 15-17. Lesson for Oct. 15th)

When the decree of the Persian monarch, or rather his Prime Minister, came to the ears of Mordecai he was greatly distressed. He realized, no doubt, that his own conduct had induced Haman to take this desperate course. Like a man, however, he had no vain regrets for the past, no thoughts of recantation, only the brave purpose to do his best for his people's deliverance. He sent a copy of the fateful decree to Queen Esther, the beautiful Jewess who had succeeded Vashti in the king's affections some six years earlier. She was cousin to Mordecai and after her parents' death had been under his care and guardianship. He knew her spirit and loyalty, and felt he could trust her to do her best as queen for her people's safety. For a month the king had failed to summons his consort to his presence. For Esther to come before him unbidden was to risk the probability of death; the manner of her greeting rested upon the vagary of a royal whim. But she faltered not from her duty. Esther had faith in a greater ruler than Xerxes, whose sovereignty, though unrecognized, was not unexercised in the court of Persia. Three days of fasting on the part of herself and her friends preceded the putting into execution of Esther's purpose. It was thus by abstinence and prayer that God was given His place in the project. Henceforth it was not Mordecai nor Esther who worked, but God who worked in them; and even the fancies of a whimsical king became subservient to His will. Although in this strange story the name of God does not once occur, the hand of God is plainly evident controlling and directing circumstances to His own end. Esther, having sought first the favor of Jehovah, left her people praying and went to seek the favor of the king. With unflinching step she crossed the sacred threshold and stood within his presence. Would his greeting be that of wrath or pleasure? With a leaping heart she saw

THE ROYAL SCEPTRE EXTENDED

and realized that all was so far well. The king bade her make request, and she simply asked the pleasure of his presence with Haman, his Prime Minister, at a banquet she had prepared. The desire was gladly granted, and again at the feast Xerxes gave her opportunity to make petition, and once more the simple plea was made that he and Haman should dine at her table on the morrow. This was more than the vain vizier could bear with modesty. Home he hid himself, and calling in his family and friends related how manifold were the honors bestowed upon him; but the wonderful story ended with the melancholy remark, "Yet this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate." "Mordecai the Jew"; it was the last two words that rankled most even as they do in the Dreyfus case to-day. Then his wife came to his aid with a brilliant suggestion,

"Have a gallows constructed fifty cubits (75 or 80 feet) high; and speak to the king that Mordecai be hanged upon it before the banquet. Then go merrily into the feast"; and the idea pleased Haman. He would hang a Jew before dinner as an appetiser; and he straightway gave orders to have the gallows erected. God is sometimes represented as holding His enemies in derision; and surely this is an instance when He did. That night while the gallows were building, Xerxes was sleepless. Probably he had fed "not wisely but too well," at Esther's banquet, and God can use even an attack of indigestion to further His plans. The restless monarch called for his attendants to read to him from the book of records of the chronicles, a current national history, as it were, containing chiefly the narrative of this puissant ruler's great achievements. Now sometime previously Mordecai had discovered and disclosed a plot to take the king's life, thus saving Xerxes from assassination, and in reading the records this incident was among those read. "Stop," said the king, "what reward did Mordecai get for this?" "Nothing," replied the servants. Just then Haman entered the outer court and the disturbance of his arrival reached the king's ears. "Who is in the court?" he demanded, and being told it was Haman, ordered him to be admitted. So the conceited conspirator entered, the request for Mordecai's hanging on the tip of his tongue. But the king waited not for him to speak. Abruptly he asked, "What shall be done unto the man whom the king delighteth to honor?" and Haman, oblivious of any possible honors, subject for royal favor but himself, with visions of increased honors, answered, "Robe him in the king's apparel, crown him with the king's crown, seat him on the king's horse and let him be led by one of the king's nobles through the city proclaiming, 'Thus shall it be done unto the man whom the king delighteth to honor,'" and Haman pictured himself receiving the plaudits and obeisance of the multitudes. "Good," said the king, "as thou hast said

DO EVEN SO TO MORDECAI THE JEW, let nothing fail of all that thou hast spoken." What a splendid climax! So Haman obeyed, and the astonished Mordecai paraded the city with his bitterest enemy heralding his progress as the man whom the king delighted to honor. The painful duty done, Haman hastened to his house in confusion and shame. Then his wife and his wise men, suddenly grown wise in the light of recent events, consolingly foretold his ultimate downfall. In the midst of the mourning came the summons to the banquet. What were Haman's thoughts as he passed the ugly gallows built to his order? I doubt his appetite was much improved by the sight of it. Again at the feast Xerxes gave Esther liberty to make request. Then came the denouement. Esther pleaded for her own life and the life of her people, unfolding to the king his vizier's diabolical plot. Then the king was unrestrainedly wrathful, and could not be pacified until some one suggested that there stood a gallows in the courtyard of Haman's house built for Mordecai, and the king said "Hang Haman thereon." So the Jew triumphed, as he shall yet do over all his persecutors, and Mordecai was robed in royal apparel with a great crown of gold upon his head, and the city of Shushan rejoiced. The decree having gone forth for the destruction of the Jews could not be revoked, but a second was issued permitting them to stand in self-defense and repel the attack. So God strengthened the arms of His people and wrought for them a glorious deliverance.

Ezra's Journey Homeward.

(Ezra 8: 21-32. Lesson for Oct. 22.)

The reign of Xerxes, during which time the stirring events of our last lesson took place, terminated in B.C. 465 when Artaxerxes Longomanus, his son, succeeded him. It was from him that Ezra, whose record of the return we began to study last quarter, secured permission to go back to Palestine himself. The news from Jerusalem was not reassuring. Twice the temple had been rebuilt, but as yet the hearts of the people did not seem to have outgrown the evil influences of their sojourn in Babylon, and the religious life of the community was at a very low ebb. Such a condition of things could not long prevail and permit the continuance of national life, as the history of Israel abundantly proved, so it was laid upon the heart of Ezra to return and engage in a reform movement for the restoration of the dying spiritual convictions and aspirations of his people. The expectations of national glory had not been fulfilled, and depleted in strength by the hostility of neighboring tribes, weakened and discouraged, they had begun to sink to the level of the life around them and to seek corrupting alliances with the heathen. Their feasts and fasts were forgotten, the temple sacrifices neglected and the Sabbath desecrated. It is little wonder the heart of Ezra was burdened. Artaxerxes gave the Jewish patriot every encouragement and assistance in his power. An army of 1,500 leading men, including women and children to make 7,000 in all, was raised from among the exiles. The starting point was from the river Ahava, now unknown, but probably one of the canals near Babylon flowing into the Euphrates. Here Ezra began his journey with a time of fasting and waiting upon God for guidance and protection in their perilous expedition across the desert.

THIS HABIT OF WAITING UPON GOD

is one of the most instructive features in the exploits of these ancient worthies. No enterprise was rightfully begun that was not prayerfully begun. No enterprise was successfully ended that did not find its inception under such circumstances as those at Ahava. Ezra in his loyalty to Jehovah would ask no military escort from the king, notwithstanding the danger of attack from robber bands and Bedouin, but he was careful that his party should be right before God at the outset of his journey, since, as he wisely says, "The hand of our God is upon all them for good that seek Him; but His power and His wrath are against all them that forsake Him." May we not learn from Ezra that the only important concern of life is to be right before God? Everything else will assume its proper place, all other factors will work in perfect harmony when this is achieved. There are no fears, no worries, no perplexities for the man who knows he is in line with the Divine will. Ezra received assurance from God that his prayers were heard, and with that confidence there were no dangers, no difficulties he would not face. Then the preparations went on apace, and the leader of the expedition gave into the hands of chosen custodians the treasure, amounting to nearly \$5,000,000, which they were bearing with them to Jerusalem. So the journey was begun on the twelfth day of Nisan, just about Passover season, and for four long months continued over the burning desert. Of what adventures they had with the nomadic marauders through whose territory they passed Ezra gives no record. The whole period of travel is summed up in the joyful testi-

mony, "The hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way." On the first day of the fifth month Jerusalem was reached, and after three days of resting the work of reform began. The Book of the Law was restored to its place of authority in the councils of the people; the temple ritual and the priestly order were reinforced, and the growing custom of mixed marriages was abolished. Ezra has been charged with narrow bigotry because of his severe and radical methods of reconstruction; but an honest and sober estimate of his work will rank him among the noblest patriots of history, fearlessly faithful, unflinchingly true, and prudently efficacious in all that he did. Our lessons for this month close with two short

Psalms of Deliverance.

(Psalms 85 and 126. Lesson for Oct. 29.)

These Psalms are significantly appropriate following the story of Ezra's safe journey homeward and successful reforms.

Great mercies were extended to Israel. God gave to His people a land "with every blessing blessed." He promised His presence to His people and His blessing in temporal and spiritual interests. The only condition was obedience. His hatred for sin made Him jealous for His people, lest they should in any way be separated from Him through the deceitfulness of sin. As long as they would remain under His watch-care and dwell in His love streams of blessing should flow unto them, and they should be His peculiar treasure and receive from Him their abundant supply of every good. We have learned of their downfall and captivity; of their suffering and repentance; of their return and prosperity. The history of the Jews has in many ways the same features as the history of the church in all ages. These Psalms, therefore, have served as testimonies to all people in all ages since they were written. Who has not reason to acknowledge to God His favorable dealings? Who has not had iniquity to be forgiven? Who has not learned the weakness of his own nature and felt the fear of falling away, and thus been made to cry unto God for strength? Though we may not fathom the depths of the mysteries of God's salvation, yet our faith may claim the blessings of peace and prosperity. How God could be just and merciful we can only understand in Christ. How He leads and guides us all the way our glad souls experience and our lips speak forth His praise, and our grateful hearts find expression in a godly life and loyal obedience to all the requirements of His righteousness.

Expressions of joy spring from the redeemed ones. So far beyond every expectation is the experience which God gives, that it seems too good to be true. So changed is the prospect that the full heart finds comfort in laughter and song. There is "beauty for ashes; the oil of joy for mourning; and the garment of praise for the spirit of heaviness." The truthful acknowledgment spontaneously bursts forth: "The Lord hath turned again our captivity. The Lord hath done great things for us, whereof we are glad." Surroundings make no difference, for all must know what God hath wrought. Thus His people make His dealings known among men by their praises and thanksgiving. He not only takes away all their sin, but He removes His anger and gives peace and His approving smile. The good that God gives to us is beyond all other good. The least we may do to

prove our gratitude is to render Him our highest praise.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Love for souls springs up when we are brought into fellowship with God. The remnant of Israel yearned for the scattered of their nation who remained in the land of their captivity. Though they had been filled with joy unspeakable, they were the more affected for their brethren. They besought God to deal with those in the land of captivity as he had with them. They felt that unrest of soul which made them cry to God that all the family might be restored to their own land. The yearning for reunion was intense. Tears and pleadings increased as they entered upon the joys and comforts of home. The brethren in the stranger land must be brought home. They felt their ranks were broken. In comparison to the number who were still far from home, they were but as the small proportion of grain which the farmer sows and from which he expects many fold more in the harvest. God had brought them back, and this remnant should be the example, the few to draw the many. They were the first to return to their own land because they were the first to repent and accept the offer of God, under King Cyrus, to return to Jerusalem to rebuild the temple. In many tears they would prevail with God for their brethren until they should see the answer to their pleadings, and with joy see their brethren return.

The Lessons, Applied.

LESSON 1.—OCT. 1, 1899.

Joy in God's House.

(Lesson Text: Ps. 122. Commit to memory verses 6-9.)
(Read Ps. 84.)

GOLDEN TEXT.—"I was glad when they said unto me, Let us go into the house of the Lord."—Ps. 122:1.

DAILY READINGS.—Monday: Psalm 122. Tuesday: 2 Chron. 29:25-31. Wednesday: Psalm 84. Thursday: Psalm 92. Friday: Isa. 2:1-5. Saturday: Luke 4:14-22. Sunday: Rev. 7:9-17.

CENTRAL TRUTH.—Heart religion.

SUGGESTIVE THOUGHTS.—You can judge a man's character by the things that please him.—If you don't stand within the gates down here, you won't stand within the gates up there.—Notwithstanding the wickedness of cities, God's ideal community is a city; but one where absolute prohibition of all that defiles will obtain.—Here is a scriptural recipe for prosperity, "Love the Jews."

SUGGESTIVE QUESTIONS.—Who is the author of this Psalm? What was the occasion of its composition? How often did the tribes go up to Jerusalem? On what occasions? How may the blessing of prosperity promised in ver. 6 be gained to-day?

LESSON 2.—OCT. 8, 1899.

Haman's Plot Against the Jews.

(Lesson Text: Esth. 3:1-11. Commit to memory verses 5, 6.)
(Read chaps. 1-3.)

GOLDEN TEXT.—"If God be for us, who can be against us?"—Rom. 8:31

DAILY READINGS.—Monday: Esther 2:15-23. Tuesday: Esther 3:1-11. Wednesday: Esther 3:12 to 4:3. Thursday: Esther 4:4-17. Friday: Esther 6:1-11. Saturday: Esther 7:1-10. Sunday: Prov. 16:5-19.

CENTRAL TRUTH.—Vanity is self destructive.

SUGGESTIVE THOUGHTS. Diplomacy may be disloyalty.—A man who sincerely bows before God, can afford to stand erect among his fellows.—Vanity and cruelty are frequently twin.—Haman had the ear of Xerxes, but Mordecai had the ear of God.

SUGGESTIVE QUESTIONS.—Of what empire was Ahasuerus king? What portion of Nebuchadnezzar's dream-image represented his empire? What was he called in profane history? From whom may Haman have been descended? How would this account in part for his bitterness against the Jews?



LESSON 3.—OCT. 15, 1899.

Esther Pleading for Her People.

(Lesson Text: Esth. 8:3-8 and 15-17. Commit to memory verses 15-17.)

(Read chaps. 8-10.)

GOLDEN TEXT.—"Commit thy way unto the Lord; and trust also in him, and he shall bring it to pass."—*Psa. 37:5.*

DAILY READINGS.—Monday: Esther 8:1-8. Tuesday: Esther 8:9-17. Wednesday: Esther 9:20-28. Thursday: Psalm 31:13-24. Friday: Zeph. 3:14-20. Saturday: Psalm 91. Sunday: Psalm 37:1-17.

CENTRAL TRUTH.—God reigns.

SUGGESTIVE THOUGHTS.—There is nothing so royal as intercession for the need of others.—Esther was most a queen when she knelt to plead for her people.—Vanity first elates, then blinds; next it mocks, and lastly destroys.—Building gallows for other folks to hang on is a dangerous occupation.—Haman proposes, but God disposes of Haman.—There is a sublime irony sometimes in the dealings of Providence.

SUGGESTIVE QUESTIONS.—What evidence did Haman give of his vanity immediately before the fatal banquet? How did the king come to recall Mordecai's service? What bitter duty did Haman have to perform before the second feast? Why could not Xerxes revoke the decree for the destruction of the Jews? How did he nullify it?



LESSON 4.—OCT. 22, 1899.

Ezra's Journey to Jerusalem.

(Lesson Text: Ezra 8:21-32. Commit to memory verses 21-23.) (Read chaps. 7, and 8:15-36.)

GOLDEN TEXT.—"The hand of our God is upon all them for good that seek him."—*Ezra 8:22.*

DAILY READINGS.—Monday: Ezra 7:6-20. Tuesday: Ezra 7:21-28. Wednesday: Ezra 8:21-32. Thursday: Ezra 9:1-9. Friday: Ezra 9:10-15. Saturday: Psalm 46. Sunday: 2 Cor. 6:11-18.

CENTRAL TRUTH.—A prayerful start makes a joyful end.

SUGGESTIVE THOUGHTS.—Time spent in prayer will save much time of care.—It is better to pray for guidance at the start than to pray for deliverance later on.—If God's honor is linked with your safety, you don't need the king's soldiers.—A man becomes holy in the Lord, by being wholly for the Lord.—He who has the hand of God upon him need not fear the hand of the enemy.

SUGGESTIVE QUESTIONS.—Who was king when Ezra left Babylon? How old was Ezra? How many did he take with him? What was the condition of things at Jerusalem? What were the dangers of the journey? How long did it take? How much treasure had they with them?

LESSON 5.—OCT. 29, 1899.

Psalms of Deliverance.

(Lesson Text: Ps. 85 and 126. Commit to memory Ps. 126.) (Read Jer. 31.)

GOLDEN TEXT.—"They that sow in tears shall reap in joy."—*Psa. 126:5.*

DAILY READINGS.—Monday: Psalm 85. Tuesday: Psalm 126. Wednesday: Jer. 30:18-24. Thursday: Jer. 31:1-14. Friday: Jer. 33:1-14. Saturday: Zech. 8:1-8. Sunday: Psalm 124.

CENTRAL TRUTH.—The joy of salvation.

SUGGESTIVE THOUGHTS.—God puts away wrath, when Christ puts away sin.—Iniquity is not only pardoned; sin is covered.—We cannot even turn ourselves without God's enabling.—God can speak only peace from Calvary; but He can speak peace only from Calvary.—The dreams God sends become realities.—The tears of God's saints shall yet bear a precious harvest.

SUGGESTIVE QUESTIONS.—Could David have written either of these Psalms? What may the use of the name Jacob rather than Judah in ver. 1 indicate? What meaning may the word captivity have? How is it used concerning Job?



Periodicals.

A MOST interesting article appears in the September number of *The Missionary Review of the World* on "Prison Reform in Japan." It describes graphically and fully the rise of the movement which forms a chapter in the modern marvels of missions, and gives the history and present status of the work for prisoners and ex-convicts by Jancaki Hara, the "John Howard of Japan." Rev. Geo. C. Needham gives some of his impressions of the Sunrise Kingdom in an article on "Kaleidoscopic Japan." Medical Missions are practically illustrated by the Editor-in-Chief in the story of the life and work of Dr. Samuel Fisk Green, who labored so long and so effectively in Ceylon. Dr. Fairburn describes the "Power of Missions in India" in a powerful article; Dr. John G. Paton writes of the "Present Conditions in the New Hebrides." There are also articles on "A Journey to the Tibetan Frontier," by Cecil Polhill-Turner, and on "The Outlook for Missions in China," by President W. A. P. Martin, of the New Imperial University at Peking. One can not miss reading a number of the *Review* without falling behind in the progress of events of world-wide interest and importance.

Frank Leslie's Popular Monthly for September is a bright, breezy, salt-water number. F. Hopkinson Smith, the popular artist and writer, and who is also, by profession, a practical builder of lighthouses, tells of "The Building of the Race Rock Lighthouse," and illustrates the vivid narrative with his own drawings. In "The 'America' Cup Defenders," Colonel William E. Simmons reviews, with pictures by Frank Adams, all the international yacht races, from the "America's" first victory in England in 1851, down to this year's contest of "Shamrock" and "Columbia." Some "Palatial Private Yachts" are described by Waldon Fawcett. "Women as Army Nurses," by Anna North-end Benjamin, is a very interesting contribution to the "American Woman in Action" series. Onoto Watanna, the only Japanese-American woman writer, tells a poignant little story of "A Hall Caste." Two other good short stories in this number are "The Gray Captain," by Minna Irving, and "The Story that was Killed," by Larkin G. Mead. Frank L. Stanton, Mrs. Roger A. Pryor, and Charles J. Bayne are the chief poetical contributors.

The Treasury of Religious Thought for September, 1899, greets us with an array of most interesting and helpful matter. The leading preacher is Rev. Hugh B. MacCauley. His sermon on "The Weaver" combines unusual originality of treatment with great fulness and aptness of quotation. The leading illustrated article gives the interesting story of "Huss and the Hussites." The recent gathering called by Mr. Moody, at Northfield, affords reports of remarkable sermons by Rev. F. B. Meyer and Rev. Drs. W. Merle Smith and G. Campbell-Morgan. The story of the "Freehold Church," and the "Tennent Church" from which it sprang, is given by its pastor. There are some selected articles of great value, including one by Prof. Moore on "The Church of the Catacombs."

The September issue of *The Ladies' Home Journal* is an unusually attractive number. On the first page is given a series of pictures of "The Wayside Inn of Sudbury Town," made famous by Longfellow. Patu Lyle Collins tells "Why Six Million Letters Go Astray Every Year." The Rev. Newell Dwight Hillis, D.D., contributes the fourth article in his series on "The Secrets of a Happy Life," his subject being "Sons of Greatness and Goodness."

The Endeavor Herald

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.

The Endeavor Herald Co.,
Toronto, Ontario

If you wish comfortable and good wearing CLOTHING leave your order with

JOS. J. FOLLETT
Merchant Tailor
161 YONGE STREET, TORONTO

C. E. PINS.

THE Christian Endeavor Badges now worn by thousands of members in all parts of the country. Every member should have one.

Size No. 1	
Solid Gold Scarf or Catch Pin	\$1 00
" Charm	1 00
" Bangle Stick Pin	1 25
Coin Silver Scarf or Catch Pin	25
" Charm	30
" Bangle Stick Pin	60
" Button	50

Size No. 2	
Solid Gold Scarf or Catch Pin	80
Coin Silver "	25

Size No. 3	
Solid Gold Scarf Pin	60
Coin Silver "	20

THE ENDEAVOR HERALD CO.
TORONTO

Hello! Hello!

GET A WATCH FOR ONE DAY'S WORK.

We give a FINE NICKLE-PLATED WATCH, splendid timekeeper, for selling a dozen of our Beauty Pins at 10 cents each, or a LOVELY NETHERSOLE BRACELET, WITH CHARM, for selling one dozen. These Beauty Pins are the latest style for waist, belt, or skirt. We also give an ELEGANT STICK PIN if money is returned within twelve days from receipt of goods. Mention this paper.



BON TON NOVELTY CO.
Toronto, Ont.

In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in THE ENDEAVOR HERALD.

\$100

SEND FOR CATALOGUE



We furnish for this sum five dozen Sterling Silver Forks and Spoons of substantial weight and highest finish, elegant patterns, as beautiful as any made, cased in highly-finish d oak chests, satin-lined, brass-mounted.

\$100

TRADE MARK

AMBROSE KENT & SONS

MANUFACTURING JEWELERS

156 Yonge Street TORONTO

SOMETHING NEW!

Canadian C. E. Pin

EXACT



SIZE

...IN this new Pin, the Maple Leaf (our national emblem) has been made the background for the C. E. monogram. The Maple Leaf is in dark green enamel, the monogram in gold, making the handsomest C. E. Pin on the market. Made in three styles—Hat Pin, Catch Pin, and Stick Pin.

EITHER STYLE, POSTPAID, 35 CENTS.

THE ENDEAVOR HERALD CO.
35 Richmond Street West, Toronto.

THE KEY A scientific method of acquiring an exact pronunciation of all the vowel and consonant sounds of French speech, being based on careful phonological experiments made on a number of French and English persons. By means of this Key anyone can learn to speak French with a French accent. Invaluable to teachers and students.
Price 35 cents. Send also for free pamphlets on our Latin method. Academie De Brisay, 2 College St., Toronto, Can.

For 100 used Canadian stamps sent to me I will send by return mail one gold-plated COLLAR BUTTON.

L. HERRERT LUKE,
63 BORDEN ST., TORONTO.