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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, October, 1898

[No. 10

November.

By Isabelle E. Mackay.

O DREARY days and rugged ways
 And bitter winds so fiercely blowing,
 O fallen leaves and shiv'ring trees
 And bare, brown fields with nothing growing!
 O empty plains and sweeping rains,
 O lonely wood, a requiem sighing
 O'er summer dead and songsters fled
 And flowers in their dark graves lying!
 O early night and laggard light,
 O glittering frost with fairy fingers,
 O glad surprise of sunset skies
 Where heaven's brightest glory lingers!
 O changeful time of gloom and shine,
 Thy charm my heart will long remember;
 In all the year I hold most dear
 The cold and colorless November!
Woodstock, Ont.

Editorial Talk.

THE returns of the prohibition plebiscite are now almost completed, and the leaders on both sides are giving their opinions as to the probable results. Nothing can be done, however, until the government makes its pronouncement. It is altogether unlikely that any radical measures will be attempted on the strength of the vote that has been cast. The English-speaking provinces have declared for prohibition by a majority of over one hundred thousand, but this is offset by Quebec's anti-prohibition majority of over eighty thousand. The decisive majorities in the Maritime provinces, and in Manitoba, make it plainly evident that the people will not be satisfied with the continuance of the legalized liquor traffic. Various explanations have been given for the decrease in the majority for prohibition in Ontario since the previous provincial plebiscite, but whatever the reasons, there is great cause for gratitude that the people of the banner province of the Dominion have pronounced themselves against the merchandise in intoxicants by over thirty-nine thousand. It means that public sentiment, rapidly growing as it is in favor of temperance, will soon sound the doom of this great evil. What seems feasible in the meantime would be such Dominion legislation as would enable provinces to give to the people the relief which they

crave. If this were done, not many years would pass before the drink traffic would be outlawed in every province of our land.

THE practice in vogue in many counties of combining the conventions of the Christian Endeavor Union and the Sabbath School Association is worthy of careful consideration. Many of the workers are active in both spheres, and such a union means a saving of time, money, and effort.

Union Conventions.

Many of the themes that come up for discussion are also of equal value to both organizations. But, from a recent experience, we would be inclined to put the workers on guard against the tendency of so mingling the work and the discussions that the identity of the organizations is destroyed. The conventions should be held consecutively rather than together. In this way the best interests of each society are conserved, while the benefits of bringing together the workers in these two allied departments of the Lord's work are also secured.

It has frequently been noticed that in our pledge the obligation is made to rest, not upon the society, but upon the individual. "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do."

The Society of One.

Nothing is of greater importance than the emphasis of the idea of personal responsibility thus inculcated. The strength of a regiment is the aggregate strength of the individual soldiers, and in God's army quality counts as well as quantity. Gideon's three hundred are mightier than Midian's multitude. The society is dependent for its influence upon the character of its individual members. To develop the power of the society you must develop the power of each person connected with it. Train the individuals for aggressive work and the society will become a mighty power in the church and in the community. Have a consecration service for a society of one, and you be that one. Determine that so far as your individual service can go you will not fail in your duty. Christ wants to do great things for your society, your church, your community, but He waits for consecrated lives through whom He may fulfil His will. He needs lips through which He may utter His messages of mercy and

grace; give Him yours. He needs feet upon which He may go on errands of mercy; give Him yours. He needs hands with which He may do deeds of kindness; give Him yours. He needs lives through which He may manifest His character to mankind; give Him yours. That is the only form of consecration that has any significance. According to the number in any society who thus assume this individual responsibility for its welfare, will the usefulness and influence of that society depend.



THE church has a claim upon the service of every true Christian. Christ loved the church and gave Himself for it, and our devotion to Him will show itself in loyalty to the church for which He died.

The Best Sphere for Service.

The church is the chosen agency through which God has blest and will bless the world. We can find no other sphere in which our service will count for so much. Ian Maclaren has said, "The best service any man can render the cause of God is to see that the work of his own church is well organized and efficiently carried out." This is exactly what our society aims to secure through the deepening of the spiritual life and the training for Christian service of its members. The society exists for the church; it is subordinate to the church, it must fulfil its mission through the church. There is no sphere of service so noble. It has never had so many problems to solve, nor so many fields to occupy. At home and abroad wide open doors invite the efforts of all according to their ability. Young people are needed to teach in the Sabbath-school, to sing in the choir, to visit the sick, to distribute good literature, to reach the unchurched, to cheer the discouraged, to preach the gospel, to carry the glad tidings to the regions beyond, to advance the cause of missions at home. One can do this and another can do that; all can do something and some can do much, but the best thing, the greatest thing, the most essential thing all can do—pray. Then, help your church! The truest Endeavorer is he who most loves, is most loyal, and renders most service to the church which is the pillar and ground of the truth.



To reach young people and hold them for Jesus Christ is one of the most pressing problems of our times. Every pastor has it kept continually before his mind; every convention of Christian workers seeks to shed new light upon it.

Reach the Young People. Progress is being made, but we are only beginning to grapple with the difficulties. In this work the Christian Endeavor society must make itself felt. It was first organized to help the church in this very work, and it must do it or acknowledge defeat. In many places a remarkable work has been done. It has gathered the young people under its standard, and has trained them for ser-

vice that makes glad the hearts of pastor and officers. Elsewhere the work is but poorly accomplished, not because the society is inadequate, but because the means are not employed to make the work of the society effective. It is the duty of the workers in every society to face this problem and solve it. It is not enough to issue invitations and hold pleasant meetings. A little may be accomplished in that way, but the question that will still demand solution is, How can the great mass of young people be reached for Christ and the church? If the problem is to be solved at all, it will be through much prayer and effort and study and travail of soul. There is one thing certain that the most favorable conditions possible for the physical, moral, and spiritual wellbeing of young people must be secured. If you want the bees and birds to hum and sing in your lawn, you cannot secure their presence by mere wishing or by calling upon them to come. But if you plant the honeysuckles and chestnuts and maples, the influences of nature will carry the tidings, and they will come of their own accord to cheer you with their busy hum and glad, sweet songs. In a similar way we must study young people, and make provision for meeting the necessities of their lives from as many sides as possible. Provide a bright, cheerful room, as homelike as possible; make the atmosphere genial with kindness and sociability; have strong, spiritual, educative meetings; enlist the services of everyone in some work that he likes. After you have done your best, you will yet find much to be done, but you will reach some—perhaps a great many, and you will feel that you have at least in some measure helped to solve one of the most difficult problems of our times.



It frequently happens that valuable lessons may be learned from our opponents. Just read these words of Mr. O'Keefe, and see if they are

A Valuable Lesson.

not worth pondering. The Toronto brewer was being interviewed on the plebiscite returns, and among other things he made use of this significant statement: "The liquor men are out of politics. They hold the balance of power, and can elect or defeat any government." Thank you, Mr. brewer, now we have your own confession of the truth we have long suspected, that the liquor men may always be counted upon to vote "solid" for their interests irrespective of party. That is the reason you have succeeded so often in frustrating the plans of the temperance people; they divide their forces at the polls, you keep yours together. With your folks the "trade" is everything; with them, temperance is kept subordinate to party. Get together, temperance people! For the sake of the cause, keep "out of politics"! Then the balance of power will be changed, and the party that gives its support to the liquor traffic will fall so suddenly that it will carry the drink curse with it, and from that day there will be no party so poor as to do it reverence.

Now is the time for the workers to get together for the purpose of planning the campaign for the fall and winter. For various reasons the work during the summer is not characterized by the same measure of interest and zeal that it has during the colder months. October is now here with its shortening days and lengthening nights; the leaves, under the alchemy of the frost, hang out their gorgeous tapestries of red and gold and russet and brown; the birds are flying south; and a hundred signs in earth and air and sky tell us that the time has come again for us to enter upon another campaign for Christ and the church.

**Advance,
Endeavor!**

Plan for an advance all along the line. Progress is a law that all things in nature and in history obey. It is also the law of the Christian life. Take it as the watchword of your society during the coming months. Make this year the very best in the history of your organization.

Among other things, advance in knowledge of Bible truth. Do not be satisfied with reading your Bible; study it! Cultivate the spirit of prayer. Practice the presence of God. Make use of the Quiet Hour. Put more into your words in the prayer meeting—more thought, more earnestness, more desire to help others and glorify God. Put your whole heart into your society work. Give it whatever time, energy, influence, you can command. Seek to win souls to Christ—that is your main business. Help the church. Place yourself in the hands of your pastor for whatever work he may assign you. If you have done well in the past, do better in the future. Forget the things that are behind—the achievements, the disappointments, the failures, the slights—everything that hinders, and reach forth unto the things that are before. Advance, Endeavor!

ONE of the things that has disturbed the peace of mind of the editors and publishers of our paper for many months is the late appearance of the HERALD. The delay can easily be accounted for. Every member of our staff is an active Christian worker, busily engaged in various spheres. The work for the HERALD is done willingly and lovingly, but it must be done during spare hours, which, alas, are often very few. The self-denying services of these writers which have been so freely given to the cause of Christian Endeavor, our readers everywhere have learned to appreciate highly. The HERALD during the coming months will be better than ever before, and we promise to get out earlier. The December issue we hope to have in the mails before the twelfth of the month. May we not count on your help to extend a knowledge of our paper and increase its circulation?

**An
Explanation.**

CHRIST came to seek and to save the lost. We must do the same if we would be like Him.

Christian Endeavor Chat.

THE time for holding the next Christian Endeavor Convention has been selected. The dates are July 5-10; Detroit, Mich., is the meeting-place.

THE Christian Endeavorers of the Reformed Church in America have contributed money through the regular denominational channels, to erect twelve mission churches.

THE reported contributions of Sunday-schools and Christian Endeavor societies to the American Board show a gain for the past eleven months of \$3,219.10 over the contributions for the same period of 1897. This is a magnificent record.

ONE of the most glorious fruits of the recent Nashville Christian Endeavor Convention is the organization of three Christian Endeavor societies in the Tennessee State Prison, one for white men, one for colored, and one in the women's ward.

"THE Young Men's Cooking Club" of the Ottawa, Ill., Congregational society gave a social, inviting the young women to a novel banquet—novel because wholly of masculine providing. There were bright after-dinner speeches, including discourses on "How to Run a Social," "Wheels," "Secrets," and "The Ideal Endeavor Meeting," closing with an edifying oration, "What I Know about Cooking."

TALK about the iron-clad pledge! What do you think of these armor-clad rules that follow? They are the regulations of the Floating Society of Christian Endeavor on board the battle-ship Olympia, Admiral Dewey's flagship. Some of the members were growing careless, and the adoption of these rules was a sort of re-organization arrangement got up by themselves. They fire pretty straight, don't they?

1. Every member shall diligently attend the meetings the society will hold on board.
2. No member shall use tobacco under any circumstances.
3. Every member shall abstain from all intoxicating drinks.
4. No member shall borrow money on interest, or lend out money on interest.
5. Every member shall abstain from such company, on board or on shore, as will hurt the progress of his Christian life.
6. Every member shall always wear his pin when in uniform.
7. Any member violating the regulations of the society shall be warned three times; if he does not comply with the requirements, his name shall be dropped from the membership roll.
8. Every one becoming a member of this Floating Society of Christian Endeavor shall read these regulations, and, after good consideration, shall sign his name earnestly and faithfully.

PURPLE AND GOLD

Ontario's Grand Rally in Hamilton, October 11th to 13th

DRIPPING skies and chilling winds did not prevent the attendance of many hundreds of young people at the splendid convention. From all parts of the province they came, east, west, north, and south, to enjoy the Christian fellowship afforded, and receive profit from the carefully planned meetings. It was a most successful rally, and the delegates will long remember the days of blessing in the beautiful city so picturesquely situated between the bay and mountain.

Hamilton's proverbial hospitality met the delegates on their arrival at station platforms and steamboat landings in the person of scores of white-capped members of the Reception Committee. Leaden skies could not detract from the warmth of the welcome bestowed. Everywhere doors were opened wide to the visitors and thoughtful preparations made for their comfort.

The Armory proved to be, on the whole, a successful meeting-place. The decorations were abundant and most tastefully arranged. Bunting and banners and flags in great variety adorned the walls and ceiling of the great building, while mottoes spoke out on all sides of the aims and hopes of Christian Endeavor.

Everyone was delighted with the music. The chorus of two hundred voices, under the leadership of Mr. Robinson, rendered splendid service. The singing was one of the outstanding features of the convention.

The programme was varied, practical, bright, and spiritual. All departments of Christian Endeavor work were touched upon, and the impression made by a number of addresses was deep and abiding. Quickened interest in the work and a fuller consecration will surely follow as the appropriate fruits of this helpful gathering. The part taken by Dr. Clark, the beloved founder of the movement, was greatly enjoyed. His words were listened to with deepest interest. We are pleased to be able to publish the powerful address on "Our Christian Endeavor Birthright," which he delivered at the closing consecration service. We commend it to our readers in all parts of the Dominion. It is a distinct message and deserving of the earnest consideration of all Christian young people.

Under Grey Skies.

The Opening Sessions.

THE rain was falling steadily when the convention was called to order by the president, Rev. Wm. Johnston, on Tuesday afternoon. But in spite of the gloom without and the patter of the rain upon the roof the meeting was bright and cheery.

After devotional exercises led by Rev. Mungo Fraser, D.D., the convention sermon was delivered by Rev. Robt. Johnston, B.D., of London. Opening the convention in this manner is an innovation in our provincial gatherings, but it proved a worthy innovation and one well worth following. Mr. Johnston chose as his text, John 21:17, "Lovest thou me?" and from it struck the keynote for an earnest and deeply spiritual convention. Love to Christ, he said, formed the sum and substance of the Christian life, and the fullness of the answer to the question of the text was the sum of the Christian's consecration. He warned his hearers against a consecration that was formal and mechanical, and said that the measure of the Christian's love to God was the measure of his consecration. Love to Christ, he assured his hearers, was not to be gained by means of any mere mechanical methods, but by dwelling in fellowship with Jesus Christ. Through communion with Him, His followers would become like Him, learn to love as He loved, and come to know the secret of real consecration.

A hearty address of welcome was given by D. A. Rowland, the chairman of the Convention Committee. He extended the cordial greetings of his committee and of the city union to the visiting delegates.

Warm words of welcome were then added by Rev. J. G. Shearer on behalf of the ministers and Christian people of the city. His address was full of enthusiasm and encouragement in the work.

In his characteristically apt manner, Rev. A. F. McGregor, of Toronto, voiced the thanks of the delegates. He said that there was no city wider or more generous in its sympathies than Hamilton, and humorously spoke of the delegates coming to it by land and water—chiefly by water. The thoughts of his bright address gathered around the following acrostic by means of which he summed up the characteristics of the Hamiltonians: **H**earty, **A**ccessible, **M**ountain, **I**mportant, **L**oyal, **T**emperate, **O**utspoken, **N**ervy.

A Live Conference.

The Round Table on New Methods, led by S. John Duncan-Clark, of Toronto, proved to be an interesting hour.



The chairman introduced the subjects of the Tenth Legion, the Graduate Department, and the Pastor's Cabinet. The number who belonged to the loyal army of systematic givers, in the audience, was small, but a good deal of interest was generated, and as a result we may hope for a considerable addition to those who give at least a tenth of their income toward the advancement of Christ's cause.

A lively discussion took place on the question of the Graduate Department. The leader thought that no one should be allowed to graduate who did not definitely promise to continue his services in connection with the regular work of the church. He said that the idea of the department was to carry over into the church the same earnest spirit and definite service that was required of the

members of the society. The discussion that followed was vigorous. Some pastors regarded the department as unnecessary, while others doubted if it could be successfully carried out.

The work of the Pastor's Cabinet was explained by the leader, and the discussion that followed showed that this, as well as the preceding plan, has not been very widely adopted in Ontario. Another year may furnish experience of their practical value on the part of the workers sufficient to secure convincing testimony to their worth, but the pastors especially seem to dread additional organization.

Christian Sociology.

This was the theme of an admirable address by Rev. Elliott S. Rowe, the new president of

the provincial Union. He made a strong plea for increased interest in social questions by the Christian church.

Social progress, he maintained, must be toward the Christian ideal, and the essence of Christian sociology is effort and legislation toward human betterment. Improvement in machinery, he said, has caused a revolution in industry. Industry has come to be impersonal, and man is almost automatous, standing by to feed the machines.

Mr. Rowe regretted that personal relations between employer and employee had practically ceased. He spoke with great pathos of the awful waste of human life, and of the large number of men who were born into the world with no reasonable hope of more than a precarious livelihood. A living wage had come to mean the least amount for which a man could be secured for the work required.

Unfortunately the poor had an idea, too well founded, that there was schism in the church, and that rich and poor did not meet together. The most potent voice in the church was usually behind the biggest purse. Mr. Rowe said that the Christian church was bound to give an exhibition of the highest social life, and the church that would do the work of Jesus Christ must be an institution to which the unfortunate could appeal.

Christian Endeavor and the School.

The theme chosen for the Hon. G. W. Ross, Minister of Education, was "Christian Citizenship." He was warmly received by the great audience, and his able address was along the lines of his own special work.

He began by saying that the closing years of the nineteenth century gave ample proofs of the ascendancy of Christianity. If one would epitomize the century that has almost gone by, he would speak of it as a century of inventions and of great discoveries. In peace and war old appliances and old methods had been laid aside. Freedom had made gigantic strides. Everywhere the world was being disenthralled by the genius of English liberty.

Of all the great enterprises that have sprung from the Christian church, the ones that would be most remembered are a free Bible, a free Sunday-school, a free elementary school, and a free press for free men.

Dr. Ross said that he was going to suggest a line of work somewhat different from what Christian Endeavorers had been doing. "I do not want to be remembered," he said, "as a politician, as a statesman, as an educationist, or as a public speaker, merely. I would like to be remembered above all things as the children's friend. See how large the field is! There are 10,000 people engaged in the work of imparting instruction in the public schools. There are 506,000 children under the Education Department of the province. In twenty years they will have crowded themselves into the positions which

we occupy to-day. Are we doing our part in preparing them for the duties which they are soon to take up? Let me point out two or three ways in which Christian Endeavorers may help the Education Department."

The first thing for which the speaker made a plea was more sympathetic interest in the public school teachers of the province. He said that the education imparted was insignificant compared with the influence exerted by the teacher upon the character of the pupil. He pictured a friendless school teacher in a district school, and showed how the teacher's life might be brightened by a little thoughtfulness.

He suggested also that sympathetic interest should be taken in the school children. He advocated the use of pictures and flowers in the schoolroom. Many schools were but rectangular rooms with bare walls and without a picture or flower. He did not wonder that boys were indifferent to flowers and grass, and cruel to birds and animals. The boys were not taught to love the beautiful in nature as they should be.

The Minister of Education also asked the young people to help along philanthropic lines. Many children were prevented from going to school because they lacked clothing. He urged Endeavorers to visit the schools and quietly examine the register, then to go on an errand of mercy and see if Johnny Jones, or some other boy, was not, for want of a pair of knickerbockers, being trained for the reformatory. There were 9000 children in Ontario who absented themselves from school.

A Year of Progress.

Early Morning Blessings.

THE second day of the convention was begun with sunrise prayer-meetings. The subject chosen for consideration was "Discipleship." The attendance at these meetings was very good, and the blessings received were acknowledged by all who attended.

The Bible study by Rev. Elmore Harris, of Toronto, on the "Fulness of Blessing" was exceptionally profitable. Under his guidance many were led to see more clearly the way into a life of richer experiences, closer fellowship with Christ, and more power in His service.

Gleanings from the Reports.

The tenth annual report was given by Secretary Morris at the business session on Wednesday morning. It was full of encouragement, and showed that Christian Endeavor, in spite of some drawbacks, is still on the onward march.

During the year 42 new societies were added to the roll, the total number now being 2,792. Over 100,000 young people are now enrolled under the standard, "For Christ and the Church," in Ontario.

The following is the table of societies and membership in the various county unions:

County.	Societies in Co. Union.	Active Members.	Associate Members.
Brant.....	35	984	396
Dufferin.....	28	598	669
Elgin.....	49	100	200
Glengarry.....	24	550	375
Haldimand.....	26	495	118
Huron.....	96	3,031	1,850
Lambton.....	51
Lanark.....	26
Lincoln.....	22	573	310
Middlesex.....	81	2,100	918
Ontario.....	76	1,123	999
Oxford.....	42	1,033	550
Perth.....	..	830	368
Peterboro.....	25	754	427
Renfrew.....	18	300	190
Russell.....	8	215	200
Simcoe.....	68	1,384	1,013
Victoria.....	40	1,095	469
Waterloo.....
Welland.....	27	655	481
Wentworth.....	52	1,700	600

The number of societies in unorganized counties is as follows: Algoma, 37; Muskoka, 19; Nipissing, 5; Norfolk, 32; Peel, 30; Prescott, 12; Parry Sound, 5, and Stormont, 8.

The table of membership and missionary offerings, on the basis of denominations, is also interesting:

Denomination.	Total Membership.	Missionary Offerings.
Methodist.....	42,660	\$2,607 11
Presbyterian.....	30,401	5,119 70
Union.....	6,930	357 41
Baptist.....	4,340	254 96
Congregational.....	2,232	323 39
Episcopal.....	1,462	38 58
Disciples.....	986	8 00
Christians.....	522	65 97
Brethren.....	234	3 50
Friends.....	279	67 98
Evangelists.....	330	26 58
Lutheran.....	123	25 22
Total.....	90,499	\$8,898 40

During the year 1,504 young people united with the various churches from the society.

The indefatigable superintendent of Junior work, Miss Charlotte E. Wiggins, reported 363 societies in Ontario, an increase of 51 over the previous year. There are 19,271 members in the societies. The number of societies, according to denominations, is as follows: Methodist, 197; Presbyterian, 91; Congregational, 33; Baptist, 25; Disciples, 11; Church of England, 4; Friends and Brethren, one each. From the Juniors 1,260 had become church members during the year, and \$2,242 were contributed for missions.

The report of the treasurer, W. J. Doherty, of London, was read. Dr. Dickson, of Galt, reported the work accomplished by him as provincial editor. He has sent out to county secretaries and editors a large amount of material for publication in the local papers. In this way much has been done to help the societies and extend a knowledge of Christian Endeavor principles and work.

Forward!

This was the watchword given by the provin-

cial president, Rev. Wm. Johnston, in his stirring address. He appealed to the Endeavorers to be true to the principles of the movement, and to make the ensuing year one of greatest activity in Christian Endeavor work. He urged greater spirituality on the part of the members of the society as the secret of all true progress. In speaking on the necessity of progress along the line of Christian citizenship, he expressed regret that in the recent plebiscite the country had not declared for prohibition by a million of a majority. He thought that God's curse upon indifference must rest on many people who failed to cast their ballot for the exaltation of righteousness. Yet though it was a fine thing to have the law right, it was much better to have the citizens right. Regenerated men make regenerated communities.

The Canadian Council.

The president of the council, G. Tower Fergusson, of Toronto, gave an interesting address on the work of the organization which he represented. As the movement had gathered strength, he said, it had been deemed advisable to form some kind of national organization that would bind the workers of the various provinces together. The matter had been discussed for several years and finally, in connection with the interprovincial convention in Ottawa in 1896, the Canadian Council of Christian Endeavor was formed.

He spoke of the objects of the council as being fourfold: to arrange for the national rallies at the international gatherings, to meet in convention once in four years for a review of the work and for the promotion of fellowship, to collect statistics of the movement in the Dominion and to distribute literature, and in other ways cultivate a national Christian Endeavor spirit.

A Model Society.

This was the theme of a practical address by Rev. J. S. Conning, the editor of the ENDEAVOR HERALD, at the afternoon session. The society which he had been asked to describe, he said, was the brightest and best in the whole realm of Christian Endeavor. Its course was always onward, and its history showed no backward steps. It rallied around its standard all the young people of the church. Such a thing as a dull meeting was never known, because the members came prepared, by prayer and study of God's Word, to take part in the exercises. Its committees were all active; they reported regularly, and they had always something to report. The society was a power in the congregation, and pastor and officers were unanimous in their testimony that Christian Endeavor is the most loyal child of the church.

He said the society to which he referred could not be definitely located—that the model society, as well as the model church, must be sought for in the land of the ideal. But, he said, thousands of societies in this and other lands were striving toward the ideal. They had caught the "vision

splendid," and were seeking to shape their society after the pattern shown them upon the mount.

In dealing with the work of the society, he considered it as threefold: its work for its own members, its work for the church, and its work in connection with business and public life. Each of these was dealt with in an interesting way. Mr. Conning spoke of Savonarola urging the claims of Christ upon the citizens of Florence, until they went through the streets shouting, "Jesus is King." He said that the work of Christian Endeavor was to make Jesus Christ King—King over the individual life, King in the activities of the church, and King over the nation and the whole world.

World-Wide Endeavor.

The address of Rev. F. E. Clark, D.D., on Wednesday afternoon, was somewhat informal in its nature. He brought the greetings from several state conventions at which he had been present, and spoke of some of the gatherings of a similar kind which he had attended in other lands.

He described the British National Convention held in Glasgow in June as the largest religious gathering ever held in Europe. He gave an interesting account of his journey to a convention in Bengal, and of the proceedings of the meeting. He spoke of the heroic work of the missionaries, and deprecated the slanderous remarks of certain globe-trotters who simply passed from hotel to hotel and generally got their impressions of everything through the bottom of a beer-glass.

A most interesting account was given of the work of the society in South Africa, in connection with which he gave a fascinating description of Andrew Murray, the eminent author of devotional books, and of the Murray family. The marvellous influence that existed he attributed solely to Mr. Murray's absolute surrender of himself to Jesus Christ and His unhesitating obedience to His will.

With the Denominations.

The Methodist Rally.

THERE was a large attendance at the rally in Centenary church on Wednesday evening. Mr. W. H. Moss, of Dundas, presided. One of the features was the excellent music provided by the choir and the quartette of the church.

The principal address was given by Rev. A. C. Crews, General Secretary of Epworth Leagues and Sunday-schools. His theme was "Christian Fellowship." He believed fellowship could be promoted between denominations by comparing points of likeness and not differences. While holding fast to the doctrines of the Methodist Church, other denominations should have the privilege of interpreting the Scriptures in their own way. All true followers of Jesus Christ should be characterized by a truly catholic spirit.

There was no place in the Methodist Church for a bigot. He made a strong plea for loyalty to the missionary enterprises of the church.

F. C. Stephenson, of Toronto, delivered a short address on "The Forward Movement." He reported twenty districts in which the young people were supporting missionaries.

With the Congregationalists.

The meeting in the Congregational church was preceded by a social tea in the schoolroom, after which the rally was taken in charge by C. J. Atkinson, of Toronto, secretary of the Canadian Council.

Dr. Clark was the first speaker. He spoke of the fact of his having been born in Canada, and regarded it as his good fortune as it gave him greater respect and kinship for all in Canada and the motherland. He found Christian Endeavor exactly adapted to the special features of every denomination, and he believed it exactly suited the genius of Congregationalism. Personally he believed in strong denominationalism, not in the sense of sectarianism, but on the broad basis of church traditions and history.

Addresses were also given by Dr. Beavis on the study of denominational literature, and by Mr. McGregor on home missions.

Under the Blue Banner.

The Presbyterians filled the McNab St. church at their annual rally. After devotional exercises led by the pastor, Rev. Dr. Fletcher, Rev. J. S. Conning took the chair.

Rev. Dr. Dickson, of Galt, led a bright conference on Christian Endeavor work which was participated in by a number of delegates. Strong testimonies were given to the value of the society in helping missions, assisting in the Sabbath-school, bringing young people into the church, increasing interdenominational fellowship, etc.

The chairman then called on Rev. F. E. Clark, D.D., who was present, to address the meeting. He claimed fellowship with Presbyterians because he had been baptized in a Presbyterian church. He made the interesting statement that, taking the movement the world around, there were more Endeavorers in Presbyterian churches than in any other. He gave a series of graphic descriptions of Presbyterian societies that he had visited in his recent journey around the world.

"What Presbyterianism stands for" was the subject of a witty and powerful address by Rev. Wm. Patterson, of Toronto. In his characteristic way he dealt with the fundamental principles of the denomination. His bright address was full of good things which were loudly applauded.

The Baptist Gathering.

A splendid meeting was held in Victoria Ave. church, which was presided over by Rev. J. F. Barker.

The first speaker, Rev. J. L. Gilmour, spoke on "What we have in common with other de-

nominations in doctrine and polity." He said that all denominations in the Christian Endeavor movement were the same in that they sprang from the great Reformation, and all have inherited the doctrines of the Reformation to a greater or a less extent. All agree on the doctrine of God, of man, and of justification by faith and not of works. They all believe that God created the world, in Divine providence, and that in Jesus Christ all things consist. They believe that man is sinful and needs regeneration. In spite of the differences in polity, all believe in the rights of the individual.

Rev. Dr. Thomas, of Toronto, spoke on "Problems to be solved." He said that the great problem for the Christian church is the conversion of the world, and on this all denominations should be united. To stand apart on this point would be a sin most horrible.

Rev. Elmore Harris, of Toronto, spoke on Bible study, and T. F. Best, of Brantford, on active service.

The Anglican Rally.

The meeting in the Church of the Ascension was well attended, and the addresses were interesting and to the point. Rev. G. B. Sage, who acted as chairman, said that there was no society in connection with the English Church in Hamilton, but in London there were six in the seven parishes.

Rev. W. H. Wade, in his address, said he did not object to women speaking and at his invitation. Mrs. Herbert, of Sheffield, spoke on Junior work. She gave a number of forcible arguments to show that there was no good reason why children should not help in Christian work. Their early training in the society created a love for their Saviour, and better fitted them for the work of the church.

W. E. Thomas, of Toronto, compared the pledge, clause by clause, with some of the English Church vows, to show their similarity.

Rev. Wm. Johnston spoke of the value of Christian Endeavor in the training of lay workers for the church. J. H. Gibson, of Wycliffe College, spoke on Christian Endeavor as an evangelizing agency.

Advance, Endeavor!

Minute Reports.

DR. CLARK presided at this interesting part of the programme on Thursday morning.

Before beginning the exercises, the leader spoke of the encouragements which came from a world-wide examination of the working of the society. One of these was the Tenth Legion; another was the growth of the Quiet Hour idea among the young people; a third was the spread of the Graduate Department, which was keeping the older members in line with church work.

Among the minute reports we quote the following:

"We took the church service during our pastor's absence in the summer."

"We saw the deacons of our church and had our pastor's salary raised."

"We distribute flowers in the Roman Catholic hospital, and are well received."

"We raised \$1000 for the mission school in connection with our church."

"Great increase in missionary spirit. One of our members now preparing for work in China and two already there."

"The society has drawn the members of the church more closely together and caused a great increase in Christian love."

A Forward Movement.

Rev. Geo. W. Kirby, of Brantford, delivered a bright address on "Advance in Christian Endeavor." Forward, he said, was the word that led the Hebrews out of bondage, led the disciples out of Judaism, led Columbus to the discovery of America, and would lead Christian Endeavor members to the great goal for which all were striving. There are many backward tendencies in the world. More heart in service, spirit in work, consecration in purpose, reality and personality in faith are needed to counteract the backward tendencies. The young people are to the church what the hind legs of the kangaroo are to it. They make it jump, but it must be remembered that it is the kangaroo that jumps, and it is the church that jumps. It is the young people who are to work with the little children. It is a thousand times better to win a little child for Christ than to save the soul of a miserable, degraded man. The pulpit and press are asking what is to be done to redeem the submerged masses, while a greater question is, How shall we save the children? How much more men regard the loss of a child bodily than the loss of the child morally. You can get 500 men to search for one lost child, but it is sometimes hard to get one man to go after 500 children whose souls are lost.

Applied Christianity is another feature of this century. Individual righteousness is needed; social righteousness, and civic and industrial righteousness—all are needed, and God hasten the day when individual righteousness shall reign. The Christian Endeavor society has established itself in every country in the world, save Russia. The land is before us; let us go in and possess it. The Quiet Hour of the Christian Endeavor is on the right line. We do not take time to be holy in this generation.

Our proposition for a forward movement is that in the early autumn of each year there shall be a gathering of all societies and churches for the purpose of spiritual refreshing. There should be a special sermon by every pastor, a day set apart for Bible study by every young man and woman in the societies, and then, following this, the setting apart of a week for evangelistic services. The idea had been tried in the Methodist church and found to be most successful.

The World's Evangelization.

The Armory was filled to its utmost capacity on Thursday evening at the final meeting. Over five thousand people were present in the vast auditorium. The song service, consisting of choruses, solos, and orchestra selections, was of an inspiring character. The speakers of the evening were N. W. Hoyles, Q.C., of Toronto, and Francis E. Clark, D.D., of Boston. We give Dr. Clark's address elsewhere.

The subject of the splendid address of N. W. Hoyles, Q.C., was "The Evangelization of the World in this Generation." Mr. Hoyles thought the young people of the present day had greater opportunities of religion offered them than ever before, and at no time in the world's history were the young people doing such a mighty work in the interests of God and the church. He spoke of the great work the young people were doing in the churches, the Sabbath schools, and in all the church meetings. He paid special attention in his address to the need of inspiring the young with that ideal of Christian citizenship which would lead to the highest Christian level of living.

This and That.

GREETINGS were received from the unions of Quebec, Manitoba, and Michigan, and from the W.C.T.U. of Ontario.

GORE PARK was beautifully illuminated each night of the convention as a token of the city's welcome to the Endeavorers.

IN future, Junior societies will have a voice in the convention proceedings. It was decided that each society should be allowed one adult vote.

THE number of delegates who registered from points outside of Hamilton was 931. It is probable that there were many others in attendance who failed to register.

THE evangelistic services held at the factories were largely attended, and they were evidently much appreciated by the workers. The speaking was direct and powerful.

THE convention will be held next year in connection with the Dominion convention in Montreal. Guelph has asked for the convention for 1900, and will likely get it.

THE Canadian Council kept the Dominion convention of next year in Montreal prominently before the Endeavorers. The chairman of the council, G. Tower Fergusson, made an excellent address on convention plans, while invitations in various forms greeted the delegates at every turn in the Armory.

AN important forward movement was undertaken by the convention in passing unanimously the following resolution, moved by Rev. J. S.

Henderson, of Hensall, and seconded by Miss Beattie, of Pemberton: "That in future the billeting system be discontinued by the provincial convention, and that the committee in the place of convention simply provide homes for the entertainment of delegates at a fixed rate." Dr. Clark congratulated the convention on this action and said that experience had demonstrated that the attendance would not in anywise be affected by the step taken.

THE Provincial standard bearers for the ensuing year are the following:

President, Rev. Elliott S. Rowe, Toronto.
 Vice-presidents, Rev. J. F. Barker, Hamilton; C. J. Atkinson, Toronto; T. Morris, Hamilton; Rev. J. S. Henderson, Hensall.
 Secretary, A. T. Cooper, Clinton.
 Treasurer, W. J. Doherty, London.
 Editor, Rev. J. S. Conning, Caledonia.
 Junior Superintendent, Miss Whitworth, St. Marys.
 Councillors, Rev. Dr. Dickson, Galt; J. N. Dales, Kingston; and S. John Duncan-Clark, Toronto.

Our Christian Endeavor Birthright.

By Rev. Francis E. Clark, D.D.

ONE of the most interesting features of Jewish family and social life was the birthright that belonged to the elder brother. It affected the national life of the Jews in innumerable ways, and was a thought that was present with them from the cradle to the grave. If you will turn to your Bible you will find in the twenty-first chapter of Deuteronomy that the essential feature of the birthright was that it was a double portion. The first-born son received twice as much as any other son. Moreover, it was his by right of birth. He might be a cripple, or a weakling, he might be a spendthrift or a miser, but the birthright was his simply because he was the first-born. No one could filch it from him, no one could dispute his right, for it was absolutely inalienable, except by his own perverse action. By his own wicked act he could dispose of it, but in no other way.

Moreover, we learn that it was a dreadful thing to sell one's birthright. In the twelfth chapter of Hebrews Esau is spoken of as "that profane person" who for one morsel of meat sold his birthright. There are many other people whose names are recorded in the preceding chapter of the same book who would seem to deserve this epithet more than Esau. Jacob in many respects seems a meaner man than his brother, but he is praised for his faith while Esau is held up to contempt as a birthright seller. Even Rahab the harlot receives her meed of praise, but Esau is "that profane person" who sold his birthright.

But Esau was not the only person who has a birthright to sell or save. Every Christian Endeavorer by virtue of the fact that he is a Chris

tian Endeavorer has a peculiar birthright of his own for which he is responsible. This birthright, like that of old, is a double portion.

In the first place, our birthright is a double portion of service. If you will call to mind the history of the beginning of Christian Endeavor, you will remember that its one purpose was to *serve*, and that the first society was not organized simply to do what young people had always done for the church before, which often had been little or nothing, but its object was to obtain from them far more than ever—double faithfulness to the prayer meeting, double, treble, quadruple the participation of former years; double portion of service by the formation of the Lookout Committee, the Social Committee, and all the others.

The society would never have been organized to do the old things in the old way, but was inspired by the crying, dying need of the church for larger service from its young people, and the crying, dying need of the young people to perform larger service for the church, that their Christian characters might be developed.

This society was constantly saying to all its members, as every society since has said, "Endure hardness as good soldiers of Jesus Christ." It did not propose to furnish them with easy seats in the sanctuary and soft cushions, and pleasant entertainment, but said, "Here is work for you to do, a double portion of work, a birthright of service." That is the meaning of the pledge.

Sometimes the complaint has reached my ears that the pledge is too strict, that it ought to be modified, but its very purpose and object was to be strict, to bear hard upon the young souls, to present obligations and duties which were not altogether easy, and this has been the great secret of its success and power.

It insured to every Endeavorer who took it and kept it a birthright of service, a *double portion*,—not service that any one could do without determination and genuine devotion, but service that counted in the formation of character *because it was hard*, and service that counted in the upbuilding of the church because it was a double portion. He who weakens the obligation of the pledge by word or example, by carelessness or thoughtlessness, does a grievous wrong not only to his own soul but to all his brethren, for he is selling the Christian Endeavor birthright for a mean mess of pottage of ease and selfishness and personal comfort.

But again a double portion of loyalty is the Christian Endeavorer's birthright. Once more let us look at the subject historically. The first society was established to promote the loyalty and the allegiance of the young people to their own church, to make them more faithful in the service of the Williston Church of Portland, Maine, to which they belonged. It was a pastor's device to help him in his church work, and to upbuild his own church, and every society that has been formed since that day has had the very same underlying purpose. Most of them, I am glad to say, have grandly realized the character of their birthright and have fulfilled their mission.

From all parts of the world comes cheering news of the loyalty of the Endeavorers to their own churches. Statistics obtained from very wide sources and with great care on more than one occasion have proved that nearly twice as many active Endeavorers attend the prayer meeting and the Sunday evening service of their own churches as of all the members of the church to which they belong, and every sympathetic pastor who has affectionately labored with his young people has borne testimony to their loyalty to the church and its mission. This is as it should be and only what is to be expected, for it is a double portion of loyalty which the Endeavor society was formed to promote. Any society is recreant to its birthright—it would be called by the author of the Hebrews, "a profane society,"—that does not promote a double portion of this spirit of intense devotion to its own church and denomination and country.

But a birthright of loyalty can also co-exist with the birthright of fellowship. We may have a double portion of one as well as the other, and one will not drive out or exclude the other. In these better times the Christian world is coming to see that in order to be loyal to one's own church one does not need to hedge himself about with a growth of prickly cactus, or surround himself with a high fence with barbs on all the wires, but that fellowship and fidelity can go hand in hand, and that fraternity may be married to loyalty. A recent editorial writer, looking askance at the Christian Endeavor movement, fears that it will promote "excessive fraternity," a most unfortunate phrase, it seems to me, for this editor to use, as though there could be such a thing among Christian people as excessive fraternity. You might as well talk of too immaculate purity, of over-much honesty, of a surplus of righteousness in the church, as of excessive fraternity. No, we will not give up this part of our birthright. It is inherent in the Christian Endeavor movement. It is part of our birthright, God-given and inalienable, except by our own weakness and apostasy.

But one other element in our birthright can I mention, but that is the most important of all. True Christian Endeavor means a double portion of God's Spirit. Without this birthright it is indeed a failure. We have realized something of this, perhaps, but how much more remains to be realized, how much we might have if we would! Not simply may we have the double portion of the average Christian, not a little more than most of the church members whom we know, but we may have all of God if we will. Look at the ocean dashing up on the Atlantic shore. What resistless might it contains! How the billows surge in, wave on wave, with inexhaustible energy! And yet that mighty ocean is but a symbol, faint and poor, of the ocean of Divine might which the Christian may have who will use it.

Look at the river flowing on in majestic grandeur to the sea. A thousand years ago the water rolled bank-full as it does to-day. A thousand

years from now it will know no diminution. As you stand at the bank, looking at it for a few moments a bill on gallons flow by, and yet the river is not exhausted, for it draws its supplies from God's eternal hills, from the ever-mounting clouds that bear in their bosoms the rivers from the sea.

Such is God's might and power! Double, quintuple, ten-fold, a million-fold the might which we have been willing to use for Him. This, Christian Endeavorers, is the secret of your birthright. In God you will find your power, in God's strength you will be able to perform your double portion of fellowship with all those who love the Lord.

Think for a moment of the sin of losing the birthright! Esau sold his, you know, for a little soup, for the red, red pottage which gratified the hungry hunter's appetite. We sell ours for even less and with a smaller provocation when, to gratify a whim or to nurse a little indisposition, or for some trifling self-indulgence, we forget our pledge or neglect to perform the service which our Endeavor vows have put upon us.

Think for a moment of the honor of the birthright. No Jew willingly gave it up, or if he did, he was held up like Esau for the execration of future generations. His birthright, like ours, enjoined obligations, duties, service, but it was a shameful thing if he grew tired of it and renounced it. It was a most honorable and gracious thing to keep his birthright untarnished.

Our birthright is our chief honor. God has shown us His favor by giving us a larger portion than in former days fell to the young people, in calling upon us for renewed activity and consecration; and every day that we do our duty faithfully, fulfil our vows, and serve the church through our society, we are honoring God, and receiving a double portion of honor as well as of service for ourselves.

How shall we keep our birthright? There is but one way. As Elisha obtained and received his birthright by looking upon Elijah as he was translated into the heavens, so may we by looking unto Jesus. "Let a double portion of thy spirit fall upon me," he said to his master Elijah. That was the birthright he desired, a double portion of Elijah's grand, heroic, stalwart spirit of uncompromising devotion to God. It is a hard thing to grant, said Elijah, but if you see me as I am carried up into heaven, the blessing of the double portion will be yours.

Our Elijah, too, has passed into the heavens, but His Spirit abides, and it may be ours if we will have it. "Looking unto Jesus, the author and finisher of our faith," keeping our eyes fixed upon Him, asking at every hourly crisis of our life, What would Jesus do? following in His steps, we shall receive and retain this double portion, this Christian Endeavor birthright. We will never barter it away for any miserable mess of pottage, but double service, double loyalty, double fellowship, will be ours because we have a double portion of the spirit of Christ.

His Own.

By Amy Parkinson.

HIS, His are we!—oh, thought supremely sweet!—
His, Who is pledged that He will keep the feet
Of His redeemed ones: His, beneath Whose

wing
They are secure from every hurtful thing:
His, Whose compassionate heart toward them doth

move,
With truest sympathy and tenderest love,
In every time of woe: His, His alone,
Who is, in all things, mindful of His own.
He ne'er will fail us, nor will He forsake;
No single step shall we unguarded take
Of our life-journey; we shall never face
One suffering hour without sustaining grace.
Gloom, as of midnight, over us may fall,
And perils thick surround; but safe through all
His hand will lead us: pains and sorrows may
Our portion be; but He will let us lay
Our weary heads upon His loving breast,
And so find soothing for our sad unrest.
Yes, we are His!—oh, happy, happy thought!
Oh, words with richest consolation fraught!—
His, for all days of time, His tender care
To prove in every trial we must bear:—
And more than this: we still His own shall be,
Throughout a sorrowless eternity.

Toronto, Ont.

November: An Appreciation.

By Isabelle E. Mackay.

PERHAPS there are few who, if asked to choose their favorite month, would name November. The preference in most cases would be likely to fall either on the golden summer of July, the mellow autumn of October, the clear, brisk winter of December, or the sweet, glad springtime of May.

November is always classified with the winter months, and yet it cannot properly be called winter. It is a waiting time, a barren space between the sunshine and the snow. It is the house-cleaning of the year, when the gorgeous autumn carpet is gathered up and the earth made ready for the pure white covering of winter. It is a time when all the woods and fields lie open to the clear, blue sky, and the fresh winds of heaven are free to blow through every nook and corner, while Madame Nature bustles about to see that all is sweet and clear before she can lie down to her winter nap with a quiet mind. A cold and cheerless time for idlers, perhaps, but for busy workers the very best time in all the year, tinging their cheeks with the flush of health and sweeping away the last lingering traces of summer weariness.

These are the days when work is worship and these the nights when sleep is sweet.

Who dare say that there is no beauty in November? Have you ever seen the sunset of a cloudy day, when all above you the sky was black as night and the wind blew keenly on your face with a suspicion of snow? Did you not see, far to the west, a long, thin, blood-red line rest-

ing on the distant hills? You have seen the sky red at sunset before, but never red like this. It is as if some giant hand had swept across the black a single finger dipped in blood and then, slowly, slowly, as you watch, the darkness wipes the mark of vengeance out.

Do you know the desolate wood upon a cloudy day? Have you ever waded ankle-deep in withered leaves, gazing up through the interlacing branches at the changing sky, and thought how small were all your thoughts and how infinitely little the mind that thought them? Then, in the quiet, with the dead flowers and fallen leaves, all pride of self drops from you, and you know that should you die as the flower, or grow old and wither like the leaf, the great plan of God, the eternal progress of the world is never for one moment paused or altered.

You are not discouraged, though, as you might be at another time, for is not Nature in sympathy with you? Has she not folded away all the pomps and vanities of which, only a month ago, she was so proud? The trees stand quiet and solemn, lost in thought, their great arms stretched to heaven as though in prayer, the whispering, murmuring, restless leaves forgotten; the little brook slips gently past your feet, all its merry laughter stilled; and the singing birds, the orchestra to which all summer the wood has made so merry, have hushed their songs and flown away to brighter scenes.

And yet what wonderful beauty! The delicate fretwork of branches, showing dark and clear against the cool, gray sky, the long, white road no longer hidden by a screen of leaves, the barberry tree with its sprays of crimson berries, and the sudden flashes of sunlight over all. If you do not know all this, if it is not familiar to you as part of your inheritance, leave your books and your papers, your pens and your dry dissertations, your fault-finding and your cynicism, and go away alone where the winds will quicken your languid pulse and sweep the fog from your brain and let Nature teach you to become as a little child.

Woodstock, Ont.

Show Your Kindness to the Living.

AFTER a long and worthy life, given up to lowly ministry, a good clergyman was called home. Soon after his death there was a meeting of his friends and many of them spoke of his beautiful life. Incidents were given showing how his labors had been blessed. Out of full hearts one after another gave grateful tribute of love. The minister's widow was present, and when all the kindly words had been spoken, she thanked the friends for what they had said. Then she asked amid her tears, "Oh, why did you never tell him these things while he was living?"

Yes, why not? He had wrought for forty years in a most unselfish way. He had poured out his life without stint. He had carried his

people in his heart by day and by night, never sparing himself in any way when he could be of use to one of God's children. His people were devoted to him, loved him, and appreciated his labors. Yet rarely, all those years, had any of them told him of the love that was in their hearts for him, or of their gratitude for service given or good received. He was conscious of the Master's approval, and this cheered him, but it would have comforted him many a time and made the burdens seem lighter, and toil easier, and the joy of serving deeper, if his people—those he loved and lived for, and helped in so many ways—had sometimes told him how much he was to them.

All about us move, these common days, those who would be strengthened and comforted by the good cheer which we could give. Let us not reserve all the flowers for coffin lids. Let us not keep our alabaster boxes sealed and unbroken till our loved ones are dead. Let us show kindness when kindness will do good. It will make sorrow all the harder to bear if we have to say beside our dead, "I might have brightened the way a little if only I had been kinder."

Do we always give our best to Christ? He gave His best for us and is ever giving His best to us. Do we not too often give Him only what is left over after we have served ourselves? Then we try to soothe an uneasy conscience by quoting the Master's commendation of Mary, "She hath done what she could." Ah, Mary's "what she could" was a most costly service. It was the best and costliest of all her possessions. The word of Jesus about her and her gift has no possible comfort for us if our little is not our best. The widow's mites were her best, small though the money value was—she gave all she had. The poor woman's cup of cold water was all she could give. But if we give only a trifle out of our abundance, we are not doing what we could.

THE "Christian Endeavor" gunboat, Callao (so called because the prize crew put on her consisted of Endeavorers from the ships of Admiral Dewey's fleet), did conspicuously gallant service in the capture of Manilla.

THE following outline of work done by a Durban, Natal, Christian Endeavor society is enough to drive listlessness away: Open-air meeting every Sunday, a visit to the hospital with flowers and texts, meetings in the prison regularly, help in the South African general mission meetings at Town Hall Gardens, visits to sailors, offering for support of native missionary in Pinetown.

RETURNING from duty at Cuba, one of the Endeavorers of the navy expresses his delight that the close of the war has put an end to extra Sunday work; for, while he likes his position, he would not have re-enlisted if compelled to work Sunday. Another has promised to give from his prize money toward the memorial room for Carlton Jencks at the Seamen's Home at Nagasaki, Japan.

Suggested Methods

An Impressive Close.

A consecration meeting held at the close of the session of the Presbyterian Christian Endeavor Union of Dayton, Ohio, must have been very impressive. The delegates and ministers present formed a circle, their hands clasped. They then spent ten minutes in prayer, both silent and audible, and closed with the singing of "Blest be the tie that binds" and "God be with you till we meet again."

Questions.

At a convention of the Guthrie County, Iowa, Christian Endeavor Union, an interesting praise service was conducted by Rev. L. E. Keith on the text, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." He obtained testimonies by distributing slips of paper bearing questions, asking how one could obey the injunction of the text in such matters as eating and drinking, sleeping, attending conventions, voting, and the like.

A Good Plan.

The district secretaries of Michigan have a plan of co-operation and suggestion that should be adopted by district secretaries everywhere. One district secretary wrote out her plans for the year and sent them to the next secretary, who added his own and forwarded them to a third. This process will be repeated until the letters have reached all the secretaries, when they will come back to the original sender, who will extract her original contribution and place instead her newest plans. The second district secretary will do likewise, and so this endless chain of suggestions and inspiration will go on.

At Every Meeting.

The Christian Endeavor Temperance Committee of the Calvary Reformed Society, Reading, Penn., emphasizes its work by deputing one of its members to speak at each Christian Endeavor meeting, drawing from the topic some temperance application. This is an admirable plan.

A Tick o' the Clock Meeting.

Have the meeting scheduled to run by the clock, something like this: Suppose the opening time is 7.30; then at

- 7.30—Opening hymn—two stanzas.
- 7.32—Second hymn—one stanza.
- 7.34—Third hymn—three stanzas.
- 7.36—Notices.
- 7.40—Information committee's report.
- 7.45—Opening prayer.
- 7.47—Reading of lesson.
- 7.50—Remarks of leader.
- 7.55—Sentence prayers.

8.00—Singing—two stanzas.

8.02—Ten half-minute testimonies.

8.07—Chain of sentence prayers.

8.10—Singing—one stanza.

8.12—General testimony and prayer.

8.27—Concert recitation of Scripture.

8.29—Closing song and Mizpah.

Multiply copies of this programme for all the members. This is for an occasional meeting, you understand, and is to teach the importance of promptness and the value of a minute. It would be too stiff and mathematical for frequent use, but when the society has an occasional lesson of this sort on being right up to time, they will remember it a long time. Place on the leader's table a clock face, and let the chairman of the Prayer Meeting Committee turn the hands ahead for each part of the programme, and also when any time is lost by delay.—*C. E. World.*

Ask for It.

"How to get more prayer in Christian Endeavor meetings." This topic is often discussed, and many answers given. Usually the best way is the bold way of frankly calling for prayer. Such a call was given by the leader at a recent Christian Endeavor prayer meeting in Idaho, and all but three of the active members gladly responded.

Present the Pledge.

An Ontario correspondent urges that Christian Endeavorers always have temperance pledges handy when we have temperance topics for the prayer meeting, and that an invitation be given to sign the pledge. "If our young people," says she, "had done this at their last temperance meeting, I know of one young man who would have signed, though he is not yet a Christian Endeavorer."

Draw the Net.

A letter written from the Christian Endeavor society of the Mt. Cabanne Christian church of St. Louis, Mo., shows once more the glorious advantages of a regularly extended invitation to accept Christ, given at every Christian Endeavor prayer meeting. In this church at a single meeting the fruits of such an invitation were two young women, who for the first time made public confession of their Lord. "No wonder," the correspondent writes, "that we feel well repaid." Why not draw the net, earnestly, frankly, and lovingly, at every meeting.

Seven Missionary Endeavors.

Desiring the hearty co-operation of the denominational mission boards in their activities, the officers of the Indiana Christian Endeavor Union

sent recently to the denominational missionary secretaries a letter describing their aims and asking the indorsement of the secretaries to seven purposes they proposed to set before the societies. Of course the secretaries were delighted to give their unqualified approval of them. They make an admirable and very practical missionary platform:

1. Subscribe for your denominational missionary literature.
2. Send your missionary collections through your church mission board.
3. Make Christian Endeavor Day a missionary day. Ask your pastor to preach on a missionary theme on that day.
4. Pastors, give closer instruction and guidance to your young people in their missionary work.
5. Older missionary societies of the church, get the young people to co-operate with you in your labors.
6. Young people, consult frequently with your pastor regarding your missionary work, and with the woman's and other missionary societies of your church. Do all you can to become acquainted with the missionary work of your own denomination.
7. We desire a missionary correspondent in each county who will keep the local societies stirred up on missions, and who will in every way possible assist in making this a most successful missionary year in Indiana churches and Christian Endeavor.

Ten Don'ts.

The following suggestions to Prayer Meeting committees are taken from *The Lookout*:

1. Don't ask a member, "Will you lead the meeting?" Nine out of ten will, from mere perversity, say "No."
2. Don't be afraid to put member's names on the topic card without their permission. Assume their willingness to do their duty.
3. Don't be discouraged if the appointed leader fails to appear. Somebody will be ready to take the meeting, and you may be sure the delinquent will feel worse because of it than you do.
4. Don't get angry if somebody comes and scolds you, saying, "You had no right to put my name down." Be assured that this is the very man who is delighted to see his name there, and would have been much hurt if you had overlooked him, and expect him to ask for an extra supply of topic cards.
5. Don't have the leaders all of one sex, else somebody will look strange and feel stranger, and the other sex will conclude that you can get on without them.
6. Don't have all the new leaders at consecutive meetings. It is too great a strain on the society. When the new alternate with the old, they have the benefit of their fellows' experience.
7. Don't leave the new leader to do all the work. He will doubtless have a programme prepared, but, in all probability, will be too dazed

to know what is on it, even if he knows whether it is in his pocket or in his hand.

8. Don't be afraid to offer suggestions to the new leader. He is anxious for them, but too proud to admit it. If he does not thank you when you offer them, he will before he is half through the meeting.

9. Don't neglect conference and prayer with the leader. Let him know he may depend on you to fill up a gap. Let him feel that you are sufficiently interested in him to remember him before God.

10. Don't criticize, unless asked to do so by the leader; even then, give nine grains of praise to one grain of blame, and you will find it will help him wonderfully.

"My Own Church" Meeting.

Every Endeavorer should be an intelligent member of his "own church," as encouraged in the pledge. One way of securing this is to set apart a meeting for the purpose. Brief papers and addresses should be prepared sketching the history of the denomination, its progress, its educational institutions, its missions, etc. It would be interesting also to have a paper on the history of the individual church with which the society is connected—its origin, its growth, its pastors, etc. Such a meeting will be found deeply interesting and very instructive.

Music to the Sick.

We could as ill afford to be without music in our societies as in our lives. Those serving on the Music Committee are not holding their places as one of honor simply, but rather one of service, and the sum total of all its helpfulness none can estimate. We wish to indicate one way by which they can increase their usefulness. Let it be known that the Music Committee are at the service of every sick one or "shut-in" one in the community; that they will come with their sweet voices at any call where those who are deprived of public worship want them. Just as we distribute flowers to the sick, so let us distribute music, and perhaps some who wonder what kind of people Christian Endeavorers are may learn that one thing at least they do—they bring cheer into darkened homes. So in addition to the public service rendered, the Music Committee may themselves be thrice blessed.—*Rev. Walter B. Vassar.*

A Missionary Social.

An interesting missionary social was that held in the Friends Society of Woonsocket, R.I. Written invitations were sent out, each invitation requesting the recipient to bring to the social a quotation written on the back of the invitation, the whole enclosed in an envelope with a contribution for home mission work. The opening of these envelopes and reading of the quotations formed an interesting feature of the programme.

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

The Good Fight.

Nov. 6.—The good fight. 1 Tim. 6: 11-16; 2 Tim. 4: 7, 8

DAILY READINGS.—Monday: Foes without, 2 Tim. 3: 1-13. Tuesday: Foes within, Jas. 4: 1-8. Wednesday: Our armor, Eph. 6: 10-18. Thursday: On guard, Luke 22: 31-38. Friday: Steadfast resistance, 1 Pet. 5: 6-11. Saturday: More than conquerors, Rom. 8: 31-39.

For a Good Meeting.

This is a war meeting. Open with a stirring battle-song, like "Onward, Christian soldiers," "Sound the battle-cry," or "Faith is the victory." The Spain and America in this conflict are good and evil.

Let some of the members be prepared to name the divisions of the army of evil which they have to meet in the field every day. To others assign the naming of the divisions of the army of good.

Have mentioned some of the most striking instances in Bible history in which God gave the victory to the forces of righteousness. Follow this with instances in secular history in which the right triumphed, though apparently weaker.

Now hold a council of war, and outline some of the moral victories which society needs to-day, and ways in which your society and its members as individuals can help to win them.

If the meeting doesn't end in a renewed declaration of hostilities against all forms of evil, and committee plans for carrying them out, it is a failure; but remember that it is revolutions, not resolutions, which are needed.—*C. E. World.*

The Good Fight.

The thought of the Christian as a soldier and the Christian life as a campaign full of struggle and battle and victory was a favorite thought of Paul's. He urges Timothy to be "a good soldier of Jesus Christ." It is quite probable that this thought was intensified by the warlike age in which Paul lived, but it applies very well to our own time. The Christian life is by no means a holiday excursion; while it is certainly true that it is the happiest life one can live even in this world, it is, nevertheless, a life of struggle against enemies that are oftentimes fierce and bitter, and all the qualities of the soldier need to be called into action.

The moment a man gives his heart to Christ and enlists in the Lord's army he becomes conscious—or, if not then, very soon thereafter—that he has enemies to contend against. In most communities there are those who take delight in making the pathway of a young Christian hard, people who by sneer and scoff and insinuation hurl many a dart at the raw recruits of the Master. Good old Isaac Watts asked in his day,—

"Is this vile world a friend to grace,
To help me on to God?"

and answered it in the next verse,

"Sure I must fight, if I would reign;
Increase my courage, Lord."

In this good fight, however, it is not enough simply to keep the enemy out of the fort and hold our own; we must arm ourselves for offensive warfare. Sin has invaded this world and laid it waste, and

Jesus Christ proposes to capture it and reclaim it. We are soldiers in an army of redemption. We need to have on the whole armor of our Lord. No worldly armor of wealth or culture or good breeding will avail us. We must be strong in the Lord. Our loins must be girt about with the girdle of truth; the breastplate of righteousness must protect our hearts, while shoes made from the gospel of peace make us sure-footed on the rocky path o'er the glare ice. The shield of faith alone can quench the darts that will fly at us with devilish malignity, and the helmet of salvation must protect our minds from intellectual assault. When we are thus clothed upon, the sword of the Spirit in our strong hand will be a weapon that shall do execution.

We need all the soldiery qualities. We must be alert, wide awake, and not be slumbering on guard. We must discipline ourselves by every-day service so that we shall be steadfast in this holy campaign. It is for a life time. It is the soldier that endures to the end that receives the divine applause and is crowned by his Lord.

The genuine Christian is a happy soldier, and has many a glad song about the camp-fires along the way.

"Thy saints in all this glorious war
Shall conquer though they die;
They see the triumph from afar,
And seize it with their eye."

—*C. E. World.*

The Victory.

Come, Lord, and fight the battle;
My hands are tired and faint;
I have no strength to struggle;
Consider my complaint.
One of thy weakest soldiers
Is weary in the field,
Yet thine is all the victory,
Thy love is all my shield.

Like dew on drooping blossoms,
Like breath from holy place,
Laden with health and healing
Come Thy deep words of grace,
"Thy strength is all in leaning
On one who fights for Thee;
Thine is the helpless clinging,
And mine the victory."

—*Hetty Bowman.*

The Real Preparation.

When Wellington said that the battle of Waterloo was won on the cricket-field at Eton, he was putting in a picturesque way a truth which many men learn too late, the truth that the victories of life are won not on the fields where the decisive struggle takes place, but in the obscure and forgotten hours of preparation. Wars are won in times of peace in armories, foundries, training-schools, and at staff headquarters. France was conquered, a quarter of a century ago, before a single German soldier set foot on her soil; conquered by the marvellous preparation which had been going on for years under the thorough German military and educational system.—*The Outlook.*

The Crown.

'Tis a thick throng of foes, afar and near;
All hell in front, a hating world in rear;

Yet flee thou canst not, victory mus. be won
Ere falls the shadows of time's setting sun;
And thou must fight!

Gird on thy armor; face each weaponed foe;
Deal with the Spirit's sword the deadly blow;
Forward, still forward, in the fight divine,
Slack not the warfare till the field be thine.
Win thou the crown!

'Tis a fair crown which never can grow old,
A crown of heaven's own everlasting gold,
Wages of service rendered here below,
Reward of battle for the conqueror's brow.
Win thou the crown!

—*Horatius Bonar, D.D.*

Still Time to win.

In one of the great battles of history, the general of the French was approached by an excited officer who cried, "The battle is lost!" "Yes," was the cool reply, "but there is time to win another." And so it proved, for the retreating troops rallied, and pressed forward in a still fiercer attack because of their temporary repulse, and at nightfall victory rested on the French banners.

No defeat is final, unless you choose to make it so. There is still time to win another battle. Make your next onset all the fiercer because of that temporary defeat. In the Christian warfare, at least, there is no possibility of permanently overcoming one who will not surrender.—*Young People's Weekly.*

Advice for Soldiers.

No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier.—*2 Tim. 2:4.*

LET not him that girdeth on his armor boast himself as he that putteth it off.—*1 Kings 20:11.*

SUFFER hardship with me, as a good soldier of Christ Jesus.—*2 Tim. 2:3.*

LET us put on the armor of light.—*Rom. 13:12.*

PUT on the whole armor of God.—*Eph. 6:11.*

THE weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds.—*2 Cor. 10:4.*

BE strong... quit yourselves like men, and fight.—*1 Sam. 4:9.*

BE strong in the Lord, and in the strength of His might.—*Eph. 6:10.*

THE Lord your God who goeth before you, He shall fight for you.—*Deut. 1:30.*

THIS is the victory that hath overcome the world, even our faith.—*1 John 5:4.*

Recreation.

Nov. 13.—Christian recreation. *Isa. 35: 1-10.*

DAILY READINGS.—Monday: Soul rest, *Matt. 11: 25-30.* Tuesday: Soul-reviving, *Isa. 57: 15-21.* Wednesday: Resting and ministering, *John 4: 1-10.* Thursday: Rest and communion, *Mark 6: 30-32, 45, 46.* Friday: Renewal of strength, *Isa. 40: 28-31.* Saturday: From strength to strength, *P.s. 84: 1-10.*

For a Good Meeting.

Do not permit this meeting to enter into a discussion of the question of card-playing, dancing, and theatre-going. Aim at positive results, not negative ones.

To gain them, let the leader open with some strong words on Paul's proposition, "If meat make my brother to offend," etc. Place the avoidance of doubtful amusements on the solid ground of care for our weaker brother.

Endeavor to throw the force of the meeting into plans for wholesome Christian recreation. There

are many topics that might be suggested on the blackboard, or on a large piece of paper placed before the society: "Why we need recreation"; "How much time we should give to play"; "Playing to beat, versus playing for fun"; "The value of games at home"; "How we can show Christianity in our sports"; "What our society can do to promote better recreation"; "How we know that Christ would approve recreation."

It would not be at all out of place in this meeting to name some kinds of amusement that you have found most helpful, but the main purpose of the evening is to learn the true Christian basis of recreation.—*C. E. World.*

The Test.

A few years ago, there was exhibited at the Royal Institution, London, an interesting experiment in which small type placed on a disc revolving several thousand times a minute was distinctly seen and read while in motion. This was accomplished by means of an electrical arrangement which caused brilliant sparks to illuminate the print at the exact instant only when the type was vertical. But for the buzzing produced by the great velocity of the disc, the words would have been supposed to be at rest. This application of the electric spark gives a ready means of observing any and all changes which may take place in either matter or machinery in rapid motion.

By applying the illuminating power of the question, "What would Jesus do if He were in my place?" we may test our pleasures. In the light of His will we can discover whether they alter, even in the most subtle manner, our love to Him and our devotion to His service. Only we must be careful to apply the test when our wills are vertical with His will, even as His was one with the Father's. He said, "I seek not mine own will, but the will of Him that sent me."

True Rest.

Sweet is the pleasure itself cannot spoil!
Is not true leisure one with true toil?

Thou that wouldst taste it, still do thy best;
Use it, not waste it,—else 'tis no rest.

Wouldst behold beauty near thee? All round?
Only hath duty such a sight found.

Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.

'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life.

Deeper devotion nowhere hath knelt;
Fuller emotion heart never felt.

'Tis loving and serving the highest and best;

'Tis onwards! unswerving,—and that is true rest.

—*John S. Dwight.*

Simple Recreations of Great Men.

The strong men of the church of God in all ages have joined in pastimes and recreations. William Wilberforce trundled hoops with children; Martin Luther helped to dress the Christmas tree; and Heine says of him, "When he had plagued himself all day long with his doctrinal distinctions, in the evening he took his flute and gazed at the stars, dissolved in melody and devotion." In Pattison's "Milton" we read: "After dinner, Milton was accustomed to take exercise, either walking in the garden or swinging in a machine. His only recreation, besides conversation, was music. He played the organ and the bass viol, the organ most. Sometimes

he would sing himself, or get his wife to sing to him." Helen Chalmers says of her father, Thomas Chalmers, in the awful hour of Scottish history, when the Free Church was about to come out from the Established Church, that almost every day Thomas Chalmers played at kite-flying with his children on the common.

Holidays.

Smiles of the year that now and then
Light up its seriousness;
Butterfly hours among the bees
That toil in sober dress;
Joy bells that ecstasy outpour
Over the crush and press;
Ring on, blithe bells, right merrily,
Yet plaintive that you soon must die!

Gold gleams that light the sullen sea,
And quickly fleet and fly
Gray fields to emerald to transform,
Brown woods to glorify,
And heathered hills, that slept in fern,
Touch into jewelry;
Ring on, sweet bells, ring on! Ah, why
Remember that so soon you die?

—From "Roadside Poems."

Points on Play.

If it is our duty to work well, it is our duty to play well, for right play makes right work possible.

Whatever dis-creates—tears down—is not recreation.

Nothing is so easy as to transform a good recreation into a bad one by taking it at the wrong time, or in a wrong way, or too long.

Christian companionship doubles the value of recreation, and a Christian purpose quadruples it.

If a man is disturbed by questions of doubtful amusements, his Christian activity is doubtful.

The world is so full of unquestioned amusements that for a Christian to long for the doubtful ones is proof of a bad heart or a weak wit.

The only safe rule is to indulge in no recreation in which you cannot easily imagine Christ's joining if He were in the flesh again.—*Amos R. Wells, in "The Endeavorer's Daily Companion."*

Thoughts about Amusements.

Let your recreations be manful, not sinful.—*George Washington.*

Recreation is intended to the mind as whetting is to the scythe, to sharpen the edge of it, which otherwise would grow dull and blunt.—*Bishop Hall.*

I am convinced, both by faith and experience, that to maintain one's self on this earth is not a hardship, but a pastime, if we will live simply and wisely.—*Henry D. Thoreau.*

It is said that the Duke of Wellington, when once looking on at the boys engaged in their sports in the playground at Eton, made the remark, "It was there that the battle of Waterloo was won."—*Samuel Smiles.*

If you show me the style of a man's amusements and recreations, I will tell you what are his prospects for this world and the world to come.—*T. D. Talmage, D.D.*

The moment any form of recreation becomes indispensable to us, the moment we find that it diminishes instead of heightening our interest and delight in the regular duties of our daily lives, that instant we should check its encroachment upon our time, and, if need be, cut it off altogether.—*William De Witt Hyde, D.D.*

An old writer says, those that seldom take lawful pleasure will take unlawful, and by lacing themselves too hard grow awry on one side.—*William Mathews.*

There is a vast difference between being busy and being fruitful. . . . Our standards of work and idleness are in sad need of revision, a revision which shall substitute character for mere activity, and measure worth and achievement by the depth and richness of nature shown.—*Hamilton W. Mabie, LL.D.*

Study, meditation, society, and relaxation should be mixed up with man's physical toil. He has intellect, heart, imagination, taste, as well as bones and muscles; and he is grievously wronged when he is compelled to excessive drudgery for bodily subsistence.—*Anon.*



Praise.

Nov. 20.—Praise the Lord. Ps. 147: 1-20.

(A Thanksgiving meeting.)

DAILY READINGS. Monday: For personal blessings, Ps. 116: 12-19. Tuesday: For national blessings, 2 Sam. 7: 18-29. Wednesday: For temporal blessings, Ps. 107: 33-43. Thursday: For spiritual blessings, Eph. 1: 3-12. Friday: Of the lips, Heb. 13: 10-16. Saturday: Of the life, Ps. 26: 1-12.

For a Good Meeting.

A song service seems eminently suitable for a thanksgiving meeting, and a little special preparation in the way of music will help the spirit of praise that should characterize the exposition of our topic. Give ten or fifteen minutes for a society thanksgiving. Let all the officers and committee conveners in turn make declaration of that for which they have cause to praise God in connection with their work.

Then spend a little while in opportunity for individual expressions of gratitude, closing with several short talks on "How our thanksgiving may be turned into thanksgiving during the coming year."

Thanksgiving.

FROM THE BOOK.—*Christ's example*, Matt. 11: 25, 26: 27, Jno. 6: 11, 11: 41. *Is always appropriate*, Eph. 1: 16, 5: 20, 1 Thess. 1: 2. *Some examples*, 1 Chron. 29: 13, 2 Chron. 5: 12, 13, Dan. 2: 23, Jonah 2: 9, Luke 2: 28, 38, Acts 28: 15. *Some reasons*, Ps. 106: 1, 107: 1, 136: 1-3, 2 Cor. 9: 15, Rom. 7: 23-25, 1 Cor. 15: 57, 1 Cor. 1: 4, Phil. 1: 3-5, Col. 1: 3-6, Rom. 1: 8, 2 Thess. 1: 3, 2 Cor. 8: 16, Rom. 14: 6, 7, 1 Tim. 2: 1, 2 Cor. 9: 11, Eph. 5: 20.

HALLELUJAH HYMNS.—"Praise Him, praise Him," "I will sing," "We plough the fields," "Give thanks unto God," "My joyful heart is filled," "Praise ye the Father."

Bless the Lord!

Count your many blessings.

He who prays must also praise.

Thankful is who thankful lives.

Let all things be done without murmuring.

Thanksgiving is the philosopher's stone of the Christian that transmutes trials into smiles.

Thou, Lord, art our life and the length of our days:
Our voices to Thee in thanksgiving we raise;
Our shield and our buckler, our refuge and tower,
We trust in Thy faithfulness, mercy, and power.

We thank Thee, we praise Thee, for sunshine and rain,

For calm and for tempest, for pleasure and pain;
Thy love and Thy wisdom our tongues shall employ,
In light and in darkness, in sorrow and joy.

We thank thee, we praise Thee, for beauty and youth,

For justice and freedom, for honor and truth;

For the wealth of the ocean, the forest and field,
And all the rewards that our in lustries yield.

We thank Thee, we praise Thee, for plenty and
peace,

For Thy full-flowing bounty that never doth cease,
For the Church and the Sabbath, the Home and the
School;

For a land in which mercy and righteousness rule.

Christianity and the Spirit of Song.

Paul and Silas could not sleep, but instead of murmuring, or despair, they sang praises. Like Christian and Hopeful in Giant Despair's dungeon, they found the key of hope. "This is the victory that overcometh the world." As McLaren says, "We can hear the strains through all the centuries, and they bid us be cheerful and trustful, whatever befalls." If we are not ready to praise God as we are, and with our conditions and circumstances as they are, we should not be likely to praise Him if we were differently circumstanced and our condition was just that which now seems to us most desirable. Daniel could sleep better in the den of lions than Darius in the royal palace; and he who could not find rest in a lion's den when *that* was God's place for him, could not gain rest by a mere removal to a palace. It is the man's self which must be changed, not his circumstances or his possessions, in order to his having a heart overflowing with joy and praise.

Farrar, in his *Messages of the Books*, contrasts Paul's rejoicing in prison with great and world-known men in far less painful circumstances. Ovid, poet and philosopher, wealthy and admired, was sent for a time into exile, and "there is scarcely one of his many letters which he wrote during that short exile which is not full of unmanly lamentations." Seneca, a contemporary of Paul, of immense wealth, of great reputation, the author of books full of the most sounding professions of stoic superiority to passion and pain, when exiled broke into abject complaints. So Cicero, Dante, Bolingbroke.

Dr. Wm. Butler's *From Boston to Bareilly* says that it is an historical fact that Christianity is the only religion that inspires men to sing. "Mohammedanism has no hymnal, nor has Hinduism, nor Buddhism. No glorious outburst of sacred song from the hearts and lips of the people ever awoke the echoes of any heathen or Mohammedan temple."

When Madame Guyon was imprisoned in the Castle of Vincennes in 1695, she not only sang, but wrote songs of praise to her God. "It sometimes seems to me," she said, "as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave brightness to the objects around me. The stones of my prison looked to my eyes like rubies."

—*Bib. Museum.*

"A little bird I am,
Shut from the fields of air;
And in my songs I sit and sing
To him who placed me there:
Well pleased a prisoner thus to be
Because, my God, it pleaseth Thee.

My cage confines me round,
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty.

My prison walls cannot control
The flight, the freedom of the soul."

In 2 Chronicles 20 is recorded a wonderful victory through songs of praise. Jehoshaphat was attacked by Moab and Ammon, in a valley near Te-

koah, about twelve miles southeast of Jerusalem. All the Jewish army did was to look on and sing songs of praise, while the different bands of the enemy slew one another. It has been called the hallelujah victory. Four days later, the returning soldiers of Jehoshaphat assembled at the head of the valley, and sang praises again, and changed the name to Berachah, the Valley of Blessing.—*Peloubet's Notes.*

Reforms.

Nov. 27.—Great reforms that need our help. John 2: 13-25.

(International Temperance Sunday.)

DAILY READINGS.—Monday: Asa's reform, 2 Chron. 14: 1-7. Tuesday: Jehu's reform, 2 Kings 10: 18-31. Wednesday: Hezekiah's reform, 2 Chron. 29: 1-11. Thursday: Josiah's reform, 2 Chron. 34: 29-33. Friday: Ezra's reform, Ezra 10: 1-12. Saturday: Nehemiah's reform, Neh. 13: 15-22.

For a Good Meeting.

The world moves so quickly nowadays that one needs to be wide awake to keep up with all that is being attempted or achieved for the betterment of the race and advancement of the Kingdom. Appoint some one to prepare a "Review of the World of Reform," outlining some of the great movements now on foot in social and religious circles. Have another tell about the local agencies and efforts for reform, which are within reach and close observation of your own members. Throw the meeting open then for a discussion of the matters presented, summing up as leader all practical suggestions as to how help may be given.

FROM THE BOOK.—Hosea 14: 1-9, Joel 2: 12-14, Amos 5: 4-15, Micah 6: 6-8, Hab. 2: 1-20, Zeph. 2: 1-3, Mal. 1: 6-14, 3: 7-18, Rev. 21: 5.

MARCHING SONGS.—"For Christ our Prince," "Jesus shall reign," "There's a royal banner," "We are marching through the world," "Encamped along the hills," "True-hearted, whole-hearted," "Christian soldiers all."

Forward.

Reform not conform.

All reform must find its inspiration at Calvary.

Information is the advance agent of Reformation.

Be of good cheer, I have overcome the world.—

Christ.

Expansion and extension are the two laws of God's kingdom.

To reform means to make anew. "See that thou makest all things after the pattern showed thee on the mount."

The Crown.

'Tis a thick throng of foes, afar and near;
All hell in front, a hating world in rear;
Yet flee thou canst not, victory must be won
Ere fall the shadows of time's setting sun;
And thou must fight!

Gird on thy armor; face each weaponed foe;
Deal with the Spirit's sword the deadly blow;
Forward, still forward, in the fight divine,
Slack not the warfare till the field be thine.
Win thou the crown!

'Tis a fair crown which never can grow old,
A crown of Heaven's own everlasting gold,
Wages of service rendered here below,
Reward of battle for the conqueror's brow.
Win thou the crown!

—*Horatius Bonar, D.D.*

A Practical Suggestion.

The first thing is to learn all about the government of your city or town, county and state, in that

order. If you have a young lawyer in your society who, perhaps, is not very active in your other work, set him to work getting out a brief statement of the essential facts for your citizenship meeting. If you can make the acquaintance of the prosecuting attorney in your county, he can tell you more in five minutes about the actual causes for the non-enforcement of law than you will pick up elsewhere in a year. If you ask him why he does not prosecute all the illegal liquor-dealers, and he tells you that even Christian people are unwilling to take the trouble to appear in court and push the cases against them, you have immediately something to work on—not that you should visit the saloons and buy drinks in order to testify, but that you should work for a higher sense of duty in those whose business brings them in contact with law-breakers.

Do not try to imitate Parkhurst, and in all your plans defer to older members of the church and to the pastor. If you can do anything to improve the morals of the community by raising the tone of public opinion, you have no right to box up your religion in a prayer-meeting.

The Only Remedy.

A crisis is upon us in the social world. The great unrest of the world is too apparent to be denied. The laboring classes are full of disquiet and unrest. A change is surely coming to pass. Some religionists are declaring that we have emphasized the love to God sufficiently, and now we must put the emphasis upon love to man. We beg leave to differ with this position. We insist that we have not emphasized the love to God enough. Had we loved God as a church as we should, we should have loved man as we should. We contend that true love to God means true love to man. The two go together. The church has not done its duty to man simply because it has not been true to God. Perfect love to God is the only remedy for the social crisis; for perfect love destroys the selfishness of the human heart. The only hope for this sin-cursed world, either here or hereafter, is holiness. All the schemes and legislation must fail unless sin is cast out of man.—*Christian Witness.*

Alcohol Ahead.

A thick-set, ugly-looking fellow was seated on a bench in the public park and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be much interested in your writing," I said.

"Yes; I've been figuring my accounts with old alcohol, to see how we stand."

"And he comes out ahead, I suppose?"

"Every time; and he has lied like sixty."

"How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see, he promised to make a man of me, but he made me a beast. Then he said he would brace me up, but he made me go staggering around, and then threw me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends and be the laughing-stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me 'sick as a dog.'"

"Of course."

"He said he would warm me up, and I was soon nearly frozen to death. He said he would steady my nerves, but instead he gave me delirium tremens.

He said he would give me great strength, and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed?"

"Then he made me a coward, for I beat my sick wife and kicked my little sick child. He said he would brighten my wits, but instead he made me act like a fool and talk like an idiot. He promised to make a gentleman of me, but he made me a tramp."

—*Christian Work.*

With the Juniors

To Ontario Junior Workers.

Dear Friends,

Byunnumbered acts of kindness the Junior workers of Ontario have bound themselves to me by ties of love and loyalty. It is with many regrets that I resign my office as Provincial Superintendent of Junior work, but owing to my frequent absences from home, in connection with my new duties in the interests of the Woman's Christian Temperance Union, I could not do justice to the Junior cause. I am still to edit the Junior department in the *HERALD*, by request of the editor, and hope to meet with you occasionally on my lecture tours, and shall be glad to speak for our beloved C. E. cause whenever I can. I commend to your loving prayers and sympathy my successor, Miss Whitworth, of St. Marys. I believe you will find her to be a jewel in Junior work, a good speaker, and thoroughly consecrated to the interests of Christ's kingdom among the little ones.

With grateful and loving remembrances,

Yours sincerely,

LOTTIE E. WIGGINS.

Bright Suggestions.

Hamilton '98.

THE feast of good things at Hamilton was so great that the Junior items have been crowded out till the next issue. The Junior programme was bright and up-to-date, and you may look forward to reading a cheery report in the November issue.

Missionary Interest.

You may help the parents to take a greater interest in missions by assigning some home-work in the study of missions where the help of the parents would be necessary.

Silent Prayer.

Silent prayer is helpful to a meeting if used at the right time. It should follow some impression, thought, or experience. Suggest to the Juniors the subject for silent prayer, and occasionally give a series of themes, one after the other, during this silent moment of prayer.


A Collection Song.

Here is a suggested verse for song or repetition while the missionary offering is being collected:

"I am but a penny in a little hand.
Can I bear glad tidings over all the land?
Yes, if love goes with me, then shall I be blessed,
For God's love is promised unto all the rest.
Dropping! dropping! dropping! Hear us fall?
Crowding in the mite chests, offerings great and small.
Surely God will bless us as we gently fall;
Many prayers rise upward: for His help they call,
Till we form together such a mighty band,
As to bear salvation over all the land."


 Junior Extension Fund.

I beg to acknowledge, with thanks, the following donations for the extension of Junior work in Ontario:
Toronto—Northern Cong., .50; Broadview Ave. Cong., .50; Berkeley St. Meth., .50; Church of the Covenant, Pres., .50. Kingston—Queen St. Meth., .25; Bethel Cong., \$1.00. St. Thomas—Centre St. Baptist, \$1.00; Grace Meth., .50. London—St. Paul's Cathedral, Episcopal, .50. St. Marys Meth., .50. Guelph—Disciples of Christ, .25. Galt—Knox Pres., \$1.00. Belleville Meth. Tabernacle, \$1.00. St. Catharines Cong., .25.


 A Greeting.

From Miss Whitworth, the New Superintendent of Junior Work for Ontario.

Dear Fellow-workers for Christ and the church:

I am sure it is with feelings of deep regret that you have heard of the resignation of your beloved Junior superintendent, Miss Wiggins. To her energy and devotion the present interest in Junior work is largely due. But the Master has called her into a wider field of service, and I have been appointed to carry on the work which has fallen from her hands. It is with much fear and trembling I assume the task, regretting that some one of larger experience and ability has not been the choice of the convention. I lay claim to only one qualification for the office—I love the work, and I covet the boys and girls for Jesus. The welfare of the church in the future depends upon these boys and girls. They must be led to Jesus and trained for His service.

The Junior society has been raised up for this purpose, and wherever a well-organized, well-conducted society exists it is accomplishing this work. From some places the cry comes, "We are anxious to begin Junior work, but cannot find anybody willing to act as superintendent." Is it possible that the Master, through His church, shall call for a worker in this most important part of His vineyard, and no one respond? Surely in every church there is some

earnest, consecrated young woman, who, hearing the call, will answer, "Here am I; use me." True, it is a great responsibility to be the superintendent of a Junior society; but it is a great privilege also. The Master comes very near to the earnest worker, as patiently and lovingly she watches over and feeds the lambs of the flock. I am sure if our young women only understood the importance of this work, and knew the joy of leading little feet into the straight and narrow way, there would be so many volunteers that the church would be at a loss to know which to choose.

To all the Junior superintendents of our fair province I send greetings, and wish you god-speed in your good work. Any help I can give in the way of awakening or developing interest in Junior work, or assisting perplexed and discouraged superintendents, will be gladly rendered.

Your friend,

SADIE M. WHITWORTH.

Box 284, St. Marys, Ont.


 Notes on the Junior Topics.

By Lily M. Scott.

The Good Fight.

Nov. 6.—What is the good fight, and how may we fight it? 1 Tim. 6: 11-16; 2 Tim. 4: 7, 8.

DAILY READINGS.—Monday: Foes without, 2 Tim. 3: 12. Tuesday: Foes within, Mark 7: 21, 22. Wednesday: Our armor, Eph. 6: 13-17. Thursday: On guard, Luke 22: 31-34. Friday: Steadfast resistance, 1 Peter 5: 8, 9. Saturday: More than conquerors, Rom. 8: 37.

In these days, when there is so much said about fighting, this might be made an interesting meeting. Select for reading lesson the description of the armor, Eph. 6: 13-17.

A fight, of course, suggests an opponent. Make a list of the foes, remembering that we only meet them one at a time, and when one is conquered, we receive all his strength. No defeat is possible, for we have God on our side. "If God be for us, who can be against us." No retreat is possible in the good fight; if we retreat, then it has not been the good fight. The greatest danger is when we think the fight is over. How many armies have been conquered simply because they concluded the fight was over, and were resting—off guard! When done, and the fight over, what is the reward? Read what Paul says, 2 Tim. 4: 8. Select such hymns as "Onward, Christian Soldiers," "Stand up for Jesus," "Soldiers of Christ, arise."

"Cross against corselet,
Love against hatred,
Peace-cry for war-cry!
Patience is powerful;
He that o'ercometh
Hath power with the nations.

"Stronger than steel
Is the Sword of the Spirit;
Swifter than arrows
The light of the truth is;
Greater than anger
Is love, and subdueth."

Nehemiah.

Nov. 13—Lessons from the life of Nehemiah.
Neh. 4: 6-17.

DAILY READINGS.—Monday: Sorrowing for Jerusalem, Neh. 1: 1-4. Tuesday: Relying on God, Neh. 2: 4-8. Wednesday: Working and watching, Neh. 4: 17-23. Thursday: Seeking to benefit others, Neh. 5: 14-19. Friday: Doing a great work, Neh. 6: 1-4. Saturday: Keeping the Sabbath, Neh. 13: 15-22.

We now come to another of our Bible heroes. As the story of Nehemiah is not so familiar to our boys and girls as that of many other heroes, I think it would be well to give the whole story at the meeting. Perhaps the Juniors might themselves prepare different parts, if little suggestions on slips of paper, were handed them at the previous meeting.

Tell Nehemiah's position in the palace, and into what relations with the king it brought him. Not long ago we had a lesson on patriotism. Here was a man, who, in a foreign land, did not forget his native country, and was eager to help his brethren. What was his first impulse on hearing the news? Neh. 1: 4. Teach the Juniors the value of faithful service. No doubt Nehemiah had always been faithful to the king, otherwise he would not have been so willing to help him. Then, if work is to be done, we must do it ourselves. Nehemiah did not ask the king to send others to rebuild the walls, etc., he went himself.

Be prepared for opposition in good work. Read Neh. 4: 7, 8, and meet the opposition as Nehemiah did, both by prayer and by watching. Their watchword was, "Remember the Lord, and fight."

Having completed the actual work, they searched in the Scriptures, to see what was required of them. Finding that the Sabbath was not kept, Nehemiah called the nobles together, and arrangements were made for the proper keeping of the Sabbath. Then, having gone over the whole story of Nehemiah, have the Juniors themselves give the lessons which were learned from it. Commit to memory some of the choicest verses, as Neh. 5: 19, 2: 18.

Praise.

Nov. 20.—Praise the Lord: why? Ps. 147: 1-20.
(A Thanksgiving meeting)

DAILY READINGS.—Monday: Praise for personal blessings, Ps. 116: 12-13. Tuesday: Praise for national blessings, 2 Sam. 7: 24, 25. Wednesday: Praise for temporal blessings, Ps. 107: 31, 35-38. Thursday: Praise for spiritual blessings, Eph. 1: 3. Friday: Praise of the lips, Heb. 13: 15. Saturday: Praise of the life, Ps. 26: 3-7.

Thanksgiving means also Thanksdoing and Thanksliving. Select the readings with care. Ps. 136: 1; Ps. 100: 4; Ps. 104: 24; Ps. 145: 15-16; Ps. 150: 6; Ps. 34: 1; Ps. 89: 1; Ps. 95: 1-6. Teach the Juniors that everyone is peculiarly blessed. It would be a difficult matter for anyone to look around him and not see others in more trying circumstances than he.

Thanks for all God's blessings is only just tribute. There is no greater blessing than a thankful heart. Give thanks for blessings that come every morning and are renewed every evening—home, friends, health, food, life, with all its accompanying blessings—these have been ours in generous measure. Sickness lays some upon a bed of pain; fire has destroyed in a few moments, the homes which it took years to build up; storm has swept over and left ruin behind it; death himself has entered many homes, and left weeping behind him. Why are we specially favored? Not because we merit anything, but God is good. Make a habit of gratitude, and you make a habit of happiness. Keep a list of blessings, and refer to them frequently.

Temperance.

Nov. 27—How can we make our lives tell for temperance? Isa. 5: 11-14, 20-24.

DAILY READINGS.—Monday: Wine is a mocker, Prov. 20: 1. Tuesday: Look not upon the wine, Prov. 23: 31, 32. Wednesday: Touch not, taste not, Col. 2: 21. Thursday: Temperate in all things, 1 Cor. 9: 25. Friday: The fruit of the Spirit, Gal. 5: 22, 23. Saturday: Our brother's keeper, Gen. 4: 9, 10.

How can we make our lives tell for temperance? All excess is likely to become sin. One of the chief excuses of men intemperate in some direction, is that they are not intemperate in other directions. Every kind of intemperance makes bad temper, and brings misfortune.

Suggested reading lesson for this meeting, Ex. 21: 28-36. Refer to the commandment "Thou shalt not kill." Liquor is a poison, in some cases slow, in others active. The old law says the person who causes the death of another knowingly, shall himself die. Ask the Juniors who owns and sanctions the liquor traffic. Explain to them the responsibility lies with the voters. In a few years it will lie with the Juniors of to-day. Urge them to prepare their lives to be ready to meet this question. When a stick of wood gets burning, we cannot modify the fire, it must be put out altogether. So with the appetite for strong drink. Give the Juniors points from the Bible with which to meet the arguments of those who favor the liquor traffic.

Periodicals.

FOR the first time, in print, General A. W. Greely tells, in the October *Ladies' Home Journal*, the fearful experiences of himself and his ice-imprisoned band of explorers as they faced death for two hundred and sixty-four sunless days at the North Pole. It is a wonderful story. Bright in contrast is "The Anecdotal Side of Mark Twain," in the same magazine, in which the humorist's closest friends tell twenty funny new stories of him. "The Most Interesting Sunday School in America" is the unequalled story of John Wanamaker's Bethany school in Philadelphia. In "The Boy of Ten Phenomenal Fingers," Mary B. Mullet writes in a close-range way of Josef Hofmann, the famous pianist. Another striking feature of musical interest is "The Personal Side of Richard Wagner," as it is shown here by the composer's most intimate friend, Houston Stewart Chamberlain. Alexander Black details "How to Give a Picture-Play"; Neltje Blanchan on "How to Start a Village Library"; Mrs. S. T. Rorer prescribes "The Right Food for Different Men," and gives receipts for "Twenty-five Desserts for Every Stomach."

FOR the story of the siege of Santiago de Cuba, as it affected the people directly involved, on either side, in their personal safety and comfort and their daily lives, there is no document yet published equal to the October number of *McClure's Magazine*. Mr. Stephen Bonsal, in an article entitled "The Fight for Santiago," describes the campaign from his own observation and experience; while for the experiences of the panic-stricken and half-starving people shut up in the city of Santiago, we have a very remarkable diary kept by the British Consul at Santiago, who was all the time in the closest relations with the Spanish authorities, and was expending—as it later proved—his very life in relieving the general suffering. There are a number of other notable contributions in this number. E. A. Fitzgerald describes the first ascent ever made to the summit of the highest mountain in the Western Hemisphere, Aconcagua—a feat recently achieved by a party organized and led by Mr. Fitzgerald himself. Captain J. E. Brady relates some picturesque and thrilling adventures of his own as a young telegraph operator and train despatcher. There are also good short stories by John A. Hill, Cy Warman, Robert Chambers, and others.

Frank Leslie's *Popular Monthly* for October is an admirable example of a seasonable and up-to-date illustrated family periodical. "The Last Days of Bismarck" are interestingly described, with the accompaniment of Von Lembach's famous portrait. The descriptive articles include: "Orissa, the Holy Land of India," by the Rev. J. M. MacDonald; "Ashore in Bimshire" (Barbadoes), by Lilian D. Kelsey; "The Natural Bridge of Virginia." The complete short stories include: "Twas in Habana," by Henry Tyrrell; "Tabak Seppel," by Mrs. Launt Thompson; "My Warning," by Clarence M. Boutelle, and "Lucy Alden's Capture," by Rhoda S. Regent. There are several excellent poems, and an unusually attractive colored frontispiece.

The Sunday School

Crumbs Swept Up.

THE Sunday-school is the right arm of the church.

ARE you using your best exertions to secure the attendance of your scholars at the Sunday preaching services?

A BIBLE command for teachers: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15).

AN ideal Sunday-school session:—*Opening service*: devotional, cheerful, inspiring; *Bible teaching*: practical, personal, uninterrupted; *Closing service*: bright, evangelistic, inviting. All of them spiritual and winning. Do not suffer a lower ideal in your school.

THINK, plan, work, and pray for the best season's work in the history of your school. Keep expecting it each week until it is seen and felt. Do not be discouraged if it does not come just at your expected moment. Patient continuance in "hustling" will sooner or later have its reward.

AN intermediate teacher, whose class is in the main room, always carries his geography to Sunday-school. His idea is "to indelibly locate the map of Palestine in the minds of his class, and to brush away all doubts about the reality of its present existence." A plan worthy of imitation.

After you have gone through your usual Sunday-school exercises, and are about to dismiss, while the school is quiet, *just at the close*, say a few words about the *homes* and the home department members, and ask some one to offer a short prayer. The school will be dismissed with a thought about the many homes and home department members that will result in giving this new feature its due prominence, and in tying it closely to the Sunday-school. Let it be done occasionally.

ATTENTION should be gained and held by making the lesson more attractive than anything else. The younger pupils best comprehend it in the form of a connected story or familiar illustration, and the teacher should take advantage of this trait. Christ always adapted His teaching to the capacity of those whom He taught. He did this largely by use of the parable or allegory. The facts of nature and observation are always at hand to furnish a never-failing fund from which the wide-awake teacher may draw at will. Thus he may make nature what it should be—a handmaid of inspiration.

Notes and Suggestions on the International Lessons.

By George W. Pease, in *The Sunday School Journal*.

LESSON 6.—NOVEMBER 6, 1898.

Hezekiah's Great Passover.

(Lesson Text: 2 Chron. 30: 1-13. Memory Verses: 10-13.)

(Compare 2 Chron. 35: 1-19.)

GOLDEN TEXT.—"Yield yourselves unto the Lord, and enter into His sanctuary."—2 Chron. 30: 8.

DAILY READINGS.—Monday: Hezekiah's good beginning, 2 Chron. 29: 1-11. Tuesday: Hezekiah's great passover, 2 Chron. 30: 1-13. Wednesday: Cleansing and sacrifice, 2 Chron. 30: 14-20. Thursday: The feast continued, 2 Chron. 30: 21-27. Friday: Zeal and success, 2 Chron. 31: 1-8, 20, 21. Saturday: A prosperous king, 2 Kings 18: 1-8. Sunday: The passover instituted, Exod. 12: 3-14.

Introduction. The reign of the three kings succeeding Joash (lesson of October 16), Amaziah, Uzziah, and Jotham, were on the whole good, and the country prosperous, especially during the reign of Uzziah. During the sixteen years' rule of Ahaz, the father of Hezekiah, the kingdom rapidly deteriorated, and Hezekiah, on coming to the throne, found his kingdom in a terrible condition, both morally and politically. Idolatry in its worst forms had been introduced, the temple of God had been closed, sacrifices discontinued, and everything possible done to stamp out the true religion. Hezekiah started in as a reformer, and our lesson to-day deals with one of his great reforms—the turning back of the people to their God. Bring before the class (a) The temple cleansing (2 Chron. 29: 3); (b) The renewal of the covenant (2 Chron. 29: 10); (c) The reorganization of the temple services (2 Chron. 29: 11-36).

Development of the text. Place upon the board the subject, "The Way of Restoration," and the following outline: 1. The king's desire; 2. The royal proclamation; 3. The people's response; 4. The joyful feast.

1. *The king's desire.* King Hezekiah began his reign in the right way. He saw that his people had wandered away from God, and his first desire was to turn them again to the God of their fathers, that the blessings of such a course might be theirs. To this end he repaired the temple, reorganized its services, and then planned to have all the people of both Judah and Israel meet within its sacred precincts to celebrate the nation's birthday feast, the passover. The king was moved by (a) An unselfish purpose—to bless others; (b) A noble purpose—it reached out to God; (c) An earnest purpose—it resulted in action. These three elements should characterize our purposes to-day.

2. *The royal proclamation.* After taking counsel the king prepared and issued the royal proclamation. Note concerning this that (a) It was sent to all Israel, to the remnant of the northern kingdom as well as to the people of his own kingdom. Hezekiah wanted every Israelite to have a share in the blessings which would surely follow the people's return to their God; (b) It reminded the people of their wickedness and punishment in the past; (c) It held out to them the promise of compassion and mercy in the future; (d) It clearly stated the condition of blessing—the people's return unto the Lord God. The Lord to-day is sending out a similar proclamation to all people; warning them by the past,

promising mercy and blessing for the future, and clearly stating the one condition to be fulfilled—our returning to Him.

3. *The people's response.* The response of the people is characteristic of human nature, which seems not to have changed, for as we see it then we see it now. Note the two ways in which the invitation of the king was treated: (a) Some laughed and mocked. Nothing in their hearts was touched by the royal proclamation and promises. (b) Some humbly accepted. They realized their need, saw their opportunity, and gladly accepted the proffered blessings. We have these two classes to-day. One is not touched by the invitation, no matter how graciously it may be given; the other humbles itself, turns to God, and is blessed.

4. *The joyful feast.* The remaining verses of the chapter tell of the joy of the people in keeping the feast unto the Lord. It will be well to bring the entire chapter before the class, noting in the latter half: (a) The hearing and answering of Hezekiah's prayer for the people; (b) The prolonging of the feast for a second seven days; (c) The priestly blessing; (d) The destruction of the images, groves, and high places.

Specific application. As Hezekiah began to reign he looked out upon a people politically, morally, and religiously degenerate. His problem was to restore this people to their former position of power and greatness as the chosen people of God. He saw rightly that the way of restoration was to turn again to God; so he sends out the words of our Golden Text in his proclamation to his people—"Yield yourselves unto the Lord, and enter into His sanctuary." The way of restoration to-day to the blessings of God, which we may have lost, is the same—turn unto the Lord. His face is ever turned toward us, never away. If we will but turn to Him, we will be restored to the sunshine of His love.

THE LESSON CLINCHED.

1. The first work of conversion is the cleansing of sin.
2. That which was good for Israel would be just as good for the church at large to-day—a great revival of religion.
3. The wise always take counsel of others, in order to have the advantage of many points of view.
4. Instruction in religion is as necessary as instruction in secular affairs.
5. When people do not come to the house of the Lord, we should go to them and invite them.

LESSON 7.—NOVEMBER 13, 1898.

The Assyrian Invasion.

(Lesson Text: 2 Kings 19: 20-22, 28-37. Memory Verses: 32-34.)
(Read the chapter and Psalms 46 and 48.)

GOLDEN TEXT.—"God is our refuge and strength, a very present help in trouble."—Psa. 46: 1.

DAILY READINGS.—Monday: Refuge in trouble, 2 Kings 19: 8-19. Tuesday: The Assyrian invasion, 2 Kings 19: 20-28. Wednesday: The Assyrian invasion, 2 Kings 19: 20-37. Thursday: Hezekiah's prayer, Isa. 38: 1-8. Friday: Thanksgiving, Isa. 38: 9-22. Saturday: A song of deliverance, Psa. 76. Sunday: Reliance on God, Psa. 46.

Introduction. Present to the class very briefly the account of the stirring events of the years intervening between the last lesson and the present one. The time is toward the close of Hezekiah's reign. During Sargon's reign, Judah paid tribute to the Assyrian power, but upon his death Hezekiah joined a confederation against Sennacherib, Sargon's successor. The new Assyrian king, in 701 B.C., invaded Palestine and defeated the various princes of

the country, including the army of Egypt. Hezekiah sent him an immense tribute and humbly sued for pardon (2 Kings 18: 14). The Assyrian king sent a force to Jerusalem to demand the unconditional surrender of the city. Hezekiah, encouraged by the prophet Isaiah, refused. Then comes the sending of the insulting letter by Sennacherib, Hezekiah's appeal to God, and the answer to his prayer, which is the subject of our present lesson. A brief presentation of the part Isaiah played in these events would be helpful to an understanding of the times.

Development of the text. Place upon the board the subject, "The Way of Safety," and the following outline: 1. The king's prayer; 2. The promised peace; 3. The assured protection; 4. The fulfilled promise.

1. *The king's prayer.* The first verse of the lesson simply states that the prayer of Hezekiah had been heard, and then the answer follows. If we turn back to 2 Kings 19: 15-19, we shall find this prayer. The king was in great distress when he offered this prayer to God. Note concerning it (a) That it acknowledges the sovereignty of God over all the earth. This is significant in connection with the circumstances under which the prayer was offered. (b) That it presents Sennacherib's words as an insult to the living God. (c) That it asks for deliverance from the invader that God may be glorified among the nations. A wonderful prayer, and one which brought a wonderful answer.

2. *The promised peace.* The answer to the prayer is sent to the king through the prophet Isaiah. The first part of the answer looks forward to the future, and promises peace to the besieged city. Note (a) That God accepts the thought in Hezekiah's prayer, that Sennacherib's insult and defiance was directed against the Lord God of earth and heaven. (b) That the Assyrians are only instruments in God's hand for the accomplishment of His purpose. God controls them absolutely (chap. 19: 28). (c) That God promises peace and gives them a sign—a token of His favor and care.

3. *The assured protection.* The latter part of Isaiah's words deal with the immediate conditions as given in the introduction to the lesson. Note (a) That the protection assured is specific and complete. There is to be no siege of the city. This is positively promised. (b) That the danger is to be removed through the withdrawal of the Assyrian forces. (c) This is granted for the sake of David in fulfillment of the promises to him, and that God's name may be glorified. God is protecting us to-day, and His protection is just as sure as in the time of Hezekiah. The needs and the means may be different, but the divine protection is assured with equal certainty. (See 1 Cor. 10: 13.)

4. *The fulfilled promise.* The answer to the prayer was given to the king and people, and they waited in faith for its fulfillment. And the fulfillment came. God never breaks a promise; rather, He gives more than He promises. Do not spend much time in discussing the means of the great deliverance, whether it was by storm, or plague, or fever, or a night attack of the Egyptians. Impress the thought that the deliverance was (a) By divine omnipotence; (b) In accord with a promise; (c) In answer to prayer; (d) Called out by special need.

Specific application. Hezekiah, the king, was wise with the truest wisdom. He clearly saw in his trouble that "The Way of Safety" was to put his trust in the Lord. He did not depend upon walls, upon armies, upon chariots, but upon the strong arm of the Lord. He did all he could in a human way to meet the threatened disaster, but his chief

dependence was upon God. The king found the words of the psalmist true, "God is our refuge and strength, a very present help in trouble." Many since have testified to the truth of these words.

THE LESSON CLINCHED.

1. We can not reproach God with impunity.
2. God will and can make the enemy turn back, even when he thinks he is sure of his victim.
3. It matters not how many are against us if God is with us.
4. God sometimes gives His people a sign that they may know of His presence.
5. God is always ready to hear and willing to answer our requests when they are made in the right spirit.
6. There is always a remnant in the plan of God.

LESSON 8.—NOVEMBER 20, 1898.

Manasseh's Sin and Repentance.

(Lesson Text: 2 Chron. 33: 9-16. Memory Verses: 12, 13.)

(Read the whole chapter.)

GOLDEN TEXT.—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."
—1 John 1: 9.

DAILY READINGS.—Monday: A wicked son, 2 Chron. 33: 1-8. Tuesday: God's judgment, 2 Kings 21: 10-17. Wednesday: Manasseh's sin and repentance, 2 Chron. 33: 9-16. Thursday: Anger with sin, Jer. 15: 1-7. Friday: Promise of mercy, Deut. 30: 1-10. Saturday: A penitent's prayer, Psa. 51. Sunday: Repentance and return, Luke 15: 11-24.

Introduction. Manasseh, the most wicked of all the kings of Judah, succeeded his father, Hezekiah. He began to reign at the age of twelve, and reigned the longest of any of the kings of Judah. His father's good work was undone, and the king and the people entered upon a career of crime and wickedness unsurpassed even by Ahaz. Baal worship was restored, Moloch sacrifices and the Chaldean worship of the heavenly bodies were introduced, and to crown his crime against his God an idol was set up in the temple, and the altar and ark of Jehovah removed. Describe briefly the condition of Jerusalem during Manasseh's reign: (a) The denouncing of the king's course by many prophets of the Lord; (b) The persecution of the prophets and devout Jews; (c) The death (?) of Isaiah; (d) The final fall of the city and the capture of Manasseh.

Development of the text. Place upon the board the subject, "The Way of Forgiveness," and the following outline: 1. The great wickedness; 2. The divine warnings; 3. The terrible punishment; 4. The humble confession; 5. The restored servant.

1. *The great wickedness.* Manasseh exceeded all his predecessors in his wilful wickedness and defiance of the law of God. Note some of his sins as recorded in 2 Chron. 33: 3-8, and 2 Kings 21: 2-9. Note also that these sins were committed in spite of (a) His godly parentage; (b) The many warnings from God (see sec. 2); (c) The history of the past. Seemingly Manasseh had no excuse for his course.

2. *The divine warnings.* The tenth verse of the lesson is very significant, "The Lord spake . . . but they would not hearken." The warnings to the king were direct from God through the mouths of the prophets, but the king and his party turned upon them, and instead of receiving their words, persecuted them even unto death. Here we note: (a) Divine love and mercy, and (b) Human folly and wickedness. Warnings come to us to-day in many ways—from the experiences of the past, from human counsel, from known operation of law, from divine providences. Some heed; many are like Manasseh and the people of Judah, who "would not hearken."

3. *The terrible punishment.* Captivity was Manasseh's punishment for disobedience. He was helpless. He could not call upon God for help, for he had turned away from Him, and the idols which he had worshipped were impotent. Contrast the action of Hezekiah as seen in our last lesson with that of Manasseh in the present. In time of sore need the one turned to his God, the true God, and help came; the other, because of sin, received his merited punishment, from which there was no escape.

4. *The humble confession.* In captivity the king had time to reflect. What great results might come to many a sinner to-day if he would but stop in his course and think. Manasseh realized (a) His past folly; (b) His present need; (c) The only source of help; (d) The way of repentance. He humbled himself before God, confessed his sin, and prayed for pardon. The prayer was heard and answered, as all such prayers will be. These must be the steps a wanderer to-day must take in order to obtain the divine pardon and restoration.

5. *The restored servant.* The king was finally restored to his people and his throne. He at once began to undo his former acts. Note what he accomplished: (a) Increased the defences of the city; (b) Destroyed the idols and altars; (c) Restored the temple services; (d) Commanded the people to serve Jehovah. He showed fruits meet for repentance, but the past could never be undone, and the nation suffered because of his wickedness. The sinner may be forgiven, but the evil of his acts lives on, bringing suffering to many.

Specific application. Manasseh in captivity turned to God, the God of his father, and in confession found "The Way of Forgiveness." The words of the hymn, "Turn, ye; turn, ye; for why will ye die?" need to be sung to-day with great persuasiveness and power. "With the mouth confession is made unto salvation." Seek to impress this thought upon the class, that "The Way of Forgiveness" is through confession. Read in closing 1 John 1: 9.

THE LESSON CLINCHED.

1. Afflictions are often blessings in disguise.
2. True repentance is always followed by amendment.
3. Sin is a disease that is catching.
4. God often uses the ambition of one man to punish the crimes of another.
5. In order to make our reforms permanent, we should enforce them by our example.
6. As it is almost impossible to undo that which we have done, it would be wiser to start right.
7. God loves to hear and answer prayer.

LESSON 9.—NOVEMBER 27, 1898.

Temperance Lesson.

(Lesson Text: Prov. 4: 10-19. Memory Verses: 14, 15.)

(Read the chapter.)

GOLDEN TEXT.—"My son, if sinners entice thee, consent thou not."
—Prov. 1: 10.

DAILY READINGS.—Monday: Temperance lesson, Prov. 4: 10-19. Tuesday: Companionship, Prov. 13: 1-20. Wednesday: The mocker, Prov. 20: 1-7. Thursday: The way of sinners, Prov. 1: 7-19. Friday: A path of woe, Isa. 5: 11-28. Saturday: Bad and good fruit, Gal. 5: 16-26. Sunday: The two ways, Psa. 1.

Introduction. The Book of Proverbs, from which the lesson for to-day is taken, is a composite book, written by different authors and at different times. The basis of the collection was, perhaps, Solomon's collection, which was added to in later years. This book contains the condensed practical wisdom of the ages. There is scarcely a condition in life which cannot be matched with one of these proverbs.

Development of the text. Place upon the board the subject, "The Way of Wisdom," and the following four divisions: 1. Listening to counsel; 2. Following instruction; 3. Avoiding evil; 4. Perfecting character.

1. *Listening to counsel.* The writer admonishes his hearers to listen to and receive his words. He had been well trained by his father and mother (see first few verses of chapter), and had been exhorted by them to seek after wisdom and to hold to her. This teaching he was now to pass on to the next generation. Note in this connection that the counsel was (a) The result of experience; (b) Given with a promise of reward attached; (c) Intended to be a guide into the right paths; (d) Intended to save the follower from many stumbles (v. 11). Wisdom crieth in the streets to-day, "Hear, O my son!" This is the first step in the way of wisdom.

2. *Following instruction.* Instruction or learning is essential to any well-ordered life. As the lesson well says, personifying instruction, "She is thy life." Learning is the means of mental and moral growth. Note that when properly used it (a) Enlarges capacity; (b) Gives pleasure, both in possession and in ability, to gain further knowledge; (c) Adds to one's usefulness in the world; (d) Gives one greater power—"Knowledge is power"; (e) Saves from much that would harm, thus indirectly aids development; (f) Is the great means of direct mental and spiritual enlargement. The way of wisdom is certainly to follow instruction, to lay hold of her, that through such we may live, and live in a large and useful way.

3. *Avoiding evil.* The man of experience knows that there are many pitfalls in the way of the young. He has seen the awful results of associating with the wicked, and so turns away from the positive to the negative to warn his hearers against straying into the path of the evil men. Note (a) The earnestness of the warning (v. 15); (b) The intensity of the evil men's desires (v. 16); The final result: Their entire living is gained by wickedness (v. 17). Association with such men would eventually drag one down to their level. The way of wisdom for all is to avoid all evil possible, and in the strength of God to overcome such as must be met. Remember certain cautions: (a) Do not temporize with evil—it is like playing with fire; (b) Do not rely on human strength—seek the divine; (c) Build up strongly right habits—the surest way of overcoming; (d) So far as possible give all form of evil a wide berth—"avoid it."

4. *Perfecting character.* This is the result of daily walking in the way of wisdom. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Each day opens to us new and brighter light. We can see our way more clearly and follow that way more easily. As we thus grow in power of discrimination between right and wrong, and in power to follow the right, we grow in perfection of character. The time is coming when our characters shall be like unto that of the Son of Man—complete in the sight of the Father.

Specific application. The lesson for the day is entitled "Temperance Lesson." The way of wisdom with reference to the great evil of drink is very plain—"Avoid it, pass not by it, turn from it, and pass away." The counsel of many is against it. Listen: All instruction is against it—follow such; all pronounce it evil—avoid it. By so doing, a powerful agent of the devil for the destruction of human character will have no influence over you.

THE LESSON CLINCHED.

1. Every act of life tends to shape the character and fix the nature.

2. The path of righteousness is the way of safety.
3. He who will not be counselled can not be helped.
4. He does right who wills to do the right.
5. Avoid even the very appearance of evil.
6. When discouraged, turn your face to the light.

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Here and Away

Endeavorers and Endeavor Doings. Gleanings From the Wide Field

From the Ontario Treasurer.

I BEG to acknowledge the receipt of the following contributions to the work of the Provincial Union for the month of September, 1898.

Prescott Pres., \$1.00; Roxborough, Knox Pres., .80; McCrimmon, Kirkhill Pres., \$1.00; Orangeville, St. Andrew's Pres., \$1.00; Rodney Pres., \$1.00; Paris Pres., \$1.00; Welland Pres., \$1.50; Tavistock, Knox Pres., \$1.00; St. Thomas, Alma St. Pres., \$1.00; Traverston, Zion Meth., .35; Whitby, St. Andrew's Pres., \$1.00; Chatham, St. Andrew's Pres., \$1.00; Creemore, St. Andrew's Pres., .50; Dalhousie Mills, St. Andrew's Pres., \$1.50; Berlin, St. Andrew's Pres., \$2.00; Verschoyle, St. Andrew's Pres., \$1.00; Brussels, Melville Pres., \$5.00; Guelph, Zion Church, \$1.00; Haldimand Township Union, \$1.00; Harriston, Guthrie Pres., \$1.00; Middleville Union, \$2.00; Toronto, Bond St. Congl., \$2.00; Heckston Union, \$1.00; Bridgen, Plum Creek Pres., .50; Hamilton, James St. Baptist, \$1.00; Acton, Knox Pres., \$1.00; Rowmanville, Trinity Congl., .50; Hamlet, St. Luke's Episcopal, .75; Beaverton, Eden Union, .50; Gananoque, St. Andrew's Pres., \$1.00; Hurdman's Bridge Union, \$1.00; Bowmanville, Church of Christ, \$1.00; Lancaster, Knox Pres., \$1.75; Hamilton, Barton Pres., \$1.00; Ashburn, Burns' Pres., \$1.00; Trenton, King St. Meth., \$2.00; Woodstock, Old St. Paul's Episcopal, .50; Kinmount Union, \$1.00; Odessa Meth., .50; Avonbank Pres., \$1.00; Villiers Union, \$1.00; Cayuga Pres., \$1.00; Rockton Meth., .50; Playfair Meth., \$1.00; Woodhouse Meth., \$1.00; Maswell Union, \$3.00; Wesleyville Meth., .70; Apple Hill, Zion Pres., .50; Gobles Baptist, \$1.00; Bervie Union, \$1.00; Blyth Meth., \$1.00; Columbus Pres., \$1.00; Inverhuron Pres., \$1.00; Martintown Pres., \$1.00

W. J. DONERTY,

508 Gray St., London.

Over Land and Sea.

EVERY one of 560 societies in London, England, has been asked to appoint one of its members to serve upon one of the sub-committees required to handle the World's Convention in 1900.

A SOCIETY in Edinburgh has hit upon a good form of Sunshine work. On fine afternoons cabs are hired in which aged and infirm members of the congregation are taken for a drive in the country.

WALES has now nearly 350 societies and a plebiscite has recently been taken on the question of establishing a National Union. The societies in all parts of the Principality are unanimous and the proposed union will shortly be formed.

PREPARATIONS for the World's Convention, to be held in London in July, 1900, are steadily progressing. From present indications this will be the largest convention yet held, and the largest religious gathering that the world has ever seen.

CHRISTIAN ENDEAVOR has proved an incalculable blessing in the prisons where it has found an entrance. A prisoner in Hopkinsville jail, Ky., last winter was converted. Since his discharge he has organized a Sunday-school and is doing missionary work among the mountain whites.

THE Endeavorers of South Australia are laboring hard to secure the repeal of a law which permits of gambling on race-courses by means of a "totalisator" machine. Since the passage of this law there has been a deplorable increase in gambling practices, many young people being swept into the fascination of betting.

IN spite of present troubles in the Middle Kingdom, Christian Endeavor continues to advance. The entire body of students in the Foo Chow college for boys and in the Ponasang college for girls belongs to the society. At a recent prayer-meeting in Ponasang over two hundred were present and took part freely.

A CHRISTIAN ENDEAVORER traveling recently in Spain had a pleasing experience which came to him through wearing the C.E. pin. The badge served as an introduction to a Spanish Endeavorer, a young man who had been instrumental in forming a vigorous society in the Rio Tinto Mines. The visitor reports the meetings to be largely attended and full of interest and spiritual power.

A SOCIETY in Lucknow, India, has a missionary fund for supporting a Bible woman and a library, from which papers and magazines are sent to the soldiers. A Bengal society has a Take-Your-Bible-to-Church Committee. The Berhampore Endeavorers are providing clothing for the famine orphans. These are samples of the work undertaken by the live Endeavorers of India.

People We Know.

REV. F. B. MEYER, the well-known writer of devotional books, and pastor of Christ church, London, is an ardent Christian Endeavorer. He has accepted an invitation to speak at several conventions in India during the coming winter.

THE new trustee of the United Society for the Methodist Church in Canada is Rev. A. C. Crews, secretary of Sunday-schools and Epworth Leagues. Mr. Crews is in thorough sympathy with young people's work and will ably represent his church on the board of trustees.

OUR readers will miss the bright and able comments on the Sunday-school lessons furnished by Rev. Wray R. Smith. Our fellow-worker, through pressure of other work, is unable to continue his work in this department, but we hope to have occasional articles from his pen during the coming months.

THE resignation of Mr. Thomas Morris, Jr., as secretary of the Ontario Provincial Union will be generally regretted. The progress of the work in the province was, in a large measure, due to his faithful and painstaking services. The demands of business prevent Mr. Morris from continuing the work, but he still holds a place as a member of the Executive Committee.

TORONTO Endeavorers have gained an efficient helper and wise counsellor through the removal of Rev. A. F. McGregor, B.A., from Woodstock to this city. Mr. McGregor has received the appointment of Home Missionary Superintendent in the Congregational Church, a position for which he is particularly well qualified. We wish our brother all success in his important work.

THE author of "In His Steps," Rev. Charles M. Sheldon, is putting some of the teachings of that book into practice in his own city of Topeka, Kansas. At his suggestion some of his parishioners have located in a negro community, and are rapidly helping the people around them to a higher and better life. He has also adopted the leading features of the institutional church with highly satisfactory results.

Here and There in Ontario.

BRANTFORD.—The young people of Zion Church Christian Endeavor society held their annual social on Monday evening, Oct. 3rd. The room was tastily decorated with autumn leaves, bunting, and C. E. monograms. The seats were so arranged as to form a C. E. in the centre of the room. The regular consecration service took up the early part of the evening, when the members all responded to their names. The pastor made a few remarks, urging the society to greater efforts, after which the meeting was turned into a social gathering with the president, Mr. Hendry, in the chair. A short musical programme was carried out when the following took part: Misses Northcote and Wilkinson, piano duet; Miss Thomas, solo; Edna Hoagg, instrumental solo; Maggie Schrahk, recitation. Each number was well received. The Social Committee brought on refreshments at this time, and after the members had done justice to that part of the programme, and before the gathering was dispersed, a vote of thanks was moved by Mr. John McSparran in a very able manner, when he thanked those who took part in the programme, also the Social Committee, of which Miss Muirhead was convener, as a great deal of the credit of the success of the evening was due her. The vote of thanks was ably seconded by Mr. Best and unanimously endorsed by all present. The meeting was closed by singing "Blest be the tie" and the Mizpah benediction. This society deeply mourns with the church and congregation in the loss, by death, of Dr. Cochrane, who had been pastor of the church for over thirty years.

EUGENIA.—It is just about seven months since our Y. P. S. C. E. was organized, and we now have a large membership, 54 active and two associate members. At our last election of officers the following were elected for the ensuing six months: President, Rev. L. W. Thom; vice-president, R. J. Pedler; recording secretary, John Walker; corresponding secretary, Nellie Meldrum; treasurer, W. W. Graham. Our society has four committees, which are all working well. Our meetings, which are held every Friday evening, are well attended and very interesting.—N. MELDRUM, cor. sec.

DRAYTON.—At the recent Conference of the Christian Church, held in Drayton, considerable attention

was given to Christian Endeavor work. Among other resolutions adopted were these: "That every society be very careful to vary the service in order to guard against ruts and grooves which are so injurious to societies," "That every society adopt the Quiet Hour movement."

WAUBAUSHENE.—The attendance at the weekly meetings of this society is steadily increasing, and great encouragement is being felt by the officers. Plans are being matured for a Thanksgiving Social on the evening of Nov. 24th. New officers were recently appointed, among whom are: President, Miss A. Lytle; cor.-secretary, R. G. Nesbitt.

WOODSTOCK.—During the past month two of the active C. E. workers in Knox church removed from town. Mr. Ernest Carlyle left to pursue his Arts course at McGill University, Montreal, and Mr. Archie Pyper is in Chicago. The latter before leaving was presented with a handsome pair of gold cuff links by the members of the society.

Ontario County Convention.

WEEPING skies, muddy roads, and chilling winds played havoc with the eighth annual gathering of Ontario County Endeavorers, which convened in the town of Oshawa on September 21 and 22. The number of outside delegates was small under these unfavorable circumstances, but in spite of this the convention was a success.



REV. W. P. FLETCHER, D.D.
OSHAWA.

The opening session was held in Simcoe St. Methodist church, which was beautifully and appropriately decorated with flowers and palms. Major Fowke delivered a warm address of welcome, which was fittingly responded to by Rev. S. E. Grigg, of Brooklin.

The important address of Thursday evening was given by the Rev.

John Neil, of Westminster Presbyterian church, Toronto. His theme was "The Importance of the Work Which Young People Can Do in the Church." Young people, especially young men, had always been prominent in church work from the days of Samuel and Josiah in the Old Testament, and of our Lord, John the Baptist, and Paul, with the young men they gathered about them, even down to the present. John Calvin was but twenty-six years of age when he completed his "Institutes." Dr. Gillespie, Mr. McCheyne, Spurgeon, all did important work when but young men. The speaker commended the importance of church work to the young people. He believed it was the most important in which they could be engaged.

On Friday the weather was no improvement over the previous day, and consequently the attendance was very small throughout the convention. At 6.30 a.m. about twenty gathered in the Baptist church, where a refreshing prayer meeting was held. The forenoon session convened in the Medcalf St. Methodist church with the president, Mr. W. A. Holiday, Brooklin, in the chair. Rev. W. P. Fletcher read for Mr. W. W. McLean, the secretary of the Union, a very satisfactory report: Statistics have been received from 78 societies, 8 outside the county's limits, but formerly connected with our Union, and 70 within the county. Of the 70, 44 are Methodist, having a membership of 1,638, 997 active and 641 associate; 960 of these are members of the church, 109 having been added during the current year. Thirteen Presbyterian societies report 440 members, 266 active and 174 associate; 280 of these are church members, 19 having made a public profession during 1898. Six Baptist societies have 195 enrolled, 151 active and 44 associate; 152 are communicants, of whom 13 were added since the last report. The Episcopalians are represented by 1 society with 6 active church members, one of whom recently joined the ranks; the colleges by 113 members, 58 active and 55 associate, of whom 43 are professed Christians. Two Union societies have 46 members, 25 active and 21 associate, of whom 18 are communicants. Lastly, the Christian church has 2 societies with 66 enlisted, 59 active, 7 associate, 55 church members, 12 having joined in 1898. Summing up, we have 70 societies enrolled, of which 6 were organized since last report. These have an aggregate membership of 2,504, 1,559 active and 942 associate; 1,579, or 60 per cent. of these, are communicants, and 1,4

THE SATURDAY EVENING POST



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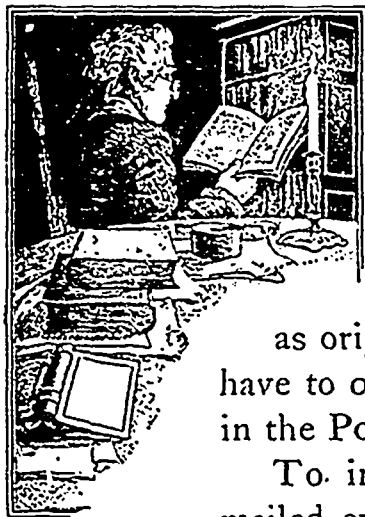
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or 10 per cent. of these, joined the ranks of Christ's army during the past year.

Proceeding with missionary efforts, we see that 27 Methodist societies out of the 44 contributed \$244.79, or \$9.07 per society. Eleven out of 13 Y.P.S.C.E. gave \$173.63, or \$15.78 each. Of the 11 remaining societies outside the colleges, 4 report giving \$24.02, or \$6 each. But it remains for the two colleges, namely, Ontario Ladies College, which expended \$100, and Pickering, which made an outlay of \$60 to set us an example of what can be done in this line of work. Thus 44 out of 70 societies, or 62 per cent., a percentage that we all trust will be increased next year, gave \$632.44, or \$13.69 per society. Besides monetary gifts, clothing, quilts, papers were sent to needy home mission fields. Missionary interest is being aroused chiefly by holding regular meetings for the discussion of mission work. In one society they have a library comprised exclusively of books of a missionary nature. These are circulated in rotation among all the members. This plan might profitably be tried by all.

Our Juniors report 13 societies, of which 2 were organized during 1897-98. They have 382 members, 156 active and 223 associate. We hope that as a result of Miss Wiggins' address this afternoon, this important work will receive greater attention from our senior workers.

A very interesting open parliament was conducted by Rev. A. McAulay, Pickering, upon "What would Christ do with the Prohibition Question?" There was quite a general participation in its discussion. After the appointment of the various convention committees the meeting adjourned.

The convention met at 2 p.m. in the Christian church, when some very profitable papers and addresses were given. Five-minute papers on "Committees" were read as follows: Social, Miss F. Storie, Oshawa; Missionary, Miss Smith, Columbus; Prayer Meeting, Miss Hamilton, Port Perry. Miss Hamilton could not be present, but sent her paper, which was read by Miss Stewart, of Whitby. A paper on "The Imperilled Sabbath," prepared by M. S. Farmer, Toronto, was read by Mr. W. W. McLaren. Mrs. Wm. Purves, Columbus, then read an excellent paper on "Ambition to Succeed in Spiritual Life is Better than Ambition to Succeed in Material." At the conclusion of this paper the school children began coming in from the various schools. When quite a number had gathered

Miss Wiggins, Provincial supt. of Union societies, Toronto, addressed them.

In the evening, in spite of the very disagreeable weather, quite a large number assembled in the Simcoe St. Methodist church to hear the splendid speakers provided by the convention. After devotional exercises, conducted by Rev. J. P. Wilson, pastor of the church, Miss Smith, of Columbus, read the following report of the Nominating Committee: President, Rev. W. P. Fletcher, B. A., Oshawa; 1st vice-president, Mr. Peter McMillan, Beaverton; 2nd vice-president, Mr. J. S. Barnard, Whitby; 3rd vice-president, Mr. F. Willis, Uxbridge; 4th vice-president, Mr. J. Marks, Dunbarton; secretary, Miss L. King, Oshawa; assist.-treasurer, Miss F. Storie, Oshawa; Junior superintendent, Miss Hamilton, Port Perry; executive, Mr. W. A. Holiday, Brooklin, Miss M. Tonkin, Columbus, Miss Pearl McGill, Oshawa, Miss Hamilton, Port Perry, Miss F. Phillips, Cannington, Mr. Geo. Young, Cambridge, county delegate to Intermediate C. E. convention, Detroit, 1899, Mr. W. W. McLaren, Columbus. Miss Wiggins then delivered a splendid address on "Prohibition." This address was followed by Dr. McTavish, of Toronto, who was listened to with wrapt attention for nearly an hour. During the evening the Oshawa Prohibition Sextette sang twice and Miss Keeler gave a solo.



London Endeavorers.

THE Quarterly Rally of the local Union, held in the First Methodist church on the 19th of September, was in every way a success, and reflected much credit on the committee in charge. The large edifice was well filled by Endeavorers and their friends, who were well rewarded by the excellent addresses they heard from the two Toronto gentlemen who were the speakers of the evening. Mr. Robt. Hall, city missionary of Toronto, in a simple but forcible manner told of the misery and want that intemperance has caused both in Canada and in Scotland, his native land, and his experience in trying to reclaim fallen man to a life of usefulness. Rev. W. C. Dixon followed in an earnest and practical address, dealing with some of the main points prominent in the prohibition platform. The president, Mr. Allan, occupied the chair, and the Juniors under the leadership of the church organist, Mr. Wallcott, sang prohibition hymns in a very creditable manner.

The Centennial Methodists have elected the following as their officers for the coming term: President, Mr. C. Wickett; vice-president, Miss Katie Lewis; recording secretary, Mr. Harry Martin; corresponding secretary, Miss Maud Prescott; treasurer, Miss Nettie Blinkhorn; organist, Miss Eva Cunningham.

The local Union has decided to hold a concert in the Auditorium for the benefit of the Y. M. C. A., the officers of which kindly place at the disposal of the Union a room for their meetings. Every society will be expected to do something to assist in the concert. The date has not yet been set.

Mr. Claris, vice-president of the local Union, has resigned, having removed to Montreal for a time, where he is followed by the best wishes of all those who have had the pleasure of being associated with him in C. E. work. Especially will he be missed from his own society, the Southern Congregational.

Miss Knott, of St. Paul's Episcopal society, has been elected vice-president of the local Union, in place of Mr. Claris.

Miss Kirkpatrick, superintendent of the Junior societies, and Mr. Allan were the delegates from the local Union to the Hamilton convention. Most of the societies also sent delegates.

King street Presbyterians intend holding a series of monthly entertainments during the winter. The first one was held on Monday ev'g, October 10th.

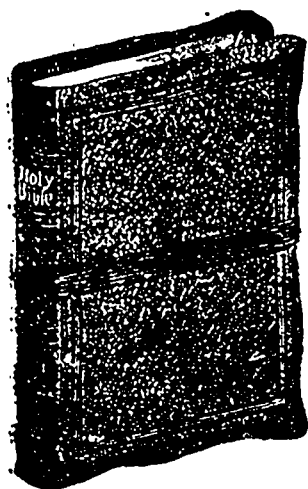
At the last meeting of the London West Methodist society, seventeen new members were received and new officers elected; Mr. E. Williams is president.



Toronto News.

BROADVIEW AVE. (Cong.)—This flourishing society held its semi-annual business meeting recently. Under the superintendence of the Social Committee an exceedingly pleasant and profitable evening was enjoyed by all. The reports presented showed marked progress in all lines. Among the new officers elected are: President, F. O. Gilbert; cor.-secretary, Miss E. Lewis.

COOKES (Pres.) society held a most interesting meeting on the evening of Oct. 11. Encouraging reports were presented by the various committees, and extensive plans of work for this large and progressive society for the coming months were vigorously discussed. The new president of this society is Mr. C. A. Miller, and the cor.-secretary is Miss



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Specimen of Type in Art Bibles and Style F Bagster Teacher's Bible:

Exhortation to all goodness. PHILIPPIANS, 4. Liberality of the Philippians.

prehend that for which also I am apprehended of Christ Jē'sus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth

1 Zec. 3. 2.
Ac. 9. 3. 6.

2 1 Co. 2. 24.
He. 12. 1.

3 Ga. 5. 10.

6 Be careful¹⁸ for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace¹⁹ of God, which passeth all understanding, shall keep

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B. McConnell, 310 Ontario St. This society has eleven large committees earnestly at work.

The Companion for the Rest of 1898.

THE principal attractions offered by *The Youth's Companion* for the remaining weeks of 1898 provide a foretaste of the good things to follow in the new volume for 1899. To the first issue in November, Frank R. Stockton will contribute a humorous sketch, entitled "Some of My Dogs," and in the issue for the week of Nov. 10th will appear Rudyard Kipling's thrilling story of the heroism of soldiers in the ranks, "The Burning of the *Sarah Sands*." In the seven issues to follow there will be contributions by Lord Dufferin, William D. Howells, J. E. Chamberlain, the American war correspondent, Mary E. Wilkins, Hon. Thomas B. Reed, the Marquis of Lorne, Mme. Lillian Nordica, and I. Zangwill. Those who subscribe now for the 1899 volume will receive every November and December issue of *The Companion* from the time of subscription to the end of the year free, the *Companion* calendar for 1899 free, and then the entire 52 issues of *The Companion* to January 1st, 1900. An illustrated announcement of the 1899 volume and sample copies will be sent free to anyone addressing *The Youth's Companion*, 111 Columbus Ave., Boston, Mass.

"Hosanna"

is the suggestive title of a new Sunday-school hymnal, issued by *The Century Co*. It is believed to be just what the Sunday-schools of to-day want—a fine, all-round hymn and tune book, with music well written and within the compass of children's voices, and adapted to all the various grades.

It restores to use many of the best pieces that were the favorites of a generation ago, but which will be new to the scholars of to-day; and it includes the choicest of modern English and American tunes, such as "Onward, Christian soldiers," by Sullivan, "The Son of God goes forth to war," by Cutter, and evangelistic songs for teacher's meetings and Christian Endeavor rallies.

It comes from the press well-printed in large, clear type, and bound in a board cover of tasteful design, and it will cost only \$25 a hundred five dollars less than such books are usually sold for. It promises to have a large sale. Remit 50 cents in stamps to *The Century Co.*, Union Square, New York, for a sample copy.

Odds and Ends.

"It strikes me, Mr. Brief," said Mr. Dogway, "that your charge of \$150 for this opinion is pretty steep." "No doubt," said Mr. Brief. "But you see, Dogway, when you come

and ask me for an opinion which violates all my convictions, you've got to pay, not only for your law, but for my conscience."

We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhoea, cholera, and all summer complaints, sea sickness, etc. It promptly gives relief, and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

Kate: "Bell and Charley seem to be rather sweet on one another." Maud: "Sweet? Why, they were out playing golf all the afternoon." Kate: "But that doesn't signify." Maud: "It does in their case. They forgot to take the clubs with them when they went out."

Parents buy Mother Graves' Worm Exterminator because they know it is a safe medicine for their children and an effectual expeller of worms.

Where can I get some of Hollo-way's Corn Cure? I was entirely cured of my corns by this remedy, and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

A man in Binghamton, N.Y., out of the kindness of his heart, said recently that he would be a father to the children of a destitute widow, meaning that he would help them to the extent of his power. But the widow attached a different meaning to the remark, and has sued him for breach of promise.

Skepticism. This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS' ELECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

"Of course, John," said a teacher reported by *The Detroit Journal*, "you would rather be right than be President." After thinking the matter over for a few moments, John cautiously replied: "Well, I'd rather be right than be Vice-President."

Prevent Disorder.—At the first symptoms of internal disorder, Par-melee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets taken before going to bed, followed by doses of one or two pills, for two or three nights in succession, will serve as a preventive of attacks of dyspep-

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

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If corresponding secretaries of societies outside the city will notify the corresponding secretary of the Union of the name and address of any young people removing to Toronto, they will gladly be visited and introduced to Christian friends in our churches and societies. Kindly do not neglect this matter.

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