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Committee Suggestions

— Page —

Prayer Mtg- 18, 57, 220, 262, 408,

Seal to Save. 325,

Social Committee 137, 176, 219, 262, 375

Low-cost " 219, 375

Missionary Committee 137, 176, 262, 297, 410

Sunday School . 31, 57-72-113, 153, 273, 297

Music Com. Hymnology 374

Junior Committee. 29, 70, 110, ~~148~~ 190, 230, 271, 349, 383

Miscellaneous Committees - 98, 136, 175,

Flower Committee 136.

UNITED CHURCH
ARCHIVES

THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. XI]

Toronto, February, 1899

[No. 1

Hitherto.

By Eliza Wills.

HITHERTO, the Lord hath led us
On our pilgrim way.
Hitherto, the Lord hath fed us,
Blessed us day by day.
Hitherto, the Lord hath brought us,
Step by step along;
When we wandered He hath sought us;
Praise Him in a song!

Hitherto, through all our years,
Shielded 'neath His wings,
Saved from all our doubts and fears,
Saved from evil's stings;
Hitherto, we've climbed the mountain,
Rugged, thorny, steep;
Hitherto, we've found the fountain,
Cool, refreshing, deep.

Hitherto, the heavy storm-cloud,
Darkling o'er our head,
Seemed, but only seemed, our hope's shroud:
Blessings from it shed.
Here our Ebenezer raising
For all mercies past,
Onward marching, blessing, praising,
Home we'll reach at last.

Hitherto—and now before us
Lies another year;
Mists and clouds hang thickly o'er us,
Shall we falter, fear?
Hitherto—the pledge and token,
Guidance yet in store;
Hitherto—our first word spoken
On the heav'nly shore.

Toronto, Ont.

Editorial Talk.

It is the privilege of a large number of the young people of our societies to have a part in the fruitful work of imparting instruction in the Sunday-school. No nobler sphere of service is conceivable. To the teacher is committed the divine ministry of revealing God to the soul, and of laying the foundation of imperishable excellence and happiness. The series of lessons from the Gospel of John afford exceptional opportunities of bringing home to the minds of the young, not only the fact of the real deity of Jesus, but also of increasing their admiration for His perfect and glorious humanity. The mists of the years,

The Teacher's Opportunity.

the din and dust of controversy, and the want of historic simplicity has led to conceptions of Christ that are vague and unreal, minimizing the force of His example and robbing the Incarnation of its meaning. Carlyle, in a certain place, has spoken of Jesus of Nazareth as our Divinest Symbol, "whose significance will ever anew demand to be anew inquired into and anew made manifest." It is the supreme duty of the teacher to make Jesus Christ known as He actually lived, to cause Him to stand out as the Central Figure of history. Let the scholars look upon His life as a real human life. Endeavor to make Christ live again before them. Present Him as the full "Imago Christi," so really and so attractively that they shall long to be like Him. Any one who will do this for a girl or boy will render a service that words cannot express or time unfold.

THE tendency in all our societies is to fall into a routine, and to carry on the work in a humdrum fashion without any special effort toward advancement. Christian Endeavor Day should mark the beginning of an advance movement in each society. Just think of what these eighteen years have to tell us! The single society of 1881 has multiplied until now there are over 55,000, with a membership of more than 3,000,000. All lands are now embraced in this world-encircling movement. Everywhere there has been steady progress. But what every society should aim at is progress within its own borders. There is not a society within the Dominion which need fail to find a field for aggressive work in its own immediate neighborhood. Only a fraction of the young people in any community have been reached for Christ. It ought to be expected that at least once a year the district in which the society is situated should be carefully canvassed and an earnest endeavor be made to bring in every young man and woman.

The evangelistic spirit is essential to Christian Endeavor, and this spirit must seize hold of every member. The particular part of the Lord's vineyard for which our society is specially responsible is in no danger of being overworked. The field is wide, the laborers are few, and the idlers crowd the market-places. There is work, and hard work, too, and plenty of it for all. Into the harvest field the strongest may go and fill his bosom with grain at every sweep of the sickle.

UNITED SOCIETIES
ARCHIVES

The feeblest can reap a little and gather now and then a sheaf. This is the work to which Christian Endeavor Day directs our attention, and the inspiration that comes from a review of what has been accomplished in the past should send us forth with holier purpose and truer consecration in service for the King.

ANY successful fight against intemperance must be planned to secure the overthrow of two things—liquor selling and liquor using. Moral

The Chief Point.

suasion and legal suasion must go hand in hand. "If we can stop the manufacture and sale of strong drink," say some, "there will be no drunkards."

"If we can persuade people to give up the use of strong drink," say others, "it will neither be made nor sold." Both propositions are true. We cannot ignore either. For some years the main stress of reform workers has been directed towards the securing of legal enactments against intoxicants rather than the dissuasion of people from wishing to buy them and drink them. Petitions are circulated and deputations are appointed and plebiscites are taken, but still the law is slow in operation because of the multitudes who have no convictions against the use of intoxicants. While we have been doing everything possible to secure good laws, have we been doing all we possibly could to decrease the demand for intoxicants?

The time has now come for a new temperance evangelism. The work of temperance must reach farther than the law can go; it must lay the axe at the root of the tree. Something is being done in a desultory way through temperance evangelists, secret orders, and scientific education in the schools, but it is a sort of guerilla warfare at best. What is needed is a new application of the principles of the Gospel by the whole church of Christ on this problem. As long as the saloon is backed up by hundreds of thousands of drinkers, so long will it withstand any direct attack upon itself. But draw off its support, and it will immediately succumb. All reforms must rest on regenerated lives. Every individual brought to Christ means a new foe of the saloon and of every other evil. This is gospel temperance work that counts. Thus, and thus alone, is the axe laid at the root of the tree.

IN books written for young men, you are sure to find something about the necessity of self-confidence in order to gain success in life. In

Emerson's famous essay on self-reliance there is a sentence which has been like a breath of ozone to many a young man: "Trust thyself: every heart vibrates to that iron string."

Self-confidence is power. In the race for wealth and position and honor, it is the self-reliant who win; the self-distrustful man is pushed to the

wall. But there is something of infinitely greater importance than self-confidence to any young man, and that is God-confidence. Confidence in God—that is power! Whoever trusts in God conquers. "Heaven and earth are at his feet. He is bound to win in time and eternity. Nothing can daunt him because he believes that Omnipotence is at his back." To be strong in the Lord is the secret of all the strength that is worth having. Trust is the secret of triumph.

SUPERFICIALITY stands for weakness. Shallow things are usually impotent. Shallow waters cannot drive the mill wheel; thin soil does not yield prolific harvests. Jesus had a word to say about seed sown where it had not much deepness of earth. Depth is the greatest want in the religious

life. The world is full of a superficial, shallow, and formal religion. That is the reason why we hear so much about the "deeper" spiritual life in conferences and conventions. Everywhere the need is felt for more attention to those things which have to do with the development of true piety. It is for this reason that observance of the "Quiet Hour" has been urged upon all Endeavorers. We must take time for secret communion with God, or our religious life will become shallow and feeble. Let us beware, lest in the multiplicity of Christian duties we neglect our inner life and thus lose the blessedness of daily fellowship with God.

THE problem of the run-down society is one that we are frequently asked to solve. The meetings lack vigor and fervor, and we are asked to say what can be done to awaken fresh interest. The work of the committees has grown spiritless and powerless, and we are asked to furnish a

The Run-Down Society.

prescription that will bring back again the lost earnestness and efficiency. It is easy to suggest expedients that may be successful in stirring up more or less interest for a while, but the only remedy at all adequate is that which develops the spiritual strength of the individual members. The general prescription of a famous physician for those who were physically run-down was, "Plenty of fresh air, a plain and nourishing diet, and regular exercise." If this prescription in its spiritual application were faithfully used by every member we would cease to hear of run-down societies. The spiritual life of a society runs low because the spiritual life of the members that compose it is low. A society can only aggregate the power of the units of which it is comprised. It takes good people to make good meetings and good committees.

A society that is run-down can speedily be built up if it can get its members to pay close attention to three things: atmosphere, diet, and exercise. To live in daily communion with God through prayer and meditation, to feed regularly

upon God's Word, to follow in the footsteps of the Master "who went about doing good"—these are the things that build up a life in the graces of the Gospel.

The blessing that fills the soul of the individual overflows in blessing upon the society. If all the springs are full, the river also is full. So it is clear that the difficulty of the run-down society is personal. Let each member be like a glowing brand, and when they come together the meetings will be characterized by warmth, and the work will be marked by a marvellous intensity and power.

Piths and Points.

REMEMBER that every prayer meeting should have an object as well as a subject.

WHEN committees fail to present their monthly report, it is usually because there is nothing to report.

SPEAK OUT! No one gets any benefit from the message that cannot be heard. Indeed, low speaking is more likely to irritate than to edify.

WHAT definite thing is your society doing to help the church? If nothing, is it not about time that you gave the matter the consideration it deserves?

THAT Endeavorer who spoke in your meeting the other night for the first time—you told him at the close how pleased you were to hear his voice, of course.

"OUR watchword: 'A living Christ for a dying world!'" That is a motto worth adopting by every society in the land, as well as by the one which originated it.

HERE is a word from a Christian Endeavor leader that is worth remembering: "It is better to soften a heart by your testimony than to impress a mind by your speech."

A TORONTO society held an intensely interesting meeting the other evening, consisting of reports of four of the members who visited during the week the different city missions.

DON'T scold. Encouragement is always better than discouragement. If your meetings are not what they ought to be, you are not likely to raise their standard by talking them down.

"THAT young man thinks more of making a speech than of witnessing for Christ." And that criticism laid bare the secret of that young man's powerlessness in spite of his evident ability.

THE height of a tree and the spread of its branches is in proportion to the depth and extension of its roots. Your society must strike root downward into the soil of divine truth and broaden out in its grasp of divine love, if it is to bear fruit upward and branch out in manifold Christian service.

A COMMITTEE—a number of individuals to whom some important work has been committed. Have you thought much about the work that has been committed to you? Do you consider Who it is that has assigned you the service?

WHEN you fear to take part in a prayer meeting because you may fail, we would recommend you to spend half an hour each day for a month in meditation upon God's "fear nots." There will be no doubt about the result.

YOUNG men, why are the other young men of your neighborhood not attending the meetings of your society? Before answering, ask yourself this further question, "How many invitations have I extended to the young men of my acquaintance to come with me to our meetings?"

NUMBERS and strength are not synonymous. You cannot estimate the influence of a society by counting heads. "Have you a strong society?" we ask. "Yes, a very strong society," is the answer; "we have over a hundred active members." As if one could measure the power of a society by the multiplication table!

A PASTOR, in writing about the indifference of some of the members of his society, rendering necessary special efforts to keep up the interest, explains the present indifference in the following way: "I attribute much of the weakness to an experiment tried of giving important offices to indifferent members in order to encourage them. We have found it to be a mistake." Let every society take heed!

THERE are occasionally individuals met with who make the society a pedestal upon which they seek to exalt themselves. The sooner they are led down from the officer's pedestal to the member's chair, the better for the society. "The worker who tries to 'run' a society should never forget that there is only the difference of an 'i' between 'run' and 'ruin.' And in Latin that 'i' is called 'ego.'"

WE were approached by a pastor recently who complained about his society not taking the interest it should in the work of the church. "Do you attend the meetings of the society yourself?" we asked. His answer was, "No, but—" And there was the solution of the difficulty. The young people failed to take an interest in the work because there was no one who took the trouble to interest them in it.

WHEN Christians meet in Jesus' name, He is in the midst; and where He is there is blessing, inspiration, counsel, and comfort. But the essential thing is that they meet in the name of Jesus. When "two or three" indifferent and careless ones meet together, and feel nothing and know nothing of the grace and power of God, the coming together is productive of no good. Two or three souls aflame with holy love never meet without meeting with the Master who says to them, "Peace be unto you."

Where the Day is Breaking

THAT the tide of missionary zeal is rising is attested by the fact that during the last eight years 809 names have been added to the roll of missionaries sent out by the Church Missionary Society, of which 119 were added during the year ending May last.

IN Italy, Protestantism is on the increase. The recent census shows 62,000 Protestants among the 31,000,000 inhabitants. The Waldenses number 27,000 souls in 48 churches and 45 missions. There are now not less than 15 Protestant churches in the city of Rome.

THE Indian missions of the Canadian Methodist Church have grown in numbers to 54, with 38 missionaries and 51 assistants, with a membership of over 5000 converts from the pagan tribes. The Church has erected numerous schools, industrial institutes, orphanages, and two or three hospitals.

GOD is abundantly rewarding the labors of the Scotch United Presbyterian missions in Nyassaland, Africa. In a land where twenty years ago missionaries entered at the peril of their lives, 4000 converts recently gathered, spent five days in meditation, prayer, and song, and one day 284 converts were baptized, 195 of them adults.

ACCORDING to late official returns there are in Canada 99,364 Indians. Of these 70,394 are classified as belonging to various religious denominations. The greater number, 30,813, are Roman Catholics; 10,129 are Anglicans; 10,273 Methodists; 9,807 Presbyterians, and 10,062 belonging to other Christian bodies. The religion of 12,300 is unknown, and 16,677 are pagans.

THE REV. DR. THOMSON, of the Canadian Presbyterian Church; is doing a remarkably successful work among the Chinese in Montreal. There are 16 schools for these sons of Sinim, with an average of 25 pupils and 22 teachers to each school. The General Assembly had the pleasure, during its sessions, of seeing large gatherings of these Chinamen, some of them active Christian converts.

THE conflict on the Nile is an important one for Christian civilization. It has crushed a power which made commerce in that region impossible. The gateway to Northern Africa is now open. The traffic in slaves is about to be stayed. A vast and fertile country is opened to progressive enterprise. War is again God's thunderstorm which clears the atmosphere of the infection of paganism. From this time there will pour into the dark continent a stream of civilizing influences, for Africa is destined in the next hundred years to make a greater advance than any country under the sun.

I WENT to the East with no enthusiasm as to missionary enterprise. I came back with the fixed conviction that it is, under Providence, the great agent of civilization; and I feel it my duty to add that everywhere in Asia and Africa, among the Kaffirs in Natal, on the continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the success and zeal of our countrymen as missionaries of truth is earnest and concurrent. I heard it everywhere, and from high authority.—*Mr. Reed, Treaty Commissioner of the United States.*

THE gift of a Buddhist temple to the Ningpo Mission has excited great attention as an unprecedented incident in the history of missions. The official account says that when Rev. J. W. Haywood asked the villagers (200 had assembled) if they were willing it should be used as a preaching hall and school, the answer was universal assent. Not only so, when one of the head men said they would convey it by a legal deed of gift, all present shouted "Quite right, quite right!" The British consul pronounced the deed legally valid. In addition to the temple and its demesne, twenty-two Chinese acres of land have also been conveyed.

ALL religions tell one story, of men reaching out their hands for help; but the only religion which tells of God reaching out His hand to men is the religion of Jesus Christ. I have explicit belief in the fall of man and the redemption of human nature, and that the motive power by which the good news of redemption is to be made effectual is in that love that came down from Heaven with the coming of the Son of God. This is the story of missions.

It is seen in Francis Xavier, sailing along the coast of India, and in bitterness of soul crying, "O rock, rock, open for my Master!" and thus touching the heart of the Roman Catholic church and again kindling in it a thirst for missions. It is seen in David Livingstone, writing in his journal, "O God, when shall the great sore of the world be healed?" It is seen in Henry Martyn, dying alone in Persia, and kindling in the heart of England that love that sent out many like Bishop Heber.

And so everywhere—in Bishop Patteson, lying on that heathen shore with the stigma of His Master in the five wounds of His passion, and in the journal of Hannington, "In the heart that is stayed on Him is perfect peace." It is seen in those black boys in Uganda, consenting to have the flesh cut from their bones rather than deny Jesus Christ. And where have men learned such love? I believe that for the most part they have learned it where Augustine learned it—from his mother! where Timothy learned it, when he was trained up in the unfeigned faith of his mother.—*Bishop Whipple.*

Rome's Last Stronghold

The Pope's Parish in South America—A Great Field for Prayer and Service

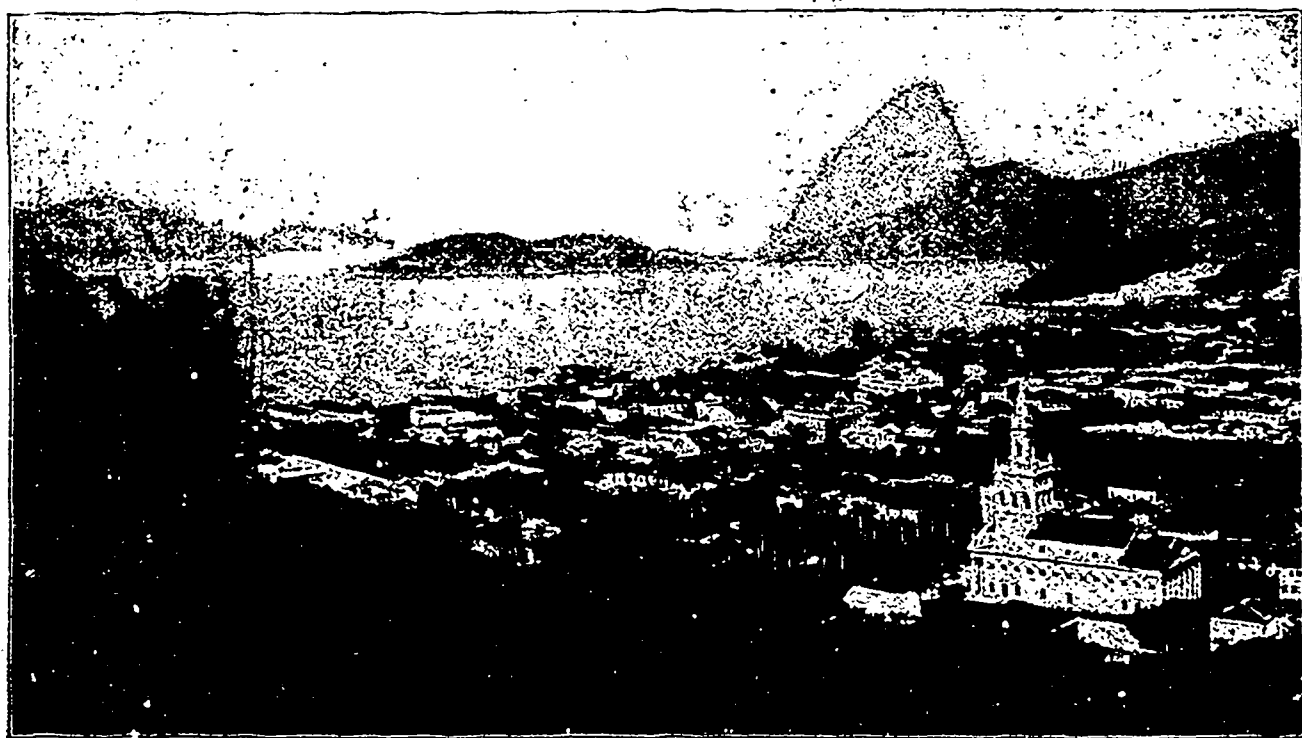


VERY step of the way has been stoutly contested, but foot by foot the outposts of Rome are being driven back from the New World. Even at the seat of her authority in the Eternal City the hand of limitation and repression is felt in a way that must be distressing to one who claims so wide a sphere of spiritual and temporal supremacy.

The handwriting on the wall proclaims the doom of her pseudo-Christian system, and the cry of

ing pampas plains, lofty mountains, swift-flowing rivers, and ruined remains of an ancient civilization. It is a world of wonders and of romance, a world that gives widest scope for imaginative range—but a world without hope, without Christ.

Its people are a strange mixture of European and aboriginal races. Spanish, Portuguese, and Indian blend in every conceivable intermixing and relationship, intensifying each other's vices and destroying what little of virtue each may have originally possessed. Its population is estimated at 40,000,000, of whom only some 3,000,000 have as yet been even touched by the influence of the Gospel. For three centuries the



THE CITY AND HARBOR OF RIO DE JANEIRO

"Cuba Libre!" rings in her ears like some portentous omen of approaching dissolution. But there is a last great war to be waged yet, before the Americas can be reckoned as free from her enslaving and demoralizing sway. Away to the south of this northern Christian continent lies the long neglected sister-land of South America, for nearly four hundred years the practically undisputed parish of the Pope. Immense in area, mighty and diverse in physical features, dark as midnight in spiritual condition, it stretches its great length from above the equator to the southern temperate zone, for nigh five thousand miles. Across its greatest breadth, three thousand miles, the zenith sun from east to west daily traverses a territory of vast tropical forests, wav-

Christian world has remained almost entirely heedless of its need; indifferent to the pleadings of its oppressed multitudes. More lately there has been an awakening, and to-day the conflict is well begun that must eventually see the continent emancipated from the bondage of Rome. The delay in the evangelization of South America is all the more striking in that it was the first foreign land to be visited by Protestant Christians.

Some 350 years ago the Gospel message was carried to its shores by Villegagnon's little colony of Protestant refugees. Villegagnon turned traitor to the faith he had espoused, and many of his devoted Christian colonists perished from exposure and hunger through his cruelty and neglect. Then his colony failed, and a few years

later the Portuguese seized the settlement and built the beautiful city of San Sebastien, now Rio De Janeiro. Its foundations were laid in the innocent blood of the learned John Boles, the last of the French Puritan band, who, escaping from Villegagnon's treachery, became a martyr for Jesus Christ to the cruelty of the Jesuits.



A SOUTH AMERICAN INDIAN

Thus God sealed South America to Himself with the blood of his saint.

A century of neglect followed the martyrdom of this first South American apostle, and the deadly grip of Rome fastened itself more tightly upon the Continent. By making those concessions, which have been so marked a feature of its methods, to pagan superstition and vice, it began quickly to assimilate itself to the beliefs,

prejudices, and practices of the people. Its faith in the dogma of baptismal regeneration led to wholesale conversions through the simple means of sprinkled water. Meanwhile the people died helpless, hopeless, Christless, clinging for safety to a sham. About 1640 Baron Ernst Von Wetz in Holland heard the call of God to carry the light to Dutch Guiana. He sought the authority and ordination of the leaders in the Reformed faith, and was scouted for a crank and fanatic. Undeterred he set out for the New World constrained by the love of Christ, and planted the banner of the cross on the northern shore of the continent. Here he laid down his life a victim to hardships and the unhealthiness of the climate, the second martyr to seal South America for God. And this was before the time of Zinzendorf, and a hundred years before the days of Carey. Two hundred years more rolled by, and excepting for the noble efforts of the Moravians to reach the Indians of the continent during the eighteenth century, they were years of absolute neglect and forgetfulness on the part of the Christian church. One agency, however, was not idle. Satan, through his masterpiece, the Roman counterfeit of Christianity, worked unceasingly, night and day, often times with a heroism worthy of a better cause; and the blighting power of priestcraft locked up the spiritual and material possibilities of the land under the tyrannic sway of the twin giants, Superstition and Ignorance. In 1805 Henry Martyn on his way to India landed at Bahia and claimed the continent for God in prayer.

Nearly half a century more expired before Allen Gardiner, once Her Majesty's commissioned officer in the navy, but now under commission from the King of Kings, with six consecrated companions carried the bread of life to Tierra del Fuego, the land of fire, the last long end of the continent. Prevented from landing by the natives they drifted among the awful rocks on that wild coast through nine long months of storm and snow and ice. Their friends in the home land were to send supplies. They waited, and watched, and prayed, and at last died from cold, exhaustion, and hunger. Three weeks later help arrived—too late! Thus again did God seal South America with the precious lives of His saints. Nor is the story ended. The home land, now somewhat aroused to responsibility, built a vessel, called it the "Allen Gardiner," and sent it forth manned with a consecrated crew. Brave was their struggle to win a welcome, however reluctant, from the inhuman, degraded Fuegians, and the result a bloody massacre upon the seawashed shore from which sixteen martyred saints went home to gain their crowns. And again God spake to the church through the blood of His faithful servants and said, "I have sealed this land for my own, how long will ye still delay to enter in and possess it?"

Perhaps some of my readers may think that South America, possessed as it is of a spurious Christianity, does not urge so strong a claim upon our sympathy and help as the heathen

lands of China, India, or Darkest Africa. If I could take you into a South American city to-day and show you for yourselves the condition of her people you would, I am convinced, speedily change your minds. See, here comes the procession of Our Lord of the Earthquake. This first grotesque figure is St. Joseph; that gayly-dressed female effigy is the Blessed Virgin, and, saddest sight of all, this last image is the crucified Saviour, with skirts on! No one here knows anything about Christ, except as a little baby in the arms of His mother, or as a dead body on the cross—in either case helpless to save or bless. We pass down a side street, and here we see a little girl preparing dinner. She is washing a dead guinea pig before cooking it. But where? In the open drain that runs down the side of the road! No wonder disease is rife in this land. What is the glare we see yonder? A house on fire, surely. No effort is being made to extinguish it; a number of soldiers are drawn up in front of it; no one dare approach. Screams are heard from within as the hungry flames leap up and consume its walls. Why do they not rescue the inmates? Ah, it is a house where there is smallpox. It has been purposely fired, and the poor victims of the disease are being allowed to burn to death. Such is humanity where the Gospel is not known!

Morality is not known in these countries. Even many of the European women simply laugh at the strictness of view that looks upon marriage as an essential, or the marriage tie as sacred; so speedily does human nature sink into the mire when removed from restraint. A celibate priesthood is simply a religious system of debauchery; and very few girls remain pure after they have once been to confession. The orgies of the worst goddesses of heathen lands tell no more shameful stories than are hidden by the walls of convent, monastery and bishop's palace in some South American republics.

Away inland, beyond the coast cities, scattered over a vast territory are 5,000,000 aboriginal Indians, for whom almost nothing has been done or even attempted until within the last two or three years. These poor people of many dialects, are as absolutely pagan as the natives of Central Africa, and as dear to the heart of Christ as the Christians of enlightened Canada. Let me conclude this article with one touching incident that happened something over a year ago. Away from the heart of the continent an Indian chief travelled two thousand miles to the coast to ask that a missionary should be sent to his people with the Gospel message. As yet his prayer has not yet been answered fully, but workers are on their way inland, and soon in God's mercy the tidings of a living Christ may be preached among his people. If any of my readers desire to know more about South America I would advise them to send for sample copies of *The South American Messenger*, or write to its editor at the same address as the *HERALD*.

THE King's business requireth haste.

"Wait."

By Amy Parkinson.

BE still before the Lord," and "wait" His will; Eye hath not seen, nor ever ear hath heard
The things prepared of Him for those who wait.
If on this earth He paints for us such skies,
And gilds with liquid gold the crested waves;
If here such music sweet salutes our ears;
Such perfumes rise about us—silent falls
The pen before the thought of what for us
He keeps in that Far Land. Well may we "wait."
Yes, "wait" for Him, although the hue of night
Fall o'er the golden waves; though skies be thick
With darkling clouds above us; though for us
The music of this world be stilled for aye;—
The perfume of His love yet breathes on us,
And for its full fruition we can "wait."

Toronto, Ont.

Prayer Meeting Plans.

By James Johnston.

YOU will all agree with me that we cannot over-estimate the importance of the prayer meeting in our Christian Endeavor work. I do not mean by this that we are to consider that if we work well on prayer meeting night we may feel free to be idle through the remainder of the week, but, on the contrary, work up a good prayer meeting because from it is going to come the strength for every-day service. Therefore it is very important as to the kind of prayer meeting we have. If we have dull, cold, cheerless meetings, the result following will be dull, cold, cheerless Christians.

If merely educational meetings, we will have a form of godliness but we will be lacking in power.

If mainly social, they are apt to bring forth carnal-minded Christians, who do more harm to the cause of Christ to-day than any of Satan's emissaries could possibly do. Someone has said that the reason more of the world do not join the church is because the church is so ready to join the world, and in the case of many church members this charge is but too true.

If on the other hand our meetings always savor of Christ and Him crucified; if they are like the teacher that the little girl once spoke of who "Brought Jesus right down into the Sunday-school class," is not the result following in the lives of our Endeavorers going to savor of Christ also? It cannot help it. We must remember that in order to be successful we must, behind the most perfect organization, have the divine life to energize our efforts.

Is it not true that we fail of the result we wished for a prayer meeting, sometimes, because it was killed from the start with a slipshod method and unprepared leader?

We must be attractive. The enemy of souls (being more wily) found out this secret much quicker than did the Church of Christ. All of his palaces are attractive, all his agents winning and seductive, all his plans alluring. We

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

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

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

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

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

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

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

Let another take the awakening of the Christ-

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

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

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

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

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

London, Ont.



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

"WELL begun" may be "half done,"

But beginning is not ending;

Great successes ne'er are won

By only wishing and intending.

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

"Start and stick" is sure prize-getter!

"Staying powers" take foremost place.

A Humble Delegate

WHEN the train had rattled through a rocky cut, and sped on between the bare, brown fields that lay all about the little town of North Pendleton, the chairman of the State Board of Arbitration folded his newspaper and leaned forward to look out at the window with an air of somewhat weary interest. His experienced eye had caught at once the signs of a state of things with which he was constantly familiar.

No smoke came from the tall brick chimneys which rose here and there against the gray sky. The men who should have been at work in the mills lounged idly at the doors of rows of little cottages on the outskirts of the town, or talked together in listless groups. The noise of the train alone broke the stillness usually filled with the hum and clatter of the busy factories.

The chairman with a sigh turned away. He was a young man, with a quiet, dark face and penetrating eyes.

"I am afraid we shall have a hard time of it here," he said to his companion. "The men are ignorant and pig-headed, I am told, and probably won't consent to arbitrate even if the employers do. One can't blame Block Brothers for getting into trouble with them. They are the kind that will suffer any extremity rather than yield a single point of their claim."

"They'll have to suffer, then, if they won't listen to reason," grumbled the senior member and lawyer of the board, whose gruff manner belied his real good-nature and kindness of heart. "They don't show much enthusiasm about seeing us," he added, dryly, looking out of the window in his turn, as the train slowed up. "I thought they might send a delegation to meet us when they heard we were coming."

"Not a delegate," said the chairman. "Cheerful spot, North Pendleton!"

"Very. Fine, balmy climate, too!" returned the other.

As a raw, blustering wind was blowing as they stepped from the car, they buttoned their

overcoats and started to walk briskly down the long platform which ran out from the little station.

"Hello!" said the chairman, suddenly. "We seem to be met, after all. Here's a young lady who is evidently waiting for us. Delegate, no doubt."

He nodded toward a small girl with a big baby in her arms, who had appeared unexpectedly from somewhere, and planted herself directly in their path. A red plaid shawl was drawn around her shoulders and tied behind with flapping ends, and a shabby black hat with a bedraggled red

feather in it adorned her head. She tossed this feather with a martial and aggressive air as the two men approached.

"Be you the board?" she demanded, summarily.

"We be," returned the chairman, delicately adopting her phraseology.

She regarded them critically, and not without disapproval.

"I s'posed there'd be more of you," she observed presently, "and older."

As this remark was emphasized by a jerk of her head toward the chairman, he felt called upon to make some apology.

"There are three of us usually," he explained, "but the other one couldn't come. And we are older than we look," he added, feeling her disparaging glance still upon him.

She shifted the baby from one arm to the other with a mature and capable air. "Well," she said, in the tone of one who accepts a dubious situation, "I'm Jinny — Jinny West. I heard you was coming, and I made sure of getting here early, so's I could speak to you by yourselves."

"If there's anything we can do for you, Miss Jinny," said the chairman, gallantly, "I hope you will let us know."

"I'm going to let you know," responded Jinny, tartly, "soon's I get ready."

She took a fresh grip on the baby, who seemed to require constant and difficult readjustment; and the board, being kindly disposed, extended



"BE YOU THE BOARD?"

an honorable finger, with the vague idea of bestowing a caress upon that stolid infant. Jinny regarded this attention coldly.

"You'd best not touch him," she observed. "He's ca'm now. When he gets started, he screams dreadfully."

The honorable finger was hastily withdrawn, and the three began to walk down the platform slowly, for what with the wind, her shawl, and the baby, Jinny's progress was much impeded.

"It's about one of the men in Block Brothers," she said, plunging abruptly into her subject. "You're going to put a stop to the row for 'em, ben't you?"

"We ben't exactly going to do that to-day. We are going to consult with the men and the employers, and see if they want us to settle the trouble for them." Then the board, whose self-respect had been crushed by Jinny's asperity, began to revive, and offered a somewhat detailed explanation of its methods for her benefit. The condescension was wasted upon her.

"That's all right," she said, impatiently. "What I want to know is, Will the men all be taken back after you've fixed it up?"

"We can't promise that," said the chairman. "Some of the men have been very mischievous and idle, it seems, and it is possible that their names may be struck off the list."

Jinny's keen little face contracted with an expression of deep anxiety.

"There's a man I know," she said, slowly, after a moment. "He's just one of that kind, I expect, and if he isn't taken back, I just don't know what his folks'll do!"

"Is it your father, my dear?" asked the lawyer, indiscreetly.

Jinny gave a sniff of contempt. "My pa? Not much it aint! I aint asking any favors for him. He isn't worth it. We could get along if he was turned out, and serve him right, too. He don't care whether wages are up or down. He just went on strike 'cause he hasn't got sense enough not to do what the rest do. If he'd done what we told him—"

The lawyer interrupted this reckless disparagement of her unfortunate parent. "What is it you want, then, if you don't care about your father keeping his place?"

Jinny turned upon him with a flash of her sharp eyes, and he shrivelled under the fine scorn of her rebuke. "There are others, aint there?" she demanded. "Do you think we're the only folks in the world? It's Kimpson I'm talking about. We're all right. There's only six of us, and three of them work, and the youngest's going on four, and smart for that."

The chairman looked at the baby in grave perplexity. "I shouldn't have thought," he ventured, respectfully, "I shouldn't have thought it was as much as four years old."

"This!" said Jinny, her contempt mingled with pity for his ignorance. "This baby aint ours. It's one of Kimpson's. I take care of it sometimes when I aint helping ma with the washing. There's eight of them, and most of

them are little, and Mrs. Kimpson, she can't do much for herself. Kimpson's wages are all they have. I expect that's one reason he struck.

"He aint bad, Kimpson aint," she went on. "He doesn't drink, and he's always worked steady. But lately he's been getting excited over the wages being so small, and the family so large, and the more excited he got, the more he didn't work, and when the boss knocked that half a mill off the pay, he couldn't stand it any longer, and he up and struck. Half a mill on a yard of cloth doesn't look much in the 'rithmetics, but it's more'n you'd think when there's eight in the family and only one to do for 'em, not counting me to help once in a while taking care of the baby."

She stopped, breathless.

"Yes," said the chairman, gravely. He did not feel half so much like smiling as he had a few minutes before. The little "delegate" stood still after her brief burst of eloquence was over. Her sharp face was flushed and drawn with earnestness. Something wistful, maternal, almost tender, softened its hard, unchildlike lines.

She hitched "one of Kimpson's" higher up on her thin shoulder, and waited, shivering a little with the wind, in the silence that fell upon them. The lawyer put his hand in his pocket vaguely, but drew it out again empty, with a quick consciousness that nothing could be more out of place than the offer of money at that moment to Jinny.

Then the chairman spoke very gently. "We shall do all we can," he said, "to have things settled peaceably and pleasantly. It is very likely that the men will be taken back if they are reasonable and show a good spirit. We shall remember what you have said about Kimpson. And now you had better run home, my dear. It is too cold here for you and the baby."

"I'll go home when I get ready," said Jinny, with returning acidity. "If you can fix it so that Kimpson won't lose his place—I expect you know how to do it, but I wish"—she regarded them again with a furtive scepticism in her eye—"I wish you were older."

"We'll do the best we can," said the board, abjectly. "Good-bye, Miss Jinny."

"Boss!"

The board turned round. They had gone only a few steps when Jinny came after them, panting. For the first time she seemed embarrassed.

"I was thinking," she remarked, gazing at the distant chimneys with an air of reckless indifference. "My pa, his name is West. It's nothing to us, you know. We can get along all right. He works first-rate when he's a mind too. I'm not asking any favors for him. But if he was to be taken back—he's real kind of miserable when he isn't working, pa is. He—he aint so strong-minded as some—and—and ma—"

She sat down suddenly on the platform, dropping the baby into her lap, and put both hands over her eyes.

"Why, Jinny!" said the board.

"You'd better get along," she snapped,

shortly, from behind her fingers. "They'll be expecting you over to the mills."

And when they lingered, loath either to leave her or to intrude upon her reticence, she rose and walked away, tossing her head in resentful dignity. The baby, startled out of its composure, began to cry; and as the board turned the corner, and left the lonely, windy platform to the little delegate and her charge, they heard it still screaming "dreadfully," while Jinny, walking to and fro, hushed it vigorously in her tired young arms, the tears of her own grief drying forgotten on her cheeks.

Late in the afternoon of that day the sun shone out faintly, and sent a watery ray in at the dingy window of the long, low room where the board, weary but patient, still wrestled with the knotty problem of the North Pendleton strike.

Near them, at the green baize-covered table, sat the manager of the mills, and the room was pretty well filled with the striking weavers, a sprinkling of women among the rough figures of the men. The struggling sunbeams did not dispel the atmosphere of gloom and depression which hung over the apartment.

The whole matter of the strike had been fully discussed. The workmen had been given ample opportunity to state their grievances; and the manager, after explaining his own position, had expressed his willingness to leave the whole difficulty in the hands of the board, and to abide by their decision. But this the weavers, on their part, refused to do.

They seemed, as the chairman had said, exceedingly obstinate. The only settlement satisfactory to them involved a yielding to all their demands. Against their determination the misfortunes and miseries of a strike weighed but little. They listened with faces sullen and stolid, or fierce and eager, but neither argument nor persuasion availed to alter their persistent attitude.

It was when the manager, with a hopeless and impatient gesture, was about to request that the meeting be dissolved, little or nothing having been accomplished, that the chairman, checking him gently, rose and began to speak.

"Before the conference breaks up," he said, "I want to tell you about a little thing that happened just before we came in here." And then he told them the story of Jinny.

The room was very still. He spoke rather low, but there was something in his quiet, manly voice that caught and held the attention of the rough men who listened.

"I thought," he said, simply, when he had finished the story, "that it would hurt none of us to remember, in cases like that which we have had in consideration to-day, that always and everywhere, as Jinny says, 'there are others.' It is not you men, but your families, that suffer most when you are on the strike. And your employers, they are 'others,' too, and have part of the right on their side. If this little girl could so forget her own troubles and worries—and she

plainly had them—to care for the child of another woman, to plead for the father of another family, and all with utter unconsciousness of anything unusual or praiseworthy in her conduct—well, I think we might any of us imitate her courage and kindness, her entirely unselfish desire to help along, to do the best, not for herself only, but for all concerned, for the others whom most of us forget. I do not know whether the man for whom she pled is here or not, but—"

He was interrupted by a *set-down* near the centre of the room. A man rose in his place and spoke, his square shoulders drooping a little forward, his eyes looking up diffidently from under his shaggy brows.

"It's me, boss," he said, hoarsely. "That was Jinny West that was talking to you, and it was my child she was nursing. I might as well own right up to that much. I don't know what we should have done without Jinny since the last baby was born. But I didn't know that she knew so much, or cared. The fact is, sometimes the children are smarter than the grown folks, these days, and better, too. What you've said is true enough. I've been thinking maybe we'd held out about as long as it was best. I don't deny but what I've had my share of making trouble in the mills, but—well, the fact is," he glanced round half-defiantly at his fellow-workers, "if there's any giving in to be done, I guess we may as well take our share of that. I don't know that we can do any better than to leave the thing to the honorable board to settle, and trust them to settle it honestly and squarely all round. Whichever way it turns out, it'll be better for the 'others' we've been hearing about, anyhow."

He smiled a little grimly as he said this, and sat down abruptly. The chairman smiled, too. The sun came out again, and sent a bright, straight ray across the green table. The atmosphere seemed to have changed, and with it the mood of the men. Kimpson was something of a leader among them, and they were quick to reflect his feeling.

The board began to speak again with new earnestness. The men listened with renewed attention. Half an hour later the conference broke up, with a satisfactory agreement on both sides as to the points to be adjusted by the board, and with a pleasantness of feeling which would have seemed impossible a few hours before.

"Strange what a small thing will turn the current of feeling among these people," said the manager, as he walked over to the station with the board. "You may argue with them all day without result, and then a little thing like your telling that story will accomplish the whole business, after all. They are as good men as any others, our men, but obstinate when they get a notion. I think we shall be straightened out very soon now, thanks to you."

"Rather to Jinny West," said the board. "By the way, there's no reason for making an exception in her father's case, if he wishes to resume work?"

"None," said the manager. "No exceptions. I'll look out for West, and for Kimpson, too. I don't anticipate any more trouble with him. You'll excuse me? Your train is not due for some minutes, and I have pressing business at the office."

He left them, and they stood again on the platform, while the sunset burned dully behind the bare trees on the other side of the track, and the air grew keener and colder as the day grew to a close. Then, around the corner of the station darted Jinny, breathless, her thin cheeks flushed, her shawl flying in the wind.

"Hullo! Caught you again, didn't I?" she cried, with a grin of satisfaction.

"And very glad we are to see you, Miss Jinny," returned the board, offering a hand, which Jinny, relieved from the encumbrance of the baby, accepted and shook with much friendly feeling.

"Well, you fixed it all up, didn't you?" she observed.

"We hope we shall be able to do so," said the chairman, modestly. "They have decided to submit the case to us, and we shall send our recommendations in a few days. Meantime, the mills will be started up, and all the workers who apply taken back without discrimination."

Jinny beamed upon them cordially. "You did splendid!" she declared, with candid admiration, and they bowed in humble acknowledgment of her praises, feeling that any illusion to her own share in the matter would be quite incomprehensible to Jinny's unconscious soul.

"I'm going back to tell Mrs. Kimpson," she said, looking about apprehensively. "The children are around somewhere. I gave 'em the slip while I came to speak to you. The baby's been carrying on dreadfully, and I'm keeping the rest out for a spell, till he gets ca'm. There's your train coming. Don't get left!"

She made a feint of leaving them, but followed at a little distance, as before. The chairman, turning, saw her and went back.

"Well?" he said.

Jinny tossed her head. "It's nothing to us," she declared, "but I just thought I'd let you know I'm glad you remembered about—about—"

"About Kimpson?" suggested the chairman, with a twinkle.

Jinny gave him a sharp look. Then she, too, twinkled, and her face became a child's again. "About Kimpson," she repeated, softly. "And you be older than you look, sure enough! Good-bye, boss!"

"Good-bye, Jinny!"

The train drew up with a roar; and when it moved off again, the board, looking out of the car window, caught a last glimpse of the little "delegate," watching them from the platform, her red feather flaunting fantastically in the wind, until a mob of youngsters, presumably Kimpson's, came helter-skelter around the corner of the station, rushed upon her with a whoop, and dragged her bodily out of their sight.—*Margaret Johnson in the Youth's Companion.*

How Baby was Provided For.

IT was in one of the big department stores, says the *Washington Post*. Two women stood near each other before a counter where the belongings of very little children are sold. Both looked with wistful yet widely different expressions at the tiny garments displayed.

The one woman asked to be shown knitted undervests for a baby. The saleswoman drew out a box and took from it some absurdly small garments—soft, creamy, fleecy, the most delightful combination of silk and wool. The woman—a young woman she was, almost a girl—took them in her hands with evident delight.

"How much are they?" she asked.

The saleswoman named the price.

"A piece?" asked the would-be customer, in a timid tone.

"Yes," answered the saleswoman.

The customer put down the little garments. She looked tired and weak, and bitterly disappointed. It's heart-breaking not to be able to buy what you want for your baby.

"Please show me something—something cheaper," she said, swallowing a lump in her throat.

The other woman, who had been looking into the showcase, had seen it all. She spoke to the saleswoman brusquely.

"I can't wait any longer," she said. "Tell me the price of that bonnet over there."

The saleswoman hurried to obey. One doesn't keep a chinchilla collar and an imperious manner waiting if one knows one's business. There was a moment's whispering, and the saleswoman returned to her waiting customer. From another box she produced some garments precisely similar to the expensive ones.

"Here's some shirts," said she, "that we've marked down to close out. We have only a few left. They're only —." And the "only" was exactly half the price she had named before. It wasn't cleverly done, but it deceived the tired woman. She went away with the wistful look gone from her face. The chinchilla collar went down in the same elevator with her, and the face above the collar wore a look almost of envy added to its wistfulness, I fancied—though it's folly, of course, to imagine that women with chinchilla collars and imperious manners ever envy tired little women who have to ask for something cheaper.

WITH the long day's work before you,
 You rise up with the sun,
 And the neighbors come in to talk a little
 Of all that must be done;
 But remember that I may be the next
 To come in at the door,
 To call you from all your busy work
 For evermore;
 As you work, your heart must watch,
 For the door is on the latch
 In your room,
 And it may be in the morning
 I will come.—*Mrs. B. Macandrew.*

What They Say

The Best and Most Interesting Things of the Month from our Neighbors

Ask Greatly, Receive Greatly.

IN the year 1887 the China Inland Mission, under the leadership of J. Hudson Taylor, asked the Lord to send to China, under their auspices, at least one hundred new missionaries. To meet the increased expenses they also asked for \$50,000 more money, and, knowing that if it came in small sums it would necessitate a larger office force, they asked that it be sent to them in large payments.

At a meeting for prayer held early in the year, these earnest workers poured out their hearts in petitions to God for these special things. As they rose from their knees, and tarried a few moments before separating, Hudson Taylor said: "Don't you think, before we go, it would be well to thank the Lord for sending us these things? He has surely heard us, and we may not all be able to meet together for prayer again."

Once more they knelt, and this time offered up glad praise and thanksgiving to God for what *He was going to do.*

Such sublime faith was abundantly rewarded, for, ere the close of 1887, one hundred new missionaries were on the field, and the necessary \$50,000 was paid in, having been received in but *eleven* payments.

Are We Going Too Far?

THERE is a danger of Christian Endeavorers attempting too much as well as too little.

Some societies spread their energies over such a wide field that nothing is accomplished with thoroughness. A wise word has just been uttered by William T. Ellis, the bright editor of the Christian Endeavor department of *Forward*, which is deserving of careful thought:

All Christian endeavors are not for all Christian Endeavorers. The Christian Endeavor society is not a knight errant commissioned to right all the world's wrongs and to do all its good deeds. Neither is it an omnibus to carry all the good causes and commendable enterprises that earnest hearts have conceived.

There are limits to Christian Endeavor's field and to the duty of the individual Endeavorer. These young people are not called to do everything. In many instances it is seriously to be doubted if they are called to do even the specific work that zealous leaders have planned for them. There is grave danger that in the running hither and yon in the performance of a multitude of endeavors the young disciple will have no time for developing in himself a deep-rooted, broad, and natural Christian life.

Christian Endeavor is surely of God, and its work is undoubtedly praiseworthy. But it is not fair to load upon these willing young Christians,

who are training themselves to assume the responsibility of Church and State, so many burdens that they have neither time nor strength for the quiet, careful, and essential development of personal religious life. A life is more than a deed. The Endeavorer is more than the endeavor. Tasks need doing, certainly, but far more than it needs the performance of certain good tasks, this world needs robust, reliable men and women.

So the time has come to sound this word of warning: Many Christian Endeavor societies are attempting too much; and especially too much work that is outside of their proper field. Often we have too many committees. Usually we hold too many meetings. To intensify is better. Let us undertake fewer tasks, and do them better and keep at them longer. Let us utilize to the full the committees that we have. Let us make our fewer meetings mean more. Then we shall have more time for our homes, more time for the growth of character, and more time for the cultivation of a personal religion and of devotion to our good Master, Jesus Christ.

The Making of a Life.

BY all means make a living; but remember that there is something more important than making a living, and that is making a life." These striking words were uttered by the late W. E. Russel, governor of Massachusetts, in an address to young men not long before his death. Commenting on them the *New Voice* says:

It is a golden utterance. The two things are entirely different; not antagonistic, of course, but different; and success in one cannot be gaged by success in the other. A man may be a conspicuous success in making a living and a conspicuous failure in making a life.

Walt Whitman wrote in his "Song of the Open Road":

"Henceforth I ask not good fortune; I *am* good fortune."

In other words, the only real riches one can amass even in this world are those which one stows away, not in bank or counting-house, but *in oneself*. Take two women, one who owns a magnificent palace, with no mind to appreciate its beauties, and one who owns no palace but has the appreciative mind. Which is the richer? To which will really *belong* the beauties? Who is it that really possesses a book—the man on whose shelf it has lain undisturbed, or the man whose mind and heart have mastered its contents? All the titles in fee simple that may be recorded can give no one real possession of any nook or cranny in all creation, unless there is also the right that comes from Appreciation.

Let us quit the false use of the word rich. No one is rich who has not the riches in himself—in a mind stored with rich memories; in an eye that is trained to see beauty and a heart that has learned to love it; in an ear that is trained to catch the melodies and harmonies of life; in a soul that leaps in response to nobility wherever found. There you will find real riches, and there only. Stocks and bonds can do nothing but to furnish opportunities of becoming rich. Their power goes no further.



The Basis of Optimism.

THE world may be divided into two classes—optimists and pessimists; those who have their faces set toward the day, and those who see in the future nothing but the gathering darkness of midnight. The gospel of Christ is a message of hope for the world, and not a message of despair, and in His teachings will be found the truths that have always filled the hearts of His people with hope for the world. In the *Christian Citizen*, Rev. James Brand, D.D., the influential college pastor of Oberlin, Ohio, contributes a thoughtful article on "The Progress of Spiritual Discovery in the Teachings of Jesus," which breathes the spirit of a fine Christian optimism:

The ground of hope for the improvement of society lies in the fact that the world is making ever new discoveries in the meaning and application of the words of Christ. In every generation there is being reached a keener appreciation of and a deeper insight into the essence of His thought, which amounts to a kind of new discovery. Each generation reads over and over again these spiritual sayings of our Lord, and suddenly discovers in them something for humanity which their fathers did not see. Thus, we find that we have in the teachings of Jesus not only that which keeps pace with our spiritual and intellectual growth but that which is eternally in the lead of the highest development of man and the utmost wants of society. If, after two thousand years, we had no more sense of the bearing of the gospel on civic and social wrongs than the Apostles and early church had, we might well be discouraged about the world. The early church said nothing against the existence of slavery. But in the course of time it has been discovered that slavery and Christianity are mutually destructive of each other. So with the subject of toleration and religious liberty. After the horrors of persecution, a more spiritual age has discovered that every man has a right to his own conscience. Another illustration of the principle is the subject of temperance. Seventy-five years ago ministers drank and worshipped God and preached a gospel muzzled on that subject. Deacons made and sold liquor for a living. But more spiritual eyes have discovered in the teachings of Jesus that a man cannot be Christ's disciple and the friend of society and serve the

devil at the same time. This is an enormous gain for the race.

The latest and perhaps most important advance made in the comprehensive grasp of Christ's sayings is seen in the new emphasis on the great second command: "Thou shalt love thy neighbor as thyself." This mighty awakening of the human mind in the line of socialism, with all its haste and blundering, is the result of this new emphasis. It has created the word "mankind," which Max Muller says never passed the lips of Socrates or Plato or Aristotle. It has resulted in the awakening of public conscience as to the way one part of society is treating, or failing to treat, another.

Now, recognizing this progress of spiritual discovery in the teaching of Jesus, it is plain that the church is going to be led on inevitably, not only to personal but also to civic and domestic and economic righteousness. This is my hope for the world. The process is slow, but it's God's way. This progressive discovery of Christ is the divine method by which real Christianity is to become universal. This is our glad tidings of great joy to all people.

If moral and social reformers, while doing their best, will only have patience to wait and faith to believe, they will see by-and-by war between laborer and capitalist cease; sweatshops become a thing of the past; injustice disappear; manhood crowned; the gulf between rich and poor closed up; suffering mitigated, sorrow sanctified; municipal misrule remembered only as a horrid nightmare of history. How do we come by such optimism? We get it from the progress of spiritual discovery in the teachings of Jesus. We know it because God has taken humanity in hand. This is not the devil's world, but God's. Hope on, then, bleeding humanity; your help is laid upon One "mighty to save."



His First Sermon.

THE Rev. Samuel Russell, in *Everywhere*, tells a wonderfully interesting story about his first sermon. He was a minister's son, but a lawless and troublesome lad, and impossible of restraint by his aged father, who suffered much from his waywardness.

Young Russell, however, was not wicked in a criminal or strictly unlawful way. He never did anything the statutes would touch, except becoming intoxicated now and then—and in such cases he was taken excellent care of by the landlord of the Wilson House, who always gave him a good bed in which to sleep off his drunkenness. But the fact that he was mostly law-abiding in deeds while reckless with his tongue, made him all the more dangerous an example to the other young men of the place.

One New Year's eve a choice lot of loafers and drinkers were assembled in the barroom of the Wilson House. Liquor was flowing fast and furiously, and everybody was feeling boisterous.

Russell had drank considerable, but was not yet under the influence of the stuff; it always took a great deal to intoxicate him.

During a very rare pause in the conversation Joe Allen came in. He was a hardened toper, with a terrible hatred for all kinds of religious things

"They're having a watch meeting over in the Methodist church," he said, as he stamped the snow from his boots and took a drink meanwhile, "and I don't see why we can't have one here. We can all of us do something to give the meeting a lift. Brother Eldridge will please lead in prayer."

Eldridge was a glib-tongued fellow—a barber, who had just come into town; and he immediately dropped upon one knee and gave a mock invocation.

"We will now sing a hymn," said Allen, in a voice which so exactly imitated a certain affected young preacher in the town that it brought roars of laughter from the crowd. And he "lined" one of the hymns of the day, with profane variations, the others joining in uproariously.

"Brother Samuel Russell will now preach the sermon," announced Joe, "and we trust it will be for the spiritual good of us all."

It was a terribly disagreeable suggestion to young Russell, and he tried in every way he could to evade it. He even attempted to rush to the door, but they caught him, and stood him up at one end of the room behind a table. "Preach now, or 'treat' all round!" they shouted; and as he had not the money with him to do the latter, he reluctantly consented to "say a few words," complaining, however, that he had no text.

"Try 'The spirit is willing but the flesh is weak'!" shouted Joe.

So the young man commenced in a rambling way, telling them that the spirit seemed very strong that night, and they would find that the flesh would as a result gradually grow weaker; that they were all on the broad road to death, and now, as a new year was about to begin, they had better make it a new era in their lives.

"Why, I believe the fool's in earnest," said Joe, in his usual sneering tone.

If the minister's wayward son was not already in earnest, something in Joe's words and tone went far toward making him so, and he began to say things which had been really in his heart for many years, but which had been covered by his wicked, careless life. Things he had heard his old father say, fragments of prayers remembered as having been uttered by his dead mother, passages that he had learned from the Bible while a little boy at Sunday-school—all came to him now with new force and meaning—faster than he could speak them.

The crowd looked at first resentful, then surprised, then interested. Even the drunkest of them seemed suddenly sobered, and all soon began listening in intense silence.

As Russell went on, strange to say he began to notice the effect his own words were having

upon him. He felt that they were true. Then he commenced to ask himself, "If they *are* true, why do you not get down on your knees and pray to a merciful and offended God for forgiveness?" And that was what he finally did, right in the midst of his sermon!

Of the company that were present, two were converted to Christ before they left the room; all went away sober and serious; and Joe Allen, though he did not join a church or make a public profession, was never heard to say anything more against religion.

"As I turned the corner on my way home," concludes the hero of this strange but true story, "I overtook my aged father, who was feebly making his way home from the watch meeting; and I have never experienced any happiness on this earth equal to that which I felt when I took his arm and told him that his prayers had been answered, and I had found Christ. He spent the rest of the night on his knees, thanking God.

"That was my first sermon. I have preached many since, with varying success; I have never climbed the ladder of distinction and fame, but I feel that I have done as well as I could the will of Him who that New Year's eve snatched me like a brand from the burning, and made me His own forever."



An Acted Parable.

WHILE the late Dr. Alexander Proudfit was pastor of the First Presbyterian church, Springfield, Ohio, he told the following story at a social gathering of the teachers of his Sunday-school:

A good old Scotch elder, who was deeply concerned because his pastor persistently refused to allow children to be admitted to church fellowship, invited him to his house. After tea, the elder took the pastor out to see his large flock of sheep put into the fold. Taking his stand at the entrance to the sheepfold, the elder allowed the sheep to enter, but as the little lambs came up, he roughly pushed them back with a heavy stick.

The pastor became very indignant, and exclaimed, "What are you doing to the lambs? They need the shelter far more than the sheep!"

"Just what you are doing to the children of the church," was the prompt reply.

The object-lesson did its work. Never again did the pastor attempt to shut out from the fold of the church one of Christ's little ones.



A LETTER was lately received from Mr. James Chalmers of New Guinea, in which he said: "Here we have been opening a chapel which cost £250. The people paid for it themselves; they celebrated the opening for ten days, and during those ten days they entertained 500 of their fellow natives, and on the closing day they had a banquet for 1000 people. The whole entertainment cost over £200. They paid it all themselves. A few years ago these men were savages and cannibals."—*Missionary Review*.

By Way of Suggestion

Practical Plans and Helpful Hints Gathered from Many Sources

A Bible Meeting.

This is to emphasize our pledge, "to read the Bible every day." It should contain several open parliaments, interspersed throughout the programme, on such themes as: "The best time for our daily Bible-reading"; "The parts of the Bible that have helped me most"; "What method of Bible-study have you found profitable?"

Get the best Bible-student and brightest talker you can find to open the meeting with an address on how to study the Bible. Tell him to make it practical. Ask him to talk about reading the Bible straight through, about book-by-book study, topical study, verse-by-verse study, study in the Sunday-school, the daily Christian Endeavor readings, and especially about the best concordances, Bible dictionaries, and other Bible helps, not forgetting the Revised Version. His is a great theme; but limit him in time.

Close the evening with a question-box on the Bible, conducted by your pastor.—*C. E. World.*

Fellowship.

Here's a tiptop New Haven recipe for fellowship in service, and a happy social commemoration of it. The Church of the Redeemer and the United Congregational Endeavorers joined with the First Presbyterian in evangelistic services. They afterwards commemorated the event with a social, at which each of the societies was presented with a copy of the pledge mounted on a large card, on which was also placed pictures of Dr. Clark and the three churches.

Take Part in Every Meeting.

At the Home Missions Convention held in London last week, the Rev. J. G. Train, ex-president of the London Christian Endeavor Council, delivered a valuable address in advocacy of Christian Endeavor. He particularly dealt with the obligation resting upon all active members to take some part in every meeting. Brevity is often the very soul of devotion, as verbosity is its worst foe, and we agree with Mr. Train that the rule that the part taken in our meetings should be brief is most wholesome. In this way the most timid are encouraged to make a beginning, and the most voluble are given clearly to understand that they must not be slow to make an end. "Young people trained in our societies," Mr. Train declared, "are not likely to perpetuate in the church the untold miseries of unrestrained speech. But the necessity of opening the lips in the presence of others in some brief words of prayer or testimony has proved again and again a tonic for the strengthening of the weakest and the most timorous. One whose long and varied experience qualifies him to speak with regard to the matter gives it as his judgment that 'if a new

convert does not open his lips in some devotional meeting during the first thirty days of his new existence he is apt to remain tongue-tied for life,'" and "tongue-tied Christians," added Mr. Train, "are not likely to accomplish much." It is all to the good that our societies secure that those who come under their influence are obliged to practice that which the Scriptures call "confession with the mouth."

The Connecting Link.

In a recent issue of the *Christian Endeavor World*, Mr. R. M. Kimball has the following to say regarding that important officer, the corresponding secretary:

This officer holds the same relation to a Christian Endeavor society as a conjunction or preposition holds to a sentence. The conjunction or preposition connects one part of a sentence with another, the phrases or clauses with the principal division. Without one or other of these little words the divisions of a sentence would make but little sense, but their use makes a complete whole. They are the "go-betweens," the connecting-links. So is the corresponding secretary the "go-between," the connecting-link, between the local society and its sister societies, the State and local unions and the United Society. This officer is the channel through which all communications, reports, notices, statistics, etc., should pass, from the outside, in, and from the inside, out.

The corresponding secretary should be an Endeavorer thoroughly imbued with the spirit of the work; he should be active, energetic, always on the watch for information useful to the society. He should sift his information, taking only what will be of benefit. He should bring this information before the members in as concise a form and as promptly as possible, and send the answer or result of such consultation to the source from which the matter came as expeditiously as possible.

He should study closely the work of the United Society, and see that his own keeps abreast of it all. He should keep a full list of the members, changing the same from time to time as the membership changes.

He should keep a record of all moneys expended, and for what purpose, so that when statistics are to be reported he will be able to do so in an intelligent manner and with promptness. He should keep a record of all communications received, and also of all sent out. He should keep up a correspondence, as far as he is able, with the absent members. He should send an introductory letter to the society to which any member may be transferred. In fine, he should be a corresponding secretary in *deed*, as well as in name.

Information Committee Reports.

It is the business of the Information Committee to press religious news, and especially Christian Endeavor news, upon those that have not the chance or the will to seek it for themselves. The field is broad enough so that there need be no trouble about the abundance or the freshness of the material. Judgment in selecting the matter, and variety and skill in the ways of putting it, are the points to be watched by the committee, that their reports may interest and help.

The committee should know what religious papers and magazines can be regularly seen by the members. Each one may be made responsible for supplying news from a particular source. For one meeting let each examine a different one, and select the three paragraphs that seem best. When the report is given, let each in turn give his best paragraph. If that has already been chosen by another, let him give the one that stands next on his list. At another time one member may be charged with the whole work and be supplied with all the literature within reach. Sometimes the committee will select the news and ask others to report it. Again, each member of the society may be asked to bring one interesting piece of information that he has himself found.

Instead of trying to cover different topics, the committee will often find it best to give several facts bearing on one particular kind of work. One report may, for instance, be confined to news about Floating societies, and others will deal with other special movements. They will take advantage of special occasions for such a purpose. On Prison Sunday, for example, they will tell of news about Christian Endeavor in prison. On International Temperance Sunday they will give accounts of Christian Endeavor's share in the temperance campaign. At the missionary meetings the news will have a missionary flavor. If a special country is under consideration, a word about Christian Endeavorers there will be given. In such cases the "information" need not be confined to the latest news, but may give a brief sketch of the past as well.

The committee will not depend on the printed page. They will be news-gatherers themselves, and they will set others to work for them. An occasional report will give facts and methods learned by visiting or writing to other societies or former members of their own society that may have removed. Valuable hints from conventions and meetings will find place in their reports.

Once during the year the chief points about the history and principles of Christian Endeavor might be brought out by questions. The leaflet "Facts about Christian Endeavor" will furnish some questions. Others will call attention to the Tenth Legion and the Quiet Hour. "A Short History of the Christian Endeavor Movement" will suggest other points. Two or three questions on the history of the local society or the local union might be added. Let the committee distribute the questions among other members

of the society a week in advance. If necessary in the case of the harder questions, give directions about finding answers. Be sure to have the answers exceedingly brief. More good will be done if the society does not know that assignments have been made. Let some member of the committee put the questions to the society as a whole to test their knowledge and make them give closer attention to the answer. Let the appointed ones answer only in case no one volunteers or if a wrong answer is given. If they are seen to be other than volunteers, the rest will keep still and wait for them. They should not, however, allow a long pause to follow any question, as the exercise should be made as brisk as possible.

At other meetings a like plan may be used for reviewing the history and beliefs of the denomination or the history of the local church. News about denominational progress and interests, the missions and important gatherings, should always have a large place in the information given.

Whether the committee gives the news itself or gets others to give it, the report should be spoken, not read, and should be in the speaker's own words, in the most interesting style, and adapted to the society that is to hear it.—*Harold Hinder in C. E. World.*

A Happy Thought.

A happy thought was the sending to every member of the Forest, Del., society a card, to the corner of which was attached a bow and loop of red, white, and blue ribbon, with the request that it be read every morning and evening of the year. Here is the card, front and back:

EVERY MORNING.

Am I going to help or hinder Christ's cause to-day?
Shall I not try to bring some soul to Him?
Shall I not do some act of kindness, no matter how small,
"In His Name"?

EVERY EVENING.

Have I helped or hindered Christ's cause to-day?
Have I tried to bring some soul to Him?
Have I done some act of kindness, no matter how small,
"In His Name"?

Bright Temperance Meetings.

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

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

Assign one book of the Bible to each member, and ask him to tell in the meeting what bearing his book has on the temperance problem.

On the March

How the Endeavor Hosts began their New Year of Service

Over Land and Sea.

The United Society is keeping a roll of those who promise to read the whole Bible through in 1899. In the first two weeks 357 names were received.

An aged blind woman of Worcester, Mass., has a reader sent to her every Sunday from the Missionary Committee of the Dewey Street Baptist Christian Endeavor society.

The British Endeavorers have invited the popular General Secretary of the United Society, John Willis Baer, to be present at the coming Convention in Belfast in June.

The British Council has decided to engage the famous Crystal Palace for the last day of the World's Convention to be held in London, in 1900. The expense for the one day will be about \$4,000.

And now it can be said that Christian Endeavor has made its way into every nation under heaven! The last country to receive the movement is Russia, and now information has been received that a vigorous society has been organized in St. Petersburg.

The editor of the *Review of Reviews*, W. T. Stead, appeals to Christian Endeavorers to organize a local peace committee, each society to help to promote the Czar's universal peace ideas. Mr. Stead says that in the last nine years Christian governments have spent upon armaments of war a sum far exceeding \$5,000,000,000.

In Foochow and suburbs, China, Christian Endeavor has for some time been doing a good work. The Local Union of twenty societies holds quarterly meetings, planned and carried through by Chinese Endeavorers. The people at first shook their heads, but after seeing how the movement works, they are most hearty in support of it.

On the occasion of Dr. Clark's visit to Sweden, Pastor Truvé, of Goteborg, organized in his church, which is one of the largest in that country, a society of Christian Endeavor. The original society of fifty-two members has grown to three hundred. The pastor reports that the young people are doing a splendid work in the church, and

that the meetings are maintained with great interest winter and summer.

At a Convention of a Mass. Union recently, the golden thread that bound together all the papers and discussions was, "What Would Jesus Do?" The speakers discussed the question in its relation to the home, the school, the society, and business. It is needless to say that the Convention was interesting, earnest, practical, and spiritual.

There is a society in Plumville, Michigan, that will be heard from at the coming Convention in Detroit. Last summer, when forbidden the use of a schoolhouse, they continued their meetings in an adjacent grove. When cold weather compelled them to seek shelter,



W. H. THOMSON,
President Manitoba C. E. Union.

they built a little log hut, unplastered and with log floor and rough wooden benches. The meetings held in it are said to be marked by much spiritual power and furrish feasts fit for a king's palace.

All Canadians will second the following suggestions of Miss Nellie Forman, of Stratford, for the Detroit Convention:

(1) That as many British flags as Stars and Stripes be used in the decorations. Because: (a) That would be unique on United States soil. (b) That would make up for past deficiencies. (c) It would be a good object lesson in international courtesy for the Yankee delegates. (d) For the Canadian delegation it would be a regular "sunshine committee,"—try it and see!

(2) That the Canadian national anthem, "The Maple Leaf," have a place on the programme.

In speaking to active members, recently, Dr. Clark has a pointed word to say about the duty of evangelism: "Consider for a moment what it means to be an *active* member. In most societies it means that you are on one side of an invisible line; and the associate members, according to their own confession, are on the other side of the line. They are facing in the right direction, but they have not stepped over the line. I do not say that all active members are really on Christ's side of the line, and that all associate members are on the other. Only God knows, but this is the fundamental idea of this distinction. There is such a line of demarcation in God's sight, wherever it is drawn; and it is your supreme mission as a professed active Christian to induce your companions to step out boldly, distinctly on the Lord's side."

From the Far West.

The E. L. of C. E. at Roland, Man., sent a Christmas box of \$40 to the missionary at Lumber Camps, Rat Portage, as the stipend there is very small.

The meetings of the E. L. of C. E. at Melita, Man., are characterized by large attendance, and deep spiritual interest. The forward movement is observed, and the members are very enthusiastic.

CARMAN, MAN.—The past year's work in connection with the E. L. of C. E. has been most satisfactory. The society numbers eighty members, with all departments and committees in good working order. A reading circle has been formed, and quite a number of members are taking up the reading course, and its educational value is showing itself.

SAPPERTON, B.C.—The Junior C. E. Society of Knox Church held a social on Thanksgiving Day at which the "Talents" they had been working on for about six months were brought in. The society is not a large one having only about ten active and seven or eight trial members, none of whom are over fifteen years old. Eight of these received 10c. each out of money made from the sale of a quilt which the girls pieced last year. The increase amounted to over \$12, some

having made as high as \$2.50. Several of the Juniors brought with their money statements—which were very interesting—of how it was made. The girls, by making paper flowers, kitchen aprons, baby's bibs, selling useful articles, and working for pay at home. One boy bravely admitted that he scrubbed for his mother on Saturdays, and another made garden and sold vegetables. Some of the smaller boys brought in thank offerings, which, with money on hand from monthly collections, made a total of over \$16. This money is divided between missions, our own church, and a little left for Junior supplies.

From the Capital.

The members of Erskine church had a literary evening on the 8th Dec., which was a great success.

The Executive of the Local Union will meet in McLeod Street Methodist church on the evening of the 9th February for the purpose of electing officers for the current year, and for the transaction of such other business as may come before the meeting.

Large and Enthusiastic Rally.

There was a large and representative attendance at the annual rally of the Ottawa Christian Endeavor Union, held on the evening of January 23rd in Knox church lecture hall, when the annual reports of the officers were read and a general resume of the work done during the year was given for the benefit of those interested. Mr. T. W. Quayle, president of the Union, occupied the chair, and gave his report, dealing with the various departments of the work conducted by the different branches.

The secretary's report was read by Miss Andrews. It stated that two new societies had been organized, viz.: Zion Congregational and the Reformed Episcopal. The total membership was 728, composed of 527 active and 201 associate members.

The treasurer's report, read by Mr. R. H. Campbell, showed the finances to be most satisfactory, there being a balance on hand of \$8.66, exclusive of the collection taken up at the rally.

Rev. D. M. Ramsay then delivered an address on the subject of the danger of retreating in church work. He made a strong appeal to the members not only to maintain their present standing, but also to strenuously endeavor to attain a stronger foothold.

Rev. A. F. McGregor, of Toronto, delivered an eloquent and inspiring address on "The glory of going forward." He endeavored to impress on his hearers the fact that while there were many retarding circumstances in the forward march of the church, there was also sufficient encouragement when the goal was attained.

The meeting closed with the benediction by Rev. R. Herbison, of the Stewarton church.

Opening devotional exercises were conducted by Rev. John Wood and Rev. Mr. McIntosh.

Hamilton Endeavors.

At a recent meeting of the Local Junior Union, Mr. Jas. G. Stewart was again elected president.

Mr. J. C. Harris, who has been well known in Christian Endeavor circles for a number of years, was married a few weeks ago.

The late C. E. Moore, who died so suddenly in Ottawa, was at one time vice-president of the C. E. Society of the First Congregational Church.

Mr. D. A. Rowland entertained his convention committee at his home some little time ago. A very pleasant evening was spent, and many kind words of appreciation were exchanged.

The anniversary of the Local Union and the County Convention were held together at Knox Church, Dundas, on Monday, January 9th, commencing at 10 a.m. The morning and afternoon sessions were not largely attended, but the evening meeting was a good one, and had the true convention ring. The subjects chosen were practical and helpful, and were done full justice by the speakers. Miss Whitworth, the Junior Superintendent for Ontario, read an exceedingly bright paper on "Junior Endeavor Work in every Church," and quite a warm discussion followed. At the closing meeting the new officers were introduced, and installed in their several positions. The officers for the year are as follows: President, Rev. H. S. Beavis, D.D.; vice-presidents—city, A. E. Mountain; Ancaster, R. C. Brown; Barton, A. Burkholder; Beverly, Rev. John Showers; Binbrook, Rev. D. B. Marsh; East Flamboro', Chas. Hunt; West Flamboro', Rev. D. C. Cameron; Glanford, Mrs. Dingwall; Saltfleet, J. B. Pettit; Dundas, H. G. Robertson; Waterdown, Miss L. C. Johnston; recording secre-

tary, Mr. H. M. Gilchrist; corresponding secretary, Miss B. McKenzie; treasurer, Mr. M. Emory. Committees—Organization and Visiting, J. C. Harris; Temperance and Christian Citizenship, Mr. Bremner; Good Literature and Missionary, C. McLeod; Bethel Mission, Mr. Brown; Correspondence, Miss E. Kelk. Auditors, J. Stevenson and C. McLeod.

Montreal Matters.

The Montreal Local Union made a departure from its usual form of quarterly rallies this month, and instead of having addresses from foreign or local celebrities, and the usual roll-call, held a model prayer and business meeting. The meeting was held in the lecture room of the Stanley Street Presbyterian church, whose society is one of the most active in the Union, and it was most successful and profitable. The chairman of the prayer meeting was one of the members of the Stanley Church Society, and his treatment of the subject, "The Minor Virtues and Their Importance," was thoughtful and earnest. No time was lost by the Endeavorers in taking part by prayer and remarks, the participation of several pastors giving a tone and depth to the meeting.

At the close of the prayer meeting a model business meeting was held, the president of the Local Union, Mr. H. DeWitt, presiding. Reports were received from all the well-known committees, some of which were actual reports lately presented at some society.

Special reference should be made to the Temperance Committee's report from a society in Point St. Charles, telling of gospel temperance meetings held and active rescue work done; also to the report of the Music Committee, which told of brightening by songs sickbeds in homes and hospitals, as well as the weekly meetings.

The reports were so good that but little discussion followed, and the business was speedily concluded. An efficient orchestra contributed to the success of the evening, which was voted a great success.

The pastors were invited to the last meeting of the Executive Committee of the Local Union, and the theme, "How can Endeavorers help the pastor? and *vice versa*," was considered. The discussion was helpful and spirited, there being quite a divergence of opinion among both pastors and laymen as to how much time the society

should demand from the pastor. Needless to say, the presence and advice of the pastors were very cheering.

Canadians are pleased at the choice of Detroit for the Convention of '99, and will be present in larger numbers than for some years past. A well-known local Endeavorer, Mr. J. H. Cayford, has been appointed excursion manager by the Local and Provincial Unions.

The scheme of intervisitation of societies in the Montreal Union was found so helpful last year that it is to be repeated. Besides promoting fellowship among the societies of different denominations, it provides a means of interchanging ideas on the conduct of meetings and general work. The society acting as host generally provided refreshments at the close of the meeting, and a social half-hour was spent.—*The Christian Endeavor World.*

MONTREAL.—Centenary E. L. of C. E. has a very energetic sewing circle. During the last three months of 1898, as many as 248 articles of clothing were distributed among the poor. At Christmas the society sent out twenty-one large dinners, and two donations in money. The experience of those who have been engaged in this work is that they have obtained a great deal of happiness through giving happiness to others.

Down by the Sea.

The Christian Endeavor Society of the Presbyterian Church, Charlottetown, P.E.I., elected the following officers for the coming year: President, Miss Jane Brehant; corres.-secretary, Miss Annie McNutt.

The society in Sackville Methodist Church, St. John, N.B., have adopted the plan of spending the last five minutes of the hour before closing in social intercourse. They find that this works exceedingly well.

From New Brunswick comes the report of the formation of two new societies during the past month; one a Junior Society in the Congregational Church at Milltown, the other a Senior Society in St. John's Presbyterian Church, Chatham.

During the week of prayer the Presbyterian society of Port au Pique, N.S., considered the plan of reading the Bible through in a year. Already thirty-four members have promised to do this, and they are very enthusiastic about it. Try it, everybody.

On Dec. 13th, the St. Croix Local Union, which is composed of the societies from Charlotte Co., N.B., and Washington Co., Maine, held its semi-annual convention at Calais, Maine. It was decided that in future the Union would meet annually and that the next meeting should be held at Lubec, Maine, in June. The proceedings were very interesting and helpful, particularly an address on "Christian Endeavor and Good Citizenship," by Rev. Mr. McLean. At the close of the meeting a reception was tendered the delegates by the society of the Second Baptist Church.

The Truro, N.S., Local Union held its regular quarterly meeting at Clifton, on Dec. 19th, with a company of about 200 present. The meeting was opened with a prayer and praise service, which was followed by an excellent paper by Miss Forbes, of Clifton, N.S., on "How the Young People may help the



W. C. TURNER,
President Prince Edward Island
C. E. Union.

Congregation." A second paper was read by Miss Gillis, of Truro, on "How to enjoy our Religion." A brief discussion followed each of these papers, and many practical and encouraging words were spoken. This meeting was the first in the history of the Truro Union to be held outside of the town. It is the intention henceforth to hold at least one-half of the Union meetings in the country districts.

Toronto Happenings.

The E. L. of C. E. of Wesley church at Christmas sent provisions to fifty families of the deserving poor of the neighborhood. The young people enjoyed the work.

On Monday evening, January 30th, the Young People's Society of Bloor Street Presbyterian Church

were given an address by Rev. Dr. Milligan on "A Study on 'In Memoriam.'" The evening was a most enjoyable and entertaining one.

According to the recently published missionary report, the E. L. of C. E. of Parliament Street Methodist church contributes more liberally to missions than any other young people's society in Canada. During the past year it gave \$108 to the General Missionary Fund, and \$100 to the Forward Movement, a total of \$208.

The Epworth League of Christian Endeavor in connection with Broadway Tabernacle have arranged a program which promises to be one of much helpfulness. Besides the regular monthly consecration meetings we notice such subjects as "Pew Rents vs. Free Pews," "An Evening with the Canadian Poets," and the "Students' Forward Movement."

A meeting of Yonge Street E.L. was held early in January when the members bade farewell to one of their number, in the person of Miss Gertrude H. Wood. Miss Wood is leaving for missionary work in China, under the China Inland Mission Board. The League presented her with a handsome Encyclopedia of Medicine as a token of their appreciation and regard.

On the afternoon and evening of Jan. 2nd, the E.L. of C.E. in connection with Agnes Street Methodist church, held a New Year's reception. The object of the meeting was to provide an enjoyable home-like evening for the young people whose homes are out of the city. An excellent musical program was rendered, while refreshments were served by the Social Committee.

The Y.P.S.C.E. of Central Presbyterian church made distribution of forty baskets of provisions to the families in connection with their mission, during the holiday season, and the Juniors gave toys and candies to some thirty-five little folks. The Missionary Committee have started a circulating missionary library. Some thirty-books are already on hand for the use of their members and friends.

A Timely Debate.

Live topics for debate are always in demand, and Parliament Street Baptist C. E. society recently hit upon a subject, the discussion of which gave rise to wide interest among the young people of the city. Messrs. C. J. Atkinson and C. E. Burrell, Sr., were invited to support the following proposition: "Re-

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solved that the Christian principle of raising money for the Kingdom of Christ permits the holding of entertainments, socials, concerts, bazaars, picnics, etc., for this purpose." Messrs. S. J. Duncan-Clark and H. W. Barker were asked to maintain the negative, and willingly agreed to. Mr. Thomas Urquhart accepted the responsibility of acting as chairman, and giving a decision upon the merits of the argument. The affirmative made out a very strong case, maintaining by precept and example the wisdom and scripturalness of the methods they advocated. The negative replied with vigor, laying much stress upon giving as a channel of spiritual blessing provided for this special purpose by God. Both sides quoted from the Bible and admitted it as supreme authority; both sides also deprecated many forms of entertainment that they held to be inconsistent with Christian standards, while both agreed that the social in its highest type was an essential to church life. The negative, however, maintained with energy and argument that these things should not be held for the purpose of raising money, and when the chairman had with great clearness summed up the argument on both sides, he found his decision to be in favor of the negative. A vote of thanks was tendered Mr. Urquhart for his able and judicial chairmanship. The lecture room of the church was crowded with young people from all parts of the city.

Local Union Executive.

The first meeting of the Local Union, under the new officers, was held on Saturday evening, Jan. 21st. The new president, Mr. R. J. Colville, conducted the meeting. A matter for congratulation was found in the fact that the representation of societies was much larger than for some months past. As this was the first meeting, no reports were given, but a discussion of plans and outlines for the year's work was an important feature of the meeting.

During a five-minute intermission, each person present rose and stated his name, and the society he represented.

In accordance with the recommendation of the Executive, the first of a series of Bible readings was conducted by Rev. Samuel Carruthers, pastor of Dovercourt Presbyterian church. The subject was "Ten New Things," as found in 2 Cor. 5. The speaker, in his treatment of the subject, showed the rich treasures to be found in Bible study. These Bible readings are to be the features of the monthly Executive meetings in the future,

and the pastors of the various churches are to be asked to assist in these.

It was decided, also, to hold the monthly meetings of this committee in the different districts of the city, and in accordance with this plan, the next meeting will be held in Broadview Avenue Congregational church.

Here and There in Ontario.

The Intermediate society of Bridge Street church, Belleville, gave Christmas dinners to eight poor families, and distributed a large quantity of clothing to them.

FOREST.—Newly elected officers in connection with Christ Church C. E. Society are: President, Rev. A. L. Beverly; secretary, Henry O. Lane; treasurer, Miss Edna Porte.

The E. L. of C. E. at Nile, Ont., donated \$10 to the Forward Movement last year, and also gave \$51 to the assistance of the church. The society is an energetic one, and is doing a good work.

MIDLAND.—The regular business meeting was held on Dec. 5th. The reports presented showed the society to be prospering. The following among other officers were elected: President, Mr. A. Carruthers; corresponding secretary, Jas. B. Roebuck; treasurer, W. Munroe.

KINGSTON.—The E. L. of C. E. of Sydenham Street church joined forces with the King's Daughters at Christmas, and obtained supplies by holding a "pound" meeting. The scholars of the Sunday-school brought books, toys, etc., and there was enough and to spare for all in need. Each family helped received a roast of meat, potatoes, butter, etc., while the poor children were delighted with the toys.

NOTTAWA.—The meetings of the C. E. Society here have been disturbed a great deal by persons who come to scoff at those who were taking part. The meeting room is a large one, and the disturbers took shelter in the back seats. A meeting of members was called, and a plan of action was decided upon. The organ was moved near the back of the room; members came early, and occupied seats near the back of the room, while hymn books were distributed among all who attended. The trouble is fast diminishing, and our society is flourishing.—K. MCA.

BROCKVILLE.—The E. L. of C. E. in connection with Wall Street church report a prosperous year's work. During the year the society has held 53 devotional meetings, which would indicate that it takes no summer holiday. There are three departments and ten committees in working order. In addition to the regular services, the society has charge of a weekly prayer meeting at the Park Street Mission, and about twenty cottage prayer meetings have been held at homes where sickness prevented the inmates from attending public services. The Lookout Committee made 78 calls, while 250 calls were made on the sick and poor. A sewing circle made up and repaired clothing which was distributed by the Relief Committee. Bouquets to the number of 144 have been carried by the Flower Committee to the sick rooms.

Coming Conventions.

- Dominion*—at Montreal, Oct. '99.
- Peterboro*—County Convention in Peterboro on Easter Monday.
- Lambton*—County Convention in Watford, Feb. 1, '99.
- Dufferin*—County Convention in Grand Valley, Oct., '99.
- Middlesex*—County Convention in Glencoe, May, '99.
- Perth*—County Convention in Atwood, July 1, '99.
- Renfrew*—County Convention in town of Renfrew, Oct., '99.
- Huron County*—Exeter, June 20 and 21, 1899, C.E. and S.S.
- International*—Detroit, July 5-10, 1899.
- Manitoba*—Provincial Convention in Brandon, May 22, 23, and 24, '99.

Our News Department.

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

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

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

Yours in the work,
THE NEWS EDITOR.

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. John Duncan-Clark.

The Gates of Zion.

Mar. 5.—The Gates of Zion. Ps. 87: 1-7; 100: 1-5.

DAILY READINGS.—Monday. How amiable are thy tabernacles! Ps. 84: 1-12. Tuesday: Strength and beauty in sanctuary, Ps. 96: 1-13. Wednesday: Holiness becometh thine house, Ps. 93: 1-5. Thursday. Reverence my sanctuary, Lev. 26: 1-13. Friday: Help from the sanctuary, Ps. 20: 1-9. Saturday: Vows paid in God's house, Ps. 116: 1-19.

Topic Passage Thoughts.

WE MUST NOT FORGET that when David sang of Zion he meant the holy city in which God had set His love, and where He had chosen to be worshipped by Israel. David had no thought of the figurative interpretation which we place upon the word to-day, nor does our interpretation by any means exhaust God's purpose, as so frequently expressed, for Zion's future glory. All these promises, whatever spiritual instruction and encouragement we may draw from them for ourselves, will yet have their literal fulfillment in the literal city of Jerusalem.

ZION, IN ITS PRESENT significance for us, means the place where God meets with those who worship Him in spirit and in truth. Could we gain a conception of what value God sets upon such assemblies of His children, many of us would probably set greater store upon the opportunities we have for thus joining in spiritual fellowship with our brethren in Christ.

NOT EVERY CHURCH building, however, is a Zion. Some of the most pretentious in architectural design and internal arrangement may fall short of being Zions because in those who gather there God does not find that spirit of humility and sincerity to which He can manifest Himself. The fact that the gates of Zion may be triumphs of artistic genius is not enough to ensure that God shall love them. It is the people who go in and out of the gates that give them their value in His sight.

ONE ELEMENT that greatly enhances the preciousness of Zion in the eyes of the Lord, is its character as a birthplace of souls. The atmosphere of the modern church may not always be what biologists would call the "optimum" for the production of new lives, but it should be. God's standard for estimating the value of your church is not the wealth of its congregation, the eloquence of its pastor, or the efficiency of its choir, but how many souls have been born within its precincts? It is a sad thought; but there are some churches of which more spiritual deaths will be recorded, than new births.

WHEN YOU ENTER the gates of Zion the proper spirit is one of thanksgiving and praise. I wonder if we could read the thoughts and analyze the moods of the well dressed throngs who come crowding into our churches every Sunday, what per cent. would conform to the required condition of mind. Some are grumbling because they must come at all; others because the new hat or new dress was not ready in time to wear. Some are hoping the min-

ister will not preach as long as he did last Sunday; others are hoping the choir won't attempt to sing that new anthem. Many are thinking about any imaginable theme but the worship of God; a few, I fear only a few, are passing through the doors with hearts praiseful for the renewed opportunity of worship, and fellowship with their blessed Redeemer. If we came to the house of God from our knees, with the expectation of blessing to be received, how different all this would be! Shall we not try to change it, at least so far as we are concerned?

Songs of Zion.

"All people that on earth," "Praise waits for thee," "Praise Him, praise Him," "Well, wife, I've found," "Assembled in the," "Precious, happy meeting," "I have read," "Come ye that love," "On Jordan's stormy," "There is a land."

Out of Zion God Hath Shined!

Gleams of its Glory.

"The joy of the whole earth is Mount Zion, the city of the Great King," *Psa. 48: 2.*

"When the Lord shall build up Zion, He shall appear in His glory," *Psa. 102: 16.*

"The Lord shall bless thee out of Zion," *Psa. 128: 5.*

"The Lord hath chosen Zion, He hath desired it for His habitation," *Psa. 132: 13.*

"Let the children of Zion be joyful in their King," *Psa. 149: 2.*

THE CITY OF GOD'S CHOICE.—Isa. 1: 24-27, 4: 2-6, 28: 16, 29: 8, 35: 10, 40: 9, 46: 18, 49: 14-26, 51: 3-16, 52: 1-15, 60: 1-22, 62: 1-12, Jer. 31: 6-12, 50: 5, Joel 3: 16-21, Micah 4: 13, Zech. 1: 17, 8: 1-8, Heb. 11: 22, 23, Rev. 14: 1.

Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode.

Saviour, if of Zion's city
I through grace a member am;
Let the world deride or pity,
I will glory in Thy name:

Fading is the worldling's pleasure,
All his boasted pomp and show,
Solid joys and lasting treasures,
None but Zion's children know.

Chovevei Zion!

The two words that head this paragraph stand for one of the most marvellous politico-religious movements of the present day. The English equivalent of this Hebrew phrase is "Lovers of Zion," and its significance lies in the fact that it is the name of a world-wide organization among the Jews having for its aim the recolonization of Palestine and the restoration of Jerusalem, by Israel as a nation. For centuries God's Chosen people have been a race devoid of all national rights, privileges, or characteristics. To-day their home is in every land, yet no land is their home. But a mighty movement has begun amongst them that promises soon to result in striking developments that will demand the attention of the whole world. Last year the Jewish national conference met at Basle, Switzerland, and was attended by every class and condition of Jew. Orthodox and unorthodox, con-

servative and reform, Rabbis and leaders of every shade of opinion joined hands in the one great hope "Back to Palestine!" A watchword that like the voice of the archangel is achieving a veritable resurrection of national life among the dry bones of Israel. So certain are they of ultimate return, that already the gates and pillars of the proposed new temple are constructed and await in Europe shipment to Jerusalem for erection there when the great day comes. And all this is in fulfilment of God's Word. It is but another step in that wonderful history of a nation written centuries before it transpired. Many of the passages that in the discussion of this topic will be applied to the prosperity and blessedness of the church without ever a thought of Israel, belong essentially, primarily, literally to the Jew and can only have their complete fulfilment in relation to him. Let me commend to you the reading of the following passages dealing with Israel's judgment, which no one will wish to claim for the church in either a literal or spiritual fulfilment: Lev. 26: 14-18, 31-35, Mic. 3: 12. Now read these others; must they not also be fulfilled as literally? What greater right have we to appropriate them to the church? Lev. 26: 40-45, Isa. 11: 11-16, Jer. 31: 10, Mic. 4: 13, Zech. 8: 12-23.

Zion's King shall reign victorious,
All the earth shall own His sway;
He will make His kingdom glorious,
He shall reign in endless day.
Nations now from God estranged,
Then shall see a glorious light;
Night to day shall then be changed,
Heaven shall triumph in the sight.

Then shall Israel, long dispersed,
Mourning seek the Lord their God.
Look on Him whom once they pierced,
Own and kiss the chastening rod.
Mighty King, Thine arm revealing,
Now Thy glorious cause maintain,
Bring the nations help and healing,
Make them subject to Thy reign.

Finally, Brethren!

Remember Zion means "sunny." If you are a child of Zion live a sunny life.

Remember God loves the assembling of His people, when He is made the one object of their gathering together.

Remember no church can be Zion to the man who attends for no higher purpose than to hear good music.

Remember the gates of Zion swing on hinges of grace; their lock is called Promise, and the one key that will open it is called Faith.

Christian Fellowship.

Mar. 12.—Fellowship in Christian service. Neh. 4: 6, 16-23.

DAILY READINGS.—Monday: Fellowship in worship, Ps. 122: 1-9. Tuesday: Fellowship in prayer, Acts 12: 1-5, 12, Eph. 6: 18-20. Wednesday: Fellowship in conversation, 2 John 12, 13. Thursday: Fellowship in service, Rom. 1: 8-12. Friday: Fellowship in council, Ex. 18: 13-26; Ps. 55: 14. Saturday: Fellowship in suffering, Heb. 10: 32-34; 13: 1-3.

Suggested by the Topic Passage.

SOME CHRISTIANS NEED much to pray that God may give them a "mind to work." They will attend church and prayer meeting; they will even come to special services; but ask them to take a Sunday-school class, to lead a meeting, to visit a sick member, or do some other service for Jesus

Christ and they are voluble with excuses. No ability, no time, no strength; it is marvellous how limited some people's talents, time, and vital force are when asked to do work in the church. Reader of this paragraph, remember, if you are saved, you are saved to serve. A disciple of Jesus Christ without a mind to work is a spiritual monstrosity, fit only for a place in a heavenly museum, if one can conceive of such a thing.

NEHEMIAH REALIZED the value of co-operation and organization in his work. Half of his company of laborers he set to building the wall, while the other half he put on guard to repel any possible attack of the enemy. In Christian service co-operation is God's method of successful effort. When Moses was sent to compensate Israel, Aaron was sent with him. Joshua and Caleb were brought into blessed association as co-witnesses and co-workers. Elijah and Elisha for a time toiled together; and when Christ sent out His disciples, He sent them two by two. So also we find in the missionary effort of the early church, that those first preachers of the Gospel tidings served in fellowship.

WHEN THERE IS ONENESS of heart, singleness of aim and harmony of method, fellowship in service is one of the sweetest of human experiences possible. When men work together they grow to know each other, to understand each other, to trust and love each other, provided the three first mentioned conditions govern their work. In no sort of service can these better be found than in Christian service, for in it there is the possibility of a unity such as can be found nowhere else. Fellowship in Christian service means not alone fellowship with one another, but fellowship with Jesus Christ, and in this common fellowship with Him consists the oneness that makes such service so happy to all who engage in it. We not only grow in appreciation and knowledge of one another, but we come to understand Him better and value more highly His preciousness to them that believe. This is the crowning glory of our Christian work, that it is a blessed means by which we are continually "growing up into Him in all things which is the Head, even Christ."

THE MERE FACT that we are often in our labor "separated one far from another," need not hinder our enjoyment of fellowship. It is a blessed fact that when the trumpet of some emergency or crisis in the kingdom calls for our special vigilance and effort, we can find fellowship together, no matter what the distance that separates, in common beseeching of the throne of grace. This privilege of union in intercession is one by which we are apt not to set sufficient store, and yet it is among the very greatest which God has made available to His children. Some of us perhaps are not fitted for much of the active work that has to be done; but none of us need miss the blessing of fellowship in Christian service if we will burden ourselves with the duty of intercession; in this work Christians of every clime and race may have blessed communion one with another. It is the work upon which Christ has entered in the glory, and in which He is continuously engaged, and thus to join in it on earth is to be in touch with Him in heaven.

Songs of Service.

"In a world where sorrow," "Hark, the voice," "Help us to labor," "Must I go, and," "Sowing in the morning," "Come, brethren, as we," "Weary gleaner," "Behold the Master."

Co-Workers!

Fellowship in Christian service means accepting the yoke of Christ.

If we would work with God in fellowship we must be willing to let God work with us as instruments.

"Apart from Me ye can do nothing," no matter how perfect your organization may be among yourselves.

Two workers laboring in loving harmony of aim and method, more than double the usefulness of one laboring alone.

If there is to be fellowship in Christian service each of us must learn the lesson of yielding to the other. The only will that can afford to be inflexible, is God's will.

Remember you are not essential to any work in which God is engaged. "God buries His workmen, but He carries on His work"; and when the workman begins to think himself bigger than the work, then God will probably find some way of burying him, for awhile at any rate. *Apropos* of this thought is the following story:

Could do Without "Shon."

Mr. L., a good-natured German, was the proprietor of a clothing business in a country town. He had in his employ one John L. whom he advanced from cash-boy to head clerk. Since his promotion John had several times asked for an increase of salary, and each time his request had been granted. One morning he again appeared at the old merchant's desk with another request for an increase of ten dollars a month.

"Vy, Shon," said Mr. L., "I dink I bays you pooty vell alretty; vat for I bays you any more?"

"Well," replied John confidently, "I am your principal aid here. I know every detail of the business, and indeed I think you could not get along without me."

"Is dot so? Vy Shon, vat would I do suppose you vas to die?"

"Well, I suppose that you would have to get along without me then."

The old Teuton took several whiffs from his big pipe and finally said:

"Vell, Shon, I guess you petter gonsider yourself dead."

Each for the Other.

As we meet and touch each day
The many travellers on our way,
Let every such brief contact be
A glorious, helpful ministry:
The contact of the soil and seed,
Each giving to the other's need,
Each helping on the other's best,
And blessing each as well as blest.

—Rev. J. R. Miller.

It is Not Good.

"It is not good that man should be alone"; thus God enunciated the principle of fellowship in life and service, on the very birthday of the human race, a principle which He has since reiterated time and again not alone in written revelation, but in His own dealings with men, and in human experience. "He setteth the solitary in families," for He recognizes that man left to himself becomes self-centred, narrow in his views, bitter often in his feelings, and altogether one-sided in development of his character. Man, to be at his best, must mix and associate with his fellows; must interchange thought and opinion; must learn to give and take, to yield and to stand fast. Solomon says "Iron sharpeneth

iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17). The lesson of responsibility, the truth of our brotherhood in Christ, cannot be realized in any other way than by such inter-relationship; and the pictures which the Holy Spirit gives us of the church, always involve this idea of mutual dependence, responsibility, and helpfulness. Therefore, my brother, be a co-worker; unite with the church of Jesus Christ. Take first His yoke upon you, then grasp the hands of your yoke-fellows and add your strength to that which is already engaged in making the progress of the Gospel chariot a progress of triumph. Always remember that the privilege and blessing of fellowship in service is only to be had at the cost of concession on the part of those that seek it. When every one has a way of his own, and all want things done in their own way, then there is going to be trouble and friction. The only solution is that no one should want anything other than God's way.

Thoughts From the Book.

PAUL'S FELLOW-HELPERS.—2 Cor. 8:23, Phil. 1:5, 2:25, 4:13, 1 Thess. 3:2, Philem. 1, 23, 24, Col. 1:7, 4:7, 10, 11.

EXAMPLES OF MUTUAL HELP.—1 Sam. 23:16, 2 Sam. 10:11, 12, Isa. 35:3, 4, Heb. 10:24.

FELLOWSHIP IN THE CHURCH.—Acts 2:42-47, 4:32, 1 Cor. 3:7-10, 12:1-31, 16:14-16, Eph. 2:10, 18-22, 4:1-16, 5:21, Phil. 2:1-8, 12-16, 4:1-3, Col. 3:12-17, 1 Thess. 5:11-15, 1 Tim. 6:17-19.

Self-Mastery.

Mar. 19.—Self-mastery. 1 Cor. 9:24-27. (A temperance meeting.)

DAILY READINGS.—Monday: The Nazarite vow, Num. 6:1-8. Tuesday: Daniel's purpose, Dan. 1:8-16. Wednesday: The Rechabite's obedience, Jer. 35:1-11. Thursday: Enduring temptation, Jas. 1:12-15. Friday: Be strong in the Lord, Eph. 6:10-18. Saturday: To him that overcometh, Rev. 2:8-11.

Notes From the Race-Course.

HAVE YOU ENTERED the race? There is just one qualification for entry: You must have received eternal life through faith in Jesus Christ or you will be counted out before you begin. The race is not for salvation; it is a race of those who have been saved already. The prize is not eternal life; but an actual reward for good running.

ALL RUN, all reach the goal, but only one receives the crown. Be ye running then, not only that you may some time, some way, reach the winning-post, but that you may reach it and lay hold of the crown incorruptible that awaits the winner. Such running requires training.

IF YOU WOULD master others in the contest, you must first learn to master yourself. In the Christian race this physical body of ours is one of the greatest hindrances to speed and progress with which we have to contend. Its desires, appetites, frailties are so at variance with the achievement of a Christly character that constant checking and repression is needed if any success is realized. Whatever the flesh has share in is ruined for God's glory. It is Paul who says to the Romans, "The minding of the flesh is enmity against God: for it is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7, 8.

THE ONLY WAY to bring our bodies into subjection is suggested for us by Paul in Rom. 12:1. Where by the mercies of God he pleads with us to

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present our bodies a living sacrifice unto Him, which, he says, is our rational service. It is not required that our bodies should be slain, and physical life extinct in order that they may prove an acceptable sacrifice. No, God wants them alive, active, vigorous, and it is harder to make sacrifice of that which is living than that which is dead. Bind it to the horns of the altar, struggling, fighting, rebelling, by the resolution of the will God has given you, yield it up in the very strength of its vitality, a living sacrifice. See, even as the deed is done, it dies. God slays it. The fire of the Holy Ghost from heaven consumes the flesh life. What you could not do yourself, He has done for you; but He does more. As the old life goes out, a new life comes in. The flame that consumed, now energises. From the altar He gives you back your body; not a charred corpse, but a beautiful recreation in Christ Jesus. The old sinful lusts, appetites, passions are gone, and in their place is a strange, new, vital force that bounds and pulsates through vein and nerve and brain, saying with every step you take, "Wholly for God! Wholly for God!"

Striving and Singing.

"The prize is set before," "Yield not to," "Standing by," "Firmly stand for God," "O brother, life's journey," "We are building day," "'Twas Jesus, my Saviour," "Lord Jesus, thou dost," "Encamped along."

Misunderstood.

To be misunderstood by others is often a sore trial, but not to understand one's self is a great danger. It is wise that a man should seek to know his fellow-men; but it is wiser that he should first seek to know himself. Most men overestimate their own strength, both physically and morally; that man is strongest who best knows his weakest spot. The introspection requisite to such self knowledge is not usually pleasant, on the contrary it is often times painful, but it is most salutary. Where is your weak point morally? Is it pride, selfishness, covetousness, lack of conscientiousness? Find it now, or by and by Satan will find it for you, and give you a host of trouble. Then take it to the Master and claim His blessed promise, "My strength is made perfect in weakness."

The Black Valley Railroad.

Great International Route: No Stop-over Checks.
No Return Tickets.

PASSENGERS' TIME-TABLE.

| Miles. | Station on Main Line. | Time. |
|--|-----------------------------|-----------|
| 0 | Leave Smoking Hollow. | 7.00 A.M. |
| 5 | " Soft Drink Junction. | 8.00 " |
| 7 | " Moderation Falls. | 9.00 " |
| 10 | " Tipplersvale. | 10.30 " |
| 12 | " Topersville. | 11.15 " |
| 13 | " Drunkard's Curve. | 11.20 " |
| 14 | " Rowdy Wood. | 11.30 " |
| 16 | Arrive Quarrelsburg. | Noon |
| (Remains one hour to abuse wife and children.) | | |
| 18 | Leave Bummer's Roost. | 1.00 P.M. |
| 36 | " Beggar's Town. | 4.00 " |
| 48 | " Deliriumville. | 6.00 " |
| 60 | " Rattle Snake Swamp. | 8.00 " |
| 75 | " Prisonburg. | 10.00 " |
| 85 | " Devil's Gap. | 10.30 " |
| 95 | Arrive Dark Valley. | 11.00 " |
| 98 | " Demons Bend. | 11.45 " |
| 100 | " Dead River and Perdition. | Midnight. |

Tickets for sale by all Barkeepers.

ANNUAL STATEMENT.

Carries 400,000 paupers.
Brings misery and woe to 2,000,000.
Despatches 60,000 into eternity unprepared.
Carries 600,000 drunkards.
Conveys 100,000 criminals to prison.

A. L. COHOL,
Agent.

D. E. VII,
Gen'l Manager.

Conflict and Conquest.

Self on the cross; Christ on the throne.
Make Christ Master, and self will learn to serve.
Self-control should not mean self in control.
The biggest barrier between me and the Christ life is my self.

Where Self is sovereign, passion is Prime-Minister, and Principle becomes the court-fool.

Till, mastering all within,
Where lies the man that has not tried
How mirth can into folly glide,
And folly into sin? —Scott.

He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian.—Milton.

Self Lead Captive.

What means my life?
All that I make it mean by self-effacing love to God and man;
Self reckoned dead,
A captive lead,
Submissive, meek, resigned to take the place most lowly in God's plan
With naught of strife.
Thus Thou canst use
What otherwise were vain, and make most mighty all that else were weak.
No longer "I,"
No longer "my,"
But "Thee" and "Thine" I say; what matter if as I Thy glory seek
My own I lose?

What Saith the Scriptures?

Matt. 5: 30, 18: 8, 9, 19: 12, 21, Luke 9: 23, 24, Rom. 6: 6, 13: 14, 1 Cor. 6: 12, 8: 9-13, Gal. 5: 16, 24, 1 Pet. 2: 11.

Penitence.

Mar. 28.—True penitence. 2 Cor. 7: 1-11.

DAILY READINGS.—Monday: Saul's penitence, 1 Sam. 15: 24-31. Tuesday: Israel's penitence, Ps. 78: 34-37. Wednesday: Judas' penitence, Matt. 27: 3-10. Thursday: David's penitence, Ps. 51: 1-17. Friday: The prodigal's penitence, Luke 15: 17-24. Saturday: Peter's penitence, Matt. 26: 69-75.

Topic Passage Paragraphs.

NEWS HAD REACHED PAUL from many sources of grievous wrong existing in the Corinthian church. Dissensions and divisions were rife among them. Cliques had been formed calling themselves after Apollos, and Paul, and Peter, and even a Christ party that acknowledged none of the Apostles seems to have been present. Disorder and frivolous gossip characterized their public service; while, worse than all this, they had among them a man living in the grossest immorality (1 Cor. 5.) To rebuke these evils, and lead the Corinthians back to harmony, propriety, and righteousness in their Christian life and worship, Paul wrote the letter which we call his first epistle. It is a letter of severe, searching, but withal tender reproof and

correction; notice such passages as the following: 1 Cor. 3: 1-3, 4: 14, 15, 21, 6: 5-11, 16: 24. The effect of this letter is what Paul refers to in our topic passage. Grief and sincere repentance had followed the reading of its message, for which Paul expresses his thankfulness.

TITUS BROUGHT GOOD NEWS to Paul from Corinth. Earnest desire, mourning, and a strengthened regard for him who had in love rebuked them were the fruits of his rebuke. It was a godly grief that had found place in their hearts, a grief that originated in a realization of how God had been wronged by their sin. Such grief works a true repentance, a repentance resulting in salvation. In this it stands out in marked contrast to the sorrow or grieving of the world the outcome of which is death. The grieving of the world leaves God out of account altogether; unless it be that it reckons Him as an author of grief because of His declared opposition to all that the world sets store by. If it were not for God, men could please themselves, and make their own lusts their only god. So also the world grieves over the fact that sin has bitter consequences; that self can only be indulged at the cost of suffering; that the liberty of appetite means eventually the most degrading bondage. The grieving of the world ends in death, because there is nothing else to end it. It gnaws the heart of the worldling, and there is no relief, until the heart cease to beat; and then—God alone knows what!

GODLY GRIEF results in repentance unto salvation because it is a grief to which God can respond with effective means of solace and comfort. God has no comfort for the world's sorrow, because that would involve removing the sting from sin, and the bitter dregs from the cup of selfish indulgence. But when the heart of the sinner is convicted of the enormity of his sin, as a crime against a holy and loving God; when he despises himself because of the hatefulness of the sinful nature he possesses; when there rises in his soul a strong crying out for deliverance from the vileness and moral putrescence of his unregenerate being; a deliverance not from the consequences, but from the disease itself: then God can respond, because for such a condition He has provided an adequate cure in the blood of His Son. Now notice some of the accompanying characteristics of such repentance. Paul enumerates several in verse 11. Carefulness to avoid a return to the old life; clearing of besmirched characters and reputations; indignation against sin; fear of further wrong doing; vehement desire and zeal after a new life of godliness, amounting to an actual revenge upon our old natures. Such indeed is true penitence. May God by His Holy Spirit grant it to all of us!

"Turn Ye! Turn Ye!"

If you cannot turn from sin yourself, ask God to turn you. (Acts 3: 26.)

God has a share in every true and permanent act of repentance. (Lam. 5: 21.)

Be warned by Esau's fate, and do not postpone repentance until the blessing is beyond your grasp. (Heb. 12: 17.)

Repentance.

A Bible Reading from R. A. Torrey.

The following Bible-reading on Repentance is condensed from R. A. Torrey's splendid book, "What the Bible teaches."

REPENTANCE.

I. ITS IMPORTANCE.

(1) Matt. 3: 2, 4: 17, Mark 6: 12, Acts 2: 38. *Observe.*—The keynote of the preaching of John the Baptist, Jesus, the disciples on their first missionary tour and Peter at Pentecost, was "Repent."

(2) Acts 20: 21, 26: 20. *Observe.*—The sum and substance of Paul's testimony to Jew and to Gentile was repentance toward God and faith toward our Lord Jesus Christ.

(3) Luke 24: 47, R.V. *Observe.*—The heart of Christ's parting commission to the twelve was that "Repentance and remission of sins" should be preached unto all nations.

(4) 2 Pet. 3: 9, R.V. *Observe.*—The Lord's supreme desire concerning all men is that they should come to repentance.

(5) Acts 17: 30. *Observe.*—God's one command to all men everywhere is "Repent."

(6) Luke 13: 3, 5. *Observe.*—The only door of escape from perdition for anyone is repentance.

II. WHAT IS REPENTANCE?

(1) *Etymology of Bible Words.*—The Old Testament word means primarily to pant, to sigh, to groan, and so to lament or grieve. The New Testament word means to change one's mind.

(2) *Usage of the Bible Words.*—Jer. 8: 6, 18: 8, 26: 3, 42: 10, Ezek. 24: 14, Joel 2: 13, 14, Amos 7: 1-3, 4-6, Jonah 3: 9, 10, Matt. 12: 41. *Observe.*—Sorrow for sin alone is not repentance. Repentance of sin is such a sorrow for sin or abhorrence of sin, such a change of mind about it, as leads the sinner to turn away from it with all his heart.

III. HOW REPENTANCE IS MANIFESTED.

(1) Luke 10: 13, 18: 13, Joel 2: 12, 13, Job 42: 5, 6. By sorrow, self-humiliation, and self-abhorrence.

(2) Hosea 14: 1, 2, Luke 18: 13, 14. By confession of sin, and prayer for mercy.

(3) Matt. 12: 41, Ezek. 18: 30, 14: 6, Isaiah 55: 7. By turning away from sin in thought, word, and deed.

(4) Acts 26: 30, R.V., 1 Sam. 7: 3, Matt. 3: 8, R.V. By turning to God to serve Him, and bringing forth fruits.

(5) Mark 1: 4, Acts 13: 24, 2: 38. By being baptized.

IV. THE RESULTS OF REPENTANCE.

(1) Luke 15: 7, 10. Joy in heaven.

(2) Isa. 55: 7, Luke 24: 47, Mark 1: 4, R.V., Acts 2: 38, R.V., Acts 3: 19. Pardon and blotting out of sins.

(3) Acts 2: 38, R.V., a primary condition to receiving the Holy Ghost.

(4) Acts 3: 19, 20, 21, R.V. Times of refreshing and return of the Messiah.

V. HOW REPENTANCE IS EFFECTED.

(1) Acts 11: 18. It is God's gift.

(2) Acts 5: 30, 31, R.V., Christ the exalted One gives it.

(3) Acts 2: 37, 38, 41. It follows the preaching of the Word by spirit-filled men.

(4) Rom. 2: 4. Men are led to it by God's goodness.

(5) Rev. 3: 19, Heb. 12: 6, 10, 11. It is effected by God's loving reproof and chastisement.

(6) 2 Tim. 2: 24, 25, R.V. It is effected by the meek and gentle correction administered by the servant of the Word.

(7) 2 Cor. 7: 8-11, R.V. Godly sorrow worketh repentance.

Heart Hymns.

"More holiness," "The mistakes of my life," "Make room," "Sad and weary," "Weeping will not," "Only a step to Jesus," "Down at the cross," "Sinners, turn," "Down into my loneliness."

With the Juniors

Our Heroes.

HERE'S a hand to the boy who has courage
To do what he knows to be right ;
When he falls in the way of temptation

He has a hard battle to fight.

Who strives against self and his comrades

Will find a most powerful foe ;

All honor to him if he conquers,

A cheer for the boy who says "No!"

There's many a battle fought daily

The world knows nothing about ;

There's many a brave little soldier

Whose strength puts a legion to rout.

And he who fights sin, single-handed,

Is more of a hero, I say,

Than he who leads soldiers to battle

And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted

To do what you know is not right ;

Stand firm by the colors of manhood

And you will o'ercome in the fight.

"The right!" be your battle cry ever

In waging the warfare of life ;

And God, who knows who are the heroes,

Will give you the strength for the strife.

—Phœbe Cary.

Pointers for Junior Workers.

PRAYING always.

TACT is a gift ; it is likewise a grace. As a gift, it may or may not have fallen to our share ; as a grace we are bound either to possess or acquire it.

HAVE confidence in yourself, your plans, and your Juniors. Keep an enthusiastic spirit of faith alive in your own heart and in the hearts of your Juniors.

DON'T expect your society will run properly without thought, and prayer, and careful planning, for things don't turn up in this world unless somebody turns them up.

"FOR all teaching is warming into life, rather than sowing. . . . In fact the essential in education is not the doctrine taught—it is the awakening."

HAVE a pleasant word and a smile for your Juniors every time you meet them, as well as at the meeting. You will win their hearts and be able thus to wield greater influence by being bright and cheerful as well as friendly. Be one with them.

READ constantly the new plans suggested by

other workers in the Christian Endeavor papers you take, so that you will be brim full of new and bright ideas, and *freshness* will seem the natural air of your society.

Committee Plans.

Get New Members.

A plan worked with success in Kansas is this: Divide your Lookout Committee into two parts—the blues and the reds. These divisions will see which can gain most new members. You must look after them carefully to see that Juniors use unobjectionable methods in this campaign. Have the blues and reds sit opposite each other during the society meeting, that each may see how the other is progressing. The side defeated in the contest gives a social to the other side.

Information Committee.—

Information Committees have been found a good thing in the Young People's, and now the Juniors are organizing this committee. The Information Committee are on the lookout for items of work done in other Junior societies in our own land, and also in far away lands. They diligently cut clippings, and once in three, they conduct the meeting, with such a topic as "What others are doing," and each Junior gives one of the gathered items. Sometimes the committee might confine their items to missionary news or temperance.

A Musical Surprise.

Do not let the music of the society get into a rut, any more than you permit the same fate to any other part of the society work. For each meeting, think out some little surprise, such as a solo, or a song from some older Endeavorer, or an easy anthem by the choir with which to give fresh impetus to this part of the meeting. Sometimes having the girls and boys sing alternate verses, while all join in the chorus, stimulates the song service.

Missionary Plans.

A genuine missionary aid is a collection of missionary books and leaflets. These may be secured as gifts from some of the older Endeavorers or church members, while your own missionary board will supply you with leaflets full of information about your own missionary fields at a very small cost. As a spur to their reading, ask regularly about the reading of these books and papers, and also inquire if the home folks have read them.

Committee Teas.

Committee teas are capital affairs for bringing the superintendent into close contact with her Juniors. Once a month she may have to tea with her

some special committee. During the evening they will talk over their committee work.

The Sunshine Committee.

Let your Juniors keep in remembrance during the cold, wintry days, the old people who cannot get out of doors, and visit them to cheer them by their kindly words and sweet hymns. If any are in need, stir the Juniors up to give practical sunshine in fuel and feed.

Notes on Junior Topics.

By Lily M. Scott.

Love One Another.

Mar. 5.—Christ's Great Commandment and how to keep it. John 13: 31-38.

DAILY READINGS.—Monday: Love as Christ loved, John 15: 12. Tuesday: Walk in love, Eph. 5: 1, 2. Wednesday: Love of the brethren, 1 Pet. 1: 22. Thursday: Love our neighbors, Rom. 13: 8-10. Friday: Love our enemies, Luke 6: 27, 28. Saturday: No greater love, John 15: 13. Rom. 5: 7, 8.

Ask the Juniors at the previous meeting to read the story of the good Samaritan. Then at this meeting have one tell how the man fell among thieves (the leader having previously explained the nature of the country between Jerusalem and Jericho); another, how the priest and the Levites passed by; another, about the Samaritans. Then let the Juniors tell who this man's neighbor was. Have them tell how pleasant the world would be, if every one obeyed this new commandment.

"Thy neighbor? It is he whom thou hast power to aid and bless." How much does Christ want us to love another? How much does He love us? Are we as ready to forgive others as He is to forgive us? Did Peter love Christ as Christ loved him? Are we sure that we love Christ? How can we prove that we love Him?

Have these questions answered by passages of Scripture.

"If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter;
God help me speak the little word,
And take my bit of singing
And drop it in some lonely vale,
To set the echoes ringing."

Purity.

Mar. 12.—How to get a pure heart. Ps. 24: 1-6.
(A temperance topic.)

DAILY READINGS.—Monday: Purity of thought, Phil. 4: 8. Tuesday: Purity of speech, Prov. 22: 11. Wednesday: "Keep thyself pure," 1 Tim. 5: 22. Thursday: "As He is pure," 1 John 3: 3. Friday: Blessedness of purity, Matt. 5: 8. Saturday: Prayer for purity, Ps. 51: 10.

The Juniors will readily see that the way to get a pure heart is to keep it pure; that the way to get it pure is to keep from doing anything that will soil it; that, if we get a spot on it, God alone can wash it off; and that He is always ready to do this if we will let Him.

If we would keep our hearts and lives pure, we must look carefully after our thoughts and tongues.

Have different members read the following verses: Psa. 54: 13, Prov. 15: 4, Prov. 21: 23, James 1: 26, James 3: 5-8.

An old lady not long ago was heard to say that, when a child, she had been taught the following

prayer to utter when about to engage in any religious service: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, oh Lord." Can we find a better?

Then, too, remember our hands must be kept clean. Avoid every defilement—turn from it, and pass away. In youth, let the Juniors decide that they can never engage in any enterprises, business or otherwise, which can soil the reputation or character.

What is promised to the pure in heart? Matt. 5: 8.
"Who has no inward beauty none perceives,
Though all around is beautiful."

The Life of Christ. III.

Mar. 19.—What verse in the Sermon on the Mount helps you most? Why? Matt., chapters 5, 6, 7.

DAILY READINGS.—Monday: The first disciples, John 1: 35-51. Tuesday: The first miracle, John 2: 1-11. Wednesday: Cleansing the temple, John 2: 13-17. Thursday: Jesus and Nicodemus, John 3: 1-15. Friday: Jesus and the woman of Samaria, John 4: 1-14, 25, 26. Saturday: A Sabbath in Capernaum, Mark 1: 21-34.

As the life of Christ is to be taken up during the whole of the year, it might be well to suggest that each Junior keep a little note-book, and as each event is taken up and discussed, let it be recorded in the little book, so that at the end of the year each Junior may have a sketch of the events in the life of Christ, in the proper order of their happening, and the place in the Bible where its history is to be found.

For this particular meeting, select four or five Juniors, or use one of your committees. Have them meet with you and plan the meeting. Divide the subjects, having one tell the teachings of the beatitudes; another what is said about forgiving; another what is said about the salt and the light; about giving and praying, etc. Ask each Junior to bring to the meeting his favorite verse. Urge them to read the Sermon on the Mount, entire, during the week previous to the meeting. Whatever way the lesson is planned, do not let it be read as a whole at the meeting.

Commit to memory, Matt. 7: 12.

God's Providence.

Mar. 26.—How does God provide for us? Ex. 16: 11-18.

DAILY READINGS.—Monday: He knows our need, Matt. 6: 31-34. Tuesday: A daily supply, Luke 11: 13. Wednesday: For all our need, Phil. 4: 19. Thursday: Good and perfect gifts, Jas. 1: 17. Friday: In due season, Ps. 145: 15. Saturday: "I shall not want," Ps. 23: 1, 2.

Providence, really means foresight, or timely care and protection. God sees beforehand what we are likely to need, and provides it for us. Suggested Bible readings for the meeting: Psa. 36: 7, Gen. 1: 30, Gen. 9: 3, Eccles. 5: 19, Isa. 55: 10, Luke 12: 24, Luke 12: 27, 28. Review the story of the wanderings of the children of Israel through the wilderness. Recall how God provided the manna, and all they had to do was to gather, and prepare it for eating. It is just so with the abundance of food God has given us.

God who cares for the birds and flowers will care for His children whom He loves so much.

If the Juniors know the hymn, "God will take care of us," have it sung at the meeting. If not, have some one or two of the best singers prepare it specially for this meeting.

"I am His creature, and His air
I breathe, wherever my feet may stand;
The angels' song rings everywhere,
And all the earth is holy land."

The Sunday School

Crumbs Swept Up.

GIVE the Sunday-school your first and best; its importance demands it.

DURING the opening and closing services the teacher should sit with his class in front of him, not behind him.

WHEN the bell rings, it is for the teacher as much as for the scholars. Set a good example by promptly heeding its signals.

BE punctual. Any teacher who is not in his place at least ten minutes before the hour of beginning is LATE. The wise teacher will make valuable use of those ten minutes.

TEACHER, be as careful in looking after the hymn books as if they were your own personal property. At the close of school, the box—not the floor—is the place for them.

FOUR things a teacher should seek to secure from each member of his class each Sunday: A studied lesson, the memory verses, his own Bible, an offering; yes, there are five: attendance at one preaching service.

No Sunday-school class can be successful in the highest degree that does not make much of class organization. If you have but five or six scholars, give each of them an office, with some definite work to do.

SOME good books which would be found helpful in preparing the present lessons: "The Life of Christ," by Farrar, Edersheim, Geikie, or Stalker; "Why Four Gospels?" by Gregory; "The Story of Jesus Christ," by Elizabeth S. Phelps; "The Messages of the Books," by Farrar; and "The Interwoven Gospels," by Wm. Pittinger.

Some Popular Mistakes About Palestine.

ALTHOUGH it is true that many Sunday-school workers and Bible students know the Holy Land almost as well as if they had lived there, it is also true that a great many people are curiously ignorant about it. Some, who might be expected to know better, betray a curious uncertainty as to its whereabouts. And it is not unusual to meet people who seem disappointed to find that anyone has visited Palestine without going to Persia, while others calmly remark, "Of course you saw India when you went to the Holy Land," and I have been

asked several times, "Did you see anything of the Armenian massacres when you were in Palestine?"

Hazy notions about the inhabitants of the land are also common. Some people are convinced that it is a desert, where only thorns and thistles flourish, and wandering Arabs—who are nearly all robbers—pitch their black tents, or journey to and fro. Others are greatly surprised to learn that there are any Jews in Palestine, while others, again, go to the opposite and equally erroneous extreme of imagining that all Palestine people belong to the chosen race, and that it is proper to describe any group of orientals as "these Jews and Jewesses."

Thanks to the vitality of popular beliefs, there is a widespread conviction that the Dead Sea looks unutterably desolate. Everyone has heard or read descriptions of the deathlike stillness that broods over its sullen, mysterious waters, and the dismal barrenness of its flowerless shores. But it is hardly surprising that flowers and shrubs should be absent from the shores of a salt lake, and I think anyone who could be set down beside Bahr Lut on a bright morning, without knowing its name and story, would be likely to call it a beautiful sheet of water, and rather lively than deathly when its blue waves are glancing and sparkling in the sunshine. But the Sea of Galilee is not salt, though I find a good many children and not a few adults who suppose that it is, and are greatly surprised to hear of anyone drinking its waters. Probably they are misled by its name.

Another popular mistake about Palestine is the supposition that whoever goes there puts health and life in jeopardy, and faces many perils. Some people actually journey through the land in deadly fear of Turks and Arabs, serpents and sunstroke, fever and unwholesome food, and come home to tell of hairbreadth escapes from dangers that existed chiefly, if not entirely, in their own imaginations. Some risks must be run, of course, even in the easiest and simplest travelling, but they are minimized nowadays for anyone who will observe reasonable precautions.

An ancient story tells of a Sunday-school teacher who was once asked by one of his scholars how it was possible for Peter to pray on a housetop—a performance that seemed to the young critic almost impossible if the house of Simon, the tanner, had "a roof like ours." The teacher was somewhat disturbed at being called upon to face such a problem; but, like a wise man, he did his best to explain matters, and said: "Well, the things that are impossible with men are possible with God; we must remember that. But I'll ask the superintendent what he thinks." So he did, and the superintendent looked very grave. "Look here," he coun-

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seled, "you tell that lad he mustn't seek to be wise above what is written, and what he knows not now he shall know hereafter."

Perhaps the story is not true—let us hope not! But it illustrates the fact that Western students of an eastern book may easily make mistakes and create for themselves and their scholars needless difficulties. Once, in a Midland town, a girl of about seventeen came to the platform after a lecture on Jewish life, and asked if she might look at "those things"—indicating some broad phylacteries. They were shown and explained, while she examined them carefully, and asked several questions about them. At last she said, "Thank you; I've read about phylacteries, of course, but I never could make out what they were—I thought they were something to eat." Such a speech was sufficiently amazing, especially as the girl said she belonged to a Bible class; but it was hardly worse than the inquiry of an old Sunday-school worker who had seen a man dressed as a Jerusalem Jew, and wearing tallith and phylacteries—"What did you call that fellow with the shawl and the watchmaker's eyeglass on his forehead?" And some free translations of Eastern phrases are equally amusing, as when a Scotch boy who had heard the pretty compliment, "Peace be to your lips"—that is, "A blessing on the lips that have spoken good words"—remarked, "That means 'Shut up,' doesn't it?"

Perhaps the commonest of all misconceptions about Palestine is that it is holy land. Many think of it as the land of the Bible, the land of Jesus, the home of sacred memories, and the symbol and type of heaven, till their conception of it becomes as unreal as that of the old maid-servant who wept when she heard that her master was going to Jerusalem, because she always thought that Jerusalem was in heaven, and didn't want him to die yet. Because they do not remember its past history they cannot realize what is its present condition, how the saddest prophecies have been fulfilled in its decay, in how many ways it is wicked and miserable, and how sadly its people need the prayers and help of those who rejoice in the great light which first shone in the land which has been and shall yet be favored and blessed.—*M. Jennie Street, in Sunday School Chronicle.*

Notes and Suggestions on the International Lessons.

From the Westminster Quarterly.

LESSON 10.—MARCH 5, 1899.

Christ Freeing From Sin.

(Lesson Text. John 8: 12, 31-36. Commit to Memory, Verses

(Study John 8: 12-59.)

GOLDEN TEXT.—"If the Son therefore shall make you free, ye shall be free indeed."—*John 8: 36.*

DAILY READINGS.—Monday: Christ freeing from sin, John 8: 12, 31-36. Tuesday: Dead to sin, Rom. 6: 1-11. Wednesday:

Free to serve, Rom. 6: 15-23. Thursday: Delivered from sin, 1 John 3: 1-10. Friday: Redeemed from bondage, Gal. 4: 1-7. Saturday: Power to forgive, Luke 5: 18-26. Sunday: Scripture fulfilled, Luke 4: 14-22.

Suggestions and Practical Helps.

The figure of light in ver. 12 is very striking. Jesus represents Himself as a shining One, walking through a dark world. The light streams from Him as from a glorious sun. We think of Him as He appeared on the transfiguration mount, His face and garments bathed in radiance. It is the privilege of men to follow Him in the paths on which He walked. All are invited to do so. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." It is a dark world—the darkness of death rests over it. Souls are groping everywhere in deep night. But all who will follow after Christ shall have light shining about them to show them the way.

This is a beautiful illustration. But it is not physical light, like that of the sun, which streams from Jesus. (1) It is the light of truth. "Thy word is a lamp unto my feet, and a light unto my path." The word of Christ makes light for those who will walk in it. (2) The person of Christ is light. He is holy. Love shines in His face. There is no darkness at all in Him. All who live in fellowship with Christ have light always about them.

It was foretold of the Messiah that among other great things which He would do for men, He would "proclaim liberty to the captives, and the opening of the prison to them that are bound." There are a great many captives in chains in this world, and there are a great many prisoners bound in prisons. There are prisons of sin, where thousands are confined and chained. There are prisons of circumstances—life is hard for very many people. They are shut up and hemmed in and cannot escape. There are prisons of suffering. There are invalids who by reason of physical infirmities cannot take part in any of life's great objects. There are those who are blind or lame or deformed, who cannot go about as other people do, but by their limitations are like prisoners.

To these and to all other classes of captives, Christ can bring freedom. He breaks the chains of sin's captives. On His cross He bore the sin of the world, and "there is therefore now no condemnation to them that are in Christ Jesus." He then breaks the power of sin in the heart by giving the Holy Spirit to live in us. He frees the captives of circumstances also by giving them peace and contentment, by strengthening them for their trials and by causing all things to work together for their good. He brings freedom to the captives of pain by imparting to them His blessing as compensation. He delivers sorrow's captives by giving them heavenly comfort, enabling them to learn and sing songs of joy in their darkest chambers of grief. Thus Christ is a great deliverer. There is no captive, howsoever bound, in whatsoever prison, whom He cannot release. Those who receive Christ's words as true and yield their lives to Him will have their chains broken and will be led forth into liberty.

Applying the Lesson to Life.

(1) Christ is the light of the world. It is never dark where He is. If we would have the way bright and clear for us, we have only to keep near to Him. None who follow Christ closely ever find it dark. The gloom of sorrow is lightened by His presence. We talk of death's dark vale, but if the Good Shepherd is with us the gloom will become

like noonday. The twenty-third Psalm tells us this. The Shepherd walks with His sheep through the valley of the shadow of death, and they fear no evil.

(2) It is not enough to begin to believe on Christ and to follow Him—it is continuing that proves us really His disciples. Some begin and soon faint and drop out of the ranks. It is the enduring to the end that wins the crown. It is the last stroke that fells the tree, the last stride that wins the race. Jesus says we must continue in His Word—that is, in obedience to Him. Religion is more than sentiment—it is practical holiness, duty-doing. We need to remember this. Holiness is not a halo—it is a life.

(3) The truth makes us free. That is, when we obey Christ we are set free from all other masters. Jesus invites us to wear His yoke, and when we yield our lives to Him every other yoke is broken. No other master can hold sway where He is Lord. The freest people in the world are those who are Christ's slaves. Paul, wearing chains and guarded by soldiers, was freer far than Nero, the emperor, who wore a crown and a purple robe.

(4) Only Christ can break our chains. He was foretold as a deliverer. It was said of Him that He would open the prison and bring out the captives. That is what He did when He came. He broke the maniac's chains and delivered the demoniac from the power of his tormenter. Ever since He has also been opening prisons and breaking chains. He has set millions free. There is a story of a man who came one day, a stranger, into a city where many birds in cages were offered for sale along the streets. Inquiring the price, he bought all the birds, and, opening the cages, let them fly away. That is what Jesus is doing continually for human souls. He paid the ransom price on Calvary, and has a right to set free every one who will accept freedom.

LESSON 11.—MARCH 12, 1899.

Christ Healing the Blind Man.

(Lesson Text: John 9:1-11. Commit to Memory Verses 5-7.)
(Study the chapter.)

■ GOLDEN TEXT.—“One thing I know, that, whereas I was blind, now I see.”—John 9:25.

DAILY READINGS.—Monday: Christ and the blind man, John 9:1-11. Tuesday: Questions by Pharisees, John 9:13-23. Wednesday: Cast out, John 9:24-34. Thursday: Spiritual sight, John 9:35-41. Friday: Bartimeus, Mark 10:46-52. Saturday: Light in the heart, 2 Cor. 4:1-6. Sunday: Light of the world, John 1:1-13.

Suggestions and Practical Helps.

There are six miracles of healing blindness recorded in the Gospels, but this is the only one in which the blindness is described as being from birth. This fact gave to the healing a peculiar meaning, for “since the world began was it never heard that any man opened the eyes of one that was born blind.” Verse 32. Even modern science knows no method of cure for congenital blindness.

The question of the disciples concerning the cause of the man's blindness may seem a little strange to us. Yet there is very much of the same belief still found in the world and even among Christian people. We are too apt to associate misfortune with guilt. Only yesterday a woman, who has had trouble after trouble during recent years, said: “I wonder what sin God is punishing me for now.” She thought that all her trials had come to her because of some sin of her own. The disciples, when they saw the poor man sitting there in his blindness, imagined at once that sin in some one had produced the dreadful calamity.

Of course, we are not to infer that suffering never can be traced to sin. Many times the connection is very close. A drunken father struck his child in the eye and the eye was blind ever after. There are diseases in children which can be clearly traced to sins in the parents. But in the case of this man's blindness, there was no such cause. Nor are we to ask in any case of suffering who is to blame. Rather, we are to set about giving what help it may be in our power to give. That is what the trouble means to us—a call and an opportunity to show kindness and to do good.

That is what Jesus said in answer to the question—not that somebody had sinned, but “that the works of God should be made manifest in Him.” That is, a case of suffering should not start us to gossiping about who is to blame for it, but should call us to prompt efforts to give help and relief. It means to us a chance to do the work of God in showing kindness and giving relief.

Suffering is always permitted for wise ends, and it is always possible to get blessing from it. A young Christian woman, who had never been sick in her life, suddenly became ill, and for months was a great sufferer. One day she said, “I have three reasons for thanking God for my long suffering: I never knew before how much my friends loved me; I never realized before the preciousness of the Bible; I never understood before how real and how wonderful are God's grace and help.” There was no need to seek for further reasons for her affliction.

We should be kind to the blind. We should be kind to all who are in any distress or trouble, but the blind seem specially to need gentle treatment. They never see the ten thousand beautiful things which we see. This is a dark, black, blank world to them. Where we see much that charms us they see nothing. We should pity them and do all we can to make the loss less. It is a beautiful thing to read to the blind and to visit them and talk and pray with them. Christ had compassion on this poor man; we should have compassion on all who are blind.

Applying the Lesson to Life.

(1) Jesus always has compassion on human suffering. Pain or misfortune anywhere appeals to His heart. He does not need to be told of distress before He can be touched by it. Jesus hears the appeals of friends who ask His help for those in trouble, but when there is no one to intercede, He knows of every trouble and has compassion. This blind man made no appeal for healing, nor did any friend speak for him. Jesus saw him sitting there in his blindness and poverty and His compassion was stirred so that He wrought the cure without being desired to do so. So, always, our needs and our sorrows appeal to Christ's compassionate heart.

(2) We must not fall into the error of supposing that misfortunes come as judgments. That was what the ancient Jews said. Worldly prosperity was regarded as a mark of divine favor, and adversity as a sign of divine displeasure. They said, if a man was blind, that somebody had sinned. Jesus declared that this was not true. Affliction may oft-times be a mark of love.

(3) One blessing that comes out of trouble is special revealing of divine grace to meet the trouble. This man's blindness drew to him Christ's compassion and became the occasion of this miracle. To have Christ open his eyes was compensation enough for his long season of blindness. The blessings which come to a Christian in sickness or calamity make it worth while for him to suffer.

(4) Whether the healing be direct, by pure miracle, or through the use of means, still Christ is the healer. Ordinarily, healing is through the use of means. When, in using such means, we get over the sickness, it is a divine blessing which has come to us just as really as if a miracle had been wrought.

(5) Blindness is a sad misfortune, and those who have eyes should never cease to be thankful for them. We ought to use them, too, while we have them. There is a story of a young man who was told that he must lose his sight. In six months he would be blind. He set out at once to travel amid the loveliest scenes of nature and to look on the finest works of art, storing his mind with visions of beauty, that, when he could no longer see he might have those memories to cheer the darkness. So we should use our eyes while we have them, that when the night comes we may not be left in unrelieved gloom.



LESSON 12.—MARCH 19, 1899.

Christ the Good Shepherd.

(Lesson Text: John 10: 1-16. Commit to Memory Verses 14-16.)
(Study the whole chapter; also compare Ps. 23, Heb. 13: 20, and 1 Pet. 5: 4.)

GOLDEN TEXT.—“I am the Good Shepherd; the Good Shepherd giveth his life for the sheep.”—John 10: 11.

DAILY READINGS.—Monday. The Lord our Shepherd, Ps. 23. Tuesday. Care of the shepherd, 1 Sam. 17: 32-37. Wednesday: God the shepherd of all, John 1: 29-34. Thursday: God's care for His own, Matt. 10: 24-33. Friday: God feeds His flocks, Ps. 80. Saturday: Jesus the Lamb of God, John 10: 16. Sunday: Jesus a sacrifice, Isa. 53: 4-9.

Suggestions and Practical Helps.

While we are studying this shepherd chapter it may be profitable to gather together some of the beautiful things which the figure of the shepherd yields under the touch of inspiration. It is, indeed, a humble name for God, yet homely as it is, it is rich in its suggestion.

Every one knows the wonderful Shepherd Psalm which for three thousand years has been singing itself into people's hearts and lives. No other portion of the Scriptures has been read or said so often. It is usually the first passage of the Bible the children read, and it is last on the lips of the aged, as they pass down toward the sunset gates. It is the psalm for the sick room, for the hour of death, for the funeral. It breathes the language of trust. It is the psalm of peace, leading us into the green pastures and beside the still waters.

This psalm has its picture of the dark valley, but the Good Shepherd is there, leading His sheep, and they are not afraid. It teaches us the reason for much of life's darkness and sorrow. The Shepherd leads His sheep through the valley of shadows because beyond it are patches of green pastures to which He would take them, and the valley is the only way there. God leads His people through trials and troubles, that He may bring them to the rich blessing and comforts which lie on the other side. “We must through much tribulation enter into the kingdom of God.” It is the kingdom that is the object, but to get to it we must pass through the tribulations. The word “through” is very suggestive—the tribulations are only incidents on the way. So the Good Shepherd leads His sheep “through” the valley, on the way home. This should make us patient in suffering, for we are passing through it—it will not last long—and then will come glory.

Another beautiful word in the dear Shepherd Psalm is that about lying down in the green pastures. The shepherd makes them lie down to rest

awhile. Night is a quiet resting place for tired people. The Sabbath is also a pasture field where the sheep are to rest. Sometimes God makes His loved ones lie down in a sick room. Though it may not be pleasant, yet there is blessing in it. A young woman after lying many months in a hospital, wrote, “I have found my little white cot in the hospital a bit of God's green pasture.”

Another beautiful allusion to the care of the shepherd is in the passage which tells us that He gathers the lambs in His arms and carries them in His bosom. This word is specially precious to the children, for it seems to tell of the Shepherd's special care for them. How many a little lamb does He gather out of people's homes, and carry in His bosom, through the shining portals. What a comfort it is to the mothers who fancy their children miss their love to know that the Good Shepherd has taken them in His own bosom.

Applying the Lesson to Life.

(1) The Good Shepherd calls His sheep by their names. This seems possible enough for a shepherd with only a little flock, but it does not seem possible for Christ, with all His millions of followers. Yet it is as true in one case as in the other. It is no harder for Jesus to know by name each one of his countless friends than for a human mother of four or five children to know the name of each one. Every true disciple is better known in heaven than he can be in the sweetest family of this world.

(2) The Good Shepherd leads His sheep out to pasture. He never drives, always goes before. This makes it easy to follow Him. Then we are sure of finding ever the right way, for His leading is never mistaken. He always leads also to something good. The old Shepherd Psalm tells of the sheep going through deep, dark valleys, but it is to get to rich pasture beyond. We may also confidently follow our Shepherd, for He will never take us in any but the right way. No one ever was lost under His leading. An old guide in the Alps said to a tourist who was afraid to trust his hand to help him over a narrow ledge: “This hand has never lost a man.” Christ's hand never lost a soul. (See ver. 28).

(3) The Good Shepherd feeds His sheep. There are those who pretend to be shepherds who are only thieves—they assume the place of shepherd to get the opportunity of robbing those whom they profess to care for. Then there are hireling shepherds, who when danger comes flee, leaving the flock to be scattered. But the Good Shepherd not only feeds and leads—but also defends His sheep from all enemies.

(4) The Good Shepherd layeth down His life for His sheep. Sometimes a shepherd lost his life in defending his flock. Jesus was wounded to death in saving us. The print of the nails tells of His giving His life. He laid down His life—it was a voluntary offering of divine love. We should remember always what our redemption cost our Saviour.

(5) The Good Shepherd will gather all His sheep home at last into one flock. Here there are many divisions among Christians, but all who are truly Christ's own shall at last be gathered in heaven's one fold with one Shepherd.



LESSON 13.—MARCH 26, 1899.

Review.

GOLDEN TEXT.—“My sheep hear My voice, and I know them, and they follow me.”—John 10: 27.

DAILY READINGS--Monday: Christ the True Light, John 1: 1-14. Christ's first disciples, John 1: 35-40. Tuesday: Christ's first miracle, John 2: 1-11. Christ and Nicodemus, John 3: 1-16. Wednesday: Christ at Jacob's well, John 4: 5-15. The nobleman's son healed, John 4: 43-54. Thursday: Christ's divine authority, John 5: 17-27. Christ feeding the five thousand, John 6: 1-14. Friday: Christ at the feast, John 7: 14, 28-37. Christ freeing from sin, John 8: 12, 31-36. Saturday: Christ healing the blind man, John 9: 1-11. Sunday: Christ the Good Shepherd, John 10: 1-16.

Historical.

In this quarter's lessons we have such a selection of Scripture and incidents as bring out with clearness the divine side of the Saviour's life and mission. The miracles selected are such as are most impressive, and the discourses introduced are all such as clearly point to the Messiahship of Jesus, both in the truth taught and in the direct claims made by Him. He proclaims Himself to be equal with His Father, to be one with His Father, to be the Son of God, to be that prophet, and in unequivocal terms asserted to the woman at the well, and to the young man blind from birth, that He was the Messiah. The lessons carry us from the time of His partial rejection in Judea through the period of His greatest popularity in Galilee, when it was necessary for Him to escape from the multitude to prevent them proclaiming Him a king, back again to Jerusalem, where, as the religious center of the Jewish people, He must finish His work. During this period the opposition of the authorities at Jerusalem intensifies. It first results in the decree of lesser excommunication against Him in Jerusalem and Judea, which excludes Him from the synagogues. Then they follow Him to Galilee, where the same sentence is probably secured against Him. At Jerusalem, in the final lessons, His bold proclamation of Himself as the long-expected Messiah, and His strong denunciations of the authorities in the Jewish church, intensifies the hatred to Him that has already made certain the cross.



Looks Into Books.

The Apostle of the Red River.

Among the honored names associated with pioneer days on the prairies of Manitoba, none deserve to rank higher than that of Rev. John Black, "The Apostle of The Red River." A true soldier of the cross was this devoted missionary. As much zeal and self-sacrifice was required, fifty years ago, to undertake work in the wild and secluded plains of Rupert's Land as to break ground in any foreign field. All honor to such heroes as John Black, who in obedience to the call of duty, went forth to lay the foundations of righteousness in the Great West. This story of his life, as told by Professor Bryce, of Manitoba College, Winnipeg, is full of the charm which always lingers about the record of pioneer days, while its simple faith and sublime self-abnegation awake in the soul desires after closer fellowship with the self-sacrificing Christ. This is a book which we would like to see in the hands of all young people. It is published by William Briggs, Toronto.

Christianity's Great Triumph and Her Repulse.

This is a stirring missionary volume, well calculated to lead even the thoughtless to ponder the ever-pressing problem of the world's evangelization. The author of the volume, who writes under the pseudonym of "Clerus," is possessed of a telling literary style. He pictures with great vividness the triumph of the Gospel during the first century, and in contrast with its conquest of the Roman Em-

pire sets the slow progress of modern missions, especially in the island empire of Japan. In the preface the author says, "After 1900 years of Christian history, the Church is able to say little more than that she has skirted the shores of heathendom—has, perhaps, here and there caused a ray of light to pierce the darkness. As the dawn of the twentieth century is painting the hill-tops with its glory, she is able to say that of a total population of the world of some 1,400,000,000 there remain still 1,000,000,000 to whom she has not yet carried the gospel, who are still sitting in the darkness of the shadow of death." This volume is filled with an array of valuable information, and it is written with splendid enthusiasm, both of which facts are sure to be successful in kindling missionary fires in the heart of every reader. William Briggs, Toronto, is the publisher.

Canadian C. E. Handbook.

Every Canadian Endeavorer needs this valuable little manual. It is brimful of interesting information; it contains hints for various departments of young people's work; it gives an account of the Forward Movements of Christian Endeavor; it has several pages of statistics that can be found nowhere else; it furnishes suggestive notes on every prayer meeting topic for the year, besides a list of the daily readings and the Junior topics. The Handbook is very conveniently and tastefully gotten up, and is in every way creditable to the publishers, the Canadian Council. The handbook may be secured from The Endeavor Herald Company at 10 cents a copy.

Trevelyan's Little Daughters.

This story by Mrs. Sheard, published by William Briggs, is of more than usual merit. The plot is fresh and the style is clear and easy. It is a story about children, not ordinary children by any means, and their ways and doings are not only told interestingly, but in such a way as to exalt goodness and truth. It is an excellent book, and a welcome addition to our Canadian literature. Toronto: William Briggs.

The Chapel Hymnal.

This is a fine book for prayer meetings, Young People's Societies, and all social services. It is beautifully and substantially bound in cloth, has 350 pages, and contains 370 hymns and over 300 tunes, besides readings from the Psalter. It has proved to be just what is wanted in a multitude of our churches for their social services, and some of the smaller congregations find it admirably adapted for their regular services. "It is not an exaggeration to say that this is the very best collection of hymns and tunes ever prepared for prayer meeting use . . . Besides containing all the standard hymns and tunes that have been used in devotional meetings for many years, this book contains a most carefully winnowed assortment of the finest wheat of the Gospel Hymns . . . In looking very carefully through the book we have not found an undesirable hymn or tune; nor have we missed any that we should reasonably expect to find in such a collection." 40 cents per copy. Presbyterian Board of Publication, Philadelphia, Pa.

The Best Church Hymns.

This beautiful book, printed on fine paper and in unique binding, contains the thirty-two hymns that are "the best" in the sense that they are to-day in widest use among English-speaking Protestants. Each hymn is printed as nearly as possible as the

author wrote it, and corresponds to the text of it in the Hymnal. Two essays by the editor, Rev. Louis F. Benson, D.D., are also included, showing how and why these particular hymns are actually "the best hymns." These essays, now revised, were originally published in the *Sunday School Times* and attracted much attention, as shown by press notices and letters from all parts of the country. Bound in vellum, paper sides, gilt top, uncut edges. Price, 75c. The Presbyterian Board of Publication, Philadelphia.

Periodicals.

THE January number of the *Missionary Review of the World* opens with a timely and interesting article by Dr. D. L. Leonard, of Oberlin, on the "Five Epochal Events of 1898." The next article is an exceedingly interesting and thorough description of "The Caroline Islands and their People," by Miss E. Theodora Crosby, formerly of Micronesia. This is accompanied by an excellent map and a number of unique half tone illustrations. Robert E. Speer contributes a masterly article on "The Science of Missions," in which he discusses the true aim, motive, and methods of missions.

Outing for January is a beautiful number which carries the usual generous supply of interesting text and artistic illustration. It is full of the merry sport and pastime of bracing winter days. "Mid-Winter Madcaps," a poem by Charles Turner; "A Christmas in Mooseland," by Ed. W. Sandys; "A Snowshoe Caribou Hunt," by Frank H. Kisteen; "New Year's Day at a Hudson's Bay Fur Post," by W. Blaisdell Cameron, and "Figure Skating," by J. E. Mitchie, are a few of the many good features which have the pale beauty of the snow in them. The fiction department contains two complete stories, while tales of sport, travel and adventure in many lands furnish the needful variety.

THE *Treasury of Religious Thought* for January, 1899, begins the new year with a fine array of contributors, especially in the department of Sermons and Outlines of Sermons, President Chester D. Hartranft, of Hartford Theological Seminary, leading, with an address on the "Influence of Biblical Theology on


the Theological Sciences." Other sermons and sketches of sermons are by Dr. E. Trumbull Lee, President Henry Wade Rogers, and Dr. Charles D. Shaw. An able paper on "The Bearing of Recent Criticism upon the Bible" is given by Rev. E. E. Braithwaite; Rev. W. O. Berckmann gives an interesting sea-side article, under the title: "A Voice from the Cloud; or, a Visit to the Red Sea." Dr. Hallock continues his Prayer Meeting Topics, Prof. Small his summary of Movements among the Churches; and all the minor departments are maintained with fulness.

THE New Year's *Ladies' Home Journal* contains a number of practical articles, besides a score of features of lighter interest, and opens with a full-page drawing by W. L. Taylor, illustrating Longfellow's Village Blacksmith. A close-range view of strong interest is given of Leschetizky, by Cleveland Moffett, who discloses the methods of "The Man Who Taught Paderewski," and Elizabeth G. Jordan tells "What it Means to be a Newspaper Woman," a subject upon which she writes from her own experiences. In fiction, the experiences of "The Girls of Camp Arcady," "The Minister of Carthage," and "The Jame-sons in the Country," are continued. The first of a series of articles on "The House Practical" details how to furnish and decorate the hall and staircase, and other page features give photographs of "Fifteen Good Halls and Stairways" and "Pretty Rooms of Girls." Mrs. S. T. Rorer tells how to carve and serve meats and game, and gives a variety of menus for small social affairs.

THE January *Atlantic* opens with a discriminating comparison between the "Destructive and Constructive Energies of our Government," by President Eliot of Harvard University. Dr. George B. Grinnell, author of "The Story of the Indian," begins a series of novel and charming papers on the Indian. Dr. Grinnell has lived much among the red men, and knows his subject perhaps better than any other living man. The "Reminiscences of Prince Kropotkin" bring the author to the crucial point in his career when he graduated from a military school and took service in a Siberian regiment. This narrative contrasts strikingly with the peaceful tenor of Mrs. Howe's Reminiscences of her life amidst cultivated surroundings and distinguished people. L. B. R. Briggs, Dean of Harvard University, contributes an unusual paper under the suggestive title "Fathers, Mothers, and Freshmen." Other contributions are: "The first installment of Bradford Torrey's 'Autumn in Franconia'; "Psychology and Mysticism" by Professor Hugo Munsterberg; and "A Negro Schoolmaster in the New South," by W. E. B. Du Bois. Three short stories of exceptional quality enliven this issue.

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From the Ontario Treasurer.

I beg to acknowledge with thanks the receipt of the following pledges to the work of the Ontario Provincial Union for the month of December, 1898: Valentia Methodist, \$1; Nashville Presbyterian, \$1; Ottawa First Congregational, \$2.

W. J. DOHERTY.

508 Gray Street, London.

From the Ontario Secretary.

THE MODEL CORRESPONDING SECRETARY.

THE Model Corresponding Secretary will read, or have the president read, all notices that come to him of union meetings of all kinds.

He will not forget to bring the mail to the first meeting after its receipt.

He will not read any appeal for money that may come from outside of his own church until the pastor of church has sanctioned it.

He will be sure that his society, is correctly enrolled in the Local, District, County and Provincial Unions.

He will fill in report blanks carefully and return them promptly.

He must be possessed of consecrated common sense.

He should be able to write a good letter and express his ideas clearly.

He should not be elected simply to interest him in the work or to "fill up" the list of officers.

It depends upon the corresponding secretary as to what connection you have with the Local, District, County, and Provincial Unions, and it is very important that he be a responsible person, and when the office is filled by one who really fills it, it should remain filled by that one permanently.

During the first week in January I sent out 2,000 printed post cards to the County secretaries, and 500 more will be sent out in a few days.

Most of these cards will be mailed to the corresponding secretaries by February 1st, and when returned we will be able to make a complete list of all the societies in the province, with correct addresses of the corresponding secretaries.

The reason that the cards are sent this year earlier than usual is because only 725 out of 2,192 societies reported in 1898, which means that the list of secretaries and their addresses are very inaccurate.

We are *going* to do better this year, the 38 County and District secretaries have joined hands with me, and with every corresponding secretary a model one as described above, we will have no difficulty in securing an up-to-date list.

The circulars that the Executive Committee send out in June or July will be too valuable to go to the dead letter office, and the Government can't afford to send them around the world looking for the lost secretary, hence the list *must* be revised.

What about your 1899 County Convention? Is it not time to plan for it? I have been much pleased to notice the list of conventions already arranged for, and I believe it is best to arrange at each Convention the place and date of the next. Your officers then have something definite to work for, and will, as a rule, call the Executive together in good time to arrange the programme.

Easter Friday or Monday is a good time for an Executive meeting. If your plans have not already been decided on suppose you call your members for that time and have your Convention assemble about June.

Don't be discouraged, County secretaries and presidents. I have known some of the most enthusiastic Conventions to be arranged for by the president and secretary, Take the motto of Strictly Business, "Either I will find a way or make one."

It is the things we *will* to have that we secure.

The Church of England Committee formed last year at the Hamilton Convention has issued a neat card, which they are distributing throughout the province in the interest of the C. E. movement. The officers are: President, W. D. Thomas, Sparkhall Ave., Toronto; vice-president, Rev. F. J. Newton, Warwick; secretary-treasurer, Miss A. E. Taylor, 31 Wharncliffe Rd., South London. Their object is to spread the Christian Endeavor movement in the churches of the province. This Committee will cheerfully furnish information and render any assistance in their power and they invite your hearty co-operation in this work for Christ and the church.

Yours cordially,

A. T. COOPER.

Clinton, Ont.

At Hartley Bay, B.C., there is an Indian E. L. of C. E. society; one of the officers writes that ten souls have been won to Christ at recent services.

A Message

From the President of the Ontario Christian Endeavor Union.

Dear Comrades:

THE opportunities and responsibilities of another year are calling us to devotion and service.

Our obligations grow with the passing of the years. Never hitherto did the world need so much from Christian Endeavor. Never before did Christian Endeavor have so much that might be given. We are the heirs of all the ages. The wealth of our heritage is the measure of our duty.

The world is weary with its own multiplied failures. The truth of things is being revealed: the hollowness of mere worldly life, the little worth of external refinement, the instability of institutions based upon injustice, or compromise, or expediency or any other foundation than exactly the truth of God.

Men long (possibly in some degree unconsciously) for certainty, permanence, thoroughness, and by nothing else can these be supplied than by the truth as it is in Jesus. It is required that this truth shall be presented in language easy to understand and that in the most convincing manner exhibits its power and beneficence—it must be expressed through human character as revealed in human conduct. In a word: by Christian truth embodied in Christian lives must the longing of human hearts be met and satisfied.

And this I understand is our mission: to actualize the principles of Christ's teaching. To do this we must individually live the whole truth, the exact truth, and nothing but the truth, as taught and practiced by Jesus Christ. We cannot add to or take from Christ's words and yet possess the whole truth and the truth unmixed with error. And we must not be satisfied with merely the world's loose application of the Master's words. We must not be content with only what the general sentiment of the world approves, for that is much less than Christ requires. We must unhesitatingly oppose every theory, system, custom, or institution that in any degree whatsoever involves a denial of or departure from the principles of Christ.

We will do well, too, to realize that the only truly effective and thoroughly consistent method of warfare for champions of truth is to assail wrong by the irresistible force of embodied and active righteousness. It is not enough that we should denounce evil—though we

need to do that whatever its manifestation—we must, above all, show forth the power and beauty of holiness in our daily lives. We, in short, must be God's men—standing always and everywhere for the exact truth of God, in nowise influenced by hostile sentiment—undaunted by threats of suffering and unmoved by promises of pleasure.

I need not remind you that while we strive for the prosperity and growth of the great Christian Endeavor organization, we yet realize that our mission is to men—to bring them to the truth and to the enjoyment of the blessings that spring from the acceptance of it.

Ours is the sacred cause of humanity, for whose sake our Master went to Calvary.

Yours in C. E.,

(REV.) ELLIOTT S. ROWE.

Odds and Ends.

Mrs. Timkins was taking her son to school for the first time, and after impressing the schoolmaster with the necessity of having a thoroughly good education, finished up by saying: "And be sure he learns Latin." "But, my dear madam," said the schoolmaster, "Latin is a dead language." "All right," said Mrs. Timkins, "he'll want it. He's going to be an undertaker."—*Tit Bits*.

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will furnish young fellows who are forming habits something to think about. Here it is: "I have considerable money of my own; I have a parrot that swears, a monkey that chews, a stove that smokes; so you see I am not yet very badly in need of a husband."—*Selected*.

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