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# THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

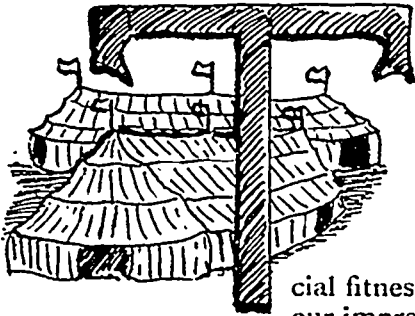
Vol. XI ]

Toronto, August, 1899

[ No. 7

## The "Quiet Hour" Convention

A Bright Pen and Pencil Report of Detroit '99 by the HERALD'S Own Representative.



HERE is one short phrase that with un-failing appropriateness may be applied to each successive convention and has most especial fitness in summing up our impressions of Detroit

'99—"The best yet!" One of the many purposes our great international gatherings serve, is to witness to the fact that Christian Endeavor is progressive, or, as Dr. Clark declared it, "goes and grows." There is no resting satisfied with past achievements, but ever a pressing forward after better things.

Some of us went to Detroit, if we must honestly confess it, with just a shadow of interrogation and scepticism in our hearts as to the continued vitality of Christian Endeavor. We have returned ashamed of our little faith that permitted the question to find entrance, and convinced that Christian Endeavor need "fear no evil," so long as it continues to follow the Great Shepherd of the sheep and to make His rod and staff its strength and comfort, even, though it pass through the "valley of the shadow."

Some have already named Detroit '99 the Educational Convention, and we do not question the appropriateness of the term, yet it seems to us that if any one feature of the great assembly may be used to characterize it for the sake of history it should be called the Convention of the Quiet Hour. This is the conviction of many with whom we spoke, and we feel certain that after the test of time has been applied to its many sessions, chiefest among the permanent memories and influences will be the early morning meetings when Dr. J. Wilbur Chapman led us up to the mountain top of consecration and transfiguration by way of the twenty-third Psalm.

Perhaps if we chose one word to designate

Detroit '99, we would borrow it from the political phraseology of the day in our southern neighbors' land, and call it "Expansionist." It was not only an uplifting, it was a broadening and deepening convention. Its fruits will be found in higher ideals, wider visions, and deeper life. We were led on the one hand to make a larger, fuller personal appropriation of Jesus Christ and His riches in glory; and on the other to extend our field and methods of service so as to embrace more completely the world's great need. One verse will sum up Detroit '99, better than all we can write. It is the words of Jehovah to Joshua on the border of the Promised Land: "Every place that the sole of your foot shall tread upon, that have I given you." May Christian Endeavor in this closing year of the nineteenth century have faith to act upon the promise, and enter into its possessions.

### Canada's Arrival.

THE advance guard of the Canadian delegation arrived in Detroit about three o'clock on Wednesday afternoon. The ENDEAVOR HERALD was with it. We had enjoyed the journey most thoroughly. Every Canadian delegate, of whom there were nearly one hundred (half of them from Toronto) on our train was provided with a little eight-page leaflet containing a number of Canadian Endeavor songs. This was one of Peter Pushem's happy thoughts, and received wide appreciation from all his fellow-countrymen at the convention. It is safe to say that the little yellow leaflet will be among the carefully treasured souvenirs of Detroit '99. We practiced the singing of these national hymns as we sped over the rails, and time slipped swiftly away to the tune of "The Maple Leaf" and "We are the reapers." At Chatham we had our first foretaste of the hospitality we were going to enjoy so fully in the City of the Straits. Here two members of the white-capped Reception Committee boarded

our train and bade us welcome to Detroit. From them we received little red books containing a most complete indexed map of Detroit and other invaluable information. The next half-hour was spent in studying the topography of our destined place of dwelling for the next few days, and we discovered our church headquarters were situated in a regular maze of short streets that ran into each other at all sorts of angles; but all of them seemed to converge near the church, as we found out later, so that there was no great danger of getting lost.

Soon we reached Windsor, and experienced the novel sensation of having our train shunted on board a ferry to be bodily transported across "the river that divides." At this stage of our journey the Customs officers who guard Uncle Sam's frontier boarded the train and began their examination of our baggage. They departed without discovering anything dutiable, and we watched their going with considerable pleasure. Then we were hauled off the ferry, hitched to another locomotive and in a few minutes pulled up at the platform of the Union Depot, Detroit. Our arrival created no small interest; but we shall let the Detroit *Evening News* reporter tell the story in his own words. Listen, this is the impression made by Canada's little advance army:

"The first real outward sign of religious fervor among the delegations arriving yesterday at the Union Depot was displayed by a band of Canadians from Toronto and other points on the line of the Canadian Pacific railway. The train got in about 2.45 p.m., and immediately one hundred or more Canadians fairly tumbled out of the coaches. There was a briskness about them that defied the heat and, dry as their throats must have been, they commenced to sing hymns of Canadian make. Everything about them was Canadian. Both men and women had their clothing liberally decorated with maple leaf badges in green and gold. They wore green and gold ribbons blended and gold ribbons singly. The latter bore the words, 'From the Land of Gold,' and from them were suspended imitation nuggets of gold—not little nuggets, but chunks as big as chestnuts.

"'You folks are evidently from Canada,' remarked the *News* man.

"'Yes, we are from Canada, the land of Christ and the land of gold,' answered the Endeavorers.

"This was the distinctive characteristic of this particular Canadian push—they were booming Christian Endeavor and Canada in the one breath. As soon as they boarded the street cars they started Canadian hymns. This is the one they sang as they bowled along Jefferson avenue, in voices so ringing that they brought everybody in the stores and buildings to the windows and sidewalks:

We are Canadians! To Christ our King  
A tribute of praise and of love we bring!  
Our joy to serve, till this land of gold  
Shall lay at His feet all its wealth untold.

CHO.—We are Canadians! Our lives we bring  
To cast at the feet of the Christ our King!  
Our joy to serve Him until we mold  
Our whole wide land for His crown of gold!

We are Canadians! A land of gold  
Is the land we love, with its wealth untold  
Of mountain and river and fertile plain,  
Of golden nuggets and golden grain!

CHO.—We are Canadians! Our golden land  
Extends her greeting with heart and hand!  
For Christ united—the shout send back—  
Old Glory blends with the Union Jack!

"This hymn and dozens of others were composed by an editor of the ENDEAVOR HERALD of Toronto, who calls himself 'Peter Pushem,' as a *nom-de-plume*. The delegation is provided with a pamphlet of 'Peter's' make-up. It contains some of the hymns that he has written and devotes several pages to booming the land of the maple leaf and of gold. Here's a sample entitled 'Canada has the Best of Everything':

The best wheat is Canadian.  
The best dairy products are Canadian.  
The best timber is Canadian.  
The best gold is Canadian.  
The best athletes are Canadians.  
The best yacht is Canadian.

Canada's men and women rank among the best  
for intellect and heart in all the world.

"And yet 'Peter' is personally a modest young man; at least he seemed to be when spoken to in the depot. Here's another of his hymns:

Do you hear the tramp of our Canadian throng,  
Marching through Detroit well nigh a thousand  
strong?

Clear the way before us,  
Open wide the doors,  
Canada is marching in!

CHO.—Canada is marching in,  
Canada is marching in;  
Clear the way before us,  
Open wide the doors,  
Canada is marching in!

We have come rejoicing all along the way,  
And we'll just keep singing while with you we stay;  
Clear the way before us,  
Open wide the doors,  
Canada is marching in!

"They fulfilled their word—they 'just kept singing.'"

Our reception at Central Presbyterian church was of the most cordial character. They said they had heard us singing blocks away, and they were all out on the steps of the church to meet us. We found the arrangements for billeting most complete, and after being appointed to our various stopping-places, we set out on a tour of discovery beginning with the basement of our headquarters. Here we were delighted with all that had been done for us. In the main room prettily decorated booths had been erected for the visiting delegations, Canada and the District of Columbia. Our Canadian booth looked very attractive in its green and gold drapery, and the HERALD speedily took possession in the name of Canada. This was the rallying-point for our

delegates during the convention. Besides these two booths, there was one for the post office, another for parcel checking, and a third for information which was well patronized. A beautiful room with a piano, and every convenience, was set aside for ladies; another, elegantly furnished with a lounge and easy chairs, for the gentlemen, and yet another for a reading and writing room where the Canadian papers and abundance of stationery were always to be found. Nothing was lacking to prove how much of loving forethought had planned for our comfort and pleasure while the guests of Central Presbyterian church.

The committee that had perfected all these arrangements, what shall we say of it? From the pastor, Rev. Marcus Scott, who greeted us all with a warm hand-clasp, to the bright Juniors who guided us to our billets, they were all the impersonations of kind, generous, patient hospitality. Those white-capped young ladies,—but we must stop. We cannot trust ourselves to express our admiration.

### Our First Glimpse of the White City.

ONTARIO'S transportation manager and the HERALD having received their assignments set out to seek the White City which was to be the centre for so many blessed gatherings during the next few days. As we stepped from the church door, behold, it was raining! Down from the sky came the showers with a steadiness that savored of more to follow. Dauntless, even though umbrellaless, we left the shelter of our hospitable headquarters and turned our faces toward Woodward avenue. Flags and bunting, somewhat limp, it is true, gave the city a holiday aspect that spoke of an expected good time on the part of everybody. Crimson and white, the convention colors, predominated. We boarded a trolley and began our long ride up the beautiful broad avenue of stately mansions and palatial homes. At last the conductor shouted "Kirby!" and we hastened to descend. A short street to our left ended in an immense common, on which, spread out before our gaze, lo, we beheld the city of canvas! Refreshment tents lined the road that led to it. We ran a gauntlet of lemonade, pies, bicycle checks, and even cigars, while there rose involuntarily to our lips the words, "It looks just like a huge circus!"

One-half the common was reserved for refreshment tents under official auspices, while on the other half stood the two great canvas tabernacles, Endeavor and Williston, each capable of seating some 10,000 people. Beside these there were the bicycle tent, ambulance tent, press tent, and many more.

We made our way to the press tent desirous of securing our seats for the convention, and here a surprise awaited us. We found the spacious canopy fitted up with scores of writing-places for the newspaper men, and typewriters for everybody who chose to use them. Here also was a

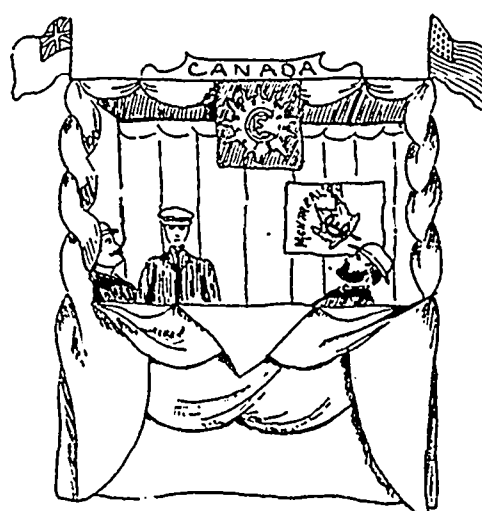
telegraph office, and telephones, and a card displayed which urged us to make use of the many conveniences all planned and arranged in our behalf. We felt how great was the privilege and dignity of being connected with the press, and when we received our tickets and pinned the special badge upon our bosoms, we went forth again into the relentless downpour with an increased sense of importance.

We learned while here, with something of apprehension, that the great tents leaked, and wondered what effect it would have upon the opening session to be held that night beneath the canvas roof of Endeavor.

Down town it was whispered that the delegations were turning out much smaller than was expected, and some of the "white caps" looked disappointed, but, with a little longer experience to draw upon, we said, "Wait till to-morrow!"

### The First Night.

ABOUT six o'clock the rain ceased, and the sun shone forth with a promise of blessing. It gave a golden kiss to each of the great tents, and went to its rest in an atmosphere of mutual benediction. A little later the cars bound north on Woodward avenue were besieged by a happy multitude of badge-bedecked young people. When at half-past seven we took our seats in the press reservation, tent Endeavor was crowded to its uttermost limits, and a fringe of



THE CANADIAN BOOTH.

eager people hung around the edge. For the first time in C. E. convention history an overflow meeting was called for at the opening session. We had said to the discouraged "white caps," "Wait till to-morrow," but to-night was enough to satisfy the most sceptical.

To report all that was said at this first great meeting would be impossible, we must be content with some golden grain

Winnowed from the Words of Welcome.

President Francis E. Clark opened the convention with a gavel made by the prison Christian Endeavor society of Jackson.

### The Committee of '99.

We are glad to see you for the very pleasure of your presence. Don't try and learn Detroit points of compass—we haven't any in our city or our welcome. We know no north, no south, no east or west. Other cities may give you a good time, but we give three good times—eastern time, central time, and the true time of the sun. Most of you will think that we are thirty minutes either slow or fast, but we are not; we are just right.—*Chairman W. H. Strong.*

### The Pastors.

When you said you would come, we were glad, and the year that has intervened has been to us one of mingled poetry and prose; the prose of patient preparation, the poetry of delightful anticipation. Happy were we in your promise, happier still in its fulfilment. As the glad earth welcomes with leaf and blossom the returning spring; as bird and flower with song and beauty welcome the rising sun; as the weary captive of northern night welcomes with exultant joy the arctic morning; so with song and gladness Detroit welcomes you.

May this convention realize, nay, go beyond your fondest hopes. May it be to you the mountain top of spiritual vision. May it be to you the time of infilling with power for service. May the fires of love to God and sacrifice for your fellows burn yet more brightly upon the altar of your hearts and keep you ever in mind that "civilization and Christianity have not come from the survival of the fittest, but by the sacrifice of the best." May those things which divide the forces of the Christ and hinder his work, disappear, and may the common basis for faith and love given by our common Master be yet more clearly seen and may it command instant assent and obedience.—*Rev. Chas. B. Newman.*

### The City.

"Endeavor,"—I like that word. It means so much. It points out the way, the only way, to those who would win in life's battle. It encourages all to try, and it comforts and consoles those who falter. The secret of all progress in human society belongs to those who aspire—to those who make endeavor. It adds to the sum of human achievement in its every movement.

It is noted of some lives that they only linger, while others live. The centuries of life of Methuzelah were but lingered. The thirty-three years of the life of Christ were years of living. As men live or linger so is it with institutions like this. Some of them seem to linger. This Christian Endeavor lives. The secret of its living is that it is ordained to uplift and consecrate.

The inspiring deeds and helpful influence of this great pentecostal gathering elsewhere is well known to us. We have in the body of our citizenship very many in active alliance with you. It is for these reasons that men and women of every creed and of every kindred join in bidding

you a hearty welcome, as we hope to bid you godspeed and to invoke His blessing upon you when you must go.—*Mayor Mayberry.*

### From the Replies.

I am not sure that a treaty of arbitration will be the best outcome for us. Mothers and their daughters are better off without treaties, and if long ago England forgot herself you may forget the deed as readily as last year you forgot the words "north" and "south."—*Rev. J. H. Tiesidder for England.*

You invited us to come. We are here; we are enjoying ourselves; and we are going to stay just as long as we can.—*Rev. Wm. Patterson for Canada.*

The welcome you have extended to us demands a duty from you—a duty of prayer and your means and yourselves. God grant that your prayers and your means and your best efforts may be extended to help the millions of Chinamen who are in need of the inspiring Word of God. I thank you for your welcome.—*Rev. E. C. Tewksbury for China.*

I bring to you the salaams of the Turks. Lay it up in the hearts of ye who love the Lord Jesus Christ, for these Turks are yet to be the servants of Christ.—*Rev. L. S. Crawford for Turkey.*

## Going and Growing.

Paragraphs from President Clark's Annual Address.

THE biographer of the youth of King David tells us in Second Samuel that "he went on and grew great and the Lord of Hosts was with him."

I like the marginal reading of this passage: "David went Going and Growing." Going and growing are inseparable. The boy who does not go does not grow. The boy who grows is very sure to go. It is not otherwise with a society, a church, a movement. The movement that has ceased to grow will soon cease to go, and, conversely, when it ceases to go—to be energetic, aggressive, outreaching—it will soon not only cease to grow, but will dwindle and fade. The last part of the verse belongs with the first. Let us never separate the two ideas, "Because the Lord God of Hosts was with him"—he kept going and growing. This part, too, we may turn about, and in the reverse find a great deal of force. Because he kept going and growing the Lord God was with him.

Apply this to our youthful David among the movements of the day. To merit the presence and guidance of the Lord God of Hosts the Christian Endeavor movement must go and grow. "Going" stands for aggressive, out-reaching enterprise; "growing," for increase in grace, in power, and numerical strength.

Going and growing have ever been characteristic of Christian Endeavor. It was born creeping; it soon began to run. If ever the promise has been fulfilled: "They shall run and not be

weary; they shall walk and not faint," it has been to this organization. Every year of the eighteen of our history has been marked by some advance.

1881—By the formation of the first society.

1882—By the first convention.

1883—By growth beyond the Mississippi.

1884—By the formation of the first Junior society.

1885—By the formation of the United Society.

1886—By the first Local union and first State union.

1887—By the formation and rapid growth of the State and Local unions.

1888—By the beginning of work in Great Britain.

1889-91—By marvellous numerical growth, every evangelical denomination coming into the fellowship.

1892—By the extension of the movement the world around.

1893—By the adoption of Christian citizenship as a legitimate part of Christian Endeavor work.

1894—By a grand revival of missionary zeal.

1895—By the formation of the World's Christian Endeavor union and a new sense of our international brotherhood.

1896—By the adoption of the Tenth Legion.

1897—By the beginning of the Quiet Hour movement.

1898—The last and best of all—by the very rapid and substantial expansion of the Tenth Legion, the Quiet Hour, of Bible reading, and the sentiment of Peace and International Arbitration, as expressed in the Peace Memorial.

Going and growing, growing and going, have been characteristic of every year of our history. All these advance steps have been gained, not by ignoring or neglecting the gains of the past, but by conserving them while new advances were made. Thus every advance step for citizenship, missions, international and interdenominational fellowship, church loyalty, and greater efficiency within the society has been maintained and strengthened, while the next year has seen some higher plane reached, some new duty undertaken, some new responsibility assumed.

In many respects this last year has been the best in our history; there have been more going and growing, more advance and increase than in any other year. The conventions have been larger and more stimulating; the denominational drift has been more decidedly than ever toward our interdenominational movement; the growth in foreign lands has never been so encouraging; the thought of the quiet hour of personal communion with God has taken hold of the society with a blessed grasp that will never be relaxed; our horizon has been expanded to take in our responsibility for peace on earth and good-will to men as never before.

#### Some Recommendations.

We are not yet full grown. There are new steps to be taken, new advances to be made. You will, in each society and local union, decide

what advance steps are most important for you to take; how you can best go and grow; but let me suggest some methods which I think are of very wide application; some steps which I think that God and the times demand:

(1) *Expansion.*—Almost every state, province, and territory affords the opportunity of larger numerical growth. There remains yet much land to be possessed. There are school-house districts, isolated communities, even single families, remote from others, where the simple principles of Christian Endeavor could be applied with vast advantage to the spiritual life and growth of all concerned. There are many denominational societies that would come into our fellowship if only they understood that we seek no control and demand no money or allegiance, but only ask their brotherhood, that we "all may be one."

(2) *For the Juniors.*—See that the younger Endeavorers go and grow. This is a matter of vast importance. Ours must never cease to be a young people's society, however many older people are connected with it. There ought to be twice as many Junior societies, and ten times as many Intermediate societies, as there are. It should be the business of us older Endeavorers to see that every boy and girl between seven and twenty in our church is reached by Endeavor methods. Some of us (shall I speak bluntly?) are growing too long-winded in the weekly prayer meeting. We are doing too much of the work on the committees, because we can do it better than the younger ones. We are not training our successors in the only way they can be trained—by setting them at work. I would recommend in every society a Junior Committee, whose business it shall be, in connection with the pastor, not only to keep alive and foster the Junior society, but to promote the participation in service and confession, of all the younger people in the older society whose inexperience and bashfulness prevent them from receiving the full training which can only come from practice.

(3) *The Local Union.*—To local unions comes a clearer and more imperative call than ever before to go and grow. Plans for some uniformity of topics and methods of work, which have met the unanimous and enthusiastic response of local union officers, are being perfected, which I believe will unify and establish these unions in an unusual degree, during the twelve months to come.

(4) *Family Endeavors.*—Two years ago at San Francisco I suggested that, since the Lord was more and more setting solitary Endeavorers together in families, religion in the family should become more and more our serious concern. How far that thought took root I have no means of judging, but that there is need of endeavor along this line I am more than ever convinced. I am told that among Christians family worship is being more and more neglected, and that many professed disciples never bow the knee in family prayer. My own observation and experience convinces me that this is the fact. Here



then is a rewarding and most important field of Christian Endeavor.

(5) *Evangelise*.—In evangelistic missionary zeal let us go and grow. If the day of the old evangelism is gone by, as many think—though I am unwilling to believe this myself—if this be true, however, how much more important that the new evangelism of the young for the young should be urged and pressed. The task is ours to keep alive the evangelistic spirit of soul-winning. And with this is inseparably linked the missionary spirit.

I would earnestly recommend as an outcome of the Tenth Legion that we all take up the "Forward Movement" of our respective denominations, and that as individuals and societies we either adopt and support some missionary or native worker of our own, or group ourselves with other societies for this purpose. Nay, why can we not do more than this, and, as individuals have it for our ambition to support a missionary or worker through our own denomination at home or abroad. The Student Volunteer movement needs this supplementary movement to complete it and to render it effective.

Young men, make money for God. Glorify this meanest of passions with the God-like light of an unselfish purpose. Transmute this clay into pure gold. Make your purpose very specific and definite. Bring to bear the force of our pledge upon your business. Rout avariciousness with a godly purpose and say:

*"Trusting in the Lord Jesus Christ for strength, I will make money for Him. I will, at the first possible moment, support, through my own denominational board, one or more workers for Christ on the home or foreign field."*

What a glorious day for world-wide missions will that be when 100,000 young American Christians make that covenant with God!

#### How Shall These Things Be?

My brethren and sisters, all these things of which I have been speaking come not forth of the will of man but of God. This is all the natural, legitimate outcome of the blessed Quiet Hour, which, during the past year, has so profoundly affected Christian Endeavor. This is not the ascetic's rapt vision of God that leads to folded hands and a contemplative Nirvana. It is the vision of God that arms for conflict and victory; the vision that ennobles and inspires the most prosaic business; the vision that sends us about doing good—the vision that carries us to sick chambers, to prison doors, to the haunts of poverty and squalor and vice and wretchedness; the vision that nerves to sacrifice and heroism.

A few weeks ago a poor man by a distressing accident had the skin stripped from his arm. That arm would soon be forever useless unless prompt and heroic measures were taken to cure it. Thereupon twenty-seven members of a benevolent fraternity to which this man belonged bared their arms and allowed a square inch of their healthy flesh to be grafted on his arm. In

this way, and this way alone, could his arm be healed, and his family saved from absolute want.

Ah! brothers and sisters, by sacrificing ourselves alone can the world be saved. Flesh of our flesh, bone of our bone, life of our life, must be given. Our religion, our endeavor, is useless, unless it teaches us this. We can neither go nor grow until we learn this lesson that he that saveth his life must lose it. This is the spirit of our Quiet Hour. This, please God, shall be the spirit of this convention. This shall be the watchword of the nineteenth year of Christian Endeavor. Sacrifice and service, living and loving, praying and practicing, going and growing, shall bring the time of victory.

#### Baer Facts.

##### Proof that Christian Endeavor Lives from the Secretary's Report.

**E**ACH year some self-appointed seer has predicted that the numerical growth of Christian Endeavor could not keep pace with the wonderful development of the earlier years. But, after taking from the lists the societies that have ceased to exist for any and all reasons, the net gain in number of societies during the last year is nearly 2000 societies with over 100,000 new members.

Pennsylvania, including the Junior societies, now has over 5000 societies within its borders; New York, over 4000; Ohio and Illinois have over 3000; Indiana and Ontario, 2000; Iowa, Michigan, Kansas, Massachusetts, have over 1500; California, Missouri, and New Jersey, not far behind with over 1000 each.

Since last we met, Russia, at that time the only country in the world without its Christian Endeavor society, has welcomed our principles and methods, and to-day our international fellowship is complete and world-wide. Great Britain has over 6000 societies, and a royal welcome awaits us next July in London. India has 454, China 148, Africa 136, Mexico 108, West Indies 103, Germany 101, Madagascar 93, Japan 73, and on through a long list, which I must omit at this time, but cannot pass by Spain, the country with whom we were at war last year. Spain, rent with war and turmoil, has more than held its own, for she has 36 societies.

There are now 979 Intermediate societies, and there ought to be more; 14,680 Junior societies, 85 Mothers societies, and 49 Senior societies. Over a hundred societies are to be found upon ships, merchantmen, and men-of-war.

There are many societies in unexpected places, such as prisons, schools of reform, workhouses, almshouses, asylums, institutions for the blind and deaf, schools and colleges; among motor-men and car-drivers, policemen, travelling men,

life-savers on the coast, lighthouse employees, in large factories, etc., to the number of over two hundred.

I have a right to the exultant ring in my voice when I say that we have crossed the 55,000 line. The official enrollment is 55,813 societies, with a total membership of 3,500,000. If any Christian has lost his enthusiasm, these figures should be a source of inspiration.

In England the Baptists lead in Christian Endeavor, in Australia the Wesleyan Methodists, in Canada the Methodists, and in the United States the Presbyterians.

The Christian Endeavor Tenth Legion now numbers 14,700 members, who are giving not less than one-tenth of their incomes to God. This is an increase of over 4000 members since we met in Nashville. The Comrades of the Quiet Hour now number over 15,000.

Reports received from nearly 9000 societies show \$500,000 given to their own churches and missions. During the last ten years over one million and a half members have joined the church from the C. E. societies.

#### Christian Endeavor In-Deed.

"Our Good Literature Committee has sent books and Bibles to the sailors and soldiers, to hospitals and prisons." "Kept three children in school in Oregon who could not otherwise have gone." "Held gospel meetings in prisons, almshouses, hospitals, old people's homes, car stations, engine houses, and wharves." "Furnished dinners to the deserving poor at Christmas and Thanksgiving." "Sent a poor family to the country for one week for fresh air." "Distributed invitations to church in hotels and boarding houses." "Purchased hymn books, libraries, church organ, and all kinds of furniture for the church." "Assisted in conducting the Sunday evening service, in many cases taking entire charge." "We give one night every two weeks for work in a mission in the slum district of our city, and go four miles every Sunday afternoon to assist in the evangelistic service in the jail." "Our 'Fresh Air' Committee arranged eleven picnics, sending 779 persons into the country; our society contributing \$152 to carry on the work in addition to supplying all the refreshments." "Taken an active part in the local fight against the saloon." "Co-operated in a practical way with the W. C. T. U." "Organized, conduct, and support mission Sunday-schools in neglected districts in city and country." "Conduct meetings at the Seamen's Bethel three nights in the month." "Clothed twenty-eight children, thus securing them as regular members of our Sunday-school." "Furnish a choir for the midweek prayer meeting." "Are responsible for a chorus choir for the Sunday evening service." "Our Junior society gave a concert at the old ladies' home." "Publish a church cal-

endar and conduct our church paper." "Our entire Junior society has organized itself into a committee for the prevention of cruelty to animals." "Conduct a weekly prayer meeting for 'shut-ins.'"

Please pass this part of the report along to Mr. Sure-the-Society-is-going-to-seed. It's the best of it. I am dealing with plain facts, no fancies. Christian Endeavor lives.

### - The Convention Sermon.

THE masterly effort of the Rev. F. W. Gunsaulus, D.D., of Chicago, will long abide among the most impressive memories of Detroit. We have only space for a few of its strongest thoughts.

The text: "And Pilate wrote a title and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews. . . . And it was written in Hebrew, and Greek, and Latin."—John 19: 19, 20.

What a crisis that was on Calvary! The age-long battle between evil and good had reached its Waterloo. The hour had struck for the decisive conflict. Every contest which the soul of man had felt from the beginning, every silent advance of right upon retreating wrong, every sharp defence of truth against error, every dreadful fight against sin, every bloody march upon selfishness, every terrible charge upon the beast, every defeat, every triumph, was but a prelude to this awfully tragic moment when the Son of God, nailed to the cross, was first to hurl the arrogant power of sin from that solemn height and, next, to make the cross His undisputed throne. Is it wonderful that such an hour should bring the human soul out into such a definiteness of outline that its deepest nature and loftiest possibility should be seen?

Jesus came to be the Saviour of the human spirit—the whole man. He could never be content to merely redeem the intellectual life, or the life of the sensibilities, or that of the purposes and choices of mankind. At His cross, as a trinity in unity, stood a God-like soul. Thought came in the language of Greece, the land of the intellect; sentiment and feeling came in the language of Hebrewdom, the land of the sensibilities, the home of the human heart; will came in the Latin tongue, the language of imperial Rome, where human purpose had made its arches of triumph. In all these, and by all these, came human nature, dissevered but now united before the cross of Jesus of Nazareth.

Let us notice how truly these languages express the tri-personal life of man. Greece was the land where the flowers of human intellect grew most abundantly; the Greek language is the language of human thought. Palestine was the land where the finest flowers of human sentiment have blossomed most abundantly; and the Hebrew language is the language of the human heart. Rome was the social mentor of a land



where grew most luxuriously the flowers of human purpose and achievement; and the Latin language is the language of the human will.

Greek civilization failed. It failed to produce a full-orbed humanity. When up to that cross on Calvary this plastic, flexible, and powerful language came, it bore upon its every feature not only the triumph of thought, but also testimony to the fact that the most splendid thinking the world has ever seen could not lay the permanent foundation for the civilization of humanity.

And Hebrew civilization failed. That which preserved it for so long was its feeling for the Incarnate God, the Saviour. It did not so picture Him as the Saviour of the whole soul, as to have waked up within itself a life of intellect and a life of will equal to and co-existent with its life of feeling. The whole manhood of man did not grow at Jerusalem. Their expectation of Messiah lived at last in the sentiment of patriotism, just as the Greek dream of the coming man-deliverer lived in the imagination and made him only a great philosopher.

Each was fragmentary and each failed. No depth of sentiment or strength of emotion can guarantee completeness of character.

And Rome failed. Goth and Hun and Vandal waited her hour of weakness and made her an easy captive. Never so strong in sentiment or in thought as in purpose, when luxurious iniquity had broken down that purpose all was gone.

In the character of Christ, as our Redeemer and King, we behold humanity, and it is to this God-like manhood that He comes to save us.

Powers of thought, powers of feeling, powers of will, are equally manifest in His character and career. His ideas are the flashings of the truth of God; His feelings are the throbbings of the love of God; His volitions are the echoes of the will of God.

Into the school goes the intellect, searching for knowledge, formulating experience, comparing judgments, penetrating mysteries, answering and proposing questions. Into the church go the feelings, trembling under the consciousness of sin, broken with remorse or yearning for sympathy and comfort, loving God and man in joy and grief. Into the state goes the will.

Let us bring all these institutions up to His cross, that each may behold a rounded, complete manhood in Him, that each may get His manhood as an ideal, that each may be so full of God that their ministry shall, under Christ, bring forth the ideal of humanity.

### Henson Hits Hard.

Strong Strokes on the Theme of "Satan and Cities."

**A**DVANCED thinkers and advanced thought! You know the animal they call the crab gets too big for his clothes once in a while. When he does get too big for his clothes he bursts out of them. Then he works backward and is called a soft shell crab. That is advanced

thought. That is what speaks sneeringly of a man who declared the reality of the personality of the devil.

One of the shrewdest devices of the devil is to persuade the world that there isn't any and in this regard in recent years his success has been extraordinary.

There seems to be a sort of an inclination to deify natural laws to-day. I would like to know when a law ever accomplished anything in Detroit—or in Chicago, or anywhere else for that matter. Law only prescribes a method of action, and without more than the law there can be no action.

The Scriptures alone can lift the veil that hides the secrets of the spirit world and in the light of the Scriptures the devil looms colossal.

The fact of the matter simply is that the personality of God is not more clearly taught in the Bible than is the reality of the personality of Satan, and if we reject the one we may as well reject the other. No sound exegesis can banish him from the book, and no true philosophy of history can ignore his presence in the world.

Some things the devil has learned undoubtedly. One is that persecution is not adapted to accomplish Christianity's extinction, for the blood of the martyrs has ever been the seed of the church. He has discovered that sugar-coated pellets charged with poison do deadlier work than lion's claws and that to counterfeit Christianity is a better way to beat Christianity than to come out in the open and fight it.

I believe in amusements—innocent ones of good report—and would not have our young folks stint themselves of them. But the devil is in them sometimes. I saw the devil on a wheel the other day. He was running away with a woman on Sunday. She was headed right for the park at preaching time.—*Rev. P. S. Henson, D.D., Chicago.*

### Pounds.

Words of Weight on Dollars and Duties.

**E**NDEAVOR is changing. Changing from boasting to business, from fire-crackers to Mauser rifles, from the kite-string to the life-line, from doll nursing to motherhood. As children, we built fires in the backyard for the smoke that could be produced; but becoming men we use smokeless powder, judging success by the execution done.

There are three nerve centres in the spiritual man: the head, the heart, and the pocketbook. The reason congregations start when money is mentioned is because the last is the most sensitive of the three.

The child who runs after the rainbow, expecting to find the end of it resting in a pot of gold, is not more sadly disappointed than the man who runs after a pot of gold expecting to find resting on it the rainbow of joy and peace.

When every man is for himself, the devil will take the foremost, as well as the hindmost. If your congregation can get a certain preacher by offering him an increase of salary, don't get him. For he who mistakes the jingle of the guinea for a call to preach will mistake the tread of the wolf for the rustle of the dove's wing and the flock will be destroyed.

The go-as-you-please method—taking a collection—is really the lack of a method. A collection is what people would rather give than be bothered and leads to the time when people would rather be bothered than give at all. The preacher who merely passes the hat deserves to lose it, for he has no head to wear it on.

Giving by a regular method tends to give through regular channels, a most important consideration. It is not ideal, maybe, but it is educational. It teaches us how little we have given, a lesson we sadly need to learn. And then it is educational in that it tends to larger things. Systematic giving becomes constitutional—a habit of life. The tenth idea is only the beginning.—*Rev. John E. Pounds, Indianapolis.*

### Higher Religious Education.

Wise Words by the Rev. John Henry Barrows, D.D.

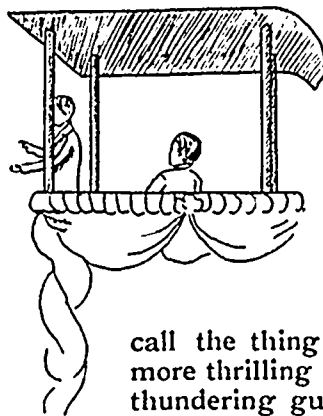
THE Christian college cannot be understood without understanding its purpose, to mould the heart and character, to shape the will and the life, as well as to sharpen the intellectual faculties of the students. "Education," as Herbert Spencer has said, "is to prepare us for complete living." Man being the kind of person he is, needs right ideals and something better besides. He needs the spirit and the heavenly forces which help him to fasten his affections on right ideals. The purpose determines the quality of an action, and also, in a measure, the results of it. If religion is something worth while in education, we ought to be willing to declare it, to announce it in every wise way. Through the life which the student lives there should ever run the golden thread which leads to God. The aim of the Christian college is not reached by turning out students who are merely believers in Christianity, who consent calmly and indifferently to its creed. It aims to fill its students with the spirit of St. Paul, to make them alive in the service of Christ, and to fire them with the enthusiasm of humanity.

Education, refinement, culture, wealth, luxury, are among the powerfulest forces of misery, restlessness, and vicious discontent that exist in the world to-day unless they are penetrated and

controlled by the religion of Jesus Christ, which gives peace, love, courage, faith, hope, and joy. Our civilization rushes to a vast and fatal plunge, unless God is enthroned in the educated minds of our teachers. Education without religion is architecture without foundation and roof.

### What Are You Living For?

Rev. Wm. A. Quayle, D.D., Indianapolis, Answers.



THE august fact of soul is it cannot die. Suicide is impossible. Man must live, and must live with himself forever. Yourself and God, you cannot escape. They track you as light tracks the stars. When we re-

call the thing as it is, life becomes more thrilling than naval duels with thundering guns and empire changing hands when battle ends. We are making character. That is our sole business. We thought we were doing some form of world's labor; we were building manhood or destroying it. Character outlasts everything but God. If we could die, character would not be imposing and terrible; but we are deathless, and this immortal life exaggerates the importance of this earthly life. We are all in one business. One thing God cannot do, and that is to make character. Immortality God gives to all; character He gives to none.

### Best Things and New Things.

Gleanings From the Great Workers' Conferences.

TWO great workers' conferences were held in Tents Williston and Endeavor on Friday morning. In the former "Best things" were considered, in the latter "New things." Some of the cream has been skimmed for your profit.

We do too much planning ourselves and measure our own results. We want more of Mary's religion in our lives, to sit at the feet of Jesus and learn of Him, instead of being cumbered about much serving, as Martha was.

One delegate evoked great applause by stating that his society had started a front seat brigade and another by shouting that the members of his association pledged themselves not to sit behind a vacant seat.

The man who is sticking in a rut is a continual jolt-maker. Many a man can pray when he is on his knees who declares he cannot when he is on his feet. That man is in a rut, knee-

deep. Then there is another man who cannot pray unless he is standing. That man is in over his head.

I should certainly advise two committees, one for home and one for foreign work, and it will naturally follow that you will have separate home and foreign missionary meetings. If you can create a generous rivalry between your two committees to see which can have the best meetings and raise the most money, so much the better for your society and for the cause of missions.

Specialize your missionary meetings. Don't go "from Greenland's icy mountains to India's coral strand" in one night. Have an Alaskan meeting, a Congo meeting, a night among the Indians, a night in Japan, and another night for a visit to the Philippines or among the West Indies.

Above all, make every meeting cost the members something. Touch people's pocketbooks and you touch their very souls. Christian Endeavorers are no exception to this rule.

The first best thing that a Lookout Committee can do, is to look in. As I understand it, the Lookout Committee is to lead all the others—the entire society—so, as we don't want the blind to lead the blind, the Lookout Committee would do well to look within and see that it can lead itself. Our work will be useless unless backed up by the testimony of our everyday life.

There is another committee, too, which I might suggest, and that is an Encouragement Committee. The names need not be generally known, but it is a good thing to have somebody to go to the timid members and encourage them, to tell them that you are glad to have heard their voices in the meetings and encourage them to go further, to go to the pastor when he preaches a good sermon and tell him so.

I might suggest, too, a Rest Givers Committee, made up of helpful young people who can lift the burden from the shoulders of their fellows. Many a young mother is kept at home by family duties and has to miss the Endeavor meeting, which she used to be so fond of, when she might be able to get out if some motherly girl would go around and mind the baby for a little while for her. Or the committee could raise funds to send some poor tired soul out into the country for a breath of fresh air when it could not be managed in any other way.

But I have been talking about new committees. I want to leave this thought with you: in some societies new committees are not so necessary as renewed committees. Some of them want to be made over with a fresh baptism of God's Spirit to do their work.

## Three Great Names Remembered.

ON Friday night a memorial meeting was held in Tent Williston. We can quote but briefly from the eloquent tributes paid to the world-honored trio whose names appear above.

Frances E. Willard.

For many years Miss Willard has stood out upon the horizon of our day, a central figure around whom centered every force that makes for righteousness. We are so familiar with the beauty of her classic face and the outlines of her stately form, so familiar with the sweet smile, gracious manner, "imperial intellect," and irresistible personality, that there seems nothing new to say about this marvellous woman.

To-day we do not mourn that she is no more, for she has earned her rest and entered upon her reward; our sister does well that she sleeps; but we fain would honor her memory and pay tribute to an unexcelled womanhood, that, in all the years, reflected the graces that adorned the life and beautiful character of the Nazarene.

Miss Willard, however, is best known to the world as a philanthropist and reformer. As a philanthropist Miss Willard lived out her highest ideal. The secret of Miss Willard's success was due to the fact that she never avoided touch with those whom she desired to reach, but like the Master, she even "sat at meat with publicans and sinners." Her sympathies were always with those who had gone down in the struggle of life. She loved, pitied, and helped those who stood "with the failure of life all around them" and it has been her loving attitude toward the lowly that made her the ideal philanthropist among women.—*Jessie Ackermann, Chicago.*

William Ewart Gladstone.

If the throne of the British Empire stands firmer to-day; if the Anglo-Saxon race is more honored; if principalities and powers pay more homage to Christ, these results are in no small degree traceable to the efforts of Gladstone.

I agree with you in regarding Washington as the greatest figure of the eighteenth century; possibly you will agree with me that Gladstone is the greatest of the nineteenth. One of the members of the present Tory government, on hearing of Gladstone's death, said, "That finishes the Victorian era."

Many of the good qualities of the great man would have remained hidden, had it not been for others. His unostentatiousness was most marked. The story of the chimney sweep who was daily visited during his illness by the premier of the greatest empire on earth; how he sat at the bedside and read the Bible to the little fellow, was not told by Mr. Gladstone. No; his friends followed him to the garret to learn where he was going every day, and that is the way this one little deed of the great man became known.

A man of the greatest erudition, a universal specialist, learned in law, an eminent theologian,

Gladstone stands before us in history—a mighty figure, a philologist, a linguist, an ethnologist. "Had he not been prime minister," says a noted Englishman, "he would have been lord chancellor or archbishop of Canterbury." As a platform speaker he was eclipsed by but one contemporary—John Bright. His great abilities were ably seconded, not by good luck, but by incessant labor.

Two moral qualities that stand out prominently in his character are those of honesty and enthusiasm. He lived in close intimacy with the throne, and yet he passed titles and coronets to others, and died poorer than his father left him.

One who was a companion well said: "This generation stands too near to appreciate him. Like a mountain, he must be viewed from a distance. The greater the interval of time the greater will he appear."—*Rev. John Pollock.*

George Muller.

If William Gladstone was the grand old man of politics, George Muller was the grand old man of prayer. "Prayer," he said, "has helped me through my various difficulties." George Muller's character has many lessons for Endeavorers. At the beginning of his ministerial life he gave one hour of each day to prayer and meditation, and every year this was multiplied, until six or seven hours were not too many. Mark you, Endeavorers that give only short prayers before going to bed, this man was a man of prayer. He prayed money out of chancery; he prayed the north wind into south wind, and the east wind into the west. At one time he asked that he might lie upon a couch and pray in public, although he was exhausted by a long journey. Some people begin to pray and soon cease.

About 1845 George Muller began to pray for the souls of five men, and three of them were converted some years ago. Two of them remain unsaved, but he died believing that they yet will be. He had prayed forty-two years for those five men. He believed in praying many thousand times for one end, and was convinced that faith would win the day.

George Muller read his Bible through four times every year. George Muller gave specifically six out of every seven dollars he had.

Finally, George Muller was an example to us of faith. He practiced faith. He trusted God for the support of the orphan houses. George Muller practiced faith in time of affliction.

One of the supreme needs of the present day is men and women that trust and believe and practice their faith. George Muller was not an especially gifted man, yet he accomplished great results. He did it all by faith. Faith as a grain of mustard, and that is a little faith, will move mountains. The whole ocean can pour through a narrow channel if enough time is given. Have I any faith and practice it God will come into my life and make it full. If you and I will link ourselves to faith as did George Muller, and persevere as he did some souls, at least, will be won to the blessing of a Christian life.

## The Quiet Hour.

WE have already mentioned our conviction that the Quiet Hour meetings in the early mornings were the finest, strongest, most uplifting sessions of this wonderful convention. Rev. J. Wilbur Chapman, D.D., conducted these services, and had for his audience from six to eight thousand hungry souls, seeking a deeper, richer knowledge of Jesus Christ. His topic was the twenty-third Psalm, which he dealt with in a series of five simple spiritual expositions under the divisions: Possession, Position and Promise, Progress, Provision, Prospect. We can spare but a little space for some choice thoughts from these

### Morning Meditations.

It is a wonderful thing to me that on the one hand Jehovah in His majesty, and on the other the Shepherd in His sympathy, are bound together by the little pronoun "my."

Five positions for the Christian: In His hands for safety; at His feet to be taught; between His shoulders for power; by His side for fellowship; in His arms for rest.

The valley is not a place of gloom, for it is not the dark valley, as it is so frequently called, but the valley of shadows, and shadows presuppose light.

The shepherd always goes before his sheep, and the shepherd dogs as a rule follow after the sheep. Rev. F. B. Meyer says that "goodness and mercy" are the shepherd dogs.

## The Missionary Meeting.

### Great Need, Great Resources, Great Blessings.

TENT Endeavor held a mighty audience on Monday morning when Foreign Missions was the theme for thought. Inspiring is perhaps the best word to describe the addresses; they were among the most memorable of the convention.

Rev. A. McLean, of Cincinnati, was the first speaker, and his address was, "Missions: The Great Need." He spoke for a half hour and used statistics to show the need of expansion in missionary work. He said: "The non-Christian nations need schools, sanitation, and printing presses, but more than any of these they need to be brought into right relations with God. Paganism has no message of hope for those who sit in darkness, despair, and sorrow. Hindooism has filled the cities of India with the most rotten superstition." After describing the horrors and degradation of the life of the Turks, Persians, the Chinese, and those in Africa, he said: "These people sit in the darkness waiting for the morning. Firearms cannot regenerate them, education cannot save. They must have Christ, who will bid those evils to depart."

D. B. Eddy, of Leavenworth, Kan., a young man, and an eloquent, earnest talker, made an address on "Missions: The Great Resources."

He introduced his remarks by saying that men had a right to expect much from those who had been given much in the beginning. "Therefore, you and I," said the speaker, "are under greater responsibility than Philip or Barnabas, because of the greater advantages we enjoy, because of the greater resources with which we are endowed. Will you close with me the doors of the soul, and then in silence think whether we have used the great gifts which have been bestowed upon us by an indulgent Providence?"

After carrying out this thought for a time the speaker drifted toward giving for missions, and said that he hoped the result of this meeting would be a deep silver stream, which would make it possible for the missionaries to carry on their work with less hardship than in the past.

Robert H. Speer, of New York, spoke on "Missions: The Great Blessings." He said: "It is only possible for us to understand the great blessings which missions are to the world as we understand what Jesus Christ is to our own hearts. But it is impossible to understand what He is to us. If we could strip ourselves of everything He has brought into our lives, then we would know what He is to us. Then we could understand what it means to come into a life which has never known Him.

"We live in a world on which the shade of eternal hopelessness has fallen and also a world of fear outside of Christ. Every religion except that of Christ teaches men to be so dependent that they live a life of fear. Therefore, I say, dear friends, tear out the life of Christ in you and you understand how dreary life is. Christ seals a thousand founts of sorrow and opens a thousand founts of joy.

"We naturally come to speak of the world as run by men. I care but little what becomes of men. It is the women and children I care for. I make my plea not for the sin-scarred man, but on behalf of the women and little children of those foreign lands where their lives are made a 'hell upon earth.' Mr. Speer then told of several cases of cruel treatment that had come to his notice while travelling in India, and closed his address with a stirring appeal for a broader and more generous life.

### Little Ones.

#### Children's Grand Rally in Tent Endeavor.

THERE were to have been rallies of the Christian Endeavor Juniors in both the big tents Thursday afternoon, but both meetings were merged into one—and a big and enthusiastic one it was.

Tent Endeavor was comfortably filled, perhaps a third of the attendance being youngsters. Among them were their Sunday-school teachers and their superintendents.

Led by P. S. Foster, choral director, in a spick and span white duck suit of clothes, the children opened the service with several hymns. There

was a children's choir on the platform, and they, together with the hundreds of youngsters in the body of the tent, sang with a volume and a display of enthusiasm that set them down for no small integral portion of the C. E. host, when it comes to a consideration of earnestness and effort. When Mr. Foster had led them for awhile through divers paths of melody, H. G. Smyth took hold and swung the baton for awhile.

Rev. James Walker, he of the antipodes, was introduced and told the children that he had come to bear them greeting from the children of Australia and Australasia. They cheered him, and the youthful Endeavorers on the platform swung their flags.

#### Welcome from Detroit.

Miss Elizabeth E. Austin delivered the formal address of welcome. She said:

"Dear friends: It gives me great pleasure to extend to you from all the Juniors in Detroit a hearty welcome. We have been preparing for you, and this is our day. Take back to the boys and girls in your society and neighborhood our message of love. Tell them, though separated, we are being trained together by our Master for service by and by.

"Let us all appropriate the abiding presence of the Holy Spirit. He will exercise in us the power of choice. He will provide a patient spirit. He will enthrone the soul. Our hearts shall then be filled with love, which shall appear unto the world as Drummond so beautifully writes of the thirteenth chapter of first Corinthians, in the spectrum of a perfect character. Patience—love suffereth long; kindness—and is kind; generosity—love envieth not; humility—love vaunteth not itself, is not puffed up; courtesy—doth not behave itself unseemly; unselfishness—thinketh not her own; good temper—is not easily provoked; guilelessness—thinketh no evil; sincerity—rejoiceth not in iniquity, but rejoiceth in the truth."

#### Joyful Christians.

Rev. Floyd W. Tompkins, of Philadelphia, talked to the youngsters in a cheery vein. They laughed at some of his sallies.

"Laugh," said he. "We want you to be joyful Christians."

The feature of the exercises was an exemplification of the rise and spread of the C. E. movement. A large number of boys and girls on the stand back of the speaker marched up into the stand by twos and threes, displaying banners or pictures. The first picture represented Williston church. Groups of other boys and girls presented flags with the names of countries into which the society has moved, and while a boy stuck tags on a big map up on the stand, a lecturer rehearsed the history of the society. After it was all over a bugler played a lively aria and the flags of all the nations, reeved to a long line, were hoisted to the top of the tent, amid vociferous applause from the children.

Praise and Purpose.

Farewell to Detroit '99; All Aboard for London 1900!  
The Last Night in Tent Williston.

WE had been dwelling in heavenly places for nigh unto a week. There had been days of transfiguration when we had seen our lives anew in the reflected glory of the Master's face. Like Peter we had the impulse to say, "It is well for us to be here; let us build tabernacles that we may continue to dwell in the blessed atmosphere of this mountain top experience." But it could not be so. There were the duties and responsibilities of living awaiting us in the valley and on the level plain of every-day life—duties and responsibilities that had grown greater and more urgent in their claims by very reason of our stay upon the mountain summit. We must descend to these again; but we would go down with a new courage and inspiration, and better prepared to meet their demands.

So it came to pass that on the Monday evening we made our way to the White City to join with a multitude of others in bidding farewell to scenes that will remain forever hallowed by memories of the morning hours of quiet waiting upon God, and the great inspirational meetings that lifted us heavenward in experience and aspiration.

Canada was gathered to the number of some eight hundred in Tent Williston. It did our hearts good to sit with such a solid phalanx of consecrated Endeavorers from the Land of the Maple. The tent was full to overflowing. Behind us sat the hosts of Illinois, to our left a number of smaller state delegations, on the platform the three representatives of the old mother land, Tressider, Pollock, and Mursell—we felt proud of them indeed before the night was over.

Presently our attention is called to the speaker's dais. The meeting has begun. Telegrams are being read from President McKinley, from the Peace Commissioners at the Hague, and from Lord Minto in response to greetings sent from the convention. The name of our Governor-General draws a hearty response from the Canadian delegation, and amid tumultuous applause the greetings of the convention sent to our beloved Queen are read. Some one starts "America." The last notes no sooner cease, than from the direction of Canada the words of "God save the Queen" are heard and the whole assembly catches up the strain. Then "Blest be the tie that binds" proclaims the strongest treaty of alliance that can ever exist between the two great Christian nations.

The Committee of '99 are next introduced and the delegates are given an opportunity of expressing their appreciation of the kindness they have experienced during their stay in Detroit.

And now it is the roll-call. Alaska stands first on the list, but Alaska is unrepresented, and Canada must follow. Our little army rises to its feet. On the platform Canon Richardson speaks a word expressing purpose of new en-

deavor in the days to come, then Geggie, dear one-armed Geggie whom we learned to love and be proud of during those days, stands on a chair and with his good left hand leads us in singing the first verse and chorus of our national hymn:

"Dear Canada, the land we love,  
To Christ our King we dedicate!  
May He who ruleth from above  
Guide well her ship of state.  
God grant that liberty and right  
May crown her brow forever!  
This purpose shall our zeal incite,  
This aim be our Endeavor.

CHO.—Fair Canada! Fair Canada!  
Christ be thy King forever!  
With heart and hand, dear native land,  
We pledge thee our Endeavor!"

A round of generous applause greets Canada's response. Illinois follows and the air behind seems spangled with the "Stars and Stripes." Maine, Tennessee, Maryland, these were among the others from whom we heard; but the climax of enthusiasm was reached when the British trio sang from the platform in parts, "Britain for Christ." Again the two national anthems to the one air were sung, and again "Blest be the tie that binds" performed the ceremony of international wedlock,—and what God hath joined let no man put asunder.

Then Bishop Vincent delivered the closing address on the value of the unit. Brief, strong, suggestive, the Bishop's words of exhortation will not soon be forgotten. But the last words belonged to Dr. Clark, and we are glad they did.



Conventionalities.

Tent-pegs and Rope-ends from the White City.

CANADA'S delegation numbered over one thousand.

.....  
WE had showers of blessing every day, and showers of rain every day but Sunday.

.....  
THEY left all the sunshine songs out of the programme this year,—no wonder it rained.

.....  
BUT the songs and music were notable for their high type of spirituality. The committee evidently believed in something more than jingles. So do we.

.....  
THE singing of the Hampton Institute Quartette was a most enjoyable feature of one of the sessions. We shall not forget the sweet melody and quaint words of, "If you love the Lord, serve Him."

.....  
DR. NEHEMIAH BOYNTON was introduced as the chairman of the Weather Committee at the closing meeting, and appeased his audience by reciting the following touching verse:



"O, the weather!  
Blow the weather!  
It upsets our plans altogether.  
But whether its cold,  
Or whether its hot,  
We must weather the weather whether or not."  
.....



OUR own William Patterson made the remarkable statement in his reply to the address of welcome, "That the river St. Clair bore more traffic than any other river in the world, except the Suez Canal, which was not a river."  
.....

REV. A. LOGAN-GEGGIE is a great man. Big hearted, big voiced, well rounded in character and attainments, sometimes he made us laugh till our sides ached, and sometimes he made us cry till our hearts ached. He said he had been trying to give a distinguished look to his name but he had never gotten so far as the HERALD man with a hyphen in it. We have done it for him now, though. Mr. Geggie told a story at our Canadian rally in the church headquarters on Saturday night that is worth repeating. He was in a mood reminiscent of Washington '96. He said once only did the Union Jack receive an insult in the United States capital. A big Scoto-Canadian was carrying one through the lower portion of the city, when a big Yankee tough stood suddenly in his way and said "Boo." "I've heard that before," replied the flag bearer. "Where?" enquired the intruder. "Fraea coo," came the cool response, and the Union Jack went by unhindered.

"Then are they Glad because they be Quiet."

By Amy Parkinson.

NO noise in heaven;—  
No jarring sounds of toil;  
No tuneless keys,  
No broken strings;  
No harsh, discordant voices;  
No turmoil  
Of dashing waves on tempest-beaten shore.  
No rush of raging wind,  
No thunder's roar;  
And evermore  
The cry of terror or the moan of pain.  
All discord ceased;  
All perfect sound begun;  
All harps in tune;  
All voices sweet;  
All winds blow soft and quiet;  
Waves, each one,  
Wash softly up that bright and stormless shore.  
All suffering at an end;  
All peril o'er;  
And evermore  
The song of gladness or the hush of peace.  
Toronto, Ont.

## Gladstone's Suggestions.

IN 1875 Mr. John Watt wrote Hon. William E. Gladstone for any hints that might be useful to a public speaker. Mr. Gladstone wrote the following "fragments of suggestion" on a post-card and sent them as his answer. They are worth considering by those desirous of becoming "masters of assemblies":

- (1) Study plainness of language, always preferring the simpler word.
- (2) Shortness of sentences.
- (3) Distinctness of articulation.
- (4) Test and question your own arguments beforehand, not waiting for critic or opponent.
- (5) Seek a thorough digestion of and familiarity with your subject, and rely mainly on these to prompt the proper words.
- (6) Remember that if you are to sway an audience you must, besides thinking out your matter, watch them all along.

## How to Kill Your Church.

- DON'T come.  
Don't sing when you do come.  
Don't attend prayer meeting.  
Accept committee work, but don't do it.  
Let your pastor do all the work.  
Make your pastor visit you once a week to correct an imaginary wrong or neglect.  
Never pray for your pastor or church.  
Come to divine service not to worship, but to find fault.  
Never encourage your pastor.  
Tell your pastor's faults to others, particularly to those who are about to unite with your church.  
Never give a hymn-book to the visitor, nor shake hands or welcome him—he might come again.  
Never submit to the majority.  
Never give anything to your church.  
Discourage all benevolent work.  
Be sure the pastor's salary is always behind.  
If you have no strife, stir up one.  
Never bring any one nor invite one.  
Don't tell your pastor that his last sermon inspired you; it might make him vain.  
If your church is not conducted as you think it ought to be, do nothing, and act like the little foolish boy who was not permitted to bark the pear-tree.  
If some show a willingness to work and pay, accuse them of selfish motives.  
Oppose bitterly everything that your church never had before.  
Don't come to Sabbath Bible-school; "it is for children."  
Don't come to Sabbath Bible-school; you might see that you are needed as a teacher.—*Rev. Jos. D. Peters.*

FAITH is not asking the Lord for bushels and then setting out a pint measure to catch them.

# Ramabai and the Women of India

By Rev. A. T. Pierson, D.D., in the July "Missionary Review of the World"

**H**ISTORY circles around individuals, and to understand events we must study the lives of these central actors. The most prominent figure among the women of the Orient in our day is Pundita Ramabai, whose work in India is becoming so well known and awakening such deep interest the world over.

The census of 1891 showed 280,000,000 people in India, with 600,000 more men than women, owing to the low status of woman and the murder of female infants. Those who are not starved to death, or otherwise disposed of in infancy, find life so miserable that many become suicides. The men rank as "golden vessels," however defiled the vessel may be, but it is a crime to be a woman; she is but an earthen vessel, and a very unclean one. Especially is a widow despised, for her husband's death is supposed to be due to her sin. The suttee is, therefore, deemed a fit penalty. Cattle have had hospitals, but not until fifteen years ago was a woman treated with as much consideration as a cow. Everything about that animal is sacred, even to her dung; but now only where Christ has taught the new theology of womanhood is woman respected. Widows are plenty, for every fifth woman is a widow; and, although despised, they are considered good enough for servile work. When no longer able to serve, they are allowed to die like other beasts of burden. As the nightingale's eyes must be put out if it is expected to sing in its cage, education is denied to woman, and the eyes of her understanding are blinded lest she rebel against her lot. Not one in fifty can read, not to say write. Volumeshave

been written upon woman in India, for in no one country, perhaps, is woman so bound down by chains wrought of combined custom and law, caste and religion. Womanhood is crushed out because hope is abandoned by all those who enter woman's estate. Even the sacred books sanction this horrible degradation. According to these, she has no legal or social status, no rights which a man is bound to respect. She is not capable of any acts of devotion; is to obey her husband, however immoral his commands, and worship him if she would have salvation. She is an incarnation of sin and lying, and can not be believed under oath. The results of such a system of society are, of course, not only child marriage and polygamy, but infanticide, slavery, prostitution, and the suttee.

## CHILD WIVES AND WIDOWS.

The last census taken in the presidency of Madras throws a lurid light on the terrible evils of the accursed system of child marriage in this great eastern empire. It showed 23,938 girls under four years of age, and 142,606 between the ages of five and nine, married; 988 baby widows under four years of age, and 4,147 girl widows between five and nine years of age. There are two ceremonies in connection with an Indian marriage. Should the bridegroom die between the first and second of these ceremonies the little bride becomes a widow, doomed to lifelong wretchedness and ignominy. Many little girls are married to old men tottering on the verge of the grave, and this again aggravates the evil. In the Madras presidency alone are some 60,000 Brahman



PUNDITA RAMABAI.

widows—widowed in childhood, and doomed for life to the coarse white cloak and shaven head of the woman who is cursed by the gods.

The unhappy lot of Indian widows is partially described in the following native editorial extract from the *Arya Messenger* of Dec. 1. This paper devotes much time and thought to the glorification of everything indigenous, and its testimony regarding the sad lot of its womankind is, therefore, particularly valuable. Were a missionary to use the language of this extract, he would at once be accused of mendacious exaggeration, or something equally terrible. The extract is thus:

"There are at present out of 6,016,759 married girls between *five* and *nine* years of age, 174,000 widows in India. These unfortunate creatures are condemned to a life of perpetual widowhood, for no fault of their own. These infants, what could they have possibly done to deserve so cruel a fate? They could have absolutely no idea of the moment when they were betrothed, and most of them could have no idea of the time when they were married. They had no hand in the choice of husbands for themselves, their parents bestowed them on whomsoever they chose, and now, before they have fairly learned to talk, they are husbandless, doomed never to know the joys of a home. It is impossible to imagine anything more heartless, anything more savage and barbarous, than the treatment which has been accorded to these unhappy girls by their misguided parents. Why should they have been betrothed and wedded when mere infants, and on what grounds can it be justified that their future shall be dark and dreary—a succession of miseries and sufferings? No law, human or Divine, can justify such a thing, and since it is an outrage upon Divine teaching and upon man's own sense of justice, it is but natural that we should suffer for it. And we do suffer for it in a thousand ways, and we know it. What can be more ridiculous, more monstrous, than that while a decrepit, spent-out old man, with one foot in the grave, can marry a young girl at any time, a virgin, who is in the prime of life, who has not as yet lived in the world one-tenth the time the old man has, should be absolutely denied the right of taking some young man as husband! The father of a widow of eight or nine years old may marry again when he chooses, but the poor girl herself must never! This is a state of things which exists nowhere else under the sun."

#### THE STORY OF RAMABAI.

Ramabai is a middle-aged woman with black hair; she is slightly deaf, and a quiet atmosphere of power invests her. She talks with intelligence, and is heard everywhere with profound interest—the more so as the facts of her life are known.

This woman has a romantic history. Her mother was herself a child-bride, wedded to a widower at nine years of age, and taken to a home nine hundred miles away. Ramabai learned many lessons from her mother's lips, who would not marry her in infancy, and so "throw her into the well of ignorance." Her father, who

was an educated Brahman priest, had her taught Sanskrit and trained her well. He lost all his property, and, after enduring fearful suffering with his wife and elder daughter, fell a victim to the awful famine of twenty-five years ago—1875, 77. Everything of value was sold for bread, and then even the necessities of life had to yield before its extremities; and the day came when the last handful of coarse rice was gone, and death stared them in the face. They went into the forest to die there, and for eleven days and nights subsisted on water and leaves and wild dates, until the father, who wanted to drown himself in the sacred tank, died of fever, as also the mother and sister. The father's dying prayers for Ramabai were, indeed, addressed to the unknown God, but have been answered by the true God, who heard the supplications of a sincere but misguided father. Then the brother and Ramabai found their way to Calcutta, where they were scarcely better off, being still half starved, and for four years longer endured scarcity. There this brother also died—a very strange preparation for the life-work to which God called Ramabai. When twenty-two years old, her parents being dead, in a period of famine, during which she suffered both for lack of food and clothing, as well as shelter, she learned a lesson which prepared her to sympathize with others who suffered. Life's sorrows and privations became a reality.

Left thus alone, her beauty and culture won her the coveted title, *saraswati*, and attracted to her friends and admirers. Finally she married a Bengali gentleman, and for about eighteen months was happy in her new home, a baby girl being given her. But her husband's death introduced a new experience of sorrow. The world was before her and her child, and two grave questions confronted her. First, how shall I get a living? and second, what shall I do for others?

Ramabai, being thus early left a widow, began to know the real horror of a Hindu widow's lot, and resolved to undertake, as her life mission, to relieve this misery and poverty. Her heart kindled with love for these 25,000 child widows and deserted wives, who know no happiness; who are often half starved, are doomed to perpetual widowhood, and to whom their departed husbands are practically gods to be worshipped.

At the age of twenty Ramabai went to England, where she heard the Voice that called Abraham to go out, not knowing whither, and like him she obeyed. There she was converted to Christ, and baptized in 1883. She taught Sanskrit in the ladies' college at Cheltenham, her purposes for life meanwhile taking definite shape.

About twelve years ago she visited America, where she found friends disposed to help her start her school for high-caste widows in Bombay. She began with two pupils, but, despite opposition and ridicule, she went on with her God-appointed mission, and now has over 400 pupils and a property worth \$60,000, embracing a hundred acres, cultivated by them. About 225

girls have been brought to Christ, and many have been trained for useful work, happily married, or otherwise profitably employed. In nine years Pundita Ramabai has received upward of \$91,000 for the work. For a time her attitude was negative and neutral as regards Christianity, but her work is now distinctly evangelical and Christian. Love is its atmosphere, and unselfish labor for those who are in need, as is shown by the opening of her doors lately to welcome 300 famine orphans. Through help obtained in England and the United States, she built at Poona a building, and opened a school called Sharada Sadan (Abode of Wisdom).

In 1896, hearing of the famine desolating the central provinces, she made arrangements for the fifty or more widows to be cared for at Poona,

completed, she had permission to put girls in it instead of cattle. Thus she stored it with "grain for the Lord." That "cattle-shed" became a shelter for 200 famine widows, and later served as school-house, chapel, dormitory, etc. Temporary shelters were also erected, and the new settlement was called Mukti (Salvation).

The work at Mukti is constantly growing, and has the growing confidence of intelligent and Christian people. The new buildings now completed are already insufficient to accommodate the inmates, and new buildings will be put up as fast as the Lord sends means. The heart of this godly woman travails for souls, and she can not see the misery and poverty about her without yearning to relieve it. A few poor women, ruined by vice and terribly diseased, are housed



SHARADA SADAN, POONA, INDIA.

and went to the famine districts resolved to rescue at least 300 girls from death; and these became her own, under her control, to be brought up as she pleased. Within two years nearly one-third of this number had accepted Christ. These were placed on the farm at Kedgaum, about thirty-four miles from Poona.

During the late famine, when Poona was abandoned, Ramabai was supporting 372 girls, of whom 337 were in Kedgaum, at the farm, while the rest were at different places. When this farm was bought, embracing 100 acres, the government would not allow dormitories to be put up. Ramabai's reply was, "I will build a barn for bullocks and grain." She went on and put up a large building, and by the time it was

for the time in separate *chuppee* huts, until a home for such can be provided.

This home is not a place of idleness, but a hive of industry. Education for the mind, salvation for the soul, and occupation for the body is the threefold law; washing and weaving, cooking and sweeping, growing grain and grinding it, flour culture and fruit raising—these are some of the industries in which the girls are trained, and which contribute toward their self-support.

The teachers are *exclusively Christian*, and the settlement is a truly missionary centre. Miss Abrams, who superintended the work in Ramabai's absence, gives her whole time to it, giving Bible instruction in the school and supervising the village work. She had only to suggest

to students a pledge like that of the student volunteers, and thirty-five at once offered to follow any leading of God into mission work. A score of neighboring villages are already accessible to the Gospel, and crowds gather around Miss Abrams and her Gospel women.

The Holy Spirit works with Ramabai. The girls show real sorrow for sin, and hunger after salvation. Then when they are saved they become witnesses, and in their own simple way tell of forgiveness and cleansing. In the hospital there are also frequent manifestations of God's healing power.

When she set up her school in Poona, Ramabai made no efforts at proselyting the inmates; but some five or six years ago twelve or thirteen of them, won to Christ by her unselfish love, renounced heathenism and were baptized into Christ. Poona was greatly aroused by such an event, and for a time it seemed as though the home itself would be reduced to a ruin. Ramabai called a public meeting, and undertook to explain why these widows had accepted Christ. The streets were thronged with people, and a crowd of young men filled the hall where she was to speak. Without a sign of anxiety, Ramabai stood up to address them. She spoke of the moral and spiritual slavery of the Hindus; how incapable they are of helping themselves, while they are asking for political freedom; how unhappy their family life is; and, especially, how miserable is the lot of their women. Then, holding up the Marathi Bible, she said:

"I will read to you now what is the reason of all your misery, degradation, and helplessness; it is your separation from the living God!" It was growing dark, and she asked one of the excited Hindu youths to bring a lamp that she might read. Without a moment's hesitation he obeyed. After reading some passages she began to speak of the conversions of the widows, and then said: "Your view of my actions can not influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free! Christ, the Truth, has made me free." The excitement was tremendous, and the Brahmans only restrained themselves with difficulty; but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.

The storm passed away, and the home remained undisturbed — sheltering some sixty women, and training them for lives of usefulness. The Sharada Sadan is still a secular school, but Mukti is distinctly Christian, though unsectarian.

Pundita Ramabai has made two visits to this country. Once ten or eleven years ago, when she came to ask aid, and again, more recently, when she came to give account of her stewardship. During this decade of years the Ramabai circles had sent her upward of \$80,000. Fifty thousand dollars of this she had invested in property, free from debt, and over 350 high-caste widows have already enjoyed the benefits of her school, and are now filling various places of self-support and service.

## Life's Cost.

I COULD not at the first be born  
But by another's bitter, wailing pain;  
Another's loss must be my sweetest gain;  
And Love, only to win that I might be,  
Must wet her couch forlorn  
With tears of blood and sweat of agony.

Since then I cannot live a week  
But some fair thing must leave the daisied dells,  
The joy of pastures, bubbling springs and wells,  
And grassy murmurs of its peaceful days,  
To bleed in pain, and reek,  
And die, for me to tread life's pleasant ways.

I cannot sure be warmed or lit  
But men must crouch and toil in tortuous caves,  
Bowed on themselves, while day and night in waves  
Of blackness wash away their sunless lives;  
Or blasted and sore hit,  
Dark life to darker death the miner drives.

Naked, I cannot clothed be  
But worms must patient weave their satin shroud;  
The sheep must shiver to the April cloud,  
Yielding his one white coat to keep me warm;  
In shop and factory,  
For me must weary, toiling millions swarm.

With gems I deck not brow or hand  
But through the roaring dark of cruel seas  
Some wretch with shivering breath and trembling  
knees  
Goes headlong, while the sea-sharks dodge his quest;  
Then at my door he stands,  
Naked, with bleeding ears and heaving chest.

I fall not on my knees and pray  
But God must come from heaven to fetch that sigh,  
And pierced hands must take it back on high;  
And through His broken heart and cloven side,  
Love makes an open way  
For me, who could not live but that He died.

O awful, sweetest life of mine,  
That God and man both serve in blood and tears!  
O prayers I breathe not but through other prayers!  
O breath of life compact of others' sighs!  
With this dread gift divine,  
Ah, whither go?—what worthily devise?

If on myself I dare to spend  
This dreadful thing, in pleasure lapped and reared,  
What am I but a hideous idol smeared  
With human blood, that with its carrion smile  
Alike to foe and friend  
Maddens the wretch who perishes the while?

I will away and find my God,  
And what I dare not keep ask Him to take,  
And taking love's sweet sacrifice to make;  
Then, like a wave, the sorrow and the pain  
High heaven with glory flood—  
For them, for me, for all, a splendid gain.

—Jane Ellice Hopkins.



CHRISTIAN faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

If We Could See.

By William R. Wood.

**I**F we could see beneath our brother's frown,  
Beneath the look, the hasty word, the deed,  
That veils the inner, hidden brother-heart,—  
The toiling, struggling, oft-defeated heart,  
The weary, harassed, life-discouraged heart,—  
Perchance less answering frown our brows would  
bear.

If we could know the longings, strivings, prayers,  
That throb unceasing in its voiceless beat,  
The fair ideals cherished, lived for, prized  
More dear than life, but never, never reached;  
If we could mark that failure's bitter pain,  
Perchance the cutting phrase would die unsaid.

If, when we look upon the worldling's course,  
And view the madness of his race for gold  
Or pleasure's gleaming bauble, or the wreath  
Twined by the heartless mob and labeled "Fame,"  
We then could note his empty, anguished heart,  
Perchance our hearts would pity more than blame.

If we could feel, with them who have not won  
In life's great inner conflict, all the pain—  
The deep, unutterable, ceaseless pain—  
Of life's defeat, the emptiness, the woe,  
Of looking back on life unspent and fled,  
Perchance our sympathy would quench our scorn.

If with the eye of love our hearts could gaze  
Upon the white soul of the little child,  
That we erewhile for childish fault reproved,  
And see the battles in its child-life fought,  
Its strivings for the pure, the true, the fair,  
Perchance our very hearts with shame would blush.

If we could see how still the Father's heart  
Yearns o'er His erring children in their wrong;  
If we could know the Prodigal's unrest,  
And aching, anguished longing for his home;  
Perchance with clearer blaze our love would shine,  
And oft we'd bless where now we only blame.

*Riverbank, Ont.*

"His Father's House."

**J**OHN was a rigger. I have not given his real name—that is not necessary. For years he had been a sailor, and had drifted from port to port until he was overwhelmed with a desperate homesickness. He was virtually an outcast, a wanderer, forgotten of society. Others, he thought, no cleverer than he, had home, children, position, and respect. Goaded by the desire for a decent career, he gave up the sea, and in a well-known New England port became a rigger.

Then followed years of industrial and moral struggle. He had made up his mind to be necessary to the community. With this purpose in view, he became an incessant reader. Soon he married. More than his acquaintances expected, because of his education and training, his life became exemplary. He was rough of speech, but his heart was tender as a woman's. He was quick to joke, sincere and truthful in his intercourse with others, and was never known to be in debt. He would have starved rather

than borrow. When his word was given, he held to it as final and unalterable.

During all these years of up-hill endeavor John was approaching the Christian life, although he did not know it. Finally he became a master-rigger, with a loft of his own. In the great gale of the spring of '98 he was almost idle in his loft, because his vessels were so honestly rigged that they withstood all the buffets of the storm.

Then it happened that he was sent for from another state to dismantle a decayed flagpole. He spent the evening before he took the train with his brother, who was a missionary among the sailors. John himself was a most unimaginative man, pool-pooling presentiments and dreams; but that evening he surprised his brother by asking to have a chapter of the New Testament read aloud. The fourteenth chapter of St. John was selected. He listened to it very attentively and asked many questions about it. Then he wished to hear some hymns sung. When the last one was finished, he said:

"I want that sung at my funeral."

Great surprise was felt at the remark, but his brother held his peace. In the morning John got up before it was light, and woke his brother.

"I have had a dream," he said. "For years and years I have dreamed of going to our father's house. I could see the garden and the old homestead, but every time I tried to enter the door it all faded away. I have never been inside, although I have tried for twenty-five years to get there. Just now I dreamed of father's house again. This time I opened the door and walked in. I looked around. Everything was natural, and when I woke up I was crying like a baby. It was so long waiting, and now it has come at last! I know what it means. I shall never get back home alive. The great door is open, and I shall enter it."

In vain his brother argued that he attached too great significance to the dream. He was not moved. He calmly gave all directions for his funeral, and that morning, after another prayer, started on his way.

Two days afterwards he was brought home dead. The decayed pole had snapped with his weight, and he had fallen with it. But some of those who had known him, and his long moral struggle, rejoiced in the belief that the disembodied soul had won its final victory, and that he had gone over the threshold into his Father's house.

The eager, homesick longing for a father's house lasts in many a wearied heart through middle life, and lingers until parents are dead and the old homestead is dismantled. Sometimes there grows in the longing soul, in the place of this natural feeling, another, quite as natural and far more powerful—a closeness of relationship to the heavenly Father, and the constant thought and anticipation of an entrance into His eternal home. The Germans have a new beatitude: "Blessed is he who has the homesickness: for he shall come to the Father's house."



# A Full Sheaf

Practical Ideas Patiently Gleaned in Christian Endeavor Harvest Fields

## An After-Meeting.

Sometimes, at the close of some Endeavor prayer-meetings in which there have been numerous long pauses, I wonder how it would do to have an after-meeting for the Endeavorers who sat silent through the hour, in which each one would state the "reason he can conscientiously give" for his failure to take part. Of course, we have no right to ask it, because it is to his Lord and Master he has promised to give it. I am afraid, though, he sometimes forgets this part altogether. Suppose, my silent Endeavorer, the next time you come from a meeting in which you have not taken some part aside from singing, you write down in plain words the reason you expect to pass the scrutiny of your Master's eye.

—*The Lookout.*

## For a Missionary Meeting—India.

A home-made outline map of India. Large circles of brightly colored gummed paper, one for each of the great languages of the empire. Each is brought up and stuck on by a different Endeavorer, who tells at the same time how many millions speak that language, and describes one of the customs of the land. Little paper flags, each bearing the name of a famous missionary who worked in India, and each stuck into the map at the place where the missionary labored by a different member, who tells something about the missionary. Small circles of colored paper for the mission fields occupied by the different denominations: one Endeavorer goes forward and sticks on several red ones in the regions where the Methodists work; another puts in blue ones for the Presbyterians, etc. Five-minute papers on Carey, the famine, the special fields of your own denomination in India. A thorough review conducted by a bright speaker.

## Prayer Meeting Helpers.

Be on time. Come early enough to attend the little prayer meeting fifteen minutes before the regular one. This little gathering is one of the best ideas ever introduced into Christian Endeavor work.

Be in your place the moment the regular meeting opens. Take a front seat. The tardy ones, or those a little later than you, will have to fill the back seats. The best meeting may be spoiled by some one who, coming in late and finding all the back seats filled, will have to stalk up to the front.

Come prepared to take part. Think about the subject during the week. Search out some practical truth. Pray for the success of the meeting. Come with a prayer in your heart. When the leader asks for sentence prayers, respond quickly. When the meeting is thrown open, be the first to

give your testimony. Don't hang back. The longer you wait, the worse it will be. The thought of what you have to give will turn around and around in your mind. It will be a burden on your heart. Get it out. If you keep putting off what is God's just due, the chances are that the devil will succeed in knocking you down. You will go away with your part unspoken, unheard by human ear. You will have a nagging, heavy heart. That meeting, so far as you were concerned, was not a success. You failed to receive God's blessing.

The best meetings are those where the heart pours out promptly what it has to give. Your soul will then be free to drink in all the testimonies and responses that follow.

You are sometimes a leader, more often you are a helper. As leader, you want the best meeting possible. You want every Endeavorer in his place. You want their best prayers and best thoughts. In truth, you want an ideal meeting. Now be fair; be reasonable. Don't be small or unjust. Here is your golden rule: "What you expect as a leader, give as a helper."—*Wells.*

## The Way It Works.

At the Tabernacle Church in Salem, Mass., a good-literature table stands in the vestibule, which the minister's wife regularly supplies with copies of Endeavor and other papers. A lady picked up a paper from this table and read that a Bible-woman could be employed and supported in India for twelve dollars a year, and felt a strong desire to be represented by this Christian worker whom she wished she could support. She has a little son who sells papers, and mother and son are good friends. So they talked it over, and the little son agreed to give to the Bible-woman's support all his gains from the sales of his papers on one day out of each week. A compact being made, we note in a missionary publication that twelve dollars has been received for the support of the Bible-woman for one year.

## Press Committee Paragraphs.

Every society should have a press committee, if there is a local paper for which the church and society work can be reported.

For the society, insert notes on the subject of the meetings, suitable "personals" about the members, accounts of the committee work and of the society plans, together with interesting bits of information about the work of other societies, and of the great Christian Endeavor unions.

For the church, insert bright bits from the pastor's sermons, suitable "personals," accounts of notable church meetings, and of all sorts of church work.

Any editor will be glad to give you regular

and liberal space, if you will send in the right kind of "copy," prepared in the right way, and send it in promptly.

Use the typewriter, if possible. Make a study of punctuation, capitalization, paragraphing, and the like. Learn how to "put things," concisely and brightly. A good writer will make an inferior item very attractive just by the way he says it. Remember that you are advertising Christ's enterprises, and do your best.

If you are working under the chairman of a union press committee, send him your "copy" as promptly as if he were the editor himself.

Work on a Christian Endeavor press committee is, if carefully done, a valuable factor in one's education. It will train you in expression, in grasp of details, in Christian knowledge.

Printer's ink is opaque, but it magnifies church work just the same.—*Handbook.*

### A Walnut Social.

"Did you ever try a walnut social?" asks Miss Nellie L. Scribner, in *The Christian Endeavor Echo*. The invitations are issued in a nutshell, the shell being tied together with a dainty blue ribbon. After the company assemble, walnuts are passed around from which the meats have been removed, and quotations numbered and cut in two placed inside the nut, which is then stuck together with mucilage so it can be opened easily. A pleasant time is passed in opening the nuts and finding the other half of the quotation. After all are found, the quotations are read, which help to form part of the entertainment. Refreshments consisting of walnut cake and walnut creams may be served, and those having the same number or quotation can partake of the same together.

### Christian Endeavor Evangelists.

With each year Christian Endeavor is finding new ways of carrying the gospel message to those that need it. Every society, according to its talents and opportunity, should take up some evangelistic work.

The most important and suitable is work for the associate members. They are "ye nexte thyng" for you. Send those after them that know them best. Make earnest, personal appeals. Do not give them up when they rebuff you, but persevere. The best societies let no meeting pass without an earnest call for decisions for Christ.

Cottage meetings—little prayer meetings from house to house, often in the houses some of whose members are not Christians—may well be carried on by Endeavorers. Have much singing and praying and Bible-reading, and a few short, hearty testimonies.

Out-of-door meetings may be held, if you have a good leader—and none more suitable than the pastor—in the public squares, or wherever men gather together. Some Endeavorers have won many souls by the use of the gospel wagon.

Noonday meetings may often be held with

mill operatives, factory hands, railroad men, etc. Many street-car societies should be organized, following the few that have already been formed. Once formed, they take care of themselves.

Near you is either a jail or a reformatory. Christian Endeavor work in such institutions has brought blessed results. Large Christian Endeavor societies have been formed among the convicts in numbers of State prisons. You can form one also, if a prison or jail is accessible.

Be brisk and sunshiny. Make your meetings sparkle.

Put thought into what you say. Treat your audiences as worthy of respect. Give them your best.

Enter into the work trusting in the Holy Spirit, and He will give you victory.

### Something for the Secretary.

Some secretaries follow the rule given to most reporters of daily papers: "Express no opinion." The result is colorless and ineffective reports. While a secretary's report should rarely find fault and then only in an impersonal way, it should often praise, and may even mention names. Such praise seems authoritative, and is a great stimulus to the society.

Never write your minutes during the business meeting. Take full notes, and afterwards write them up with all the literary skill you possess.

Write them up immediately after the meeting, or you will forget what the notes mean. Procrastination is the thief of many things besides time.

Let the secretary use every opportunity to write letters to the other members on society affairs, and let him make those letters spurs to better work by the good cheer and the enthusiasm he puts into them.

The secretary should at once, and in writing, notify all who are appointed on any committee, whether they were present at the meeting when they were appointed or not. Such notification is a hint to go to work, which is sometimes needed.

Keep your secretary's books with all possible neatness. Remember, yours will be the model followed by the next secretary, and you cannot tell how far down the line of secretaries your example will go.

The note of sprightliness and jollity is a most important one to incorporate in the secretary's report, because whatever of earnestness is in it will receive far more attention if it is spiced with a little fun.

If the secretary calls the roll at consecration meetings, his is half the responsibility for those meetings. Sit facing the society. Call clearly and promptly. Vary the manner and order of roll-call. Put in a hymn now and then, if the leader does not. Be brisk, yet not mechanical.

Keep a neat record roll, the names arranged in strict alphabetical order, with wide spaces between for the insertion of new names. Drop names only on the authority of the proper persons, and reinstate them only by a society vote.

# Samples of Summer Service

News of Endeavorers who Believe in Making Hay while the Sun Shines

## A Fruitful Month.

**J**ULY has been a fruitful month in the Endeavor world. Detroit '99, of which this issue gives so good a report, was of course the crowning event of its sunny days. But it is good to know that while a privileged minority of our host of young workers were dwelling in the glory of the convention mountain top, those who remained behind on the level plain of every day service were toiling on with unflagging zeal.

## Montreal '99.

Latest Official Notes from the Canadian Council.

**I**N two months the Canadian Endeavorers will gather in the east for our first national convention, October 5 to 9. The programme is well in hand and promises to be both attractive and helpful.

John Willis Baer will be there with his large experience to suggest wise plans of work, and with his enthusiasm to give heart and inspire zeal in the workers.

Rev. Wilbur Chapman, of New York, who conducted the "Quiet Hour" at the international convention, will also hold like services in Montreal, besides otherwise assisting in the programme. These meetings, led by one so eminently fitted for this particular work, have been an uplift to many a worker, and have made the international conventions of the last three years of peculiar blessing.

Rev. Wm. Patterson and other well-known and esteemed friends will address the delegates.

A full programme will appear in the September issue of the HERALD.

The travelling arrangements in the hands of Mr. C. J. Atkinson are bound to be efficiently carried out. One fare will be charged as usual for the double journey.

The committee in Montreal are active in preparing for a large influx of Endeavorers. They will be disappointed if they do not come. The largest church in the city has been secured for the meetings of the convention.

The arrangements as to billeting will be set out more fully in the September number of the HERALD and by circular.

Remember the convention. Prepare to come and join with the others in the good things in store.

## At Home.

City, Town and Hamlet all Represented.

Balfour Street Presbyterian Y. P. S. C. E., Brantford, have elected the following officers: Honorary president, J. A. Wilson, B.A.; president, Mr. Jas. Ashworth; vice-president, Miss Ada Christie; secretary, Miss Grace Raynor; treasurer, Miss Ella Larion; organist, Miss Nellie Grey.

Rat Portage Y. P. S. C. E. have elected officers as follows: President, Chas. Bully; vice-president, Miss J. McFarlane; recording-secretary, Miss Courtney; treasurer, Miss Isias. Their Visiting Committee made 248 visits during the past six months.

Brantford and Hamilton Endeavorers will visit Toronto on Aug. 14th and view the city from a procession of trolley cars. An open air meeting in Munro Park will be held in the afternoon. The HERALD had a visit from President Hendry of the Brantford Local Union the other day. He was in town making arrangements.

The Epworth League of Christian Endeavor of Woodhouse church held its annual business meeting in June. During the past year the membership has been increased and the meetings have been better attended and more interest taken in all departments of the work. The following were elected as officers for next year: President, Miss Mary Trinder; vice-presidents, Mr. Freeland, Miss Sarah Trinder, Miss Abbie Sharp, Miss Alice Jones; secretary-treasurer, Miss Hettie Trinder; secretary, H. Trinder.

Our esteemed contemporary, the *Banner*, was at Detroit in the person of Mr. Allan. He looks as though Christian Endeavor journalism agreed with him. He was busy looking after the interests of his paper, which he says is making good progress in the east. It is another evidence of Canadian enterprise and activity that the C. E. movement in this country can afford two papers so far above the average as the HERALD and the *Banner*. But they neither get the support they deserve.

The Social Committee of the Douglas Y. P. S. C. E. reports a

season of activity and successful effort. Four socials have been held in various places. One was unique in its location, the place being a warehouse. Three of these gatherings gave free will offerings amounting to \$22.25, of which \$6 was devoted to the Sunday-school library. The Lookout Committee also report encouragingly. Several new members, both active and associate, have been added.

Marthaville E. L. of C. E. have been growing in the right direction. A recent report shows that nearly one-third of their total membership (twenty out of sixty-nine) united with the church last year, and fifteen dollars was given to missions. This is proof that the Divine life is present in the Marthaville society.

## Mandaumin Hears About Chicago.

Mandaumin Endeavorers were favored with a very interesting and profitable address at their last missionary meeting by Miss Maggie Hayward of the Baptist Training School of Chicago. She spoke of their work in the back streets of that city, of their difficulties in reaching the people, and of the drunkenness that prevailed among them.

On their way from the Training School to the mission (which is not very far) they passed fourteen saloons, and oftentimes nearly whole blocks could be seen with no other buildings than saloons. The chief occupation of the people is drinking beer and playing cards, and often as many as two hundred and forty people lived in the same building, some with no other light than that of a small lamp. She also said the wretchedness of these people could never be imagined by any one who had not been among them.

## A Message from Magnetawan.

Our union society of Christian Endeavor was organized in January, 1896, since which time regular meetings have been held (with a few exceptions) each week on Tuesday nights.

For over two months during last winter the Sabbath evening service in the Presbyterian church was conducted with pleasing results by the society each alternate week during the absence of the minister.

Twenty-four members or more are now enrolled, five of whom are

associate members, four honorary, and the rest active members. The latest enterprise undertaken by the society is the sending of fifty dollars to the China Inland Mission for the support of a native helper in the foreign field.

We realize that Jesus' command is binding on all, "Go ye into all the world and preach the gospel to every creature."

Thus we can help in spreading the good news, while the work still goes on here, and hope for good results.—*E. McMillan.*

## July Jottings in Toronto.

There were nearly forty Toronto people at Detroit.

The Rev. E. S. Rowe was prevented at the last moment from being present by sickness in his home. We all missed him.

Mr. George T. Fergusson was also missed. Business prevented his getting away from the city even for the Canadian rally.

The College Street Presbyterian church had a little echo meeting of its own at which Mr. Tresidder gave the report. The regular meeting room was crowded to the door.

The Union echo meeting in Bloor Street Presbyterian church school-room on Tuesday 11th, was fairly well attended. The Rev. H. J. Tresidder and Mr. S. J. Duncan-Clark spoke.

The society in connection with Cowan Avenue Presbyterian church, has decided in place of holding its regular meetings during the summer months, to meet with and conduct the opening exercises of the pastor's Bible class.

Cooke's church Endeavor society also had an echo meeting on Tuesday evening, July 18th, at which Mr. Kenneth McIver gave a most interesting and eloquent report of the convention. He seemed to have caught the spirit of its sessions, and aroused considerable enthusiasm.

The Junior E. L. of C. E. of St. Paul's church are grieving the loss of their superintendent and his wife, Mr. and Mrs. Andrew Watson, who recently took their departure for Vancouver, B.C. A farewell meeting was held by the Juniors and presentation made of a memento of their loving service among the boys and girls.

## Heard in Hamilton.

Jas. Stevenson spent his holidays with the Y. M. C. A. boys at Bronte.

Miss Jessie Donaldson, formerly an active member of Knox society, died at her father's home a short time ago.

Mr. Richard Hicks and Miss Birdie Thomas, both prominent members of Emerald Street Methodist society, were married a short time ago.

Hamilton was well represented at the international Convention. A special train left the T. H. & B. station on the opening day at 8.15 and arrived in Detroit in time for luncheon at noon. All report having had a good time and we expect to receive a great blessing from reports which have been given.

At the Union Executive meeting, after the business was finished, a very lively discussion took place on the subject, "Is it advisable to hold meetings in the summer months?" Most of the members were strongly in favor of holding meetings all the year round but, as might be expected, those who are in favor of discontinuing the meetings in warm weather were not out in very full force.

A large number of delegates from old New Hampshire spent the night in our city on their way to the convention at Detroit. Our Union, represented by the president and a score of workers, met them at the New Royal and gave them a hearty welcome. The Gore and City Hall were beautifully illuminated and the whole party walked to the Gore and held a song service. In the morning they had the pleasure of viewing the city from the mountain top, and were loud in their praises of the beauties of Hamilton.

## Well Done, Waterloo!

Seventh Annual County Convention at Preston.

SEVEN years of service stand to the credit of Waterloo County, and gratitude to God for His goodness during this week of years was a prominent note in the proceedings at the recent convention held in Preston. President Webster, of Galt, presided with his usual efficiency. The morning session was marked by a practical and profitable paper on improving the effectiveness of the county Union, by Miss Snodgrass, of Hespeler.

A lively discussion followed eliciting many timely suggestions. In the afternoon the secretary's report was presented, the membership of the Union being recorded as fourteen societies with 694 members. The following officers were chosen for the coming year: President, Rev. J. R. Johnston, M.A., pastor Preston Presbyterian church; vice-presidents, Mr. E. Killer, Waterloo; Mr. Jas. Kerr, N. Dumfries, Galt; Miss Durrant, Woolwich; Mr. Runt, Wellesley; secretary-treasurer, T. H. Foley, Galt; Miss Kahler, superintendent of Junior Endeavor societies; Dr. Dickson, Galt, delegate to the Dominion Convention at Montreal.

Four short papers on "How do you conduct your prayer meetings?" proved suggestive. These were by the Misses King and Ploethner, and Messrs. Killer and Adams. The Rev. Mr. Mullen, of Fergus, spoke on "What the C. E. societies need most." Among the needs mentioned was that of young men. "What is your Missionary Committee doing?" was a question to which the answers given were most encouraging. Miss Kahler spoke on this topic with much force.

After tea at the Lutheran church, the evening session opened in the Methodist church. The Rev. Mr. Mullen conducted an open parliament on meeting difficulties, which was vigorous and helpful. Then the Rev. J. S. Scott of Hespeler, spoke on "Consecration, what it is, and what it does," closing with a roll call and consecration service. Thus the convention closed, leaving "Ayr 1900" as the watchword in the meantime.

## From Abroad.

Inspiring News Gathered from Our Exchanges.

A Notable British Endeavor.

THE Christians of this country will never forget the addresses of Rev. F. B. Meyer made during his recent visits to America. In thousands of cases they were the source of renewed spiritual life, and they left a marked impression upon the American churches.

It is indeed good news that Mr. Meyer, who has now become president of the Christian Endeavor Union of Great Britain and Ireland, is to make an extensive tour among British Christian Endeavor societies and unions, holding large mass meetings. The aim of these meetings is to quicken the spiritual life of the young people, and at the same time to present Christian En-

deavor as a means which God has already wonderfully blessed, and is ready to bless still more abundantly, to sustain that quickened life in the power of the Holy Spirit.

These gatherings will not merely interest and help the Endeavorers, but they will give a mighty impulse to all the churches. It is expected that meetings will be held in all parts of the United Kingdom, the societies of the various districts combining in large gatherings.

The plan of the meetings is as follows: One hour's public service at noon, Mr. Meyer to preach; an afternoon conference, followed by tea, with conversation between Mr. Meyer and his associate workers and the local Endeavorers; in the evening, a great public meeting. Two or three members of the National Christian Endeavor Council will accompany Mr. Meyer and assist him in the conduct of the meetings.

It is our confident belief that a great blessing is in store for British Endeavorers as the result of this generous and self-sacrificing effort, and we call upon all of the Endeavorers of America to pray most earnestly that the blessing of the Holy Spirit may be with Mr. Meyer and with all who speak in these important gatherings.

#### Two Splendid Assemblies.

We rejoice with the Epworth League and the Baptist Young People's Union in the superb conventions they have just held. We have not yet seen full reports, but the Epworth League gathering at Indianapolis is said to have been the very best ever held by the leagues. The attendance was exceedingly large; the meetings were thronged; the speakers were eminent and eloquent. Among the orators of the convention were Bishops McCabe, Fitzgerald, Fowler, Nimde, Galloy, and Hurst.

Bishop Fowler gave his great oration on Abraham Lincoln, and Bishop Hurst responded in five different languages to the address of welcome. General Gordon gave an address on the "Last Days of the Confederacy," and Dr. Buckley spoke on "Anglo-American Relations." The convention two years hence is to be held in San Francisco.

The Baptist young people held their gathering in Richmond, Va., and a very profitable gathering it proved to be. Ex-Governor Northen, of Georgia, was there. Dr. Mabie gave a strong address, "The Disciple and His Lord." President Chapman spoke most effectively; Dr. Henson was witty and wise; and Rev. J. Q. A. Henry made a tremendous indictment of the liquor

traffic. Secretary Chivers conducted a most helpful consecration service. General Morgan, Dr. Whitman, Dr. Villers, Prof. Price, and Rev. R. F. Y. Pierce were among the other eminent speakers.

The convention was notable for advance steps in the Bible readers' course and the missionary studies of the Baptist union.

The registration, 5,000, was excellent, and the weather was favorable. Cincinnati receives the convention of 1900, and Denver that of 1901.

#### Hawaiian Progress in Endeavor.

THE reports received from the different societies forming our Hawaiian Christian Endeavor Union manifest a very healthy activity in all branches of the work. Especially encouraging are those from the Kohala Seminary, Portuguese and Japanese societies of Honolulu, Ewa, and Kalanpapa. The society in Kawaiahao church, Honolulu, is the largest, with a membership of 120. During the past year two Junior Christian Endeavor societies—a Japanese and a Chinese—and one young people's society at Hilo Boarding School, have been added to the union.

The Hawaiian Union has now a list of seventeen societies and a membership of five hundred. Some of the societies have appropriated moneys for the support of Japanese, Chinese, and Portuguese work, thus showing a home-missionary spirit, and the Kawaiahao church society has aided the foreign-missionary fields with money.

President Southwick has introduced into the union this year committee conferences, which to us are a new feature. They have been well attended and very instructive.

The societies of Honolulu have been privileged, since our last convention, to entertain many hundreds of soldiers, some of whom have left with us words of lasting truth, and have, we hope, taken similar uplifting thoughts from us.

Owing to the necessary scattering of our societies, we are not in as close touch with one another as we would wish; yet there is a bond of union that is felt and appreciated by all when visiting other societies. We wish that all young people's societies could become Christian Endeavor societies, and enroll themselves with us, thereby helping us and giving us an opportunity to help them, and together exerting a greater influence for good over the community.

For the future there is a broad field of usefulness for the young people of these islands, and we must press forward eagerly to do

for those that come under our influence what Jesus would have us do.—EMMA A. AI, *Secretary*.

#### In the House of Mercy.

ONE of the unique Christian Endeavor societies is that in the House of Mercy at Milwaukee. During the past year, under the earnest leadership of the president, Miss Gertrude C. Jacobs, twenty-five members have been enrolled. Several of these have been received into the First Baptist Church. One was the daughter of an Indian woman who, before she made public profession of her faith in Christ, wrote to her mother, saying, "I want to join the church and worship the white man's God." Later she went to spend a few weeks in the home of her childhood. She told her people of the good work accomplished by the Christian Endeavor society, and they were anxious to engage in it. She sent twelve miles for a copy of the *Christian Endeavor World*, which, with her own experience and the aid of the clergyman who came to conduct religious services in the community, enabled them to complete the organization. As a result of this effort the society has a membership of fifty persons, who are enthusiastic in their endeavor to win souls for Christ.

After her return to Milwaukee, she received letters from people nine miles distant, from the place where this society is located, asking her to come and help them to organize a society there; and so the work is growing, and the seed sown in that one little society is taking root many miles away.

#### The Endeavor Herald's Oldest Subscriber.

We are glad to be able to present to our readers in this issue a picture of an old gentleman whom we believe is the oldest subscriber on the HERALD'S list. Mr. Charles Grant, sr., was born on April 12th, 1811, in Eccleston Farm House at Angmering, about twenty miles west of Brighton, Sussex, England.

At the age of twenty-two, having served his apprenticeship in a linen draper's shop at Guilford, he sailed in company with another young man for Canada in search of fortune. He at first was employed by a settler in the neighborhood of Little York (now Toronto), but later purchased twenty-five acres of land in the township of Harwich and struck out for himself. When the rebellion of 1837 began he took service in the company of St. Thomas horse under Capt. Ermitinger. Later he became Quarter-Master



Sergeant in the 1st Kent Militia. In 1839 he returned to England and while there was appointed to a position in the Inland Revenue service. However, he soon returned to Canada, and settled at Ridgeway, where he opened the first day school, and afterwards was instrumental in starting the first Sunday-school. For the nearly half century that has passed since then Mr. Grant has lived a useful life in the town of his adoption. His integrity, generosity, and Christian zeal have been the admiration of all privileged

buildings to their utmost. The usual brilliant military spectacles will be given, illustrating recent famous feats of arms on land and sea by both England and America, and arrangements have been made for an illustration of wireless telegraphy, wireless telephoning, and the improved X rays. In short, the Exhibition will be more than ever up to date.

ing when applied externally to relieve pain, and powerfully remedial when swallowed.

A little girl, whose parents had recently moved from country to town, and who is now enjoying her first experience in living in a street, thus described it in a letter to another child: "This is a very queer place. Next door is fastened to our house."

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

The following specimen of mixed allegory is told by *The Youth's Companion*, of a brave, hard-working little priest, who was addressing his parishioners: "The church," said he, "the church, my friends, is like a snip that sails proudly on through this sea of trouble that we call the world. The waves of sin beat in vain against her stalwart sides, and the waters of error dash about her prow and do her no harm. And why is this?" he asked, with impressive earnestness, "why is this, my friends? Because she is founded on a rock; not on sand, but on a rock, a solid rock, from which no power can dislodge her!"

The poet—"Don't you think we would make a good couplet?"  
She (cooly)—"I'm not averse."

**THEY ARE CAREFULLY PREPARED.**  
—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and to overcome costiveness the medicine administered must influence the action of these canals. Parmelec's Vegetable Pills are so made, under the supervision of experts, that the substance in them intended to operate the intestines are retarded in action until they pass through the stomach to the bowels.

A man entered an ice-cream parlor, and slowly and thoughtfully ate his portion of vanilla. While he was paying the cashier he said quietly, "I notice you advertise that you make your own ice-cream."  
"Yes." "Let me give you a pointer which will help your trade amazingly." "Well?" asked the man, curiously. The reply was bland and apparently courteous, "Get some other fellow to make it!"

### Odds and Ends.

Tomkins—"That's a handsome umbrella you've got there, Gibbs?"  
"Yes, Tomkins." "About what does it cost to carry an umbrella like that?" "Eternal vigilance."

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

Bishop (to timid curate on a visit) —"Dear me, I'm afraid your egg is not good." Timid Curate—"Oh, yes, sir, really—er—some parts of it are very good."

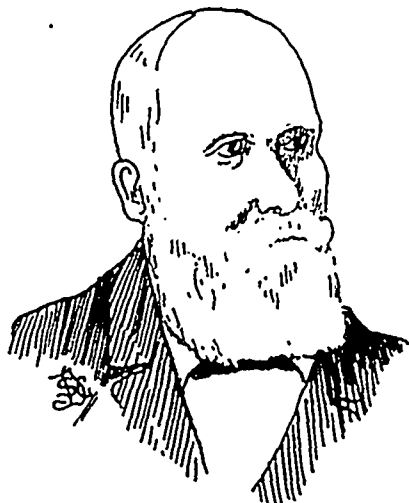
Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

"I hope you are not cutting a friend," said a neighbor to a farmer who was scratching the back of a pet pig with a stick. Bristling up with indignation, the farmer replied, "No, sir; I'm only scraping an acquaintance."

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

Customer—"I want to get a dog collar; something handsome and showy." Dealer—"Will this one do?" Customer—"I'd like something more expensive than that. Y, a see, it's my wife's dog, and I'd like to get some one to steal it."

**TRY IT.**—It would be a gross injustice to confound that standard healing agent—**DR. THOMAS' ELECTRIC OIL**—with the ordinary unguents, lotions, and salves. They are oftentimes inflammatory and astringent. This oil is, on the contrary, eminently cooling and sooth-



MR. CHARLES GRANT, SR.

to know him. Now in his eighty-ninth year, he still maintains that spirit of cheerfulness which is the crowning glory of gray hairs, the seal and earnest of eternal youth.

We feel proud to have the name of Mr. Grant upon our list, and pray that God may long spare him to be an example to the rising generation of the blessedness of a godly life.

### Canada's Greatest Fair.

This year will mark the coming of age of Canada's Great Fair and Industrial Exposition, which will be held in Toronto from August 28th to Sept. 9th. It is just twenty-one years since Toronto Exhibition was established as an annual institution under the present management. During that time it has increased five fold in every direction, and today can fairly lay claim to have assumed a national character. Last year upwards of 300,000 people attended, and this year such arrangements are being made as will warrant the expectation of a still larger attendance. Many entirely new features will be presented, while the exhibits, with an increased amount given in prizes (totalling \$35,000), will undoubtedly crowd the six hundred thousand dollars' worth of



# The Prayer Meeting

## Notes and Suggestions on the Uniform Topics.

By S. John Duncan-Clark.

### Helping Our Pastor.

Sept. 3.—Holding up the pastor's hands. What can we do to help our pastor? Ex. 17: 1-13.

DAILY READINGS.—Monday: By our prayers, 2 Thess. 3: 1-5. Tuesday: By our sympathy, Phil. 4: 10-20. Wednesday: By our friendship, 1 Thess. 5: 12-18. Thursday: By withholding criticism, Num. 12: 1-16. Friday: By engaging in church work, 1 Cor. 12: 4-11. Saturday: By avoiding contention, Phil. 2: 14-16; 1 Cor. 3: 1-9.

#### Standing by the Pastor.

Remember, God has not freed your pastor from liability to error, and given you a special dispensation to make mistakes.

Remember, sharp criticism is always cheaper than just judgment. Any mean man can be a critic; but it takes a big soul to be a good appreciator.

The best way to make up for poor preaching in the pulpit, is by more prayer and better practice in the pew. Any cur can scratch holes in a flower-bed; but it takes a man to make a garden.

Don't compel your pastor to throw up his hands in the attitude of discouraged surrender; but hold them up for him in the attitude of benediction. If you cannot be a prophet, be a prop for one.

You have heard of churches who want pastors that can "draw." In other words they are too lazy to move themselves, and want to be pulled. A good mule would be more appropriate for such a church. I pity the pastor they get.

If you appreciate your pastor, say so. Not by giving him a new gown, or a Bible marker, or a pair of carpet slippers; but try a new plan. Be always in your place on Sunday. Sit well up to the front at prayer meeting. Be prompt in taking part when opportunity offers. Ask him if he has any visits for you to make, or other work you can do. Keep praying for him. Let him hear you pray for him at Endeavor meeting. Bring other people to church with you. Attend his Bible class. Refrain from criticism, and hold your tongue unless you can commend. Keep your eyes open for good points, and when you see them say so. Live the truths he teaches on Sunday during Monday and the rest of the week. The best advertisement a preacher can have is a consistent congregation.

Remember, you should pay your pastor's salary not as the hired servant of the congregation, but as the minister of God. It is your privilege to be dispenser of the Divine bounty, of which you have been made steward, for the needs of one whom God has set apart specially for His service. Your pastor should never be compelled to worry about money matters. He can only minister to your spiritual needs as you set him free from the distraction of material needs. It is not reason that he should "leave the Word of God, and serve tables," but rather that he should "give himself to prayer and to the ministry of the Word."

### A Minister's Dream.

We have been reading the account of a dream, which a certain minister says he dreamed. He appeared to be hitched to a carriage, and he was attempting to pull it along. He reached a point not far from his church; but the mud seemed to grow deeper and deeper; the vehicle drew so heavily that he gasped for breath, and almost sank down exhausted. This struck him as the more inexplicable, because, looking back, he saw the entire congregation behind the carriage, apparently pushing it on. But the longer he tried, the harder the labor became, till finally he was forced to stop and examine the difficulty. He went to the rear, where he supposed his helpers were. But nobody could be found. He called, but got no answer. He repeated the call again and again, but there was still no reply. By and by one voice spoke to him by name. Looking up, whom should he see but one of his deacons, gazing complacently out of the window! And on going to the door of the carriage, what was his astonishment to behold the whole congregation sitting quietly inside! And the tired man who relates the story asks plaintively enough at the close of it, "Do you suppose this was all a dream?"—C. S. Robinson, LL.D., in S. S. Times.

### The Song Service.

"I love Thy kingdom, Lord," "I want to be a worker for the Lord," "Take time to be holy," "Rock of ages," "Lead, kindly Light," "O God of Bethel, by whose hand."

### Junior Endeavorers.

Sept. 10.—An early Christian Endeavorer. 2 Tim. 3: 10-17. (A union meeting with the Junior society.)

DAILY READINGS.—Monday: Are blessed of Jesus, Mark 10: 13-16. Tuesday: Should be taught in the Word, Deut. 6: 1-9. Wednesday: Should honor parents, Ex. 20: 12; Eph. 6: 1-3. Thursday: Should take Jesus for a model, Luke 2: 40-52. Friday: Should praise Jesus, Matt. 21: 12-17. Saturday: Should be helpful, 2 Kings 5: 1-14.

### Teachings From Timothy.

Child conversion is God's plan.

Bible-reared children make the best men.

The Gospel of Christ was made for the child heart. "Except ye become as little children," is a condition of entrance into the kingdom.

It is well when you can safely say to the growing boy, "Continue thou in the things that thou hast learned, and hast been assured of, knowing of whom thou hast learned."

The best kind of Endeavorers are the ones we grow in our own church garden—the Junior Endeavor society. They are worth ten of the kind that grow up in the school of religious indifference, and have to unlearn all that Satan has taught them before they can be put to work for the Master.

Timothy learned to pray at his mother's knee, and to love the Bible from his mother's lips. Such a teacher is better than the best superintendent or most experienced Sunday-school worker. O mothers, don't relegate the religious instruction of

your children to strangers, no matter how good they may be. The Sunday-school and the Junior society, after all, should be auxiliaries to the home training, not substitutes for it.

Timothy's unfeigned faith was a precious inheritance from his ancestors, the fruit of two generations of piety (2 Tim. 1:5.) Young people, upon whom may yet come the responsibility of transmitting to your own heirs the tendencies of your own life and character, though you may not be able to leave your children rich in material wealth, see to it that they may come rightfully by an unfeigned faith in God. Never forget that in your own character you are probably shaping the life and character of future generations yet unborn.

The Fountain of Youth.

There are three elements in the waters of eternal youth:

(1) *A past of happy memories.*—Old people are full of reminiscences. Now, if the memory be stored with an abundance of pleasant experiences, if it be a satisfaction to dwell upon our past deeds and life, then will it conduce to our happiness, help to make us contented and peaceful, in our old age. . . . Nothing ages a man so soon as the memory of an unsatisfactory, useless, or wicked past. It is utterly destructive of youthfulness.

(2) *The second is a living interest in the present and its work.* So long as your life glides swiftly along on the current, upborne on 's bosom, it reaches in triumph the goal; but the moment you permit it to be cast ashore, while the hurrying stream flows past, it will begin to break into pieces, to fall apart and decay.

"The surf of his own past is not a man; To change and change is life, to move and never rest."

On the other hand the reason there are so many mentally worn out, decrepit, useless and unhappy old men and women in the world is because they have not done this, but, instead, have sunken idly by the wayside, dead to the present.

(3) *The third essential element is hope,* the confident, cheerful outlook into the future.

A contented memory of the past, an active interest in the present, a confident hope for the future,—who has these three will never grow old.

Need we yet be told where is the fountain whence, and whence alone, these can be obtained? Only Christ, by His pardoning power, can so sweeten the memory as to turn its regret and remorse into peace and contentment. Only He, by His constraining love, can keep up in us that steady interest in the welfare of our fellow-men that makes us work for and with them day in and day out, nor never lets us tire of our labor. It is He, and He alone, who hath eternal life, and opens up before us an endless duration, in which the good deeds here begun shall ripen and be completed, giving hope, boundless hope, to even the poorest and the weakest, the oldest and the youngest. He, then, the Christ, is the fountain of Youth for whom the ages have thirsted and searched far and wide, and who was nigh unto them all the time.—*Condensed from Pres. I. Max Mark, D.D., in the Sunday School Times.*

Joyful Hymns.

"Bringing in the sheaves," "Precious jewels," "Holy Bible, book divine," "Praise Him, praise Him," "I love to tell the story," "Let the sunshine in," "I feel like singing all the time."

Confidence in Christ.

Sept. 17.—Unhesitating confidence in Christ. 2 Tim. 1:1-12.

DAILY READINGS.—Monday: The disciples, Luke 5:1-6. Tuesday: The sick of the palsy, Matt. 9:1-8. Wednesday: The man with withered hand, Luke 6:6-10. Thursday: The centurion, Matt. 8:5-13. Friday: The penitent malefactor, Luke 23:39-43. Saturday: The confidence we have in Him, 1 John 5:13-21.

Can You Trust Christ?

"I have so little faith," says one. "Yes, brother; you have so little faith in whom?"

Faith and knowledge are each cause and effect to the other. As you trust Christ, so you get to know Him; and the more you get to know Him, the more absolute will be your trust.

It is a strange religion that trusts Christ with the eternal interests of an undying soul, but fears to trust Him for the temporal needs of a mortal body. It is but another illustration of that portion of their beings on which men lay the most emphasis.

Christ responds to simple faith as to nothing else. If you want a revelation of the Master, trust Him wholly—you will find Him wholly true. You never trust Christ wholly until you distrust self wholly. It is written, "The just shall live by faith, and his path is as a shining light"; but if self walk with him there will always be a shadow.

Be trustful, be steadfast, whatever betide thee,  
Only one thing do thou ask of the Lord,—  
Grace to go forward wherever He guide thee,  
Simply believing the truth of His word.

Seeing the promise of God standeth fast,  
Trust; for the future will be as the past:  
Love, leading, and rest, the sunshine and rain,  
Over and over and over again.

Faith that Wavers Not.

The Word of God says "He that believeth shall not make haste"; but that does not mean he shall hesitate when he hears the call to move forward. In the spiritual as well as material world, it is usually true that he who hesitates is lost. Opportunities and privileges are for him continually slipping by unused because at the critical moment in decision and uncertainty prevent prompt action. The trouble is lack of confidence. Lack of confidence in self, which is good, but at the same time a failure to find in Christ an object of trust which self has failed to be. The power to decide speedily is one to be coveted by all who are brought face to face with the constantly recurring crises in life, when alternatives of choice are presented and great issues hang in the balance for our judgment. Those who are naturally self-confident will find little difficulty in reaching conclusions, but in many cases their self judgment will result in a wrong choice, invariably so when spiritual interests are concerned. Many who trust thus in their own wisdom will in unnecessary and foolish haste reach decision; but He who puts full confidence in Christ will await the Divine guidance without uneasiness or fear until the time comes when one of two courses must be taken, and take the right course with certain and unhesitating step, knowing that the Master never makes mistakes. It is this feature of faith that keeps the brow unclouded in the midst of thronging perplexities, that maintains the mental balance when the mind with nothing but self to rely upon would be overturned by the strain. It is the height of folly

when difficulties multiply to forsake the Master's leadership and seek the guidance of human judgment, as it is the extremity of weakness to falter when He points the way—even though it be to a larger sacrifice, which always means a richer blessing.

#### What is Faith?

Faith is *believing God*, and, like sight, it is nothing apart from its object. You might as well shut your eyes and look inside and see whether you have sight, as to look inside to discover whether you have faith. You see something, and thus know that you have sight; you believe something, and thus know that you have faith. For as sight is only *seeing*, so faith is only *believing*. And as the only necessary thing about *seeing* is, that you *see* the thing as it is, so the only necessary thing about *believing* is, that you *believe* the thing as it is. *The virtue does not lie in your believing, but in the thing you believe.* If you believe the truth, you are saved; if you believe a lie, you are lost. The believing in both cases is the same; the things believed in are exactly opposite, and it is this which makes the mighty difference. Your salvation comes not because your faith saves you, but because it links you on to the Saviour who saves; and your believing is really nothing but the link.

#### Songs of Confidence.

"Jesus, Lover of my soul," "The Lord's our rock," "The Lord's my shepherd," "All my doubts I give to Jesus," "I am trusting Thee, Lord Jesus," "Come, every soul by sin oppressed."

#### Gideon's Band.

Sept. 24.—Gideon's band. Judg. 7: 1-23.

DAILY READINGS.—Monday: Saul's band. 1 Sam. 10: 17-27. Tuesday: David's band. 1 Chron. 11: 10-19. Wednesday: Christ's band, Mark 3: 14-19; John 15: 16. Thursday: Working in God's way, Josh. 6: 1-20. Friday: Not by might nor power, Zech. 4: 1-10. Saturday: Whatsoever He saith, do, John 2: 1-11.

#### Gleaned From Gideon.

After all the great thing is to be God's man.

Gideon was more afraid of faint hearts than small numbers.

According as you drink to-day, so will God choose or refuse you for the greater testing of tomorrow. In the Divine plan great issues often turn on seemingly insignificant events. Therefore, "Despise not the day of small things."

The trouble with many of us is we are a great deal more eager that the Lord should use our sword than that we should use His. It was the sword of the Lord and of Gideon that beat the Midianites. It is simply suicide to seek to fight evil with the weapons of the flesh.

What a marvellous regard for human frailty the Lord showed when having instructed Gideon to visit the armed camp of the enemy, He said, "But if thou fear to go down, go thou with Phurah thy servant." I don't think God intended any reflection on Gideon's faith; but with loving thought He considered the desire of the human heart for company, and gave this gracious permission to the man of His choice.

Did you ever link the story of the pitchers and the lamps of Gideon's army with these verses in 2 Cor. 4: 6, 7: "For God who commanded the

light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." And like Gideon's jugs, we need to be broken before the light can shine.

Most of the work in every Christian organization is done by a very few workers. One of the standing marvels of Christianity is that it can accomplish so much with so few actual laborers.

The brightness of Gideon's band, the flashing out of their torches, was worth many thousand recruits to them. Let your faces shine!

Many a Christian Endeavor society would be strengthened by just such a sifting out of the cowardly and half-hearted as Gideon's army underwent. Every lame soldier counts one for the enemy.

#### Power in Weakness.

There is almost no word that is so imperfectly understood in the Christian life as the word "weakness." Sin and shortcoming, sluggishness and disobedience, are set to the account of our weakness. With this appeal to weakness, the true feeling of guilt and the sincere endeavor after progress are impossible. How, pray, can I be guilty, when I do not do what is not in my power to do? The Father cannot demand of His child what He can certainly do independently. That, indeed, was done by the law under the Old Covenant, but that the Father, under the New Covenant, does not do. He requires of us nothing more than what He has prepared for us power to do in His Holy Spirit. The new life is a life in the power of Christ through the Spirit.

The error of this mode of thinking is that people estimate their weakness, not too highly, but too meanly. They would still do something by the exercise of all their powers, and with the help of God. They know not that they must be nothing before God. You think that you have still a little strength, and that the Father must help you by adding something of his own power to your feeble energy. This thought is wrong. Your weakness appears in the fact that you *can do nothing*. It is better to speak of utter inability—that is what the Scriptures understand by the word "weakness." "Apart from me ye can do nothing." "In us is no power."

Whenever the young Christian acknowledges and assents to this his weakness, then he learns to understand the secret of the power of Jesus. He then sees that he is not to wait and pray to become stronger, to feel stronger. No; in his inability he is to have the power of Jesus. By faith he is to receive it, he is to reckon that it is for him, and that Jesus Himself will work in and by Him. It then becomes clear to him what the Lord means when He says, "My power is made perfect in your weakness." He knows to return the answer, "When I am weak, then am I—yea, then am I—strong." Yea, the weaker I am, the stronger I become. And he learns to sing with Paul, "I shall glory in my weaknesses." "I take pleasure in weaknesses." "We rejoice when we are weak."

#### Suggested Hymns.

"Blest be the tie," "Lord, a little band and lowly," "A Christian band from far and near," "Work, for the night is coming," "For Christ and the church," "Army of Endeavor, hear the trumpet call."

# With the Juniors

## Hints for Junior Meetings.

THE topics are issued by the United Society of Christian Endeavor, and are carefully and prayerfully selected by a committee of our best Junior workers, whose aim has been to make the topic simple, clear, and adapted to practical use. They have searched the Bible through for the Scripture lessons that, in the fewest words, will bring God's truths most clearly to a child's heart.

The first thing is *careful preparation*. I believe a Junior superintendent's obligation to her society is as great as that of a pastor to his people. She is called of God to fit and shape the little children for His service.

A kindergarten teacher, who is receiving wages for her work, plans out every detail days ahead. Every little song and lesson, and the materials for the illustrations, are all planned before each day's work begins. Can we Junior superintendents afford to be careless in the preparation of our work, when our pay is infinitely more than dollars and cents? Immortal souls are intrusted to our care; what are we doing to fit them for the Master's service through time and eternity?

*Plan your meetings.* Keep at least two weeks ahead of the lesson. I do not mean by that to complete the plans two weeks ahead, but look over your topics and Scripture lessons, and fix the general plan in your mind. Often some feature of the next week's lesson should be mentioned, a committee meeting appointed to help carry out a certain plan, or some Bible references announced. Then, after taking into consideration the individual needs of your society, that boy or girl who needs help, those boys on the back seat, and the leader, take your Bible, topic card, and what Junior helps you have, and, asking God's help, plan the frame work of your meeting. Do not think, "Well, that will be an easy subject to talk on; I guess I can manage that," but rather plan how you can yet your Juniors to talk. It is not so much a question of managing the topic as of managing the Juniors.

For a chalk-talk or picture story to be a success, the work must be done before the Juniors. A picture which has been prepared beforehand, even if uncovered or shown as the lesson progresses, will interest for a few minutes, but will usually fail to hold the attention or make a lasting impression. No difference how unskilful you are with the chalk, if your marks represent objects, and the children understand what these objects are, they will prove more entertaining and impressive than an artistic sketch.

Whether you or your leader conducts the lesson,

let it be short; fifteen minutes is long enough. Make your point clear and your teaching plain, and follow the lesson with prayers. Dear superintendents, teach your Juniors to pray.

Whatever the topic is or your way of using it, *teach Christ*, the tender Shepherd, the personal Friend of every little child. Everything else is a means to this end.—*Ella N. Wood.*

## Helpful Junior Methods.

TEACH your Juniors patriotism. Try a flag meeting, in which the Juniors give patriotic recitations, learn the history of the flag, study God's watchful care of the nation, and pray for their country and its interests.

IN the warm months it will add to the interest of the meetings if you hold them, once in a while, out of doors.

THE Juniors will enjoy an annual "field day," with a programme of athletic contests and games.

AN exhibition of dolls may be arranged. Get each Junior girl to dress a doll, and each Junior boy to make a set of furniture for it. Give prizes for the best, or in some other way honor the most faithful workers, and at the close of the exhibition let the whole be given to the poor.

JUNIOR workers will find a great store of practical plans in "The Junior Manual." Its 304 pages and 40 chapters treat fully all phases of the Junior society.

SEE that the Junior business meetings are carried on strictly according to parliamentary law. The rules are very simple, and a little instruction of the young president, with an occasional prompting from you, will make everything move smoothly.

TEACH the Juniors to give systematically, though they may give very little. They should make conditional promises of so many cents a month, and the treasurer should keep a separate account with each one.

A GREAT help for the Junior society is the monthly paper, *The Junior Christian Endeavor World*, with its bright stories by such writers as Pansy (who contributes a story each month), its helpful talks on the prayer-meeting topics, its letters from the Juniors, and many other valuable features. And it costs, in clubs of ten or more, only 25 cents a year.

THE Juniors will like to clip from periodicals stories and articles in which they are interested,

place them in neat envelopes, and pass them around as a numbered circulating library.

LET all graduation into the older society be at the union meeting with that society, held once each year, at the time fixed by the uniform topics.

## Notes on the Junior Topics.

By Lily M. Scott.

### Heartly Service.

Sept. 3.—Why should we serve God heartily? Col. 3: 14-17, 22-24.

DAILY READINGS.—Monday: Stephen, Acts 6:8-10, 59, 60. Tuesday: Paul, Gal. 2:20. Wednesday: Apollos, Acts 18:24-28. Thursday: Epaphras, Col. 4:12, 13. Friday: The Macedonian Christians, 2 Cor. 8:1-5. Saturday: "Always abounding," 1 Cor. 15:58.

When I was a child, I often heard my father say, "Any thing that is worth doing at all, is worth doing well." Frequently he quoted to us the old couplet: "Whatever you do, do with your might; things done by halves, are never done right."

If then, it is so necessary to do well even the little things, how much more necessary is it to do heartily that which should be our chief business here below.

Heartily means "from the heart." If we select a few of the many reasons why we should serve heartily, we shall soon see that the only way to serve God at all, is to serve Him heartily.

We may do many good things; but if we do them in a half-hearted way, or with a selfish purpose, God will not accept them.

"Whatsoever thy hand findeth to do, do it with thy might." The reading lesson says to do it heartily as unto the Lord, and not unto men. This refers us to our old lesson on God seeing us. If we always remembered that, we would have little difficulty in doing our work heartily.

"My life is not my own, but Christ's who gave it,"

And He bestows it upon all the race;

I lose it for His sake, and thus I save it;

I hold it close, but only to expend it;

Accept it Lord, for others, through Thy grace."

### Junior Endeavorers.

Sept. 10.—An early Christian Endeavorer. 2 Tim. 3: 10-17. (A union meeting with the Young People's Society.)

DAILY READINGS.—Monday: Are blessed of Jesus, Matt. 19: 13-15. Tuesday: Should study the Bible, Deut. 6:6-9. Wednesday: Should honor parents, Eph. 6:2, 3. Thursday: Should take Jesus for a model, Luke 2:51, 52. Friday: Should praise Jesus, Matt. 21:15, 16. Saturday: Should be helpful, 2 Kings 5:1-5, 14.

The Daily Readings furnish the best advice that can be given to the young. Read together part of Deut. 6. The Jews were commanded to read God's Word to the children, and talk with them familiarly about it.

Tell the Juniors of instances where the treasures of mind gathered in early life were all that the faculties of later years could retain. An old tree cannot be bent, but when it was a young sapling, great care had to be exercised that it grew straight, for then it was easily bent.

At the previous meeting give to a number of Juniors the story of the Bible children, to prepare for this lesson.

One can tell the story of the little maid who served Naaman's wife, another the story of Samuel, another that of the lad who gave his lunch to feed the multitude.

If it is a union meeting, call attention to the help Paul was to young Timothy. Just such a help should the senior Endeavorers be to the Juniors. Perhaps this meeting may bring them closer together. Have the lesson in 2 Tim. read responsively by the two societies.

Draw attention to the mention of Timothy's mother and grandmother. No doubt all Timothy's life had been spent in Christian endeavor.

### The Life of Christ. IX.

Sept. 17.—Christ's entrance: How can we honor Christ? Mark 11: 1-11.

DAILY READINGS.—Monday: Little children received, Mark 10:13-16. Tuesday: The young ruler, Mark 10:17-22. Wednesday: The vineyard laborers, Matt. 20:1-16. Thursday: Ambition rebuked, Matt. 20:20-28. Friday: Blind Bartimeus, Mark 10:46-52. Saturday: Parable of the pounds, Luke 19:11-27.

There are very few intervening events. After the lesson is read, emphasize the following points: that it was on Sunday, just one week from the resurrection, the triumphal exit from the grave; that this is the only time in Christ's life when He permitted His followers to give Him any royal honors; He, the King of kings, had lived a humble life, and only this once rode into Jerusalem while all the rest walked.

Even the children thought nothing too good for Him, and spread their garments before Him, and gathered leaves and branches for His pathway.

We can honor Christ in a better way, by being as nearly like Him as we possibly can be. In honoring Christ in this way, we are honoring our parents too. Have we not often heard people say, "What a credit to his parents that boy is!"

If we do a mean thing, not only does it disgrace our parents, but it brings disgrace on God. Let the Juniors suggest many things we may do that will bring honor to Christ.

### Contentment.

Sept. 24.—Be contented; why? How? Phil. 4:4-13.

DAILY READINGS.—Monday: "Be not anxious," Luke 12:22, 23. Tuesday: "A little with fear of the Lord," Prov. 15:16. Wednesday: "Content with such as ye have," Heb. 13:5. Thursday: "Godliness with contentment," 1 Tim. 6:6-8. Friday: "He that hasteth to be rich," Prov. 28:22. Saturday: Danger of riches, 1 Tim. 6:10.

We will not be happy or contented in our religion until we trust God for our happiness as for everything else.

I would suggest the following little story, for the meeting:

"I need oil," said an ancient monk. So he planted him an olive sapling.

"Lord," he prayed, "it needs rain that its tender roots may drink and swell." Send gentle showers." And the Lord sent a gentle shower.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray Thee." And the sun shone. "Now frost, my Lord, to brace its tissues," cried the monk. And behold, the little tree stood sparkling with frost. But at evensong it died. Then the monk sought the cell of a brother monk and told his strange experiences.

"I, too, have planted a little tree," he said; "and see! it thrives well. But I intrusted my little tree to its God. He who made it knows better what it needs than a man like me. I laid no condition; I fixed not ways or means. 'Lord, send it what it needs,' I prayed—'storm or sunshine, wind, rain, or frost. Thou hast made it, and Thou dost know.'"

# The Sunday School

## Sunday School Statistics of all Nations.

**W**E frequently receive applications for statistics connected with the Sunday-schools of the world. The following table will give valuable information upon this subject. It is taken from the report of the World's Third Sunday School Convention, held in London in July, 1898.

	Sunday Schools.	Teachers.	Scholars.	Total Membership.
England and Wales	43,634	61,303	6,813,072	7,156,108
Scotland	6,338	63,939	713,360	772,299
Ireland	3,020	27,980	319,316	347,296
Austria, including				
Bohemia	208	533	7,340	7,873
Belgium	83	403	4,616	5,019
Bulgaria	35	140	1,576	1,716
Denmark	819	4,275	71,371	75,648
Finland	7,611	12,928	165,149	178,068
France	1,475	3,876	61,200	65,076
Germany	7,131	39,872	814,175	854,047
Greece	4	7	180	187
Holland	19,000	4,962	168,110	173,072
Italy	336	1,482	15,787	17,269
Norway	749	3,311	65,311	68,622
Portugal	18	70	1,419	1,489
Russia	83	785	15,679	16,464
Spain	48	220	4,275	4,495
Sweden	5,360	18,144	252,247	270,391
Switzerland	1,762	7,490	122,507	130,057
Turkey in Europe	30	170	1,420	1,590
India, including Ceylon	5,578	13,937	247,472	261,409
Persia	107	440	4,876	5,316
Siam	16	64	809	873
China	105	1,053	5,264	6,317
Japan	150	390	7,019	7,409
Turkey in Asia	516	4,250	25,833	30,083
Africa	4,246	8,455	161,394	169,849
United States	132,697	1,394,630	10,893,523	12,288,153
Canada	8,986	75,064	582,070	657,154
Newfoundland and Labrador	375	2,365	23,836	26,219
West Indies	2,306	10,769	111,335	122,104
Central America and Mexico	559	1,300	15,000	16,300
South America	350	3,000	150,000	153,000
Australasia	7,458	54,670	595,031	649,702
Fiji Islands	1,474	2,700	42,909	45,609
Hawaii Islands	230	1,413	15,840	17,253
Other Islands	210	800	10,000	10,800
<b>World</b>	<b>246,658</b>	<b>2,378,921</b>	<b>22,540,392</b>	<b>24,919,313</b>

## Superintendents' Notes.

- Cultivate hand-shaking.
- Make your school a great loving family.
- A Sunday-school should run like a clock.
- The time to check disorder is before it begins.
- If you would win success you must draw, not drive.
- That superintendent governs best who appears not to govern at all.
- Nothing can take the place of careful, painstaking attention to details.
- No school is as large as it ought to be until it is as large as it can be. Yet the superintendent who

makes numbers his object will likely fail at every other point.

You may or you may not have a large school, but there is nothing to prevent your having a good school. Some of the smallest schools we know of have sent out more ministers, missionaries, and Christian workers than many of our largest schools. —*Marion Lawrance.*

## Our Bible Lesson.

Notes and Suggestions on the International Lessons.

By S. John Duncan-Clark.

### Israel Home Again.

**A**FTER seventy years of captivity Israel was again in the home-land. Our last lesson witnessed the forth-setting of those who had not lost their love for Canaan in the allurements of Babylon. The journey of more than five hundred miles would take so large a party, in those days, several months to perform. Ezra, we are told, took four months to cover the distance (Ezra 7:9.) The city was found in a state of desolation, it having remained a ruined heap ever since Nebuchadnezzar completed its destruction some fifty years previously. Necessarily the first thing to be done was to provide at least temporary places of dwelling for the returned exiles and their families. They found these in the smaller towns surrounding Jerusalem, which they occupied within the narrow limits of Bethlehem on the south and the borders of Benjamin on the north.

### Rebuilding the Temple.

(Lesson for Sept. 3, 1899.)

Two or three months after the arrival of the exiles in the neighborhood of Jerusalem, they proceeded to re-establish the worship of God by erecting an altar on the summit of Mount Moriah, where that altar of former days had stood. Thus, before a stone of the temple was laid, the flame and smoke of sacrifice rose from the sacred hilltop, testifying to the rekindled fires of national life and aspirations that in their highest type had ever been bound up with the observance of the religion of Jehovah. To-day there may be seen within the innermost precincts of the mosque of Omar a crag of rock, known as the dome, with the well worn remains of steps leading to the top of it, and deep channels cut in its surface. This has been identified, almost beyond a doubt, as the site of the old altar of burnt offerings.

The first great national ceremony reinstated by Israel was the joyful feast of tabernacles. It was Israel's thanksgiving day and fittingly inaugurated the new era of religious observance and service of Jehovah that was about to dawn. It took a very practical turn in relation to the proposed rebuilding of the temple, for under the inspiration of the season the people brought willing gifts for the commencement of the great work. Thus in the second year of their return, in the second month, under the direction of Zerubbabel and Joshua, the erection of the Lord's house began. It was a great day when

THE FOUNDATIONS WERE LAID.



The priests in their beautiful official robes of blue and purple and scarlet with gold and precious gems, occupied a prominent place in imposing array. The sons of Asaph, the descendants of David's great choir leader, with voice and cymbals lead the anthems of praise that rose from the hearts of a people overcome with joy and gratitude to a wonderful God. It was an inspiring, an overwhelming sight. There were men present to whom the glory of the first house was a solemn and adorable memory; to them there was an inexpressible sadness in the associations that surrounded this striking spectacle, and they wept. Thus tears and wailings mingled with shouts of joy, until none could tell who mourned and who praised. But in that vast concourse no heart remained untouched; there was not one that failed to respond either with grief or with gladness to the profound emotions of the occasion. It was a national ebullition of feeling that augured well for the successful accomplishment of the enterprise so auspiciously begun.

#### UNDESIRABLE OFFERS OF HELP.

Hardly had the actual work of construction been gotten fairly under way, when the enemies of Judah and Benjamin came with offers of assistance. "Let us build with you," they said, "for we seek your God as ye do." But Zerubbabel and Joshua, with great wisdom and dignity, refused their proffered aid. "Ye have nothing to do with us to build an house unto our God," were the words that told them politely to mind their own business, and they went away foiled in their purposes but all the more bitter and determined in their desire to hinder and oppose the plans of God's people. Israel have by some been upbraided for their treatment of the Samaritans in this matter. It has been called uncharitable and narrow-minded that they refused their co-operation, and perpetuated a bitterness that maintained a separation of interests and sympathies to the very end. Such a criticism is in harmony with much of the broad-minded cant of the day that accepts every one as a co-worker in the kingdom so long as he is a "sincere" something, even if he be a sincere unbeliever. I am inclined to dissent strongly from this view. It seems to me there is for all of us

#### A DEEP SPIRITUAL LESSON

in this story, which we would be blind indeed to miss. To-day on the site of the temple stands the Mosque of Omar, and in the land of its origin the religion of Jehovah is discredited and dethroned. But God is not left without a dwelling place, "Know ye not that your body is the temple of the Holy Ghost?" It is within human hearts that He makes His throne to-day; and yet I fear that with some of us, as during those fifty years of desolation in Jerusalem, the altar is dismantled and the smoke of the burnt offering has ceased to rise. Reader, how is it in your religious experience? Does God find a pleasant place of habitation in your heart? Is fellowship with Him a sweet and constant reality to you? Does the burnt offering of a fully consecrated life send up a sweet savor of sacrifice into His holy presence? Or is God shut out of His own temple by the preoccupation of other interests? Surely the time has come for some of us when a re-laying of foundations should begin, and the reconstruction of the temple of a holy life. But as with Israel, so with us, there must first be the erecting of an altar upon which the whole of self may be laid for the making of the Lord's house. Are you ready for this? You have sung perhaps with others,

"My all is on the altar,  
I am waiting for the fire,"

but has it ever been true? God cannot do much with you until it is true. But when the altar has been erected and the smoke of the whole burnt offering arises to God, then the building may begin. Then, too, will come the enemies, Satan and self, and suggest that they can help in its construction. But, O brother, beware of such offered assistance. This building must be the Lord's work or it will prove after all but a futile superstructure. Satan must have no hand in it; nor even self. You must be strict indeed to shut them out from co-operation, or else all will be ruined. There are multitudes of weak temples of God to-day, into which poor material has been built by the hindering hands of self. Let us be careful, too, that the pleasing but false philosophy of mere human teachers finds no place in the building. Let the word of God be the material, and God Himself the Maker; then all will be well.



### The Prophecy of Haggai.

(Lesson for Sept. 10, 1899.)

Our best view of any period in Israel's history is gained from the standpoint of her prophets. They were men who because of their divine mission and enlightenment saw things in their true perspective. Their message is always God's word for the time, and for like conditions throughout all time. It is therefore with especial interest that we approach the study of the next two lessons selected from the words of Haggai and Zechariah, God's mouthpieces during the reconstruction era in Israel's history.

Of the prophet Haggai but little is known, other than that he came back with the exiles from Babylon. Inference that he was an old man is drawn from Hag. 2: 3, which seems to suggest that he had seen the earlier temple. If this be so he would be about eighty years of age. His prophecy was, as always, peculiarly appropriate to the needs of his time. Fifteen years had gone by since the return, and but little progress had been made in the process of rebuilding. Much had happened to discourage. The alien peoples about them had annoyed and hindered their work. Their crops and gardens had failed or been very poor. Their rich men had grown weary of the temple building, and taken to erecting magnificent homes for themselves. On the other hand, political changes had taken place that gave reason for new hope of success. Cambyses, the tyrannical successor of Cyrus, had died, and Darius Hystaspes, a monotheist of more merciful mood, had assumed authority. The era of seventy years since the destruction of the earlier temple were also within some five years of expiration, and they realized the time was at hand for the erection of the new.

#### UNDER THESE CONDITIONS HAGGAI SPOKE.

His prophecy was to usher in a new order of things for Israel. The Hebrew nation henceforth was to be the Jewish church. The temple of God, not the king's throne, should now be the centre of her life and activities. The prophecy is four-fold, and addressed primarily to the temple builders. It deals first with the hard times prevalent and resulting from neglect of God's house for the construction of their own. Second, the causeless depression over the restored temple. Third, the delayed blessing which is certain to come. Fourth, the God-given authority of Zerubbabel.

The passage specially selected for our study comprises the second division, foretelling the greater

glory of the latter house. It is evident to all in a position to compare the plans for the new structure with the old, that it will come far short of the magnificence of Solomon's temple. But they are not to be disheartened by this fact. The exhortation of the prophet is "Be strong and work," and his encouragement, "The Lord of Hosts is with you." After all what more do a people need than the knowledge of God's abiding approval. The outward grandeur is only vanity if there be not the inward glory of the Divine presence. Culture, education, attainment to-day are pitifully vain in a life that does not recognize the kingship of Christ. If God is with us we may be strong and work in security and certainty of successful achievement. But it is only labor lost, however earnest the effort or commendable the cause, if the approval and presence of God be lacking.

There is further

#### CAUSE FOR ENCOURAGEMENT,

however, in the prospect of an added glory in the days to come. After a little while God is going to move in His universe, and there will be a general shaking of earth and sea and sky. The nations shall be shaken and their desirable things (R.V.) shall come, and the house shall be filled with glory. *The latter glory of the house shall be greater than the former, and peace shall prevail in its neighborhood and precincts.* It is but another picture of Israel's future restoration to Divine favor, which we have already gazed upon in Ezekiel's marvellous prophecies with wonderment. No experience of God's people subsequent to this prophecy can as yet be held to adequately fulfill these words; but when the Ezekiel temple is erected and the withdrawn Shechinah glory returns to manifest itself within its courts, then men will realize how fully God keeps His promises, and how poor is language to picture what He has in store for His people.

For us there is a beautiful lesson in the thought that God never exhausts His resources for the bestowal of good. With Him it is ever a widening circle of grace and glory for those who "follow on to know." Emerson says, "men cease to interest us when we find their limitations. The only sin is limitation. As soon as you once come up with a man's limitations it is all over with him. Has he talents? has he enterprises? has he knowledge? It boots not. Infinitely alluring and attractive was he to you yesterday, a great hope, a sea to swim in; now, you have found his shores, found it a pond, and you care not if you never see it again." But it is not so with God. He did not spend Himself to a limit in the wonders of the former house. He has a greater glory for the latter. Every day sweeps a wider circle for the soul that lives with God.



### The Message of Zechariah.

(Lesson for Sept. 17, 1899.)

Zechariah was the associate prophet of Haggai. The new line of prophetic thought initiated by Haggai, Zechariah carries further, both back and forward, linking it in retrospect with the prophecy of the old era and projecting it in anticipation into the glorious future awaiting the restored nation. He not only encourages Zerubbabel in his work of reconstruction, but he crowns the High Priest Joshua, foretelling the coming era when Israel should be a kingdom of priests.

The portion of the prophecy chosen for our study is the fourth section of the sevenfold vision, and deals more specifically with

#### THE SIGN OF THE GOLDEN CANDLESTICK.

There are four angels concerned in Zechariah's prophecy, one of which, the Interpreting Angel, figures in the opening verse of our lesson. He awakens the spiritual perception of the prophet and calls upon him to describe what he sees. The vision, according to the prophet, is of a golden candlestick, having a bowl upon the top of it, and proceeding from the bowl seven pipes each terminating in a lamp. Beside were seen also two olive trees, indicating the inexhaustible nature of the supply of oil. To the prophet the symbol did not explain itself, and the angel appears astonished at the enquiry as to its meaning. The golden lampstand plainly stood for the Israel people as the witnesses to God's truth in the world, and the vision depicted the place that Israel was yet to occupy in relation to a benighted and heathen earth under the Divine providence and blessing. In these days

#### THE CHURCH IS GOD'S LAMPSTAND.

For a time Israel in the purposes of God has been set aside, and the church now occupies the place of testimony. How much more faithful she has proven may be judged from the fact that 800,000,000 heathen still remain in ignorance of the Gospel message. The Israel nation were given no evangelizing commission such as that which the Church received from her Lord, nor had they the gift of the Holy Spirit for life and service; and yet a church which has forgotten its Master's last words, and departed in almost every essential of method from that of apostolic days, looks with horror and rebuke upon what it is pleased to call the apostasy of the Jew. We must not forget that if God had a promise of judgment for the backsliding of Israel which He has faithfully kept, He has also a solemn warning for a Laodicean church concerning which He will not show Himself slack when the time for fulfillment comes.

#### THE MESSAGE OF THE ANGEL

to Zerubbabel is worth our serious meditation in the light of what we have already said. "This is the word of the Lord," and therefore authoritative,

"Not by might, nor by power,

But by my Spirit," saith the Lord of Hosts.

"Who art thou, O great mountain?

Before Zerubbabel thou shalt become a plain;

And he shall bring forth the headstone thereof,

With shoutings, crying, Grace, grace unto it."

These are significant words. The secret of a powerful and effective witness is given in the first sentences. Might and power of human origin are neither necessary nor yet helpful in the work of God, except as surrendered to His Spirit. It is not the lamp that shines, even though it be gold, but the oil that is in the lamp. Organization is good, but only in the measure in which it is a channel for the oil of the Holy Spirit to flow through.

We are reminded by the message of the angel of the words of the Apostle Paul on several occasions concerning human weakness and Divine strength. In 1 Cor. 1:27, he writes that "God hath chosen the weak things of the world to confound the mighty," then again in the next chapter he warns them that their "faith should not stand in the wisdom of men, but in the power of God." In his second epistle he tells us his experience that the Divine strength is made perfect in weakness, and so this thought runs through all the apostle's letters and exhortations to the churches. It is the great truth men need to learn; it is the hardest and longest lesson in the book for most of us,—that apart

from Him we can do nothing, the only power we have for service is the power He gives. But

THIS POWER IS IRRESISTIBLE.

Note what the angel goes on to say. The great mountain shall become a plain before the man endowed with divine strength. No obstacles shall hinder his God-ordered progress. Faltering Christian, hesitating to go on lest the difficulties that beset thy path prove too great for thee, here is encouragement. Seek the guidance of God that you may be sure you are on the road of His choosing, with your face in the right direction, then trust His Spirit to supply the needed strength for the journey, and to remove the hindrances, or else to lift you over them. The man who is relying on the power of the indwelling Spirit of God need have no fear for circumstances, no matter how they may combine against him; God is greater than all circumstances. Nor need he fear the opposition of his fellows, be they ever so influential. Heaven, earth, nor hell can put no obstacle in the way of the accomplishment of God's plan if we be yielded to Him for the doing of it. You have only one obstacle of which you need to be afraid, and that is your own unbelief. This removed, the day will come in the building of your temple when you too will bring forth the headstone,

SHOUTING, GRACE, GRACE UNTO IT.

So, my brother, despise not the day of small things. Your spiritual life may seem indeed but a poor and weak pretext for what it should be; your opportunities for service may appear to you hardly worth considering, but in both, be assured, the possibilities are only limited by the faith you have to lay hold of and appropriate the life and power that God has for you.

"We are but organs mute, till a master touches the keys—

Verily, vessels of earth into which God poureth the wine;

Harpers are we, silent harps that have hung in the willow trees,

Dumb till our hearts strings swell and break with a pulse divine."



### Historical Review.

**EXTENT OF TIME.**—Leaving out Lesson 1, which is a prophecy of an earlier period concerning the kingdom of Israel, though it is applicable in principle to the period we have been studying, the period extends over about ninety years, from the beginning of the exile, B. C. 605, to the completion of the temple, B. C. 516, and dedication in March 515.

**PLACES.**—Babylon, the river Chebar, near Babylon, Jerusalem.

**PROPHETS.**—Hosea, Jeremiah, Daniel, Ezekiel, Haggai, Zechariah, Isaiah 40-66, belong in effect to the exile, whatever view we may take of the date of their authorship.

**CONNECTION WITH SECULAR HISTORY.**—Their contact with other nations made a marked impression upon the Jews. The Oriental monarchs, Nebuchadnezzar, Cyrus, and Darius Hystaspes, are well known in secular history.

In Italy the Tarquins were reigning at Rome (616-510). The rape of Lucretia by Sextus, son of Tarquin the Proud, B. C. 510, five years after the completion of the temple at Jerusalem, led to the

expulsion of the kings and the formation of the republic at Rome.

In Greece, the seven sages flourished about B. C. 590, during the siege and destruction of Jerusalem.

THE PROVIDENTIAL PROGRESS.

**THE PAST.**—From small beginnings the kingdom of Judah had been growing to a kingdom of power in the moral world. But instead of keeping in the steady flowing stream of God's will for them, they kept turning toward the rapids of disobedience and idolatry. Note how much God did to save them from the threatened ruin. He warned and entreated and encouraged them by His prophets. He sent punishments for sin. He gave prosperity that His goodness might lead them to repentance. The wreck of Israel was a solemn warning. But in spite of all, they went on to their own destruction, as a boat in the rapids hastens over the falls of Niagara.

**THE EXILE DISCIPLINE.**—For seventy years the kingdom was a wreck, floating on the stream of time, with only sandy wastes of hopelessness on every side. But all this time God was disciplining and training them for better things. The prophets were their teachers. The people learned to hate idols, to appreciate their religious privileges, to long for the presence of God. The warnings were everywhere. Hopes were held out before them. They saw the need and blessing of new hearts and new lives.

**THE FRESH START.**—At the end of seventy years, when they had learned in some measure the exile lessons, God's providence made a return possible through a change in the nations. About fifty thousand exiles returned to Judea. They slowly built up the city. They instituted religious services. They began to build the temple. The beginnings were very feeble and small. Amid poverty and opposition they went on till the temple was again built. Prophets came to them and opened visions of hope. They saw down the ages the glory that was to come. They saw the sun rising above the horizon, which should flood the world with glory. They saw the great tree which was to grow from the tiny mustard seed they were planting.

**MONUMENTS.**—Nine-tenths of all the bricks brought from Mesopotamia bear the stamp of Nebuchadnezzar.—*Bishop Walsh.*

In the British Museum I was shown a bronze doorstep, weighing fifteen hundred pounds, lately brought from the temple of El Saggil, at Borsippa, near Babylon. On it is an inscription saying that it was a votive offering in commemoration of Nebuchadnezzar's recovery from sickness. This confirms the account in Daniel of his severe sickness with a kind of insanity. Lenormant also has directed attention to "a strange hiatus which appears in the history of Nebuchadnezzar, which coincides with the period of the king's insanity." There are a number of other inscriptions by Nebuchadnezzar.

A cylinder discovered at the ancient Ur mentions Belshazzar, the son of Nabonidus, the last king of Babylon. "We now possess the account, given by Cyrus himself, of the overthrow of Nabonidus, the Babylonian king, and of the conqueror's permission to the captives in Babylonia to return to their homes. The account is contained in two documents, written, like most other Assyrian and Babylonian records, upon clay, and lately brought from Babylonia to England by Mr. Rassam. One of these documents

s a tablet which chronicles the events of each year in the reign of Nabonidus, the last Babylonian monarch, and continues the history into the first year of Cyrus, as king of Babylon. The other is a cylinder, on which Cyrus glorifies himself and his son Cambyses, and professes his adherence to the worship of Bel-Merodach, the patron god of Babylon."—*Professor A. H. Sayce.*

**The Lesson Applied.**

LESSON 10.—SEPT. 3, 1899.

**Rebuilding the Temple.**

(Lesson Text : Ezra 3:10 to 4:5. Commit to Memory verses 10,11.)  
(Read chapters 3 and 4.)

GOLDEN TEXT.—"The temple of God is holy, which temple ye are."—1 Cor. 3:17.

DAILY READINGS.—Monday: Ezra 3:1-7. Tuesday: Ezra 3:8-13. Wednesday: Ezra 4:1-6. Thursday: Ezra 4:11-24. Friday: 1 Chron. 23:24-32. Saturday: Ps. lxxv. Sunday: 1 Cor. 3:6-17.

CENTRAL TRUTH.—While we build for God we cannot compromise with sin.

SUGGESTIVE POINTS.—All our work should be preceded by worship.—We should take God with us in all our undertakings for Him.—A thankful heart finds something for which to praise God.—We may look forward to a noble structure if we have the right foundation.—God's promises for the future contain great blessings.—It is not safe to make leagues with pretenders in religion.—Satan may hinder us, but his plans fail if we keep true to God.

SUGGESTIVE QUESTIONS.—What time was spent by the returning Jews in going from Babylon to Jerusalem? How did they find the city? How many years had passed since the temple was destroyed? What was the distance from Babylon to Jerusalem? What was the first step in religious work when the journey was made? Who managed the building of the temple? How were their services conducted? What adversaries did the Jews have? How did they interrupt the work of building? How many years passed while the temple was being built?

LESSON 11.—SEPT. 10, 1899.

**Encouraging the Builders.**

(Lesson Text : Hag. 2:1-9. Commit to Memory verses 4, 5.)  
(Read the Book of Haggai and Isa. 60.)

GOLDEN TEXT.—"Be strong, all ye people of the land, saith the Lord, and work, for I am with you."—Hag. 2:4.

DAILY READINGS.—Monday: Haggai 1. Tuesday: Haggai 2:1-9. Wednesday: Ezra 5:1-5. Thursday: Ezra 5:6-17. Friday: Ezra 6:1-12. Saturday: Ezra 6:13-22. Sunday: 2 Chron. 5:11-14.

CENTRAL TRUTH.—God will send the glory if we prepare our temple.

SUGGESTIVE POINTS.—Perseverance is better than enthusiasm.—We cannot fail in God's work while we stand on the promises.—We are taught to be strong in the Lord—not in ourselves.—God puts the jewels of His grace within. They shine more than outside tinsel.—When God gives peace and quietness, who then can make trouble?

SUGGESTIVE QUESTIONS.—How many years between our last lesson and this? Who speaks to the people here? Why had the work on the temple been delayed? Why did Haggai ask who had seen

the first temple? What were the people exhorted to do? What promise was given? What covenant did God make with Israel? Who is meant by the Desire of all nations? How should the second temple surpass the first?

LESSON 12.—SEPT. 17, 1899.

**Power Through the Spirit.**

(Lesson Text : Zech. 4:1-14. Commit to Memory verses 8-10.)  
(Read the chapter, and compare Ezra 6:14-22.)

GOLDEN TEXT.—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—Zech. 4:6.

DAILY READINGS.—Monday: Zech. 4. Tuesday: 2 Chron. 20:5-18. Wednesday: 2 Chron. 32:1-8. Thursday: Isa. 59:16-21. Friday: Rom. 15:13-21. Saturday: 1 Cor. 1:18-31. Sunday: 2 Cor. 3.

CENTRAL TRUTH.—The sword of the Spirit is the Christian's weapon.

SUGGESTIVE POINTS.—The candlestick is Christ.—As the Light, Christ reveals, admonishes, warms, purifies, beautifies, gladdens, vivifies.—We are to "shine as lights."—Heavenly work needs heavenly power.—God is honored in the feeblest of His creations.—There is no way to become a light but by becoming a branch through whom the Holy Spirit can flow.—It is blessed to be the channel of God's blessings to men.

SUGGESTIVE QUESTIONS.—How long had the people been at work on the temple at this time? Whose vision is here given? How would this be of help to the people? What does the candlestick represent? What is represented in the bowl, the lamps, the pipes, the trees? How was this vision to be explained to Zerubbabel? What mountain stood before him? How should he overcome? What is meant by the day of small things?

LESSON 13.—SEPT. 24, 1899.

**Review.**

GOLDEN TEXT.—"The angel of the Lord encampeth round about them that fear him and delivereth them."—Psa. 34:7.

DAILY READINGS.—Monday: Hosea 14:1-9. Tuesday: Daniel 1:8-21. Wednesday: Daniel 5:17-31. Thursday: Daniel 6:10-23. Friday: Ezek. 36:25-36. Saturday: Ezra 1:1-11. Sunday: Haggai 2:1-9.

**Periodicals.**

*Frank Leslie's Popular Monthly* for August is a grand Mid-summer Art and Fiction Number. It is brilliant and entertaining in its literary contents, and sumptuous pictorially, as may be judged from the fact that among its writers are included: W. D. Howells, Ruth McNery Stuart, Joel Chandler Harris, Egerton Castle, Van Tassel Sutphen, Edgar Fawcett, Etta W. Pierce, C. F. Carter, Theodosia Pickering Garrison, Ferriton Maxwell, Larkin G. Mead, Eben E. Rexford, and R. K. Munkittrick. The single article upon "Weddings in Art" is illustrated with sixteen beautiful reproductions of paintings by celebrated European and American masters. William Dean Howells gives, in quaint and delightful verse, the gastronomical observations of one of his fellow-countrymen at Carlsbad, who declares, "Breakfast is my best meal!" Joel Chandler Harris contributes one of his inimitable "Minervy Ann" stories, while Ruth McNery Stuart's "Queen o' Sheba's Triumph" is destined to rank among her masterpieces. Van Tassel Sutphen shows, in a wonderfully imaginative work of fiction, entitled "The Greatest Thing in the World," how this country is rapidly becoming golficized. Edgar Fawcett spins a weird yarn. "The Lid of the Chest." Etta W. Pierce's "Miss Angel" is more cheerful.

*The Treasury of Religious Thought* for August, though an vacation number, shows perhaps more than the usual number of attractive articles and sermons. The leading preacher, whose portrait and church are displayed, is Rev. Sydney Herbert Cox, pastor of the Lee Avenue Congregational church, Brooklyn. He is followed by Rev. Kerr B. Tupper, D.D., LL.D., the eloquent

## Advertisements

pastor of the First Baptist church in Philadelphia, by Rev. Roselle T. Cross, of Iowa, and others. The illustrated article describes the Jerry McCauley Mission work in New York. Dr. Robert M. Patterson, of Philadelphia, furnishes a paper on "The Two Kingdoms"; Dr. Geo. S. Payson, of New York, writes on "Humility"; Rev. C. Aubrey Eaton, of Toronto, has an original paper on "Soul or Salt." The "Names of Note" include, with portraits, the late Bishop Newman and the newly-chosen college presidents, Hadley, of Yale, and Faunce, of Brown. Dr. Hallock gives the Prayer Meeting Topics as usual, and Prof. Small, the "Movements Among the Churches."

HAMLIN GARLAND, Anthony Hope, John Kendrick Bangs, Harold Richard Vynne, Anna Robeson Brown, "Josiah Allen's Wife," Clara Morris, Kate Whiting Patch, and Anna Farquhar are among the half-score of writers of fiction who contribute stories to the August *Ladies' Home Journal*. The Midsummer Fiction Number of the *Journal* has brought together in a single issue some of the most popular story writers, and the most capable black-and white artists to illustrate their work. The Rev. Newell Dwight Hillis, D.D., has an interesting article in this issue on "The Diffusion of Happiness Through Conversation," the third of his "Secrets of a Happy Life" series; Mrs. Burton Kingsland and Emily D. Striebert write of "With the Children on Sunday"—their diversions and instruction; "What Can be Done With an Old Farmhouse" pictures how an old building may be artistically remodelled at small cost. On two other pictorial pages are shown the most cozy and attractive "Houses in Woods, Valleys, and Mountains," and "The Sweetest of Summer Charities" pictures the work of the flower missions in several cities. The latest feminine fancies in dress are set forth in "The Gossip of a New York girl." Mrs. S. T. Rorer's cooking lesson is on "Cold Dishes for Hot Weather," and Mr. and Mrs. Edward B. Warman's health talks are on timely themes. For the boys, Dan Beard explains how to make "A Back-Yard Fish Pond."

Outing for August is an exceedingly interesting and seasonable number, with the usual fine illustrations. The contents include: "Golf in Gotham," by Charles Turner, the literary father of golf in America; "Big Game in the Rockies," by J. N. Ostrom; "Lawn Tennis on the European Continent," by J. P. Paret; "An August Outing," by Ed. W. Sandys; "Canoeing Down the West Branch of the Penobscot," by W. A. Brooks; "The Best Out of Three," by M. Gertrude Cundhill; "Camp Cuisine," by H. C. Daniels; "A Stroll in the Black Forest," by Mary E. Blake; "Holiday Work with the Camera," by Dr. John Nicol; and the usual poems, editorials, and records, which include a full and expert account of the golf championship contest at Chicago, by Willie Tucker, of St. Andrews.

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