

FIRST

Christian
Endeavor
Convention

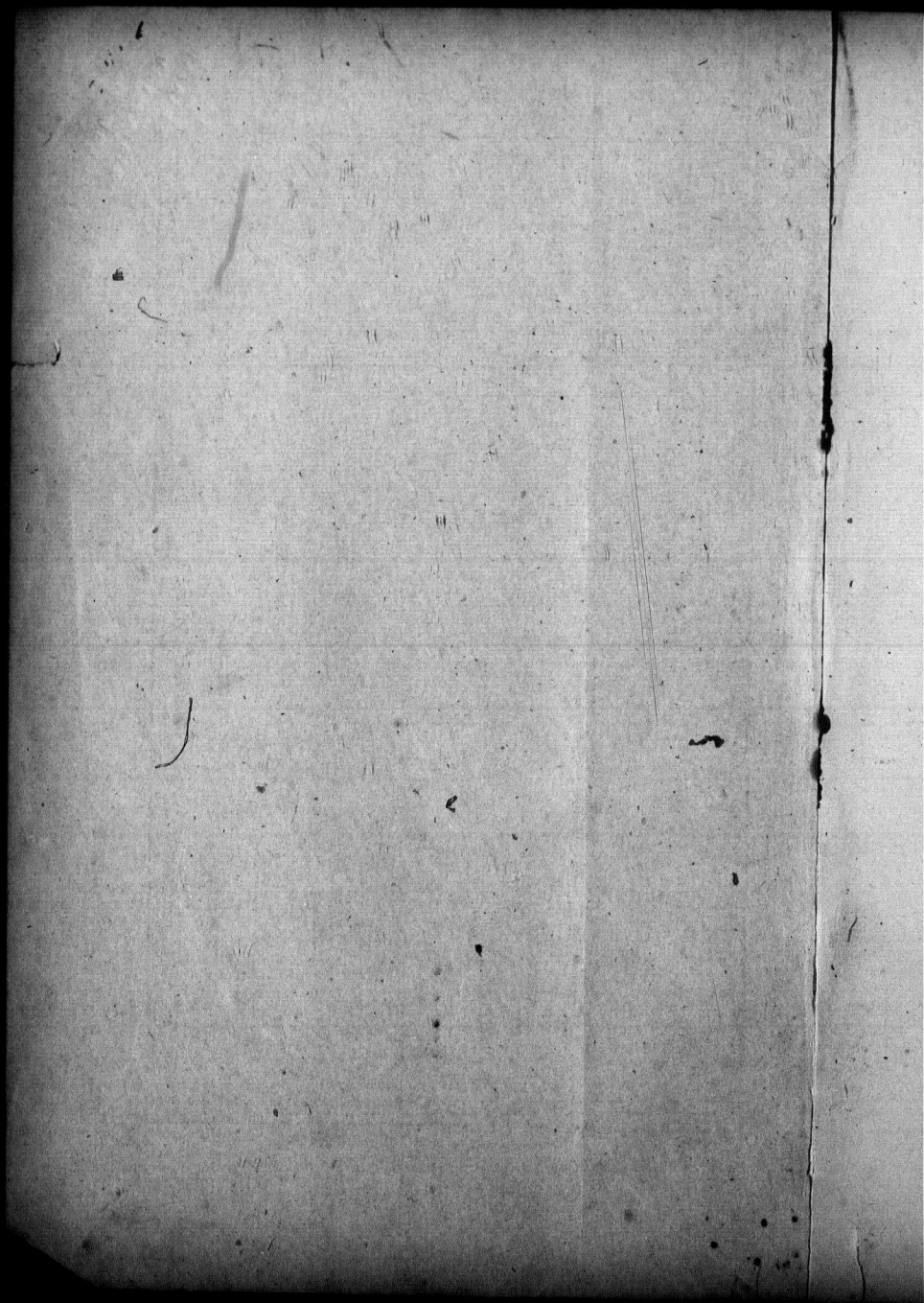
OF

NOVA SCOTIA,

1890.

NOVA SCOTIA PRINTING COMPANY, HALIFAX

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PROCEEDINGS
OF THE
FIRST ANNUAL CONVENTION
OF THE
YOUNG PEOPLE'S SOCIETIES
OF
CHRISTIAN ENDEAVOR,
OF THE
PROVINCE OF NOVA SCOTIA.

HELD AT PIGTOU, N. S., AUGUST THE 13TH, 14TH AND 15TH, 1890.

"For Christ and the Church."

HALIFAX:

NOVA SCOTIA PRINTING COMPANY.

1890.

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" J. D. McKAY..... TRURO.

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MR. JOHN S. SMITH..... HALIFAX.

PROCEEDINGS
OF THE
FIRST ANNUAL CONVENTION
OF THE
Young People's Societies of Christian Endeavor
OF
NOVA SCOTIA.

PRINCE STREET PRESBYTERIAN CHURCH,

PICTOU, Wednesday, August 13th, 1890.

THE First Convention of the Christian Endeavor Societies of Nova Scotia, opened its sessions at 3 o'clock by a devotional meeting conducted by MR. F. B. ROBB, of Amherst. At 3.30 o'clock, MR. JOHN S. SMITH, Provincial Superintendent, took the Chair and formally opened the Convention, and on motion JAS. F. McCURDY, of Halifax, was elected Secretary *pro tempore*.

Moved by F. B. ROBB that all active members of C. E. Societies who were not regularly accredited delegates, be made corresponding members. Also that all ministers present who have societies in their churches act as full members of the Convention. Passed.

Moved by REV. J. L. GEORGE, of Halifax, that the Provincial Superintendent be authorized to appoint a committee to nominate officers of the Convention. Passed.

The following Committee was appointed:—Fred. B. Robb, Amherst; A. M. McKay, Pictou; F. G. Creed, Canso; A. H. Killam, Yarmouth; J. A. MacIntosh, Halifax; Clement Moore, North Sydney; John McInnis, Acadia Mines.

After singing, the nominating committee reported as officers of the Convention the following :—

<i>President</i>	REV. A. ROGERS, Yarmouth.
<i>Secretaries</i>	JOSEPH WOOD, JR., Halifax. F. G. CREED, Canso.

These gentlemen thereupon assumed office.

JAS. F. McCURDY,
Secretary, pro tem.

4.15 P. M.

On the President taking the Chair, MR. JOHN S. SMITH, Superintendent of Christian Endeavor Societies in Nova Scotia, was called upon to read his report, of which the following is a synopsis :—

THE SUPERINTENDENT'S REPORT.

DEAR FELLOW WORKERS,—As this is our first Provincial Christian Endeavor Convention, a report of the rise and progress of this movement in Nova Scotia is looked for.

Rev. Anderson Rogers, of St. John's Presbyterian Church, Yarmouth, enjoys the distinction of being the first pastor in Nova Scotia, to adopt the Christian Endeavor movement. September 7th, 1885, just about five years ago, he organized the first Young Peoples' Society of Christian Endeavor. How he came to adopt this method, and how he succeeded in keeping it all to himself so long, Bro. Rogers will be able to tell us at the proper time.

Fifteen months afterwards—December 10th, 1886, a society was formed in Rev. Dr. Murray's congregation, North Sydney, C. B., and in May, 1887, through the advocacy and efforts of Rev. Dr. Burns, a society was started in Fort Massey Church, since then the growth has been somewhat more rapid. For at the Sunday School Convention, which met at Oxford, September 11th, 1888, friends of the movement succeeded in getting an evening session set apart, in order to bring their method of work before that Convention.

The number of societies reported then in Nova Scotia was 27. At this gathering our cause was greatly helped by the presence and voice of Mr. George M. Ward, of Boston, who was at that time the General Secretary of the United Society of Christian Endeavor. Mr. Ward told of the marvellous growth and success of the Christian Endeavor movement since its commencement, and showed what its object and aims were.

At the next Annual Sunday School Convention, which was held at Truro, September 25th, 1889, we asked for, and obtained, one whole day for Christian Endeavor. On this day the cause received valuable assistance from Mr. Wm. Shaw, the esteemed Treasurer of the United Society, Boston, who gave us a very fine address on the "Relation of the Young Peoples' Society of Christian Endeavor to the Sunday School," and who also spoke to us very earnestly on our method of work, which was full of kindly suggestions and practical thoughts.

The total number of Societies reported at this Convention was 58. Soon after, however, five of the Societies which were counted in had not adopted the pledge, so that there were actually only 53 Societies in this province

twelve months ago. But the past year has certainly been a prosperous one for the Christian Endeavor movement in Nova Scotia.

To-day we have 106 Societies,—and not only has the number of Societies been doubled, but nearly every Society reports large additions to their membership. And so feeling that the period has now arrived when we required more time than the Sunday School Convention could spare us, at the earnest request of many of our prominent workers, we decided to call a Christian Endeavor Convention, for the Province of Nova Scotia, and organize a Provincial Union; and as this is the occasion that has brought us together to-day, and whilst we deeply appreciate the kindness of heart which prompted the members of the local Christian Endeavor Union of the grand old town of Pictou to write us to hold our first Convention here, we cannot but consider them greatly honored by our coming, as we hope and pray, they also may be greatly blessed.

We are glad to see such a strong rally here to-day. On reading the report of the Annual Christian Endeavor Conventions held by our wide awake neighbours on the other side of the line, one cannot but be impressed with the great importance they attach to these gatherings, and the inspiration they draw from them.

At their last, and greatest, and grandest of all, held at St. Louis a few weeks ago, there were 10,000 delegates. Who can estimate the power for good these delegates must now be exerting in their Societies? Brothers, sisters, let us make the most of this Convention. Let us remember that it is not so much for discussion that we are assembled here, as for stimulus and inspiration. Let us aim to make each session of the greatest spiritual benefit to all who attend. Let us all go forward, earnestly desirous of helping one another.

Our strength in membership is about 4,000. So that having twice as many societies as we had this time last year, and having doubled our membership, we think we have every reason to thank God and take courage. As to the amount of the work done by the members that have been led to give a full decision for Christ, we are not in a position to say. But this we do know, that all the earnest ones, and the very cream of our christian workers, are to-day to be found side by side under the Christian Endeavor standard, laboring together for Christ and the Church. From these returns we are now able to report 106 Y. P. S. C. E.'s in Nova Scotia:—Pictou County, 28; Colchester, 22; Cape Breton, 14; Halifax, 8; Hants, 8; Antigonish, 7; Yarmouth, 6; Cumberland, 5; Guysboro, 5; Queen's, 2; King's, 1. 87 Societies are in Presbyterian churches; 8 in Methodist; 2 Congregational; 8 Union Societies; 1 Baptist.

We do trust and pray that this Convention will result in devising ways and means for spreading the work, as well as infusing new inspirations into the hearts of every worker. If so, our meeting together will not have been in vain, but we will return to our homes and to our fields of labor, with our hearts filled with gratitude and thanks to Him, who has called us to "go work to-day" in His vineyard.

In closing we cannot refrain from expressing our great pleasure in having with us delegates from P. E. I. Societies, who have come in to enjoy the benefits of the Convention. We give them all a hearty welcome, and rejoice to believe that now an impetus will be given to Christian Endeavor work there.

"Christian Endeavor, the name we have taken,
Christ and the Church, is the motto we chose,
Faint-hearted Christian, slumberer awaken,
Come join our ranks, now, can any refuse,
Banded together for earnest endeavor,
Joined to each other by Christ-love divine,
So let us live, that nothing may sever
This blessed union 'twixt your heart and mine."

After Mr. Smith's report had been presented, Rev. J. L. GEORGE moved, and Rev. J. F. FORBES, Durham, seconded the following resolution, which was passed unanimously :—

“ *Whereas*, We have now listened to the admirable report of our beloved brother, Superintendent J. S. Smith ;

And whereas, The report he has presented gives us much reason to be thankful to Almighty God for His blessing which has so abundantly rested upon the Christian Endeavor movement in our province ;

Therefore be it resolved, That we, representing the Christian Endeavorers of Nova Scotia, unite in ascribing hearty praise to the Most High for the success that has attended our efforts. We promise, by the help of God, to strive more earnestly than ever to further the interests of the cause of Christ in this land in which God has granted us our lot. Gladly do we make mention of the zealous and efficient labours of our beloved Superintendent, and earnestly do we pray that he may long be spared in bodily and mental vigour to us, and to the work ;

Further resolved, That Bro. J. S. Smith be re-appointed Christian Endeavor Superintendent of the Province of Nova Scotia for the ensuing year, and that we pledge him our most earnest christian sympathy and practical support in the performance of the arduous duties of the position, which he has so well filled during the past year.”

Convention then adjourned and general hand-shaking was indulged in by all.

WEDNESDAY EVENING SESSION.

ST. ANDREW'S CHURCH, *August 13th, 1890.*

The evening session opened at 7, o'clock. After an half-hour of devotional service, led by Rev. W. H. NESS, of Port-au-Pique, Colchester, President Rev. A. ROGERS took the Chair. Addresses of cordial welcome from the Pictou Societies and Churches were read by Miss CHRISTIE MACKENZIE, and Rev. Mr. CARSON, Knox Church.

MISS CHRISTY MACKENZIE'S ADDRESS.

DEAR BROTHERS AND SISTERS.—You have come to us from you different homes with varied experiences and expectations. *Some* have come with hearts beaming with the pure joy that flows from the consciousness of a Saviour's infinite love. *Others* with a knowledge of sins forgiven, but without that *perfect* peace ; and perchance there are some who are holding on with a trembling hand, afraid that at any moment they may slip from their moorings and be thrown back into the whirlpool of sin and misery again.

To one and all in whatever stage of christian experience, we extend a hearty welcome. We welcome you to our hearts and to our homes, and to all the pleasures that warm-hearted Christian Endeavorers can extend to you. To the friends and helpers of the cause who meet with us, and to our brothers and sisters from Prince Edward Island and the neighbouring Republic, we extend the same heart felt greeting. And would we forget the poor prodigal

who has wandered so far from his Father's home? To you dear friend the Father's own message comes "Though your sins be as scarlet they shall be made white as snow, though they be as red like crimson they shall be as wool." And all day long he waits and watches; will you keep him longer there? Ah no, just now open the door of your heart and He will come in, and you shall find rest unto your souls. Again we turn to our brother and sister delegates and ask—why have we met? Is it merely to see each other and enjoy ourselves while we exchange thoughts and opinions? Is it to see our old town and enjoy a holiday profitably? We may have all these purposes in view, but far and above them all we have one *grand* aim, one firmly fixed purpose at heart, namely, *we* have come to meet with Christ to learn more about Him and His will concerning us, and as we meet and talk of all the wonderful love He has bestowed upon us; as we sing praises to His name, and our voices go up as *one* in prayer, can we not look up, and, with the eye of faith, see Jesus standing in our midst, His arms outstretched in blessing, and hear Him say as of old, "Peace be unto you," and looking upon Him in all His loveliness, have we not a foretaste of that Grand Reunion above, when we shall all join in that sweet hymn of praise to our Redeemer throughout all the endless ages of eternity. *God grant that not one here may be found missing there.*

Next let us consider what can we learn while here. We have each been working in our societies on some, probably one of its committees, we have met discouragements, disappointments and sometimes blank failure. We know not whether it be a want of earnestness on our part, or want of appreciation on the part of the other. But now we have a grand opportunity of interviewing each other and seeking the advice of those who have been longer on the way, let us make use of all the time so that we may go from this Convention with not only a rich blessing upon ourselves, but we may have new ideas to work upon, and new attractions to set forth, to draw the sinner in. And as we talk together by the way, may He be there. And may our hearts burn within us, and the fire keep on burning, until we are so filled that we will compel the sinner to come in.

Again I welcome you in the name of the societies of the town, and as you tarry with us may richest blessings, both spiritual and temporal, be yours. Welcome, thrice welcome!

REV. MR. CARSON'S ADDRESS.

My duty to-night is a very simple as well as a very pleasant one. I have been asked to say a few words of welcome to the delegates who have come to our town to attend this, the first Christian Endeavour Convention held in Nova Scotia. Though I am not personally connected with this Society, and have not one in my own congregation, I can yet join heartily with my brethren in welcoming to our town such a gathering of Christian workers as we see here to-night. Conventions are becoming quite common now, in connection with almost every profession or calling in life. We have teachers' conventions, summer science schools, meetings of medical societies, and similar gatherings in connection with other professions, where principles and methods are discussed and matters of special interest brought into prominence, and where those who are engaged in these special lines of study or work are stimulated and encouraged by friendly social and mental intercourse.

Now if meetings of this kind are felt to be helpful and almost necessary in scientific study and secular work, it must be helpful to the student of God's Word and the Christian worker to meet with those who have at heart the same great cause, and who are anxious to know the most effective ways of carrying on the work of the Master in the world.

Whatever views, then, we may hold with regard to any of the features of this Society, we believe that the intelligent and earnest discussion of the principles and methods of Christian work is calculated to do good. Apart altogether from the character of the movement in the interests of which this Convention has met, the time spent together here in the discussion of the topics to which special attention is to be drawn, ought to prove profitable to us all. Though this Society is yet in its infancy, its popularity and the rapidity with which it has grown, is very remarkable. And this may, to a large extent, at all events, be accounted for by the aims of the Society, the work which it has been called into existence to perform, the need which it professes to meet in connection with the work of the Christian Church. If the name of the Society is at all an index to its character, then I think it must be apparent to us all that its aim is a very lofty one—that it has been called into existence to do a very important and necessary work.

The word endeavour, as many of you know, is made up of two French words which mean "In duty," that is in the way of the fulfilment of obligation. And when we associate with this word the term Christian, we certainly think that no organization in connection with the Church of Christ could have a more happily chosen name—Christian Endeavor. Does not this name imply that the aim of the Society is to stimulate those connected with it in the path of Christian duty, to lead them to realize the sacredness of their obligation, and to live up to their privileges as Christians. This is certainly a worthy object for any society or organization to set before it.

How far the Society of Christian Endeavour has been successful in accomplishing the end for which it was organized, or how well adapted its methods are for this very important work, it is not my place now to say. That is a question which will, no doubt, be very fully discussed in the meetings which are to follow the one of this evening. The necessity certainly exists for a work such as this Society professes to do. There is no Christian congregation in which there are not those who require some stimulus to keep them in the line of duty and to lead them to fulfil their obligations. There is certainly a large amount of latent talent and of undeveloped resources in the Church. How to call forth this talent into activity, how to utilize these resources, is certainly a question worthy of the consideration of thoughtful and earnest Christian men. When we think of the numbers, the wealth, the scholarship within the Church of Christ, and compare these with what is accomplished in carrying out the Master's great commission—the great end for which the Church was first organized—we cannot fail to realize the importance of some means or power to develop, and consecrate, and utilize these vast resources. And then when we think of how many there are within the Church who think very lightly of their obligations—who connect themselves with the Church and take upon themselves the most sacred vows and then settle down to an attitude of comparative indifference to the claims of the work upon them, we realize still further the importance of the work of stimulating the professed followers of the Saviour to their duty and of keeping them in the line of that duty. In most congregations the practical work of the Church is performed by a comparative few. The rest are in the Church more to be entertained, or helped, or benefitted in some way than to bear a portion of the responsibility of carrying on the work of the Church. In many congregations we might count the active members upon our fingers.

It is true that the Society of Christian Endeavor exists more for the young, but if the young grow up to be workers in the Church, we shall by and by have both young and old cheerfully assuming their share of responsibility in connection with the work of the Church. Of course we must not overlook the danger, in this connection, of multiplying organizations within the Church, nor the great truth that what above all is needed is the presence and power of the Holy Spirit to render effective the means which we already possess for carrying on the work which our Master has given us to perform.

It is possible for us to have too much machinery—to be cumbered with organizations, so that all or nearly all our energies are expended on the formal arrangements of these organizations. In all kinds of machinery now the great thing aimed at is simplicity. Other things being equal, the less complicated the machinery the better, for the less motive power is required to run it. Now the same thing is true with regard to the work of our churches; there is need of caution, lest the energy and activity which should go to the direct work of building up the cause of Christ at home and extending His kingdom abroad, be not expended in keeping the mere machinery (so to speak) of the Church in operation.

We would like that every Church member should realize that admission to the Church opens up to him or her every sphere of work within the Church which he or she is competent to engage in—and more than this, that the obligations which professing Christians take upon themselves when they are received into the Church are the most sacred and binding which they can possibly assume. No church member ought to require to be placed upon a special committee in order to feel that he or she is under obligation to do a certain work. If we were all doing our duty and living up to our obligations, we would feel that the visitation of the sick, the welcoming of strangers, the seeking out of the careless, attendance upon all the services of the church to which we belong and taking that part in these services which we are competent to perform to the edification of others, were duties sacredly binding upon us. This, however, is not the case. All do not feel and act in this way; and if the Society of Christian Endeavor is instrumental in bringing about such a state of things, then it will certainly accomplish a most important work.

I trust that the meetings of this Convention, and the discussion of the various subjects with which it is to be occupied, may serve to quicken the spiritual life of this community and to stimulate us all to greater fidelity in the work of Christ. And I hope also that while Pictou enjoys the distinction of having the first Convention of the Christian Endeavor Societies of Nova Scotia, the friends who have come among us for a little from various directions may find their visit to have been both enjoyable and profitable in the highest sense. I therefore, on behalf of the Societies of Christian Endeavor in this town and the Christian people who have volunteered their hospitality, cordially welcome the members of this Convention to our town, and pray that the blessing of the great Head of the Church may rest upon all their deliberations.

In responding to the Addresses of Welcome, the Rev. A. H. SCOTT, M. A., of Perth, Ontario, representing the sister Province in the west, spoke substantially as follows:—

MR. PRESIDENT AND FRIENDS OF CHRISTIAN ENDEAVOR,—In the name of your Ontario associates in Christian Endeavor let me bear to you cordial greetings. It is just about a year ago since I was called upon to respond to the address of welcome at the first convention of this kind held in the capital city of my own Province. If the members of our provincial societies in the west, who were then assembled, or who have joined our ranks since that date, were prompting the words that I am expected to express on this occasion, I am sure that they would bid me extend with earnest warmth and christian meaning to their Nova Scotia brethren the heart-felt congratulations of associates in our common cause.

The presence of the overflowing assemblage within these walls to-night is a fresh proof of interest in a cause that is being marked by unparalleled development. Christian Endeavor has hosts of friends. Its best friends are those who understand it best. But like every worthy cause the Christian Endeavor movement has had its critics as well as its admirers. It has

questioners and critics now. A good friend a few days ago on hearing of the Convention that is now commencing with the auspicious preliminaries of this evening, desired to know if his conservatism would be seriously interfered with were he to be present at this gathering which, in his estimation, is a "new departure." I assured him that any interference such as he was anticipating could not be of any but the most wholesome kind; and urged him to be on hand. I do not see his face in the audience, but I trust he may be here to inquire, and come to conclusions the outcome of fair inquiries. Any one who examines into the principles of Christian Endeavor must find them so simple, so scriptural, and so substantial that they cannot but accord with a well-balanced judgment.

On my way to the Convention an interested Christian lady, whose few views of the Endeavor movement were gathered through biased channels, wanted to know if countenance was given to the Christian Endeavor movement by our rich congregations. I replied, in so far as my experience would warrant me to speak, that wherever a congregation, rich or otherwise, appreciated an interest in the richness of Christ Jesus, and examined into the Christian Endeavor movement, it was not only commended, but thanks to the Lord were expressed for such an avenue for receiving and distributing good.

We congratulate each other, Christian Endeavorers, that in our work we are encouraged to keep the Lord in a prominent place. We remember, I trust, always that "we are labourers together with God." Our aims are to exalt our Saviour and not ourselves! These aims carried into effect have been attended by untold good to churches and to individuals. I can speak of good to myself and to my flock through the spirit of God making use of the Christian Endeavor agency. And it is simply because of the boon it has been to me, and to many in whom I have a spiritual interest, that I have incurred the time and expenditure, in acceding to your provincial invitation, to be present and utter these words on this public occasion.

Did time permit I should like to emphasize the *spiritual* in our Christian Endeavor work and give you some details of the blessings of the movement in the practical work of the Church, but I know that you are all anxious to hear the voice of our good friend Dr. Clark, who sits by my side, and who will speak to you in a little words of wisdom. I shall not encroach upon his time by further remark.

Believe me, workers for Christ in the East, that you have warm greetings from your fellow-labourers in the West. Ontario Endeavorers to-night are looking across Maine and New Brunswick to their brethren and sisters in this province. To you they are saying through the voice of a representative, Give me thine hand. As we have each other in imaginary embrace I am bidden to say—God, bless you and prosper you. May our Ontario by the lakes, and your Nova Scotia by the sea, have a people, young and old, characterized by warunth and zeal in a service "For Christ and the Church."

Mr. Scott brought greetings from the brethren and sisters in Ontario. The PRESIDENT, in the name of the Societies in Nova Scotia, Cape Breton, New Brunswick and Prince Edward Island, thanked the friends of Pictou, and expressed our appreciation of their kindly hospitality. In the name of the Convention, he requested Mr. Scott to convey to the Christian Endeavorers of Ontario a reciprocation of their greetings. He then read a telegram from Toronto, dated August 13th, which read as follows:

TO REV. J. L. GEORGE:

The Christian Endeavour Societies of Toronto send greetings. Heb. xiii. 20, 21;

and asked Mr. George to prepare an answer to the telegram, and report to the Convention at next session. Here the Anthem—

“Incline thine ear to me, O Lord,”

was rendered by the choir. Afterwards the PRESIDENT called upon Rev. THOMAS ROGERS for a report of the St. Louis Convention. His glowing words brought to us much of the spirit of the great Convention, and gave us clearer views of the greatness and importance of the Christian Endeavour movement. A collection was here taken up for Convention expenses, during which the Convention sang—

“Sing them over again to me,” and “All hail the power of Jesus' name.”

The PRESIDENT now introduced Dr. CLARK, who was received with great applause. He had hoped to visit Nova Scotia long ago, but had not been able, and was indeed glad that his visit had come at such a favorable point in the history of Christian Endeavor in Nova Scotia. He brought us greeting from the great Christian Endeavor brotherhood and sisterhood of the United States. He then addressed the Convention on “The Mission of the Christian Endeavor Society.”

He said it was no mere compliment when he stated he was extremely glad to be present. He had been in Pictou sixteen years ago, on Thanksgiving day. He wended his way to the Kirk, and being in the Kirk to-night, he thought this was another Thanksgiving day. We can take each other's hand and thank God for what has been done. There is no tariff in the Christian Endeavor movement; it is free; and there is full reciprocity between Canada and the States. Two words came home to him more than ever before—brothers, sisters. He had seen them in the States, and was glad to bring from them words of greeting—glad to bring words of welcome from a great circle he had met. He had had the pleasure of attending many Conventions the past year, had seen a great throng of young people, and had come to think there was very little difference between the east and west, and the north and south, between the people who dwell on either side of the line, because we are indeed brothers and sisters, and we worship the same great Father. Dr. Clark was at the Maine Convention last year, and never before witnessed such a rising tide of interest as there. The great church in that city was thronged, and the delegates went home resolved to do better work for Christ and the Church. After that he went to the Convention at Saratoga, then to the New York Convention, representing 100,000 members. Next day he attended one at Fitchburg, Mass. The early prayer meeting that morning he would never forget. It seemed it was the same meeting he had left at Saratoga. Then he went to Connecticut, and witnessed the wonderful enthusiasm in that nutmeg State. No church could hold the vast crowd that gathered, so they took a big hall, with a seating capacity of 3,000, and 1,000 persons had to stand. The enthusiasm was equal to the numbers. The spirit of God was there, and souls uplifted near to God's throne. Harrisburg was the next place Dr. Clark visited, and the same scenes were repeated, where one year ago the vestry was big enough in which to hold a meeting. Then he went away out to the Western States, and across the line into Canada. He would never forget the meetings in the great commercial

centres of Toronto and Montreal. At both he gained new glimpses of what it was to draw nearer to each other, and nearer to God. The Montreal meeting was held in December, before the gray light had hardly dawned; yet 400 young people assembled at 6.30 a. m., some of whom came four or five miles on that bleak, cold, December day. That showed the spirit of the people. Dr. Clark then went to Kentucky, and afterwards to Missouri, Colorado, California, and back again over the States, and in the Provinces, and found a great throng of your brothers and sisters, and from them he brought greetings. They said "take our greetings, tell the people we are banded together in the same bonds, with the same Lord."

"The mission of the Christian Endeavor"—why has the movement come? That's what everybody should look into, and then see how helpful it wants to be to the Church of the living God. The movement does not want to find a place in any unwilling church. The movement had come because it was needed. He spoke of the old style of conducting prayer meetings, their lonesomeness and dolefulness, and said that the genuine idea of holding prayer meetings had been got hold of. In England every active member offers prayer in the Society, and that is the model in America. The movement had come to wake up the old meetings, bring in new forces, give something to all to do, and speak for the Master. We don't want so much eloquent praying as we do the millions who are not afraid to let their true colors be known and say, "we are Christ's, and He is ours." That is what the Endeavor prayer meetings mean. The Doctor went on to speak at length of how the movement sprang into existence, and said it was called of God. It had a very humble beginning, with no worldly wisdom in it. He wanted to do something for the young people in his church, so he started the movement. Then one church after another picked up the idea, and now it is spreading here, there, and everywhere. Nothing made him feel so humble and joyous as the idea that God planted the movement. God planted and nourished it, and He will care for its growth in the future. Brain and heart must be welded in the work of God. The C. E. Society believes this. The fundamental feature of the movement is the Bible. Another mission of the C. E. is to raise up a company of outspoken young Christians. Is it not true, as a general rule, that those who are doing the most for the Master every day, are those who are outspoken? Confession and work must go together. The Christian life cannot be what it ought to be without it blooms. "Let the redeemed of the Lord say so," were the psalmist's words, and these words are as applicable to-day as in the olden time. Another mission is to raise up a company of working Christians, a host of trained workmen. How the speaker (Dr. Clark) would like to look into the church of the future. He would like to come back to Pictou in 1920, drop into a prayer meeting, see the missionary work, those whom you are supporting in foreign shores, a church working twenty-four hours a day, twelve here, and twelve across the continent, the music they have, etc. The Christian Endeavor is a training school of the church of the future. The societies have it for their mission to raise up a company of heroic young Christians. The longer he lived, the more he saw of the Christian young people of America, the more did he believe that they were not only in seriousness of purpose but downright seriousness of purpose. He believed that there are as many heroic souls to-day as at any time in the history of the world; men who would die for Christ, even in Pictou. The Christian Endeavor movement had raised up a loyal band of young Christians. "For Christ and the Church," that motto is seen everywhere and written in letters of living green, in the church and on programmes. The young people want no better motto. He then touched on the inter-denominational character of Christian Endeavor, and said quality, not quantity, was wanted—not more societies, but better work for Christ and the Church. The world for Christ and Christ for the world. In all places we take up the same key-note. All the way from Nova Scotia to California we have young people taking up this sound, "our Province for

Christ," Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, British Columbia—all for Christ. New York and all the States for Christ. Would it not be a glorious sign for the new year if that would be the petition of our hearts? Then it would not be long before America would be brought to Christ, and we should hear from the Mother Country the echo coming back from there—England for Christ. In all the missionary lands, Japan, China, Sandwich Islands—all for Christ; and you know what the sound would be after a little while. We would come around and find friends on both sides of the globe, and hear the cry—the world for Christ, and Christ for the world. God grant it.

On account of the lateness of the hour, the Question box was not opened, and Convention adjourned to meet at 9.30 next morning in Prince Street Hall.

THURSDAY MORNING SESSION.

PRINCE STREET CHURCH HALL, *August 14th, 1890.*

After devotional service consisting of praise and prayer, led by REV. MR. FORBES, of Glace Bay, the PRESIDENT took the Chair and called for a further report from the Nominating Committee. F. B. ROBB, of Amherst, reported for that Committee as follows:

TO BE VICE-PRESIDENTS OF THIS ASSOCIATION.

REV. A. FALCONER.....	Pictou.
REV. J. L. GEORGE.....	Dartmouth.
REV. THOS. ROGERS.....	Berwick.
REV. W. H. WATSON.....	Liverpool.
REV. THOS. CORBETT.....	Tyne Valley, P. E. I.
S. M. DUNBAR.....	Hopewell
W. E. MORRISON.....	St. Peters.

MR. J. D. MACKAY, of Truro, moved the adoption of the report. Passed.

MR. ROBB moved that the President be authorized to name Committees of Convention. Passed.

The PRESIDENT nominated the following which were agreed to:—

Devotional Committee.—Mr. Redden, Baddeck; Mr. Dennis, Yarmouth; Mr. W. H. Waddell, Halifax; Mr. C. F. Moore, Sydney
Mrs. Murdoch McKenzie, Millville; Mrs. Robb, Amherst.

Business Committee.—Messrs. F. B. Robb, J. S. Smith, with power to add.

Committee on Credentials.—Mr. Lowry P. McLennan, and Miss Jean D. Falconer.

The PRESIDENT requested these Committees to retire and report as soon as possible. He also requested all delegates with collections for Convention expenses to hand the same to Mr. J. S. Smith, and all motions to Business Committee before presenting to Convention.

J. F. McCURDY, Halifax, wished to know the probable expenses of the Convention, as his society had instructed delegates to give what they considered a fair proportion.

REV. J. L. GEORGE said all money the societies gave could be well utilized.

REV. THOS. CORBETT, of Tyne Valley, P. E. I., said he had corresponded with Mr. Smith respecting the right of societies in Prince Edward Island to send delegates to this Convention. Mr. George had kindly replied and extended to them a hearty invitation, for which Mr. Corbett now thanked the Convention. He reported seven flourishing societies in Prince Edward Island.

REV. JAMES MCG. MCKAY of Port Elgin, N. B., asked why New Brunswick should not be included in Convention.

The PRESIDENT said the Business Committee would report on these matters.

The Minutes of the meetings held on 13th August were now read.

It was moved by MR. ATKINSON, seconded by J. F. McCURDY, that they be adopted with an amendment which was to include in Mr. Robb's motion a clause reading, "That all ministers present who have Christian Endeavor Societies in their churches act as full members of Convention. Passed."

The PRESIDENT intimated two changes in programme as printed. All ministers, licentiates, and theological students were requested to meet Dr. Clark from 2 to 3 o'clock in Prince Street Hall. Convention then sang—

"Blest be the tie that binds."

REV. J. L. GEORGE, M. A., read a paper on "The Value of Local Unions."

REV. MR. GEORGE'S PAPER.

The rapid spread of the Christian Endeavor principle has been due more to the intrinsic excellence of the object aimed at by the Society than to any force-work used in establishing it. The 11 013 societies owe their establishment to the conviction that the securing of the spiritual well-being of our young people is the most momentous matter which can occupy the minds and hearts of the office-bearers and members of our Churches. Thorough religious education, in the true sense of the word, is the pressing need of our time. We desire every one, who accepts Christian Endeavor principles, to do so with the clear and calm conviction that it is the right thing—the very best thing to do. It is no part of the work of the Christian Endeavor Society to force itself upon an unwilling church. Those who enter upon the work with a willing, cheerful spirit are likely to be warm and lasting allies. They do not take their duty as a dose of medicine. Those who adopt the Christian Endeavor Society merely because a pressure has been brought to bear upon them are apt to become half-hearted ere long. It is an excellent saying that "one volunteer is worth ten pressed men." We must begin with good quality. Quantity is a secondary consideration. Those who enter our Society should really know what they are doing. It is no advantage to us that they should remain in ignorance. The taking of our pledge is a purely voluntary act. The cost should be counted. We are sorry to see persons neglecting or refusing to enter our ranks; yet if they do not come without pressure, it is better that they should delay coming.

Irreligion always tends to discord, hatred, and isolation. True religion tends to bind men to Christ, and thus to unite them to one another. The more the religion of Christ prevails, the more will men, who possess the spirit of the Master, combine for the purpose of accomplishing good work. Sympathy in aim and hope leads to union in work. Ten, twenty, or a hundred men, united in purpose, can accomplish more when working together than the same number of men when isolated, however excellent the intentions of the isolated may be. This is an age in which the principles of union and co-operation are becoming more and more prevalent. Men have found by practical experience "that united they stand—divided they fall." When it was proposed to build the Canadian Pacific Railway it was thought in many quarters that such an undertaking was far too great for so young a country as Canada. It was evident that even with large sums of money, and large grants of land, the undertaking could not be accomplished. Professional skill and business ability of a high order were required to bring the undertaking to a successful issue. Money, professional skill, and business ability could not singly and separately have accomplished the work. The three united made the work triumphantly successful. A great deal is said by way of disparaging societies and conventions, but as long as men are men, such institutions will exist and flourish. The votaries of folly—the devotees of vice—combine to carry out their schemes of evil. Shall not christians learn the value of union in counsel and work? Let it not be said always, "The children of this world are wiser in their generation than the children of light."

In not a few of our Churches we have advisory and legislative bodies which are called Church Courts. They hold regular and frequent meetings for the purpose of consulting about the work of God, and make enactments which they hope will be effective in carrying it out. The right of appeal from the lower to the higher is freely conceded.

The Local Unions, District Unions, State or Provincial Unions, and the National Convention of the Christian Endeavor Society differ in this respect that none of them claim or seek to exercise over the individual church more

power than it is willing to grant them. The International Convention respects the dignity and rights of the smallest society connected with the smallest congregation. No congregation need fear to have its society of Christian Endeavor connected with any one of these Unions, because none of them interfere with individual liberty or denominational loyalty. This is a wise policy, as every one will admit. There is no tampering with an honorable independence. For purposes of consultation, for the development of christian brotherliness, for the purpose of securing greater breadth of view, for the practical exemplification of christian charity, it is important that young christians living in the same city, town, village or country district should combine in what is known as the Local Union of the Christian Endeavor Society. We need to have a better understanding with one another, so that we may work more heartily and successfully for the Master. When we do not come into contact with one another, it is apt to be the case that jealousies and rivalries spring up. We are in danger of exalting our various organizations at the expense of the interest of the cause of Christ.

Ex-President McCosh, of Princeton, has recently been pointing out in an able article how the cause of Christ has suffered and is suffering for want of a better understanding between the members of the various branches of the Church of Christ. Distance and division enfeeble the friends of religion, and seem to render the cause of Christ weak, in lands where the Gospel has been longest preached. We need not immediately expect the incorporation of all christian bodies into one, but we may expect sensible co-operation in the work of carrying the Gospel to every creature. Is not the Local Union of the Christian Endeavor Society well adapted to do a great deal in the way of bringing about a great measure of unity in the work which the various branches of the Church of Christ are carrying on? Is it not a great matter to impress, in a practical way, on the minds and hearts of the young people the fact that our points of agreement are far more important than our points of difference? What is to be gained by shutting young people up in the Church of their fathers, and never letting them know what is being done by other Christians? The day when mouset's Christianity with its mournful narrow-mindedness was the prevailing fashion, has gone by. Now we must have a broad liberal-minded Christianity. It would not be hard to find christians whose lives have been sadly marred, and whose usefulness has been impaired by bigotry, which might well cause devils to laugh and angels to weep. We need to aim at lessening the friction between various parts of the Church of Christ by having a better understanding created between them. Jealousy and division not only impair the strength and comfort of true believers, but prevent the carrying out of our Lord's commands.

The Local Union is to comprise, as far as possible, societies connected with all branches of the Christian Church. It is advisable to hold its meetings four times a year. This number of meetings will be amply sufficient. It should be organized on the pattern of the local societies. Its committees should in some measure correspond to the committees of the local societies. Montreal has a Local Union of seventeen societies, in which, Methodists, Baptists, Congregationalists, Presbyterians, and Reformed Episcopalians are represented. The Chicago Local Union has 140 societies. In the State of Illinois there are 25 Local Unions. Local Unions are multiplying in Iowa. Local Unions are found in nine of the cities of Missouri. New Hampshire has a number of unions which are reported to be helping to revive religious interest in a State in which everything seemed to be at a low ebb. New York State has 35 Local Unions.

With regard to union meetings great care should be taken to have them called at suitable times. We should avoid as far as possible interfering with established arrangements of individual churches in the locality in which we live. Churches should also avoid appointing meetings at times which will

interfere with success of Local Unions. Let there be a clear and distinct understanding as to this matter.

We ought to advertise our meetings well. Notice should be given for three or four weeks in advance, so that there may be no clashing. We should carefully utilize the newspapers. A young man said, "Some years ago I had a strange experience, 'I was buried alive for a whole year.'" Said his friend, "What do you mean?" "I was a clerk in a store where they didn't advertise" was his reply. There is a man in a Texas town whose name is "Lonely," and it is said to be very appropriate because he doesn't advertise. A little boy went into a store and asked "Do you keep knives?" "Yes we do." "If you would only advertise you wouldn't keep so many of them." A leading business man in the United States said that two things accounted for his success: 1. He had a good thing. 2. He let the people know about it. We Christians may learn a lesson from worldly men, that may help us in our work for Christ. We have no reason to be ashamed to let the world know what we are doing, for it is for God's glory and the good of souls. As we have a good thing, let us acquaint the *world* with its existence, and the method by which it may be secured. We must remember that there are many people who do not move in religious circles, and that we may reach them by the Christian use of the mighty power of the printing-press. We must do some things that do not appear to be very dignified, and advertising is one of them.

In electing the officers of a new Union, it is a sound common sense principle to distribute the officers among the different societies. Select the very best—the most active—members as officers. The very best will be none too good.

Choose as President a very active christian worker who already has his hands full of Christian work. It will not be an injustice to him, nor injurious to the interests of the Union. Men of this stamp are the very men that we must search for. Men of leisure are rare, and often, when secured, are not as efficient as those who have much to occupy their attention. The man of comparative leisure seldom has any time (strange as it may appear) and sometimes does little or nothing. It is when we are pressed that we make most of time and strength.

It will not be unwise to select the Secretary on the same principle. Let him feel from the beginning that the position is a very important one, and that he may be prepared for some hard and not very encouraging work. Let him realize that not a little of the success of the Union will depend on the spirit in which he lays hold of the work. He will find a satisfaction in the work in spite of some preliminary discouragements.

It is very important that the Executive Committee should be composed of the choicest spirits of the various societies. This Committee will give tone to the Union. If it is active and aggressive much can be accomplished. If it is feeble and hesitating in its movements, the languishing of the Union need occasion no surprise. This Committee must do all that it can to get the society established in churches where no society exists. Let judgment as well as zeal be employed in this delicate matter. The Executive should arrange for the quarterly meetings. Every effort should be made to prevent them from degenerating into a waste of time. The programme should be carefully made out and be as attractive as possible.

Much as we have said about the Officers of the Union, and its Executive Committee, we must depend to a large extent upon the characters and labours of the private members. In an army, the privates are far more numerous than the officers. Each must do what lies in his power. We are apt to think sometimes that the election of officers and committees practically ends, instead of beginning, the work. Let us not be satisfied to have a Christian Endeavor Society in our own congregation. Let us work it, and

use our opportunities in such a way that other congregations may be led to adopt Christian Endeavor principles.

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

After hearing the address, the Convention sang :

"Come thou Fount of every Blessing."

Mr. J. D. MacKAY, of Earltown, Pictou County, gave an excellent address on "The Young People's Society Christian Endeavor a Training School for the Church."

MR. MacKAY'S PAPER.

The first duty of the soldier, after he has enlisted in the army of his king, is to drill for service. St. Paul, on the revelation of Jesus Christ, exclaims, "Lord, what wilt thou have me to do?" To-day young Christians, having sworn allegiance to King Jesus, naturally and eagerly ask, "What wilt thou have me to do?" We seem to understand intuitively that enrollment upon the Lord's side means activity. As we look around us, we quickly perceive that the "harvest truly is great, but the laborers few." How eagerly we put our hand to the sickle to reap in the harvest of the Lord! How sadly also we turned aside as we realized that at best we understood our work but imperfectly, that the grain did not fall so easily into our hand as we supposed it would do. Have we not often recoiled, baffled, beaten and dismayed, from the conflict? Have we not been defeated by enemies within and without? Have we not planned and schemed, only to find that we were weak and unable to do those things which we wished to do. Looking backward to-day, many of us could tell interesting stories of the way in which the Lord led us in preparing and training us for active, efficient service in His army. Could we have the benefit of this experience, we would perceive that a long and careful training process must be passed through before we can do our best work in the service of the Master. We realize the necessity for training when we meet with difficulties, disappointments and discouragements. We have often felt our inability to discern the spiritual status of those with whom we come in contact. Many of us would be compelled to face a sin-sick soul very much as we would a diseased body, wholly unable to ascertain its needs or to minister to them. Have we not felt our tongue cleave to the roof of our mouth when we were most anxious to speak a word of encouragement and sympathy. In many, many ways God's children are led to acknowledge that there is as much need for skilled labor in His vineyard as in arts, mechanics, or any other department of activity. We believe with Tennyson that:—

"The thoughts of men are widened
With the process of the sun."

In all the fields of knowledge men are profiting by the experience of those who have preceded them. It is not surprising, therefore, that in the Church we find an organization established for training the rank and file of Christ's army. It is not to be inferred that no organizations have existed for this purpose; but we would say that the Young People's Society of Christian Endeavor, as an organization, is peculiarly adapted to the necessities of the present day, and is fitted to become in reality and power a training school for the Church.

It is evident that Christian people are becoming more and more alive to the fact that the Church as the body of Christ is a unit; that if one member

suffer, all the members suffer with it; that there is the greatest necessity that all parts of the body be vitalized and energized by the life which permeates the Church. The strength of the whole body is but the sum of the strength of the individual members. Hence the well-being of the whole depends upon that of the several constituent parts. We know that life is largely conditioned upon activity, so much so that we are accustomed to estimate the degree of life by the activity produced. Hence we see the beauty of the Endeavor Society, which provides a sphere of activity for Christian workers, judiciously guides and controls in that sphere, and by inducing activity even in members of less power, gives vitality and strength to the whole body.

We realize that changes are constantly taking place. Swiftly the years are rolling on, and every year makes changes in the army of King Jesus. Every year sees a large number of the faithful called from active service to be at rest, and the work passes into other hands. The work does not lessen, but increases in magnitude and importance. Daily do we need to pray the Lord of the Harvest to send forth laborers into His harvest. Where shall we look for recruits but among the young people of our land? The Church of Christ lives in perpetual youth, and calls for the young while they have all the possibilities of life before them. Whatever the Church will be and will do in the future depends largely upon the young people. Could we but enlist them in the service of our Lord with the advantages of our experience, might we not train them to be better Christians than lies within the possibility of our being? The flower that hangs in the morning impearled with dew arrayed as no queenly woman was ever arrayed in jewels, only shake it so that the beads fall off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell silently upon it from Heaven. On a frosty morning you may see the panes of glass covered with landscapes—mountains, lakes and trees blending in a beautiful fantastic picture. Now lay your hand upon the glass, and by the scratch of your finger or the warmth of your palm all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which when once touched and defiled can never be restored—a fringe more delicate than the frost work, and which when broken and torn can never be re-embroidered. A man who has soiled and spotted his garments, though he may seek to make them white again, can never wholly do it. When a young man leaves his father's house, with the blessings of his mother's tears still wet upon his forehead, let him once lose that purity of character, and he has suffered a loss that he can never repair. Such is the consequence of sin. Its effects cannot be got rid of; they can only be forgiven. For many reasons it appears that young Christians make the best Christians. Should we not then recognize as a boon an organization which has laid hold of the young people as nothing else ever did, which has developed them intellectually and spiritually beyond what was conceived possible, which has made them broad-minded, intelligent, untiring Christian Endeavorers.

As with all the agencies employed by God to lift humanity towards Himself, this organization has a distinct, legitimate sphere of action and responsibility. Not of least importance is its peculiar position as a training school for the Church. To gain a clear idea of the character of this training, it is only necessary to study carefully the active membership pledge. The Christian Endeavor Society affords its members social, physical, intellectual and spiritual culture. It trains to trust in Christ for strength, thus leading us to start right in all our efforts for the advancement of our Redeemer's kingdom. It trains to fidelity and obedience to our King, and to sociability, to love and sympathy for our fellow-subjects. It trains to daily communion with God and to daily study of His word. It trains its members to countenance and support all the means of grace whereby Christ communicates blessings to His own people, and to recognize their individual responsibility for every action before God. It trains them to support the prayer meeting both by attendance and by participation. It trains all to be laborers, not loiterers.

It unfolds the general laws or principles of the Christian covenant, revealing what man is to believe concerning God, and what duty God requires of man. Each member is to show forth Christ, to extend the glorious central truth of the Gospel, the incarnation of the Son of God, until we all come to the full stature of the perfect man in Christ Jesus. Further, by means of committees and otherwise, members are trained to do personal work. How many of us realize that personal conversation is one of the most powerful instruments for winning souls to Christ? and yet is not this instrument too largely overlooked. How many of us have ever, in personal conversation, asked a fellow-being to yield submission to our King, or in other words, to come to Christ? Yet are there not many waiting until some Christian friend will take them by the hand and lead them into the kingdom? Do not many of us owe our conversion, under God, to personal conversation? Why, then, are we so unwilling to do personal work? Partly, I believe, from a felt lack of ability. Let us thank God that the Christian Endeavor Society is a living power in training Christian people to use effectively this one of God's choicest instruments for the salvation of souls, personal conversation.

Again, the Christian Endeavor Society is a most important medium for cultivating public opinion in the Church, and for introducing reforms and improved methods in all lines of Church work. Many of the relics of barbarism which have clung to our Christianity are being discovered through the influence of the Christian Endeavor Society, notably that one which prevented one-half of our race—and the better half—from taking active part in the public worship of our common Father. How many of us have had the experience in trying to make necessary changes or to introduce needful reforms in our methods of Church work that upon the first mention of such things no man stood by us, and we have gone down, baffled, discouraged, and defeated, before the dreadful array of conservatism, prejudice, ignorance and superstition? But we are thankful that to all who are thus disheartened by the ill success of plans for improvement in lines of Church work, we can confidently, and with assurance of leading to grander results if called upon, extend this advice:—"Try a Young People's Society of Christian Endeavor."

We live in the dispensation in which the promise of the Holy Spirit is realized, of whom our Blessed Lord said:—"Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself, but whatever he shall hear that shall he speak, and he will shew you things to come; he shall glorify me, for he shall receive of mine and shall shew it unto you." The Holy Spirit, acting through the medium of the Word, we recognize as our divinely-appointed and only proper teacher. Man is restored first to the image and then to the friendship of God. Training our hearts to true piety and virtue, gradually unfolding to us the truths of the spiritual kingdom, overcoming prejudices by training to meekness and humility, the divine teacher moulds the character of the disciple until it resembles that of the Master. Paradoxical as it may seem, we must place ourselves as clay in the hands of the potter if we would work out our own salvation with fear and trembling. We recognize the Bible as the word of God to man, but many of its truths require to be unfolded by the Holy Spirit. God wants incarnate truth as a lever to lift man into the life of Christ. The victory over the world is to be gained by living Christ. To live this life is what we promise when we take the active membership pledge of the Young People's Society of Christian Endeavor, and to promote such life, the avowed object of the Society. To shew that the Society meets the need and fulfils its mission as a training school, let us examine briefly the testimony of various divisions of the Church as represented by their clergy. A Baptist pastor, in writing, says:—"I have known no equally efficient means of arousing spiritual enthusiasm among young people as the Christian Endeavor idea. In my own church the Society has done good, and only good. Its influence extends to every department of church work, and I most cordially commend it to my brother pastors as a power which God has wonderfully

blessed to me and other ministers." Another says:—"I consider the Society of Christian Endeavor the best existing organization for the training of our Christian young people and for reaching the unconverted. I rejoice in the extension of a work so full of promise for Christ's cause." From a Methodist minister we have:—"I value the Young People's Society of Christian Endeavor because of its promise for the future through its training as in a miniature church, and because it studies best methods for every feature of Church life." From another:—"This is my experience. One year ago we were having, on an average, about six young people attending our weekly class-meeting; now we have over one hundred pledged to attend and take part. I believe that Christian Endeavor is a child of Providence just as certainly as was Methodism." The Congregationalists bear witness as follows:—"I regard the Christian Endeavor as manifestly a Providential movement, coming just in the very nick of time to meet a great need, admirably adapted to develop the spiritual life of the young, an excellent preparatory school for the Church, and a most useful helper in many forms of Church work. May God speed it for His service." Another adds:—"I heartily believe in the Young People's Society of Christian Endeavor. It is an organization which steadily develops its members in the Christian life, and which trains them to usefulness in the prayer-meeting, and in a variety of forms of Christian work." From the Christian Church comes this endorsement:—"I wish to call attention to the Christian Endeavor movement. I think it presents the simplest and most effective method of training young Christians I have seen. It bands them together into societies for the purpose of increasing their mutual acquaintance, of promoting an earnest Christian life, and of making them more useful in the service of God. I find that wherever these societies have been formed and nourished they have worked well. They bring new life into the prayer-meeting, awaken fresh interest in the Sunday School, and enlist the young people more heartily in the enterprises of the church. They lay emphasis upon the private daily reading of the Scriptures, and daily private prayer, and they train all their active members to take part in the prayer-meeting." From the Cumberland Presbyterians:—"Suffice it to say that as I now look back over a pastorate of more than eighteen years, the scenes and experiences connected with the Young People's Society of Christian Endeavor are among the brightest and happiest by reason of the precious results accomplished with that class, from whom many of the most efficient workers in the church have come." From the Lutherans:—"Every congregation needs some organized plan for developing the spiritual life and the working force of its young people. After several years trial I heartily commend the Young People's Society of Christian Endeavor as the best organization known to me for the above purposes." The United Brethren:—"The Christian Endeavor Society is serving as a real help in caring for the young people of our Church. I commend it as the most successful organization for Christian nurture and training I know of. The pressing demand for cultivating in young people a love for Christian service is largely met by this society." From the Reformed Church:—"Christian Endeavor has been for over four years a blessing to our church and a joy to its pastor. It trains our young people to work, to speak and to pray. Its full fruitage will begin to be harvested a generation hence, when our young Samuels are established to be prophets." And last, but by no means least, from the Presbyterians:—"The principle is sound and scriptural, each soul seeking personal spiritual nearness to Christ, and intelligently, honestly, joyously pledging itself to Christian work for other souls." In proportion as the plan has been faithfully carried out, the result in my church has been glorious." From another:—"The good, which the Society of Christian Endeavor has accomplished in the way of training our young people to search the Scriptures, to conduct and take part in prayer meetings, and to work for the Master, is incalculable. I heartily commend the society to all pastors as a most effective agency in church work and training the younger members to an active Christian life." Still another adds:—"I

regard the Society of Christian Endeavor as the promised land towards which plans for the young people of our church have been journeying."

Such are the testimonies of prominent clergymen, in most cases D. D.'s, in all denominations, nor are these a tithe of the hundreds of testimonies given in support of the claim that the Young People's Society of Christian Endeavor is a most efficient training school for the Church. Seeing, therefore, that we possess such a goodly heritage, should it not be our steadfast aim to render as effective as possible this instrument which possesses all the advantages that organization can afford. As in our individual lives we may have a form of godliness, but deny the power, we may rest in external observances, and not have the inward peace that flows from union with Christ; so our plans for church work, if not formulated with an eye single to His glory, may fail in efficiency. Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. We have pledged ourselves that trusting in the Lord Jesus Christ for strength, we will do whatever He would have us do, and to our Christian Endeavor Societies comes ringing down from the eternal glory His command, in the words of Heb. xii. 12-15:—"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled."

"O Living Will that shalt endure
When all that seems shall suffer shock,
Rise in the Spiritual Rock,
Flow thro' our deeds and make them pure.

That we may lift us out of dust
A voice as unto Him that hears,
A cry above the conquered years
To one that with us works and trusts.

With faith that comes of self-control
The truths that never can be proved,
Until we close with all we loved
And all we flow from soul to soul."

After singing—

"Stand up, stand up for Jesus,"

REV. G. L. GORDON, River John, gave an address on "Preparation for the Prayer Meeting" His address was substantially as follows:—

"What is the most fitting preparation? Prayer. We cannot enter on any work without prayer, far less can we enter God's presence and speak to His people without first asking his guidance. After having thus asked and received His guidance, for if we ask in faith believing, we *shall* receive, let us open the Word and read the passages appointed for the meeting. Then sit down and meditate; wait for God's Spirit, let God be his own interpreter, do not let commentaries or references come between you and God. Revolve in your own mind the passages you think of which form a connection between your mind and the subject of the prayer-meeting. Then go to the Bible again, look up the references, study them thoroughly, look into the prayer-meeting and see who will be there, and what lesson the subject contains for each one. This requires great care. Beware lest you study the Word to the destruction of your brother and yourself. You want a message from God himself to your brother. A prayer meeting for which no one made preparation must be indeed very dull to everyone who attends it. But such preparation as I have sketched will yield *freshness, interest, and value*. Let us then go with our hearts aglow ready to receive and give a blessing at the prayer-meeting. Let us earnestly prepare for it, make it a matter of conscience, and our prayer-meetings will then be a foretaste of the glorious meeting which we shall enjoy in eternity.

F. B. ROBB, of Amherst, then conducted an open conference on "Prayer-meeting Methods," first reading a paper on the subject.

MR. ROBB'S PAPER.

Well at the outset I would say don't conduct it at all, but make up your mind that as you are to deal with, reach out after and thank God for, the things of Heaven, for these as well as yourself, that you should be led rather than attempt to lead. Now, as the first clause is rather paradoxical and the whole premises may seem a little obscure, I will explain that I consider the first essential for the conducting of a successful prayer-meeting to be the placing of ourselves in the charge of the blessed Spirit, desiring that he may guide us, chairman as well as all others, into all the truth, for He shall not speak for himself, but whatsoever things he shall hear, these shall he speak, and shall declare unto you the things that are to come, (John 16 : 13.) Desiring then to glorify God in our bodies and our spirits which are His. (1 Cor. 6 : 20.) We listen to His voice as He makes clear and brilliant to us in our preparation, the lesson for consideration, and suggests to us what hymns are best suited to the meeting. We throw off formality and stiffness, making all present feel as perfectly free and without constraint, as is consistent with christian responsibilities.

After making a general remark or two either before taking the chair or after so as to ensure the attention, and especially the sympathy and full co-operation of all present, the time arrives to begin the meeting.

Now in these days of independence through the Holy Spirit, which means no dependence in ourselves, we must take for granted that the brother or sister chosen to be a leader has bowed the knee in earnest prayer that there may be during the meeting the operations and manifestations of the Holy Spirit's work and power. The leader having thus come in the attitude of Psalm 123 : 2, "As the eyes of servants, etc." We hear God saying in the words of that wonderful Psalm 32, "I will instruct thee, etc., I will guide thee with Mine eye upon thee."

The meeting is now opened either by the leader offering a few words of audible prayer or singing a suggestive hymn, such as "Sweet hour of Prayer," or "Once more we come God's Word to hear," then the meeting goes forward, each one present feeling free at any time during the meeting to suggest or even start a hymn or lead in prayer. As an appropriate order for some meetings, let us suppose there is prayer by the leader in opening, then comes a lively and suitable hymn, after which the leader asks all to bow for a minute or so of silent prayer, adding that brother or sister so-and-so will follow with audible prayer, then another hymn, and perhaps ask that some one or two brothers or sisters lead in prayer, sometimes calling them by name. The lesson referring to the topic for the evening is read alternately, the leader reading the first verse, and all the members in unison reading the next verse and so on. Then after the lesson is read over, the leader, or in case he may need to fill a gap at the close of the meeting, he may ask some one else personally to pray that the enlightenment and power of the Holy Spirit may be manifested by the Word used, and all the exercises, not forgetting to ask that the singing also may be blest, after which the leader may say a word or two upon the lesson that may be suggestive in the line of the topic, or he may throw the meeting open at once, and only take part as he finds the time unoccupied, for if, upon throwing the meeting open, he finds no one quite ready to take part, as is sometimes the case, he may be glad that his thoughts and prayer are yet in reserve so that the meeting cannot by any means drag. If all have come prepared to take some part, there will be no danger of a drag after the meeting has got well started, for so long as there are members to take up the time, especially if the fervency of the Holy Spirit is constraining the members, and a leader with the members,

present in this attitude will only need to give out one or two appropriate hymns during the meeting, as the members will give out or start themselves all the rest, and this brother or that sister will read a text, and pray, and read an extract, offering remarks bearing upon the topic either as it might have reference to the life of Christ or holy men, or as it might appear to bear upon their own experience and any lesson they had learned from life (Christ's great blackboard). But someone may ask, "Is the absence of pauses the only essential in a successful prayer-meeting?" No, a pause now and again may really be no detriment to a society if they lead the members to go away feeling "Well I must try and fill these pauses next night," and there may be danger in prolonging a meeting. Always try to send everyone away with in appetite for more, in other words close promptly with the Lord's prayer in unison, or our own Doxology and Benediction. Now that we have closed the meetings we should expect the Spirit to use what was read, or said, or sung during the meeting, and we should expect results, for He has said in those memorable words of Isaiah 55 : 10-11, "For as the rain cometh down, etc."

Some of the good points brought out in the discussion which followed were :—Music to be good and well prepared, together with singing of short bits of hymns, either impromptu or given out by members. It should be hearty and spontaneous, and carry on the thoughts of the subject. Prayer should be short, and if possible, every member should pray. Much stress was laid on sentence prayers as a means of drawing out timid ones. In answer to the question, "How shall we deal with the active member who never prays?" Dr. CLARK and others recommended that they be dealt with privately. It was also suggested that if any new members were in the habit of praying too long, that they be dealt with in the same manner.

In answer to a question it was stated that the pledge was fulfilled by repeating a verse of Scripture, but this should be improved upon as soon as possible. With regard to the opening of meetings, it was recommended that in the first place the presence of the Holy Spirit be always invoked, and that variety in opening is always essential to the success of the meeting.

DR. CLARK was of great service throughout this Conference.

The PRESIDENT asked members of Convention to leave slips at the door containing their name and address and relation to the movement. Also not to leave the obtaining of credentials to the last moment.

The Business Committee reported that they had added the following to their number :—C. A. Whitney, Canso ; A. H. Killam, Yarmouth ; Mr. Anthony, Berwick ; A. M. McKay, Pietou. They also recommended that the Vice-Presidents take seats on the platform, and that a Maritime Christian Endeavor Union be formed, with the

constitution recommended by the United Society, which they read. Their report was adopted, leaving the matter of the union to be further considered. REV. MR. FALCONER invited the Convention to hold its afternoon session in the Prince Street Church, an invitation which was received with applause. REV. MR. GEORGE reported his reply to the Toronto Christian Endeavor Union, which was ordered to be sent. The Devotional Committee reported that Miss Copeland would take charge of prayer meeting at 2.30 p. m.

Convention adjourned with the Doxology and Benediction by REV. MR. MCKAY.

GREETINGS

sent from Convention in reply to fraternal greeting of Toronto Union.

In reply to the loving greeting of the Toronto Union, we, the Christian Endeavorers of the Maritime Provinces, assembled in Pictou at the first regular Convention of the Province of Nova Scotia, desire to express our great joy at hearing of the rapid progress of Christian Endeavor work in the City of Toronto and Province of Ontario. We sincerely hope and pray that the success achieved in the past may be but a small instalment of the still larger success of the future. We are confident that faithful adherence to the Scriptural principles of the Society will result gloriously. We know our brethren will be glad to hear that Ontario has been worthily represented by Rev. A. H. Scott, M. A., of Perth, Ontario. His earnest and loving words have made us feel that Ontario is very near and dear. In conclusion, we commend our brethren to God, and the Word of His grace, which is able to build us up, and to give them and us an inheritance among them which are sanctified. May we at the last hear the welcome, "Well done, good and faithful servants; enter ye into the joy of your Lord."

THURSDAY AFTERNOON SESSION.

PRINCE STREET CHURCH, *August 14th.*

Session opened by prayer by MR. GEORGE. Minutes of last session read and approved. The PRESIDENT read a telegram from Hamilton as follows:—"Convention of the Ontario Provincial Union send greetings."

On motion of REV. J. L. GEORGE, the President was authorized to respond for Convention.

The question of forming a "Maritime Provincial Union" was now brought forward. Moved by MR. J. F. McCURDY, seconded by REV. J. MCG. MCKAY, and after a short discussion passed: "That this Convention form a Union of the Provinces of Nova Scotia, New Brunswick and Prince Edward Island, to be called "The Maritime

Christian Endeavor Union." It was then moved by REV. MR. McMILLAN, seconded by MR. FRASER, that the constitution recommended by the United Society for State Unions be considered clause by clause. Passed.

Articles one, two, three, five six and seven were approved without discussion, and article four was amended to read, "two Secretaries" instead of one. Moved and seconded that Rev. Mr. Corbett, of Prince Edward Island, and Rev. Mr. McKay and Rev. Mr. Robinson, of New Brunswick, be requested to correspond with Societies in their respective Provinces, with a view to having them enter the Union. Passed.

After some difficulty in defining the exact relation to the Convention of the officers to be appointed for the Union, the following resolution, moved by W. H. WADDELL, seconded by REV. G. L. GORDON, was passed:—"That the Business Committee nominate the officers for the Maritime Union, and report at a future meeting of this Convention." It was understood that the officers of the Convention would retain office till the close of Convention.

Rev. Mr. FALCONER read a paper of great interest, entitled, "How to Study the Word of God profitably," after which Convention sang:

"Once more we come God's Word to hear."

REV. MR. FALCONER'S ADDRESS.

In prosecuting the enquiry, "How to Study the Word of God profitably," there are some things that we are to assume,—I mean assume or take for granted in our present enquiry.

(1.) That it is God who speaks to us in the Bible. It is the Divine Book amid all other books. In it "the mighty God even the Lord hath spoken." That fact must be placed in the forefront, as we sit down to a quiet study of the Word. With a depth of meaning that can be asserted of nothing else, the Bible is a revelation from heaven standing apart as emphatically God's Word. And hence it speaks positively. Its tone, as is fitting in an inspiration from heaven, is not suggestive but declarative. It is imperative; it commands, and so we are to sit down and consult it, with this thought uppermost in the mind, that it is the Lord God Almighty who is speaking, and that this is His supreme and absolute revelation. Let us read it therefore hearing the voice but seeing no man.

(2.) We are to accept it as speaking to us to-day. Let us not read it, as merely of antiquarian interest—as a record of events which occurred in times and under conditions so entirely different from ours as to have no practical bearing upon our lives. No, the Bible comes bearing thought that is needed for the life of to-day. It speaks to man as man, independent of any particular place or period. Its teaching is as vital to-day as ever. It is as "quick and powerful" now as when these words were incorporated in the Epistle to the Hebrews, and it remains, as at the first, a life-giving word for

the human race. Its teaching is such as our moral nature understands and responds to. It is adapted to the universal human intellect, and heart and conscience. And so Christ is still saying in the Word to us, "If any man thirst, let him come unto me and drink." We accept the Bible then as speaking to us."

(3.) It must be studied first and specially with a view to our own spiritual nurture. I need not say how profoundly and blessedly true it is that the Bible enriches and nurtures and establishes the higher spiritual life—how, whilst the babe in Christ finds in it "the sincere milk of the Word," the Christian who has made the highest attainments in the divine life, will still find food there to enrich and strengthen and comfort and help. Now as Christian workers there may be a little danger that, instead of coming to the Word for our own edification, and consolation, and growth in grace, we study it merely for the use we can make of it in teaching and influencing others—for the best way of directing it upon the attention of other men. But whilst we need not neglect this use of it, let us often go to God's Word, not thinking so much about others, or how we are to bring the truth to bear upon them, as about what it says to the deeper necessities of our own souls. Let us seek in it the bread and water for our own lives. Coming thus to it, as to a quiet resting-place, we shall gain much spiritual refreshment and comfort.

(4.) Then it is to be further assumed that we seek for and wait upon the spirit as we study the Word. If it is God's Word, then it is fully "written within," and it is according to the spirit that it must be read, "for the letter killeth, but the Spirit giveth life." The letter will be a poor, miserable, fruitless form without the Spirit, but with the Spirit it will be lofty, profound and sublime. We must see the form of truth filled with the Spirit of God, that He may through the Word fill our spirits with the Spirit of Christ. We must therefore continually seek the Divine Spirit, that He may enable us fully to grasp the truths of the Bible—that He who originally inspired the Word might inspire our minds with light, so that in His light we might see light clearly. If we ask a blessing on the food of daily sustenance, should we not sit down prayerfully to enjoy the bread of life. Let our prayer then be, "open thou mine eyes, that I may behold wondrous things out of thy law."

Now assuming these general essential requirements for all profitable study of the Word, let us enquire for a little into certain methods that may be pursued. Let us sometimes take brief selections of the Word for quiet meditation, and let them, as it were, silently drop into the mind. As we take our Bibles in our hands for this purpose we should cultivate a specially calm and reverential spirit, trying to realize the sentiment of the words, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." One of the essential conditions for communion with God is reverence. The secrets of God's truth will not disclose themselves to unquiet, irreverent minds. In this mood we should at times take small portions of the Word and let them silently drop into the soul, realizing that God is speaking in them, our chief effort being to catch the truth of His utterance to us. As Dr. Leckie puts it: "Let us listen in silence to the Word of God. Let us still our questioning; let us listen now and again in silence and receive; let it go deep down into our being, in profound stillness. We may spoil everything by letting the murmur of our own thoughts arise." Thus are we to become absorbed in the Word, not thinking for the time being so much of practical inferences from it or the relation of it to other passages as that through it God is now holding converse with our souls. Such a meditation as that will no doubt be found helpful to the soul.

2. But whilst we may receive very great benefit from studying distinct passages of the Word, yet we must not confine ourselves to this method. The Bible has come to us in separate fragments, through many generations, and each may do a very distinct work. But no phrases, no paragraphs, no

chapters of the Bible have their full meaning when looked at apart from the rest. In the great system of truth called the gospel we have God's gracious plan for the salvation of the soul. It contains many parts, and all are needed, and so we should study them connectedly, we must study the word inductively—we must study its pages with a method. "It is written," must often be studied in the light of "It is written again." From the parallelism of passages light will be thrown by the one upon the other. And how frequently do we find statements of both doctrine and experience clearly illustrated by historic facts. It is impossible, for example, to comprehend many of the Psalms of David, unless they are read in the history of David's life. As we compare passage with passage, and doctrine with history, fresh light and beauty often fall upon the Word, and our confidence in its Divine origin is thereby greatly increased.

3. Then as we enter more fully into the examination of the Bible, it is well to study its books as a whole. The scope of our examination, you will observe, is broadening out, as it always ought to do. I presume that I need scarcely say to any one present that the division of our Bible into chapters and verses is a mere human arrangement, for convenience sake; the division into chapters taking place in the thirteenth century. Sometimes the division is very arbitrary, occasionally marring the meaning and beauty of passages. Illustrations of this might readily be cited. It is quite clear, for example, that that beautiful fifty-third chapter of Isaiah ought to have begun with the thirteenth verse of the previous chapter. And then we have the twenty-first chapter of Acts breaking off in the middle of a sentence, the chapter actually terminating with a comma, though perhaps the real continuity is not so much broken in that as in other cases. Let us study the books of the Bible then, as a whole, regardless of chapters and verses, that we may get a connected view of the arrangement and purpose of the author. Let the epistles be read as letters, written to individuals or churches, and let us seek to ascertain the special object and drift of each. This will throw immense light upon certain passages. And so of the gospels. We shall never fully understand the gospels, unless we realize that each was written with a distinct purpose in view. Of course they all deal with the life of Christ; but each writer gives us a picture of that life from his own standpoint, with a specific object before his mind. In Matthew we have the promised Messiah, the Son of David, at the same time Lord and Christ. This is distinctively the Gospel of Messianic royalty, designed primarily to command the faith of the Jews in Jesus as the true Messiah. Mark again sets Christ before us, not as king, but as a servant, in accordance with the words, "who in the form of God, and thinking it not robbery to be equal with God, he made Himself of no reputation, and took upon Him the form of a servant." Luke deals especially with the humanity of Christ, and shews him to be the Saviour adapted to the whole race, not the Jews only, but also the Gentiles. And almost everybody knows that John deals particularly with the divinity of the Saviour. Each gospel thus reveals a separate aspect of Christ's life and love, and they all unite in setting forth the full, complete Christ, as at once the Son of David, the Servant of God, the Son of man, and the Son of God. If you study each gospel, keeping the special object of the evangelist in view, it is simply wonderful how many touches, even in the record of the same incident, take on a fresh interest, and beauty and force. Had I time I might illustrate also from other books of the Bible.

4. Then we should at times still further widen out the range of our study of the Scriptures by examining them as a whole—looking at the general structure of the Bible. It is wonderful what light a careful study of the Old Testament throws upon the New. I was impressed with a sermon by Dr. John Ker bearing upon the structure of the Bible, which I read some time ago. It traces out an order in each testament, the one corresponding to the other. They both begin with history, and rest upon that as a basis. We have the five-books of Moses in the Old Testament, and corresponding to that,

the four Gospels in the New. Then we have a second period. It consists of a strong effort, on the part of God's people, to extend and establish their principles in the world. The record of this is found in the books of Joshua, Judges, Samuel, &c., in the Old Testament. And how clear the parallel between these parts of the Word and the Acts of the Apostles and a few of the Epistles, where we find the record of the church striving to find a place among mankind for the great Christ.

As we move on we discover a third period. It is the stage of comparative rest and quiet meditation. After the severe conflict, during which certain possessions have been gained as a foothold for the kingdom, the mind is turned from outward struggle to reflect upon profound spiritual truths. The record of this period we have in the Old Testament, in the Book of Psalms, Solomon's writings and some others; and corresponding with that in the New, we have Paul's Epistles, and those of others of the Apostles. And then we have the fourth and last period—what Dr. Ker calls "*the sense of uncompleteness.*" This of course refers to the period of prophecy. As we advance in the Old Testament we find that it is beginning to look out into the future and sound more clearly the note of the coming Messiah—the desire of all the nations—who was finally to answer and fulfil the expectations of all that had gone before. And how does the New Testament close? With the book of Revelation, pointing ultimately to the completion of all things—the second coming transcending even the first. And we close the sacred volume with the sublime words ringing in our ears, "Surely I come quickly, Amen. Even so come Lord Jesus."

But my time is up, and I cannot further dwell upon this interesting feature of the Word of Life. Wonderful indeed is the structure, as well as the contents of the Bible. But let each of us seek to have more than admiration for the Bible's matchless composition, the marvels of its history, the harmony of its parts, or even the blessedness and salvation which it offers. We need more than this. Bread to nourish us must be eaten, and a cup of blessing to refresh must be drunk. Therefore if we would know personally all that through the Spirit the Bible can give us, we must take it and hide it in our hearts, that there its truths may be a perennial spring, welling up into everlasting life.

The Rev. D. SUTHERLAND, of Charlottetown, addressed Convention on "The Christian Endeavor Movement an Aid to Bible Study." He dwelt upon the point that in this day of restlessness in religious thoughts, it was not to science or philosophy the people of God should turn for counteracting influence, but to the Sword of the Spirit alone. And this turning to the Word of God the Christian Endeavor movement emphasized. He believed Christian Endeavor had a grand future. It would bring a new Crusade. As the old crusade sought to rescue the sepulchre of Christ, the Christian Endeavor movement had come to rescue Christ's body, the Church, from the sepulchre of conventionality in which was being buried the spiritual life of the people of God. What the young people of to-day and the old people needed was to be brought into living contact with the Christ and the Christianity of the Bible. His address was received with great applause. Here followed singing:

"When the mists have rolled away,"

after which the PRESIDENT called upon six ladies to present "The Model Christian Endeavor Society."—Its Eyes, by MISS MARGARET R. McCURDY, of Halifax; Its Heart, by MRS. WHITMAN, of Canso, read in her absence by MISS CLARKE, of Fort Massey Church, Halifax; Its Tongue, by MISS BARNHILL, Truro; Its Hands, by MISS TUPPER, of Antigonish, read by MISS BLANCHARD; Its Feet, MISS ARCHIBALD, Yarmouth, and Its Brain, by MISS THOMPSON, of Dartmouth. These articles were received by the Convention with applause, which evidenced great appreciation of their work.

MISS McCURDY'S PAPER.

"THE MODEL LOOK-OUT COMMITTEE, OR 'THE EYES' OF THE CHRISTIAN ENDEAVOR SOCIETY."

"The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." Thus spoke our Saviour, and although to regard the look-out committee in such a strong light may be a little extravagant, yet this committee is indeed a most important one; and on the manner in which it performs its duties, depends, in a very great degree, the successful working of the Society. Christ is "the Head of the body, the Church," and we rejoice to say of our Society also, so that while we are the body, and members in particular, no one member is independent of another. In our committee work the eye cannot say to the hand: "I have no need of thee," nor yet the head to the feet: "I have no need of you" (1 Cor. xii. 21); still all can readily realize that the happiness and prosperity of the body, both mentally and physically, depend in great measure upon the eyes.

In order that the eye may give pleasure to the beholder, and also best serve the use for which it was made, it must be brimming over with two things, namely, intelligence and kindness. Intelligence in its widest sense includes keen powers of observation, a readiness of tact, and also a considerable amount of ingenuity. But after all it is the loving kindness gleaming in one's eyes which has such a wonderful fascination for us—the love which we can see glowing, we often fondly believe for ourselves alone. It is this power, or rather this Christlike faculty which some people have of making their companion, — the person they are conversing with—feel that they love them—that they take an intense interest in their welfare, which attracts, invariably invites confidence and exerts a powerful influence. In consideration of all this, a better metaphor could not have been chosen than to call the look-out committee the eye of the Society. The members of the look-out committee, then, will be true to the name in the first place, by being *quick to observe*. Nothing should be too insignificant to engage or attract their notice. Avoiding all appearance of inquisitive espionage, they should still allow no circumstance to be beyond their range of vision. At the regular prayer meeting of the Society, at the weekly church prayer meeting, at the Sunday services, on the street, in the homes, this careful supervision and consecrated intelligent watchfulness should not abate.

Under this head the work of the committee seems naturally to divide itself into two branches. First, out-look; second, look-out, as a writer in the *Golden Rule* tersely put it a few months ago. First, their work should go on *outside* the line. Persons should be made to feel that, while the Society desires their names on its list, yet it is not its aim to *force* anyone

into joining, but to give every one the opportunity, and so to place the responsibility on the individual. Approaching a person once is often sufficient to set him thinking, while meeting him with two frequent appeals may prejudice him against the Society and its work, so that he will not enroll himself as a member. A good plan by which to capture strangers is to visit all the hotels on Saturday evening and leave a letter for each person staying over Sunday. This letter invites the "friend" to attend one of the city churches on the following day, and gives the time and place of the various services. Enclosed is a card to present to the ushers, with the following inscription: "Admit hearer to pew No. (so-and-so), and at the bottom or on the back: "Please hand this to usher. Bring a friend with you." It helps the young stranger to follow his good impulse, and go to church, when he can say: "There is a place provided for me in that church, and there I go." The usher may be instructed to hand the cards gathered at the door to the member of the look-out committee in charge of that pew. The Christian Endeavorer thus meets his new acquaintance again, sees that he is provided with hymn books, &c., and at the close of the service may find out whether he is inclined to come again, and if so, may again supply him with the pew tickets, adding a card of invitation to the Society.

The second part of the work is, I believe, the more important, that of looking out for the members. Having *formed* the Society, it is necessary to have it continue in such a state of efficiency as will enable it to accomplish the most good. What can be more detrimental to the Society than to have a portion of its members simply members in name. A small society, doing a good work in its place, can accomplish much more work than one *twice* as large, but in whose members there is little life. The faithfulness of the members can be very well judged by the responses at consecration meeting. In a case of delinquency, the matter should receive the most prayerful consideration of the committee, and then the erring member should be approached in a straight-forward manner, but always with the utmost kindness. When the committee remembers that on their action may depend the welfare of a *soul*, they will realize the delicacy of the matter and act accordingly.

A good plan by which to keep an account of the absentees with regularity was adopted in one society in Halifax during the past year with good results. The active members were divided into five groups, one group assigned to each of the five members of the look-out committee. The names of the group were written in a small blank book, spaces marked off for each prayer meeting night, and a roll of attendance kept from week to week. Of course notice would be particularly taken of unexcused absence from a consecration meeting, and the member in charge of the group would be expected to look after the missing member during the week. Once a month the committee met and reported to the chairman. Thus by a subdivision of the work, they would be able to keep up a thorough supervision of the members.

The extreme delicacy and brotherly kindness required in dealing with all matters in connection with the work of the look-out committee reminds us of the necessity for *tact*, which is, after all, the most important qualification in "looking out" and the most difficult to acquire. In the conflict of "Tact *versus* Talent," the former will always be the victor, not only in the end but all along the line. To quote from an old writer:—"Talent is *something*, but not *everything*. Talent is serious, sober, grave, respectable. Tact is all that and more too. It is not a sixth sense, but the life of the five; it is the open eye, the quick ear, the judging taste, the keen smell and the lively touch; it is the interpreter of all riddles, the surmounter of all difficulties, the remover of all obstacles. It is useful in all places and at all times. Talent is power, tact is skill. Talent knows *what* to do, tact knows *how* to do it. Take them into the church and we find that talent has always something

worth hearing, while tact is sure of abundance of hearers. Talent convinces, tact converts. Talent may win the ear, tact wins the heart. Talent leads where no one follows, tact follows where the humor leads. In short, tact is the talent of talents, the availability of resources, the application of power, the eye of discrimination, the right hand of intellect. How, then, can we obtain this tact, this power of powers, lacking which our work is well-nigh fruitless? Listen: If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not. But let him ask in *faith*, nothing wavering."

As to the ingenious powers with which this committee should be endowed, not much can be said. Experience must teach, and practice will make perfect.

This brings us to the second and more important feature in the eye, which renders it peculiarly attractive and interesting, namely, kindness, love. No matter how beautiful and clever a face may be, if we fail to see *love* shining from the eyes, we soon become indifferent to its attractions. Just so, the best plan ever thought out by any member of this model look-out committee can not be brought into successful execution unless he truly *loves* every one, and *shows* it. And how can this be accomplished? Only in *one* way,—the model look-out committee must be truly, thoroughly and only consecrated to the Master whom it is their desire to serve and glorify. It is only under these circumstances that the best and highest service can be rendered to Jesus. At the very commencement of the look-out committee's period of service, the chairman or their own hearts should meet them with this question: "Who, then, is willing to consecrate his service this day unto the Lord?" There is no need to be startled at this question because of a feeling of unfitness. Christ demands a hearty consecration in *will*, and He will teach us what that involves in *act*. Miss Havergal writes in one of her books:—"Suppose you make over a piece of ground to another person. You give it up, then and there, entirely to that other; it is no longer in your own possession; you no longer dig and sow, plant and reap, at your own discretion or for your own profit. His occupation of it is total; no other has any right to an inch of it; it is his affair, henceforth, what crops to arrange for, and how to make the most of it. He will find out the waste land which he will take into cultivation by degrees; space wasted for want of drainage or fencing, and odd corners lost for want of enclosing; fields yielding smaller returns than they might because of hedge-rows too wide and shady, and trees too many and spreading, and strips of good soil trampled into uselessness for want of defined pathways. Just so is it with our lives. The transaction of making them over to God is definite and complete. We have not a notion what an amount of waste of power there has been in our lives; we never measured out the odd corners and undrained bits, and it never occurred to us what good fruit might be grown in our straggling hedge-rows, nor how the shade of our trees has been keeping the sun from our scanty crops. And so, season by season, we shall be not a little startled, yet always very glad, as we find that bit by bit the Master shews how much more can be made of our ground, how much more *He* is able to make of it than we did, and we shall be willing to work under Him and do exactly what He points out, even if it comes to cutting down a shady tree or clearing out a ditch full of pretty weeds and wild flowers. If we only will let *Him* have the ground, no matter how poor and overgrown the soil seems to be, then He will make her wilderness like Eden, and her desert like the garden of the Lord."

In these words of that wonderful woman lies the secret of the success of the model look-out committee. If they will only commit their way unto the Lord, He will bring it to pass. "Faithful is He that calleth you, who also will do it."

MRS. WHITMAN'S PAPER.

"THE MODEL YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR—ITS HEART."

Any physician could tell us at a moment's notice the effect of having the heart kept in a good physical condition by the regular passage of pure, rich blood through its vessels. He could tell us how, in consequence of such action, and of such healthy stimulant and food, the brain, the nerves, the hands, the feet would be preserved in vigorous health. He could tell us that physical life, under such conditions, would be a joy, that the duties and toils of the day would find energy and will and a pulse bounding with health, for their accomplishment, and that the shades of evening would find one ready for invigorating repose. He could also tell us that if the conditions of the physical heart were not healthy ones, how the most remote parts of the body would feel the effects and answer in sympathy to the call. He might tell how burdensome life might become in such a state, until worn out by pain, the tenement of the soul would be laid aside unfit to sustain life.

As this heart of our Christian Endeavor Society—the prayer meeting committee—is similar in its relation to the Society as our heart to our physical frame, it is one requiring more attention, perhaps, than we are apt to give it. We organize our society, form our committees, and in some cases imagine that they have some inherent power of working themselves. If our regular weekly prayer meeting does not move along vigorously, is not full of life and interest, does not attract after the novelty has passed away, if souls are not being blessed and saved, we look up and cry, "Whence this stagnation?" And we do well to cry, "Whence this stagnation?" Why is the life-blood moving sluggishly, the pulse indicating lack of power, the heart not doing just such work as it should, the whole body indicating uneasiness and lack of growth? Is this heart of our Christian Endeavor Society doing its work collectively and individually? This it must do in order to be effective.

We would take for our motto Phil. iv. 6: "In all things by prayer and supplication, with thanksgiving, let your requests be made known unto God." We would suggest a regular monthly meeting of the committee for the appointment of weekly leaders, said leaders to be appointed one month in advance, and notification of appointment and topic for each meeting be written out and hung in a prominent place. Let all meetings of committee be opened by prayer, short and pointed. Where practicable, we would advise a ten minutes' meeting of committee previous to the weekly prayer meeting, to make additional suggestions for the successful carrying on of the meeting in connection with the leaders. We would advise that no moment be allowed to run to waste, that appropriate singing fill in what might be a pause, and that short prayers, pithy and vigorous, be strongly recommended. We have tried sentence prayers, and cannot speak too highly of them as a means of growth and utterance. We would advise this committee to be ever on the alert in this meeting to seize every opportunity for making the gathering tell for *Christ*. Let each individual member of committee go from his closet to the prayer meeting bearing with him the precious promises, and surely each week must witness blessed answers to petitions. We would recommend that no meeting of the committee be allowed to take place without carrying to the throne of grace *unsaved souls*. Let us keep them there persistently. Let us make our position felt in the society—let it be known that special and unceasing prayer for souls is made by this committee—let both strangers and associate members know that they are never forgotten before the throne. Strive to make each service bright, interesting, helpful—by silent prayer, and an occasional hymn while kneeling, if appropriate. Bear the meeting on your heart through the week. Let us do our work regularly, systematically and prayerfully, that the life of our society may be warm, vigorous, responsive, pulsating for *God* in all its life beats. And as we make known our requests unto God, we shall realize the truth of His promise, and the peace of God shall abide in our hearts.

MISS BARNHILL'S PAPER.

"THE SOCIAL COMMITTEE, THE TONGUE OF THE MODEL SOCIETY OF CHRISTIAN ENDEAVOR."

The tongue, what is it? The tongue is usually spoken of as the organ of speech. Through speech we give verbal expression to our thoughts and feelings. Through speech we exchange ideas with those we meet by the way. Physiologists tell you that this unruly member, which, according to St James, is untameable by man, is the least important organ of speech, and has nothing to do with voice at all. Voice is the sound produced by the vibration of elastic cords. Speech is this sound modified by the throat, tongue and lips. Huxley gives a long account of a man who spoke quite fluently after his tongue had been taken off as far back as the soft palate, but I think we may as well, in this instance, speak and think of the tongue (as it is generally defined) as the organ of speech. If this is too unscientific for some, we can most assuredly say that the sense of taste is located in the tongue, "and that out of the abundance of the heart the mouth speaketh." An eminent teacher has said, and said rightly, that the soul speaks through the tongue. If this be so, we cannot expect to speak stimulating, encouraging, helpful words unless our souls are in a strong, healthy condition. If the social committee is to be designated as the tongue of the Endeavor, let us go to that book of books, the grand old Bible, which should be the guide book of our lives, and there find something of the importance attached to the tongue, and may these passages help us to realize the culminating importance of the social element of the just is as choice silver;" Proverbs x. 20: "The tongue of the wise is health;" Proverbs xv. 4: "A wholesome tongue is a tree of life;" Proverbs xviii. 21: "Death and life are in the power of the tongue;" Proverbs xxv. 15: "A soft tongue breaketh the bone." These passages shew what the tongue is and what it can do. Other passages might be quoted to shew the use that should be made of the tongue. It should not be used as an instrument for evil. Ps. xxxix. 1: "I will take heed to my ways that I sin not shew forth the beauties and inexhaustible fullness of God's word. Ps. cxix. 1, 2: "My tongue shall speak of Thy word; for all Thy commandments are righteousness." It should be used in keeping in remembrance God's goodness. Ps. cxxxvii. 6: "If I do not remember thee, let my tongue cleave to the roof of my mouth." And in the last place, our tongues should be consecrated; Ps. cxxxix. 4: "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." If we take in the significance of these passages, it surely gives our social work a very high place in the order of importance. If death and life are in the power of the tongue, God grant that our social committees all over our land may so consecrate all the social elements of their natures, and so use them as to bring life—strong, vigorous life—to all our Societies of Christian Endeavor, and not only into our societies, but to our churches. We might speak of some of the special duties of our social committees, one of which is at all our meetings to meet the members, and especially the stranger, with the kind word and pleasant smile, to give the stranger such a hand-grasp of welcome as to assure him that this is no grievous duty, but a joyous privilege; also by written invitation or personal solicitation, to get to our meetings as many of these strangers as possible. Once we get them there, let the social committee introduce them to the members of the society, call upon them, and urge others to do so. Let them be introduced to the pastor; in short, try to make them feel that they have found a home in our society and our church. To give one a home feeling is to do much, very much, for him. It is to inspire him with a feeling of confidence, to make him feel that he has found friends—kind, sympathetic friends; that to those friends, if need be, he can unburden his soul, fearless

of harsh, unfriendly criticism. But I hear some one say: "How can I show such sympathy for that stranger, of whom I know nothing?" You can't, friend, unless you go and sit at the feet of the Supreme Teacher, and have your heart touched with that Christ love which always shows itself in sympathy. You know nothing of him! You know he has an immortal soul, a soul to be saved or lost. You know Christ died to save that soul. You know "that one is our Master, even Christ, and that all we are brethren." What more do you need to know?" Is that not sufficient? Another duty is to take charge of and provide entertainment for all our social gatherings. These social gatherings, I take it, form a very important element in the economy of our Endeavor Societies. It is through them, largely, we hope to draw in from the outside world. Let us make our gatherings just as pleasant and joyful as possible. We can get many to come to our social gatherings which we could not get to come to our prayer meetings. Let us see to it, then, that we do all in our power to make them glad to have been there. I do not think we always give gladness its true importance in the economy of our lives; but may we have no gladness in which we cannot bring Christ. Do not let us be tempted to provide entertainment for the purpose of entertaining or amusing on which we cannot ask His blessing. I think the effort to *amuse* is commendable, but may we never forget that the grand aim is to draw in through these gatherings souls, immortal souls, into the Master's vineyard. May we through these social gatherings put ourselves into contact with the unsaved, and try to gain a power and influence over them which may be the means of leading them into our prayer meeting, and through it to the Saviour. May we never lose sight of the fact that the grand aim of all our work is to lead souls to Christ. In the words of another, may we ever hear a voice straight from the throne of God, saying that *soul is immortal*. Sometimes there are those whom we find very hard to approach, they repel our efforts to do them good. Well, even then we must not be discouraged. When duty becomes hard, should we shrink from it? It is no reason for discouragement when our duty is greater than ourselves. God is greater than our duty. Let us study the character before us, put ourselves in his place, ask God's help, and He may yet give us the key that will unlock that heart, no matter how closely barred. He may give us the kind word fitly spoken, with the soft tongue which the inspired writer says breaketh the bone. Who can define the influence of a kind word fitly spoken?

In towns and cities, if I mistake not, the Young Men's Christian Association send some of their members to the different hotels on Saturday nights to invite any gentlemen who may be there over Sabbath to their meetings. The thought came to me in thinking of this subject, why could not the social committee of our Christian Endeavor Societies go to the hotel records, get the names of persons there on the Saturday night, and leave a kind, cordial invitation to attend our church on the Sabbath. No matter if they do not belong to the same denomination as ourselves; our object is not to proselytise, but to do good. It might be the means of bringing some one to church who otherwise would not come. Isaiah tells us that we "are blessed if we sow beside all waters." The wise man in Ecclesiasties 11, 6, says: "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

The importance of this social work has grown upon me in writing of it, until I am almost inclined to give the social committee prominence over the other committees. Do let us see to it that we receive the baptism of the Holy Spirit which alone can fit us for this work. It is no use for us to pretend sympathy simply for the reason that we have been placed upon a committee. Sympathy is worth no more than the person behind it. An unsympathetic, unfeeling person's words unravel themselves as soon as spoken. Some one says: "I feel this interest in souls, have this sympathy,

but the diffidence of my nature prevents me from changing my feelings into acts." Take your diffidence, as you have taken your other trouble, to God. He is able to do for us far more exceeding abundantly than we know to ask. "It is not by might or power, but by My Spirit," saith the Lord. Make this the overmastering spirit of your life to glorify God through the salvation of souls. Cultivate the social element in your nature; it will develop and grow. May we consider our lives one grand opportunity to do for others, and may the question ever be, "How can we make the most of our lives and do the most good by them?" never forgetting the thought contained in these lines:—

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech."

MISS TUPPER'S PAPER.

"THE RELIEF COMMITTEE, OR HANDS OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR."

The duty of this committee, as we have it in our by-laws, is "To cheer and aid, if possible and necessary, by material comforts, the sick and destitute among the young people of the Church and Sunday School." Our work is well fitted to teach a lesson, (we all learn slowly) that our time for work, as compared with the importance of the work, is exceedingly short, and hence the necessity of performing at once any service for the Master we wish to render. Practical sympathy for the sorrowing and distressed is an essential feature of our holy religion, and the members of our society who most frequently go on these errands of mercy will receive a greater blessing, for in blessing others we ourselves are blessed. We should ask each member of our society to embrace every opportunity to visit the sick and the poor. Where no help is needed your presence and kindly smile will do much to brighten a lonely hour. If you have never made such visits, begin at once, and you will find what seemed to be a trial will become not only a privilege but a pleasure. Then you will have the Saviour's approval and reward:

"Go work in my vineyard,
I claim thee as mine,
With blood did I buy thee
And all that is thine;
Thy time and thy talents,
Thy loftiest powers,
Thy warmest affections,
Thy sunniest hours;
I willingly yielded
My kingdom for thee,
The song of archangels,
To hang on a tree."

In this busy world of ours we are apt to think that the chief aim in life is to please ourselves. But when we have the love of Christ in our hearts and are fully consecrated to Him, we will strive to make others happy, seeking the best means by which we can glorify the Master who sacrificed so much for us. In making our visits we should take with us suitable reading matter, distributing it wherever we think it would be acceptable. We should always be ready and willing to help or comfort by reading the Bible and offering prayer, or by giving such assistance as the case may require. Were it possible to reckon how much good one pair of hands could do, provided they were fully consecrated to the service of the Master, and then present the record to each active member of every Christian Endeavor Society, and in return receive a voluntary promise to go and do likewise in future, how it

would strengthen the hands of the society in carrying out its noble motto, "The world for Christ." It would mean more prayer, more self-sacrifice in every way than has yet ever been witnessed. Tennyson says: "More things have been wrought by prayer than the world dreams of." Then let us gladly hold up the hands of the society by the unceasing prayer of faith, even as Aaron and Hur held up the hands of their leader, Moses. God grant that we may never be guilty of holding them up for obloquy and scorn, as the loving Master's were by those who had the form of religion without the spirit. Let us be willing to do God's work in His way, not comforting ourselves, as some do, that the end justifies the means. If we would, in the words of that beautiful hymn—

"Watch and fight and pray,
The battle ne'er give o'er,
Renew the conflict day by day,
And help divine implore.
Ne'er think the victory won
Nor lay thine armor down,
Thy arduous strife will ne'er be done,
Till thou obtain thy crown."

MISS ARCHIBALD'S PAPER.

"THE FEET OF THE MODEL CHRISTIAN ENDEAVOR SOCIETY, OR THE MISSIONARY COMMITTEE."

There are very few Societies in our province, so far as I am aware, that have Missionary Committees, yet it seems to me to be one of the most important committees of the Society. It is often, and rightly, called the *feet* of the Society. Think how much the usefulness of the human body would be impaired if we had no feet. So the Christian Endeavor Society that is without a Missionary Committee has its usefulness lessened.

If we, the members of the Young Peoples' Society of Christian Endeavor, are *praying* "Thy Kingdom come" and are not *laboring* and *giving* in accordance with that prayer, then certainly something is wrong. The command of our Saviour to his disciples after his resurrection is a command to each one of us. Christian Endeavorers, do you realize that these words are for you—you personally? "Go ye into all the world and preach the Gospel to every creature." When we stand before God to give an account of the deeds done in the body, it will not be as churches, or even Christian Endeavor Societies that we will be judged, but as individuals. Can we sit comfortably at home doing comparatively nothing, while millions are perishing without the knowledge of a Saviour? Let each of us then realize our responsibility in this matter and be more earnest to obey our Master's command.

If any of you present were privileged enough to hear the missionary addresses of Drs. Wilder and Pierson, delivered before the Convention at Philadelphia last year, I am sure you will never forget their burning words. Some of the statements made by them were very startling; but in these times *truth* has to be put in a startling manner to arouse people. Dr. Pierson in his address, said: "It is within the power of the Christian Church of the present generation, to give the Gospel to the entire family of man before the present generation shall have passed away from the world." He also said, "If every one of the present thirty millions of Protestant church members can be brought into contact with *thirty-three* of the human race who have never heard of Christ, within *thirty-three* years, at the rate of only one soul a year, the thousand million of the human race, who have never heard of Christ, may have the Gospel from the thirty-three millions of Protestant disciples." Let us, the members of the Christian Endeavor Society, take these facts to heart, and do all in our power to bring about the end.

Now, surely, every Society needs a Missionary Committee to help carry on this work more effectually. And now supposing you have such a one, let us see what its duties are. If we turn to the Model Constitution of our Society we will find the following:—

“It shall be the duty of this committee to provide for an occasional missionary meeting, to interest the members of the Society in all ways in missionary topics, and to aid in any manner which may seem practicable, the cause of Home and Foreign Missions.”

I fancy I hear some one, not interested in missions, say, “The topic cards give us a missionary subject about once in three months, so we do not need a committee to appoint that meeting.” Yes, but it may be the Church and a committee might choose a field where work was being done by your Church, and so make the meeting more interesting and instructive for you. The reason so many are careless about the subject of missions is because they do not know enough about the work, and they do not realize their individual responsibility. A very important thing then is to arouse the interest of our young people, and cannot this be better done if we have an earnest missionary committee in every society? Now how are we going to arouse this interest?

More laborers are needed in the foreign fields, and where should we look for missionaries if not in the Christian Endeavor Societies of our churches? Many cannot leave their homes and go to distant lands—nor does the Lord call them to do so—but they can do their part at home by giving of their means and by their prayers. Pray earnestly for those who have left their homes and have gone to tell the *good news* to those sitting in darkness.

“More things are wrought by prayer than this world dreams of, wherefore let thy voice rise like a fountain for me night and day.”

The committee is to aid in every way practicable the cause of Home and Foreign Missions. But some people—more perhaps than you may think—say, our first duty is to look after the work at home, and let the foreign fields go till that is well done. To me the two seem so closely united that they cannot be separated, and it is a fact often noted that those who do most for foreign missions do not neglect the home work.

Not long since I heard one of our clergymen, in answering the objection, put it this way: “To neglect either field is like putting shoe and stocking on one foot of a child and leaving the other exposed.” Most of our societies are in small towns or country places and there is not the same scope for Home Mission work as in cities, and yet there is not a society in our province but can find some of this work to do. There may be some of our church members living so far from the church as not to be able to attend Sunday School, and very seldom the preaching services. Could you not collect papers and other literature given in the Sabbath Schools, and send those to them. I know of a Society where the young people send their papers and books to a small Sunday School twenty miles out of town, and good has been done by this missionary effort. Then two years ago I heard of what was being done by one Society between here and Yarmouth, and nearer Pictou than Yarmouth. The Church to which that Society belongs has a mission field out in the North-West of our Dominion. At some of the mission stations the missionaries have schools where the heathen children are gathered in and educated. While there they learn of God, and many go out from these schools to tell their own people about the loving Saviour they have found. The Society to which I referred undertook to pay the necessary expenses of one scholar, and from time to time reports of his progress were sent to the Society. A greater interest would be taken in that particular mission of the Church, and interest in other fields would not be lessened.

The missionary meetings should always be made as interesting and

instructive as possible. A good plan is to give each one of the Missionary Committee some particular field where your Church has a mission, and let each reporter keep the Society posted on all points in their respective fields. Choose one of the fields as the subject for the missionary meeting, and if you can get some one to write a short paper on the country more will be interested. The more you can get to work in your Society the more it will grow. All of the Society, whether on the Committee or not, should be ready to help in the Missionary Society and Mission Band of the church to which they belong.

Do not be discouraged if the interest at first is not as great as you would like, if you are in earnest and deeply interested yourself, it will spread from the committee to the other members of the Society. Go forward in God's strength remembering His words - "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations; and Lo, I am with you always, even unto the end of the world."

MISS THOMSON'S PAPER.

"THE BRAINS OF THE MODEL Y. P. S. C. E., OR THE EXECUTIVE COMMITTEE."

Underneath every undertaking, no matter how narrow its limits, there is always to be found, either immediately or more remotely, some *purpose*. Primarily it exists only in the mind of some ingenious individual who may have stumbled over it by mere accident, or it may be the outcome of much anxious thought, born of a desire to be esteemed in the eyes of one's fellows, or of some particular friend.

It may *fail* of its purpose yet it is a *purpose* nevertheless. Its success does not depend altogether upon the evident necessity there is for it at the time of its introduction, so that all its promoters require to do is to make the facts known and the whole community, or Province, or Empire, at once, grasping the importance of it, from the originator's standpoint as well as from their own, throw themselves into full sympathy with it and endeavor to bring it to a successful issue. By no means. Enterprises, either religious or secular, were not carried on in such a manner in days gone by, nor are they at the present time.

George Stephenson felt that the old stage coach, with its cumbrous proportions, and slowness of locomotion from point to point over roads not characterized by a liberal or advanced display of engineering skill, was inadequate to meet the requirements of a progressive age, and so he was led to experiment with steam, that if possible by its assistance over roads specially prepared, a more speedy transit might be secured. Hundreds of people felt, too, that the results of his effort would prove of incalculable benefit to mankind in general, but wise men shook their heads and saw only the dark side, and so the great inventor of the steam engine had to struggle through much opposition and many discouragements, to make his purpose a reality something more was necessary than the mere sympathy of his admirers or the *acknowledgment* of the importance of his invention.

When the christian world was brought to realize that hundreds of the human race with every tick of the clock was passing into eternity, without the knowledge of the truth, without the light of christian liberty and therefore without hope, many noble hearts were stirred with a holy zeal to carry to these creatures of the dark continent "the glad tidings of good things." But the harvest field lay far in the distance, washed by seas, in many cases through which the commerce of civilization never flowed. How can willing hands and loving hearts *get there*? Such an undertaking means money, how can we raise it? The cause is urgent, a few christians are sympathetic but many are cold and indifferent, many contend that the *goodness* of God will

not suffer any of His creatures to be lost, the Gospel to them is a useless expenditure of life, a dissipation of energy, and money thrown away. How shall this false notion be removed, the means secured, the missionary sent and maintained, the heathen saved? *Local* sympathy is not enough, it must be *general*, it must be *world wide*, and to obtain that there must be *organization* of the most thorough nature.

From "the heathen" of the dark continent, christian effort, permeated with that same spirit which characterized Him who came "to seek and save the lost," has also awakened to the sad spectacle of the onward march of hundreds of our fellow beings, within the very sound of the Sabbath bell and under the droppings of the sanctuary, who never enter the sacred enclosure or upon bended knee exclaim "The Lord He is God!" The dead march, along the broad way, of "the heathen at home." How shall these be reached, for "the harvest is great, the laborers few," and those willing to enter in and reap must be sustained? Is it by merely saying as many do, "Oh! yes poor souls! it is too bad, something *must* be done, but really our expenses are so heavy now that we can do nothing," and so the matter is tossed off with a passing thought. Would such a course have furnished the slums of the city with its missionary, the waif of the street with a home, or the degraded and outcast with avenues for an honest livelihood? Ah! no (there must be) here too *thorough organization*.

As we narrow our space but a little we are brought within the limits of a church, and the question again presents itself, How shall the pastor find an avenue for the impressing of the truth upon the minds of those over whom he has been placed, so they may become thereby pillars in the church and zealous for the spiritual welfare of those who are without? Shall it be the pulpit? Thus he may reach *willing* ears, and to a greater or less degree the *unwilling*, according to the *skill* with which he is able to *present* the truth, but how are these to grow in grace? Must there not be *exercise* in spiritual things that there may be *growth* in spiritual things?

In a word, for the fitting of those within the fold for more successful effort toward those without, there must be some *system* whereby *all* the energy may be made to contribute to the promotion of the *one* purpose.

The various stones which have been dressed for the construction of a railway culvert are of no service to that structure while each remains by itself. They contribute no strength to it, nor aid in carrying out the original purpose; and, of the number, the keystone seems to be the most useless of all, for it refuses to be squared with any.

Each stone has its place in that and is only of service in relation to the whole, while the keystone in the end turns out to be essential to the completeness of the primary end.

So, too, each member of the church is of little service in carrying out the great work to which he or she has been respectively called, so long as each is working in a sphere peculiar to himself or herself.

Such, doubtless, was the experience of the founder of this organization, the great interests of which we are now considering, and so it was deemed expedient to have as a basis of successful effort, committees to carry on the various departments of the work.

But if each committee is to carry on its work without regard to the interests of others, and the business, of each organization, is to form an introduction or conclusion to the religious exercise, then the weekly meeting resolves itself into a theatre of mental gymnastics, or a parliamentary training school, and so the real question which stands paramount—"How shall the young of the various churches to which we belong be brought into the fold and built up in the most holy faith"—is lost sight of, and thus the organization is incomplete.

Hence we see the need of an *executive committee*, that the *time* which should be devoted to the great end of the Society may not be entirely occupied with secular matters, that each committee, while working in their several spheres, carrying out their minor ends, may yet, in this one, meet for *united* deliberation upon those matters of detail which co-operate in bringing about the harmonious effort of all, in promoting our highest end.

But there is more than *time* saved through the working of the executive. We know that in a cotton mill where so much machinery, intricate in kind and delicate in structure, finds place, and where the constant rubbing of belts and bearings is necessarily generating no small amount of electricity which may injure, to a greater or less degree, the design of the whole, a "conductor" becomes necessary to carry off the surplus electric fluid, that *unity of motion* may be preserved.

Now in a Society where so many committees are necessary, matters of the greatest importance to the organization are continually presenting themselves, and upon these the minds of men may very naturally differ. All may be striving to bring about the same end, yet all may not be disposed to operate along the same lines to accomplish this end.

Each man's brain is an intricate piece of machinery capable of forming an opinion of its own, which may or may not be in harmony with that of others. Hence while each chairman may voice the opinion of *his* committee, that opinion may not altogether harmonize with some other individual's idea of the fitness of things, and from this momentary friction not a little electricity may be generated which can barely be termed spiritual, in the higher sense, and if discussions of such a nature find place in a religious meeting the shock may prove too strong for weak faith, and the spiritual machinery of the religious service will certainly refuse to move harmoniously. Hence again our Executive Committee becomes a resort of the utmost importance for the discussion of all matters which might jar upon the weaker faith of some, for the removal of friction and the preservation of unanimity. So that while there may be diversities of gifts, yet the same spirit may be always present, diversities of operations, but Christ all, and in all, and through all.

Mr. ROBB requested the Business Committee to retire.

Mr. WOOD, of Halifax, presented the reply of the Young Men's Christian Association Convention to the greetings of the Christian Endeavor Societies, conveying to us their warmest christian sympathies. The PRESIDENT thanked the Y. M. C. A. in behalf of the Convention. The reply is as follows:—

To the Members of the Young Peoples' Societies of Christian Endeavor of Nova Scotia, in Convention assembled at Pictou, August 13th to 15th, 1890.

DEAR FELLOW-WORKERS IN CHRIST:—

Your greeting, so full of christian fellowship and hopeful enthusiasm, has been received by us. We are thankful to our common Father for the possibility of such a greeting, and far more so for the actual condition of affairs in our province, and in the world at large, that your communication tells of.

We accept, in the same spirit in which they were evidently tendered, your hearty expressions of fellowship and warm wishes for our success, which we beg as heartily to reciprocate. We rejoice that in the institution you represent has been formed the link for which the Christian Church has so

long yearned—the link between the Sunday School and the Church, as the term is generally understood, and we wish to place on record our due appreciation of the value of the Young Peoples' Societies of Christian Endeavor, and we must regard the phenomenal success it has experienced as the unmistakable seal of God's approval.

In doing this, we desire both for ourselves and you that we should remember that not in proportion to our success, but to our fidelity, is our work to be measured; and that during the years to come the work in our respective lines, which harmonize ever, and cannot clash, shall be carried on with a holy zeal, combined with great humility, and in a perpetual atmosphere of prayer for God's guidance in our various undertakings.

Fellow-workers, you shall have our prayers and our sympathy. May God grant that with you in your special work, and with us in our work for young men, we may find the blessing of sanctified eyes, ears, tongues, hands and feet; remembering that the body is not one member but many; but that we are one absolutely in our aim to glorify God.

Yours in Christ,

W. S. MORRISON, M. D., *President.*

Al D. ROSS, *Secretary.*

Devotion Committee reported that Mr. F. G. WORTH would lead praise meeting in the evening.

On motion of Rev. Mr. McMILLAN Convention adjourned with the benediction.

THURSDAY EVENING SESSION.

ST. ANDREW'S CHURCH, *Aug. 14th, 1890.*

MR. F. G. WORTH led the devotional meeting from 7 to 7.30. The PRESIDENT took the chair, and an anthem was sung by the Choir. Greetings were read from MR. FRASER G. MARSHALL, Secretary Y. M. C. A., Truro, and the Secretaries were instructed to reciprocate. REV. H. K. McLEAN, Union Centre, read a paper entitled, "For Christ and the Church."

REV. MR. McLEAN'S PAPER.

Lord Nelson's famous motto for the battle of Trafalgar, "England expects every man to do his duty," does not contain the burden of duty and obligation that is contained in this motto, the subject assigned to me for this address. As time is precious let us take it up at once.

Let us glance first at the agency that undertakes to adopt this motto. It is composed principally of young people, male and female, who, trusting that they have faith in Christ, have pledged themselves to work for the Master. We are here in Convention to encourage and help this agency. If we were here to oppose it, necessity would be laid upon us to show why we do not favour it. And when we are here to help it, we are under equal necessity to show why we believe in it. This task we cheerfully undertake, feeling that this Society commends itself to every man's conscience.

We are here in Convention to help this Society. First, because it is the child of a good mother, the Church. (And we are all the better of being born of a good mother.) Dr. Sherwood, in the *June Homiletic Review*, has written thus of it:—"It finds its genesis in the Church; it has the Church for its scope and field; and it works in harmony with Church principles and ends. Hence in no sense is it an innovation. It introduces no foreign element into church life. It assumes no right, or privilege, or function, that is not warranted by the laws of Christ's kingdom."

Again, we support this Society because it is of the spirit of the Church, and of its Master Jesus. We see this in the use it makes of the Bible. It is a Bible-loving child. It searches the Scriptures daily. It finds in them eternal life. It gives attendance to reading, to exhortation, to doctrine, that the man of God may be thoroughly furnished unto all good works.

The same excellent spirit is also seen in that it is a doer of the word and not a hearsay only. This Society believes in *doing* the word. In this our Lord himself would liken it to the wise man who built his house upon the rock. "For Christ and the Church" implies in the strongest manner *doing* the word.

Besides we see the spirit of the Master pervading this Society in its devotion to prayer. Prayer in the closet is a daily exercise, and it makes nothing in its work more important than the prayer-meeting.

Again, we support this Society because of its excellent character. Look at its activity: it is ready, under the direction of the Church, for anything and everything. This, surely, must be one evidence of great usefulness. Besides, its principles are to lead a christian life, to be progressive, and to do whatever God would like to have done. Dr. Sherwood adds: "If it is of the Church and *for* the Church, and its practical workings are in the direction of greater spirituality, and a higher sense of christian obligation and increased activity in Church work, then, surely, it is entitled to our approval and God-speed." It is *obedient, practical, ingenious, heroic.*

Once more, we support this Society because its purpose is "for Christ and the Church." A child interested in the Master's work once collected the rain as it fell and sold it for a cent a pail. When the amount of four dollars was stored up, the child presented it saying it was "for Christ and missions." The agent asked her whose money it was and how she received it. She gladly told her story adding that it was rain from heaven "for Christ and missions." It is needless to say the money was received at once. The gifts of children and of men whether from the rain above, or from the depths beneath, presented on His altar "For Christ and the Church," must always be received with gratitude to God. Our Society assuming this high motto is rain from heaven, and is the Spirit of the Lord in the hearts of the people coming up to the help of the Lord against the mighty. The Church has done well to open her door and welcome this stranger to her side as a co-worker in the field. We are right glad to see the large measure in which she has done this in the Province of Nova Scotia as shown in this Convention.

Now let us notice the work that falls under this motto. The field is the world. The Church herself is here with her Sabbath Schools and missions. But the field is too great for all the willing hands now in it to overtake to work. There are yet many places where only tares grow, and there are other places where the tares grow stronger than the wheat. These facts show the need of more labor in the field. These tares must be pulled up and in their place the living seeds of the Kingdom must be sown.

The Christian Endeavor Society has resolved to assist in this work, and has come forward to do it under the guidance of the Church. Hence we find that the Societies reported in the *Golden Rule*, from week to week, are connected with some branch of the Church, organized by it, working under its direction, and forwarding its interests.

The Church needs more consecration in the life of its members. Only some of her members are giving *all* to Christ and for Christ. The fewest number, we regret to believe, say

"Take my life, and let it be
Consecrated Lord to Thee."

This is not only a sin, but also a weakness in the Church. It is only the consecrated portion of the Church that is doing anything for Christ. The effort now is and always must be, to increase this portion of the professed membership which serves the Lord. The Christian Endeavor Society is helping greatly in this effort. To our own knowledge through the operations of this Society, there are young and old people giving much more of their life, talent and time to the Lord. This can only mean that lights are shining more brightly, that darkness is vanishing, and that greater impressions are being made in the hearts of those who are looking on from without. Ready to live, sacrifice, die.

The Church has not yet, we are forced to believe, even in settled and well organized congregations, brought the Gospel to bear enough on the minds of unbelievers within their bounds. Some of these living in hotels and in boarding houses, and even in their own homes, are not met with the Gospel any day of the week. They may come to church on the Sabbath, but too often it is to sit at the back in a cheerless pew longing for the benediction. The christian brethren have not looked upon them thoughtlessly nor heartlessly. But this need demanded more time than they would give. Now they are ably assisted by young brethren from the Christian Endeavor Society who cheerfully make it a point to watch the registration in hotels, and hunt up strangers who are likely to remain some time among them, and invite them to come to the house of God. Here they find for them a pleasant pew, and introduce them to their pastor and friends. By this means many are saved from foolish and hurtful lusts which drown the soul, and are brought to ask for the Saviour they need.

The Church has had a difficulty for some time to find a safe place for the oldest members of the S. School. Some of these, notwithstanding all that has been done for them, are attracted away, and there is a danger that if they leave the school without anything else to take its place they may be lost in the whirlpool of the world. For these the C. E. has more attraction than any other organization in the Church; and careful dealing with them is almost sure to secure them. It is needless to say that no better place can be found for those leaving the Sunday School, who wish to be useful, than the Young People's Society.

Another difficulty in Christian work is to get the younger members to take part in meetings. Many a sincere heart fears man rather than God. The minister and other experienced members are present, and that is enough to shut their mouths. In the Christian Endeavor these objections are largely removed. The young people feel free among themselves. After a few weeks experience, they get accustomed to speaking or praying, and, getting wiser, they are only happy to have their pastor and the elder brethren present with them. At the last "week of prayer," one of our elders remarked as we walked home from the meeting, that he saw a great difference in the part the young men took in the meeting this year from what they ever did before. He attributed the change to the Christian Endeavor Society.

This Society puts its members right down to work. But does not the Church do the same thing? The Church says, work for Christ's kingdom and glory. But it does not specify the work. The Christian Endeavor says *do this work, work on this Committee, work for this cause, help this widow, do something for this mission.* It keeps all its eyes open and every one brings in a report of what ought to be done.

Working is a training. It is surprising to see the improvement in methods and the increase of work that are made in a year. Far more work is done, and it is done much better. It even moves those who are outside of the Society, to seek something to do. They cannot bear being known to be idle.

In many cases while the pastor is over-worked, the afflicted are not enough comforted. The Christian Endeavor sees what can be done, and two or three take their bibles, their hymn-books, and the promises of God, and visit the fatherless and widows in their affliction.

Another benefit arising from the Society is the acquaintance it gives of each other. Strangers get intimately acquainted, faces are better known, life and conduct are observed more closely, talents and aptitudes, qualities and defects are all noted. If some-body is wanted to fill a vacancy in the elder-ship, among the managers, in the Sabbath School, or in any work, it is easier to make a suitable selection. It affords also a better opportunity for a pastor to know what instruction is needed, what correction, or what discipline.

While we bid this Society God's speed in its endeavors for "Christ and the Church, we would remind it, even as the Church herself has been reminded, that every man's work shall be tried by fire to know what sort it is. In the words of another "there are two kinds of works—one class symbolized in scripture, under the heading of wood, hay, stubble; the other gold, silver, precious stones. Every man's work is on one side or the other. You will observe that wood, hay and stubble are greatest in quantity. But it is not quantity that fire regards; a ton of hay is as easily and as surely burned as a pound. Many in our day have the greatest regard for quantity—great works, much activity. How little the striving after pure gold, the silver, and the precious stones? How mixed is the life work of the best man! A layer of wood, a grain of gold, then a large quantity of hay, then a little silver, plenty of stubble, how few precious stones in our building; but the fire sifts all. . . . What a happy day is coming to every Christian! He will be so glad to see in one blaze, as upon one funeral pile, all that in his life ever dishonoured his Lord; only that will re-appear in glory which was to God's glory here."

The Convention then sang—

"Blest be the tie that binds,"

and REV. J. L. GEORGE, Vice-President, was called to the Chair while the President of the Convention, REV. ANDERSON ROGERS, B. A., Yarmouth, addressed the Convention on "True Christian Union, promoted by Christian Endeavor."

PRESIDENT ROGERS' ADDRESS.

Among the pleasant reminiscences of childhood, spent on one of those western hills which slope down to Pictou harbour, comes the recollection of watching on summer evening, the last rays of the sinking sun as caught in the windows of the town and flashed back, until the dwellings in the suburbs and on Battery Hill and the warehouses on the wharves were transformed into burnished gold. Those glimpses in the eventide have many a time since spoken of the redeemed hosts reflecting the glory of the great Sun of Righteousness in whose presence they stand. In rapt vision the seer of Palmyra beheld the surpassing sight. In their unity he compares the saints to a city, cubical in shape; in their character he declares them to be holy; and in their beauty he can only think of a bride, in the supreme moment of her life, coming forth in richest array to the marriage altar. "I John saw the

holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Since this is to be the consummation of the Church on earth, we may well hail any influence that tends to bind more closely together the followers of God's anointed Son. Too long have christians like sun-dried staves, from which the hoops have fallen, allowed chinks to appear. Too long have the waters of life been wasted and the world left to perish. And although the Christian Endeavor movement is not the first or only development in the Church tending to tighten up the staves with the golden hoops of christian love and activity, we rejoice in what has been accomplished by this child of the Church of nine summers, and look forward with bright anticipations.

The topic assigned by the executive to the speaker, "True Christian Union, promoted by the Young People's Society of Christian Endeavor," implies that there may be a union which is not genuine. You may have observed families, the members of which were as destitute of any vital bonds of cohesion as bricks in a wall. Let accident knock apart either the family or the wall and down it goes, without one tie of mutual sympathy or affection. In like manner there may be an appearance of union between denominations which at the bottom is only a thing of convenience, perchance of selfishness. When our High Priest presented the petition that all His people might be one, we are apt to conceive of Him as praying that one visible organization might characterize the Church; and then it is the easiest thing imaginable to advance a step and picture the organization as embodying the doctrines and polity of our own Mother Church. Dean Alford's words on this point deserve to be treasured up, "This unity has its true and only ground in faith in Christ through the Word of God as delivered by the Apostles, and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them."

From this it will be seen that the bond of christian union is the divine cement of Christ's blood, and the vivifying and energizing power of the Spirit of the living God. These are sacred in the eyes of the Holy One. In comparison with them our shibboleths of denominational distinctions are but dust and ashes. Vital union with Christ is felt by an ever increasing number of christians to be incomparably superior to each and to every other bond. Alas that the sacredness of the relationship should so often in the past have been ruthlessly trampled upon, as if a christian in one denomination were the lawful prey of the mighty in another denomination! A short time ago I saw in an alleyway two boys fighting, while a third urged them on. Since there is no mathematical or social law determining how many shall participate in such an affair I decided to take a hand. The boys were not large but looked very fierce. Approaching the one who evidently had arranged the combat I said with some warmth, "Why are you urging those boys to fight?" He hung his head and remained silent. Again I asked, this time with an umbrella imprinting an interrogation point on his ribs, to show that the question was urgent. That stirred him up and the explanation which he gave was, "They're brothers." "What?" "They're brothers." Being brothers, it was no harm, in his estimation, to redden each other's nose, and blacken each other's eyes. Much of the energy of the Church has been worse than wasted in biting and devouring those who in the most sacred sense were blood relations of the cannibals. Happily a different spirit is beginning to prevail. Still there is room for improvement. Who does not feel that if supreme devotion to Christ welled up in every professed christian's heart, the Church would in VISIBILITY look forth as the morning, in BEAUTY be fair as the moon, in MORAL PURITY be clear as the sun, and in POWER TO SUBDUCE EVIL be terrible as an army with banners. "When Marshal Bazaine was tried for irresolution at the siege of Metz, he sought to shield himself from blame and degradation by urging that he did not know

what was the government of the country, or whether there was any government. But the president of the military tribunal exclaimed impassionately, "But France! but France!" German legions might sweep irresistibly from fortress to fortress. German squadrons might fly on the wings of the wind; the French hosts might be crushed and broken as corn fields by the tempest; Paris might grow pale at the news that the Emperor was a prisoner, and that the dreaded foe was preparing to starve her into submission; but France still had claims on all nurtured on her bosom. Her very wounds were open lips pleading with every child of hers for help. In like manner the successes of the adversaries of Christ's Church and Kingdom are calls to all loyal hearts to close the ranks, and leaving those points of difference upon which good men are bound to think differently, and taking as a common expression of christian faith those cardinal doctrines upon which already evangelical churches are at one, press forward in solid phalanx in the name of the Lord God of hosts. It would seem as if the denominations were gravitating in that direction. But prejudices, even in the Church, die slowly. If we wait until there is a semblance of organic union many a ripe harvest will be lost.

We turn to the main thought in the topic: How does the Young People's Society of Christian Endeavor promote christian union? The answer we make is, IT STIMULATES THE ACTIVE SIDE OF THE CHRISTIAN LIFE. It fosters the conviction that it is not adhesion to doctrinal formulas but a Christ-like heart in its purity, and a Christ-like life in its activity that constitutes a soldier of the Cross. We do not claim that intense devotion to Christ's service originated with the Christian Endeavor movement; nor hold that a compact and broad foundation of doctrinal belief has no influence on life. The greatest of all the Christian Endeavorers, next to the Master, was the thirteenth apostle, who in his epistles has elaborated christian doctrines; but we do claim that the Christian Endeavor impulse emphasizes in a marked way SERVICE FOR CHRIST'S SAKE as the highest expression of christian life. And it equips for service in a pre-eminently common sense way. To those who cannot hold the Gospel plough it gives through the humbler activities of the various committees a watering pot, and says, "At least you can cheer some drooping plant." Those unfit to go out harnessed on the high field of battle it gathers in the drill hall of prayer; and instructs them how to march, how to fight, and in the day of sore conflict how to stand firm. Now let the different societies of Christian Endeavor in any community arise in the strength of Christ to do service for Him, without mention of the word union, without any such organization as the Christian Endeavor Union, they will as naturally draw closer to each other in sympathy and appreciation and co-operation as any secular combination. An instance will illustrate this. There is no Local Union in Yarmouth;* yet the intermingling of the young people of the three denominations represented by the four societies of Christian Endeavor is as marked a feature as the distinct lines of separation of the older christians. It needs neither a prophet nor the son of a prophet to foresee the immense influence for union thus developed in one generation.

But further, the outlook grows still brighter when we consider that the Young People's Society of Christian Endeavor is casting the leaven of union into the Church. Not only are the Christian Endeavorers themselves, in the different denominations, drawing together, the leaven will surely lift the mass, for in it is the Spirit of God. A glance at two or three events in history will encourage. Wycliffe yearned to give his fellow-countrymen the Bible; and although opposed by prelates and monks of every stripe under heaven, the leaven went on working until almost every cottage in Britain and America has a copy of the Word of Life, and an incomparably greater number of foreigners than on Pentecost have from it learned the wonderful works of

* A Local Union has been formed since the Convention met.

God. Luther found that self-same Word and saw there in free salvation without human merit through faith in Christ Jesus. Longing to proclaim the message by which his own soul was disenthralled, he found the empire as well as the papacy opposing, and bent on exterminating the so-called pestilential error. But the leaven of justification through faith has gone on spreading until its power has been felt on the shores of the Victoria Nyanza, on the slopes of the Chilian Andes, on the banks of the Ganges, and amidst the groves on far distant southern islands. Carey, in the closing years of the 18th century, cast the leaven of missionary impulse into the Church which had long forgotten her marching orders, and that leaven has permeated every branch of the visible Church, until to-day there is danger of unchristian rivalry in fields occupied by two or more denominations, with the consequent peril of the heathen mistaking our peculiarities for different Gospels. When the home churches cease to dream of making China or India a Presbyterian, or Episcopalian, or Baptist country, and confine their teaching to the cardinal verities of the christian religion, leaving it to the East Indians and Chinese to build up christian churches along the lines of national characteristics, as they assuredly will sooner or later, the influence of the Church in winning back a lost and suffering world shall have been indefinitely augmented. But that united effort must be rooted in union at home, otherwise it will never be attained. If Christian Endeavorers should bend their strength to the accomplishment of such a union would they not win the gratitude of the wide world. If Wycliffe in the 14th century, and Luther in the 16th century, and Carey in the 18th century, cast a leaven into the Church, would it not be a glorious resolve for the Young People's Society of Christian Endeavor to lock the hands of all God's people in one supreme and life-long effort to win the world for Christ. Who knoweth whether it hath been called into existence for such a purpose.

After a few remarks by MR. GEORGE, who noted the absence of anything like bigotry which characterized the Young People's Society of Christian Endeavor, the hymn "Onward Christian Soldiers" was sung. Next on the programme was the pastor's hour. This was taken part in by REVS. G. L. GORDON, River John, who has three societies in his congregation; S. P. MOCKSLEY, New York; H. K. MACLEAN, Union Centre, who has six societies in his congregation; REV. MR. SHIPPERLEY, who spoke of a union society having thirty members and all attending regularly; REV. MR. FORBES, in whose congregation there were five societies all started within the year. REV. MR. CORBETT, Tyne Valley, P. E. Island, who has three societies, and three young men studying for the ministry; REV. JOHN McMILLAN, Halifax, in whose society there are four young men studying for the ministry; REV. MR. HILL, Pictou, and MR. REDDON, Baddeck.

The Choir then sang the anthem—

"Arise, O Lord into Thy rest."

REV. F. E. CLARK, D. D., addressed the Convention on "The Pledge." He gave as the principles involved in the pledge—
1. Private Devotions. 2. Loyalty to one's own Church. 3. Fre-

quent public confession of Christ. He considered the pledge clause by clause, and met and answered objections that had been brought against it, especially emphasizing the fact that the Young People's Society of Christian Endeavor owes its allegiance to its own church and to no one else.

A quartette rendered—

“One sweetly solemn thought,”

and the Question Box was opened and questions answered by DR. CLARK. He gave us two general answers to most of the questions:—

1. When you are in perplexity do what your pastor and church want you to do.
2. Do the best you can with God's guidance.

The Business Committee reported that the 6.30 meeting next morning would be held in Prince Street Hall, and the 9 o'clock meeting and evening meeting in Prince Street Church.

The PRESIDENT said Dr. Clark had to go home in the morning, and warmly thanked him for coming, said we were grateful for the conciliation he had shown us, and hoped the remembrance of this Convention would remain pleasant to him as it would to us. DR. CLARK said that he had enjoyed the Convention, and would long remember it.

“God be with you till we meet again,”

was then sung, and Convention closed by repeating in concert the Mizpah Benediction, lead by Dr. Clark.

FRIDAY MORNING SESSION.

PRINCE STREET CHURCH, *Aug. 15th, 1890.*

After opening prayer of Thanksgiving, Minutes were read and, with one alteration, approved.

Convention then sang—

“There's a work for each of us.”

The PRESIDENT then called for three minute reports from Societies. In the limited time only fourteen societies could respond. They were:—

	<i>Active.</i>	<i>Associate.</i>
North Sydney, present membership.....	25	10
St. John's, Pres., Yarmouth, present membership.....	45	18
Providence, " " " ".....	42	26
St. Peter's, C. B., Pres., " " " ".....	7	22
Fort Massey, Halifax, " " " ".....	40	13
St. James, Antigonish, " " " ".....	44	10
St. James, Dartmouth, " " " ".....	26	25
Newport, " " " ".....	9	14
First Presbyterian, Truro, " " " ".....	45	9
Mabou, " " " ".....	45	13
Upper Stewiacke, " " " ".....	34	14
Chalmers, Halifax, " " " ".....	(5 Hon.) 31	15
Toney River, " " " ".....	34	24
Port Hood, " " " ".....	24	23

REV. MR. MUNRO, Antigonish, moved that half of the time allotted for Devotional Service in the evening be given instead to reports from Societies. This matter was referred to the Devotional Committee.

MR. F. G. CREED, Canso, then led open conference on subject—“What have you found especially helpful in your Young People’s Society of Christian Endeavor?” Many suggestions of great value in practical work were offered.

On question of MR. MCLENNAN, of Pictou, whether the expenses connected with Convention, such as printer’s bills, etc., be brought before the Convention or left to the Local Committee, it was moved, and seconded, and passed, that this matter be left to the Executive Committee.

REV. J. H. TURNBULL, Stellarton, next addressed the Convention on the subject of “The Consecration Meeting, its Importance.” Mr. Turnbull’s address was given *extempore* and unfortunately was not reported.

After a few touching remarks from the PRESIDENT, Convention sang—

“I an thine O Lord.”

The PRESIDENT then announced that the Secretaries had just received from Mr. Dennis, of the *Standard*, 1000 copies of the beautiful hymn he had recited at the morning meeting on Thursday, which he now presented to the Convention, under the title “My Hymn.” This announcement was received with hearty applause.

The meeting then separated into groups in different parts of the house to consider the various phases of committee work, under the most efficient leadership of : Miss Hills, Philadelphia, (Lookout); Mr. McMillan, (Social); Mr. George, (Sick Visiting); Mr. Turnbull, (Prayer-Meeting), and Miss Wilcox for all others. A most delightful and profitable hour was spent.

At noon the PRESIDENT called the Convention to order.

Devotional Committee then reported that Miss ARCHIBALD, of Yarmouth, would lead the praise service at 2.30, and that the time from 3 p.m. to 3.45 would be devoted to the hearing of reports from societies, and that the paper from Rev. Mr Scott, of Perth, Ontario, would not be given, as he was not able to be present.

FRIDAY AFTERNOON SESSION.

PRINCE STREET CHURCH, PICTOU, N. S.,

August 15th, 1890.

At the close of the meeting for praise and prayer, led by Miss AMY ARCHIBALD, Yarmouth, Convention met at 3 p.m.

Minutes of last session were read and approved with two corrections.

The PRESIDENT asked that the reports of societies be handed in to the Secretaries, and members to register their names with Mr. McLennan at the door.

It was arranged that Convention be photographed at close of the session.

The following societies, twenty-three in all, then reported.

	Active.	Associate.	Affiliate.
Liverpool, Congregational	..	..	..
St. Paul's, Truro	30	20	..
Baddeck, C. B.	26	20	2
Little Glace Bay	32	21	..
Urbana	24	4	..
Amherst	..	..	..
Park Street, Halifax	44	23	..
Orangedale, C. B.	..	..	..
St. John's, Stellarton	24	34	..
Acadia Mines	..	..	..
Middle Musquodoboit	..	..	..
Elmsdale	..	..	..
Springside and Upper Stewiacke	..	..	..
Salem, River John	23	24	..
St. Matthew's, North Sydney	25	10	..
St. John's, Springhill	..	..	..
Southampton	..	..	..
Blue Mountain	27	6	..
Economy	13	15	..
Earlton	15	3	..
Millville	22	21	..
Falmouth Street, Sydney, C. B.	..	..	..
St. Andrew's, Pictou	20	30	..

Miss WILCOX, of Philadelphia, read a paper on "How to deal with our Associate Members," and in beginning spoke of the warm welcome she had received in the Maritime Provinces, making her feel that Endeavorers were the same the world over.

MISS WILCOX'S PAPER.

The Society of Christian Endeavor has proved itself to be an invaluable agent in training young christians for active service. Many of us looking back over the last decade see how this Christian Endeavor work has helped us in christian growth, and we think of scores of young lives who have in this school developed powers for service hitherto unknown. We see here and there a feeble church suddenly infused with new energy and becoming again a power for good.

We love the Society which has done so much for us; we love our church better as we have a more intelligent comprehension of her work, and our love for Christ has grown as we have made more earnest effort to follow in His steps.

We thank God for the good which has been accomplished through this agency; we take courage for the future, and eagerly and prayerfully ask what more He would have us do.

In our Society of Christian Endeavor we are sometimes in danger of forgetting the two-fold mission of this work. The training of young christians for wise, loyal, untiring service is so important that it cannot be over-estimated; but to render best service for Christ and his Church we must remember that the fundamental work of the Church and its minor organizations is leading hungry souls to Him who is the Bread of Life. And are planning wisely, prayerfully, and constantly for our associate members?

That many of our societies have worked faithfully for their associate members was grandly proven at the recent Convention at St. Louis, when the statement was made that 70,000 associates had, during the last year, connected themselves with the visible Church of Christ. But how many of the 70,000 belonged to your society or to mine? Are there not among your associate members many who seem no nearer pledging themselves to Christ's service than when they first came to you? What may we do to help them in the coming year?

Our constitution says: "All young persons of worthy character who are not at present willing to be considered decided christians may become associate members. * * * It is expected that they will habitually attend the prayer meetings, and, that they will in time become active members."

When a young person comes to us as an associate member, does he not by his action say: "I look forward to leading a christian life. I wish to surround myself by the influence which shall foster such a purpose?"

In our work for associate members let us keep before us the thought that they have already shown some desire for the christian life. How may we wisely help them?

We should be careful that all applicants for associate membership understand the aims of the society. It is a religious rather than a social organization, and the social element is to be cultivated only as a means to the end, which is religious growth. Each applicant should be furnished with a copy of the constitution, and be asked thoughtfully to consider his relation to the work before he signs the blank form for application. This course sometimes results in the applicant for associate membership becoming an active member, publicly pledged to the service of the Master. We think this point should be so strong y-insisted upon that no one shall enter the society, even as an associate member, except from grave and deliberate choice. If the lookout

committee are faithful in thus making each applicant understand his responsibility in joining, we may temporarily have fewer members, but they are likely to be of the kind which will later form the bone and sinew of the society. Is it not true that, in general, our associate members feel little responsibility in regard to the meetings of the Society? If this be so, it must be our fault. The lookout committee, in their faithful attention to active members, should not forget that the associate members are also to be drawn by the cords of love. If each active member of our society encourages the presence or kindly notes the absence of a single associate we shall see improvement.

In order to hold our associates we must make them feel themselves an integral part of the society. Here we find a weak point, and may well stop to consider how we may bring about a change. Many a Society of Christian Endeavor might be likened to a bee-hive in which the active members are the willing workers while the associates are, like the drones, neither asked nor expected to work for the good of their community. Set your associates at work!

Some societies have adopted the plan of placing one or two associate members upon each of the minor committees, and have thus far seemed to achieve good results. This has not, however, been heartily endorsed by the united society, and is not encouraged by the founder of the movement. Perhaps a wiser course may be to have the associate members made useful to the various committees for errands of love and mercy. If each committee be composed of earnest christians, awake to the needs of the associates, they may soon devise ways in which to use them. Think of individual cases. To pray for the conversion of sinners in general is well, but when we say, "Show us a way to reach John's heart. Help us to show Mary the beauty of Thy service," we shall also begin to work with that definite end in view, and our prayers will grow fervent and effectual. Everywhere our work must be with individuals. It is when one heart speaks to one other heart that an answering chord is touched. Have you not in mind at this moment one associate member whom you can reach as no other person in your society can do? He is perhaps waiting for the word that you alone can speak, and years of general exhortation in prayer meetings will not help him as much as would ten earnest words spoken to him in private.

How may we lead these young friends into the active membership which may mean so much to themselves and to others? First and last, by loving them. John Burroughs has somewhere said of fishing, "The true secret is this; that whatever bait you use, there is one thing you must always put upon your hook, namely, your heart; when you bait with your heart, the fish always bite." Do we really love these young friends, so that we are gentle with their waywardness, patient with their faults, happy with their joys and full of sympathy for their sorrows? When, day by day, we live a life of love for them, we shall find them ready to listen to our counsels.

The strongest weapon in our armory is prayer. Are we careful always to keep this bright through exercise? Our careful planning, our attempts at counsel and encouragement will avail little, unless we are ourselves close to the source of strength. Do we sometimes pray for our associates as an after-thought, with a sudden recollection of their needs? That which we only half want, we are not likely to obtain. Prayer that means little in our own hearts must mean little to our God.

We must never forget that our lives preach louder than our words. Some one has said, "A true life is at once interpreter and proof of the gospel." Those who are not acquainted with our Lord, must learn of Him through His followers. What shall they think of the Master if his servants be found careless, frivolous, or selfish? A thousand influences touch our lives each day, and instantly, unconsciously, we give back that which is really ourselves. We cannot seem to be that which we are not. No well can give forth sweet water and bitter. Our young friends who have longings for

something better in their lives and who have, because of that desire, come a part of the way with us, will watch us anxiously to see whether we have that which they desire. "Ye are a city set on a hill." God forbid that we should in any way hinder the shining of His light through us to the souls that be in darkness.

Convention then sang—

"Must I go and empty handed,"

and REV. MR. McCURDY led in prayer.

REV. W. H. WATSON'S paper, "Don't," was read by REV. MR. CORBETT, Tyne Valley, P. E. I., after which Convention sang—

"Lead kindly light,"

REV. MR. WATSON'S PAPER.

"DON'T."

Beloved Chairman and Christian Endeavorers,—

My subject is like that song "The Laird of Cockpen," of which it is said there are 169 verses, very similar and sung to the same tune, so that you can stop when and where you like. I can spin on for four hours or stop in so many minutes. The word is small—four letters. Four are most emphatic—Father—Son—Spirit—Man—the composition of all that is precious in earth and heaven. Being compelled to leave before the close of the sessions, and not expecting to write a paper, I will make the few simple remarks brief.

"DON'T."

Don't depend upon the machinery of our Young People's Society of Christian Endeavor. It is all good and helpful if used aright, but if your hopes lie in it, you will be disappointed. At the Centennial, Machinery Hall was a wondrous sight, but it needed the steam power to effect anything in the way of motion. So we, may our dependence be utterly, solely, unreservedly, absolutely, continuously on the power of the Holy Ghost. This is the only Christian Endeavor motive power of which we know anything; without it, our machinery and methods are a delusion and a snare.

Don't forget the power of the Holy Ghost, and that it is freely, joyously given to all alike, rich and poor, learned and ignorant, as we seek after it faithfully. Don't despise the machinery, but study it. Join it to the power, by the coupling belt of love, and work till Jesus comes.

"DON'T"

fail to prepare for the subject. If you ask for the Holy Spirit and fail to study up the Lesson Topic, you may depend on this thing happening—"You will be of little use at the meeting." May I urge this upon those who are called to lead our meetings. Prepare—so that you can at least give *one thought* upon the subject to open it up slightly to others.

DON'T

try and do without literature upon the topics. You cannot make bricks without straw, and straw is cheap.

"DON'T"

fail in punctuality. Begin your meeting *on time*. See that your janitor has a watch or a clock *somewhere* to go by, and then go by the bell. If only three are present remember there will be *six* all told. Never wait for the tardy ones. If you cannot sing—*pray*. If you cannot pray—*read*, but *begin* and *finish* on time. If we are true endeavorers we will endeavor not to cheat our Master out of five minutes of His time. George Francis Train never would have got round the world as he did, if he had not been punctual and made time. We are making connections with our western port—let us make all possible connections.

"DON'T"

elect officers just to avoid offence. Pick the best—as was observed yesterday—"the best will be none too good." Here is a pretty safe rule to observe. Those who will make the *best* officers will always be willing to take the lowest places and work in them. Let the Secretary be one whose hands, feet, head, heart, soul and pen are consecrated to Jesus. Even if our President be a wooden head, or a figure beautiful. Never mind the rules of grammar—let syntax even be murdered if the hearts are loyal and true and tender. Consecrated hearts positively, educated minds if possible.

"DON'T"

fail to "crack up the institution" for all it is worth. If it has helped you, say so. If you get pleasure in the meetings let it be known. Why should we enjoy a good thing selfishly? You praise Nova Scotia for its beauty and health giving, and you do well. You, friends of Pictou County, are proud of your birth-place, and of your hills, and justly so, for in all my wanderings, north, east, south, and west, not even in my beloved Scotland, have I ever seen a more magnificent view than from your Fitzpatrick Mountain. So when you view the beauties of a Saviour's dying love, and revel in the story of Redemption—tell it abroad and tell it again. Thus will you win many into the fold of our Christian Endeavor and then into the inner fold of King Jesus.

"DON'T"

ever make comparisons between the old prayer-meetings and the new. Remember it was partly your own fault if things were dull. Rather go into the "old folks" meeting and make it young again, and the green shoots growing around the parent stem will thus help in forming a delightful resting spot for your weary pastor to sit under its shade, and eat in luxury and ease the fruits of his faithful sowing.

"DON'T"

wait for another to begin. You can always carry a gun with more pleasure when you *know* it is discharged. You will enjoy the meeting much better when you have said your *say*—when you have done your duty. The minute the meeting is yours clench it and get through with your part. If six rise at once, keep standing until all have finished their say. The electric current will not be shut off at the head office when this happens, depend upon it.

"DON'T"

stop at being active members of the Young People's Society of Christian Endeavor. Go further and become church members. Having put on Christ, extend your circle of profession, enlarge your boundaries of working. Confess Christ in the church and sit down with Him at His table. Only there is the highest fellowship that earth can yield.

"DON'T"

ever forget, before you start out for a gathering of Endeavor workers, to call upon "*A Friend*," and have a short conversation. The Throne of Grace is

a mighty resting spot. There, patriarchs arrested judgment. Kings averted destruction. Priests brought down holy fire. Apostles and women wooed and won the spirit of pentecostal power. What victories have been won. What comfort secured. What joy met with at this potent halting place. Christian workers, active and associate, you all believe in God. Seek His presence—talk with Him in secret—ask Him to bless you and help your society. Don't fail to ask God to bless your Endeavor—then, go forth to answer your own prayers as much as possible.

"DON'T"

imagine you are going to hear any more, for you are not.

REV. A. L. GEGGIE addressed the Convention on "Christian Manliness."

Convention then sang—

"Consecrate me now to Thy service Lord."

REV. THOMAS ROGERS, Berwick, gave an address on "Temperance."

The PRESIDENT then read a request for the prayers of the Convention for the young men of Pictou, who were in danger of being drawn away by strong drink, and several earnest prayers were offered.

Business Committee reported recommending the following as officers of the Maritime Union for the ensuing year:—

<i>President</i>	REV. J. L. GEORGE, M. A., Dartmouth.
	" E. B. RANKIN, Stellarton.
	" J. M. ROBINSON, Moncton.
	" JOHN MURRAY, Sydney,
	" J. SHIPPERLEY, Maitland.
<i>Vice-Presidents</i>	MISS AMY ARCHIBALD, Yarmouth.
	" LAIRD, Charlottetown.
	MRS. C. H. WHITMAN, Causo.
	MR. D. F. ARCHIBALD, Athol.
<i>Secretaries</i>	{ MR. JAS. F. McCURDY, Halifax.
	{ " J. D. McKAY, Truro.
<i>General Supt. and</i>	{ JOHN S. SMITH, Halifax.
<i>Treasurer</i>	

COUNTY SUPERINTENDENTS.

Halifax	MR. W. H. WADDELL, Halifax.
Colchester	" C. M. DAWSON, Truro.
Cumberland	" F. B. ROBB, Amherst.
Yarmouth	" A. H. KILLAM, Yarmouth.
Queens	REV. W. H. WATSON, Liverpool.
Kings	" THOS. ROGERS, Berwick.

Guysborough	Mr. F. G. CREED, Canso.
Antigonish	" W. H. WALDEN, Antigonish.
Inverness	" A. C. THOMSON, Port Hood.
Victoria	" I. A. REDDEN, Baddeck.
Richmond	" W. E. MORRISON, St. Peter's.
Cape Breton	" C. P. MOORE, North Sydney.
Pictou	" Jos. S. MCKAY, Stellarton.

Also that appointment of Superintendents in other counties and in New Brunswick and Prince Edward Island be left to new officers. Also that programme for this evening, up to 8.30, be as published, but as Dr. Burns cannot be here, it be changed, and farwell addresses be delivered by Rev. Mr. Atkinson and Mr. A. M. Mackay, and be replied to by the President, Miss Hills and Mr. Jos. McKay. Consecration service at 9.30, to be conducted by Rev. Thomas Rogers.

REV. G. L. GORDON moved the adoption of the report. Passed.

REV. MR. GEORGE spoke, recommending the use of the *Golden Rule* and *Endeavor Herald* in the societies, and mentioned that the latter paper would publish a report of this Convention for \$20.00 or 80 subscriptions, which was left to Executive Committee.

Reports from Committees which had met in conference during the morning session were called for, and Miss CLARK reported for the Prayer Meeting Committee. Other reports were left till the evening.

Convention sang—

"There shall be showers of blessing,"

and REV. DR. PATTERSON pronounced the benediction.

FRIDAY EVENING SESSION.

15th August, 1890.

After prayer meeting, choir sang an anthem—

"One thing have I desired,"

and REV. ANDREW ROBINSON was asked to invoke the divine blessing.

The Secretary regretted that the Minutes of the previous session could not be read for a few moments, as not enough time had been allowed for their preparation.

MISS HILLS, of Philadelphia, addressed the meeting on "The Committee of One." Her remarks were warmly applauded.

MISS HILL'S PAPER.

I am asked to write a synopsis of a talk given without notes, and for which no notes were made. Obviously it is impossible to recall with any large degree of definiteness that which to a great extent was prompted by the days of the Pictou Convention; but I may at least note a few points that lie on the surface of my topic:—

1. We have the Lookout, the Prayer Meeting, the Social, the Sunday School, and various other Committees doing, as a whole, through topics, printed invitations, etc., definite work. Are we careful to remember as individuals, those of us who are of the rank and file, the particular personal work that is ours as members of Christian Endeavor Societies? Or are we saying, "This or that is not my duty but the duty of such or such committees?"
2. What is it to be a Committee of One? It is to nominate and to elect myself to *look out* for those in my society who have named the name of Christ and have promised to do certain things for Jesus sake. How? Not officially, but for love of souls, and because I want to see these souls growing in likeness to the Master. How? By my hand-shake; by my word of appreciation when a brother's or sister's testimony has helped me; by a sentence to a lapsing member, as, "I missed your voice to-night;" by a note of invitation to some one not in the society; by going to my pastor to ask if there is one I can help him *look out* for. Have I indicated what it is to be a Lookout Committee of one? How be a Prayer Meeting Committee of one? By taking care that I am always punctual; by making sure that I never allow an excuse for absence from a Christian Endeavor meeting that would not keep me from a business engagement; by my reverent spirit and demeanor; by going from prayer at my home to prayer at the chapel; by having some slips of paper with me at the meeting on which scripture verses have been written; by giving these out before meeting to some timid ones, or to associate members; by asking a few to follow me in a brief prayer, or in sentence petition; by seeking personally for individuals, making opportunities to invite them to my room, or making opportunities to call upon them that I may help to show them the way of God and truth? Can we not follow this out in every committee?
3. What are the requirements necessary in order to become such a committee? They are,—a true, growing life of communion with God; consecration to the work of the King; tact, born of love; a common-sense, whole-hearted purpose to be self-forgetful,—a "seeking not our own."
4. What results may this most important of all the committees expect? Personal development, new knowledge of God, souls won for the Kingdom. I quote from a prominent New York clergyman: "When we get into that kind of relation, God in us, and we in touch with man, the circuit complete, there is almost nothing we cannot do. It costs,—it costs us ourselves; there is a good deal of Calvary about it. There *always* is in redemption."

The REV. ROBERT CUMMING, of Westville, followed with a paper on "The Present Attitude of the Heathen World towards Christianity," after which a quartette rendered—

"Nearer, My God, to Thee."

REV. MR. CUMMING'S PAPER.

The subject is a wide one and the time at my disposal limited, therefore much that I would like to say must remain unsaid. There are just *three* great competing faiths in the world—Christianity, Mohammedanism and Buddhism. The cruder beliefs that exist among the illiterate tribes of Africa and the isles of the Southern seas offer little opposition to the diffusion of the Gospel, and expose their weakness at the touch of the Ithuriel spear of truth.

Each one of the three systems referred to is multiform and varied in its manifestations.

Christianity appears in the forms of Eastern, Latin and Protestant Churches. Buddhism in India, China and other eastern lands, dashed with Brahmanism, Confucianism, or Shintoism, presents varied aspects. It is not a little singular that the three faiths named were born and cradled on nearly the same grounds in Western Asia. Buddhism originated there and moved eastward. Christianity arose there and spread westward. Mohammedanism sprang into existence there, diffused itself over the central portions of the globe and retains its hold of the land it conquered to the present time. They have all three been on trial for many centuries—Buddhism for 2500 years, Christianity for nearly 2000 years, and Mohammedanism for 1300 years. And the world is now nearing ripeness for passing judgment on the comparative worth of these religious systems. The law of the survival of the fittest will ere long be inexorably applied to them; indeed it is being applied already. Western ideas are beginning to penetrate the east as never before, and some eastern ideas are finding their way over to the west. Men are going to and fro and knowledge is increased.

It is an ominous fact the writings of such English authors as Herber Spencer, Charles Darwin, and Thomas Huxley are freely circulated in the East, and are eagerly sought after. They are read, I believe, more extensively and with more avidity by the literary classes in Japan than they are by the corresponding classes on this continent. One result of this is the development of the rationalistic spirit and the melting away of the bigotry and the blind prejudices that long enslaved the eastern mind. The testimony of the trader and the tourist as well as of the missionary is to the effect that the heathen faiths are in process of rapid disintegration. The heathen mind is being roused from its long slumber and is beginning to investigate the foundation of its own beliefs. Christianity has been introduced and its leaven is undoubtedly working. The mission school, and the medical hospital, and the ladies seminary, and the christian literature, and the life and voice of the missionary, are all telling; the influence often unperceived is pervading and transforming society. The people of the East know right well that the nations of the West greatly surpass them in intelligence, in enterprise, in the arts of peace and war, in the manufacture and use of machinery. They readily acknowledge the superiority of the westerner, and they are anxious to know his language, his beliefs and the secrets of his power.

The English language is popular throughout the East and bids fair to become the language of the future. In Cairo there is a Coptic school that employs twenty teachers, and the principal is a Scotchman by the name of James McIntosh. On expressing surprise at this I was assured by the Copts themselves that the boys were more anxious to learn the English than anything else. Heathen children everywhere in the East attend mission schools for the purpose, even the sole purpose, of learning English. The Japanese government for several years has been employing a large number of teachers for their academies and colleges to teach the English language and English science. They are now introducing many German teachers.

A glance at the heathen world will suffice to convince any one that immense changes are in store for it in the near future. To commence with

Japan, the land of the rising sun its progress for the last decade has been phenomenal. I had the pleasure recently of travelling for several weeks with two prominent and influential Japanese gentlemen. The one was a government official corresponding nearly to our Minister of Marine, the other was a Professor of Theology. The official had been on to Washington and was on his way home. He assured me that Japan at present has no religion, that their old national faith—Shintoism—is dead or dying. He deplored the fact that the temples all over the country were being deserted and were going to ruins. Every tourist in that beautiful land sees that this statement is true. The finest and most famed temples are at Niko—a hundred miles from Yokohama. They have a saying in that country, "He who has been to Niko has a right to say Kako beautiful." On the walls approaching these wonderful temples—wonderful as works of art—is posted up an appeal to the tourist for money. The contributions of the faithful no longer suffice to keep these splendid structures in repair, and so an attempt is made by the leading men of the empire to raise between \$200,000 and \$300,000 as an endowment, the interest of which should be devoted for all time to come to this purpose. The Emperor heads the list with a subscription of 10,000 (nearly as many dollars), the Government gives 8,000, and a number of the nobles diminishing sums.

This money is not asked for in the interests of the national religion—Shintoism—but simply for the purpose of preserving in decent repair these fine celebrated temples as the high water mark of Japanese art. The official referred to declared to me his opinion that Japan must have some religion but what it would be he could not tell. As for himself he was no agnostic, but he did not know what to believe or what to think.

The Professor was a subtle-minded philosopher and a warm-hearted christian. He is said to be the most eloquent and successful preacher in Japan, and that he has been the means of winning over to the christian faith many hundreds of his countrymen. He gave me the history of his conversion to christianity, and as his case is typical and interesting I will repeat it:—

A number of years ago a clergyman—Mr. Knox, now Dr. Knox—was sent as a missionary from the United States to Tokio, the capital of Japan. One of the best universities of the empire is located there. At that time, as now, hundreds of ambitious young men were studying there. They spoke among themselves about the new religion the missionary was seeking to introduce. This clever young man, thinking the matter over seriously, came to the conclusion that he ought to carefully examine the foundations of his own faith. He resolved to begin at the beginning and to look at the matter in a philosophical temper of mind. Approaching the question in this way the first problem for him to investigate was, "Must man have a religion? or can he get along quite well without one?" He looked at the problem in the light of history and philosophy and reason, and came to the deliberate conclusion that man is a religious animal, and that as the vine must have some object to lean upon and twine around, so man must have a God to worship and lean upon, or his moral and spiritual nature will draggle in the dust.

This question decided, the next he had to face was this, "Which of the great religions of the world is the truest and purest and best. To his mind, as to the mind of any intelligent thinking man, there are but three competing faiths—Buddhism, Mohan, medianism and Christianity. His ancestral and his own belief up to that time was Confucianism with certain elements of Buddhism conjoined. He examined these systems of belief in the light of history, philosophy and reason, he judged of the tree by its fruit, and although it gave him pain to do so he was compelled to relinquish his faith in the creed of his land and his life, and to accept christianity as the truest faith in the world. Another problem still pressed upon his mind for solution. Christianity is exhibited to the world under the three forms of the Eastern, Latin, and Protestant Churches. Which of these three represents the truest and purest form of the christian faith?

Again he looked at the problem in the light of history, philosophy and reason. Again he judged of the tree by its fruits and declared himself a Protestant. And still another question remained of so great importance that he must investigate it carefully. He and those working with him are laying the foundations for the future Church of Japan. In order to gather up what is best in the creeds and forms of church government of all the christian denominations he has spent the greater part of the last two years in Protestant lands. He has been in the United States and has attended Assemblies, Conferences, and Church Boards. He has been weeks with Moody at Northfield. He has been through Great Britain and has been the guest of Prof. Henry Drummond. He was on his way back to his native land when we fell in with him, and is now endeavouring to draw up a Confession of Faith evangelical enough and broad enough to enable all the evangelical denominations in Japan to unite in one organization to be called the Church of Japan. I relate this story simply to indicate how the spirit of enquiry is penetrating that far away land, and is telling upon the more thoughtful minds. He asks from the Churches of America and Great Britain not many missionaries, but a few men of warm and willing hearts, who are competent to explain to his people the origin and character of the faiths of the world, and if that is fairly done he thinks that by the blessing of God christianity has little to fear at the hands of the Japanese.

China, the Celestial Empire, by reason of its enormous extent and vast proportion, and its extremely conservative habits, is not so promising a field for missionary enterprise at the present moment as its more eastern neighbour. It contains nearly one-fifth of the population of the globe and more than one-third of all its heathen, nevertheless throughout that huge realm neither government nor people offer any active opposition to missionary enterprise. Thus far it is true the results of effort put forth seem meagre. The Chinese are a taciturn, prosaic, industrious, worldly minded, sensual people. In general they are not lacking in physical strength or mental vigor. They are deficient in imagination, and the religious element is feebly represented in their composition. They in a manner admit the existence of God but they never worship Him. They believe in life beyond the grave, and more—that the departed still retain an interest and an influence in the affairs of this world, and hence they live in dread of their ancestors and attribute prosperity or adversity to their good or evil influence. Hence their religion consists in efforts to gain and retain their good graces. The tenets of our christian faith are exceedingly foreign to their way of thinking and hard for them to take in. But for all, never before were missionaries in that land so hopeful. At the Conference held last May in Shanghai there were 430 missionaries convened. None spoke in a despondent tone. All were hopeful, and many had much to tell that was very encouraging, and all joined in an enthusiastic appeal to the evangelical Churches of christendom to send out to their help 2000 more missionaries. Their cry is, "The harvest is great and the reapers are few. The fields are white to the harvest."

In India the old Brahministic and Buddhist faith is slowly but surely dying. Heathenish customs are being discontinued and christian ideas are permeating society. Buddhism, as a pantheistic philosophy, may live many a day, but Buddhism, as a system of religious belief, is doomed. Christian influences are sapping and undermining the old beliefs at a thousand points, and the crash from their fall can not be very far away.

The religion of the False Prophet has large elements of truth in it, and it is pulsating with vitality. It has drawn largely upon the Bible for its creed. It is theistic and monotheistic. It has six great prophets—Abraham and Moses, David and Solomon, Jesus and Mahomet. Its tenets and philosophy fit the oriental mind.

If any one thinks that Mohammedanism is far gone in its decadence let him take his stand on Mt. McKattam which overlooks the City of Cairo. A far-reaching and splendid view meets his gaze; the far-travelled Nile

wandering through a valley of inexhaustible fertility and teeming with hoary memories. He can see a score of pyramids and monuments and monoliths and the site and ruins of ancient cities. And not the least suggestive of the objects that meet his eye is the old Mohammedan University where 10,000 students, gathered from many lands, are engaged in studying the Koran, and between 400 and 500 mosques. Yet with all its vitality and strength one of the most successful missions I know of anywhere is carried on there by the United Presbyterian Church of the United States. They have about twenty congregations there, five principal stations, and seventy out-stations; 2000 church members, and 5000 children (one-fifth of whom are Moslems) under instruction.

The heathen world is thus open to receive the Gospel. There is scarcely a square mile on the face of the globe where the life of the missionary is not safe from violence at the hands of his fellow men. There are certainly more restrictions upon liberty of conscience in some nominally christian countries than there are in heathen lands. The spirit of enquiry that cries, "Oh who will show us any good," has gone abroad, and if the Christian Church has anything good to give the world, the world is needy and about prepared to receive it.

The greatest obstacle that the missionary has to contend with is not exclusive persecuting governments, not a hostile people, not enslaving superstitions, not even an enervating climate, although he may have to encounter some of them, but the ungodly lives of representatives of christian lands there, and an apathetic Church at home. The heathen world is in a manner prepared to weigh with some degree of fairness the claims of christianity. It is admitted all round that its morality is pure and lofty; that its influence over the people who have embraced it is healthful, making them intelligent, enterprising, and law-abiding. The verdict now being rendered by the world's grand jury, public opinion, is that christianity is humanizing and good in its influence, and that if any of the systems of belief now in vogue survives the general decay of faith now going on in the world it will be christianity. Said a friend to William Carey, "What are the prospects for foreign missions?" "Bright, said the great missionary, "as the promises of God." And so say we.

Reports of Conveners of Committees were next called for, and REV. JOHN McMILLAN responded in regard to the work of the Social Committee. MR. GEORGE would not claim the time required for his report on the work of the Visiting Committee.

The PRESIDENT then introduced the REV. K. J. GRANT, of San Fernando, Trinidad, who addressed the Convention on "The Claims of Missions on our Young People's Societies of Christian Endeavor." He spoke as follows:—

The Church, and every part of the Church, has the command and the example of Jesus to embark in this work of missions. Conformity and obedience to the life and will of Jesus will secure His favour, and His favour is life. Individual and church life will be in proportion to the loyal, generous, whole-hearted service rendered. Had the disciples in feeding the 5000 men, with the women and children, at the head of the lake of Galilee, limited themselves to twelve of the fifties, or had one disciple followed another in feeding the same group over and over again, think you would the miraculous power of our Lord have continued to be exercised; on the contrary might we not expect an immediate suspension of that power. Let their action be our guide, let the supposed consequences in the case of their disobedience be our warning. Tarry not at the fifties who are near, but go to the groups beyond, and in proportion to the liberality with which you dispense, so will be the gatherings for your own use.

Be unselfish, large-hearted. It is possible, for us as christians, even in our longings after God, the living God, to fall into a type of selfish piety. The speaker illustrated this remark by referring to a prayer-meeting that he had at one time in his life attended. In that prayer-meeting there was no dullness, no long pauses. In prayer you felt as if led into the secret pavilion of the Almighty. There was a craving for the higher christian life, for heavenly fellowship; but to him there was a savour of selfishness about that prayer-meeting. His presence as a missionary scarcely suggested to any who led in the exercises that in the regions beyond there are myriads famishing, dying.

Only a few months elapsed when he heard that these good people fell out by the way, and the question that divided them was spiritual attainments. Some were led to maintain that sinless perfection is attainable in this life, others disputed it, and hence the division. A morbid spiritual state was the outcome of the course pursued. Had there been a longing to rescue the perishing and care for the dying, the results might have been very different. The pond that has no outlet becomes stagnant, and the organization that seeks simply his own good becomes dwarfed and paralyzed, and gives symptoms of decay and death whilst it has a name to live.

The speaker then urged the Christian Endeavorers to appoint in each Society a Committee on Foreign Missions. That it would be the duty of that committee to claim a few minutes at every meeting, if possible, to read a suitable text of scripture, bearing on man's needs, of God's desires to meet them, of our duty to those without the Gospel, and of the certainty of the future triumphs of Christ's kingdom in the earth, &c. To cull facts and report them in connection with any mission field. Fire will not burn without fuel and interest in missions will no be sustained without facts. To make special prayer that Christ's kingdom may come. Encourage those possessed of qualifications to go forth if Providence should open the way.

The speaker regarded this movement amongst the young as one of the signs of the times, which is fitted to inspire hope. He anticipated great things himself in the near future. He expressed the conviction that this expectation of great things is general, and the assurance that the Lord would not suffer the expectations of his people to be disappointed.

The hymn—

“Ninety and Nine,”

was beautifully sung as a solo by MISS COPELAND.

The Minutes being now reported ready were read and approved.

The Convention then listened to an earnest and inspiring “farewell” address from MR. A. M. MCKAY, General Secretary of Pictou Y. M. C. A.

MR. RICE, of New Glasgow, then sang a solo—

“It is enough,”

after which MR. JOSEPH MCKAY and REV. MR. ATKINSON said “farewell” to the Convention on behalf of the churches and societies of Pictou.

MISS HILLS, of Philadelphia, addressed a few parting words to the Convention. While some of the delegates were leaving the building in order to catch the night train the congregation sang—

“On Christ the Solid Rock I stand.”

On behalf of the Convention the PRESIDENT then thanked the good people of Pictou for their christian hospitality. He also thanked the assisting visitors and the Secretaries. He acknowledged the honor conferred upon him in his election as President, and in a few earnest words urged all Christian Endeavorers to more faithful work, and more cheerful and earnest consecration.

The Executive Committee presented the following resolutions, which were unanimously adopted, viz. :—

Resolved. 1st. That the sincere and hearty thanks of this Convention are due and are hereby tendered to the local Christian Endeavor Union of Pictou, for the admirable arrangements made and carried on for the accommodation of the Convention ;

2nd. To the christian friends of the town who so willingly opened their hearts and homes, and contributed so much to the enjoyment of the Convention ;

3rd. To the pastors of the several churches for their helpful co-operation in securing the success of the Convention, and to the officers of their churches who so kindly placed at the disposal of the Convention their handsome and commodious churches, and to the choirs whose delightful music has added so much to our enjoyment ;

4th. To the railway authorities and to the management of Prince Edward Island steamers for reduced fares to delegates ;

5th. To the United Society of Boston for the visit of Dr. Francis E. Clark, whose inspiring presence and earnest and judicious words have had such a stimulating effect in connection with our work, and have done so much to elevate the spiritual tone of the Convention. And also to Miss Annie E. Hills and Miss Wilcox, of Philadelphia, Rev. A. H. Scott, of Perth, Ontario, Rev. K. J. Grant, of Trinidad, and others, whose presence has been so inspiring, and whose assistance we have so highly appreciated ;

6th. To the press for invaluable assistance so cheerfully rendered by them ;

7th. To Mr. Albert Dennis, of the *Standard* and *Enterprise*, for his very thoughtful and acceptable gift of 1000 copies of Miss Farmingham's beautiful poem entitled "My Hymn" ;

8th. In closing we would render most hearty thanks to Almighty God for the presence and power of the Holy Spirit, and for all His goodness to us since we met in Convention.

After presenting these resolutions for the Executive Committee, MR. ROBB informally expressed the great indebtedness of the Christian Endeavorers of the Maritime Provinces to MR. JOHN S. SMITH, our honoured and beloved Superintendent, and the PRESIDENT called for a show of handkerchiefs as an indication of the feeling of the Convention. The response was most enthusiastic.

The Convention was now closed, and a farewell consecration meeting was led by REV. THOMAS ROGERS, in which 300 or more young men and women publicly dedicated themselves to the active service of Jesus Christ.

APPENDIX A.

REPORTS OF SOCIETIES PRESENTED AT CONVENTION.

Antigonish.—St. James' Church Y. P. S. Christian Endeavor, Antigonish, was organized December 2nd, 1887, with twenty active and ten associate members. Ever since that time the meetings have been regularly held every Friday evening and have been well attended. The active members in turn lead the meeting, and all take part. We repeat the pledge together in opening, and close with the Lord's prayer in concert. We have five committees—Look-out, Prayer Meeting, Visiting, Missionary, and Temperance, all of which report monthly. At the Consecration Meeting a missionary collection is taken up, which collections last year amounted to about \$25.00. The membership at the present time is forty-four active and twelve associate members.

Athol.—This Society was formed on the 14th of March last with seven active and three associate members. We now have nineteen active and seven associate. We have only two committees—Prayer Meeting and Look-out, who report monthly in writing. Our prayer meetings are very well attended, all the active members taking part, and each leading in turn. The ladies take a very active part in all the meetings. This society has already done much good in stimulating the younger people, a number of whom now take part in the weekly prayer-meeting who never did so before. At our monthly consecration meeting all respond. Five copies of *Golden Rule* are taken.

Baddeck.—Our society was organized through the efforts of Mr. Smith of Halifax, April 24th, 1889, with a membership of twelve. We now number forty-eight: twenty-six active, twenty associate, and two affiliated members. We have as yet but five committees—the Look-out, the Prayer Meeting, the Social, Music, Executive. The Prayer Meeting and Music Committee do good work, but the Look-out and Social Committees are perhaps less vigilant than they might be, and as a result the attendance is somewhat irregular. This constitutes our chief difficulty. We are in correspondence with several societies and frequently receive letters, which besides giving us many valuable hints, cheer us greatly and serve to make our monthly business meetings quite attractive. The associate members take a lively interest in the society and help in the matter of collecting for Schemes of the Church, though as yet there have been no transfers from the associate to the active list. Despite this, we feel that we have no cause to despair. Our society is growing, slowly it is true, but still there is perceptible growth, and the interest seems on the increase rather than otherwise. We ask your prayers and sympathy in our work, that God may bless our humble endeavor and that we may ever strive to live up to our motto "for Christ and the Church."

Dartmouth.—St. James' Presbyterian Y. P. S. C. E. was established in 1887. At that time there were five active and no associate members. During the three years that have elapsed, the interest has deepened, and our progress

has been very satisfactory. We have now twenty-six active and twenty-five associate members. Our members are most faithful in their attendance, and enthusiastic in the performance of the duties to the performance of which they are pledged. Our meetings held during the summer (a time when there are naturally many interruptions and tempting attractions) are quite as good as those held in the winter, which is usually supposed to be more favourable for holding religious meetings. Our members highly appreciate the privilege of being at the meetings, and are willing to put themselves out to get to them. One of our members, who lives three miles from the church, is rarely absent. He regularly walks to the church and home again. Our committees are diligent in the performance of their duties. Our "Sick" Committee has done a great deal of useful and important work. Some of its members have spent nights with those who are seriously ill, and their services have been much appreciated. Our Social Committee has held several sociables, which were great successes. It also does what it can to make new-comers feel at home. The Look-out Committee has persuaded not a few to become connected with the society. Our Musical Committee is always ready with its services, when they are required. An accurate account is kept of the attendance of each member at the meetings. Recent investigation showed the average attendance to be very satisfactory. There are some who would be with us oftener but who are prevented by reasons which they can give to the Master. They feel that they suffer loss when compelled to be absent. Let us give some expressions of opinion by members: "We would not give up the Christian Endeavor Society for anything." "I look forward to the meeting." "The Society has helped the christian sentiment in our Church." "The Christian Endeavor topics have been a great help in Bible study." "The Society has helped me to lose the fear of hearing my own voice in public." "The Society has helped me to avoid going back from Christ and to try to do something for Him." "It has helped me to feel more responsibility with regard to the young people." A very hard working man says: "Tired as I am, when evening comes, I feel it a privilege to be at the Society, and must get there."

Durham.—The Durham Y. P. S. Christian Endeavor in connection with the Presbyterian Congregation of West River and Green Hill, organized January 8th, 1890, with a membership of thirteen active and five associate. At this date we number twenty-three active and twenty-three associate. Time of meeting Sabbath evening. All the membership seem to take a deep interest in the work of the society, and the interest appears to be upon the increase. We believe the movement is calculated to do great good to the young of the community, and we anticipate a great increase to the professed followers of Christ, with increased zeal for the salvation of others.

Economy.—We can neither boast of age or numbers. About nine months ago our pastor, Rev. J. A. Cahill, asked some two or three of us what we thought about starting a Young People's Society of Christian Endeavor. We said we would try and see how many members we could get and call a meeting the next week. We worked pretty hard, we thought, but only seven, including our pastor, were found willing to take the active and five the associate pledge. We have grown slowly since that until now we have thirteen active and fifteen associate members. At first we had the meetings only for the members until the more timid ones got accustomed to hearing their own voice in public. Now we throw our doors open and have our room filled almost every night principally with young men, and the great question which fills our mind is, how, oh how! can we get these young men to take a deeper interest in their soul's salvation. But one associate member has joined as an active member, but I firmly believe God's Holy Spirit is working in the hearts of many others, and in a short time we shall have more active members. We have adopted the new pledge and have not had much trouble in the members being slack in regard to that pledge thus far. Seven committees are at work

but some not quite as faithfully as we would like. They are as follows, viz.; Prayer Meeting, Look-out, Social, Calling, Flower, Sabbath School and Executive Committee. On the whole we are much encouraged and our heartfelt prayer to God is that not only our society but our entire community may receive a fresh baptism of God's Holy Spirit.

Fisher's Grant.—Our Society was organized on the 14th of February, 1889, with enrollment of seventeen active and two associate members. There are at present five working committees, namely, the Look-out, Prayer Meeting, Social, Executive and Tract Committees; on account of our numbers being small the active members are each on more than one committee. The Look-out Committee, whose duty it is to look after and bring in the absent and careless ones, do their work in a very satisfactory manner, and with divine help and guidance seek the salvation of their souls. The Prayer Meeting Committee also perform their part well and strive to keep the meetings lively and interesting. The prayer meetings are held weekly on Tuesday evenings, and the monthly consecration meetings are found to be soul-strengthening and invigorating, tending to our growth in grace and confidence in our Divine Father. The Y. P. S. of Christian Endeavor is recognized and acknowledged by all to be the best organization of the kind ever started, and our village has reason to thank God for such a person as Dr. Clarke who set the movement on foot. Our Society is young, and we believe that a great future is in store for us, when Jesus shall see of the travail of his soul and be satisfied. And with hope and prayer we look forward to the time when all the young people of Fisher's Grant will be active working Christian Endeavorers.

Glace Bay.—This Society was formed in September, 1888, with seven active members and one associate member. It has slowly but surely grown until now it has thirty-two active and twenty-one associate members. The committees are as follows: The Prayer Meeting, Social, Look-out and Musical. The prayer meeting is perhaps the most important factor in this society. It is held on Monday evening, and is interesting and well attended. Through the working of the Look-out and Social Committees many strangers are brought to our meetings, and we trust that seeds may be sown that will by God's grace bring forth much fruit to the Master. In the same congregation, at Reserve Mines, a Young People's Society of Christian Endeavor was formed last March, with nine active members and one associate. Now there are twelve active and one associate member. They have two committees, viz., the Prayer Meeting and Executive.

Great Village.—Our Society of Christian Endeavor was organized, December 9th, 1887, with thirteen active and fourteen associate members. At present we have twenty-six active and twenty-seven associate members. During the time our Society has existed we have had as many as thirty-eight active members enrolled, but a goodly number of those have left our village and taken with them withdrawal cards or letters, and we trust they are useful in other societies to which they have presented them. We have taken up six committees, namely, Prayer Meeting, Look-out, Sabbath School, Music, Social and Flower. On the whole, these have been faithful in their work, and try to have written reports to hand in at the monthly business meeting. During the present year four of our associate members have become active. We, as a society, paid a visit to our neighbouring society, Folly, and they returned the visit, and we felt stimulated and encouraged by these visits. We keep up the habit of cottage prayer meetings during the winter season in the outlying districts of our congregation. We value a club of five copies of the *Golden Rule*, and highly appreciate the paper, and oftentimes send copies of it to be read to sick ones and those who are unable to be with us. Our meetings on the whole are very interesting and we trust profitable. We would ask the prayers of this Convention.

Greenhill.—On the 12th January, 1890, the Christian Endeavor Society of Salem Church, Greenhill, was organized by our pastor, Rev. J. F. Forbes, Durham, with ten active and six associate members, and though our advancement has not been what we would wish, still we have not been without our encouragement. We have now enrolled eleven active members and twelve associate ones, besides losing four active members who have gone to reside elsewhere. And one of our associate members has expressed his intention of becoming an active member. Our non-advancement is due mainly, we fear, to our own lack of enthusiasm. We are not earnest enough and careful enough about having our committees working, but through our representatives at the Christian Endeavor Convention in Pictou we expect to gain new ideas and become thoroughly enthused. We would ask for the prayers of the Convention for our society, and particularly for our associate members.

Halifax.—Fort Massey Society, which was the third organized in the Province, held its first meeting on May 31st, 1887. It had to begin with a membership of twenty-four, of which twenty-three were active members. The number since has steadily increased, until now we have fifty-three members—forty active and thirteen associate. Since organizing we have had seventy-four names upon the roll, but twenty-one have left for various reasons, nearly all on account of moving away from the place. Eight have joined the church from the ranks of the associate members. At first we adopted the Model Constitution without making any change, but after a while some of the members objecting to that clause in the pledge in which we promise to be present at every meeting, unless able to give a conscientious reason to our Lord and Master, we changed the pledge, taking only the first part. We found, after making the change, that it had been an unwise one, and that through it some of our members had become careless about their attendance at the weekly prayer meetings, so in February last we again adopted the fuller pledge, for we believe that it is better to have a few members, faithful to their pledge, than a great many who are careless. During the past year we have not done much work outside the church. The Sick-Visiting Committee visits the Hospital weekly, and is also faithful in visiting any family in the church where there is sickness. The Flower Committee sends flowers to families on the occasion of a death, and to the sick. They also make the meeting and Sunday-School rooms attractive with flowers as long as they can be obtained. The other committees are faithful in their work, and it is with gladness that we see the interest of the young people in the society increasing. The oftener we meet together to study and talk about Christ's love to us and our duty as his disciples to Him and to our fellow-men, the more we realize His wondrous love and are helped to walk worthy of it. Through Christian Endeavor many of us young people have learnt that we cannot live for this world and for Christ at the same time, that when we give ourselves to Him the language of our hearts should be—

"Jesus I thy cross have taken,
All to leave and follow Thee."

If we cannot enjoy the things of this world and serve God acceptably, we must give up these things, no matter how great the sacrifice may be, for God can only be satisfied with an undivided heart.

Little Harbor.—Our Young People's Society of Christian Endeavor was organized April 27th, 1889, at the close of a series of revival meetings. At first we had twenty active, seventeen associate, and four honorary members. Of our active members five have left the place and one name has been transferred to the associate list. At present our numbers include twenty-one active, thirty-four associate and three honorary members, in all fifty-eight. Our committees are: Look-out, Social, and Prayer Meeting. We find it difficult to get some of our members to take part aside from the reading of scripture verses. We feel too that we as a society do not sufficiently realize our relation to the Church. Although far from being a model society yet we think we have great reason to be encouraged.

Liverpool Congregational Church.—We organized October, 1888, with five active members, no associate. We are now about fifteen active and twenty associate. Have four committees: Prayer, Look-out, Sabbath School, and Flower. Our meetings held regularly; have influenced the formation of two other societies, in Milton and Brooklyn. Take an interest in missions and send money away for them. Pastor feels it to be a training school for Christ and the Church. We hope yet to form a County Organization. We owe a debt of gratitude to Superintendent John S. Smith, and rejoice in our first President, Rev. A. Rogers.

Lochaber.—Our Young People's Society of Christian Endeavor was organized in February, 1889, by Rev. H. K. Maclean, with a total of fifteen members, all active. During the year and a half of its existence there has been added to its membership thirty persons, of whom fifteen have become active members. There has thus been thirty different active members in the society since its organization. But of these five have removed from the place—four have been transferred to neighbouring societies—two are temporarily absent, and four, from various reasons, do not attend our meetings. During the past six months five associate members have become active, so that the number now usually present at our meetings is thirty—fifteen active and fifteen associate members. The interest in the work of the society deepens retarded by lack of organization, the work is now progressing more favourably. Our meetings are well attended, orderly and generally interesting and helpful.

Milton, Yarmouth.—The Society of Christian Endeavor of Wesley Church, Milton, has twenty-six active members, and sixteen associate members. We have been working under the head of Christian Endeavor for quite a length of time, but in reality we have just got in working order. We are now working under the rules of the revised Constitution and the Society Pledge. Our meetings are regularly attended, and we have felt that the Lord has been with us and blessed us. So far the society has been a success and a help.

Millsville.—The Society of Christian Endeavor at Millsville was organized by Rev. J. A. Cairns in the autumn of 1888, with eleven active and seven associate members. Since that time eleven more joined as active and fourteen as associate members, making now a total now of twenty-two active and twenty-one associate members. The committees are: Look-out, Prayer Meeting, Temperance, Music, Flower and Nominating. We have a quarterly temperance meeting and also a temperance pledge in connection with the society, in which we pledge ourselves to discountenance the sale and use of intoxicating drink, and do all we can to bring about Prohibition. We strive in every way to make our temperance meetings interesting, and to educate our young people in temperance principles.

Moncton, N. B.—St. John's Church Young People's Society of Christian Endeavor was organized on December 3rd, 1889, with a membership of thirty-two active, eight associate and two honorary members, making a total of forty-two members. We had four committees: Prayer Meeting, Look-out, Social, and Executive. Not one of us having any practical knowledge of the working of the Society of Christian Endeavor we were going as those not sure of their way, but we have increased in numbers and I trust also in the true mission of the society. We have at present on our roll forty-six active, forty-two associate, and four honorary members, total of nine-two. We also added two more committees, a Sick Visiting Committee and Music Committee. These committees do their work well but there is room for improvement, and not having any means of comparison with any other Societies of Christian Endeavor we do not see our shortcomings so clearly as we would otherwise, but we hope and trust that in the future we will be able to do better work for the Master than we have done in the past.

Pictou.—In St. Andrew's Church we have a young but healthy society, organized January 23rd, 1890, having thirty-seven active and twenty-four associate members at the present time. Meets Thursday nights in lecture room of church. Officers: *President.* J. R. Hedman; *Vice-President.* Miss Stuart; *Secretary.* Miss Lizzie McLean; *Treasurer.* Miss L. F. Henderson; *Corresponding Secretary.* W. McCunn. We have four committees. Our motto is "For Christ and the Church," and we endeavor to make our work tell in those lines.

Pictou.—The Society in connection with Prince Street Church was organized November, 25th, 1889, with nineteen active and eighteen associate members. At present we have twenty-six active and twenty-three associate members. We have four committees: Prayer Meeting, Look-out, sick, and Social. One of our associate members has since joined the church. As a society we have not made that progress nor achieved that success we would like to have; but still we can look back with thankfulness to God for the way in which He has helped and lead us. Many of our members show much earnestness in the work, which is very encouraging.

Pictou.—The Christian Endeavor Society in connection with the Methodist Church in Pictou was formed in October, 1888, with a membership of nineteen. For the first winter, while the numbers were small, the society held their weekly meetings in the houses of the members of the congregation, and I think that the informal and highly spiritual meetings which were held in the cheery parlors of our friends did much to dispell the spirit of coldness which is often met with in first organizing a society. As ours was the only society in the town we were joined by several from the other churches, so that at the Convention last year at Truro, we reported thirty-seven active and fifteen associate members—total fifty-two. Owing to the departure of some from the town, and the withdrawal of others to join the societies in connection with their own churches, we can report only twenty-three active and eleven associate members. There have been five associate members induced to join as active. We have five committees, the Look-out, Devotional, Social, Sick Visiting, and Flower Committee. We hope that we may be profited by what we have learned at this Convention and do better work in the coming year.

Port Hood.—Organized December 2nd, 1889, with eight active and eight associate members. Present membership twenty-four active and twenty-three associate. Contributed eleven to the church at last communion. Still doing good work.

West River.—River Bank Society begs leave to report that Mr. John M. Williams is President and Mr. Howard Williams is Secretary. Meetings are held regularly and are of much benefit. We have about twenty active members.

River John.—The Salem Young People's Society of Christian Endeavor was organized on the last Monday in December, 1889, with five active and three associate members. It now numbers forty-seven of whom twenty-three are active members. Our society is the successor of a Guild which was very useful in its day to our young people, but which, because of its isolation, was not able conveniently and thoroughly to carry on its work. We can hence bear all the stronger testimony to the efficiency of the Christian Endeavor movement as satisfactory, performing the work we had in view but beyond attainment in our Guild. We do not have very many committees yet, and those we have would not like us to report that they do their work perfectly, but earnestly and kindly they do what they can. The attendance at our meetings is very good, and all the active members take part, and nearly all lead the meeting in succession. The society has been found very useful in

overcoming the nervousness in taking part incident to youth, in developing personal acquaintance with our fellow-christians, and in encouraging Bible study.

Sherbrooke.—Our Society was organized in June, 1888, with a membership of thirteen active members. We hold our meetings every Saturday evening. Our numbers have grown slowly till altogether we have numbered twenty-four active and three associate members, but for various reasons, some have left the place, and now we are left with eighteen active and three associate members. We have a consecration meeting at the end of every month, and a business meeting at the beginning. We have three committees. Our numbers being small we find it hard to keep all the committees running so we appoint the ones we think the most important, viz., the Look-out, the Prayer Meeting, and the Social. The Prayer Meeting Committee and the Look-out Committee hold special meetings twice every month, when they spend an hour talking over what they have accomplished and laying out work for the future. We cannot begin to tell the good we have received from a society, and often you would hear a member say that they would feel at a loss to know what to do on Saturday evening without the prayer meeting. A great deal of work too is being done in and for the Sabbath School and the Church. We pray for God's blessing to rest on us in the future as it has done in the past.

St. Peters, C. B.—Although there was a desire for some time on the part of the people of St. Peters to organize a Christian Endeavor Society, it was not till March 31st, 1890, that, partly through the influence of J. S. Smith, of Halifax, it was organized with six active and six associate members. The congregation being small it was felt the regular prayer meeting could not be carried on besides. So it was decided to amalgamate the two. The young people were dissatisfied and claimed it did not do the work intended. So much was the agitation that on May 13th there was a re-organization with six active and twenty-two associate members, composed of young people, the associates, some of them, being very young. At the last business meeting one active and three associate members joined, making the total now seven active and twenty-five associate. We hold a weekly meeting well attended and full of interest, and at the close the active members have a season of special prayer. We believe that the Christian Endeavor Society is a benefit to the place, and strengthened in this belief, together with the blessings of our Heavenly Father, we intend to go on to greater work and earnestness.

Southampton.—Our Society was formed July 18th, 1890, (by Rev. James Smith, assisted by Mr. F. Robb, of Amherst,) with an active membership of nine, since then our number has increased to thirteen, in addition to which we have three associate members. Our society is a union one, consisting of members of the Presbyterian, Baptist, and Methodist churches. All the active members take part in the meetings aside from singing, and our earnest prayer is that it may become a power for good in our churches.

Springhill.—The Society of St. John's Church, was organized in October, 1889, with fifteen active members, which has increased to thirty-two at the present time. Our society was alive and prosperous until recently when the strike has done us much harm. We never had associate members.

Middle Stepiacke.—Our Society was formed in October, 1888. Active members then thirty-two; associate members then thirteen; active members now twenty-seven; associate members now fifty-two. The spiritual growth of our society has been steady, and the members take part with more freedom than at first. We have three committees: Look-out, Devotional, and Finance.

Upper Steviacke.—Springside Society was organized in April, 1889, with the assistance of Rev. E. Grant and the President of the society in his congregation. Number of members at time of organization—seventeen active, no associate. At the present time there are thirty-four active and five associate, and three who have been associate have become active members. The society is much prized by the congregation, and especially by the members, and has been greatly useful in developing the talents of the members and bringing them more actively into the regular work of the church.

Upper Steviacke.—Rev. E. Grant, pastor. Organized April 28th, 1888, on the occasion of a religious revival there. Has thirty-four active and fourteen associate members. Has three committees at work—Look-out, Prayer Meeting and Missionary.

North Sydney.—St. Matthew's Presbyterian Church. At the time of our organization we had not heard of any Society of the kind in the Provinces. A gentleman from Boston, Mr. Freddick, told us of the Christian Endeavor Societies started in Boston, and gave us an outline of the work, as there were several of us young men and women who had just started in the christian pathway, and being eager for work one of our number wrote to Dr. Clarke, who kindly provided us with the Model Constitution and other books and papers bearing on the work, armed with which we organized, Dec. 16, 1886, with a membership of 23 active members, 3 associate; now we have 25 active members, 10 associate. Many changes have taken place since organizing, in our membership, several of our endeavorers having removed from the town, some of the older church members who joined at first to help along, have dropped off, thinking that the young people can run it themselves. On the whole our Society, though not doing all it might, is still doing good work, and we look forward to real consecrated work and success in the Master's service.

Sydney.—To the Officers and Members of the Provincial Convention of Nova Scotia.—We, the Young People's Society of Christian Endeavor of the Falmouth Street Church in Sydney, beg leave to report to you as follows:—That on the 13th of March, 1889, several persons of that congregation to the number of fourteen met at the Manse for the purpose of organizing a Young People's Society of Christian Endeavor, and succeeded in so doing; and at present the Society has forty-three members, twenty-two of whom are active, and twenty-one associate. All the active members take a lively part in our meetings, and quite a number of the associates take some part. The Society has appointed the following Committees, viz.:—Look Out Committee, Prayer Meetings Committee, Social Committee, Strangers' Committee, and a Flower Committee, and all of them do a great deal of work. We have our regular officers as directed by the Constitution and Bye-Laws of the Society. We find the Society of Christian Endeavor a great blessing to us, and we consider it a good training school for Christ and the Church, and we hope that from this time henceforth, we will be able to do more for our Master, Jesus Christ. All of which is submitted by the delegates on behalf of the Falmouth Street Church Young People's Society of Christian Endeavor.

Toney River.—Our Young People's Society of Christian Endeavor, organized March, 1890. Active members then, 34, associate 24; now, active 28, associate 24. Four Committees, Look Out, Prayer Meeting, Executive and Sabbath School. Prayer Meetings Tuesday evening, with a good attendance. At the monthly consecration meeting all active members take part, and testify that they get much from the study of the topics. One way in which we have felt the benefit of the Christian Endeavor Society is in our Sabbath School work. During the 25 years in which we have been trying to carry the Sabbath School, we have often had some difficulty in getting teachers. We have now an efficient staff of teachers, all active members

in our Christian Endeavor Society, so that the Society is a training school for young people, making them able and willing to go out and teach others, willing to spend and be spent in His service.

Truro.—The First Presbyterian Church Young People's Society of Christian Endeavor, Truro, beg leave to submit the following brief report. Our Society was an outcome of the Convention held in Truro last autumn. Previous to that time we had made several unsuccessful attempts to organize a Society in our congregation. The pledge seemed to be the stumbling block. Some thought we should do right without being pledged. Others, and particularly the ladies, did not feel that they could pledge themselves to "take some part aside from singing, in every meeting." It seemed almost heresy that a ladies' voice should be heard in *our* prayer meeting. Altogether it was a new departure, and we were afraid of it. However, after attending the meetings held on Endeavor day, and listening to those who knew of what they spoke, as they told of what had been done for "Christ and the Church" in other congregations, through the instrumentality of Christian Endeavor, we were not only willing but anxious to organize at the earliest possible date. Accordingly, on Friday evening, Oct. 4th, we met and organized with nineteen active members. We adopted the Model Constitution and owing to small numbers, we thought best to nominate three Committees, the Prayer Meeting, the Look Out and the Sabbath School. Slowly, but steadily, we have been increasing in numbers. 45 have joined our Society as active members, and 9 as associate members. One associate member has become an active member. Of the active members, 9 have left us for other fields of usefulness. At the beginning we decided that ladies and gentlemen lead the meetings in turn. Thus many young ladies who heretofore would not dare ask that a favourite hymn might be sung, now lead our meetings. Our meetings are well attended, the members take part promptly, making our meeting interesting, and we trust, profitable. Many young people attend, who do not belong to our Society, and our work and prayers are to the end that they all may be brought in. With the growth of our Society came the demand for more committees. We now have six. In some cases we have combined two committees rather than have one person serve on two committees, thus we expect better work. We have now the Prayer Meeting, the Look Out, the Sabbath School, the Visiting and Relief, the Social and Musical, and the Flower Committees. Our committees are faithful and report regularly in writing, verbal reports being the exceptions. As committees, we can not say that we have done all that we should have done, or all that we might have done, but we do feel that a start at least has been made, and that we are beginning to do better work for the Master. In looking back we can see many failures and short-comings, but we trust that the failures and short comings of the past, may stimulate us to greater zeal and earnestness in the future. We are learning by experience. Some of our best plans come to us as suggestions from sister Societies. — of our number take the *Golden Rule*, and feel that we could not do without it. As a Society, we thank our Father in Heaven for the Christian Endeavor movement, we thank Him that He has permitted us to have a Society in our congregation, and that he so honours us as to permit us to work for him through its agency. Our prayer is, that we may be more faithful in future than in the past, striving earnestly to follow in the footsteps of the Master, about *constantly* doing good.

Urbania.—This Society was organized Jan. 21st. 1890. It is in a scattered country district, and therefore is not very large. The Society is a union of two denominations. Before it was organized, there had been a weekly prayer-meeting, carried on principally by about three elderly gentlemen. The young men scarcely ever took any part in the meetings, and perhaps once in six months, some young lady would rise and speak a few words for the Master. Some of the young people wishing to have more spiritual meetings,

suggested that they organize a Young People's Society of Christian Endeavor. Accordingly copies of the Model Constitution and pledge were obtained, and the Society was organized with 15 active members and 1 associate. Since that time the Society has steadily increased in membership, and there are now on the roll 24 active and 4 associate members. The meetings are well attended, and both the brothers and sisters take an active part. The community has already been blessed by the Young People's Society of Christian Endeavor. The older people take a great interest in the Society, and numbers have attended the prayer meeting and the Sabbath school more regularly than in the past. The Young People's Society of Christian Endeavor tends to bring all to Christ. Not only does it bring the unconverted to the Saviour, but it helps those who are in the work to live nearer to Him.

Yarmouth.—Report of the Young People's Society of Christian Endeavor, of St. John's Presbyterian Church.—During the years 1883-84, and the first of '85, a large number of young people united with our church, and our pastor—Rev. Anderson Rogers—wishing them to grow in grace and good works, used to have meetings for their benefit in his own parlor once in three months,—the evening following our communion Sabbath. After a while it was found that the parlor hadn't seating capacity for all who wished to attend, so the meetings were held in the vestry. Mr. Rogers then set to work to find some scheme which would be of more benefit, and hearing of the Young People's Society of Christian Endeavor, and feeling that it would supply the want, he sent for the Constitution, which arrived in due time, was discussed and adopted by us, and on Sept. 7th, 1885, our Young People's Society of Christian Endeavor was organized. Being anxious to learn whether it was going to be of lasting good to us or not, very little was said of it for a while, until it began by its own merit, to make itself felt. The five years intervening have increased our number from about 25 active members and 3 associates, to 45 active, and 18 associates, but that is not the only increase. The active members have increased in spiritual power—the associates have become and are becoming, active, and we all thank God for the Christian Endeavor movement, and, also for the privilege of meeting together to hear from others, and to tell to others, what is being done among us.

Yarmouth.—Report of the Providence Church Young People's Society of Christian Endeavor. At the Convention held at St. Louis, some one said, "dead bodies do not grow," herein find the secret of the success of the Christian Endeavor movement." I feel glad to be able to report that these words are applicable to the Christian Endeavor Society of Providence Church, Yarmouth. We have members in our Society who are alive to the duty they owe to God, and to the Christian work to be done in our church and town. We organized our Society a year and a half ago, knowing very little about the practical work of the movement, but realizing that it presented just the opportunity for organized work that many of our young christians needed and wanted. At the beginning we had twenty active and two associate members. Since that time we have gone on steadily increasing our membership. While at times, the work has seemed more prosperous, and the outlook brighter than at others, yet all along we have been cheered by the divine presence of the Master, and have realized His approval of our work. Now we can report on our roll call forty-two active and twenty-six associate members. We derived much good as a result of sending a delegation to the Convention at Philadelphia, and from our Society paper, the *Golden Rule*, receiving through these agencies many useful hints as to the general work of the Society, and the special work of the Committees. We believe that every member of our Society would say, thank God for the Christian Endeavor movement. And if from Yarmouth to Pictou, all along the line, the Endeavorers are living up to the pledge, and doing all they can for God, through this means, we believe that at our next Convention, we will be able to report that much, much good has been done for Christ and the Church.

APPENDIX B.

LIST OF SOCIETIES OF CHRISTIAN ENDEAVOR IN NOVA SCOTIA AS REPORTED UP TO NOV. 1st., 1890.

<i>Name of Church.</i>	<i>Place.</i>	<i>Cor. Secretary.</i>
1. Fort Massey.....	Halifax.....	Wm. H. Waddell.
2. Chalmers.....	".....	Fannie Grierson.
3. St. John's.....	".....	Miss M. Brodie.
4. Park Street.....	".....	Ada Davison.
5. St. James'.....	Dartmouth.....	Thos. C. McKay.
6. Grove.....	Richmond.....	Lily Cameron.
7. " Middleton ".....	Middle Musquodoboit.....	Miss J. L. McKenzie.
8. St. John's.....	Yarmouth.....	Mrs. C. G. Pollard.
9. Tabernacle.....	".....	Herbert Killam.
10. Providence Church.....	".....	Bessie Lewis.
11. Wesleyan Methodist	".....	Miss X. Scott.
12.	Chebogue.....	.....
13.	Carleton.....	.....
14.	Shubenacadie.....	Martha Barnhill.
15. St. David's.....	Maitland.....	Mary McKenzie.
16.	Elmsdale.....	Mary McColl.
17.	Urbania.....	Emma Rose.
18. Milford.....	Hants Co.....	Mr. A. H. Campbell.
19. Ashdale.....	".....	Tillie Dodge.
20. St. Croix.....	".....	.....
21. Stewiacke Church.....	Upper Stewiacke.....	Bessie P. Steele.
22.	Great Village.....	Lucy Spencer.
23.	Acadia Mines.....	Mrs. J. A. Logan.
24. Erskine Church.....	Folly Village.....	Annie N. Smith.
25.	Middle Stewiacke.....	Ethel Smith.
26.	Greenfield.....	Minnie McKenzie.
27.	Springside.....	Arthur Cox.
28. Riverside cong.....	Bass River.....	Eleanor Johnson.
29.	Economy.....	Hattie P. Hill.
30. First Presbyterian.....	Truro.....	Susie Munroe.
31. St. Andrew's.....	".....	Belle Crowe.
32. St. Paul's.....	".....	Jean McLeod.
33.	Lower Stewiacke.....	Fanny Joyce.
34. Peniel.....	Five Islands.....	Nellie Corbett.
35. Riverside.....	Port-au-pique.....	Mr. R. H. Fletcher.
36. Union.....	Middleton.....	Nellie Mingo.
37.	New Annan.....	Josephine Byers.
38.	Clifton.....	Blanchard McCurdy.
39.	Brule.....	Robt. Malcolm.
40. Knox.....	Earltown.....	Angus McKay.
41. Coldstream.....	Valley, Col. Co.....	Cassie Johnson.
42.	Barriswa.....	Wm. Reid.
43. Methodist.....	Pictou.....	.....
44. Union Church.....	Thorburn.....	Mr. H. Cameron.
45.	Sutherland's River.....	Esther Munroe.

<i>Name of Church.</i>	<i>Placc.</i>	<i>Cor. Secretary.</i>
46. Hermon Ch.....	Millville.....	Rod. McKay.
47. Prince Street.....	Pictou.....	Tissie Copeland.
48. St. Paul's.....	Lower Barney's River.....	James W. Patton.
49.....	Merigomish.....	Sarah Mitchell.
50. Carmel.....	Westville.....	Miss M. Ross.
51.....	Linacy Glen.....	Mr. G. R. Grant.
52. Bethlehem.....	Fisher's Grant.....	Isabel Sproule.
53. St. David's.....	Toney River.....	Allan McQuarrie.
54.....	Little Harbor.....	Matilda Reid.
55.....	East French River.....	Mr. H. McBeth.
56. Sharon Church.....	Stellarton.....	Alex. Grant.
57. St. John's.....	".....	John G. McKenzie.
58. James' Church.....	New Glasgow.....	Janie Simpson.
59. Union Ch.....	Hopewell.....	Kate McLeod.
60. Salem.....	River John.....	Almira Rogers.
61. St. Georges'.....	".....	Lena Chisholm.
62. United Church.....	Durham.....	Eliza Blaikie.
63. St. Andrew's.....	Pictou.....	Mr. W. M. McCann.
64.....	Roger's Hill.....	Robert Murray.
65.....	Loch Broom.....	Mr. J. B. Johnson.
66. Chalmers.....	Blue Mountain.....	Miss L. E. Cummings.
67.....	Lyon's Brook.....	Peter McInnes.
68. New St. Andrew's.....	New Glasgow.....	Thos. G. Fraser.
69. St. James'.....	Oxford.....	Mr. I. J. Hingley.
70. St. Steven's.....	Amherst.....	Fred. B. Robb.
71. St. Andrew's.....	Spring Hill.....	Rodk. McKenzie.
72.....	Athol.....	Mr. J. H. Boss.
3.....	Southampton.....	Mrs H. C. Lawrence.
74. St. James'.....	Antigonish.....	Miss Burnside.
75.....	West River.....	Samuel Williams.
76. Kings' Church.....	Union Centre.....	Mrs. H. K. McLean.
77. Chalmers.....	Lochaber.....	Irene Stewart.
78. Chalmers Ch.....	South End Lochaber.....	Laura Murray.
79.....	Upper South River.....	
80.....	Goshen.....	
81. King's Church.....	Argyle.....	Maggie McIntosh.
82. Baptist Church.....	Canso.....	Fred. G. Creed.
83. St. Paul's.....	".....	Mr. W. Chittick.
84.....	Sherbrooke.....	Tena Fraser.
85. Methodist Church.....	Guysboro.....	
86. Congregational Ch.....	Liverpool.....	Miss J. Clements.
87. Union.....	Caledonia.....	
88. Methodist Church.....	Berwick.....	Mr. T. H. Grace.
89. St. Matthew's.....	North Sydney.....	Clement P. Moore.
90. St. David's.....	Port Hastings.....	Cassie A. Skinner.
91. St. Andrew's.....	Sydney Mines.....	Angus Stewart.
92.....	Little Glace Bay.....	Miss Bentley.
93. Falmouth Street.....	Sydney.....	Miss A. L. Beaton.
94. Greenwood.....	Baddeck.....	Mrs. J. L. Bethune.
95.....	Hillsboro.....	Mr. N. Cameron.
96. Union Church.....	Port Hood.....	Mr. A. C. Thomson.
97. Blackie Church.....	South Mountain.....	Donald McLean.
98.....	Strathlorne.....	Mr. L. H. Maclean.
99. Gordon Church.....	Reserve Mines.....	Mr. W. McLennan.
100.....	Orangedale.....	Mr. M. McKinnon.
101.....	St. Peter's.....	Arch. J. McDonald.
102.....	Mabou.....	Lewis McKeen.
103.....	Lower Onslow.....	

Name of Church.	Place.	Cor. Secretary.
104.	Avondale	
105.	Big Baddeck	
106.	Manchester	
107.	Tatamagouche	
108.	West River	
109.	Scotsburn	
110.	Eastville	
111.	West Branch, Riv John	
112.	Lower Selmah	

APPENDIX C.

PROGRAMME OF CONVENTION.

"For Christ and the Church."

OPENING SESSION, WEDNESDAY.

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|--------------------------------|---------------------------|
| 3.30. Devotional. | 4.00. Organization. |
| 4.30. Superintendent's Report. | 4.45. Informal Reception. |
- Everybody is expected to shake hands with at least five others.

EVENING SESSION.

- 7.00. Praise and Prayer.
 7.30. Address of Welcome, and Replies.
 8.00. Report of our Delegates to St. Louis Convention.
 8.30. "The Mission of the Christian Endeavor Movement," by the REV.
 FRANCIS E. CLARKE, D. D., founder of the movement.

THURSDAY MORNING.

Sunrise Prayer Meeting, 6.30 A. M.

- 9.00. Praise and Prayer.
 9.30. Three Minute Reports from Societies.
 10.00. "Value of Local Unions." REV. J. L. GEORGE, Dartmouth.
 10.15. "Y. P. S. C. E. a Training School for the Church." J. D. MACKAY, Earltown.
 11.15. Open Conference.—Prayer Meeting Methods.—Conducted by
 F. B. ROBB, Amherst.

THURSDAY AFTERNOON.

- 2.30. Praise and Prayer.
3.00. Reports of Societies.
3.30. "How to Study the Word of God Profitably."
REV. ALEX. FALCONER, PICTOU.
3.45. "The C. E. Movement, an aid to Bible Study."
REV. D. SUTHERLAND, Charlottetown, P. E. I.
4.00. "The Model Y. P. S. C. E." by six Ladies.
"Its Eyes."—MISS MARGARET R. MCCURDY, Halifax.
"Its Heart."—MRS. WHITMAN, Canso, read by MISS CLARK.
"Its Tongue."—MISS M. E. BARNHILL, Truro.
"Its Hands."—MISS TUPPER, Antigonish, read by
MISS ARCHIBALD, Truro.
"Its Feet."—MISS AMY ARCHIBALD, Yarmouth.
"Its Brain."—MISS THOMSON, Dartmouth.

THURSDAY EVENING.

- 7.00. Praise Service.
7.30. "For Christ and the Church." REV. H. K. McLEAN, Union Centre.
7.45. "True Christian Union, protected by the Y. P. S. C. E."
REV. ANDERSON ROGERS, Yarmouth.
8.00. Pastor's Hour.
8.30. "The Pledge." REV. F. E. CLARK, D. D., Boston.

After which the Question Box will be opened and answered by DR. CLARK.

FRIDAY MORNING.

- Sunrise Christian Endeavor Prayer Meeting, 6.30 P. M.
9.00. Prayer and Praise.
9.30. Three Minute Reports from Societies.
10.00. Open Conference, Conducted by F. G. CREED, CANSO. "What
have you found especially helpful in your Y. S. P. C. E."
10.30. "The Consecration Meeting, its importance"
REV. J. H. TURNBULL, Stellarton.
10.45. Conference of Committees.

FRIDAY AFTERNOON.

- 2.30. Praise and Prayer.
3.00. Three Minute Reports from Societies.
3.30. "How to deal with our Associate Members."
MISS WILCOX, Philadelphia.
3.45. "Don't." REV. W. H. WATSON, Liverpool.
4.15. "Christian Manliness." REV. A. L. GEGGIE, Truro.
4.30. "Temperance." REV. THOS. ROGERS, Berwick.

FRIDAY EVENING.

- 7.00. Praise Service.
7.30. "The Committee of One." MISS HILLS, Philadelphia.
7.45. "Present Attitude of the Heathen World towards Christianity."
REV. ROBT. CUMMING, Westville.
8.15. "Claims of Missions, on our Y. P. S. C. E."
REV. K. J. GRANT, Trinidad.
8.30. Farewell Addresses.
9.30. Consecration Service.

"God be with you till we meet again."

"MIZPAH."

APPENDIX D.

LIST OF DELEGATES WHO REGISTERED WITH CREDENTIAL COMMITTEE AT PICTOU.

Etta McLeod	Durham.
Alexander McIntosh	Argyle.
Frederick B. Robb	Amherst.
Rev. J. L. George	Halifax.
" W. H. Watson	Liverpool, W. S.
" A. H. Scott	Perth, Ontario.
" K. J. Grant	Trinidad.
Miss Hills	Philadelphia.
" Wilcox	"
Rev. Mr. Ness	Portaupique.
*Mrs. Daniel McQween	Sutherland's River.
*Kate Ross	"
Rev. Mr. Cameron	New Glasgow.
" J. M. McLean	Port Mulgrave.
Wm. McCallum	Springhill.
Maggie Grant	"
*Miss Miller	Stellarton.
*Addie McDonald	Sydney.
Robert McLean	Valley.
*Mrs. J. W. Logan	Merrimack, Mass.
*Miss L. R. Sowerison	"
*Miss C. A. Cameron	Lyons' Brook.
*Miss E. B. Cameron	"
*Mary J. Logan	Pictou.
*John W. Logan	Merrimack Mass.
*Miss M. R. Gunn	River John.
*Mrs. K. J. Grant	Trinidad.
Rev. Mr. Thompson	Durham.
*John Thompson	"
*Rev. K. McAulay	"
Charles A. Whitney	Canso.
Edward Aunan	Truro.
*Eva Smith	"
J. A. Reddon	Baddeck.
*Bertha Forbes	Little Harbor.
L. M. Wilson	Bass River.
*Mrs. James W. Patton	Lower Barney's River.
Rev. D. McD. Clark	West River.
*Mrs. Clark	West River.
Campbell McCallum	Durham.
*Mrs. Hobbs	British Columbia.
*Miss Edith Fraser	Trenton.
*Mrs. John McMillan	Halifax.
Allen Wooden	Thorburn.

* Visiting delegates.

*Minnie Chisholm	River John.
A. M. McKay	Pictou.
Lizzie McLean	"
L. P. McLennan	"
Miss H. G. McLeod	} Executive of Pictou Local Union.
" Chris. McKenzie	
" Sissie Copeland	
" Leily Wisenor	
" Jean Falconer	
A. R. McCallum	} Union Centre.
George G. Wilson	
Frank McQuarrie	Pictou, Methodist.
John R. Herdman	Glenarry.
Kenneth Campbell	Montreal.
Rev. H. K. McLean	New Glasgow.
Miss Wellesman	Stellarton.
*John A. Fraser	New Glasgow.
*J. T. White	"
*Miss Nellie Stewart	"
*Miss Ellie R. McPherson	"
*Miss Annie Stewart	Charlottetown.
*Miss Smith	New Glasgow.
*Miss McDonald	"
*Miss Cameron	"
*Peter Morarity	"
Rev. D. Sutherland	St. John.
*Miss Underwood	Economy.
*Miss Laura McGregor	New Glasgow.
Rev. Mr. Shipperly	"
" R. Atkinson	Truro.
" George Carson	New Glasgow.
" A. Falconer	"
" Rev. Benjamin Hills	"
*F. G. Houton	River John.
*J. Mills	Stellarton.
*Miss McGregor	Tyne Valley, P. E. I.
*Mrs. Drysdale	Stellarton.
Rev. A. L. Geggie	Yarmouth.
D. Cameron	St. Peter's.
Dr. Patterson	"
*C. B. Munroe	Athol.
Robt. Cumming	Hopewell.
Rev. Wm. Corbett	Maitland.
" Mr. Turnbull	Amherst.
" Anderson Rogers	Mabou.
J. B. Worth	Yarmouth.
*Angus McAskill	River John.
Susie Lawrence	"
Kate Elderkin	"
Kate McLeod	"
Clara Christie	"
Henry A. Hollis	"
William Forbes	"
William Stoneman	"
*Miss Jennie Semple	"
Rev. L. G. Gordon	"
Mrs. A. E. Gordon	"

* Visiting delegates

John McInnis	Acadia Mines.
Mrs. M. McKenzie	Melville.
* R. N. Beckwith	Halifax.
Rev. Thomas Rogers	Berwick.
Annie Young	Millville.
Belle Dunlap	Valley.
W. A. Talbot	Pictou Town.
* George E. McDonald	New Glasgow.
Hedley Smith	Port Hood.
W. F. Stewart	Thorburn.
* A. S. Murray	Halifax.
* Mrs. A. S. Murray	Earlton.
J. D. McKay	New Glasgow.
A. M. McGregor	River John.
Rev. R. McCunn	Little Harbor.
* Miss Nettie Forbes	Pictou.
Mrs. James Porter	"
Mrs. Davis	"
Miss M. Creighton	Richmond.
Miss H. Hamilton	"
James M. Gordon	Alberton.
Jessie McDonald	Glendyer, Mabou.
Miss Lavinia Whitman	Canso.
* Miss Minnie Cook	"
* Joseph McKay	Stellarton.
* W. M. Murray	Pictou.
Rev. Robert Quinn	New Annan.
Mrs. Quinn	"
Rev. M. A. McKenzie	Grand River, C. B.
* Wm. Douglas	Athol.
* Addie F. Putnam	Halifax.
* Bessie Wallace	"
Katie Murray	Middle Musquodoboit.
* Bella Bartlett	Charlottetown.
* Annie Logan	Halifax.
Sarah A. Johnston	Upper Stewiacke.
* D. A. Fraser	Chicago.
Amy Archibald	Yarmouth.
Maggie A. Bentley	Glace Bay.
Isabel S. Taylor	Yarmouth.
Hattie P. Hill	Economy.
James A. Miller	Charlottetown.
Millie Cameron	Five Islands.
* Millie McMillan	Halifax.
* Annie McMillan	"
Emma Barnhill	Truro.
Mary S. McLean	Sylvester, (Durkar.)
Mrs. Bethune	West Bay.
Georgie M. McCurdy	Antigonish.
Barbara McKay	Denmark.
Rev. J. F. Forbes	Durham.
Annie Logan	Green Hill.
* Mrs. F. B. Robb	Amherst.
Frank Graham	Linacy Glen.
D. A. McKenzie	Stellarton.
* D. Bain	Fisher's Grant.
* Maggie Fraser	"

* Visiting delegates.

*Isabel J. Sproull	Fisher's Grant.
Cassie McLean	Liacey Glen.
*Mina McKay	Springville.
*Rev. John McMillan	Halifax.
*Alexander T. Holliday	Green Hill.
M. Annie Young	Millville.
*Beattie Ryan	Halifax.
*Mattie Ryan	"
*M. H. McDougall	Blue Mountain.
Hector Tattrie	River John.
S. C. Vance	East Mines.
Wallace Copeland	Merigomish.
*A. F. McDonald	Halifax.
Mrs. D. Y. Stewart	St. Peter's.
*W. E. Morrison	"
Daniel Turner	Truro.
Miss E. Corbett	Londonderry.
T. C. McKay	Dartmouth.
David Ross	Blue Mountain.
Peter Campbell	"
Mary P. Thompson	Lower Barney's River.
Tena Chisholm	River John.
*Florence Chisholm	"
Mrs. L. Spencer	Truro.
Chris. McRae	West Bay.
*Mrs. J. H. Cavanagher	New Glasgow.
*Miss Graham	"
Miss Cavanagher	"
J. D. Dennis	Yarmouth.
C. P. Moore	North Sydney.
G. Douglass	Truro.
*Mrs. C. P. Moore	North Sydney.
*Mrs. R. H. McLean	"
Rev. W. H. Ness	Portaupique.
*Rev. G. M. Johnson	Little Harbor.
*D. M. Henderson	Blue Mountain.
*W. H. Waddell	Halifax.
J. P. Anthony	Berwick.
Mrs. H. Hamilton	Middle Stewiacke.
Miss Janie Fisher	Lower Stewiacke.
Cecilia Sinclair	North-east Lochaber.
Alice Kerswell	Great Village.
Ellie Spenser	Great Village.
W. T. Patton	Lower Barney's River.
Thomas Hollingsworth	Greenfield.
Mrs. Lesley	Southampton.
Miss Agnes Forbes	Shubenacadie.
Miss Munro	Truro.
H. A. McDonald	Tyne Valley.
D. McKenzie	Mt. Pleasant.
Annie McKenzie	Stellarton.
Mrs. George Hills	Oxford.
Mrs. E. Archibald	Truro.
*Lucy Archibald	"
Maggie Brodie	Halifax.
*Isabel Brodie	"
Maggie Creighton	North Sydney.

* Visiting delegates.

Emma L. Hamilton	Truro.
Annie Logan	Green Hill.
John MacIntosh	Halifax.
Hannah Siteman	Dartmouth.
Maud Cann	Yarmouth.
Nina Creighton	Sylvester.
Belle Logan	Elmsdale.
Lizzie Fultz	Halifax.
Miss L. Thompson	New Glasgow.
R. D. Malcolm	Brule.
Miss M. C. Reid	Stellarton.
" A. Steward	Little Harbor.
*A. J. McDonald	St. Peter's.
*John Potter	Halifax.
Miss C. Hobrecker	"
" Maggie Blackwood	"
M. D. McTavish	North End Lochaber.
Miss Minnie Thompson	Dartmouth.
" S. Swift	Spring Hill.
*Miss Hattie Mackintosh	Halifax.
" Mary A. McKim	Acadia Mines.
Mrs. J. B. Little	Folly Village.
J. W. Logan	Upper Stewiacke.
*Rev. James McGregor McKay	Port Elgin, N. B.
*Rev. Thomas Sedgwick	Tatamagouche.
*Mrs. Sedgwick	"
Rev. John A. Cairns	Scotsburn.
*Roland Mellish	Halifax.
*Eben. Francis	Truro.
*Rev. E. Scott	New Glasgow.
Rev. J. S. Shipperly	Maitland (Urbania).
*Mrs. J. Layton	Elmsdale.
Miss H. G. Kenty	"
Charles M. Cox	Bass River.
*Jean Layton	Elmsdale.
Laura McDougall	Truro.
*Jennie Logan	"
Maggie Forbes	Little Harbor.
Campbell McCallum	Roger's Hill.
Cassie McLean	Baddeck.
Ettie Clark	Halifax.
James F. McCurdy	"
Joseph Wood, Jr.	"
*Helen McCurdy	New Glasgow.
*Rev. E. A. McCurdy	"
Miss M. R. McCurdy	Halifax.
*Miss Nettie A. McCurdy	"
*Silas W. Johnson	Greenfield.
Mrs. R. Hislop	Loch Broom.
J. W. Dunlap	Middle Stewiacke.
Rev. James A. Forbes	Glace Bay.
Jennie Campbell	East French River.
William Turner	"
M. H. Fitzpatrick	River John.
James Beaton	Sydney, C. B.
Peter Campbell	Blue Mountain.
D. G. McPherson	Sydney, C. B.

* Visiting delegates.

Thomas McLennan	Port Hastings.
*George Hamilton	Moncton.
Robert Hill	West Bay.
*N. F. Fraser	Moncton.
T. G. Fraser	New Glasgow.
Miss M. Laird	Charlottetown.
Watson Smith	Acadia Mines.
Robert J. McDonald	Hopewell, (Baddeck).
*Rev. J. F. Clark	Boston, (Truro).
Mrs. Munroe	Antigonish.
Miss M. Ross	Westville.
“ L. Reid	“
“ Rena Matheson	Lyons' Brook.
“ Minnie K. Grant	“
C. A. McDonald	Tyne Valley.
Archie McDonald	St. Peter's.
McLeod Harvey	Upper Newport.
John Fraser	Hopewell.
Miss Cassie H. Fraser	“
John Dunbar	“
Allan McQuarrie	Toney River.
Maggie C. Fraser	“
*Jessie C. McQuarrie	“
*Abbie J. McQuarrie	“
*Maggie Fraser	“
Daniel McKay	Brule.
Herbert Killam	Yarmouth, (West C.)
Stanley McDonald	Sherbrooke.
Mrs. H. K. McLean	Union Centre.
Peter Fraser	Scotsburn.
Alexander Mackintosh	Argyle, Guysborough.
*Samuel Thompson	Halifax.
A. J. McNeil	Orangedale.
Robert Murray	Roger's Hill.
John Murray	Spring Hill.
*William Potter	Halifax.
A. McPhail	Orangedale.
Miss Emma Rose	Shubenacadie, (Urbania).
“ Almira Roger	River John.
“ Libbie Kaulbach	Mahou.
“ Maud McPherson	“

* Visiting delegates.

→*MY HYMN.*←

The thanks of all young people are due to Miss Farmingham for the following fervent and rousing Hymn :

JUST as I am, Thine own to be,
Friend of the young who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve, and no delay,
With all my life I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

Just as I am, young, strong and free,
To be the best that I can be,
For Truth and Righteousness and Thee,
Lord of my life I come.

With many dreams of fame and gold,
Success and joy to make me bold,
But dearer still my faith to hold,
For my whole life I come.

And for Thy sake to win renown,
And then to wear the victor's crown,
And at Thy feet to lay it down,
Oh! Master, Lord, I come.

[The above Hymn is referred to on page 50.]