

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

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

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

THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, April, 1898

[No. 4

Jesus!

By Amy Parkinson.

Jesus, my Guide!

The way is all unknown,—walk Thou before,
So I may plant my feet where Thine have been,
And stray no more.

Jesus, my Light!

When night falls thickly down, shine through the
So shall I fearlessly press on until {dark,
I reach the mark.

Jesus, my Life!

Though heart and flesh may fail, Thou art the same,—
Give of Thy strength, so shall my soul forget
Her weary frame.

Jesus, my King!

Let me but hear Thy voice, and I obey;
Thou art my Life, my Light, my Guide through gloom
To endless day.

Jesus, my God!

The close can not be far, of earthly years;
The time draws nigh when Thine own tender touch
Shall dry my tears.

Toronto, Ont.



NEGLECT of duty means neglect of God.

OPPORTUNITY is but another way of spelling duty.

To know the right use of what we know is wisdom.

REVERENCE is the atmosphere of the soul that loves the truth.

It is easier to devise methods of work than to work the methods.

HE who cannot say for what he is living, has not yet begun to live as he ought to live.

THERE are no insurmountable difficulties in the way of the one who can say, "Trusting I promise."

SEARCH diligently for truth until you possess it; then meditate upon it until the truth possesses you.

God's reward for the faithful performance of one duty is the power and the opportunity to do another.

THE best guide for daily living is the Bible. What it forbids, avoid; what it affirms, believe; what it commands, do.

IN the struggle for correct temperance legislation, do not lose sight of the value of moral suasion. Good habits are infinitely more to be relied upon than good laws.

THE laurels of a conqueror may be won with no other arms than the needle, the hammer, the pen, or the plough. God counts as hero the one who is heroic in his own sphere.



In His Sight.

AN English dealer, interviewing Oka, the great Japanese carver of ivories, said to him, "Why do you waste your time in carving the under part which is never seen? You could work much quicker and make money far more rapidly if you were to leave that part plain." And the carver answered, "God, who gave me skill and taste, can see the under part. I dare not leave it uncarved." The spirit in which that work is done in far Japan is the spirit that leads to excellence and beauty everywhere. The best work is that which is done for Jesus' sake. All work may be done from the same motive, whether it be the digging of a drain, the building of a house, the sewing of a seam, the sweeping of a room, the writing of a book, or the preaching of a sermon. Religion embraces everything in life, and all our work in the home, the shop, the field, and the church should be done religiously. Concerning all our work, the word from heaven that rings in every ear is, "Be thou faithful." When this spirit becomes operative in the lives of all Christians, it will put an end to fraud, and sham, and hypocrisy everywhere, it will lead to thoroughness and excellence in every calling, and, exert-

ing a powerful influence upon the character, will brighten and ennoble life. Said Michael Angelo: "Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; for God is perfection, and whoever strives for it, strives for something that is Godlike."

Down South in Dixie.

THOSE who are looking forward to a visit to Nashville in July will be glad to learn of the plans that have been made for the accommodation of the convention. It has previously been announced that the chief places of meeting would be the Union Gospel Tabernacle and a convention tent on Haymarket Square. The committee has now decided to hold the meetings in the buildings of the Tennessee Centennial and International Exposition at West Park. Rev. Ira Landrith, D.D., has this to say concerning the change:

"Not only are these buildings admirable for this use, but the park itself is a spot of rare beauty, within fifteen minutes' ride of the heart of the city on three lines of street cars, and less than five minutes' ride on the railway which runs to the grounds. Cooler by several degrees than it is down in the city, the grounds shaded and surrounded by lakes, and the magnificent campus of famed Vanderbilt University within two minutes' walk and tendered to the convention as an additional and most charming park, the Centennial buildings and grounds seem ideal for the use of an International Convention. We now feel that we are able to promise our friends, who 'come away down South in Dixie, to Nashville '98,' the most satisfactory meeting places and the most conveniently located auditoriums and headquarters a Christian Endeavor Convention ever knew. Come and see."

Endeavorers in the Church.

SOME time ago the editor of the *British Weekly* sought to secure information with respect to the influence of Christian Endeavor in increasing the attendance at the church services. The question that he invited his readers to answer was: "Have the Christian Endeavor societies within your knowledge improved the attendance at church services and prayer meetings?" From the answers that were printed one could not but feel that a number of those who replied had no direct knowledge of the working of the society within their own congregation. Much of the criticism has already been authoritatively contradicted. But the replies of an adverse nature furnished a good deal of tempting material to those not well disposed toward the movement, and they made the most of it. We are glad that *Christian Endeavour*, the British organ of the movement, has sought to get reliable information on the question of the loyalty of the Endeavorers

to the services of the church. Five hundred replies were received, covering the whole country and the principal denominations. When these were tabulated and averaged, it was found that nearly twice as large a percentage of Endeavorers attend the Sunday evening service, and more than twice as large a percentage the week-night service, as of all the other church members, old and young. This attendance is the more gratifying and commendable from the fact that in England and Scotland, the church clause, familiar to us, is omitted from their pledge. We are glad to see that Christian Endeavor in the motherland is proving what it was primarily designed to be, a true helper within the church.

A Notable Victory.

IN its efforts to maintain the sanctity of the Sabbath, the Lord's Day Alliance has been greatly encouraged by the victory secured in the Merritton Carbide case. The point at issue was whether the Carbide Company could operate its works continuously—Sundays and week-days—under the present Act. The plea of the defence was mainly that the cessation of the works on Sundays would be attended with such loss to material and machinery that the manufacture of carbide would be rendered commercially unprofitable. The evidence produced was so weak that the magistrate regarded it as "trivial and unworthy of serious notice." His decision was that no case of necessity had been made out and that the operation of the works on Sunday would be a clear violation of the Lord's Day Act. Thus the gross materialism that sets profit above the Divine law has received a check and the cause of righteousness has triumphed.

Family Endeavor.

NOTHING in our religious life at the present day is more to be deplored than the falling off of the good old practice of family worship. The reports presented every year in conferences, synods, councils, and assemblies all bear testimony to the decay of home piety. In multitudes of professedly Christian households there are no religious observances whatever, and in many others the practice of family worship is either formal or fitful. No one can over-estimate the importance of maintaining the religious life of the home. There is to be found the secret of the Church's strength and the nation's exaltation. Whatever furthers its true welfare is deserving of our most earnest thought and effort. We have no means of determining the extent of the influence of Christian Endeavor in the home, but every worker will recognize that it is capable of making itself powerfully and widely felt in this direction. The training which young people receive in the meetings of the society fits them in the best way for taking up the duties that pertain

to the older institution when they themselves become heads of households. We would like to know what influence Christian Endeavor has had during the past years in extending family worship. We are inclined to think it has been noteworthy. It is a question also if some of the methods that have served to secure the success of our movement might not be adopted with profit in the conduct of the devotional exercises in the home. Participation by different members of the family is possible and would undoubtedly add to the interest and profit of the service. Indeed, in many homes the practice of singing and of reading verse about around the circle is already observed. We earnestly commend this home service to the members of our societies everywhere. If it is to be preserved, steps must be taken for its revival. Christian Endeavor can do much to further and maintain this time-honored and God-honored institution, and what we can do we ought to do. There is no more important work.

Tell Us Where and When.

ONE way in which we can help the workers in various parts of the country is by publishing for months beforehand the place and dates of their conventions. We will be glad to do this, if secretaries will send to us the necessary information. We propose to keep a list of coming conventions before our readers, and we would be glad if all Provincial and County secretaries would send to us a post card, when the place and dates of their next convention are decided. We will keep this information before our readers and thus help to secure a good attendance and wider representation. Secretaries, before you forget, send us that card.

A Plan of Campaign.

WHILE the people of Canada are waiting for the plebiscite on the question of prohibition, there are several objective points that temperance workers should in the meantime keep in view. *The Voice* outlines the following line of battle:

- (1) To compel the more than 300 universities and colleges of America to protect their students with clean and anti-liquor surroundings.
- (2) To prevail upon the 115,000 physicians in the nation to cease prescribing alcohol for internal use, except as they would prescribe other poisons.
- (3) To bring the leading life insurance companies to acknowledge publicly what they admit privately, that total abstainers are at least twenty per cent. safer risks than moderate drinkers, and then to take the further logical step to grant these total abstainers the benefit of their abstemious habits in lower insurance.
- (4) See that the millions of children in the Sunday-schools are systematically fortified against

the drink habit by moral and spiritual arguments, as they are now beginning to be fortified in the public schools by physiological and hygienic arguments.

(5) That the 100,000 clergymen systematically, once a month at least, inculcate from the pulpit the advance arguments for temperance.

(6) To prevail upon the industrial and commercial classes to recognize the vital bearing of total abstinence on their respective interests.

These points may suggest lines of action for our Christian Citizenship workers. The effort to secure any one of these would aid in bringing nearer the result that we all so devoutly wish—the total prohibition of the legalized liquor traffic.

Federation of Conventions.

THE workers in young people's societies of various kinds seem to be feeling after some practicable method by which the number of conventions may be reduced, and at the same time the best interests of the work be conserved. Mr. E. A. Hardy, of Lindsay, has issued a circular on the subject in which he makes a strong plea for a federation of conventions and outlines a plan which not only preserves the identity of each organization but secures the unity and co-operation of all.

His suggestion is this, that in place of our several conventions, at different times in different places, we have a joint Provincial convention of the Y. P. S. C. E. and denominational young people's societies, the Sunday-school and the Y. M. C. A., this plan also to apply to County conventions. A diagram will show a suggested division of time:

	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
A.M.	Y.P.S.C.E., S.S., Y.M.C.A. (Separate Meetings)	Denominational Y.P.S.	Y.P.S.C.E., S.S., Y.M.C.A.
P.M.	Denominational Y.P.S.	Union Bible Study	(Separate Meetings) Y.P.S.C.E., S.S., Y.M.C.A. (Separate Meetings) or Union for Bible Study
	(Each to meet by itself)		
Evening	Union Service	Union Service	Union Service

A conference of Christian workers, representing various young people's organizations, met recently in Hamilton to consider the whole question, and the idea of such a federation was quite cordially received. It was felt by all that the plan would be much more easy of application in connection with county than provincial gatherings owing to the difficulty of entertaining delegates. A resolution expressing sympathy with the movement was passed, in which the idea of co-operation, wherever practicable, was commended to the young people's societies interested.

We bring heaven to earth when we do earthly things with a heavenly spirit.

THE piety that never brightens the way of the lonely, or wipes away the tears of the sorrowing, does not commend itself to either God or men.

Missionary Gleanings

A Missionary Marvel.

FIFTY years ago Fiji was a synonym for all that is low and horrible and wicked. Cannibalism and tribal strife abounded, and the thought of peace and good-will had never found an entrance into the hearts of the people. Now Fiji is Christian; and the whole life of the people has been transformed by its beneficent power. What a contrast to the old days of cruel barbarism is this picture from the pen of a traveller who recently visited the islands:

"Lying at anchor, a short distance from the shore, I passed Christmas eve on deck, enjoying the perfect night of the tropics. By degrees, as the evening passed on, the sounds of life on the beach were stilled, and nothing was heard but the ceaseless rustle of the leaves of the coconut palms, which always hum an obligato to life in the islands. One by one the lights went out. All around lay sleeping in the rich flood of moonlight. But when the Southern Cross stood erect to the watchful eye, there came out sweet and clear on the heavy air of night a ringing peal of laughter, a chorus of merriment repeated time after time, until it fairly seemed that there could be nothing in life but midnight glee.

"It was the famous Fijian laughing call, which can be heard for miles, when raised by the fresh voices of women and children, and, as far as it can be heard at all, it never loses its quality of merriment. At once the light of torches was seen beneath the trees, gathering toward the beaches, and at either side of the town. Then songs arose from each of the centers of light. On the one hand, were the voices of the boys, on the other, the girls were singing apart; yet not apart, for each group of singers alternated the verses of the song of praise, and the chorus was in unison across the sandy gap. The song was a hymn of Christ's nativity. The words were Christian, but the air was an old Fijian festival chorus, which has been transferred to the new Christian feast. Verse after verse was sung, and with each the parts of the choir drew nearer to each other along the beach, and at last their voices and their torches were in one, and the song rose even clearer through the gentle night, as these children sang their waits before the town.

"In the morning no man went forth to work, no woman took her nets upon the reef, for Christmas is kept like Sunday. There was a service in the church, a service of song where every voice was heard, a service of rejoicing as befits the day."

And so, after centuries of gross darkness and wrong, the Star of Bethlehem begins again to shine in the East, and the hearts of wise men everywhere are turning toward the light which guides to the Saviour of the world.

"The dark night wakes, the morning breaks,
And Christmas comes once more."

Flashes.

THIS is how Augustine put it: "A whole Christ for my salvation, a whole Bible for my staff, a whole church for my fellowship, and the whole world for my parish."

ON an Alaskan steamer the passengers were proving that an Indian could not be civilized. So Dr. Hill, of Portland, called up a graduate of Marietta and Lane, a native Alaskan with bronze skin and black hair, who told the story of what the Gospel had done for his people. Skepticism was impossible on deck after that demonstration.

A HINDU trader in Kherwara market once asked Pema, "What medicine do you put on your face to make it shine so?" Pema answered, "I don't put anything on." "No; but what *do* you put on?" "Nothing. I don't put anything on." "Yes, you do. All you Christians do; I have seen it in Agra, and I've seen it in Ahmedabad and Surat, and I've seen it in Bombay." Pema laughed, and his happy face shone the more as he said, "Yes, I'll tell you the medicine; it is happiness of heart."

JOHN R. MOTT visited a college in Ceylon where he found a band of students so poor that 16 of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said they had instructed their cook that every tenth handful of rice should be laid aside that they might sell it in order to have Christ preached a little more widely.

THERE are now 381 languages and dialects in which Bibles and parts of the Bible are made available in the evangelization of the world. It is estimated there are 1,200,000,000 of mankind who may be reached through these languages. For this vast population, therefore, the equipment of the divine message in their own tongue is now prepared, and it only remains for the church to rise up with a missionary zeal adequate to the full proclamation of the gospel message so prepared. There are, however, still other languages and dialects, numbering probably hundreds and representing 200,000,000 of people, into which the Bible has not yet been translated.

NOT a brief glance I beg, a passing word,
But as thou dwell'st with thy disciples, Lord,
Familiar, condescending, patient, free;
Come, not to sojourn, but abide, with me.

The Fred Victor Mission, Toronto

By Bartle E. Bull, B.A.

WHO is responsible for that?" was the mental query of a Toronto lady, hearing the oaths of some street boys as she passed along, and the answer came, clear and God-given: "You, in so far as you neglect your duty toward them." She was an active worker in the church, and the teacher of a large and interesting class in the Sunday-school, and many said she had mistaken her line of duty and privilege when she left her class and school and went up two long flights of stairs into a little room and gathered a few of these rough and neglected boys around her on Sunday afternoons; and yet, looking backwards over twelve years, we can see all the way the Lord hath led her and her associates and those

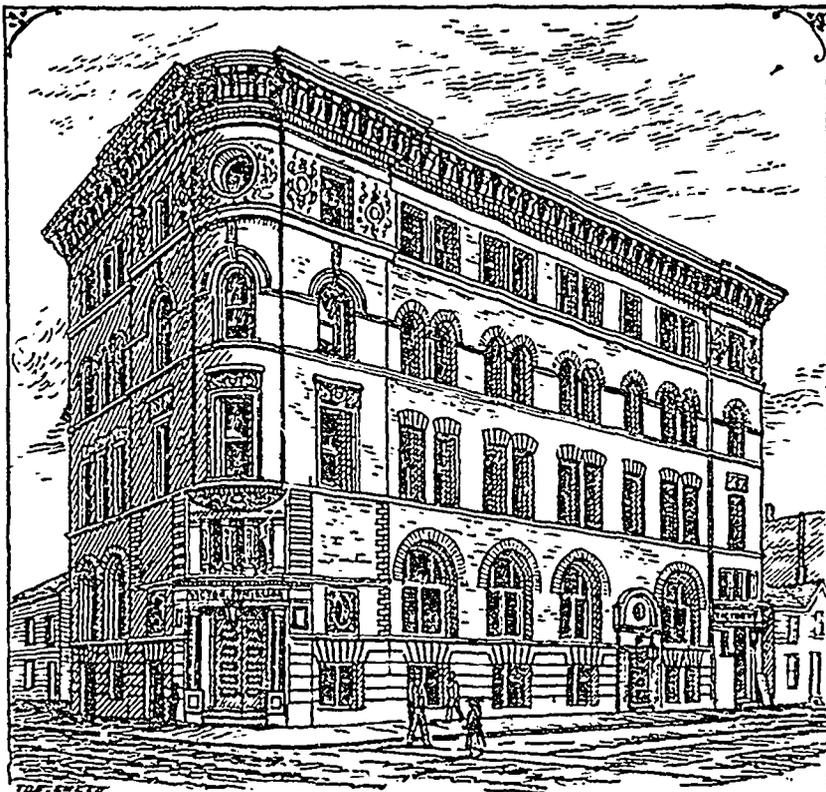
who have succeeded them, from the time of that Divine message and the willing and obedient answer until we come to the Fred Victor Mission with its magnificent equipments, its aggressive Christian work, and its zealous and consecrated workers. Many were the struggles, both spiritual and physical, of those early days. Had Demosthenes tried his eloquence on boys such as those he would never have required to resort to the shores of the loud roaring sea. It was discipline, though, both for the teachers and scholars, and not a worker now regrets the weary hours, the many discouragements, and the self-imposed and thankless duties, willingly and cheerfully borne. God was preparing them for a larger sphere, while, at the same time, blessing the work their hands found to do.

For four years there were Sunday and night schools and gospel meetings, and the number of attendants increased until there were about a hundred—nearly all of them the roughest and toughest element, Roman Catholics largely—and yet it is astonishing what real affection existed between these outcasts and the refined and cultured ladies who taught them. Some of them would find their way to prison and penitentiary,

but even then regular letters would pass between teacher and pupils, and when set at liberty the first visit would be made to the teacher.

Then came the more aggressive work, and the introduction into the services of men who had come up from just such boyhood days—the tramp and the drunkard, the wretched, unfortunate victims of vice, laziness, and intemperance. The results now were, apparently at least, more fruitful, for nothing is easier than to convince these men of their sin and misery, and of their need of salvation. They know all this, and often in agony cry out under their burden of sin, but their manhood is shattered and their wills a wreck, while the chains of habit are forged in brass, and

the power of evil seems stronger than the power of good. But it was found that no lasting good could be accomplished while they remained among the low and vicious surroundings of the ordinary cheap lodging houses. The felt want begat the remedy, and "The Central Lodging House Association Limited," was organized—independent, as it always has been, of the mission organization, and under different management, and yet growing out of it and auxiliary



THE FRED VICTOR MISSION

to its work. Here a good clean bed for ten cents with healthful and helpful influences and surroundings brought many from the low dives where they had been accustomed to stay—14,000 beds were furnished the first year, and the next, with improved facilities, over 27,000.

Among the workers was a young man who, just when life seemed most promising, with every opportunity that wealth and affection could offer, was taken away from love and home and usefulness. Mysterious Providence it seemed, but out of the sorrow-stricken hearts came the thought of a lasting memorial, where not only the memory of a beloved son should be perpetuated, but which also should be a centre for religious and philanthropic work. The little mission among

the boys and homeless men was to have a building, equipment, and facilities for aggressive Christian work second to none on the continent. No wonder that the small band of workers shrank from the responsibility of undertaking a task so formidable. "If Thy presence go not with us carry us not up hence," was their prayer. But the Divine Hand clearly pointed out the way, and the Divine Voice whispered "Fear not, I am with thee," and the Fred Victor Mission, erected by the late H. A. Massey at a cost of \$60,000, was handed over as a free gift to Methodism in Toronto, the simple yet broad trust being to carry on the "work of the character usually known as Mission work."

It was opened in October, 1894, and for the first year was conducted almost entirely by voluntary workers. Since then, it has had a superintendent who devotes his whole time to the work. The present superintendent, Rev. J. W. Graham, is a minister of the Methodist Church, and is stationed there by the Conference. From its opening to the present day, the work has been wonderfully blessed and successful.

The aim of the Mission is to be permanently beneficial to those to whom it ministers. The intention is not merely to bring the neglected and careless within sound of the Gospel message, but by gathering in the children, training them in domestic economy as well as in spiritual matters, by visiting and entering into the home life of the people, ministering to them in body as well as soul, to thus do a practical as well as a lasting work among them.

For these reasons, the work is systematized and divided into departments. First and foremost comes the Evangelistic, with its Junior Epworth League on Sabbath morning, having an average attendance of about 125. This is one of the most promising features of the Mission. It is really wonderful and very encouraging to see and hear these little children—coming as they do from poor, and, many of them, from vicious homes—conducting and taking part in these meetings, leading publicly in prayer, visiting the sick and absentees, and otherwise showing their intense interest and co-operation in the work of the League. On Sunday afternoons there is a well conducted Sunday-school with an average attendance of about 150.

The principal religious service of the week is on Sunday evening, when the large Hall during the fall and winter months, holding about 400 people, is filled to its utmost capacity. The meetings are all evangelistic, with hearty singing and music from piano and orchestra, a short earnest exposition of Gospel truth, followed by brief testimonies, and an urgent and pressing exhortation for instant decision, which nearly always results in several responses. Then the seekers are invited forward in good old Methodist style to the "penitent bench," and the workers scatter themselves amongst the kneeling people and try and point the unsaved to Christ. God is wonderfully present in saving power at these meetings, and many are brought to Christ.

The Tuesday evening Gospel Temperance meetings are well attended, and are usually conducted by the members of the Epworth Leagues from the different Methodist churches in the city. In these meetings an earnest effort is made to stem the tide of intemperance, which flows so strongly and rises so high among the class of people reached by the Mission. On Thursday evenings there is another Gospel meeting, conducted similarly to that held on Sunday evenings, but with a smaller attendance.

Among the most fruitful and encouraging agencies are the Cottage Meetings held in the homes of the people twice every week. Here those who are too diffident to take part in the larger meetings freely lead in prayer or testimony, and thus strengthen themselves and others. A Converts' Class for Bible instruction and spiritual training is held weekly with good attendance and results.

Next, probably, in order of importance to the Evangelistic comes the Industrial Department, and perhaps the most interesting and hopeful classes in this department are the kitchen garden—held daily—where the little girls are taught how to keep house. By a system at once attractive and helpful, with their little dishes, brooms, beds, tubs, etc., they are taught how to make home clean and comfortable, while the lessons are made inviting, and fixed in the memory by simple little rhymes and tunes.

From the kitchen garden the little ones graduate into the Cooking School, where they are taught by an efficient instructress that most useful branch of domestic economy. No one can tell the ultimate benefit resulting from this training. Much of the misery in the homes of the poor comes from slatternly housekeeping and poorly cooked meals, and even already the results are seen and felt in the homes of these little children. The teaching in the Cooking School is not, however, confined to the mission children, or even the mission people. There are classes also for public school children, teachers, hospital nurses, young ladies, deaconesses, and others. and about 150 people are taught every week through this department.

A Mothers' Meeting on Thursday afternoon has an attendance of over 50, and is much appreciated by the women. It is often remarked by visitors to the Gospel meetings that the attendants seem very well dressed for poor people, while the secret lies in the fact that many of them owe their neat and comfortable attire to the Mothers' Meeting.

A branch that has been wonderfully successful is the Savings Bank—open on Wednesday afternoons and Saturday evenings—when deposits from one cent upwards are received. Everything is transacted on strictly business principles. From these small sums, there is now a balance of over \$2500 lying on deposit with about 500 accounts open. The tellers have a busy time of it during the two hours or so the bank is open—taking in the money, making the necessary entries in pass books, ledgers, etc., and paying out withdrawals.

A little girls' sewing class is held on Saturday mornings.

In the Educational Department there is a moderately well furnished library, a boys' and girls' club, and a night school for young men. Recently a Boys' Brigade has been formed and is making good progress. There is also a gymnasium and free baths for girls and boys, while a cheap restaurant dispenses about 250 meals daily for ten cents and under.

The Superintendent is assisted in his work by three deaconesses from the Methodist Deaconess Home, two of whom reside in the Mission building. One devotes her time to visiting the homes of the poor in the district, another finds her field of work among the children, while a third is a trained and duly qualified nurse, who, for the love of her Master and His poor, devotes her talents and time in caring for the sick and afflicted who need her services.

Such is an outline of the work now being carried on in the Fred Victor Mission, where the Superintendent, deaconesses, and over one hundred volunteer workers are endeavoring, midst some discouragements and failures, but with many successes and an unwavering faith, to follow in the Divine footsteps and "go about doing good." Such an institution is necessary, not as a substitute for the church but as an accessory to it. A large proportion of the people could not be reached by the church, and even if they could the church does not possess the facilities and equipment necessary to carry on such a work successfully.

Among the many religious and philanthropic objects to which the late H. A. Massey devoted his money, none is bearing greater fruit than the Fred Victor Mission, but the more the work expands the greater seem its capabilities, and the workers look for still greater blessings in the future.

Toronto, Ont.

Canadian Child-Saving Work.

By A. L. O. C.

"So far as this world is concerned a little child is the biggest thing God ever put into it."

"The child is the hope of the Race."

"The child is innocent; to protect a child is to prevent its guilt."



industrious and happy people. And yet there are also with us the same sad conditions—though in a much less degree—as are met with in older

countries, which will always create needy and friendless boys and girls. Leave these dependent ones to their fate and we only increase the dissolute and outcast class; change their environment and with the love and training of a Christian home from among them we will have as large a percentage of good citizens as come from the ranks of children more highly favored.

Since 1872 nearly 40,000 children have been brought into Canada from the orphanages and public institutions of Britain, and these, adopted into families or hired out for service, have in a large majority of cases done well. But not until recent years have organized efforts been made for the providing of our own needy children with the care and culture of the Christian homes which were waiting to receive them. The wisdom of the efforts already made is seen—especially in Ontario, where an excellent Children's Protection Act is in force and government supervision



given the work—in over six hundred children being thus rescued and cared for.

One of the most successful undertakings in the interest of our own children is the Canadian Child-Saving Work, founded at Brighton in the latter part of 1895 by the Rev. C. W. Watch, who is now the superintendent. Mr. Watch is a most successful Methodist minister in the active pastorate, whose ministry has been very much blessed, and whose enthusiasm and leadership in Christian Endeavor and Epworth League work is known in all the churches.

The origin of the work has been explained by the founder in these words: "Knowing of the many children in need of friends and homes, who, innocent of the position in which they are found, will if not cared for grow up in neglect and without opportunity for good, and believing that the Christian home is the proper place for the culture and training of a child to a good and useful life, and also that there are plenty of homes in Canada in real need of the child life and love in their midst: it was laid upon his heart to begin a work entirely in the interest of Canadian chil-

dren, depending for support upon the voluntary offerings of the Christian public; and the wisdom of the step is seen in that in two years one hundred and ten children have been placed in Christian homes and are now happy and doing well."

The object of the work is stated as follows: The helping of orphan and needy children in any part of Canada by (1) accepting of the legal guardianship of the same; (2) the taking of them from properly constituted guardians for the placing of them in Christian homes, either for adoption or service; and (3) the supplying of Canadian families, who desire children for adoption or otherwise, with such Canadian children as are in need of homes and friends.

It must not be imagined that the work is accomplished simply by taking the child from its



REV. C. W. WATCH AND MRS. WATCH

unfortunate surroundings and placing it in the first home that offers. The child culture must be thought of, and so it is kept for a time in a shelter for training, and the assurance is given it of having friends; a good outfit of clothing is provided; the child goes out with its own new valise, and no matter how young the child is it carries out its own Bible, a temperance pledge, and some books or toys, and even a picture of itself is not forgotten. Then the home to which it goes is well selected; no person is ever asked to take a child, as the applications are many times more than the number of children to be provided for. The home being satisfactory, the child is indentured, either as a pure adoption case or engaged for service, Mr. Watch remaining the legal guardian, with the proviso in each indenture that the little one can be returned to him at any time, and will be removed if the home becomes unsatisfactory. Occasional visits are made by Christian workers, and in every possible way the child's interests are protected.

Thus far one hundred and twenty children have been received, and one hundred and ten of these are well placed, and this has all been done as a labor of love by an earnest band of voluntary helpers resident in Brighton and Toronto. As might be expected, there is need just now of permanent workers, and also of a comfortably furnished and equipped Shelter.

Should the return of the child be necessary—and often this is not its own fault—another short term of training is given it before it is again placed. It is creditable to both the children and their homes that of all those placed only twenty have ever been returned or removed, and only two runaway cases have been reported, and these were over sixteen years of age. Only four deaths have occurred among the whole number, and, considering the state of many of them at the time they were transferred to the Work, this is certainly most satisfactory. The breadth of the undertaking is seen in the readiness to assist a needy child in any part of Canada, and the willingness to send one into any Province, if the proper guarantees are given for its safety and protection.

The question of support is naturally an interesting one, and to be told that so far no personal appeal has been made for funds, and yet during 1897 \$1316.30 were sent to Mr. Watch to support the work, evidences the interest already awakened in this method of saving the little ones. The voluntary character of the undertaking is evident in every particular: the children are sent voluntarily for help, the homes for them open without appeal, and the funds are given as freewill offerings. The average cost, so far, of saving a child by this method has been \$25.00. This is a lower average than can be found in any similar institution, and the hope is that it will not go much above this, even when paid helpers have to be engaged.

There is no more gratifying part of the annual report just sent out than the clippings from letters received from the children and their foster-parents and to know that only two or three of the constantly increasing family are causing any anxiety; and that many of the older ones are converted to God is most encouraging. The last letter received by Mr. Watch tells of one of his wards being the chairman of the Floral Committee of an Epworth League of Christian Endeavor.

The officers of the work are: Superintendent, Rev. C. W. Watch, Brighton, Ont.; treasurer, R. Hewitt; physician, Dr. Dean; solicitor, J. W. Gordon; secretary, A. E. B. Watch; representing the work in Toronto, Miss Sanderson, The Haven, 320 Seaton st.; representing the work in the Northwest, Mrs. W. A. Vrooman, Calgary.



A SOLDIER can never fight successfully in another man's armor.

.....

TO BE content would be to stop our lives,
And bid the world stand still: no effort then
Would we essay.

"I Am My Beloved's."

By S. John Duncan-Clark.

Song of Solomon, 7: 10.

O, I am my Beloved's !
 What sweeter thought can be
 Than that His heart's desire
 Is centred all on me.
 Amid the world's perplexings
 This confidence brings rest ;—
 It is His love that guides me,
 And where He leads is best.

Oh, I am my Beloved's !
 And when the way seems long,
 The knowledge that He owns me
 Fills all my soul with song.
 The zenith sun at mid-day
 May shine with tropic heat,
 But I beneath His shadow
 Will find a safe retreat.

Oh, I am my Beloved's !
 And when each weary day
 Fades westward o'er the mountains
 I hear His sweet voice say,
 "Oh, come, my love, and rest thee
 Within my resting place ;
 My left hand shall support thee,
 My right shall thee embrace."

Oh, I am my Beloved's !
 And when my soul is faint
 And hungry for His bounty,
 He ever hears my plaint ;
 He comes and gently leads me
 Where stands the palace wall,
 And 'neath Love's banner feeds me
 Within His banquet hall.

Oh, I am my Beloved's !
 And when this world of sin
 Beats with a throb of heart-ache
 And bitterness within,
 He draws me to His bosom,
 And with His tender kiss,
 Heals all the ache, and changes
 The bitterness to bliss.

Oh, I am my Beloved's !
 Soon shall the shadows flee,
 And with the night's departure
 The dawn shall break for me ;
 Then stayed on my Beloved,
 From earth's drear wilderness
 I enter on the glory
 That in Him I possess.

Toronto, Ont.



Christian Heroism.

By Rev. H. S. Beavis, D.D.

HEROISM is admired by all the world ; it appeals to an instinct common to the hearts of humanity. But the Christian hero holds the supreme place, and rightly so, in the estimation of thinking men and women. He was a hero for Christ's sake. Constrained by the love of Christ, that infinite love enabled him to accomplish every sacrifice for which it called. What the Master would do became for him the

test of what was right and best in life. There was in the heart of the Christian hero a realization of responsibility and a sense of honor that impelled him to faithfulness and devotion, no matter what the cost. Christ became his model of heroism. He who touched the springs of nature with the finger of Omnipotence, who stilled the storm and spake the dead to life with majestic supremacy, yet "went about doing good," and counting none of humanity's woes too trivial for His tender help. To the diseased body He brought health ; to the sin-sick soul, peace and joy. He faced the fury of the Jewish aristocracy, the Scribes and Pharisees, the haughty Sanhedrim and the Roman governor, yet He opened not His mouth in a single word of complaint. He suffered betrayal and denial at the hands and lips of those He trusted, and met in silence the brutality of Rome's degraded minions. Then on the cross in the supreme moment of His agony He cried, "Father, forgive them, for they know not what they do!" It is Christian heroism, that knowing all this, yields obedience to the command, "Let this mind be in you which was also in Christ Jesus."

The Christian hero will consider it the highest honor to be allowed to stand with His Captain. Fellowship with Jesus Christ in service and suffering will be accounted by him the greatest privilege attainable. He will be like the Spartan youth who, on being asked what he had gained by triumph in the Olympic games, replied, "The right to fight by the side of my chief," and will be satisfied when trial and conflict permit him to stand side by side with his Master in the front of the battle.

The Christian hero will be eager to repeat in himself the character and achievements of Christian heroes in the past ages. Beholding about him the mighty cloud of witnesses whose lives—yea, and deaths—bear testimony to the triumphs of faith, there will leap up in his soul the fire of holy emulation and the ambition to taste the sweets of like triumphs. Abraham and Joseph, Nehemiah and Daniel, being dead, yet speak to him of a blessed fellowship with God, a splendid isolation for the sake of right and truth. He is thrilled by the stories of Christian chivalry, which fill out the lives of such men as Carey, Duff, and Judson in India, Williams, Paton, and McKay in the Islands of the Sea, Moffat, Livingstone, and McKay in Africa, and Corbett, Taylor, and Morrison in China. He is not alone thrilled by these stories, but in his own life he repeats them. Trivial and commonplace as may be his daily duties, the same heroism is manifested in the courage of steady plodding, the enterprise that seeks opportunity for service, the self-denial that gives Christ first place in all his plans, the loyalty that does with a whole heart the humblest task.

The Christian hero will find the seat of war in the lowly walks of life. Three tabernacles on the mountain-top are a pleasing prospect, but the test comes down in the valley where the small duties are pressing. God measures faithfulness not by magnitude of accomplishment, but by

loyalty in doing the best with the work that happens to lie nearest. Courage of conviction is a characteristic of the Christian hero. He will not fear to be in a human minority so long as he can count upon a divine majority. Like brave old Neal Dow, who has at last been promoted to the presence of the King he served so well, the Christian hero will stand for something, though the world may call him crank and fanatic. He will, in his conflict with the forces of sin, be intelligent to seek the prevention of wrong, as well as valorous to correct existing evils. There is often much more of heroism in the prosaic exercise of forethought than in the dramatic display of resistance when, through carelessness at first, the mischief has been allowed to gather headway. He will be ready to suffer defeat in a good cause, knowing that earth's greatest triumph was a life that ended in apparent failure.

It is said that circumstances make men. But this is only true in the sense that they afford opportunities for men to show of what they are made. Some people talk as though under like circumstances anyone would have become a Booth or a Clara Barton, a Gladstone or a Lincoln. But common sense and experience teach us that such a conception is absurd. The same circumstances will serve to reveal both the hero and the coward, the angel and the demon. Saint and sinner will grow in the same soil. Character is developed by circumstances, but circumstances do not create character. They are God's opportunities for us to show ourselves Christian heroes if we will.

The Christian hero lives for others. It must be borne in upon the hearts of Christ's followers to-day that they must live to bless. It was spoken of Christ by His enemies, and spoken truly, that "He saved others; Himself He cannot save." Such is the spirit shown by men like Sergeant Williams, the hero of Tel-El-Kebir, and devoted women like Kate Marsden, the angelic minister to the Siberian lepers, and Clara Barton, the self-sacrificing servant of the persecuted Cubans and Armenians. This is the noblest knighthood, to the lustre of which no decoration of earthly sovereign can add. The Christian hero counts his own life as nothing for the life of others; but is willing to reckon all things loss that he may win Christ in the heart of his fellows. For him it is true as the poet sings:

"There is nothing so knightly as kindness,
And nothing so royal as truth."

Hamilton, Ont.

At His Service.

By Emily Edgewood.

MY Master! Cast me not away,
But use me still,
Although so poor an instrument,
To do Thy will.

Still let me linger near, to hear
If Thou shouldst call;
My life—to wait on Thy command;
Thy love—my all.

Obedience.

Thoughts for the "Quiet Hour" from Theodore
L. Cuyler, D.D.

OBEDIENCE is the crowning grace of a follower of Christ. It is the eternal law of right put into daily practice. Nay, it is the very essence of holiness.

Obedience to Christ is a wonderful tranquilizer. Rest to a true Christian is simply the unhindered permission to do His perfect will. Dam up a clear, swift-flowing brook, and it foams with anger; pull away the obstruction and it joyfully darts along its bright course wherever its silver feet shall lead it. Peace is not dull stagnation; it is the deep, strong current of a soul flowing in harmony with God.

Until the soul throws itself down submissively before Christ, ready to accept and obey Him—come joy or sorrow, come pain or pleasure—there can be no conversion unto eternal life.

The spectre that I am most afraid of at the last is the spectre of *lost opportunities*. The keenest regrets that I feel to-day are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering, and the sinning; above all for immortal souls that are now beyond my reach.

Loyalty to the principles of God's Word, loyalty to the everlasting right, must be embedded in the conscience and control the conduct, or else we drift upon the rocks. It is not strength of intellect that saves a man, or the surroundings of society, or alliance with a church, or even orthodoxy of belief. All these have proved but cables of straw attached to anchors of clay. We must have a conscience taught of God and held by God, or we drift upon the lee-shore. God never insures a man except while his anchor is fastened to the divine principles of right with the cable of practical obedience.

"He that keepeth my words loveth Me." If we look carefully into this short sentence we find it epitomizes both faith and works, both the inward heart and the outward conduct. Love is an emotion of the heart. It is an inward affection and a principle. To love Jesus requires a change of heart. And the proof of such a change is to be found in the endeavor to keep Christ's commandments. In other words, the obedience to what Jesus says to us is the grandest and strongest evidence of the new birth. If we sincerely love our Redeemer we will cherish His words and and live and act in constant submission to His will. To have the very words of the Son of God carved, as it were, upon our consciences and then to carve out the daily life in conformity and likeness to these heavenly injunctions, this is the ideal of true religion. He who attains nearest unto that has reached the "higher life."

Buried Money

By Isabelle Ecclestone Mackay

OLD Curmudgeon believed in the goodness of Christ, but not in the goodness of Christians. He held this belief not because he had never met a good Christian but because he had met many bad ones. When he came across a really righteous man in the church of Christ he concluded that he was there by accident only, and would have been as good, probably better, out of it. But when he found a real, first-class hypocrite! Ah, then he smacked his lips and said with keen relish, "I told you so!"

Old Curmudgeon was a self-made man; he was not a millionaire and he was not a stock-broker; he did not own a sweat shop or tenement houses in a large city; but he was very wealthy and people thought well of him. It would not be saying too much to add that he thought rather well of himself. Like most men of this stamp of character he had an aim in life, but, unlike them, his aim was not money, politics, nor even social success—his aim in life was Bessie.

Bessie, at the time of our story, was twelve years old, and her father's pet and idol. For twelve years Old Curmudgeon had lived for her, worked for her, saved for her, and kept up a bowing acquaintance with Mrs. Jones Van Jones for no other reason than that some day she might recognize his daughter. "What an unselfish man!" you cry. Well, perhaps, though there were not wanting those of a contrary opinion. Among the latter may be numbered Miss Wilson and Miss Watson, who on this particular April morning are awaiting in the drawing-room of Curmudgeon Place an interview with the owner.

"They say he is awfully stingy," whispered Miss Wilson uneasily; "saves it all up for his daughter, they say."

"Sometimes they say wrong," replied Miss Watson.

"Miss Smart didn't get anything, though," sighed Miss Wilson.

"Oh, but that's different," smiles Miss Watson. "Here he comes. Now, you do the asking, for I won't."

Old Curmudgeon was not a ladies' man, but he was very kind to the ladies. Miss Wilson and Miss Watson were not better treated all the way down their subscription list. He did not grow suddenly into a violent hurry when he noticed their subscription paper; he did not become gently affable and vaguely request them to call again; he did not even intimate that his sympathies and his purse were interested in other schemes of charity; what he gave, he gave cheerily—but it was a very small gift. After some interesting conversation about the weather Miss Wilson ventured to remark upon its extreme smallness—in a very polite way of course. She thought it her duty, but expected to be snubbed. Instead, she was treated to a smile.

"Yes, my dear lady, yes," said Old Curmudgeon, genially, coming himself with them into the hall; "from your point of view it is small, certainly, but you see it is a matter of principle. There is Bessie, and she must be provided for. The money is all hers and I am her trustee; that's how I look at it; and there's not very much when you come to think of Europe and education and dress and all the things I want Bessie to have when she grows up. So I never give much of it away—no, no, charity begins at home; Bessie must be provided for."

"I thought," ventured Miss Watson gently, "that we are trustees for God."

"Well," said Old Curmudgeon pleasantly, "and how do you make that out?"

"Why, doesn't it say somewhere in the Bible that the Lord gives and the Lord takes away?"

"Well, my dear young lady," laughed Old Curmudgeon, opening the door for her, "when you have worked as hard for your money as I have for mine, you won't talk so much about having it given to you; now, if I had been born to it, or struck a gold mine! But when a man for fifty years has given thought and strength and effort night and day—well, he's rather earned his cash to my thinking. Fine day? Yes—good afternoon."

"It took my breath away," said little Miss Watson a moment later when she and her companion found themselves upon the pavement, "or I might have asked him where he got his brain and his strength and his energy, but one never thinks of these things till afterward."

"And it's too late afterward," sighed big Miss Wilson.

When Old Curmudgeon was left alone in the hall he stuck his hands in his pockets and laughed. "Well, well," he said to himself, "what ideas the ladies do get anyway," and still smiling he turned down the hall toward the schoolroom and Bessie.

Bessie Curmudgeon was a very pretty child, and, as would be naturally expected, a rather spoiled one. In her father's eyes, however, she was perfect and a great beauty. He thought that could he live to place his diamonds in that wavy, dusky hair and around that snowy neck, and see the pride of conquest in those dancing eyes and the flush of conscious beauty on that soft cheek, he could die and call himself satisfied.

As he entered the schoolroom that afternoon Bessie flung down the book she was reading with a gesture of impatience. "I'm sure I don't see where her wonderful goodness came in," said she spitefully.

"What's the matter now, Bess?" asked her father, kissing her.

"Oh, it's that Eva," said Bessie; "all the girls just rave about 'Uncle Tom's Cabin.' I like

Topsy, but I think Eva was just too selfish for anything. Why did she want to be telling her father all the time that she was going to die? She just made his life miserable."

"Perhaps she wished to prepare her pa for his bereavement," suggested the governess.

Bessie shrugged her shoulders and yawned. "I don't enjoy anything very much to-day," she said; "my head aches."

"The room is too warm," said her father, throwing open the window. "But where did you get 'Uncle Tom's Cabin, Bessie? I don't remember buying it for you. I hope you didn't borrow it. You know you have only to ask for anything you want."

"I want to be like other girls sometimes," said Bessie sulkily. "It isn't any fun reading brand new books all the time, and Mary—"

"Now, Elizabeth," interposed the governess, "you know I told you your pa would be vexed and him with so much money and you having only to ask to get it, especially as I told you that Mary Bramlee's little cousin Charlie was supposed to have the scarlet fever before they took him home, and him such a great reader too! Of course there may be no infection, but it is always best to—"

"Infection!" cried Old Curmudgeon, snatching the book from the floor and ringing the bell violently. "Scarlet fever! Miss Upton, I wonder at you! Bessie, I am surprised. (Here, Thomas, take this book and burn it immediately.) Never again let me hear of you reading a borrowed book. Such carelessness, Miss Upton, is reprehensible. Bessie, go and change your dress immediately and wash your hands. Then, if you have stopped crying, you will find me in the hall ready for our usual drive," and leaving Bessie in tears and the governess properly frightened, Old Curmudgeon stamped out of the room.

Every trace of ill-humor had vanished, however, when fifteen minutes later Bessie appeared, her bright eyes all the brighter for the few and unaccustomed to, and few men felt prouder than Old Curmudgeon as the spirited horses dashed away and Bessie clapped her pretty hands and cried "Go faster." But the morning conversation had not quite faded from his mind.

"Bessie, do you know a Bible verse about 'the Lord giveth and the Lord taketh away'?"

"I don't know many Bible verses," said Bessie indifferently. "You said I needn't learn them unless I liked, and I don't like, generally. But I do happen to know that one because it was in this morning's reading and Miss Upton remarked upon it. It is from Job."

"What a memory you have, Bess," cried her father; "seems to me I recollect something about Job myself. So it was him that said that verse, was it? Well, what was it that the Lord gave and took away again?"

"His money first," said Bessie, proud of her complimented memory, "and then some of his children—he had seven sons and seven daughters."

"Well, if he were so poor perhaps he could spare some."

"Oh, no, he couldn't; and now that I remember they were *all* taken away—all the fourteen."

"That's right, I remember that," said Old Curmudgeon; "he had a hard time of it, that man. But didn't he get fourteen other children to make up, afterward?"

"They weren't the same children, though," said Bessie.

"Better, perhaps. But didn't he have some very disagreeable friends who kept telling him how wicked he had been?"

"There are people just like that now," replied Bessie wisely. "I overheard Mr. Edwards say to Mr. Cowan that it would serve you right if something happened to me, you set so much store by me. He said it would be a judgment. Mr. Wood said that God didn't work in that way now, and Mr. Cowan laughed and asked him where he got his information. It wasn't a very nice thing to say, was it?"

"Oh, that Cowan always was a curious chap," said her father carelessly; "as for Edwards, he is afraid that if I keep on there won't be much chance for Miss Edwards when you come out. He's a mean fellow, anyway. So he thinks it would serve me right, does he? Well!"

"Father," asked Bessie suddenly, in a more serious tone, "what is buried money?"

"Buried money?—oh, a gold mine, I suppose."

"Do they have to roll away stones to get to gold mines?"

"Yes, dear, a good many of them."

"Well, then, our minister expects to find a gold mine to pay the church debt."

"What nonsense, Bess."

"Oh, yes, he does," said Bessie, "I heard him say so. He was talking about his Easter sermon to Mr. Wood, and he told him he intended to preach on 'Two aspects of the Resurrection.' Mr. Wood sighed and said that he wished they could resurrect some money. The minister sighed too, and said he wished it also; 'there's enough of it buried,' he said, 'perhaps we will.' But Mr. Wood shook his head and said he had no hope of it. Then the minister brightened up and said that the disciples had no hope either, and that while they were wondering who would roll away the stone it was rolled away for them. Who rolled it away, father?"

"The angel, child; the angel," replied Old Curmudgeon, a thoughtful look upon his face. "How you bring it all back to me. It's a beautiful story, and it's a long time since I heard it. But the minister did not mean a gold mine. Bess, he meant money that is lying useless; put away, you know; not changing hands, so to speak. What do you say if we go to hear that Easter sermon?"

"I don't care," said Bessie indifferently. "But we'd better turn now, father—the wind feels cold and my throat is a little sore."

"A sore throat! why didn't you tell me before, child?" asked Old Curmudgeon, turning his horses sharply; "we had better see the doctor about that. I am always afraid of your chest, you know."

"Oh, it isn't my chest, it's only my throat and head; a touch of fever, I think."

It soon transpired that the doctor thought so too, and before many minutes had passed Bessie, with flushed cheeks and bright eyes, was driven swiftly back to home and bed. Before long, also, an ominous placard on Curmudgeon Place announced to all the frightened mothers on the street a case of scarlet fever.

"A very light attack," said the doctor, "but the disease must take its course, my dear sir."

The fever did take its course, and a long and weary course it proved to be. Old Curmudgeon grew white and haggard as the days crept by. He lost his nerve, his self-confidence, his cheeriness. His sad face haunted the sick-room until the nurse was obliged to exclude him altogether. He spoke in a whisper and went about on the tips of his toes, but he never once thought of any real danger.

"The fever is not serious, is it, nurse?" he asked one day when the child seemed worse.

"Well, the doctor says it is not, and he ought to know," replied the nurse a little uneasily, "but if you don't mind a suggestion, if I were you I would call in Dr. B——, the great fever specialist. It's best to do everything possible and not be sorry afterwards."

"Do everything," cried the anxious father; "I would never forgive you if you permitted anything to go undone, though of course there is no real danger."

So Dr. B—— was called in, but he gave it as his opinion that everything was being done that could be done and it would be useless to do any more. "The fever," said he, "must take its course, my dear sir."

"There is no danger, is there, doctor?"

"There is always danger, my dear sir, but the case is not an exceptionally serious one. We must await the result with patience."

It was on the day that this opinion had been delivered that the pastor of the church in which Old Curmudgeon had rented a pew (next to the Jones Van Jones) called upon him to offer his sympathy and help and found that neither were necessary.

"She is getting along nicely, thank you," said the father, who was always gentlemanly in his own house; "at least the fever is running its course in the usual way. She has everything she needs. Money, you know, will buy everything—doctors, nurses, ices, flowers, everything that can be of any use. I am confident we shall have her about again before long."

"Money is very powerful; it can do a great deal of good," said the minister, looking with pity on the man's haggard face; "I will call again."

The next time that the Rev. Dr. Davidson called he met the doctor and the father in the hall. Neither noticed him.

"I tell you," said the father, "I will give you anything you can name. I will advertise you; I will be the making of you; I will build your fortune for you; I will——"

"Curmudgeon," interrupted the doctor, laying a hand upon his arm, "don't you suppose that I am doing all I can? Don't you know that all the wealth in the world could not make me do more? Do you believe that I would do for money what I would not do for love of that brave and suffering child upstairs or for you, my old friend? I am helpless. Human skill can do no more."

The father buried his face in his hands, and entering the library closed the door.

"I have little hope," said the doctor to the minister; "it is one of the saddest cases that I have seen. In two hours we shall know, but I have little hope."

The minister went to the library door and knocked softly. There was no answer, so he opened it and went in. The father was kneeling by the table, his head buried in his hands. He did not heed the minister's entrance. There was no one in the world for him but Bessie, and he feared the world would soon be empty.

"I will give it all, I will give everything," Dr. Davidson heard him mutter, and the minister's face grew hard as he touched the kneeling man's shoulder. "Money still," he said, "would you bribe God?"

The wretched man stirred and rose to his feet. "You misjudge me," he said brokenly; "I did not mean it as a bribe. I was thinking that if He should give her back to me not all the world would hold enough to show my gratitude to Him. These days have been strange days to me. I could not forget that verse, 'The Lord gave and the Lord hath taken away.' I never realized that I owed Him anything before. If He takes Bessie He takes my all; if He leaves her to me—ah, then!"

"God is very merciful," said the minister softly; "you must not think He would take her away in anger. Whatever He will do is best."

The moments dragged wearily away. No sound from the room above. No sound in the silent house. To one of those now watching it was the silence of the Valley of the Shadow of Death. The moonlight glimmered through the unshaded window; the silver tones of a distant bell rang sweetly.

"To-morrow will be Easter Sunday," quietly said the minister; "the celebration of the Conquest of Death."

No movement yet. Never since the world began had the moments passed so slowly. No message yet, and hope, which dies so hard, was dying. Upstairs in that quiet room the angels of Life and Death were contending and God directed the battle.

"The Lord gave and the Lord hath taken," murmured the broken man; "shall I ever—finish it—shall I ever say 'blessed'?"—a light step upon the stairs, a quiet opening of the door, a figure with uplifted finger—an angel with a message!

"She is sleeping—with God's blessing she will live."

"Blessed be the name of the Lord!" How easy, now, to finish it! For to him had come

that blessing which "maketh rich and addeth no sorrow."

"Father, I think the minister has found his gold mine."

"Has he, darling—why?"

"He told me that the debt was going to be paid. I asked him if he had found the buried money, and he said 'Yes.' Then I asked him how he found it."

"And what did he say to that, Bess?"

"Oh, he looked so happy and said the angel rolled away the stone. I asked, 'What angel?' and he said, 'The angel Sorrow.' I wanted to know all about it, of course, so I asked him when it happened."

"And what did he say to that?"

"He said, 'Why don't you know, Miss Bessie? It was the morning you began to get better—it was an Easter resurrection.'"

Woodstock, Ont.

Flotsam and Jetsam

Spring.

"Thou sendest forth Thy spirit, they are created, and Thou renewest the face of the earth." *Psalm 104:30*

SPRING is coming tripping o'er the meadows,
Twining wreath of blossoms in her hair,
Playing with the flitting lights and shadows,
Breathing wafts of incense in the air.

Lo! the bees in cup and bell are humming,
And the leaves unfolding in the sun,
And the brooklets tell that Spring is coming,
Laughing as their loosened waters run.

Birds are singing in a joyous madness
To their mates that nestle in the boughs,
And the lambs are frisking in their gladness,
While their dams among the daisies browse.

All the world in all paths rejoices,
For the Lord hath sent His Spirit forth,
And the earth lifts up her thousand voices,
Praising Him who fills her heart with mirth.

Not alone the flowers from death He raises,
Nor alone gives birds a song to sing,
But the soul is moved to nobler praises,
When it feels the stirrings of the Spring.

—Walter C. Smith.

How the Deacon Does It.

FAMILY prayers are, it is said, less generally observed now than a generation ago. We do not know. But we are quite confident that this most delightful means of grace is not as common as it ought to be in Christian homes. It must be confessed also that where the practice is most conscientiously kept up, there is often a great deal of monotony and formality. What should be the brightest and best-loved of the family gatherings is in many homes a very perfunctory affair, yielding little joy and not calculated to make the young folks long for its return. That bright, consecrated writer, Amos R. Wells, has contributed to *Ram's Horn* an excellent article on this subject. What a delightful gathering family prayers would be if but a few of its varied suggestions were followed out!

Deacon Brown's spiritual wagon always passes to one side of the ruts. "Nature never repeats herself," says he, "and I guess the spiritual

world is as full of resources as the kingdoms of the earth." This quality of the deacon's is conspicuously shown in his family prayers. One reason why family prayers are so often neglected is because so little thought is given to their interest and variety when they are held. That is because the world has not yet learned Deacon Brown's secret.

The first thing the deacon discovered was that it doesn't take a church full to sing a song effectively. Everybody in the deacon's house sings a little, except Susan, the "help," and she thinks she sings, which is quite as good. The deacon makes much of singing in family prayers. Indeed, he has been known to make the entire morning service a song service—prayer and all. "Some of the sweetest and truest prayers are in the hymn book," he said, in self-defence.

Sometimes they sing the hymn verse about, and that is very beautiful, Mrs. Brown's strong alto voice being followed by Walter's manly bass, or by little Lucy's childish treble. Sometimes the deacon will say, "Now, mother," or, "Now, Walter," or, "Now, Emily, the rest of us will have sore throats this morning, and we want you to sing for us all by yourself," and then the Browns will enjoy a little solo at family prayers.

Besides, much may be done with hymns in the way of commentaries, as the deacon well knows. For instance, they will read for the morning lesson the touching Gethsemane scene, and then sing "Thy will, not mine, O Lord."

By the way, the deacon also knows the value of the poets as commentators. In connection with that same Gethsemane passage he would have Grandmother Brown read her favorite poem, Helen Hunt Jackson's "Not as I will." That is only a sample. The deacon, and, in fact, every member of his family, is all the time coming across beautiful poems that fit certain passages, and each passage is sure to be called for at family prayers, and the poem read in that connection.

And it isn't always that the poem is brought in as a commentary, for not seldom one of the Browns will come to prayers with a slip of paper and simply say, "Father, this is such a beautiful poem, we must all enjoy it together."

Don't get the impression, please, that the

deacon neglects prayer. Sometimes the morning service is all prayer, singing and Bible reading being omitted. The deacon does not do all the praying himself, either. They often have "sentence prayers," the entire family contributing a sentence apiece to a gold chain of prayer that certainly links that household to the throne of God.

Sometimes the deacon reads from the English Prayer Book, or prays himself and gets someone else to read, in addition, a prayer from that almost sacred treasury of devotion. Sometimes he makes use of a prayer of Beecher's, or of Joseph Parker's, or of the other famous preachers whose prayers have been published. The Lord's Prayer is frequently used, and the family know how to repeat it together very heartily and beautifully. They can chant it, too, as well as many of the prayer-psalms.

The deacon does not believe that the Lord will inspire an empty head, and so he often thinks about his prayers. "What interest of the family do I fail to pray for?" he will ask himself, anxiously. Not that he prays catalogue prayers. On the contrary, his prayers are sometimes entirely on one theme, devoted to only one special need of the family, whether it be of praise, or confession, or petition. But the deacon knows that—strange to say!—one can more easily get into a prayer rut than any other kind of rut; and so he thinks about his prayers, and plans for them, and prays about them by himself. This has led the entire family to have the same care in the matter. One especial point. The deacon's prayers speak right out. They name persons and things. The deacon doesn't live in a circumlocution office.

But what do the Browns do with Bible reading at family prayers? A great deal. Sometimes they read by rote, a book or an epistle straight through. When they do, there is always a purpose in it—a thought to trace through, a life to follow, something to give unity and point to the readings.

Sometimes they have a "Bible reading," technically so called, the deacon distributing references on slips of paper, which are then read in order. Sometimes they have a week of favorite passages, each member of the family selecting in his turn. Sometimes they read, one a certain passage, the next a good and helpful comment on that passage selected from a standard commentary, the next a few verses farther on, the next a comment on those verses, and so on.

To-day, the deacon will read the entire lesson; to-morrow, possibly, they will read verse about, or three verses apiece, or the deacon may ask his wife, or one of the children, to read the entire lesson. They all have revised Bibles as well as the King James, and they like to read a passage in one, and review it by reading it in the other.

"Memory mornings" are in high favor at Deacon Brown's. On these mornings no books are used to read from or sing from, each member of the family drawing from a brain well stocked with precious passages and favorite hymns. Even

when the children were too young to read, the deacon had them repeat Bible verses at morning prayers.

Sometimes the deacon will have a "hope" morning, or a "gratitude" morning, or a "promise" morning, or a "warning" morning. Bible readings and songs and prayers on such mornings are carefully fitted to the central thought.

The devotions of this remarkable family are often enriched by wise selections from A Kempis, from Taylor's "Holy Living and Dying," from St. Augustine, and other classics. Bits are read now and then from such books as Professor Phelps' "Still Hour," and the works of such modern authors as Miss Havergal, F. B. Meyer, Hannah Whitall Smith, and Professor Drummond.

The current interest is always utilized. The family birthdays are tenderly remembered. Christmas hears the gospel story of Bethlehem, with some poem like Milton's "Hymn of the Nativity." Thanksgiving, New Year's, even the Fourth of July—all are consecrated by the deacon's family prayers. Indeed, you could scarcely present a single morning in that circle of devotion without hearing some thoughtful reference to a topic of present interest. That is one reason why the deacon's morning prayers never run into ruts.

"How do you ever get time for all that?" the deacon is sometimes asked by those who hear of these remarkable doings. "Morning prayers at our house," the deacon is sure to answer, with a twinkle in his eye, "are probably shorter than in any other house in town." What the deacon fails to add is that they are short because so much time and thought are spent on them beforehand.



Volunteers Needed.

DURING the late war in Ashantee the chief officer of the Scotch Guards, when reviewing this splendid regiment, asked who among them would volunteer for the Ashantee expedition. Those who decided to do so were asked to step one pace forward. Expecting a response from one or two only, the officer turned his back. When he looked again he saw the regiment precisely as he had seen it before, all in unbroken line. "What!" said he; "the Scotch Guards, and no volunteers?" Another officer replied: "They have all stepped forward and volunteered."

What an advance would be made in missionary work this year if, when our great Commander calls for volunteers, every Christian Endeavorer should step forward! The call of our Leader was never so urgent, the opportunities were never so numerous, the responsibility was never so great. Lift up your eyes and look. The fields in every part of the world are white to the harvest. What is needed in every society is a forward movement for missions. Pass the message from one society to another. Pray, work, give, go until Christian Endeavor in every church becomes synonymous with missionary endeavor.

Suggested Methods

The Pastor's Cabinet.

A FEATURE of Christian Endeavor work receiving some attention at present is "The Pastor's Cabinet." The idea is modelled on the idea of the National Cabinet, in which the premier with his ministers takes counsel concerning the affairs of the country and devises plans and methods for its development and advantage. So the pastor, as prime minister, gathers about him the leaders in the Endeavor society as a cabinet for counsel concerning the work of the church. The mutual advantages of this idea cannot well be over-estimated, resulting in closer relationship between the pastor and his young people, with a deepened sympathy and stronger confidence. Many little unpleasantnesses, many heartaches, might be saved by such conferences. The pastor will find time devoted to this purpose amply repaid. The young people will find large compensation for any cherished plan relinquished under the greater experience and better advice of their pastor. Every branch of church work would feel the benefit of such a plan loyally and lovingly adhered to.

Hints to the Visiting Committee.

Be careful not to call at inconvenient hours. We take quite unwarrantable liberties with the poor.—Never stay long in a sick room, unless you are doing service.—Enter quietly, and speak in subdued tones.—Do not sing close to the sick, but at the other end of the room. In cases of extreme weakness do not come near to the bed, except for a few moments. Be grave without melancholy, and cheerful without frivolity.—Remember that it is matter of the greatest responsibility to seek to interfere with medical treatment.—Never visit an infectious case when hungry or fatigued; and always stand between bed and door, *not* between bed and fireplace.—Do not seek to silence sorrow. It is sometimes more comforting to listen than to speak.—Avoid gossip.—The aged and infirm who like well to hear "a bit o' the sermon" have not died out yet; make yourself a favorite with such. Ask no question as to whether minister or elder has been visiting; defend them from unjust blame, and always let them know promptly when they are wanted.—*Scottish Endeavor.*

A Loan Library.

An Endeavor society in Belfast, Ireland, has established a new kind of Christian Endeavor library, whose books are owned, not by the society, but by individuals. One of the members is appointed librarian, and to him each member of the society gives a list of books from his own library that he is willing to lend to the other Endeavorers. A catalogue is made, each book bearing a number, and members can draw from the common stock, paying two cents for the reading of each book, the proceeds going to the

missionary fund. This is an admirable plan that can well be put into practice in any society, and will prove especially useful to societies in small towns that have no public library.

A Warrant For It.

Here is an idea that may bring hope to the breasts of some executive that finds a difficulty in getting members to attend its business meetings. The officers of a society in Bradford, Mass., had a warrant made out in regular legal form and served on delinquent members, summoning them to appear at the business meeting.

Not Yet Exhausted.

The power for good in the old-fashioned cottage prayer-meeting is by no means exhausted. While eager to learn about new methods, do not forsake the old simply because they are old. The cottage prayer-meeting will be found a splendid field for consecrated service yet, in districts remote from the church, or in the homes of those who do not attend the services of the church. If people do not come to hear the gospel, take the gospel to them. This work should be placed in the hands of a good committee of, say, six members. Their work would be to visit the neighborhood previous to the night of meeting and invite all to attend; arrange for an interesting and spiritual meeting, with bright singing, and one or two good addresses; and after the meeting, seek to interest non-church-goers in the church services, by visits to their homes, distribution of religious literature, etc. Work this field well and your labor will never be in vain.

The Flower Committee's Chance.

The season has again arrived when opportunities for effort present themselves with special claim to the attention of the Flower Committee. In this connection we would remind you of our generous "seed offer," the full particulars of which will be found in our advertising pages. Our seeds are all carefully selected from the very best stock, and will be found a most advantageous investment by Flower Committees or individual Endeavorers. It is by far the most satisfactory and less expensive plan for a committee to grow its own flowers than to be dependent upon florists for supplies.

Two Good Ideas.

An English Endeavorer on the island of Jersey reports the formation of an Anti-Tobacco Committee—probably the first committee of this sort to be reported. Surely in every church in this country such a committee would find enough work to keep it busy.

THE last ten minutes of every meeting in some societies are devoted to missions. This keeps the subject always before the Endeavorers. A regular course is often followed, giving, as the time goes by, much valuable information in regard to the work of the different missionary societies,

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. J. Duncan-Clark.

Bettering the World.

May 1.—Little ways of bettering the world. Phil. 2: 12-16; Matt. 5: 13-16.

A Sunshine Meeting.

The essential spirit of this meeting should be brightness and hope.

Sing all the sunshine songs, if possible. There are quite a number of them now: "Scatter sunshine," "Let a little sunshine in," "Sunlight in the heart," "Only a beam of sunshine," etc.

Put on the blackboard a design, representing the world being lifted by a lever, marked "kindness," resting on the fulcrum of the Gospel.

The Daily Portion.

MONDAY: Prov. 31: 10-31. Better one brightened home in the land than a thousand Utopias in the head of the dreamer.

TUESDAY: Ex. 17: 8-16. If you can't be a *prophet*, you can be a *prop* for one; and that is pretty near it.

WEDNESDAY: Isa. 41: 1-7. If there was less *whining*, there would be more *winning*. Go out and say to your brother, "Be of good courage!"

THURSDAY: Luke 10: 30-37. If you would know the depth of joy, get near to suffering with help and comfort.

FRIDAY: Matt. 25: 34-40. Whenever you see a need, let it be the occasion for a deed.

SATURDAY: Luke 16: 8-12. The great man is he who is most faithful in the smallest service.

THE WORD FOR THE WORLD.—Isa. 6: 5-8, Jer. 1: 6-9, Matt. 3: 10, 19: 20, 22, Jno. 9: 4, 1 Tim. 4: 14, 15, Psa. 127: 1, Prov. 30: 8, 9, Dan.: 6 4, 5, Col. 3: 22, 23, Eph. 6: 5-8, Rom. 12: 20, 15: 1-3, Gal. 6: 1, 2, 1 Jno. 3: 16-18, 1 Cor. 9: 12, 10: 13.

HYMNS OF HOPE.—"Do something for Jesus," "In a world where," "There is never a day," "Who, who, will go," "Down life's dark vale," "Now, just a word," "Sing them over again."

By Word and Deed.

There is nothing so kingly as kindness. —*Tennyson*.

"Do good by stealth, and blush to find it fame."

To return evil for good is devilish;

To return good for good is human;

To return good for evil is Godlike.

—*Old Writer*.

Let Christ tell you that there is nothing that a man thinks of, as he looks back upon it as it has sunk into the past, with any satisfaction, except some service to his fellow-man, some strengthening and helping of a human soul.—*Phillips Brooks*.

Go to work. Let God use you. If He could use an oic, dried-up rod in the hands of Moses, can't He use you? If he could use old rams' horns before Jericho, or the jawbone of an ass in the hands of Samson, or the little stone in the sling of David, can't He use you? Be zealous of good works. Be used of God. Whatever is done for God cannot be small.—*Moody*.

"A cup of water timely brought,
An offered easy-chair,
A turning of the window blind
That all may feel the air;
An early flower bestowed unasked,
A light and cautious tread,
A voice to softest whispers hushed
To spare an aching head;—
O, things like these, though little things,
The purest love disclose,
As fragrant atoms in the air
Reveal the hidden rose."

Little Corners.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty; but Georgia rubbed with all her might, rubbed and sang softly a little song:

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

"What do you rub at them knives forever for?" said Mary. Mary was the cook.

"Because they are in my corner," said Georgia, brightly. "'You in your little corner,' you know, 'and I in mine.' I'll do the best I can; that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again, "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If He knows about knives, it's likely He does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased, red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over;" but after she heard about the knives she did her best.

"How beautifully my dress is done," Helen said; and Emma laughing, answered "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer-meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them when they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't

listen to him. But to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down on her that day, said, "She hath done what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitatingly. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk?"

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Helen told about the knives. The door-bell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am. I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India, to-day."

"Twenty-five dollars?" said the other angel.

"Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could and He did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

—Sel.

A Good Resolve.

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!

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleetier,
If any lift of mine may ease
The burden of another,
God give me love, and care, and strength,
To help my toiling brother!—Sel.



Denominational Work.

May 8.—Things my denomination has accomplished.
Eph. 5: 25-27; Ps. 87: 1-7.
(To be led by the pastor or some church officer.)

The Pastor's Night.

This is one of the several opportunities during the year which the pastor has for saying some things that ought to be said to his young people. Consult with him as to the programme.

Have a chart made, if possible, indicating the origin, growth, development, and salient historic features of your denomination. Some bright Endeavorer can do this on the blackboard or on large sheet of manilla paper.

Secure pictures of the men whose names are connected with your denominational history, and have them grouped on the wall or blackboard.

Subjects for short papers might be, "The origin of our denomination," "Critical times in our history," "Great truths for which we have stood," "The Scriptural basis for our church government," "Men whom our denomination has given to the world," "What we have achieved, and what we hope to achieve."

Gleams from the Word.

MONDAY: Col. 1: 18-24. You and I may be different parts of the body, but let us not forget that we have the same Head.

TUESDAY: 1 Cor. 12: 12-20. Neither let us forget that though we be different parts, yet are we one body; and the welfare of the part is essential to the good of the whole.

WEDNESDAY: 1 Cor. 12: 1-11. There is a diversity of gifts; you have yours; we have ours. Let us not waste time in disputes concerning their importance, but rather devote ourselves to the faithful employment of what we possess.

THURSDAY: Zech. 4: 1-14. Our form of church government may be more perfect than yours, but, after all, unless the form is filled with the Spirit of God, it is worse than useless.

FRIDAY: Rev. 3: 14-22. God save our denominations from lukewarmness; let us be hot with the fire of the Holy Ghost. Ten times better be an extremist than a fence straddler.

SATURDAY: Rev. 3: 7-13. God gives open doors to the faithful church, and the faithful church enters the open doors; but "hold that fast which thou hast, that no man take thy crown."

WITH THE BIBLE.—Psa. 51: 18, Isa. 43: 1-4, 62: 3-7, Matt. 5: 13-16, 16: 15-18, Mark 16: 15, 20, Luke 24: 46-49, Jno. 4: 35, 10: 15, 16, 13: 1, 17: 18, Rom. 12: 4-8, 16: 17, Eph. 4: 1-6, 1 Jno. 3: 16, Rev. 1: 5, 6.

SONGS OF ZION.—"Look up and rejoice," "Jesus shall reign," "For Christ and the church," "I love Thy kingdom," "Onward, Christian soldiers," "O, golden days, so long," "O watchman on the mountain."

The Glories of Zion.

For Christ and the church!

Christian Endeavor was organized for Christ and the church, and our own local church is the first and best place to honor the name of Christ.—Rev. Barton W. Perry.

In its relation to denomination, Christian Endeavor adheres to two fundamental principles: The first is loyalty to the denomination; the second, fraternity between the denominations. These principles give the individual Endeavorer a centre and a circumference. The centre is the church particular, and the circumference is the church universal.—Rev. Matt. S. Hughes, D.D.

Rise, crowned with life, imperial Salem, rise!
Exalt thy towering head and lift thine eyes!
See a long race thy spacious courts adorn!
See future sons and daughters yet unborn!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend!
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabeian springs!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved, in thy superior rays,
One tide of glory, one unclouded blaze,
O'erflow thy courts; the Light Himself shall shine

Revealed, and God's eternal day be thine!
The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His word, His sovereign power remains,
Thy realm forever lasts—thy own Messiah reigns!
—Sel.

Denominational Loyalty.

Many have been content to read the phrase, "denominational loyalty," very narrowly, as if loyalty to the local church were the whole. There must surely be more to *denominational* loyalty than this. The denominations that consist of single congregations are happily few. Others have seemed to see in denominational loyalty nothing more than affection for the mother church that has borne and reared us. These are glimpses at truth, but we need a fuller view.

The denomination is, as a rule, older than the individual church. It has a history of which the local church is but a fraction. Its history is the record of the part which it has taken, under God's providence, in the development of God's church, a part determined by the point of doctrine or mode of organization and management which is the distinguishing feature of that denomination.

Denominational loyalty, then, as a watchword for Christian Endeavorers, suggests that they should know something about their denomination, that they should understand its distinguishing features, and that they should trace out in its history the leading of God.

Baptist, Congregational, Episcopal, Lutheran, Presbyterian, Methodist—there is none of them who would not, by this view of their church, be stirred up to nobler action, and that in harmony with the way in which God has been leading their church for centuries.

We are reminded, too, that the denomination is wider than the local church; and there is at once suggested the propriety of being posted upon the manner in which it is organized. What is its constitution, and what are its by-laws? What are the present fields of its activities, and how does it carry them on? A clear understanding of present work and methods would stimulate the young people of each denomination to their best work, and would prepare them for the responsibilities which the new century will lay upon them.

There are some who seem to fear that such a competent understanding of what the denominations stand for would lead to less of fellowship. It is an idle fear. Interdenominational fellowship is no flimsy sham that it needs to be erected upon ignorance. I am no less cordial in fellowship with my Methodist brethren because I strive to be a loyal Presbyterian. Nor will any one be who has taken a view broad enough to embrace the varied interests of his denomination.

True interdenominational fellowship will rejoice in the signs of God's hand working with others. While loyal to our own, we shall say God-speed to all who, like us, are working to bring to earth His kingdom, which is righteousness and peace and joy in the Holy Spirit.—*Rev. W. J. Gregory in C. E. World.*

Glorious things of thee are spoken,
Zion, city of our God!
He, whose word cannot be broken,
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With Salvation's walls surrounded,
Thou may'st smile at all thy foes.

See the streams of living waters
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.
Round each habitation hovering
See the cloud and fire appear
For a glory and a covering,
Showing that the Lord is near.—*Ex.*



Our Bodies.

May 15.—Our bodies God's temples. 1 Cor. 3: 16-23.
(A temperance topic.)

A Bright Meeting.

Enlist the services of some doctor or medical student to give you a brief description of the marvellous construction of the body, and to show the evil effects of stimulants and narcotics upon it.

Get some one to hunt up in Shakespeare a chaplet of quotations that give the great bard's estimate of intoxicating liquors.

Practical topics for short papers would be "The evils of tight lacing," "The dangers of thin-soled and high-heeled shoes," "The harmfulness of sensational and spiced reading matter," "The reality of God's presence in my body."

Aphorisms.

MONDAY: Dan. 1: 8-16. The favor of God is more to be desired than the food of kings. Daniel abstained; God sustained.

TUESDAY: 2 Cor. 6: 14-18. Separation is the essential first step to consecration, and consecration means a God-filled life.

WEDNESDAY: Jno. 14: 12-17. The Spirit of God only comes into a man as he yields to the driving out of the spirit of self.

THURSDAY: Jno. 6: 49-56. You can have no appetite to feed on Christ if you are constantly tickling it with the world's highly-spiced delicacies(?).

FRIDAY: Eph. 5: 11-21. The nature of man craves for exhilaration, and the Spirit of God is able to satisfy that craving.

SATURDAY: Eph. 3: 14-21. Lord, increase our appetite! That is to say, give us greater faith to feed our souls on the fulness of the indwelling Christ.

SCRIPTURE ARROWS.—*Concerning our bodies*, Matt. 6: 25, 10: 28, Rom. 8: 10, 13, 23, 12: 1, 1 Cor. 6: 13, 19, 9: 27, 15: 44, Eph. 5: 23, Phil. 3: 21, 1 Thess. 5: 23. *Self-restraint*, Rom. 6: 12, Tit. 2: 12, Prov. 23: 2, 1 Pet. 2: 11, 4: 2, Col. 3: 5. *Christ in my body*, 1 Cor. 6: 20, 2 Cor. 4: 10, Gal. 6: 17, Phil. 1: 20.

WITH HEART AND VOICE.—"In the holy Christian," "Dying with Jesus," "Take my life," "A foe is abroad," "'Twas Jesus, my Saviour," "Lord Jesus, I long," "Fade, fade, each earthly joy."

The Body for the Lord!

The Lord for the body!—1 Cor. 6: 13.

Know ye not that your body is the temple of the Holy Ghost, who is in you?—1 Cor. 6: 19.

If any man destroy (marg.) the temple of God, him shall God destroy; for the temple of God is holy, which ye are.—1 Cor. 3: 17.

Spell "self" backwards; add a letter borrowed from "hell," and you have what it is.

The minding of the flesh is death... because the minding of the flesh is enmity against God.—Rom 8: 6, 7 (margin).

You cannot expect the new man to have victory

over the old man, in your life, if you persist in feeding the latter on the literature and pleasures of the world, while you tantalize the former with infrequent and hasty sips of the sincere milk of the Word.

If ever there was a time when strong lives were needed it is to-day. Spurgeon, passing a certain establishment in London, saw the notice, "Fifty tons of bones wanted." "Yes," was his comment, "and mostly back-bones." The secret of strength is an open one: Surrender self, accept Christ; yield to the Spirit, resist the devil.

Take My Worst as well as Best.

Lord, I only gave my best;
Now, I pray Thee, take the rest.
Take my second best and worst;
Last and least as well as first.
It is easy to give power,
Life, and love, and lordly dower;
Mind and will I gladly bring;
'Tis to meaner things I cling,—
Things of time and sense and clay,
Evil deeds of every day.

Gold I give; it is the dross
Grieves my soul with sense of loss,—
Tinsel, husks, and beggar's crust,
Ignorance and languor, lust,
Idleness and diffidence,
Emptiness and impotence,
Feeble frame and nerves unstrung,
Temper, temperament, and tongue,
Crippled limbs and sightless eyes,
Stony heart where feeling dies.

Take my doubts and cares and fears,
Secret sins of former years,
Perjured trust and broken vow,
Burdens under which I bow.

Foibles, vices, take them all,
Lest to Satan's hands they fall;
Better Thou shouldst have than he,
Scavenger of iniquity.
Refuse, Thou wilt not refuse;
Failings, follies, Thou canst use;
Thou wilt give them back pure gold,
Changed to mercies manifold.

'Tis my consecration's test:
Take my worst as well as best.
—*Rev. H. N. Kenney in C. E. World.*

The Amusement Question Settled.

Dr. Chapman believes in solving the question of popular amusements by simple Christian growth. This is how he does it:

It is not to be denied that there is a certain kind of pleasure in some of the things which are manifestly inconsistent in the lives of professing Christians. But it is just as true that the real Christian has in his life that which is far beyond the mere pleasure of the world,—that they are not comparable; but there must be growth to appreciate this.

You remember the island of which we read in mythology—the island on which the sirens sang so sweetly that when a ship would come near its sailors would be charmed with the music. They would leave their posts of duty, and the vessel would be wrecked on the rocks. Then the sirens would put forth from the island to gather the spoil.

One day the boat neared the island, having Ulysses as commander. He filled the sailors' ears with wax, and bade them fasten him to the mast, and then forbade their releasing him, whatever his commands might be under the spell of the music.

When they neared the island, it seemed as if the

sirens had never sung so sweetly. Ulysses struggled to be free; he shouted to the sailors to let him go, but they did not hear him, and they would not let him go. They passed the island in safety.

This was the one way of going by. It is the way some would have us settle the question of "amusements for the church." But there is a better way. Another vessel came near the island of the sirens. The officers did not order wax to be placed in the sailors' ears; neither was the commander fastened to the mast. The sirens sang their sweetest songs, they played their most entrancing music, but the sailors did not turn their heads to listen, and for this reason: they had Orpheus on board, and Orpheus sang a sweeter song than the sirens ever knew. Thanks be unto God; we may have Orpheus on board; we have a peace the world can never know!



Our Model.

May 22.—Christ our model. Matt. 10: 24, 25; John 13: 12-15.

(A union meeting with the Juniors suggested, to be led by the Junior superintendent.)

A Union Meeting.

A Union meeting; therefore a strong one.

Give the Juniors the larger share in the meeting. Let it be arranged that they shall take part, reading little papers on such themes as "Jesus the model boy," "How I may copy Christ in my home life," "In my school life," "In the Junior society."

Choose some of your hymns from the Junior book. Have a Junior solo, or quartette.

If you have no Junior society (and I am sorry for you, if you have not) let the chief theme for the evening be "What can we learn from Christ, concerning our responsibility for the boys and girls."

Thoughts for Expansion.

MONDAY: Matt. 4: 1-11. He who would overcome Satan must exercise himself in the Sword of the Spirit.

TUESDAY: John 5: 30-38. The only good in a man's life, lies in whatever obedience he renders to the will of God.

WEDNESDAY: 1 Peter 2: 18-25. There are few more difficult lessons to learn than patience, but even it becomes easy with Christ for our teacher.

THURSDAY: John 13: 3-16. There is this great thought concerning humility, that no matter how low one gets, one cannot get lower than Christ got.

FRIDAY: Luke 22: 24-30. The aristocracy of heaven are not they who have the most servants, but they who render the lowliest service.

SATURDAY: Phil. 2: 5-11. Complete obedience to Christ will always be obedience unto death. Self will be crucified every time we seek fully to obey God's will.

BIBLE LIGHT.—*The example of Christ*, Heb. 7: 26, Peter 1: 15, 16, Rom. 1: 6, 1 John 2: 6, 3: 3, John 13: 14, Eph. 5: 2, Matt. 11: 29, John 15: 10, Matt. 16: 24, Rom. 15: 3, 2 Cor. 8: 7, 9, Col. 3: 13, John 17: 16, Rom. 8: 29, 2 Cor. 3: 18.

SPIRITUAL SONGS.—"All for Jesus," "O Saviour, teach us," "Keep step with the Master," "More holiness give me," "Take time to be holy," "My life, my love," "Down in the valley."

In His Steps.

At the feet of Jesus
Is the place for me,
There a humble learner,
Would I choose to be.—*P. P. Bliss.*

Saviour and Master,
 These sayings of Thine,
 Help me to make them
 Doings of mine;
 Words that like beams
 Of humanity shine,
 By them let me build up
 The holy, divine.—*Paxton Hood.*

And this is the way to live as children of God: as many as receive Him, to them gives He the power to become children of God. This holds true, not only of conversion and regeneration, but of every day of my life. If to walk in all things as a child of God, and to exhibit the image of my Father, is indispensable, I must take Jesus the only-begotten Son: it is He that makes me a child of God. To have Jesus Himself, to have the heart and life full of Him, is the way to live as a child of God. I go to the Word and learn there all the characteristics of a child of God; and after each one of them I write: this Jesus shall work in me: I have Him to make me to be a child of God.—*Andrew Murray.*

"Find Him."

Mark Guy Pearse, in his "Thoughts on Holiness," says, "'I have been reading about holiness,' said one to me the other day; 'I do wish I could find it.' 'Find it?' I said; 'you mean find Him. Holiness is in Jesus. "As many as received him, to them gave he power to become the sons of God."' A week after my friend came to me with a radiant face: 'I have found Him.' We think and talk about holiness as if it were getting into the King's garden, climbing over a wall by a tremendous effort, or getting in as a great favor, and plucking a flower which we wear in its fragrance for a day, then keep it pressed and treasured, a faded remembrance of the King's grace, No; holiness is ours only when we open the door of our heart unto the King, that He himself may come in and make this barren place the garden of the Lord, a very paradise wherein he may walk and talk with His child."—*T. B.*

Following Him Fully.

Have not paths of devotedness and service begun to open out before you with the longing thought, "Oh, that I could walk in them!"

All these longings and doubts, and this inward distress, are the voice of the Good Shepherd in your heart seeking to call you out of all that is contrary to His will. Oh! let me entreat of you not to turn away from His gentle pleadings. You little know the sweet paths into which He means to lead you by these very steps, or the wonderful stores of blessedness that lie at their end, or you would spring forward with an eager joy to yield to every one of His requirements. The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there, and He reveals your way to you one step at a time, in the little things of your daily lives, asking only on your part that you yield yourselves up to His guidance. If, then, in anything you feel doubtful or troubled, be sure that it is the voice of your Lord, and surrender it at once to His bidding, rejoicing with a great joy that He has begun thus to lead and guide you. Be perfectly pliable in His dear hand, go where He entices you, turn away from all from which He makes you shrink, obey Him perfectly, and He will lead you out swiftly and easily into a wonderful life of conformity to Himself, that will be a testimony to all around you, beyond what you yourself will ever know.

I knew a soul thus given up to follow the Lord

whithersoever He might lead her, who in three short months travelled from the depths of darkness and despair into the realization and conscious experience of the most blessed union with the Lord Jesus Christ. Out of the midst of her darkness she consecrated herself to the Lord surrendering her will up altogether to Him, that He might work in her to will and to do of His own good pleasure. Immediately He began to speak to her by His Spirit in her heart, suggesting to her some little acts of service for Him, and troubling her about certain things in her habits and her life—her jewelry, her dress, her singing, her reading, her amusements. She recognized His voice, and yielded to Him each thing He asked for, even those about which she only felt doubtful, realizing that it was safer to put the benefit of the doubt on the Lord's side, than to run the risk of disobeying Him. He led her rapidly on, day by day conforming her more and more to His will, and making her life such a testimony to those around her, that even some who had begun by opposing and disbelieving were forced to acknowledge that it was God, and were won to a similar surrender.—*H. W. S.*

Growth.

May 29.—Christian growth. Ps. 92: 7-15; Eph. 4: 11-16.

Stock Taking.

This is a good opportunity for taking stock of your spiritual life. Let each member, in his own heart, be given opportunity to consider and honestly answer the question, "Has there been, and is there even now, growth in my Christian life?" A few moments might be set apart for silent meditation and prayer on this thought.

It is a good opportunity, too, for consideration of the condition of your society. What are the evidences of growth? In membership; in attendance at prayer-meeting; in active service; in Bible knowledge; in taking part in the meeting. Any evidences of going back? What are the hindrances to growth? What are the chief helps?

A diagram, indicating the relative positions of your society at the present time, and at a like time a year ago, in membership, attendance, work, etc., would be helpful and interesting.

Get some enthusiastic floriculturist to bring a plant with him, and give a talk on growth, illustrated from plant life, with spiritual applications. The many striking parallels and analogies between natural and spiritual growth will surprise you.

Seed Thoughts.

MONDAY: Col. 2: 1-7. No use trying to grow until you get a root in the soil. If you are out of Christ, you are as growthless as a dead stick.

TUESDAY: 1 Pet. 2: 1-10. It is as distressing for a man of years to remain an infant in spiritual development as it is for an adult to remain a babe in mental development. Feed on the Word that ye may grow!

WEDNESDAY: 2 Thess. 1: 1-12. Increase of faith is an evidence of Christian growth; and Christian growth is an outcome of increased faith.

THURSDAY: 2 Pet. 3: 11-18. Grace is an essential to growth. The thought is not that you are to increase in grace as a fruit of growth, but that you cannot grow until you are in grace.

FRIDAY: Mark 4: 14-20. There is another list of hindrances in 1 Pet. 2: 1, and these are all offences against the law of love. If you are like ordinary people, you won't have to look long in your own life before you find some of them.

SATURDAY: Phil. 1: 1-11. Fruit in the life must come from life in the heart. If you would have patience, love, joy, you must grow them for yourself.

SONG SEED.—“Sowing in the morning,” “What shall the harvest be?” “Take my life and let it be,” “Go, labor on,” “Simply trusting,” “I’ve reached the land of corn and wine,” “More love to Thee, O Christ,” “Oh, the bitter shame and sorrow.”

Roots and Fruits.

Consider the lilies how they grow.—*Matt. 6: 27, 28.*

All growth is an organic thing.

A piece of limestone increases, but it does not grow: it has no life.

Violent efforts to grow are wholly wrong in principle. No use pulling open the bud to hasten the blossom.

It is foolish to try to acquire fruit if you have no life. Might as well hang apples on your old umbrella and call it a tree.

The life must develop out according to its type, and, being a germ of the Christlife, it must unfold into a Christ.—*Drummond.*

Lord Jesus Christ, grow Thou in me,
And all things else recede!
My heart be daily nearer Thee,
From sin be daily freed.
Make this poor self grow less and less,
Be thou my life and aim;
Oh make me daily, through Thy grace,
More meet to bear Thy name!

—*H. B. Smith.*

How to Grow.

The first lesson is for those that ask what they are to do in order to grow and advance more in grace. As the Lord said of the body: “Which of you, by being anxious, can add one cubit unto his stature? Consider the lilies of the field how they grow.” So He says to us here that we can do nothing, and need to do nothing, to make the spiritual life grow. Do you not see how, while man slept, the seed sprang up and became high, he knew not how, and how the earth brought forth fruit of itself? When man has once sowed, he must reckon that God cares for the growth: he has not to care: he must trust and rest.

And must man then do nothing? He can do nothing: it is from within that the power of life must come: from the life, from the spirit implanted in him. To the growth itself he can contribute nothing: it shall be given him to grow.

All that he can do is to let the life grow. All that can hinder the life he must take away and keep away. If there are thorns and thistles that take away place and power in the soil which the plant should have, he can take them away. The plant must have its place in the earth alone and undivided. For this the husbandman can care: then it grows further of itself. So must the Christian take away what can hinder the growth of the new life: to surrender the heart entire and undivided for the new life, to hold it alone in possession, and to fill it, so that it may grow free and unhindered.

The husbandman can also bring forward what the plant requires in the way of food or drink: he can manure or moisten the soil as it may be needful. So must the believer see to it that for the new life there is brought forward nourishment out of the Word, the living water of the Spirit, by prayer. It is in Christ that the new life is planted; from Him

it increases with divine increase: abide rooted in Him by the exercise of faith: the life will grow of itself. Give it what it must have: take away what can hinder it: the life will grow and increase of itself.—*Andrew Murray.*

Jesus, Thy life is mine!
Dwell evermore in me,
And let me see
That nothing can untwine
Thy life from mine.—*F. R. Havergal.*

Growing in Grace.

I was once urging upon a company of Christians the privileges and rest of an immediate and definite step into the land of promise, when a lady of great intelligence interrupted me with what she evidently felt to be a complete rebuttal of all I have been saying; exclaiming, “Ah! but my dear friend, I believe in *growing* in grace.” “How long have you been growing?” I asked. “About twenty-five years,” was her answer. “And how much more unworldly and devoted to the Lord are you now than when you began your Christian life?” I continued. “Alas!” was the answer, “I fear I am not nearly so much so”; and with this answer her eyes were opened to see that at all events her way of growing had not been successful, but quite the reverse.

The trouble with her, and every other such case, is simply this—they are trying to grow *into* grace, instead of *in* it. They are like a rosebush which the gardener should plant in the hard, stony path with a view to its growing *into* the flower-bed, and which would of course dwindle and wither in consequence, instead of flourishing and maturing. The children of Israel wandering in the wilderness are a *perfect picture of this sort of growing*. They were travelling about for forty years, taking many weary steps, and finding but little rest from their wanderings, and yet, at the end of it all, were no nearer the promised land than they were at the beginning. When they started on their wanderings at Kadesh Barnea they were at the borders of the land, and a few steps would have taken them into it. When they ended their wanderings in the plains of Moab they were also at its borders; only with this great difference, that now there was a river to cross which at first there would not have been. All their wanderings and fightings in the wilderness had not put them in possession of one inch of the promised land. In order to get possession of this land it was necessary first to be in it. And in order to grow in grace, it is necessary first to be planted in grace; but when once in the land their conquest was very rapid, and when once planted in grace the growth of the soul in one month will exceed that of years in any other soil. For grace is a most fruitful soil and the plants that grow therein are plants of a marvellous growth. They are tended by a Divine Husbandman, and warmed by the Sun of Righteousness, and watered by the dew from Heaven. Surely it is no wonder that they bring forth fruit, “some an hundred-fold, some sixty fold, some thirty-fold.”—*H. W. S.*



HAVE you spoken a word for Jesus,
And told to some around
Who do not care about Him,
What a Saviour you have found?
Have you lifted the lamp for others
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

—*Fraser R. Havergal.*

The Sunday School

Crumbs Swept Up.

LOOK up, lift up, and never give up.

WHEN the superintendent ceases to plan, the school begins to die.

THE month of May, in the school, should be the red-letter month of the whole year.

NO Sunday-school class can be successful in the highest degree that does not make much of class organization.

A GOOD teacher when absent will furnish a substitute or will notify the superintendent in ample time; a BETTER teacher will do both.

THERE is a Bok in the *Ladies' Home Journal* office, but there is no balk in the onward march of the world's great Sunday-school army.

IF the editor of the *Ladies' Home Journal* knew as little about editing as he does about the modern Sunday-school, he would soon lose his position.

WE would not have so many complaints about young people dropping out of Sunday-school if father and mother said "Come" instead of "Go."

THE latest addition to the fittings of an up-to-date Primary department is a "Cradle Roll"—kept in a small cradle fitted with mattress, blankets, and pillows, in which is kept the names of the babies of the families represented in the school. These are prayed for every Sunday, receive birthday letters, cards, and invitations, through the mothers, to all special exercises, picnics, etc. When a "cradle-roll" member dies, a flower is placed in the cradle, and the scholars are told that the little member has gone to live with Jesus.

A Teacher's Pledge Card.

I WILL PREPARE

the lessons thoroughly, diligently, prayerfully, for the teachers' meetings when called.

I WILL PLAN

to attend and meet my class punctually and regularly. To have a substitute should I be unable to attend.

I WILL PRAY

for the superintendent, the pastor, and my fellow-teachers, and work for the salvation of each pupil in my class.

I WILL PERFORM

the duties of a Sunday-school teacher, and the work of a follower of Christ, thanking Him for the privilege, trusting Him for strength and wisdom.

Memory Scripture Passages.

ONE feature of the opening exercises in many Sunday-schools is the repetition of Scripture verses, the superintendent giving the location, and the school reciting the passage from memory. Verses given in this way should be chosen with a special view as to their helpfulness in times of temptation, sorrow, etc. They are also a great encouragement. The Bible is full of such passages, and we give below a list used in one of the schools in Toledo; and these verses have been found most helpful, and the repetition of ten or twenty each Sunday forms a very pleasant feature of the Sunday-school session:

Old Testament.

Gen. 1: 1.	Prov. 20: 1.	Ps. 119: 11.
Ten Commandments.	Prov. 25: 11.	Ps. 119: 165.
1st Psalm.	Eccl. 12: 1.	Prov. 1: 10.
100th Psalm.	Isa. 53: 6.	Prov. 4: 23.
Ps. 42: 1.	Dan. 12: 3.	Prov. 15: 3.
Ps. 56: 3.	Lev. 19: 30.	Prov. 22: 1.
Ps. 119: 105.	Job 19: 25.	Isa. 55: 6.
Ps. 133: 1.	23rd Psalm.	Jer. 29: 13.
Prov. 3: 5.	Ps. 37: 5.	Hab. 2: 20.
Prov. 15: 1.	Ps. 51: 10.	

New Testament.

Beatitudes.	1 Tim. 1: 15.	Rom. 6: 23.
Matt. 11: 28.	2 Tim. 2: 15.	1 Cor. 15: 33.
Matt. 25: 34.	Jas. 1: 5.	Gal. 6: 7.
Luke 2: 14.	Rev. 3: 20.	Phil. 4: 13.
Jno. 3: 16.	Rev. 22: 21.	1 Thess. 5: 22.
Jno. 15: 14.	Lord's Prayer.	2 Tim. 3: 16.
Rom. 12: 10.	Matt. 24: 44.	Heb. 13: 8.
2 Cor. 9: 15.	Mark 16: 15.	1 Jno. 1: 9.
Eph. 6: 11.	Luke 9: 62.	Rev. 22: 17.
Col. 3: 23.	Jno. 9: 4.	

Notes and Suggestions on the International Lessons.

By Rev. Wray R. Smith.

LESSON 5.—MAY 1, 1898.

The Triumphal Entry.

(Lesson Text: Matt. 21: 6-16. Memory Verses: 9-11.)
(Read Matt. 20 and 21.)

GOLDEN TEXT.—"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord."—Matt. 21: 9.

DAILY READINGS.—Monday: Matt. 21: 1-9. Tuesday: Matt. 21: 10-16. Wednesday: Luke 19: 41-48. Thursday: John 12: 42-50. Friday: Eph. 1: 15-23. Saturday: Phil. 2: 1-11. Sunday: John 12: 9-19.

The Heart of the Lesson.

There is a wide difference in the way men take to show honor to their fellows. About ninety years before Christ's triumphal entry, the most magnificent procession ever seen in Rome was given in honor of Pompey. For two days a long retinue of captives and trophies moved into the city along the Via Sacra.

Brazen tablets were carried on which were engraved the names of the conquered nations, including one thousand castles and nine hundred cities. The remarkable circumstances of the celebration was that it declared him conqueror of the whole world. When England desired to raise a national memorial to the heroic Gordon, it was rightly felt that anything involving pomp or show would be out of place, and that something must be chosen which accorded with the purpose of his life. In each case the honor conferred represented the spirit of the man.

Our lesson to-day tells of honor given to Jesus when He presented Himself (before the people who were His own blood) as the King of Israel. Once at Bethany He had been honored by a feast in the home of Simon when Mary appropriated the costly perfume to His use. Now Jerusalem is afforded the opportunity of welcoming its Prince. Its importance may be gathered from the fact that He made more elaborate preparation for this triumphal entry than for any other event in His life. Hitherto the Saviour had rather avoided than courted the glare of publicity. Why did He wish to ride into Jerusalem on this occasion? It was that He might enter the city in a public manner, and thus set forth, as in a living parable, that He was the Messiah, and present Himself to the crowd He knew was waiting for Him and accept the honor which they designed to offer Him. Jesus, the Prince of Peace, came riding on an ass, the symbol of peace, just as the horse was the symbol of war (Deut. 17: 16). To the Jew it was peculiarly national; no action could be more perfectly in keeping with their conception of the King of Israel, and Zechariah had prophesied (Zech. 9: 9). When Jesus fed the five thousand in the wilderness (John 6: 15). Kings that men make they soon unmake again, or would unmake. Jesus was a King without their making. Now they recognize His Kingship and He receives their acknowledgments of His dignity.

It was not often the Saviour rejoiced; but on this occasion He gave Himself up to the exultation of the hour. It is the first time we read of a burst of spontaneous gladness since (Luke 2: 27-32, 38). The acclamation was begun by the disciples; then they who had witnessed or heard of the resurrection of Lazarus joined in it; then the multitude, parrot-like, took up the cry. The enthusiasm was contagious, but it was more from emotion than intelligence. Merely emotional religion and loyalty is apt to be as transitory in its results as it is rapid in its origin. It was so in this case. Under different influence, and from a different quarter, the warmth of their eager excitement died into the coldness of disappointment, and the "Hosannah" of praise was changed to the angry shout, "Crucify Him."

The same spirit is abroad to-day. The multitudes are just as fickle and as much the tools of designing men. The celebrated picture of Tintoretto tells in a graphic manner of the value of human applause and favor. The scene represents Christ on the cross. At first the spectator's attention is wholly absorbed in the divine sufferer, but after awhile the background grows more conspicuous, and he sees there an ass feeding on withered palm-leaves, which so short a time before were strewn in the way of our Lord's triumphal entry.

For us this lesson breathes a word of caution—Beware of unreasoning, fickle loyalty. We can follow without effort the King in His triumph, and shout loudly for a popular cause; but the test comes when He is bowed down with anguish in His Gethsemane of grief, or dying on the cross amid the insults of an infuriated throng. Follow Him

when He is weak; stand with Him when He is mighty; when, as a King, He enters His capitol, or, when as Lord, He cleanses His temple. There is room in this service for men, women, and children. Let Him be King of your life and guest of your heart. Follow Him from Bethany (the house of bread) to Jerusalem (the city of peace). This earth is our Bethany. Here we wage a perpetual warfare. Follow your Victor. He will lead you to a land where peace is permanent. For the triumphal entry the multitudes gave their garments, and the owner of the colt placed his property at the disposal of the King.

When the dying President Garfield was taken from the White House to Elberon, a track was laid from the main line to the cottage which was to be his home. It was necessary to cross a flower bed, and when the owner was asked to give his consent he answered, "You may send it through my front door if it will be of service to the President." What a privilege is ours to lay our possessions at the feet of Jesus. Let us hold back nothing from Him to whom we owe our all. He is coming again, not sitting on a colt, the foal of an ass, but in His cloud chariot (Rev. 1: 7) to sure and certain victory.



LESSON 6. —MAY 8, 1898.

The Marriage Feast.

(Lesson Text: Matt. 22: 1-14. Memory Verses: 2-4.)

(Read the whole chapter.)

GOLDEN TEXT.—"Come; for all things are now ready."—*Luke 14: 17.*

DAILY READINGS.—Monday: Matt. 22: 1-14. Tuesday: Rev. 19: 5-10. Wednesday: Rev. 7: 9-17. Thursday: Rev. 22: 13-21. Friday: Prov. 9: 1-12. Saturday: Prov. 1: 20-33. Sunday: Luke 14: 15-24.

The Heart of the Lesson.

The primary application of this parable was to the Jews. It was part of the work that Jesus did on the last day of His public ministry, endeavoring to induce the Jews to accept Him as the Messiah ere it was too late. The kingdom spoken of is not the kingdom to which the believer is wending his way, but the kingdom instituted and ruled over by Jesus Christ, which comes down to us.

This picture is an eastern marriage scene. The occasion was to be celebrated by a dinner, to which many were invited. Some of those invited made light of the summons "and went their ways: one to his farm (to care for what he owned), another to his merchandise (to get and increase his store)." There was nothing wrong in the things they wanted to do; but they wanted to do them at the wrong time. They were guilty of undue anxiety about their worldly possessions, like too many in these times who rise early and sit up late, piecing the day at both ends, trying to do the work of two in the sole interest of one. Others treated the messengers spitefully and "slew them." "When the king heard thereof he was wrath." The King is not only "love," but He is a "consuming fire." By famine, pestilence, and war, Jerusalem was destroyed (A.D. 70). Those who were simply indifferent seem to have been included in the same fate as the murderers. There is no middle position; we either accept or reject; we are either saved or lost. The reason the king declared that those people should not taste of his dinner was not because they did things that shocked him, but because they disregarded his kindness and rejected his hospitality. They preferred their farms and their merchandise to feasting with him at his table.

He sent his invitations first to those who were of

the inner circle, but they were simply "bidden." Then the invitation was extended to the people of "the highways." They were not only bidden, but "gathered together." God's purposes are not to be frustrated by the disobedience and unthankfulness of man. If one guest refuses to come another is brought in to occupy his place. If one drops his crown another takes it up (Rev. 3: 11). How often it is the unexpected that happens. Here the prosperous and well-to-do friends of the bride and bridegroom miss the "dinner"; but the "wedding" was "furnished with guests." The people most in danger of missing heaven are those who expect to get there, but put off immediate preparation. All God's invitations are for the present moment. That was Jerusalem's day, but it passed by unimproved, and now from the highways of Gentile life the crowds are being "gathered together," "both good and bad." The good, not too good to be helped, and the bad just as they are, not to stay as they are, but to be made better. "Into outer darkness," as compared with the illumination of the banquet chamber, and "weeping and gnashing of teeth," as contrasted with the joy and felicity of the bridal feast.

The Gospel provides a feast for the sinner who is weary of "husks" (Luke 15: 16) and "ashes" (Isa. 44: 20) served up with the "gall of asps" (Job 20: 14) and highly seasoned with worldly pursuits and sinful pleasures. The provisions of the Gospel are not bare and commonplace, but "fat things" (Isa. 25: 6, Song of Sol. 5: 1). This feast is begun in penitence and pardon, and completed in the marriage supper of the Lamb. There is great variety: "Strong meat" for vigorous Christian life; "bread" for the mature and adult; "milk" for spiritual babes and invalids; "honey-comb" sweet for the palate; "wine" to exhilarate and enthuse.

Feasts are generally given to a favored few. At the feast given in Kenilworth Castle, by Lord Leicester, to Queen Elizabeth, four hundred servants waited upon the guests, and the number present was large; but, unlike the Gospel feast, attendance was restricted. Cardinal Wolsey entertained the French Ambassador to a feast in Hampton Court. The best cooks in the land provided for the table. The guests were select and limited. The Gospel feast is for all (Isa. 55: 1). It is satisfying (Matt. 5: 6).

The man that had not on the wedding garment was cast out. If we are cast out it will not be because God decreed that it should be so, but because we neglected to robe ourselves. Our righteousness (Isa. 64: 6) is to be exchanged for the garments of salvation (Isa. 61: 10), washed white (Rev. 7: 14). This dress (Rev. 19: 8) seems to symbolize the outward expressions, which are the infallible indications of inward peace and purity—"the ornament of a meek and quiet spirit." To be without this attire implies that we think ourselves good enough, and, like the Laodiceans, "have need of nothing."

There was only one without the garment, but he was detected. If one could not elude the vigilant eye of the king at his feast, how can any trespasser hope to escape? Full of excuses before, in the presence of the king he is speechless. "He was called," "not chosen," but was himself to blame. This lesson says in effect: If the virtuous refuse the invitation, "gather" the vicious. If the children of pious parents and scholars in our Sabbath-schools excuse themselves, "gather in" the neglected waifs. If Canadians refuse, invite the heathen (Matt. 10: 14).

LESSON 7.—MAY 15, 1898.

Watchfulness.

(Lesson Text: Matt. 24: 42-51. Memory Verses: 44-46.)
(May be used as a Temperance Lesson.)
(Read chaps. 23, 24, and Rom. 14: 1-13.)

GOLDEN TEXT.—"Watch, therefore; for ye know not what hour your Lord doth come."—Matt. 24: 42.

DAILY READINGS.—Monday: Matt. 24: 1-14. Tuesday: Matt. 24: 32-41. Wednesday: Matt. 24: 42-51. Thursday: Matt. 25: 1-13. Friday: 2 Peter 3: 8-14. Saturday: Mark 13: 28-37. Sunday: Rev. 3: 1-6.

The Heart of the Lesson.

On the Tuesday before the crucifixion Jesus closed His public ministry. He had spent most of that day in the temple courts in a last effort to persuade the Jews to accept Him as the Son of God. Towards evening Jesus passed out of the temple, having pronounced most solemn woes against them. When he reached the brow of Olivet, He sat down, looking over the city; and the disciples who had accompanied Him, still thinking of what He had been saying, asked the three questions included in v. 3. The answer to the first question extends to v. 28; the answer to the third question is given in the 25th chapter; the present lesson is an answer to the second question, and is an earnest exhortation to be ready for Christ's coming (v. 42).

Let us keep to the metaphor which Christ uses in this parable. We are set in charge of our bodies as soul houses (v. 43). The same thought is expressed by (Isa. 38: 1). And Solomon describes this house in (Eccl. 12: 1-14) with its "fountain" and "cistern," "pitcher" and "wheel," the "windows," "grinders," "strong men," "keepers," etc. This house is to be kept by the householder, watching for the Master's coming.

Watch with caution. The black thief of the tobacco habit would come in by the door of the mouth and rob of health. One drop of the oil of tobacco will kill a cat; three drops a dog, and ten drops a cow. Will it poison youths and men? Dr. Willard Parker says: "The users of tobacco cannot recover soon from an injury or fever; they are more apt to die in epidemics, and more prone to apoplexy and paralysis." Smoking distributes the poisonous nicotine through the "house," stupefying and destroying the healthy action of the "householder." In a tobacco store, a brass monkey could draw smoke from a cigar and puff it out again. One day the works stopped; it was taken to pieces, and the works were discovered to be clogged and in a filthy condition. If tobacco will stop the works of a brass monkey, what will this thief do for the human smoker or chewer? It impregnates him with the noxious odor of (as Horace Greely puts it) "a profane stench." It pollutes the atmosphere in which he moves, and renders his presence unpleasant to sensitive nostrils. It robs him of the power to set a pure example. A professed Christian, while smoking a pipe, met an unconverted man and recommended religion to him, saying, "I am saved and Jesus lives in me"; said the ungodly man, "Does Jesus smoke a pipe?" Stung by the rebuke, the man threw away his pipe. The unconverted do a great deal of thinking in some cases.

Watch with caution the red thief of strong drink. Its soporific influence tends to deaden and destroy the sensibilities, both moral and spiritual. It steals the silver and the sense of the "householder." There is a fable which says that one night a miller was waked up by his camel trying to get his nose into the tent. "It's very cold out here," said the camel; "I only want to get my nose in." The miller made no objection. After awhile the camel

asked to have his neck in, then his fore feet; and so, little by little, it crowded in its whole body. This was disagreeable to the miller and he complained to the beast. "If you don't like it you may go," answered the camel; "as for me, I've got possession and mean to stay." Just so the "red" thief tries to get his nose into the soul "house." Little by little *treating* becomes a habit, unless you *retreat*; and the bottle or decanter has a large and a long nose.

Watch; it is a duty we owe to others. At the siege of Lucknow, every individual felt animated to superhuman effort by the reflection that upon the vigilance of each man, woman, and child, depended the safety of the whole fortress. In the soul "house," duty demands that we be on the alert to resist this common foe.

Watch with desire. It is *certain* the Lord is coming (John 14: 3). It is *uncertain* when He is coming (v. 50). Watch with desire, as Jacob watched for the return of his sons from Egypt, and as Zecharias and Elizabeth, Simon and Anna, watched for the advent of Christ.

Watch in readiness. Many years ago, when Queen Victoria was visiting Edinburgh, her vessel landed in the evening. They said she would not be on shore before nine o'clock the next morning, but she was there between six and seven. The chief magistrate was ashamed of himself because he was not there to honor and welcome his sovereign. The people were surprised at his neglect. But the disappointment of that hour was as nothing, compared to the eternal regret to be suffered by those who are unprepared when Jesus comes. Shall He come and find us unaware of the danger, like Jonah, asleep in the storm? The prophecies are not all fulfilled; it may be thousands of years before they are; but whether we go to meet Him, or He comes to meet us, the end will be the same. Procrastination (v. 48) does not delay doom. Hypocrisy (v. 51) makes a play of life, but it is followed by the tragedy of death.

LESSON 8.—MAY 22, 1898.

The Day of Judgment.

(Lesson Text: Matt. 25: 31-46. Memory Verses. 31-46.)
(Read Matt. 25 and Rev. 20: 11-15.)

GOLDEN TEXT.—He shall reward every man according to his works. Matt. 16: 27.

DAILY READINGS.—Monday: Matt. 25: 14-30. Tuesday: Matt. 25: 31-46. Wednesday: Ezek. 16: 25-32. Thursday: 2 Thess. 1: 1-10. Friday: Matt. 7: 13-23. Saturday: Heb. 10: 25-31. Sunday: Rom. 2: 1-11.

The Heart of the Lesson.

By picture and prophecy, less than three days before His crucifixion, Jesus drew aside the veil which hid the future from the vision of men, and gave them a glimpse of the judgment scene, which is to close the great scheme of His providence towards this world. There have been many great and important gatherings, but none like the judgment. That was a great gathering at the Queen's jubilee, in the city of London; but it was merely as a drop in the bucket, or the dust on the balance, compared with the gathering of "all nations." None will be excused, voluntarily or involuntarily; all shall be "gathered."

Belief in a day of judgment has ever been present in the church of Christ, although it has varied in its impressiveness. The first thought in the minds of the immediate followers of Christ was that it was just at hand. The powerful element in their belief was the nearness of the event. As the day of judgment receded, the fact of the uncertainty of the time of its approach dawned on the minds of men, and

they emphasized the terrors of the event by a literalism of interpretation not altogether mischievous. To-day the spiritual significance, more than the nearness or the scenic fascination, holds sway in the minds of men. To-day the doctrine of the day of judgment has been converted into an imperative sense of responsibility for our words and deeds. Without a righteous God and a life beyond the grave, this sense of responsibility could not become universal. Unbelievers have it now and act beneath its pressure. But they owe it to the faith they reject.

There have been many days of judgment, days of trial and temptation, when character stood out in positive conduct. If it had not been for these testing circumstances none would have known, not even the unhappy victim, what was in the man. These moral verdicts are parts of our history; but they are not unalterable, and may, perchance, be reversed; the proud may become humble, the penurious become liberal, and the indolent and selfish become energetic and self-sacrificing. Past judgments need not be present judgments; verdicts past may be revoked. There is hope this side of the tomb, but not so after the last tribunal. Then the Gospel will have been finally preached, and its sound of mercy will be heard no more; then those who have been "gathered" shall be "separated" (v. 33). The separation will be final (v. 46). Those who separate themselves from God and His people in time, predict their separation in eternity.

The separation will be on the basis of character. No knowledge of truth, clear and vital (though it may be, can ever permit or dispense with the practice of goodness. If we had to choose between knowing accurately and doing virtuously, the doing should come first. Of all doing, charity is the queen, reigning and ruling, the fountain and source, the grace and ornament; "pure religion, and undefiled before God and the Father, is this: to visit the fatherless and the widows in their afflictions, and to keep himself unspotted from the world." In the world, hunger and thirst, shame and cruelty, necessity and death, are ever busy, and every suffering being is a kinsman of Christ, and has something left in him of the Divine Image that appeals to us. It is not enough that we did them no harm (v. 45). We are responsible for our failure to improve the chances of usefulness, greatness, and happiness, afforded us, whether it be from ignorance or reckless indifference.

The story has been told of a soldier who was missed from his place in the ranks, in battle. No one knew where he was, so an officer was sent in search of him, and, to his surprise, he found the man amusing himself in a flower-garden. When he was asked why he was not in his place in the conflict, he replied, "Sir, I am doing no harm." He was taken, tried by court-martial, condemned, and shot, and yet it might be said of his duty, he "did it not." Hood, in his "Song of the Shirt," utters the pathetic lines:

"And yet it was never in my soul
To play so ill a part;
But evil is wrought by want of thought,
As well as want of heart."

In speaking of the body, the shrine of the soul, Christ did not forget the soul itself. This parable has a spiritual as well as a moral significance, and we should be aroused to condemnation for having not seen in the ignorance and superstition of the heathen the silent plea of Christ. Christ expects us to discharge our common obligation to our fellow-men, in recognition of the payment of the debt we owe to Him.

"Shall we, whose souls are lighted
With wisdom from on high;
Shall we to men benighted,
The lamp of truth deny?"

Some are spending their lives in blessed service for the bodies and souls of their fellows. To them the King shall say (v. 34). Some are doing a little, very little, grudgingly, and with no sense of joy, but simply because they are obliged to. I do not know what the Master will say to them when He comes. They had better not wait until then to find out. Some again will have done nothing for Him or His. "These shall go away." Cain went away into the land of Nod with the brand on his brow; Gehazi went away from the presence of the prophet smitten with a foul disease; Esau went from the presence of his father with a bitter cry. In each case, soul-healing may have followed bodily suffering; but after the last tribunal there is no court to reverse its decisions, and the "blessed of my Father," and the "cursed," not by the Father, have their destiny fixed forever.



LESSON 9.—May 29, 1898.

The Lord's Supper.

(Lesson Text: Matt. 26: 17-30. Memory Verses: 26-28.)
(Read Matt. 26, Mark 14: 12-25, Luke 22: 7-20, John 13: 1-30, and 1 Cor. 11: 23-34.)

GOLDEN TEXT.—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. —1 Cor. 11: 26.

DAILY READINGS.—Monday. Luke 22: 7-16. Tuesday. Matt. 26: 17-30. Wednesday: Matt. 26: 36-46. Thursday. Matt. 26: 47-56. Friday: John 6: 47-56. Saturday: John 10: 11-18. Sunday: 1 Cor. 11: 23-28.

The Heart of the Lesson.

That those we love should remember us when we are dead, is one of the strongest wishes implanted in the human breast. No one wants to be forgotten. When we think we are going to die, we distribute tokens of affection among our friends, and when we are dead our friends preserve our graves and put up monuments to perpetuate our names. There is nothing sinful in this feeling, for Jesus Himself indulged in it. Bidding farewell to His disciples, He asks them to think of Him when He is gone, and to assist their recollection He institutes this last supper. Jesus not only desired to be remembered by His first disciples, He wishes to live in the memories and hearts of all His followers for all time.

We cannot remember what we never knew; memory has only to do with things with which we were once acquainted. "The chief butler (it is said) remembered not Joseph," meaning that his knowledge of his old friend's kindness had gone to sleep. When God said to His ancient church, "I remember thee, the kindness of thy youth, and the love of thine espousals," He implied that His ancient knowledge of the truth and purity of her first love had survived as a pleasant memory. We remember best the friends we love the most, and over whose graves we can still weep.

If we would remember our dying Saviour, we must love Him. We must love Him as that woman did who "washed His feet with her tears, and wiped them with the hairs of her head." We must love Him as Paul loved Him when he said, "I am ready, not to be bound only, but also to die for the name of the Lord Jesus." If we do not think of our Saviour with love and tenderness, He is nothing at all to us; we are yet ignorant of His salvation. If we feel for Him only as we feel for a mere acquaintance, if we only sigh over His grave as we sigh for

a dead stranger, then He and we are strangers to each other. When Christ instituted this supper, it was as if He had said, I know how apt men are to forget the absent; I shall soon be no longer visible; but I would not be forgotten. I want you to think of me and to love me still, and not only to love me as distant, but to regard me as still near, present in the symbols of my broken body and shed blood, the bread and the "fruit of the vine" (remember that nowhere in the accounts of the Lord's supper is the word "wine" used).

We might think that a dying Saviour could never be out of mind; that our last thoughts at night, and our first thoughts in the morning, would be sweet thoughts of Him. But it is a lamentable fact that we are prone to forget Him. We may not endeavor to forget Him, or desire to forget Him, but we get so full of other things we have no room left for Christ, and He who should occupy our memory as its tenant is only a casual visitor.

Sin is never so hateful as when seen in the light of the cross. It may seem sweet for a moment; but remember the tears and blood it wrung from the Redeemer. Such thoughts were doubtless in Christ's mind when He instituted this supper, and addressed those He loved so long on the eve of His crucifixion. He brake and distributed the bread and passed the cup, saying (Luke 22: 19).

It is easy to remember Him in His house, or at His table, with everything to remind you of Him. But do you remember Him among the jingling of the money-changers, the wranglings of the seekers after gain, and the clamorings of pleasure-seekers? Do you order your lives in remembrance of His holy law? Are you merciful to the toiling and suffering poor, remembering that He will say at the last day (Matt. 25: 70-75)? We soon forget objects which are removed out of our sight; and our Lord, in pity for our weakness, has given us something we can see, touch, and taste, to be a lasting monument of Himself.

This supper is the key-stone in the arch of our privileges and duties. Some of our ecclesiastical arrangements are scriptural in their character, and reflect and perpetuate the spirit of primitive Christianity. But this is established by the emphatic, "Do this." Some turn away from the Lord's Supper saying, "I dare not take of the Holy Sacrament because I am not worthy." We are all unworthy; but are we, therefore, to refuse all mercy? Are we unworthy to obey God—unworthy to do our duty? If you would discover the true reason for this neglect, it is not in humility, but rather in the careless and worldly heart. Christ may do without you, but you cannot do without Him. You need Him now, but bye and bye you will need Him more; and if you do not remember Him, He will cease to remember you. "They that honor Me will I honor, and they that despise Me shall be lightly esteemed."

Grimsby, Ont.



GOD sends what the true heart brings.



FINE natures seldom fail to draw out the finer traits of those who approach them.



OH, never should human faith grow dim
While stars are in the sky.



I HOLD him great who, for love's sake,
Can give, with generous, earnest will;
Yet he who takes for love's sweet sake,
I think I hold more generous still.

With the Juniors

Hamilton '98.

JUNIOR workers! Plans are getting in shape for our Provincial convention. The Junior Department will be as bright as the hopes of childhood, which it represents. New phases of "Child Study," and its possibilities in relation to the Kingdom, will be discussed. Practical discussions on all phases of Junior work will be led by prominent workers. Our "Junior Workshop" will be another feature of suggestion, and we hope that every Junior society will send some token of the work they do for missions, temperance, or any other department. Send in your suggestions, subjects for discussions, questions, and, above all, pray for special blessing, and plan to be at the convention to help and receive help.

Bright Suggestions.

Sermons for Juniors.

DOES your pastor preach to the children? Might it not be helpful to your Juniors and to everybody to suggest to him to preach five-minute sermons to the children. This might be done by selecting a text for the little ones out of the Scripture lesson and speaking five minutes upon it, and at the close let a suitable child's hymn be sung, so that the children may feel this is truly their part of the service.

Surprises.

Anything in the line of a surprise will always be greatly appreciated by the little folks. Sometimes plan with the leader of the meeting to surprise the Juniors with a song, an illustration novelty, or missionary curio. Sometimes let the Juniors give a surprise to the pastor, or to some poor people, or, perhaps, to the young people's society.

The Flower Committee.

Flowers are beginning to show their fragrant blossoms in the woods, and the Flower Committee will be anxious to gather the buds, and to form new plans for the summer's work. Here are a few suggestive hints for service:

1. Furnish flowers for the church.
2. Furnish flowers for the Junior meeting.
3. Take them to the hospital or the sick ones.
4. Take fruit with the flowers to the poor ones.
5. Have the Juniors raise their own flowers.
6. Arrange or help to decorate for special services.
7. Praying always.

A Prayer.

Repeat in concert, at the close of your Junior meeting, such a prayer as this:

"Our Father, through each coming day,
Watch o'er our every step, we pray:

And may thy Spirit hide the Word
Deep in our willing hearts, O Lord,
For Jesus' sake. Amen."

What to Sing and How.

Be sure not to omit the grand old hymns, such as "Lead, kindly Light," "Nearer, my God, to Thee," "Rock of ages," "Jesus, Lover of my soul." Have the Juniors memorize the words so that they may remain in golden memory for aye. The Juniors, too, can be taught to chant beautifully. At the consecration service, what could be more appropriate than to chant the "Junior Pledge"?

Temperance Literature.

The Juniors should be encouraged to read temperance stories as well as facts. A library of temperance stories, papers, and books, may be circulated. One society cut clippings of temperance stories from periodicals and put them in envelopes, numbered these, and circulated them like the books. Here is a plan that can be used by all.

Boys' Meetings.

Occasional boys' meetings will prove a success. This is accomplished regularly where a Boys' Brigade exists. But try a special meeting for boys alone, and let the Juniors invite all their boy friends to come, too. Arrange a programme that will be specially attractive to boys.

In the Dew of their Youth.

By Olive Copp.

THE children!—what tender, precious associations gather round that word as we think of the little ones in our different homes who have all unconsciously twined themselves so closely about our hearts. What is there so beautiful in all God's earth as a little child? Have you ever looked into the face of some sweet little one and said to yourself, thinking of all that the coming years would so probably bring of pain and sorrow, of sin and defilement, "Oh, if we could only stay the finger of time and keep him just as he is to-day." Oh, if we only could! well would it be for that child if he could carry with him through life something of that glad buoyancy and light-heartedness which make him as a very sunbeam in the home, that sweet trusting reliance in those he loves which too often puts to shame our poor worldly wisdom of unfaith.

As the poet says, "Heaven lies about us in our infancy," but it is not in our power to stay the onward march of time; a few short years and these boys and girls will be grown into men and women who must go out and take their place in the great arena of life.

The boys and girls now growing up around us are destined to be the ones who shall be the history makers in the most wonderful era of the world's progress; these children will soon be taking up the important positions we older ones lay down, they will

be the teachers, the preachers, the judges, the politicians, and they it is who shall determine the trend of the incoming years.

Let the children have every opportunity for fitting themselves for life and its possibilities, but oh, my friends, let not the better become the enemy of the best, lest in our anxiety to fit the children for the life "that now is," we crowd out preparation for the life "which is to come," that never ending life of the soul to which this brief span of mortal years is but the portal.

And, meantime, what about the undying soul? how many hours a day, nay rather how many *minutes*, are spent in telling the child of divine things? in praying with him that he may have grace to choose the better part? in reading to him out of God's Holy Book? in pointing him to the children's Saviour?

Do you say—"Oh, well—there is time for all that later on; my child is too young to understand these deep truths."

Too young! Satan does not think your child too young to take the first short steps in the downward road; already he is at work upon the plastic clay of that child's soul making impresses of evil which time may so deepen that bitterest tears of repentance in the days to come shall not be able wholly to efface. Satan is ruining the little ones upon our streets, while we stand by and say they are "too young" to be taught of heavenly things.

All of us have heard no doubt the story of the artist who wanted to paint a picture of Innocence. He sought long for a model, and finally found it in a little child whose pure sweet face seemed the very personification of his subject. Long years afterwards he decided to paint a companion picture to be called "Guilt;" this time he went to the prisons for his model, and chose a man, who, though still young, bore stamped upon his countenance the story of a life of sin and wickedness. Not till his picture was finished did he discover that the man who served as the model for "Guilt" was the little child who had represented "Innocence" years before.

"How did it happen?" we say; "when did the downward path commence?"; "whos neglect, whose evil training was responsible here?" We cannot tell, only this we know that God sends into our midst these little ones of His, with infinite possibilities for good or evil, with hearts pure and loving, with minds open and receptive, with consciences sensitive and readily trained; whether they grow up to be powers for good or evil will depend largely upon the training they receive in early years.

At a recent C. E. Convention one minister gave it as his belief that if the boys are not won for Christ before they are twelve years old, the probability is they will never be won at all.

But how *are* the children to be won? where are they to be trained aright? You answer, "In the home." Truly the home *should* be the place, and we rejoice to think of the consecrated homes where Christ is daily lifted up, where father and mother have no higher ambition than to win their children to the service of Jesus. But what about the hundreds of homes where the boys and girls are learning, not by precept, but by the far weightier power of example, to tread the broad road that leads to destruction; and what about the many other homes, nominally Christian, where the boys and girls, through carefully trained physically, mentally and morally, yet have the brightest side of their nature, the spiritual, almost wholly neglected? With shame and sorrow we have to say it, in this Christian age, and this Christian land—"God help the children if their spiritual training is to be relegated to the home!" No, it is the *church*

that must arise and "open the door to the children, tenderly bid them come in."

Dr. A. J. Gordon was once sitting in his study when a little girl was shown in. She had found the Saviour, she said, and wanted to join the church; the Dr. gladly approved of her desire, but when the little maid came before the venerable and alarming array of deacons there was a different conclusion come to—she was too young, and must wait awhile; but the good pastor firmly stood his ground, and the child was received into the church. Just a year after that the Dr. was called to attend the funeral of this same little girl; it was a stormy day and he hesitated, it was *only a child*, could not his assistant perform the ceremony, but finally he went. As he drew near the humble home he was surprised to see quite a crowd gathered around the doorway; he went up to a poor lame boy and asked him what he was doing there. "Ah, sir," said the boy, with the tears running down his cheeks, "she was so good to me," and he got the same testimony from one after another to whom he spoke. She had been as a very angel of light to the neighborhood in which she lived; and as Dr. Gordon listened to the stories of all she had done he thought how this little girl put to shame older and more experienced Christians. "Truly," he said to himself, "a little child shall lead them."

So it has ever been all down through the ages—from the little maid of Israel who waited on Naaman's wife to the little sister of Diaz who won her father to Christ in her gentle way, when all others had failed.

And so we say to-day, God be thanked for the Junior Christian Endeavor organization! God be thanked for the many precious young souls it has been instrumental in bringing into the fold of the Good Shepherd! God be thanked for the great work it has already done in showing what good soldiers the young recruits make.

Junior Superintendents, God has called you to a work than which none could be more important. How are you fulfilling your sacred charge?

Oh, that the Holy Spirit would burn into our very hearts to-day some conception of the value of these precious young souls for whom Christ died, that so we might be instant in season, out of season, by prayer, by example, by earnest words, by loving deeds to win the little ones to the service of King Jesus.

And now what shall be the attitude of the church towards this her youngest child? is she going to look on from afar with doubtful suspicion at the doings of this precocious prodigy, or, is she going to simply *tolerate* the Juniors?

In God's name, no. "Take this child and train it for Me," says the Master. Do your utmost to develop it into fullest vigor and usefulness; let pastor and people pray for this work, talk about it, encourage the children in regular attendance, visit the meetings with helpful words; let the best and most efficient leaders be chosen to carry on this work and let them feel that their hands are being held up by the prayerful sympathy and active co-operation of every church member, that when the great day of reckoning comes we may be able to say, as churches and as individuals, "Here am I and the children whom Thou hast given me."

Hamilton, Ont.

NOT what we have done avails us,
But what we do and are.

.....
I WOULD not, if I could, arrange the how,
The what, the wherefore, of to-morrow's plan.

Notes on the Junior Topics.

By Lily M. Scott.

Bettering the World.

May 1.—What are some little ways of making the world better? Rom. 12:9-18.

DAILY READINGS.—Monday: Faithful in the home, Heb. 3:5. Tuesday: Sustaining others, Ex. 17:11-13. Wednesday: Encouraging others, Isa. 41:6, 7. Thursday: Showing compassion, Zech. 7:9. Friday: Ministering to the needy, Matt. 25:35, 36. Saturday: Faithful in little, Luke 16:10.

Have the Juniors give a list of names of people who have made the world better by their stay in it. Have them given from the Bible first, and then from other sources. Then, by careful questioning, get them to tell just wherein the world was better, and what special act or quality made it so. Children frequently make the mistake of thinking great success in some line of work is necessary—that is, success which is apparent to all observers—before we can make the world better. Teach them that God frequently turns what seem to be lamentable failures into such channels that they move the hearts of men to nobler deeds.

“Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose lustre is not less.”

It would be well to read, as a lesson, Rom. 12:9-18, and have a little talk about many of the verses, each one of which will open up a new line of thought for the children. Each Junior should thoughtfully ask himself the question, “Is the world better because I live in it?”

Joshua.

May 8.—Lessons from the life of Joshua. Josh. 1:1-9.

DAILY READINGS.—Monday: Moses' minister, Ex. 24:12, 13, 22:11. Tuesday: Sent to Canaan, Num. 14:6-10. Wednesday: Moses' successor, Num. 27:18-23. Thursday: A man of wisdom, Deut. 34:9. Friday: Magnified in sight of Israel, Josh. 5:7, 4-14. Saturday: A man of courage, Josh. 5:13.

Last month we studied the life of Moses. This may be briefly reviewed here, and have the Juniors realize that the children of Israel were now practically without a leader, and although they were in sight of the Promised Land, much had to be done before taking possession, and this could not be done without someone to direct their affairs and convey to them the wishes of the Lord. Who was so fitted for the position as Joshua, who had been Moses' minister and intimately associated with him? Have them read about Joshua in Num. 14:6-10. The Lord promises as much to him as he did to Moses: “As I was with Moses, so will I be with thee; I will not fail thee nor forsake thee.” It would be a good plan to give the Juniors, at the previous meeting, certain qualities about Joshua to prepare. His courage—his wisdom—why the Lord chose him—how the Lord proved to the people that he was the proper leader—and many others. In comparing Joshua with Moses, note that Joshua accepted his commission unhesitatingly from the Lord—did not even remonstrate as much as Moses. What follows shows his fitness for his task. Such was his influence that the Bible says: “The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua.” Every Junior should so order his life that it could be said of him that his companions served the Lord as long as he was with them, and that can only be done by asking the Lord to be with us as He was with His servants, Joshua and Moses.

“Up and down our lives obedient,
Walk, dear Christ, with footsteps radiant,
Till these garden lives shall be
Fair with duties done for Thee.”

Our Bodies God's Temples.

May 15. How does God want us to take care of our bodies? 1 Cor. 3:16-23.

(A temperance topic.)

DAILY READINGS.—Monday: Not our own, 1 Cor. 6:19. Tuesday: Be ye separate, 2 Cor. 6:17. Wednesday: Daniel's purpose, Dan. 1:8. Thursday: The habitation of God, Eph. 2:22. Friday: The indwelling Christ, Col. 1:27. Saturday: Filled with the Spirit, Eph. 5:18.

Most of the Juniors have studied hygiene or physiology. A very interesting lesson could be made by discussing the effects of alcohol on the human system. A chart could be borrowed for the occasion from some of the neighboring schools. Then mention the evil effects of smoking cigarettes, etc., of gluttony or any habit of the kind. God wants us to take such care of our bodies that they may be fit for the dwelling of His Spirit. We beautify our churches for God's habitation; why not our bodies too? Teach that not only do the bad habits above mentioned affect our bodies, but the indulgence in evil tempers do the same.

“Beautiful faces are those which wear
The pledge of God's spirit forever there.”

The lesson about Daniel makes a pleasant reading lesson for the meeting. Above all, make your temperance meeting bright and attractive. Let the Juniors grow up to look upon the temperance cause as a noble effort.

Christ Our Model.

May 22. Christ our model. Matt. 10:24, 25; John 13:12-15.

(A union meeting with the older society suggested, to be led by the Junior superintendent.)

DAILY READINGS.—Monday: In resisting temptation, Matt. 4:10. Tuesday: In obedience, John 5:30. Wednesday: In patience, 1 Pet. 2:23. Thursday: In humility, John 13:4, 5. Friday: In service, Luke 22:27. Saturday: In self-sacrifice, Phil. 2:8.

Ask, at the previous meeting, that each Junior may bring a definition of a model. Who uses models? Usually those who have something to fashion or make. Then in what way do we take Christ as a model? Consult with the older society; but it is well to have the Juniors' part in the meeting carefully prepared. Select those of the daily readings that are especially suited to Juniors, such as John 5:30, 1 Pet. 2:23, John 13:12-15. Emphasize the fact that no service requiring performance was too small for Christ's notice.

“The task of the present,
Be sure to fulfil;
If irksome, or pleasant,
Be true to it still.”

Growth.

May 29.—How are we to grow? Ps. 92:12-15; Eph. 4:13-15.

DAILY READINGS.—Monday: Rooted in Christ, Col. 2:6, 7. Tuesday: Growth by the Word, 1 Pet. 2:2. Wednesday: Growth in faith, 1 Thess. 1:8, 9. Thursday: Growth in grace, 2 Pet. 3:18. Friday: Hindrances, Mark 4:15, 19. Saturday: Fruits of righteousness, Phil. 1:11.

How are we to grow? Ask the Juniors what they have observed about the growth of plants or flowers. Most growth starts from within. In a plant, the root is one of the most important parts. No matter how lovely the stalk or bloom, if the root become diseased, they soon lose their beauty. So in the life of a

Christian. He must be rooted in Christ. Have the Juniors explain their idea of what this means. How may we keep firmly rooted in Christ? What are the hindrances which we meet? What the proofs that we are rooted in Christ? A blackboard exercise might be used very satisfactorily in this lesson. On the one hand, put the small hindrances—the little foxes that spoil the vines, and on the other, the helps; then have the class sum up the result of the growth were either list followed. Impress on the Juniors that Christians must not keep still. If they do, they will soon lose their religion. They must "grow." Motto for the next week, "Do the next thing."

Toronto, Ont.

"Away Down South in Dixie."

International Convention Excursion Bulletin for April.

ALL aboard for "Nashville '98." The Canadian C. E. Special will leave Toronto on Monday evening, July 4th, after the arrival of the express from Montreal and the east. The route will be via Detroit, Cincinnati, and Louisville. Stop-overs will be made at Cincinnati and at the Mammoth Cave, Kentucky, on the going trip. It is proposed to keep the party together, as far as possible, on the return trip also, when stop-overs of a few hours will be made at two or three cities en route. At the close of the convention one day will be given to side-trips. A special Canadian party will be made up for a run on that day to Chattanooga, Lookout Mountain, and National Cemetery. Stanley, the African explorer, says—"The view from Lookout Mountain is one of the most magnificent to be seen in the world." In the National Cemetery rest in peace the remains of 12,955 Union soldiers who fell in the Civil War.

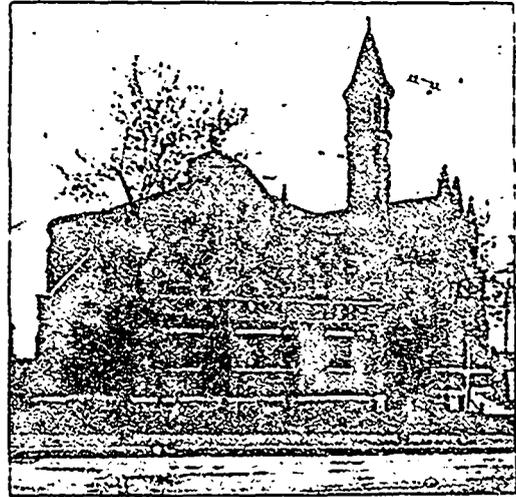
This C. E. Excursion to Nashville will be a wonderful holiday trip for a comparatively small outlay. The cost will be fully one-half less than what it would be going at any other time or in any other way. Single fare for round trip; Pullman car, extra. Meals while travelling, at reduced rates. Living expenses at Nashville, \$1.00 to \$1.50 per day. Round trip from Glasgow Junction to Mammoth Cave, \$1.25; Cave fees, for long route of five hours, \$1.50. Round trip from Nashville to Chattanooga, \$3.00; inclined railway to Lookout Mountain, 50 cents. Figure it out for yourself, and you will find that from \$40 to \$50 will cover the expense of the trip from Central and Western Ontario, with a slight added cost in railway fare for those from Province of Quebec and the far east.

The excursion will leave Toronto on Monday evening so as to allow the Quebec delegates to join the party without travelling on Sunday. If the Quebec delegation is sufficiently large a special car will be run from Montreal. Eastern delegates wishing to visit Niagara Falls can do so by boat from Toronto on return trip.

Canada, being the only country outside of the United States having a delegation sufficiently large at the International Conventions to require headquarters, has always been specially favored in its location. This year we have been allotted to Grace Church (Cumberland Presbyterian), a picture of which we are pleased to be able to give herewith. Our delegates will be billeted in private homes in the neighborhood of this church, of which the Chairman of the Entertainment Committee writes—"It is situated in a desirable portion of the city. Its pastor still continues to speak of his Canadian trip to the convention, and you will find at his hands a most

cordial welcome." Rev. W. T. Rodgers is the pastor of Grace Church, and Mr. B. G. Alexander, the secretary of the Committee of '98, is president of the C. E. society. Mr. Alexander writes—"We assure you, and through you our Canadian friends, that you and they will receive a cordial welcome to our sunny Southland."

For those who question the July temperature in Dixie Land, Rev. Dr. Landrith, chairman of the '98 Committee, has sent out a comparative table showing the normal July temperature for the last 25 years of 12 American cities, including Chicago, Boston, Philadelphia, etc., and with these Nashville certainly compares very favorably. A still more re-assuring word comes from Mr. Fred L. Ratcliff, of Toronto, who conducted a party of Canadians to the Baptist Young People's Union Convention held in the South last year—"Regarding your trip to Nashville in July next, let me say that you need have no fear whatever of excessive heat. In the middle of July last year our party spent two weeks in Chattanooga, which is farther south, and several days in Nashville and not



one of us felt the heat any more than we would have in Toronto at the same time. The climate was delightful, and I can heartily recommend the whole trip, especially the visit to Mammoth Cave, as a most enjoyable outing."

Of the plans for our reception, of the convention programme, and of the Canadian Rally, I will speak later; in the meantime plan to take this visit with us in July—it will be to you a liberal education, an inspiration, and a joy forever.

If you intend being one of our party, or even have hopes of being, send your name and address at once to the Excursion Manager. A one cent post card will touch the button, we will do the rest by keeping you posted. Yours for "Nashville '98."

C. J. ATKINSON,

Excursion Manager for Ontario and Quebec.
4 Simpson Ave., Toronto.

67.

The Toronto Bible Training School.

THE Toronto Bible Training School was opened in September, 1894. The object of the School is the training of consecrated men and women for Christian work at home and abroad. For these the School seeks to furnish a thorough and systematic training in the knowledge and practical use of the English Bible, without reference to denominational doctrines or peculiarities of church govern-

ment, as the School is distinctively interdenominational. The results accomplished up to the present time have been most gratifying. In the day classes there has been an enrollment of 50 students each session, and in the evening classes of 150. Fifty of these have gone forth to definite fields of labor, in addition to those who are engaged in Sunday-schools, missions, etc. Twenty-four have gone to the foreign field. It is expected that the new building, which is now in course of erection on College street, will be ready for occupancy when the fifth session opens



in September, 1898. The School is supported by the freewill offerings of God's people. Members of any evangelical church, who have a real desire for Christian work, will be welcomed as students. Applications for admission and correspondence about entering the School, may be sent to the Principal, Rev. Dr. Stewart, 706 Spadina Ave., Toronto, or to Thos. A. Rodger, Secretary, 25 Wood st., Toronto.

Periodicals.

IN the way of personal memoirs of the Civil War, there has been nothing more interesting published than Charles A. Dana's "Reminiscences," and much the most interesting of these thus far is the paper in *McClure's Magazine* for April, giving Mr. Dana's recollections of Lincoln and his Cabinet. Another extremely interesting paper in the April *McClure's* is a series of heroic stories of the Gordon Highlanders, who crowned themselves with glory last autumn in charging through a deadly fire and capturing an almost impregnable position at the summit of the Dargai cliff. Mr. Hamlin Garland provides "A Romance of Wall Street" a very apt designation of the story of the Grant and Ward failure. Mr. Herbert E. Hamblen concludes his chapters from real railroad life with an account of his experience as engineer of a passenger locomotive, relating adventures with train robbers, obstinate presidents, strikers, and drunken engineers.

Bicyclists everywhere will be interested in the article on the League of American Wheelman which appears in the April number of *Frank Leslie's Popular Monthly*. The Island of Martinique is interestingly described by Julius G. Tucker, U. S. Consul at that place. William Stevens Perry, Bishop of Iowa, contributes an elaborately illustrated article on the Episcopal Church in this country. The great interest displayed in the Alaska gold fields makes particularly timely and attractive the paper on "Gold Mining in British Columbia." Other interesting articles are "The Coastguard of England," "At the Foot of the Pyrenees," by Mary de Morgan, and "April Fool's Day." There are some excellent short stories, an illustrated Easter poem, some fiction for young people, and a talk about new books.

Dr. Pierson writes a thoughtful and stirring article in *The Missionary Review of the World* for April on "Individual Links Between Givers and the Mission Field," in which he discusses "Special Object Giving" as a means of maintaining greater missionary interest and intelligence, and as a secret for filling the mission treasuries. India, the special topic of the month, is thoroughly presented on many sides. Rev. Edward Storrow, of Brighton, England, contributes an illustrated article on the condition of women in India. "The Knights of the Broom," by Dr. T. J. Scott, tells many interesting facts about the sweeper caste of India—a class of Hindus hitherto but little known, and

a striking contrast is drawn by Miss Lucy Guinness between the "holy men" of Hinduism and those of Christianity. The Digest Department and Field of Survey also contribute much of interest on this important field—the former containing "The Ruin of India by British Rule" and "Ramabai's Famine Widows," and the latter, "The Awakening of India" and "Hindu Social Reform."

Professor Henry C. Adams opens the April *Atlantic* with a timely and forcible paper dealing with the United States Interstate Commerce Commission, under the title of "A Decade of Federal Railway Regulation." Professor George Howard Darwin, of Cambridge, England, son of the great Charles Darwin, analyzes the relations of the Earth to the Moon and the Solar System; the tidal phenomena produced by the Moon which react upon it in turn, and details the prospective future history of the two bodies down to the time when they will revolve in unison, and our days and months will be equal and the same in duration. "A Florida Farm" is a charming sketch, by F. Whitmore, of an attempt, continued for several years, at vegetable farming in the South. In "A Romance of a Famous Library," Herbert Putnam, the head of the Boston Public Library, tells the story of the accumulation and dispersion of the famous Ashburnham collection. Bright and original short stories and sketches are continued by Harriet Sears Bradley, Henry Stulwell Edwards, and others. John Muir continues his articles upon Government Parks with a description of the wonders of the Yellowstone, in his most brilliant and sympathetic vein.

The April *Chautauquan* devotes several bright pages to "Student-Life in Germany," which Prof. H. Zick, of Adelphi College, handles in the familiar manner of an enthusiast, especially in his references to famous "Alt Heidelberg." The illustrations are from hitherto unpublished photographs and add graphic interest to the adventurous and sportive as well as the romantic and intellectual sides of university life in the Fatherland. The reader will find his attention arrested by a unique article entitled, "How to Use Objects as Illustrations." "The Holy Season in Russia," by Ellen Hodgens, is apposite to the season, which is also sustained by Prof. N. S. Shaler's sprightly and revealing paper on "The Changes of the Seasons." Two especially timely articles are "How a Ship is Made," by Max Hahn, and "Great Harbors on Our Seaboard," by Cyrus C. Adams. The countenance of Mr. Whitclaw Reid, of the *New York Tribune*, looks out from the page as the initial portrait of the six illustrating a sketch of "New York Editors and Daily Papers," written by one who secretively styles himself "An Insider." The other portraits are those of James Gordon Bennett, of the *Herald*; Joseph Pulitzer, of the *World*; Paul Dana, of *The Sun*; W. R. Hearst, of *The Journal*, and Dr. E. L. Godkin, of *The Evening Post*.

The April *Ladies' Home Journal* opens with a drawing by Alice Barber Stephens of an Easter morning in a church choir. Several other illustrations also take the great festival day for a theme, and an article on "The Last Week in the Life of Christ," giving the incidents of His persecution and crucifixion, is especially apropos of Holy Week. A feature of novel interest is the illustrated anecdotal biography of Thomas A. Edison, in which the characteristic traits of the great inventor are told in a series of anecdotes. Robert J. Burdette's "Mending-Basket" is filled with the spirit of his homely philosophy, and "Why the White Farm Failed" is quite as humorous in another vein. "A Cabinet Member's Wife's" letters are continued, and another view of "Inside of a Hundred Homes" is given. Edward W. Bok writes of the sacredness of the betrothal, and the lessons of the flowers; and Mrs. Rorer on food and cooking for children. Four special pages are devoted to flowers and home gardening.

The Brown Bros. Limited

(ESTABLISHED 40 YEARS)

64-68 KING ST. EAST - - TORONTO

STATIONERS...
BOOKBINDERS

MANUFACTURERS OF

Account Books, Leather Goods
Office and Pocket Diaries.

DEPARTMENTS

BLANK BOOKS. OFFICE SUPPLIES. LEATHER GOODS. PAPER AND STATIONERY. TYPEWRITER SUPPLIES. BINDERS' MATERIAL (Leather, Cloth, Board, etc.) PRINTERS' SUPPLIES (Paper, Cards, Headings, etc.) BOOKBINDING, every style of the art; unsurpassed for Style and Durability.

.....PRICES RIGHT.....

The Societies at Work

Our News Department.

TO stimulate interest in this part of the HERALD, and to encourage our readers to write, a reward was offered by me last month for the best written item of news, not to exceed 60 words. This reward goes to I. F., Stratford, Ont.

OFFER FOR APRIL.

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

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

1. Any unusual accession to your church from the associate membership.

2. Any special work undertaken by your society.

3. Money granted to mission work, noting briefly how it was raised.

4. Anything of general interest developed in any meeting of your society.

5. New methods of committee work, that have proved successful.

6. Ways of helping your church and pastor that have been found useful.

7. Very brief accounts of local, county, and denominational union meetings.

8. One good point from an address or a paper read before the society. In fact anything of a Christian Endeavor nature that is practical, original, and helpful.

Yours in the work,

THE NEWS EDITOR.



From the Ontario Treasurer.

I beg leave to acknowledge, with thanks, the receipt of the following contributions to the work of the Ontario Provincial Christian Endeavor Union:

Southampton E. L. of C. E., \$1; Don Mills E. L. of C. E., .25; Lindsay, Cambridge St. Meth., \$2; Brantford Park Bapt., \$1; Embro Cong'l, \$1; Delaware, Leavenworth, \$1; Mull, \$1; Caledonia Meth., \$1; Cobden E. L. of C. E., \$1; Thorold B. Y. P. U. of C. E., .50; Madoc, St. Peter's, \$2; Alexandria Pres., \$1; Bervie Union, \$1; Stratford, Knox Pres., \$1; Toronto, Cowan Ave. Pres., \$1; London, Memorial Episcopal, \$1; Redgrave Cong'l, \$1; Somerville, Bethesda, \$2; Forester's Falls, .50; Gowrie, Hibbert, Friends, \$1; Scarboro Junction, \$1; Avonton, Clara Cowan, \$10; Summerstown, \$1.

W. J. DOHERTY, London, Ont.



Bay of Quinte District Convention.

THE fourth annual convention of the Bay of Quinte District Union of C. E. and E. L. C. E., was held in Stirling, on Thursday and Good Friday, April 7 and 8. The programme was extra good, the speakers the best obtainable, and on the whole the convention proved a grand success.

At the first session, which was held on Thursday evening, Rev. Wm. Johnston welcomed the delegates to Sterling, and Rev. Mr. Thompson, Belleville, made a suitable reply. Robert Dobson, B.A., Picton, then gave a stirring address on "Citizenship," and Rev. H. V. Mounteer, Cherry Valley, followed with a good address on "The Endeavorer at Work in the Local Church."

The sunrise prayer-meeting on Friday morning was well attended. Mr. F. T. Phillips, Kingston, proved a model leader, and the meeting was truly a prayer-meeting. The convention re-assembled at 9 o'clock, and, after the devotional exercises, the president, Rev. D. S. Houck, Picton, delivered his address. The secretary and treasurer then gave their reports which were followed by minute reports from societies, all of which were very encouraging, showing marked progress during the past year. Three papers on "The Weekly Prayer-meeting": (1) "Preparing for it," by Mrs. Skitch, Trenton, (2) "Leading it," by Miss G. Moxley, Kingston, (3) "Taking part in it," by Mrs. J. Worrell, Picton, were then read. Each paper contained many valuable suggestions for every Endeavorer. Discussion on these papers led by Prof. N. L. Massey, Belleville, brought out more helpful thoughts. Rev. S. T. Bartlett, Madoc, addressed the Juniors, and this proved one of the most interesting features of the convention.

The afternoon session opened at 2 o'clock. After devotional exercises, Rev. J. A. Claxton, Eldorado, gave a splendid address on "The Tenth Legion," and "The Comrades of the Quiet Hour" was the subject of an earnest address by Mr. F. T. Phillips, Kingston. The consecration service was then taken up under three headings: (1) "Before the meeting," (2) "In the meeting," (3) "After the meeting." Miss Whytock, Madoc, read a paper on the first, Mrs. F. A. Larke, Belleville, on the second, and Mr. A. W. McIntosh, Deseronto, gave a brief but pointed address on the third. Each one spoke of the consecration meeting as the most important of all our meetings. Several questions on various subjects, principally "Tithing," were then ably answered by Rev. Mr. Balfour and Dr. Metzler.

The evening session began at 7.30; after the praise service and devotional exercises, the new officers were introduced. Rev. E. Crummey, Sharbot Lake, a returned missionary

from Japan, gave an eloquent address on "Missions," relating some of his own experiences, which was listened to with rapt attention by the large audience. A forcible address on "The Value of Individual Consecration and United Effort," was then delivered by Rev. E. W. McKay, Madoc. The convention was brought to a close by the "crowning" meeting, as it was aptly named in one of the papers read, the consecration service, led by the retiring pres., Rev. D. S. Houck, Picton.

The secretary reported 55 societies with 1,425 active, 923 associate, and 1,432 church members, and \$456 given to missions the past year. The new officers are: Pres., Rev. W. S. McTavish, Deseronto; vice-pres., Mr. F. T. Phillips, Kingston; cor.-sec., Miss Jessie Redmond, Picton; treas., Miss M. Milne, Sterling; organizer, Rev. D. S. Houck; and the Executive Committee is composed of Miss Robinson, Consec, Miss Morrice, Madoc, Prof. N. L. Massey, Belleville, Dr. Metzler, Odessa, and Mr. J. J. Burton, Kingston.

A very cordial invitation was given for the '99 convention to meet in Kingston and unanimously accepted. The new Executive met at the call of the vice-pres., and appointed a Programme Committee for the next gathering. We record the most helpful and spiritual convention yet held, and trust it may be followed by increased zeal and earnestness in every society.—J. B. R.



Hamilton Endeavors.

AGAIN we are called upon to relinquish one of our active workers; this time it is Mr. Shaw, of Simcoe St. Methodist church, who is leaving us to seek his fortune in the Rainy River District. He was convener of the Visiting Committee in his society, and when the '98 Convention Committee was organized he was made chairman of the Hall Committee.

The Executive Committee of the Junior Union held a very pleasant meeting in Central Presbyterian church. The question of the Junior rally in connection with the '98 convention received considerable attention. A committee was appointed to make arrangements for the best rally yet held in connection with a provincial convention. It is expected that 500 or 600 Juniors from outside the city will attend the rally, and the

committee will arrange for their entertainment while in Hamilton. At the close of the business meeting a social entertainment was provided by the Junior society of Central church. During the social hour, and while the refreshments were being served, a Junior male duet sang "Canada our Home" and "Way down upon the Suwanee Ribber."

On March 24th, the McNab St. Presbyterian society entertained the other Presbyterian societies in the Union in a very nice manner. Mr. Lyle Reid, president of the society, was in the chair, and introduced a programme that would have done credit to a more pretentious gathering. The ladies in their usual bright and pleasing way served refreshments during the intermission for social intercourse.

Knox Church society held one of their far-famed promenade concerts on the evening of the 28th of March. An excellent programme of music and recitations, and promenades for the purpose of making the young people better acquainted, made up a very interesting entertainment.

The Quarterly Rally of the Union was held on the evening of the 11th of April, in James St. Baptist church, and was probably the best rally from one standpoint that we have ever had. The audience could easily have been larger, for two of Canada's best Endeavor speakers were present, and delivered fine, encouraging, instructive addresses. Rev. J. F. Barker, president of the Union, was in the chair. Mr. D. A. Rowland, on behalf of the '98 Committee asked for the support, sympathy, and prayers of every Endeavorer in the Union. Mr. Jas. Summerville, chairman of the Finance Committee, gave a very short business talk to the audience which was heartily received. The chairman then called upon Mr. S. J. Duncan-Clark, of the HERALD staff, for an address; the reception which he received was a slight token of the esteem in which this young man is held by Hamilton Endeavorers. His address was on consecration, and was full of good timely advice. The provincial president, Rev. Wm. Johnson, gave a very interesting and instructive talk, and threw out some hints and suggestions which the '98 Committee were thankful to receive. Bright music by the church choir helped to increase the interest in the meetings.
—H. M. G.



Huron County C. E. and S. S. convention will be held in Wingham, June 21st and 22nd. The two Executive Committees met on Good Friday and arranged the programme.

Notes from Montreal.

The officers of the Montreal Local Union have spared no pains to secure the best speakers possible for recent gatherings. For the quarterly rally in December they were fortunate enough to secure Dr. Clark, whose earnest words about the "Quiet Hour" have not been forgotten. Rev. Mr. Patterson, of Toronto, was in the city early in February and addressed a special Union meeting, and now we have had Prof. Amos R. Wells with us, and profited by his practical and spiritual teaching. On Thursday afternoon, March 17th, a very helpful conference on missionary work was conducted by Prof. Wells, who repeated his famous "Tenth Legion" talk. In the evening the quarterly rally was held, at which Prof. Wells gave an address on "Christian Endeavor Grit," drawing many lessons from the various kinds of sandstone of which he exhibited specimens.

On the following day the Juniors had a gathering and were delighted with the story of "Jimmy's Shoes," which were so badly behaved before Jimmy started attending the Junior Endeavor, being kept unbrushed and unlaced, keeping bad company, running away from school, kicking, and treading on his little sister's toes, but which became thoroughly reformed, were blacked and laced up, and learned to kneel in prayer.

Montreal Endeavorers fully appreciate the kindness of Prof. Wells in spending so much time in helping them on.

The Provincial Executive has planned a visitation of societies by which most of those throughout the province will be reached by some member of the executive. The president, Mr. W. L. Shurtleff, of Coaticook, has visited a number of societies in Stanstead county. Rev. J. M. Whitelaw has met the Endeavorers of Megantic county in two district union meetings, and the secretary has recently visited the two societies in Lachute, and one in St. Andrew's.

On Good Friday the Executive met in Montreal and transacted considerable business. The annual convention will be held in Sherbrooke, on October 4, 5, and 6. The local Endeavorers have already formed their committees and got to work, and no efforts will be spared to make this convention more than usually successful, and directly helpful to the individual Endeavorer.

The Junior movement continues to make good progress in the province, six new societies being reported at the Executive meeting, while others have been re-organized. Miss Wright, the Junior superintendent, is an indefatigable worker, and we will have many more Junior societies to report before long.

Ottawa Jottings.

THE membership of the Ottawa Local Union is about 900. There are 15 local societies in the Union. There are 6 Junior societies under the superintendence of Mr. W. F. Kerr. The officers of the Union for the present year are as follows: Pres., Mr. T. W. Quayle; vice-presidents, presidents of the local societies; cor.-sec., Miss A. M. Andrews; rec.-sec., Mr. R. H. Campbell; convener of Lookout Committee, Mr. T. Chisnall; Mr. H. McGillivray was appointed correspondent to the ENDEAVOR HERALD and the *Endeavor World*.

The exchange of leaders among the societies commenced on Easter week.

Mr. Geo. Beattie, pres. of Erskine church Y.P.S.C.E., left a few weeks ago for Calgary, N. W. T. Mr. Beattie was a useful member, and his loss will be greatly felt. This society has suffered very much during the last few years through the loss of good members.

Mr. Charlton, M.P., gave an excellent address on Good Citizenship in the Y.M.C.A. hall, on the evening of the 5th inst. Mr. Quayle, president of the Local Union, presided.

The Quarterly Rally of the Endeavorers was held in Bell St. Methodist church on Tuesday evening, the 19th inst. A good programme was enjoyed. The question of the coming plebiscite was brought prominently before the meeting.

Ottawa Endeavorers are highly pleased with our official organ, the ENDEAVOR HERALD, in its new form.

The Sunday afternoon meetings in the Home of the Aged, on Bank St., are conducted this month (April), by the C. E. society of the Western Methodist church.

The Rev. R. E. Knowles, B.A., a member of the Ontario C. E. Executive, left for his new field of labor in Galt on the 23rd ult.—H. McG.



Toronto Notes.

Western District.

THE regular monthly meeting of Executive Committee was held on March 26th, at the Western Y.M.C.A., a goodly number of representatives from the district were present, and gave encouraging reports of the work. After the transaction of business the meeting was opened to discuss the topic of "Lookout Committee" work. This proved to be a highly interesting and profitable conference, many helpful suggestions were given along the varied

lines of this work. It is intended to have these topics discussed at each meeting, the topic for the next meeting being the "Social Committee.

QUEEN ST. (Methodist). The League and each individual member have received great blessings as a result of the evangelistic services held in this church, by Crossley and Hunter, as a result of which our membership has greatly increased. We have added four new committees as follows: The Cottage Prayer-meeting, The Visitation of our Sick in the hospitals, The Shake-hands Committee, and the Employment Bureau. We find this work a great help in making our new associates in Christ perfectly at home with us. —C. G. CONBOY, *cor.-sec.*

The Dovercourt Rd. Baptist society held their anniversary on March 27th. All the church services were given over to the young people for the day, starting with a Sunrise Prayer-meeting at 7 a.m., and continuing throughout the day.

The district held a Sunrise Prayer-meeting on Easter Sunday.

Central District.

ERSKINE (Presbyterian). On Sunday evening, March 20th, a very enjoyable and instructive meeting was held under the auspices of the Missionary Committee. After a report of the Students' Volunteer Convention, recently held in Cleveland, ably given by Mr. J. Little, of Knox College, Mr. Anderson, of Central Presbyterian church, spoke briefly on "Biblical Proof for Foreign Missions."

CENTRAL (Presbyterian). "The Evils of All Intemperance" was the topic discussed at the well-attended Temperance meeting of this society on March 20th. Intemperance in smoking, chewing, strong drink, popular amusements and fashion was strongly spoken against by six or seven members of the Temperance Committee. Mr. T. C. McDonald, in his opening remarks, pointed out how very difficult it was to do things moderately, and emphasized these two scriptural statements:—"Let your moderation be known unto all men"; and "Abstain from all appearance of evil." At the close, 50 copies each of two Temperance tracts, one on "Why Don't the Christians Help?" and the other on "The Father's Responsibility," were distributed. Eight persons signed the Temperance wall-pledge. At the Missionary meeting on April 10, Rev. Norman Russell, our missionary to India, gave a practical and powerful half-hour's address on "A Missionary's Qualifications," particularly for for-

sign service. It was listened to with the closest attention by an audience that nearly filled the usual meeting-place—the lecture-room of the church.

The principal business at the April District Executive meeting, was the appointment of three new officers. Miss Hall, of Church of Christ, was unanimously appointed sec.-treas., in place of Miss Leary, of the same society; Mr. Martin, president of Erskine society, 22 Lippincott St., is now press editor; and Mr. Bryce, of Central Presbyterian society, Good Citizenship superintendent. Societies should see that their delegates faithfully attend these monthly Executive meetings, as the present attendance is far from satisfactory.

ZION (Congregational). This society held a special Easter Sunrise Prayer-meeting. Invitations were sent to the different societies adjacent to our church, and we were pleased to see a good turn-out of visitors. Miss L. Fraser, one of our old members, paid us a visit and led the meeting; short addresses were given by Messrs. Hawkins, Bryce, and others from the visiting societies. In the evening we had an evangelistic service lead by Mr. Arthur Burson. Sunday, April 17th, we held a very successful missionary meeting, Miss Roxie Wood giving us an address on the condition of women in China. Our Missionary Committee expect to do grand work this summer under our able convener, Mr. Arthur Wookey. Our Good Citizenship department intend holding a patriotic citizenship meeting May 22nd, at which Mr. C. J. Atkinson is to give an address.

NORTHERN (Congregational)—On Monday evening, April 4, the semi-annual meeting of our society was held. Tea was provided at 6.30 p.m. in the church parlors, and members in business were invited to come direct to the church. About 30 were present in response to this invitation including the pastor, Rev. T. B. Hyde. After full justice had been done to an excellent repast, an adjournment was made to the adjoining parlor, and the usual business meeting was proceeded with. The work of the past half year was reviewed in a series of reports presented by officers and conveners of committees, which told of much good work accomplished. Special attention has been devoted to city and foreign missionary work, although but yet in its infancy. Our mission in the west of the city, at 4 Mansfield Ave., is making progress, and the interest in the weekly meetings continues to increase. Our weekly cottage meetings at homes of those unable to

TORONTO C. E. UNION

OFFICERS

- Miss Lottie E. Wiggins, - - *President*
19 Metcalfe St.
 - Miss S. E. Hunter 82 Queen St W., *Treasurer*
 - Miss J. J. Carruthers, - - *Rec.-Sec'y*
695 Dovercourt Road.
 - D. Scott, 72 Henry St., - - *Cor.-Sec'y*
 - S J Duncan-Clark, - - *Miss'y Supt.*
111 St. George St.
 - C. J. Atkinson, *Christian Citizenship Supt.*
4 Simpson Ave.
 - G B Bickle, 75 Walton St., *Junior Supt.*
 - H. W. Barker, 4 Simpson Ave., *Press Supt.*
- If corresponding secretaries of societies outside the city will notify the corresponding secretary of the Union of the name and address of any young people removing to Toronto, they will gladly be visited and introduced to Christian friends in our churches and societies. Kindly do not neglect this matter.

Farmer Bros.

THE GREAT GROUP PHOTOGRAPHERS

92 Yonge Street - - Toronto.
SPECIAL ATTENTION TO VISITORS.

A \$1 Raisin Seeder for 50c.

POSTPAID.



We are tired of selling dealers and waiting 90 days for our money, so we will sell housekeepers at jobbers prices. Send 50 CTS. and we will mail you postpaid one of our best

BAY STATE RAISIN SEEDERS

guaranteed to seed one pound of raisins in five minutes. Simple to operate and easy to clean.

EASTON SPECIALTY MFG. CO.

64 Federal Street - Boston, Mass., U.S.A.

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

JOS. J. FOLLETT

Merchant Tailor
181 YONGE STREET, TORONTO

Dominion Woman's Christian Temperance Union

LITERATURE DEPOSITORY,
56 Elm Street, - - Toronto.

- Beautiful Life of Frances E. Willard - \$2, \$2.75, and \$3.75 according to style of binding.
 - Weapons for Temperance Warfare, - by Belle M. Brain, 35 cents. For use in C. E. societies.
 - Temperance Literature of all kinds in stock as usual.
 - The Willard Memorial Number of the "Union Signal," - price 10 cents.
- MRS. BASCOM - - - MANAGER

attend church services have been well sustained, and have proved a means of much blessing. The monthly missionary meeting continues to be a means of deepening and broadening our interest in the needs and work of the world wide field. A correspondence is being kept up by several of our members with missionaries in the field, and letters received are read at our weekly meetings. A missionary and general library has been started, and the present stock of books is being well circulated.

Northern District.

The March meeting of the Executive of the district was held in Yonge St. Methodist church, and was very well attended. The subject specially discussed was missionary work in our societies; some very good suggestions were given, and the opinion of each delegate present seemed to be that deeper interest is being taken along missionary lines.

ST. PAUL'S (Methodist). On Monday, April 18th, the Junior league paid a visit to the seniors. A Temperance chalk talk was given by the president, which was very interesting as well as instructive. The Juniors sang several choruses. The attendance was very large, and the meeting was bright and interesting.

YONGE ST. (Methodist). This society has resumed its regular meetings again after being closed down for five weeks, during which time special services have been held by the pastor, who has been ably assisted by the young people. During March this society lost by death one of its best friends in the church, in the person of Mr. G. W. Wood, his warm shake of the hand and smiling face will be greatly missed by the young people.



News

WOODSTOCK.—The Y. P. S. C. E. of the Congregational church held a very interesting meeting on Temperance Sunday. The leader, after bringing the pledge before the meeting, had it passed around and a large majority of those present signed it.—JEAN McALLAN.

MARKDALE.—This winter one of our members took upon herself to visit the sick by carrying bouquets of flowers with a card of written texts, and very highly appreciated these visits have been, so much good can be done in this way.—E. W.

PARRY SOUND.—The Junior E. L. of C. E. of the Methodist church gave a very interesting missionary social last Friday evening. Mr. Ross gave an address on his own experience among the natives of Africa a few years ago, which was much appreciated; the proceeds were about \$7. One of our Juniors has also raised by subscriptions, \$14, which, with the \$7, is to go toward the building of a mission church in South Africa.—E. F. WALDEN, *cor.-sec.*

WALKERTON.—Our society holds its meetings on Friday evenings. Three take part: first opens and reads the Scripture lesson, second reads a paper on the topic, third has a season of sentence prayers in which a dozen take part. We also hold prayer services the first Sunday of every month in the jail for the benefit of the poor unfortunates there.—E. STERNE.

OTTAWA.—A new society of Christian Endeavor has just been started in connection with the Reformed Episcopal church here by the Rev. Edward Reed from England while on a six months' visit to Ottawa; he having had an extensive experience in the work in the Old Country and seeing how much good has been effected by it there.—H. R.

WARRINGTON, LANCASHIRE, ENG.—One of the young Endeavorers of the Reformed Episcopal church there, while an iron moulder by trade, has studied so perseveringly, rising often before 5 a.m. to make time, that his minister has helped to prepare him for college, training for the Foreign Mission field. He has passed his first examination there head of the list.—H. R.

SCOTLAND.—Our society held its semi-annual election of officers on the 31st of March when the following officers were elected: Mr. Wm. Foster, president, and Mr. Frank Gundy, secretary. Some from our society are writing on the examination given by the Western Association of our churches this week.

HALIFAX, N. S.—At the annual meeting of the Halifax and Dartmouth Local Union of Christian Endeavor the following officers were elected:—John A. Irvine, president; Rev. George A. Lawson, vice-president; Miss Jessie Fulton, treasurer; and Miss May Campbell, Secretary. The quarterly meeting was held on Monday evening, April 11th, and was addressed by Rev. G. W. Hinckley, of "Good Will Farm" for boys and girls at East Fairfield, Maine. Mr. Hinckley is sometimes called the Muller of America, and the Union had one of the best meetings yet held.

NEW BOOKS

1. Creation Centred in Christ. By H. Grattan Guinness, D.D. \$2.50.
2. Growth of the Kingdom of God. By Sidney L. Gulick, M.A. \$1.75.
3. Sidelights from Patmos. By George Matheson, D.D. \$1.75.
4. The Providential Order of the World. By Alex. Balmann Bruce, D.D. \$2.25.
5. The Book of the Twelve Prophets. By Geo. Adam Smith, D.D., LL.D. Vol. II, \$1.50.
6. Pictures of Southern China. By Rev. J. Macgowan. Seventy-seven illustrations. \$3.00.
7. A Cycle of Cathay; or China South and North. By W. A. P. Martin, D.D. Illustrated. \$2.00.
8. Christian Institutions. By Alex. V. G. Allen, D.D. (International Theological Library.) \$2.50.
9. The Apostolic Ministry in the Scottish Church. By Robert Herbert Story, D.D. \$2.50.
10. A Guide to Biblical Study. By A. S. Peake, M.A. Second edition. \$1.25.

Upper Canada Tract Society

102 YONGE STREET - - TORONTO

100,000 sold in Three Months!



.. IN HIS STEPS ..

"What would Jesus do?"

BY REV. CHARLES M. SHELDON

Cloth, 75c.; Paper, 25c.

THIS remarkable social story, the thought of which is the application to all life of the test question, "What would Jesus do?" has had an extraordinary sale, even during the "Jull times" of summer. In the guise of a dramatic story, the book makes a powerful appeal to the public conscience in the lines in which interest is now so deeply aroused, namely, the social conditions affecting the relations of employer and employe, rich and poor, the Christian and the world, the saloon and the voter, etc. The author believes his test, "What would Jesus do?" to be nothing less than revolutionary, and applies it with searching directness, not only to commercial and social, but also to religious life.

"Of the thousands of books for young Christians, this is certainly one of the best."
—*Christian Oracle*.

"Such a story, more certainly than the most eloquent sermon, will arouse Christian minds to action."
—*Chicago Inter-Ocean*.



THE ENDEAVOR HERALD CO.,
35 Richmond St. West - - TORONTO.

The Dominion
Distributing Co. (Limited)

DELIVER
NEWSPAPERS, CIRCULARS
AND PARCELS.

ALSO SPECIAL MESSENGER SERVICE

J. H. GOODALL, MANAGER.
'Phone 2606. 34 ADELAIDE ST. W.