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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, February, 1898

[No. 52

The Messenger Hours.

By Amy Parkinson.

I

I THOUGHT, as I watched in the dawning dim
The hours of the coming day,
That each shadowy form was surely robed
In the selfsame hue of grey;
And that sad was each half-averted face,
Unlit by a cheering ray.

But as one by one they drew near to me,
And I saw them true and clear,
I found that the hours were all messengers,
Sent forth by a Friend most dear,
To bring me whatever I needed most—
Of chastening or of cheer.

And though some of them, truly, were grave and sad,
And moved with reluctant feet,
There were others came gladly, with smiling eyes,
And footsteps by joy made fleet;
But whether with gladness or sorrow fraught,
The message each bore was sweet.

For even the saddest, and weighted most
With trial and pain for me,
Yet breathed in my ear, ere it passed from sight,
"This cross I have brought to thee
Comes straight from the Friend, Who, of all thy friends,
Doth love thee most tenderly;

"He would rather have sent thee a joyous hour,
And fraught with some happy thing,
But He saw that naught else could so meet thy need
As this strange, sad gift I bring:
And He loved thee too well to withhold the gift,
Though it causes thee suffering."

II

So, now, as I watch in the dawning dim .
The hours of each coming day,
I remember that golden threads of love
Run all through their garments grey;
And I know that each face as it turns to me,
Will be lit with a friendly ray.

And, whether they most be sombre or glad,
No hour of all the band
But will bring me a greeting from Him I love,
And reach out a helping hand

To hasten my steps, as I traverse the road
That leads to the better land.

For the Lord of that land is the Friend I love,
And I know He keeps for me
A home of delight in His kingdom fair,
That I greatly long to see;
And the hours that shall speed me on my way
I must welcome gratefully.

III

And soon I shall trace, through the dawning dim,
'Mid the hours of some coming day,
A figure unlike to its sister forms,
With garments more gold than grey;
And the face of that one, when it meets my gaze,
Will send forth a wondrous ray.

So I watch for that latest and brightest hour
Which my Lord will send to me;
I know that its voice will be low and sweet,
And this shall its message be:
"Come quickly and enter thy Home of joy,
For the King is calling thee."

I shall go to Him soon! I have waited long
To behold His beauty rare,
But I surely shall see Him and hear His voice,
And a part in His glory share,
When I answer the summons, solemn yet glad,
Which the last sweet hour shall bear.
Toronto, Ont.

IN personal piety will be found the secret of
personal influence.

IN choosing your books, do you apply to them
the "whatever" standard of the pledge?

BE content to do good in your own way.
Giants are not slain by Davids in Saul's armor.

IT is only by daily prayer that the fire of de-
votion can be kept burning upon the altar of the
heart.

YOU will influence others, not so much by the
truth which you hold as by the truth which takes
hold of you.

FOUR P's are essential if you would have suc-
cessful prayer meetings—Promptness, Point,
Prayerfulness, Purpose.

EVERY member added to the Tenth Legion helps to increase the number of reapers in the whitening harvest fields.

WHEN laboring for the salvation of a soul, do not forget to talk to God about the individual, as well as to talk to the individual about God.

ONE of life's greatest lessons is to learn the difference between being contented with what we have and being contented with what we are.

SIGNING the pledge or not signing it does not affect the responsibility of every individual to strive to do whatever Christ would like to have him do.

AN Endeavorer is of consequence in his society when it is known that he can be implicitly depended upon to discharge faithfully the duty assigned to him.

THE "Quiet Hour" will always yield rich blessings, if you will do four things: enter into your closet, close the door to doubt, open the window to faith, and kneel on the promises.

THE Holy Spirit does not need anyone to announce His presence. When He is admitted into your society, there is not a saint or sinner in your whole neighborhood who will not know about it.

THE consecration services we have attended are either milestones or tombstones—milestones which mark our progress toward holiness, or tombstones beside which are interred our unfulfilled promises.

The Prohibition Campaign.

THE friends of reform in all parts of the country are beginning to gather and organize for the prohibition plebiscite which will be taken next fall. It is felt on all sides that we are about to enter upon one of the keenest contests for reform that has ever been waged. It is none too soon to begin to gather facts bearing on prohibition and to organize for the campaign.

The liquor associations of the country are already making extensive preparations. The Dominion Brewers and Distillers' Association, the Ontario License Holders' Protective Association, the Licensed Victuallers' Association of Quebec, and other strong organizations which represent all the liquor-makers and liquor-sellers, will not allow prohibition to carry without a desperate fight in which little regard will be had for the righteousness of the means employed. Every brewer, distiller, and liquor seller will be assessed for an anti-prohibition campaign fund. No money or efforts will be spared by the associations and their agents in protecting their interests.

If prohibition is to win the day, every municipality, county, and province must be thoroughly organized; every pulpit and platform must send

out its message; every church and Christian Endeavor society must contribute a band of workers; and, from Atlantic to Pacific, the land must be sown with telling prohibition literature. The outlawry of the liquor traffic from our country is worth all Christian effort and self-sacrifice, and now is the time to prepare for the contest.

For the Klondike.

A DIFFICULT missionary problem has been brought before our Canadian churches by the opening up of the Klondike region. With the spring there will be an immense incursion of miners and others into that rich but inhospitable land. It is stated publicly that already over two hundred thousand persons have engaged passages for the Klondike. The Hon. Mr. Tarte, in a speech in Toronto, stated that he would not be surprised if there were half a million of people there within a year.

It is of the utmost importance that the moral and spiritual welfare of this region should be provided for at once. The emissaries of evil are already in the field. In Juneau there is one saloon for every fifty-three inhabitants. In Skaguay there are thirty saloons in full swing. Gambling dens and other places of evil resort abound.

As the gold fields are mostly within Canadian territory, it is clearly a burden placed upon our Canadian churches to undertake vigorously the missionary work that is thus providentially pressed upon them. The Presbyterian Church has already two missionaries in the field, the Methodist Church will send out two men at once; but if this force were multiplied in each case by ten it would not be sufficient to overtake the work. This is a work that should receive the sympathy and support of all our societies of young people. The majority of those who have been attracted to the far north are young men, many of them mere boys, and to make provision for their spiritual needs, young people should be willing to plan, and labor, and sacrifice, and pray. Which society will be the first to send a contribution to the denominational missionary board for the support of the work in the Klondike?

The Curfew Law.

SOME years ago, in dealing with the disheartening problem of crime among youth, several cities and towns were led to adopt what is known as the Curfew Law. The ordinance is one which compels all children and youths under fifteen years of age, unless accompanied by parents or guardians, or absent with leave, to be at home by the hour of eight in the evening in winter, and nine in summer.

About three hundred towns and cities have passed this law, and from many places where it has been tried, enthusiastic testimony is borne to

its merits. Officials of Omaha, Denver, Des Moines, St. Joseph, and other places are emphatic in its praise.

Mayor Graham, of Lincoln, Nebraska, recently reported that there was a decrease, during the first month of its adoption, of seventy-five per cent. in the arrests of youths. No increase of police force was necessary to enforce the law. The falling off in the number of arrests lessened the expenses of the city, and best of all, there was a decided improvement in the morals of the young people. Samuel M. Melick, chief of police in Lincoln, says: "Teachers in the public schools say that since curfew went in force boys who formerly kept late hours on the street at night and were behind in their studies, under curfew come regularly, are punctual and mentally refreshed, and up with their studies." The superintendent of the Nebraska Reform School states that from places where the curfew law has been adopted, there has been a decrease in the commitments to the institution.

The streets, under ordinary conditions, are disastrous in their influence upon the moral life of the young. If parents are unable or too indifferent to keep their children under the influences of home, then the municipality, in self-protection, should take steps to prevent the deterioration in morals that invariably follows late hours spent upon the streets. The large number of youthful criminals in our towns and cities warn us that it is high time to study the causes and apply the adequate remedy. Home is the best place for girls and boys in the evening, and even if the home is not ideal it is better far than the public street. There are few towns that would not be benefitted by the adoption and rigid enforcement of the curfew law.

Lord's Day Alliance.

A MANIFESTO has been issued by the Executive Committee, in which it seeks to secure the pledge of all candidates for the Legislature to certain amendments to the Lord's Day Act which were brought up at last session. All friends of the Sabbath are asked to co-operate and secure pledges from their candidates in support of the two following amendments:

"(1) That the law be not restricted to certain named classes, as had been held by our courts, but be made applicable to the whole community.

"(2) That corporations be not exempted from the Act, as had been decided by the courts, but be made subject to the same law to which individuals are amenable."

Quiet Hour Themes.

ACCORDING to a very widespread desire, the Comrades of the Quiet Hour, with its wider scope and purpose, will take the place of the Prayer Chain, and the following subjects are suggested for meditation throughout the

year. These subjects are simply suggestions. No "Comrade" is obliged to consider them, but they may help many to fix their thoughts on eternal themes, and to realize their fellowship with the thousands who are keeping "the Morning Watch." Whatever subject is considered, let it not be forgotten that the one supreme object of the Quiet Hour is communion with the Unseen and Eternal God. For this communion, His Book is the one supreme and indispensable aid, though other helpful books of communion will be suggested from time to time. Only a few Scripture references are given under each theme, for it is felt that for the most part the "Comrades" will prefer to search the Scriptures for themselves, to pick up their own nuggets from God's gold-mine.

It has been thought best to suggest only one great theme for each month, but each one of these themes branches out in so many directions, that it affords ample food for thought and meditation for far more than thirty days. However, let there be the utmost freedom and individuality in the observance of this Quiet Hour. These subjects and Bible passages are given only for those whom they will help.

January—The Presence of God. Exod. 3: 12, Ps. 46: 7, Matt. 18: 20, Matt. 28: 20.

February—Humility. Luke 7: 6, 7, Rom. 7: 18, Phil. 3: 12, 13, 1 Tim. 1: 15.

March—The Indwelling of the Holy Spirit. John 14: 16-26, John 15: 26, Rom. 8: 26, 27.

April—Obedience. Deut. 11: 1, 22-27, 1 Chron. 29: 5, Ps. 119: 2, Luke 6: 46-48, John 14: 15, 21, 23.

May—The Christ-filled Life. John 6: 27, 32-37, John 17: 2, 23, John 14: 6, 19.

June—The Secret of Power. John 15: 4-7, John 14: 12-14, Phil. 4: 13, Eph. 3: 17-19.

July—Love. 1 Cor. 13, John 13: 34, 35, 1 John 4: 7, 11, 12.

August—Emptiness of Self. 1 Cor. 10: 33, Rom. 16: 3, 4, Rom. 12: 3.

September—The Life Abundant. Ps. 30: 5, Ps. 104: 30, Luke 12: 15, 23, John 1: 4, John 3: 36.

October—Overcoming. 1 John 5: 4, 5, Rev. 2: 7, 17, 26, Rev. 3: 12, 21.

November—Listening to God. 1 Sam. 3: 1-10, Luke 10: 16, Acts 9: 6.

December—Fullness of Joy. Ps. 51: 12, Ps. 16: 11, John 15: 10, 11, John 16: 24.

At its last convention, British Columbia unanimously adopted the following resolution: "That the Endeavorers of British Columbia condemn any questionable methods of raising money for Christian work, and favor only that of voluntary offerings."

The Endeavorers of London, Eng., have decided to dispense with the roll call at the meetings of the Union. It has been felt that its "frequent repetition is doing much to imperil both the charm and the solemnity of this part of our ritual." Its use in future will be restricted to the closing service of the great conventions.

Christian Endeavor Chat

REV. J. F. COWAN, for a number of years editor of the Methodist Protestant S. S. publications, has recently been appointed associate editor of *The Christian Endeavor World*.

THE verses by our esteemed contributor, Miss Amy Parkinson, entitled "The Messenger Hours," have received the following high tribute from Professor Goldwin Smith: "If my taste does not deceive me, they are as good as anything that has come from a Canadian pen." The poem is republished in this issue.

FOR some time there has been a movement on foot to secure uniform topics for all the young people's societies of America. Recently representatives from the United Society, the Epworth League, the Young People's Baptist Union, and other organizations, met and drafted a list of topics which will come into use in 1899.

THE Ontario Executive have decided to invite Mrs. Alden, better known as "Pansy," to take part in the Hamilton convention next October. The Toronto Union invited Mrs. Alden to its last annual meeting, but she was unable to accept on account of sickness. Her letter of regretful refusal expressed a very strong desire to meet her Canadian friends.

MR. C. J. ATKINSON, Ontario's indefatigable excursion manager who so successfully conducted the San Francisco pilgrimage last July, is already busy making preparations for the trip to Nashville '98. He has taken us into his council concerning some of his plans, and while it would not be fair to anticipate, we can assure our readers that the trip south next July will only be less delightful than that to Frisco in so far as there will be less of it.

THE Rev. R. E. Knowles, B.A., of Ottawa, a member of the Ontario C. E. Executive, has received a call to a large Presbyterian church in Galt. Mr. Knowles is a young man of considerable ability and eloquence. He manifests an ease and grace on the platform and in the pulpit that are very pleasing to his audience. He has been for some time an active supporter of the Christian Endeavor movement in eastern Ontario. He will no doubt prove a valuable acquisition to the west.

CHRISTIAN ENDEAVOR is progressing slowly but surely in the German Fatherland. The third annual conference was held in Berlin, and representatives were present from different parts of the empire. Pastor Paul, of Ravenstein, an enthusiastic and thoroughly evangelical minister, has been chosen as president. Under the leadership of this "Moody of Germany," as he has been called, we may expect to see marked progress in

the growth of the movement in the empire of William the Second.

THE Toronto C. E. Union has set an example to the Continent in giving the highest office in its power, that of president, to a woman. Miss Lottie E. Wiggins, the able editor of our Junior Department, is a public school teacher and superintendent of Junior C. E. work for Ontario. It was her exceptional executive ability, supported by many willing workers, that made the recent World's W. C. T. U. Convention in Toronto the most successful ever held in its history.

THE present election campaign has witnessed the first successful application in Toronto of a well known Christian Citizenship principle, viz., "Attend your party primary meeting even though you have to give up prayer meeting." In a certain constituency a leading citizenship worker in the C. E. Union followed this out to the letter. He attended his party primary on Wednesday night and succeeded in having appointed to the nominating convention a number of active young Christian Endeavorers who could be depended upon to make a strong fight for a sound candidate. The result is that a man of character and principle has secured the nomination.

WE would call our readers' attention to an article, "The Child in the Midst," appearing elsewhere in these columns. It is the production of a young Canadian Endeavorer of whom we are justly proud. Miss Adair in the face of many difficulties devoted herself to the study of kindergarten and allied subjects with such assiduity that she succeeded, on the strict ground of merit alone, in winning one of the most coveted positions open to her profession in America. She is now superintendent of the department of Kindergarten Philosophy in Philadelphia Normal School. Our only regret is that we cannot keep such magnificent specimens of Canadian womanhood at home.

THERE was at least one most encouraging feature about the recent municipal elections in Montreal. Mr. H. B. Ames, whose name is widely known in Canadian Endeavor circles, was elected alderman from the leading business ward of the city. Mr. Ames has before this made himself felt in Montreal as a keen, active Christian citizen. It was he who led the historic civic reform campaign in which the liquor interest met defeat some years ago. He is a young man who has already achieved success in his business, and merited by his fearless integrity and moral backbone the respect and confidence of his fellow-citizens. We have no doubt that Montreal and Canada will hear more about Ames before very long. Why not Ames for mayor in '99, Montreal Endeavorers?

Leading Canadian Preachers

II.—Rev. Samuel P. Rose, D.D., Montreal, P.Q.

By William Strachan Leslie

FOR many decades there stood on St. James street, Montreal, in the very heart of the down-town business section of this commercial metropolis, a plain but substantial stone church, which looked almost out of place in the midst of the business blocks, for the population of Montreal, like that of all other cities, has been moving uptown and to the West End. But St. James Street Methodist church continued to be the rallying point for the Protestantism of the city, and will long be remembered for the many interdenominational meetings and evangelistic services held within its walls.

Finally, however, the congregation followed the usual course and moved uptown, about ten years ago. The old church was torn down and replaced by a large office building, while a magnificent new church was built on St. Catherine street, the leading uptown business street, and the St. James Methodist church, as it is now called, is an ornament to the city. It is still the



rallying-point for Protestant religious gatherings, and many memorable meetings have been held there in recent years, including evangelistic services conducted by D. L. Moody, Rev. B. Fay Mills, and others. Those who were at the international C. E. convention in Montreal will remember it as one of the meeting places.

The pulpit of this church has been filled by many men whose names are household words not only in Canadian Methodism but throughout all Canada, but it is safe to say that none have occupied a higher place in the esteem of all classes in the city than the present pastor, Rev. S. P. Rose, D.D., who has almost completed his fourth year in the pastorate, having received a very warm invitation last year to extend the usual limit of three years. His popularity as a preacher is evidenced by the fact that the church, which has a seating capacity of 2700, is filled at almost every service; and the congregation is a most representative one, embracing not only all classes but all denominations, for St. James is essentially a "people's church."

Dr. Rose is a very fluent and pleasing speaker. He is thoughtful and scholarly without being dry; he is intensely practical, and there are few preachers of broader sympathies, his championship of the poor and downtrodden being well

known. Withal he is a man of spiritual power, as all who heard his address on "The Baptism of the Holy Spirit" at the convention in Ottawa in 1896 will realize, and the chief power of his preaching lies in the fact that the hearer knows that the preacher believes what he says.

Dr. Rose was born at Mount Elgin, in Middlesex county, Ontario, in 1853, his father being the Rev. Dr. Rose, a pioneer Methodist preacher whose name is widely known and honored, and he is a brother of Justice Rose, of Toronto. His education was chiefly obtained in Toronto, at Upper Canada College and by private tuition, his great regret being that through poor health he was deprived of the advantage of a university course. In 1873 he began to preach, at the age of twenty years, and in 1877 was ordained. Among his principal pastorates have been those in Peterboro', Belleville, Toronto, Brantford, and Montreal. He has been in this city for nearly nine years, filling the pulpits of Dominion Square, Douglas, and St. James churches, and it is a matter of sincere regret to Montrealers generally that next June he is likely to leave the city for Ottawa.

In addition to his pastoral work, he acted in 1892 and 1893 as a lecturer at the Wesleyan College, Montreal, with much acceptance, and in 1892 was honored by that institution with the degree of Doctor of Divinity.

While a loyal Methodist, Dr. Rose is an ardent believer in interdenominational fellowship, and is a Christian Endeavorer, through and through. When pastor of Dominion Square church, about eight years ago, he saw that the young people's prayer meeting in that church, which had been very successful, would need to be organized more fully, and he placed before the young people, as impartially as possible, the claims of the Christian Endeavor Society and of the Epworth League, which was then purely denominational. "They unanimously chose," he says, "the Christian Endeavor Society, for two rather paradoxical reasons—because it was more fraternal and more Methodical." The society became one of the most successful in the city, and the pastor, closely in touch with the young people and thoroughly in accord with the spirit of the C. E. movement, soon became a leader in C. E. circles. For two terms he was president of the Montreal Local Union, holding that office during the international convention at Montreal and acting on the "Committee of '93"; since then he served a year as president of the Provincial Union.

At the great New York convention Dr. Rose preached the convention sermon before the immense audience in Madison Square Gardens, and at the Boston convention he also took a prom-

inent part. He has addressed provincial conventions in Quebec and Ontario and the inter-provincial convention at Ottawa in 1896, and he was also a speaker at the Epworth League international convention last year in Toronto.

When the vice-presidency of the Canadian Council of Christian Endeavor was left vacant by the death of Rev. A. M. Phillips last year, Dr. Rose was unanimously appointed to the position. Among his greatest services to the cause of Christian Endeavor were the strong and successful efforts he made, with the late Mr. Phillips and others, to prevent the Epworth League being made a strictly denominational society, and it is due to the unselfish endeavors of these men that the Methodist young people have come so generally and heartily into fellowship with those of other churches.

Dr. Rose is much interested in the Christian Citizenship work of the C. E. societies, and considers they have rendered valuable service in this line. It is a strange coincidence that on the first day of the Montreal convention, an article by Dr. Rose appeared in the *Montreal Witness* strongly urging the Endeavorers to enter upon the very work which formed the keynote of Dr. Clark's annual address of course, neither knew of the other proposing it.

When questioned as to his opinion of the future of the Christian Endeavor movement Dr. Rose said "It is possible that in a few years the form of the work may change very materially, and we may not hear so much of the Christian Endeavor Society. For instance a few years ago the Sons of Temperance movement swept the country and to-day we hear little about it, but the cause of temperance has continued to progress. Just so the society, as such, may become less powerful, but the underlying principles for which it stands and the work it has done will not die. At the same time I have no reason to think that the movement is likely to lose force. As long as it makes the spiritual work supreme it will succeed, and I strongly oppose the tendency seen in some of our leagues of allowing the spiritual work to be 'sidetracked.'"

Montreal, P. Q.

Rabboni.

By Emily Edgewood.

ALL day the words kept ringing in my ears,—
As some refrain, once caught,
Outlives the train of thought
That brought it to the mind,—
So, though the day brought burdens, sadness, fears,
It leaves behind—
"Rabboni! my dear Master!"

And often as they came, as oft they brought
Their power to soothe and guide,
To render smooth and wide
Life's narrow, rugged way;
And peace was mine, and joy, when'er I thought
Throughout the day—
"Rabboni! my dear Master!"

The Child in the Midst.

By Mary Adair,

Superintendent of Department of Kindergarten Philosophy,
Philadelphia Normal School.

IS it not possible that in the very zeal to do the greatest good to the greatest number, to attract more children within the circle of influence, ways and means are sometimes hurriedly resorted to, which would not bear very close inspection or stand the test of analysis either as to motive or method? Slow and sure is wise counsel where great gains are at stake, which being interpreted to suit the present case means that the spiritual life, morality, character, destiny of the children being at stake we cannot afford to go with a hop, skip, and jump, snatching at this scheme on the impulse of the moment, and discarding that plan where the result is not immediate enough to come within the short-sighted range of view which includes only the present. Very often mistakes of this kind are made when teachers are too young to discriminate wisely as to means and ends. Experimental knowledge is the best, we all know, but we could wish they might try their "prentice hands" on something less precious than the children's souls. Having belonged to this very class of youthful, zealous blunderers I have sympathy enough with them to understand their zeal and comprehend in some degree the satisfaction young people feel in external values, such, e.g., as numbers, and it is more than probable that the strong competition which makes externals seem so valuable, is responsible for some of the working methods which we deplore. May I not then, remembering so well my own eager intensity and lack of judgment, raise a danger signal to warn those who because of their very zeal may inadvertently put stumbling blocks in the way instead of putting them out.

I must confess that I feel a little of the "divine rage" of which Ruskin speaks, when I see and hear of some of the enterprises engaged in, in the name of Christianity and for the sake of the children. Novelties they call them, new ideas, something for a sensation which no one else has tried. And, pray, why must the children have novelties? We all know that too highly seasoned food will in time not only destroy the sense of taste, but will beget a craving which is in itself a disease. Just in the same way the novelty plan tends to destroy the power to appreciate and enjoy simple natural pleasures. Those who really understand something of child nature know that everything is new and fresh and interesting to the children, and if the Junior workers do not want to create more of those pathetic objects, "blase children," of whom we already have too many, who will tell you at twelve that there is "nothing new under the sun," let them see to it that the food, whether physical, mental, or moral, is not too highly seasoned. The majority of these social enterprises of the novelty stamp are perhaps only indirectly harmful, but it is well to

remember that there are only two currents of human action, the positive and the negative, and that which is not positively good is not to be considered at all.

A short time ago I noticed the following: "Gleanings for workers," a suggestion for a "Poverty social." "The boys and girls were told to wear their most dilapidated clothing *and a prize would be given to the worst.*" "The result was surprising," etc., etc. It is safe to say, that if the real result could be computed it would very much surprise the youthful leader (I pre-

physical poverty. The other kind advertises itself in rags, tatters, and filth, and can only exist where the individual has lost or never had morality enough to be decent. We call this moral poverty.

Now a word as to the danger of negative means in education. That impersonation is a favorite method in advanced views all educators are aware, and all agree that every time a person takes on the external form of a life different from his own, putting himself for the time being into that life, he becomes the being he represents;



"OF SUCH IS THE KINGDOM OF HEAVEN."

sume from the kind of entertainment that she is young), who may be excused on the score of inexperience if ignorance is ever excusable where enlightenment is possible and indispensable to success. There are two kinds of poverty well known: one, where lack of money necessitates extreme prudence, self-sacrifice, and hardship, but where innate respectability, integrity, nobility and morality assert and maintain (although at personal cost) the right to be clothed and clean, or in other words, the right to be decent. This we may call

therefore, education insists that the impersonation must be toward the ideal. So subtle is the effect of this change of personality from the individual to that which is higher or lower than himself, that experts in the study of criminology say, "Guard the children from assuming in their plays a character which is low, vulgar or immoral, as you would guard them from poison, degradation or disease."

Does it not seem incredible that a public which insists that the best methods shall be employed

to teach cooking, geography, reading, writing, etc., will allow and sanction methods in religious teaching which antedate civilization? As a fitting sequel to the "poverty social," how would it do to provide a kit of burglar's tools and play at picking locks, picking pockets, skulking in the dark, dropping the personality entirely into *alias* Light-finger, *alias* Supple-joint, *alias* Skip-the-country? I am sure the children would enjoy it immensely, and such an entertainment would be quite as educative as a "poverty social," and along the same lines.

The standard of teaching in every department of knowledge is becoming undoubtedly higher year by year, and if the C. E. and Sunday-school are going to keep pace with general progress they must exact better qualification from their workers. Formerly a strong desire to save souls was considered ample qualification for a S. S. teacher. Fortunately this is still the most essential point, but it must be strengthened and made effective by knowledge and skill. Hundreds rush to a fire with a strong desire to put out the flames, but the firemen do the most effective work, having not only a strong desire, but knowledge, science, skill, and special equipment. With a view, then, to securing more effective work with the children, "child study" classes are being formed. Studies of the body, mind, and soul, the influences which affect for good or evil; studies of environment, outer and inner, past and present; studies of ideals, methods of presentation, and effect of; studies of plays, imitation; study of criminology, intemperance, defectives, weaklings, causes of and means to help, etc. If such study as this is of vital importance for parents, kindergartners, philanthropists, public school teachers, it is undoubtedly of equal necessity and importance for Sunday-school and Junior C. E. workers, and certainly the bright, enthusiastic Junior workers who are in the vanguard as to motive and zeal, will not allow themselves to be found in the rear as to knowledge, methods, and appliances. Indications everywhere point to the near future which will see such a scientific "child study" movement a prominent feature of every C. E. Union, and the consequent revolution in methods of dealing with children, and for the children's sake we fervently say, Amen to the movement.

Philadelphia, Pa.

DR. MACLAREN, of Manchester, makes a plea for more Bible study in our Christian Endeavor societies, and suggests that Scripture exposition should have a more important place in our meetings. In speaking of the dangers to be guarded against, he said, "the most imminent are the scrappy character of the scriptural study, and the disproportionate attention given to the emotional side of the Christian life. I feel this strongly, and wish that there was more consecrated Bible study, and even more theology."

THE Lord is my Strength and my Redeemer.

Frances E. Willard.

By S. John Duncan-Clark.

O SWEET, true heart of love! Thy love indeed
Was kindled by the radiance of that flame
First lit on Mount Golgotha, when man's need
Was met by Him who suffered for man's shame
Thou, too, didst climb the hill beyond the wall,
And took thy stand beneath thy God's rude cross
And vowed—"He helping me, henceforth my all
Is His; for Him I count my life but loss!"
And God approved thy vow and gave His might
To a frail woman, that her name should be
Hope to the bleeding hearts crushed in the fight,
Strength to the hands that struck to set men free.
Above the bitter curse and threats of Hell;
Above the sighs and sobs of breaking hearts;
Above the anguished cries that rose and fell
From liquor's slaves, sold in the city marts,
Thy sweet, clear voice rang like a silvern peal;
And cringing souls took courage when they heard,
And many a slave new-hearted raised his heel
And crushed the serpent, strengthened at thy word;
And many a home whence happiness had fled,
Where Love's sweet spirit long had ceased to reign,
Touched by thine impulse, rose as from the dead,
And happiness and love returned again;
And many a woman donned the bow of white,
And vowed eternal vengeance 'gainst the foe
Of God and man, of love and life and light,
And prayed for strength to strike a winning blow!
These are thy monument, and these thy crown,
Stronger than marble, richer far than gold;
When all earth's transient glories crumble down,
By deathless souls thy fame shall still be told!

O, women, raise your fallen leader's shield,
True-hearted men join with you hand in hand,
The battlements must fall, the foe must yield!
On, for our God, our home, and every land!

Toronto, Ont.

Humility.

Thoughts for the "Quiet Hour" from J. R. Miller, D.D.

THE truly great among men are those who
are most ready to serve. All self-seeking
is littleness. The law of service is taken
from the very heart of God; nothing else is great.

Humility is an excellent grace. It is the empty
hand which God fills. Self-conceit is weakness.
We are strongest when we distrust ourselves, and
are thus led to lean upon God. Emptiness is the
cup into which God puts blessing. Faith is
simply letting God work in us and with us.
Pride leaves no room for the divine strength.

It is said of a great artist, that when painting
his immortal pictures on the ceiling of one of the
chapels in St. Peter's, he carried a little lamp
fastened to his cap on his forehead, so that no
shadow of himself should fall on his work. It
would be well if we should learn always so to
carry the light by which we work, that self shall
never in any way come between our lamp and
our work. We should so relate our own person-

ality to our serving that it shall never cast a shadow on the things we are doing for Christ.

No apparent or real slighting of us by any other should make us less faithful. Touchiness is not among the fruits of the Spirit.

We never can know what the full outcome of our simplest kindnesses will be. We speak a cheerful word to one who is discouraged. We pass on scarcely giving another thought to the matter. Yet perhaps our word has saved a life from despair, helped a fainting robin back into its nest again, or changed a destiny from darkness to light.

I like the word "leaning." John leaned his weight on Jesus, on His breast, near His heart. We need to learn better our privilege of leaning, nestling, in the bosom of divine love. We think of giving a few of our burdens to Christ; but He wants to carry both us and all our load.

True goodness is not conscious of itself. Moses wist not that his face shone. The noblest Christians put the lowest value on their own good works. No doubt many of the commendations and rewards of the righteous in the Judgment will be surprises to them. They keep no record of their own good deeds. Their own sense of personal unworthiness hinders their seeing anything worthy in their ministrations.

There are many pictures of Jesus—the Holy Child in the manger, the Redeemer on the cross, the Conqueror with the keys—but none of them surpasses that of the servant with the towel and basin. We get the lesson of service. Jesus did not think His holy hands too fine for the washing of the feet of the twelve men who sat around the table. Many of us think we are too fine in the texture of our being, or too high in our rank among men, to stoop to lowly service like this. This picture of the Christ is a New Testament answer to all such pride and pretension.

The Taking of Bang-Kah.

THERE was consternation in Bang-Kah. It was the largest and most important city of North Formosa, and hitherto the impregnable citadel of anti-foreign prejudice, heathenism and sin. Commerce of other lands had by its agents knocked unheeded at her gates, and those who had entered unbidden were chased out of her precincts, narrowly escaping death. But now the proud city was besieged by an army few in number, yet mighty in strength, one whose strange conquests were accomplished in some mysterious way, that made it all the more dreaded. Its banner bore the simple device of a cross, its battle cry was "In the name of the Lord!" Its leader, the apostolic George Leslie Mackay, and its purpose the conquest of Formosa for Christ. The outposts of this little band had advanced

within a few miles of Bang-Kah, and chapels had been established in villages north, south, east, and west of the city. The chief men of the beleaguered stronghold issued a proclamation forbidding all citizens to rent, lease or sell houses or property to the barbarian missionary, and strove to incite the surrounding villages against him. Nothing daunted, Mackay in December of 1877 decided to

Strike the First Blow

for the taking of Bang-Kah. He managed to secure a little hovel on the eastern side of the city, and hung over its door the inscription, "Jesus' Holy Temple." He was not left long in peace. The military authorities ordered him away claiming the hovel was on their ground, and Mackay after spending one night under its roof, threatened by a mob of infuriated soldiers, in the morning made his way, with some difficulty and danger, out of the city to join his students in a chapel three miles distant. The rest of the day they spent in prayer to God that He would give them an entrance into the city. They knew that God must have His plans for the taking of Bang-Kah, and they submitted themselves to His guidance. At eventide, with intrepid courage they set out for the city again. It was dark, and they knew not where they were going. Presently they met an old man, and asked could he tell them where they could get a small building for mission work. "Yes," he replied, "I will rent you mine." So they followed him, praising God for His wonderful leading, and made

A Midnight Attack

upon the city, that proved at last to be its downfall. The place was small and dirty, with a mud floor, but it would give them at least a foothold in the citadel. Before dawn the bargain was finished which by Chinese law gave them possession, and when the sun rose it revealed to the startled populace that significant inscription, "Jesus' Holy Temple," displayed above the door. An excited mob speedily gathered, and throughout the day the commotion and hubbub was alarming. On the morrow matters became worse, the multitudes thronging the streets were mad with hatred. Their frenzy reached a climax between four and five o'clock in the afternoon. A stone was hurled at the building, and hell seemed to break loose. With hideous screams and yells of execration they rushed upon the house, and tore it to pieces, digging up the very foundation stones with their hands and casting them aside. Then when the work of destruction was complete they stood and spat upon the site. Mackay and his followers fearlessly took up their quarters in an inn across the street, which was immediately attacked; but just as the landlord was pleading with them to leave lest his inn should be demolished, the Chinese mandarin and Mr. Scott, British consul at Tamsiui arrived, and there was a lull in the storm. The mandarin wanted Mr. Scott to order them out of the city, but he emphatically refused and added, "you must protect the missionary as a British subject." After the consul had departed, the mandarin on his knees implored

Mackay to leave, but he was firm and, rejecting the offer of a site outside the city, insisted on erecting a building where the ruined one had been. After much protest, this was acceded to, and was followed by the building of a commodious church on a larger site.

Bang-Kah had fallen, and from this time on the triumph of Christ's faithful few became more and more apparent. After the French invasion of 1884, a handsome new church was put up in the city, with a stone spire seventy feet high. Two other churches were also erected in the neighborhood. In 1893, when Dr. Mackay left for Canada, the head men of the city escorted him from its precincts, not with jeers and stones as they had done sixteen years before, but with a wonderful pageant including eight bands of music, innumerable flags and banners, three "umbrellas of honor," all the civic officials, six horsemen, twenty-six sedan chairs, three hundred footmen in regular order, and countless squibs and firecrackers. History records no greater triumph than this. Truly Christ is the mightiest of conquerors, and "God is faithful that promised."

Paragraph Talks.

By the Professor.

THE best thing that any prayer meeting can have is that something which, for want of better terms, we call the right temperature. When that is secured interest, fervor, freedom are easily awakened, and everybody goes away saying, "What a delightful meeting we have had!" Unfortunately, the spiritual temperature is not always warm. In the climatology of prayer meetings there are great variations, and most people know how chilly the atmosphere may at times become. There are occasions when a polar wave sweeps over the meeting, and the degree of cold is lower far than on Keats' "Eve of St. Agnes," when,

"Ah, bitter chill it was!

The owl, for all his feathers, was a-cold."

It meets you at the door in the frosty reception. It shows itself in all the exercises. The singing drags wearily along, the prayers are forced and vague, the remarks are commonplace, and the leader in vain tries to infuse warmth into the meeting by entreaties and exhortations. It is an arctic experience that no one wishes to repeat. A correspondent, complaining of "cold" meetings, asks, "What should be done to awaken fresh interest?" Sometimes the difficulty may be partially overcome by fresh methods of conducting the meeting. Threadbare plans, like threadbare garments, are poorly adapted to keep out the cold. But the trouble in most cases is very much deeper. When rivers run low, it is not because there is any defect in the channel, but because there has been a drying up of the brooks and rills and rivulets that run among the distant hills. The failure of the river finds its

explanation in the failure of the streams. When there is a lack of life and warmth in the meeting, it is not likely that a fresh method will remedy matters. The difficulty is personal. The individuals who compose the society lack life and warmth. The religious fervor of a meeting is only the aggregate of the religious fervor of the units. If each person brings some contribution, the aggregate may be considerable; but if the individuals bring nothing, the sum total is nothing. No multiplication of ciphers can give any other result than a cipher. It takes live Christians to make live prayer meetings. When every soul is aflame with love, and every heart glows with zeal, it only requires that they should be brought together to have an altar fire, the warmth and cheer of which shall be scattered all around.

WHAT a child says in all soberness, may be, quite unintentionally, ludicrous and even irreverent. Among the Junior incidents, published last month, was one which tells of a little boy who, in repeating a text which the superintendent had endeavored to teach, substituted the word "blanket" for "Comforter." Everybody who understands the child mind will see at once how the mistake came to be made. The incident is of interest as an illustration of the law of association, but its usefulness ends there. "Reverence," of Montreal, sees in it an illustration of that flippancy that gives to a text some ridiculous turn for the purpose of producing a laugh. She says: "Though we may not be so small and shallow-minded that we consciously treasure these irreverent and sacreligious thoughts in our hearts, yet when we have laughed over a twisted text or hymn, it is very difficult to rid one's mind of the association of ideas, or to take pleasure in hearing the text again."

ALL Christian workers agree that the most effective means of advancing the kingdom of righteousness is through personal effort. Five minutes direct, personal conversation will often accomplish more than scores of meetings. Words addressed to a hundred may mean anyone in a crowd, but there is no parrying a personal appeal. It is this hand-to-hand evangelism that counts. Multitudes might be reached if individuals would do for their acquaintances what Andrew did for Simon—bring them to Jesus by the power of personal influence. This is work that costs. That is probably the reason why it is so sure. It is easy to pray and plan and form committees and pass resolutions, but unless there is also personal self-sacrifice these amount to nothing. The world needs disciples who will take up the cross of service and go out into the highways and hedges and bring the wanderers in. The effort may mean the sacrifice of ease, the word spoken for Jesus may cost a momentary struggle, but they may also win a soul from death, and open to you a well-spring of eternal joy. "But," you say, "I do not know how to deal with individuals on matters of personal religion." Then learn.

Your business, as a Christian, is to win souls for Christ, and it is your duty to acquire skill in doing your life-work. Study God's Word; seek the guidance of the Spirit; speak or act when He gives the word. Observe, think, pray. Adapt your method to the individual. Above all things, have tact. That is what one man did not have, of whom I read recently. Sitting down in his home at night, he remembered that he had failed to speak to anyone that day on the question of religion. Hastily putting on his shoes and hat, he hurried into the street. The first man he saw was driving a herd of cattle. He shouted to him through the darkness, "Are you ready to die?" The man, supposing himself attacked by a highwayman, turned and fled, while the other went back to his house with a consciousness of duty performed. I would not vouch for the truth of the story, but I would urge the importance of personal work. How many there are who have promised to "strive to do whatever the Lord Jesus Christ would like to have them do," who never even think at the close of the day whether or not they have spoken a word for the Master.

I HEARD a remark the other day that impressed me, and I want to share it with you because it is appropriate for the new year. "Piety should be no fossil of a past experience." That remark stuck to me because I have known people, and not old people either, whose religious experiences were far too antiquated. They remind one of the dried-up specimens in a biological museum—they have the form of what were once living things, but they are now shrivelled and dead. It is a pity when Christians can only speak of blessings received in years past, and have no rapturous testimony to bear to the goodness of God to them here and now. The religion of many is largely a memory and a hope. They speak of what Christ has done for them, and of what they expect Him to do, but they are without present blessings and present joy. They are like a man in a tunnel who sees a light at either end, but meanwhile walks in darkness. The grace of God, in the experience of the Christian, should be like the river that grows deeper and broader as it rolls away from its source. Christian Endeavorers! do not rest in the experiences of yesterday. The golden age of your life as a follower of Christ is ahead, but get richer and larger blessings as you go on your way. Let every day have its own story to tell of God's goodness and care. Grow in the knowledge of Christ.

A Prayer.

By Isabelle Ecclestone Mackay.

GIVE me, oh Lord, a glorious song to sing;
A song so sweet and full of love for Thee
That all the loving hosts of far-off heaven
May hark an instant to its melody.
Help me, oh Lord, some noble deed to do,
Some blameless act to herald forth Thy fame;
To swell the conquests of Thy cross and bring
To suffering ones the healing of Thy name.

Teach me, oh Lord, to write a word so great
That they who read may ever think of Thee,
And, thinking, long to know Thee and to taste
The matchless sweetness of Thy sympathy.
But if, oh Lord, I may do none of these,
If in my life no great, glad thing may come,
Help me to do the very best I can,
Content to wait till heaven for T. "Well done."
Woodstock, Ont.

Shining Faces.

SOMETIMES, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face, that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life good, and that the body thus illuminated is the Temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts, precludes the possibility of thinking about and thus being tempted by things sinful, low, or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.

Appreciation.

THE man who said, 'Tis the unexpected that always happens,' was a preacher, I'll guarantee," said a clerical member of the Lunch Club, remarks the *Interior*. "At my time of life I ought not to be stunned by anything, but yesterday, after service a good woman of my flock did manage to take my breath away. I was preaching about God's tender wisdom in caring for us all," he said. "I illustrated by saying that the Father knows which of us grow best in sunlight and which of us must have shade. 'You know you plant roses in the sunshine,' I said, 'and heliotrope and geraniums, but if you want your fuchsias to grow you must keep them in a shady nook.' After the sermon, which I hoped would be a comforting one, a woman came up to me, her face glowing with a pleasure that was evidently deep and true. 'O, Dr.—, I am so grateful for that sermon!' she said, clasping my hand and shaking it warmly. My heart glowed for a moment, while I wondered what tender place in her heart and life I had touched. Only for a moment, though. 'Yes,' she went on, fervently, 'I never knew before what was the matter with my fuchsias.'"

Suggested Methods

Book Circles.

THE following suggestion comes from one of our bright comrades laboring under the Southern Cross. Se formed a book circle with forty-eight members. This number was divided into four groups; at the beginning of the twelve months all members purchase one book each, taken from an approved list. This book passed from hand to hand each month, so that at the end of the year all got their own books again, and had had a chance of reading eleven other books also. A great many who were not Christians had joined the circle, and it is hoped that they will be influenced by the reading.

A Society Prayer Book.

Another suggestion emanating from Australia, and gleaned from a recent number of *The Golden Link*, is thus put in the words of its author, the Rev. W. J. Eddy:—"I would emphasise the keeping of a prayer book for each society. Ask for requests for prayer. Written requests should be handed in and laid before the Lord, then entered in this book by the person who has charge of it, the date of the request for prayer, and on the other side the date when the answer is sent. Open this prayerbook at meetings, and go through these requests. You will always have something definite to lay before the Lord."

A Novel Method of Choosing Leaders.

A novel way of selecting leaders is in use in the society in Add-Ran Christian University, Waco, Tex. Four or five members are appointed to lead the prayer meetings for the month. No one knows which of these will be required to lead until he reaches the chapel. As all are prepared, each can better contribute to the meeting.

A Klondike Social.

A Klondike social! Yes, and a good warm time, notwithstanding the name. Have your room appropriately decorated. Get some one to talk for a few minutes in a bright, suggestive way on "The Bible as a Gold Mine, and How to Get at its Wealth." Have a large number of Scripture nuggets written out on cards and distributed about the room. Omit where they are to be found in the Bible; but number them, and keep a separate numbered list with the chapter and verse of each recorded. Set your Endeavorers to work with Bibles, paper, and pencils, hunting for gold nuggets. No concordances or indexes allowed, and the one locating correctly the largest number to be awarded a prize. Close with appropriate refreshments,

One Way to Help.

Connected with every congregation are many who are not able to be present at all the church services. Sickness, old age, caring for the young, and other causes keep a considerable percentage of the congregation at

home. Christian Endeavorers could do something to carry to such the helpfulness of the Sabbath services. In many societies there are those acquainted with shorthand who would be willing to "take" the pastor's sermon. From this, ten or a dozen copies could be written at once upon the typewriter. If these were neatly bound and given to the Good Literature Committee for distribution, they could be circulated throughout the congregation, wherever, indeed, they would be likely to do good. This is a service that would be appreciated, and could not but be productive of the best results. A list of hymns, songs, and the portions of Scripture read could also be written in. This is an idea worth working.

An Interesting Meeting.

Do not allow the prayer-meeting to become stereotyped in form. The principle of variety may be worked to excess, but the danger with most societies lies in the opposite direction. A very bright and helpful meeting may be secured by having an evening with hymns and hymn writers. The following account of such a meeting will show how one society did it, and how it worked: One Sunday evening we met with Gospel Hymns 1-6 as our text-book. Sandwiched between the songs, "Pull for the Shore," and "He Knows," came the thrilling story of the life, work, and death of P. P. Bliss in a paper presented by Carrie Offstruhel. Dean then told of Ira Sankey's start in Gospel-singing, his world-wide travels and soul-melting success; and Kathryn, our popular soprano, with all her heart sang, "There were ninety-and-nine that safely lay." "That broke me all up," said Sam, who was a little wild and had been drinking hard lately. However, he can sing the last verse as loud as any now, thank God! For the first time many learned that Fanny Crosby was blind, that Frances R. Haver-gal was a cultured English lady of a highly musical family, and had written a shelf-full of books and songs for her King. Anew and aglow we sang—

"Take my voice and let me sing
Ever, only, for my King."

I was touched with Will's story of the "Bishop's Burden of Sacred Song," especially of the writing of "Greenland's Icy Mountains" and "Rock of Ages." I had a notion that our Methodist missionary secretary had composed one, and an old mediæval monk the other! Last of all, the minister spoke to us of John and Charles Wesley, and the many stories told concerning the origin of grandma's favorite, "Jesus, Lover." We stood to sing it and praise the Lord for a real good evening with sacred songsters.

☞

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—Addison.

The Turn of a Wheel

By Isabelle E. Mackay

CHAPTER II.

THE afternoon sunshine was flooding the pretty dining-room of the manse, and Mrs. MacDougall in a trim apron was carefully brushing the crumbs from the carpet. The minister watched her in silent admiration. Presently she captured the last crumb and stood upright.

"There," said she, "let no matron of Middleborough convict me of having an untidy house, and now for fun. Though, alas, I fear it is not seemly for me, a minister's wife, to mention it. Do you really think, Will" (with a merry glance at him), "that I shall ever come to say 'I shall now enjoy a little recreation'?"

"No, I do not," said he, with perhaps just a tinge of regret in his voice, "though I have no doubt the congregation would like it better if you did."

"I think the congregation are the funniest people I ever saw," said she, folding up her apron carefully; "they are awfully nice, though, and I would talk like that just to please them if I could, but the meaning we attach to words is different. What they call 'recreation' I call 'boredom,' and what I call 'fun' they call 'un-seemly amusement.'"

"To return to the subject," rejoined the minister, "what 'fun' are you going to have this afternoon?"

"Well, I thought of two or three things. Mrs. Walton's quilting is one. But as Mrs. Nathan Strange is to be there I fear it will be too much in the nature of 'recreation.' Then I might run over to Mrs. Dr. Green's for that recipe she promised me, only I would have to stay an hour at least and answer a whole catechism of questions. So I won't go there. I think on the whole that the funniest thing would be to take my bike and wheel over to Miss Janet Macdonald's. It is a perfect day for a ride, and Miss Janet is the best fun out, and for a miracle I believe she likes me."

During this speech of his wife's the minister had been growing more and more nervous. He had known well enough from the beginning that whatever her decision might be it would be certain to include the bicycle. A week ago he would have smiled indulgently. He longed to do so now, but he felt it his duty to do otherwise. Indeed, since the first appearance of Mrs. William MacDougall on her bicycle, tongues had been so busy that even the long closed ears of Mr. MacDougall had been opened to receive some inkling of how affairs stood. He had been astonished and offended. But nevertheless he felt that it was time to speak a word in season. So seizing this opportunity he cleared his throat and began.

"My dear Ada."

Mrs. MacDougall looked around quickly, and he cleared his throat again.

"My dearest Ada, you have just said that you thought our people peculiar——"

"I said 'funny'," interrupted his wife.

"Funny, then, and perhaps they seem so to you who are not used to them. But I have been brought up among them and understand them better. They have certain prejudices and ways of thinking which are born and bred in their very natures, and allowances have to be made for these."

"Do you mean that people can really be born with a prejudice against an organ, for instance?"

But the minister interrupted her in a horrified voice.

"Whatever you do, Ada, don't ever mention organ around here. And that is not the question anyway. I have been told—at least it has been intimated to me—that some of our members do not like the idea of their pastor's wife riding a wheel. Grant that it is unreasonable and behind the times, still if such is the feeling;—and then there is the skirt."

Mrs. MacDougall burst into a peal of laughter. "You don't really mean that they object to the skirt?" cried she; "that is too funny. Did you ever see Mrs. Nathan Strange coming to church in her best gown over a muddy road? Or Mrs. Dr. Green on a wet day? Or Mrs. Monroe when she milks the cows? Oh, I see you have! Well, how do their skirts compare with mine under those circumstances?"

"Yes, of course," said the minister uneasily; "but you must admit that there is a difference."

"Oh, certainly," said she, "a difference of some inches."

The Rev. Mr. MacDougall was fain to declare himself defeated. "Well, my dear," said he, "you must use your own judgment, but it is nevertheless true that there is trouble brewing somewhere. They can hardly make it a church question that my wife wears a bicycle skirt. But another bit of gossip which may become awkward springs from the fact that you go about the country alone so much. Of course when you are on your wheel I cannot accompany you."

"There may be something in that," said his wife thoughtfully; "I'll go over to Miss Janet Macdonald's and ask her opinion."

"You couldn't do anything better," said he.

Miss Janet was resting behind the flowers in her sitting-room window that afternoon when she saw a trim figure in a natty tweed suit, the skirt of which was a trifle shorter than usual, coming swiftly up the garden path.

"If they didna' ca' it a bicycle skirt wha wad ken the differ?" said she to herself; "an' I maun say it sits her weel." Then aloud, "Come awa hen, Mistress MacDougall, ye've ta'en a bonny day for yer pleasurin'."

"Oh, it is lovely," sighed her caller as she sank into the depths of the cosiest rocking chair. "Nothing half so delightful as a bicycle was ever invented. But I suppose there must be a dark side to everything, and I have just found the one belonging to my bicyclic. Will has been telling me that the people do not like my riding it, and I came over to ask you if he is not mistaken."

"Ye'll sit and rest yersel' afore I tell ye a word, an' ye'll drink this glais o' buttermilk forby. But really noo, a' e ye no feared tae ride that awesome thing?"

"Yes, I was at first awfully, and I just yelled if Will let go for an instant, but one soon gets over that. But do tell me, Miss Macdonald, what they are saying in the church about my riding."

"Weel, we had a sma' discussion about it the ither day at Mistress Dr. Green's. Mistress Nathan Strange and a few mair, together wi' mysel'. It began by some ane sayin' that a meenister's wife sud be an example tae the congregation. An' I speered at them where in the Scriptures it was found that a meenister's wife sud be different frae ither folk. They cudna juist tell as tae that, but Mistress Strange referred me tae the passage aboot' stumblin' blocks and said that dootless a bicycle was such. An' I said, 'Ah, yes, but I thocht it was maistly the folk on the bicycles wha felt the stumblin' blocks.' So they tried aince mair an' said that it was na a seemly or a godly thing for weemin folk tae wear a skirt that disna touch the ground. An' I said maybe so, but it maun be the next thing tae it, seein' that cleanliness is next tae godliness. Then they said that the neeborin' kirks wad like it fine tae be sayin' that the Presbyterian meenister's wife was running aboot the kintry at a' hours o' the day and nicht by her lain and Mistress Green went sae far as tae say that gin ye had even a female companion along wi' ye she wad say na mair."

Here Miss Janet paused and looked slightly embarrassed.

"And what did you say to that?" asked Mrs. MacDougall.

"Ah, I said—but ye'll never suspec' what I did say, an' I declare I'm fair ashamed tae let ye ken, but gin ye are weel rested I'll show ye my answer an' let ye laugh at me for a daft auld maid gin ye wull."

So saying she led the way to the door of a large empty closet and flung it open with a gesture quite dramatic.

"There!" said she. And there it stood radiant in shining black enamel and silver trimmings—a brand new bicycle.

"Oh, you beauty!" was all her companion said, and the next moment she was down on her knees examining it.

"It is perfect!" she cried; "I long to try it just this very instant. But, Miss MacDonald, what ever made you do it? Oh, I hope you have not sacrificed any principle out of regard for me."

"Aweel," said Miss Janet, with a little guilty laugh, "I cudna thole the idea that ye wad hae

tae gie up yer pleasure for want o' a companion, sae juist on the impulse o' the moment like, I up and said tae Mistress Green, 'Then ye may say na mair, for Mistress MacDougall wull h'ae a female companion and Janet MacDonald wull hae a bicycle.' Ye sud hae seen their faces. They were a sicht worth seein', but Mistress Green said quite nice and polite like, 'In that case I will withdraw my objections.' Noo, I may be wrang, but I thocht I saw a glint o' envy in her e'e. Juist ye mark my words, it'll no be lang afore the Doctor wull prescribe a bicycle for his wife's—dyspepsia."

But the minister's wife was not yet satisfied. "But are you sure," said she, "that you do not repent?"

"Ah, lassie," replied Miss Janet, laughing, "I believe that it's oor true that the heart is deceitful and desperately wicked, an' I dinna mind littin' ye ken that since the first day I saw ye ridin' my heart has juist been achin' for a bicycle."

Mrs. MacDougall jumped up and kissed her as well as she could for laughing. "Then you'll never regret your purchase," cried she, "for the reality is far ahead of the expectation. We'll go out right now and I will give you your first lesson."

So the first outwork of the citadel was won, and the audacity of the attack so discomfited the enemy that before they had recovered themselves the allies had taken the opportunity to plan further advances. Indeed, before Mrs. Nathan Strange had fully recovered her breath, the figures of the minister's wife and her staunch companion, Miss Janet MacDonald, had become a familiar feature of Middleborough and the surrounding country. This, in itself, was a great gain, for you remember the couplet about "vice" that we used to learn in our school books. How "seen too oft, familiar with her face, we first endure, then pity, then embrace." The majority of the population were fast reaching the embracing stage, and Mrs. Dr. Green's dyspepsia was becoming so alarming that the Doctor seriously thought of prescribing the forbidden bicycle as a medicine. Alas, to such a pass can even Scotch-Canadian Presbyterians come!

It was all right, at first, to turn away our heads, chirk up our self-righteousness and pass by on the other side, but, before long we began to turn, when nobody was looking, and gaze after the rider with a certain longing in our eyes. Then we stood on the roadside and gazed with open admiration; then we got so far as to say that "there wasn't any harm in it, anyway"; then, "Well, it must be a pleasant thing to be able take a ride into the country whenever you wish, and perhaps it is even a good thing for those who like it." Finally, we were on our knees praying our fathers, mothers, sisters, brothers, uncles, or aunts for a bicycle that we might go and do likewise.

But although the allies rode into the citadel of public opinion with colors flying there still remained the central tower to be taken—the tower

commanded by Mrs. Nathan Strange. Surrender she would not, so the allies sought to undermine her power by making friends with Mr. Nathan Strange, the keeper of the treasury. Needless to say the good elder became an easy prey. The first blow struck by this traitor was at the breakfast table next morning.

"I saw Mrs. McDougall riding her wheel right up to the church door last evening," said he, and as he said it he frowned angrily. Mrs. Strange was startled—it was the first word of condemnation she had ever heard give of his own free will.

"You are looking at things more sensibly, Nathan," said she. But the next time he made a remark of a like nature she returned brightly, "Well, well, don't be so bitter, Nathan; you must remember that she is young—very young."

"You are young, yourself, my dear," replied the crafty elder; "you would look as well on a wheel as Mrs. MacDougall, every bit, as far as far as that goes."

Mrs. Strange blushed. "Nonsense," said she, but the next time he spoke of the unseemliness of the minister's wife's craze for bicycling she grew quite cross, and rejoined pettishly, "Dear me, Nathan, can't you let the child alone."

Shortly after this the good elder took a business trip to Toronto, and returned more smiling and self-complacent than ever.

"Do you know, mother, I begin to think our prejudices against bicycles are unfounded," said he, one evening as they sat alone; "everyone seems to be riding them in the city, and I've got quite to like the look of them. To be sure, Mrs. MacDougall looks nice on hers, but to my thinking she is a trifle too tall. A figure more like yours sits better."

"Like mine," said his wife hurriedly, casting a glance at the mirror in the sideboard; "nonsense, Nathan, I'm an old woman now with a grown-up daughter."

"No one would ever dream that you had a daughter at all," said he, with conviction, "and forty is the age when a woman is at her best; if you are a trifle older than that, why all the better. No, no, mother, don't tell me you are getting old."

Mrs. Strange blushed and sighed. His flattery was just as sweet as it had been twenty years ago; besides, was it not possible that he spoke the truth? And she looked to the sideboard glass once more.

"Well, well," said she in a softened tone; "I'll not deny I like to hear you say so, father;—but on a bicycle—no, no—and, besides, we couldn't afford one."

The elder, spying a breach, closed his batteries for that evening and retired.

One fine day a week after this conversation the express wagon drove up to the elder's door, deposited a strange, unsightly frame-work on the step and drove off, leaving the funny-looking object to Phœbe's care. The girl gave a little cry of delight.

"Oh, its for me, it must be for me!" she cried to herself. "Pa's gone and got me a bicycle—

oh, how good of him! But what will ma say?—well, I don't care!—wait till I see the address—here it is:

*Mrs. Nathan Strange,
Middleborough,
Ont.*

Mrs. I Some mistake, surely! Here is a card tied to the wheel: 'For Catharine Gordon Strange from her brother George Gordon.'

Poor Phœbe sat down on the steps in blank amazement. "It's from Uncle George for mother!" said she out loud in confidence to an inquiring hen. "Oh, how funny!" and she laughed and laughed. Then she noticed her father peeking around the corner of the house and stopped laughing.

"Come here, pa," cried she, and the guilty elder came. "Ma's out, so you needn't be afraid, but I've found you out, oh, you deceitful man! A business trip to Toronto, indeed!" After which they both laughed until they were tired.

But they did not laugh when Mrs. Nathan came home that evening. They were quite sober and mysterious.

"Guess what's come for you to-day, ma?" said Phœbe.

"Yes, guess," said the elder.

"By express," said she.

"Just so," said he.

"From Uncle George," said she.

"From your brother George, my dear," said he.

"If you don't show me this instant I'll go and hunt," declared Mrs. Nathan, finally.

In silence they conducted her to the parlor and opened the door. There, in a blaze of light, stood a lady's bicycle.

"Isn't it beautiful!" cried Phœbe. "And is n't Uncle George kind!" with a wicked look at her trembling father.

"I was always his favorite sister," murmured Mrs. Strange; "dear George."

The elder cheered up. "I always said you would be a fine figure on a bicycle, my dear," said he, quite bravely.

"Well, well, perhaps I would," said Mrs. Nathan Strange.

So the tower surrendered and learned to ride a bicycle in the backyard with the elder for a teacher, and the world of Middleborough only shrugged its shoulders and took to riding a wheel itself, just to be in the fashion.

But Miss Janet said to her friend Mrs. MacDougall as they wandered in the autumn woods one day: "It's juist the way o' the warl', my dearie; they're o'or swift to condemn what they ken nocht about an' folks wha they dinna understand, but it's a gude warl' for a' that. They find oot the mistake sometime an' mak' it richt by goin' tae the ither extreme, but losh! we canna' hae a' things an' maun juist be thankfu' for what we hae."

Woodstock, Ont.

GREAT thoughts are the harvests that spring from seeds of truth sown in great hearts.

Worth Repeating

The Baby.

"SHE is a little hindering thing,"
The mother said;
"I do not have an hour of peace,
Till she's in bed.

"She clings unto my hand and gown,
And follows me
About the house, from room to room,
Talks constantly.

"She is a bundle full of nerves,
And willful ways;
She does not sleep full sound at nights,
Scarce any, days.

"She does not like to hear the wind,
The dark she fears;
And piteously she calls for me
To wipe her tears.

"She is a little hindering thing,"
The mother said;
"But still she is my wine of life,
My daily bread."

The children—what a load of care
Their coming brings!
But, oh! the grief when God doth stoop
To give them wings.
—Emma A. Lente, in *Independent*.

A Bad Memory.

RECENTLY, in the prohibition town of Evanston, a raid was made on a "blind pig" and a number of arrests made. An effort was made to withhold the name of one of the young men on account of his family connection. Here is how one of the journals expressed itself:

Several attempts have been made since the raid on the "blind pig" to have this paper suppress the name of one of the inmates arrested. The request was made on the ground that the young man asked it for the sake of his mother. This *The Press* has refused to do, and his name will be found in the list of those arrested. The young man thought of his mother too late. He should have thought of her before. He should have thought of his mother when he was wasting the hours of the days and nights of the best part of the life God has given him, in drinking and carousing in the disreputable blind pigs of Evanston. We don't take much stock in these young men that ride rough shod over their mothers' feelings on their road to the devil, and when they get found out then remember that they have a mother who should be spared the pain of their disgrace.

Tennyson and His Mother.

THE new Memoir of Tennyson, by his son, gives us, for the first time, a glimpse into his early home-life. No pages are more fascinating than those which unfold the tender, life-long relationship which existed between the mother and son. In a letter written in 1833, he

speaks of his mother as "one of the most angelic natures on God's earth, always doing good as it were by a sort of intuition." The glimpse which we get of the mother explains why Tennyson's poems are pervaded by a deeply religious spirit. When an old lady, almost eighty, she wrote a letter that the son, then a great poet, must have highly prized. It never appeared before the publication of this biography. We quote it in full:

Dearest Ally,

I received a nice kind note from Alan Ker a short time since, which I now enclose, thinking it will give thee pleasure to know what he says about thy last beautiful and interesting poems ("Idylls of the King," 1859). It does indeed (as he supposes it would) give me the purest satisfaction to notice that a spirit of Christianity is perceptible through the whole volume. It gladdens my heart also to perceive that Alan seems to estimate it greatly on that account. O dearest Ally! how fervently have I prayed for years that our merciful Redeemer would intercede with our Heavenly Father to grant thee His Holy Spirit to urge thee to employ the talents He has given thee, by taking every opportunity of endeavoring to impress the precepts of His holy Word on the minds of others. My beloved son, words are too feeble to express the joy of my heart in perceiving that thou art earnestly endeavoring to do so. Dearest Ally, there is nothing for a moment to be compared to the favor of God: I need not ask thee if thou art of the same opinion; thy writings are a convincing proof that thou art. My beloved child, when our Heavenly Father summons us hence, may we meet, and all that are dear to us, in that blessed state where sorrow is unknown, never more to be separated! I hope Emmy and thyself continue well, also the dear little boys. All here join me in kindest love to both. Ever, dearest Ally,

Thy attached and loving mother,

E. TENNYSON.

Now I Lay me Down to Sleep.

THE following touching incident was recently recorded in the columns of the *Chicago Tribune*:

"Now I lay me down to sleep; I pray the Lord my soul to keep," prayed little Ruth Christensen on Friday night. She stopped and gasped for breath and her father tenderly raised the little burned and bruised body.

"Now I lay me," began the child again, and then her head dropped against her father's arm and little Ruth was dead.

"The bravest little soul that ever came to earth," said her father, Andrew Christensen, that night.

It was on Thursday she was hurt. With some of the neighbors' children five-year-old Ruth was playing around a bonfire across from her home, 617 North Fifty-third street, in Austin. The children were playing games around the fire and finally began jumping back and forth across the flames. The older boys went first and then the others followed.

Ruth came last. She ran and jumped as pluckily as the rest, but her strength was not equal to the

task and she fell into the flames. Her light summer clothing was ablaze in a second and the child scrambling from the fire, screamed for help.

Her playmates, with the exception of ten-year-old Charlie Olsen, fled in terror. With his bare hands Charlie beat at the flames encircling poor little Ruth. His jacket caught fire and his hands were cruelly blistered before Ruth's father heard the screams of the children and ran to them. He threw a blanket about Ruth and smothered the flames that by this time were leaping into the child's face and weaving themselves into her hair.

Little Ruth was carried home. The doctor found she was badly burned, but as she had inhaled none of the smoke or flame he thought would live. She was so brave through it all that he could not see how it could be otherwise.

Nothing is so painful as a burn, and yet the child lay while her wounds were being dressed with her teeth clinched, and only now and then did a sob escape her. She would, of her own accord, turn her body for the doctor so he could more easily apply the dressing.

On Friday night she told her father to hold her hands together. She wanted to pray, but was too weak to raise her arms. Her father clasped the childish hands together and then she prayed:

"Jesus, bless the friends who love us,

From us all evil keep;

And let holy angels

Watch us while we sleep."

And then she added, "God bless Ruth and make her a good girl for mamma and papa and Jesus' sake. Amen."

Her father sat by through the evening. At 9 o'clock she opened her eyes and asked her father to clasp her hands together again. Then she prayed—

"Now I lay me down to sleep;

I pray the Lord my soul to keep."

A convulsion of pain shook her. She tried to go on but could not. Then she began again, "Now I lay me," but her little hands came unclasped in spite of the big brown hands clasped over them. Little Ruth had died with her childish prayer on her lips.

A Striking Testimony.

SINCE the organization of the Tenth Legion, under Christian Endeavor auspices, many have experienced the blessedness of systematic giving to God. Among the tenth-givers was the late Horace Marshall, of London, the successful publisher so widely known, not merely through his publications, but because of his many benevolences. Since his death the following interesting story has appeared:

It seems that Mr. Marshall, when only 18 years of age, determined, after hearing a sermon on the stewardship of wealth, that henceforth he would always put aside for the Lord one-tenth of all the money he received. He continued this practice for some years, until at the age of 24 he found himself giving away more than many of his friends who enjoyed much larger incomes. Some of these expostulated with him, saying that he would ruin himself if he did not desist from giving his money away, when he ought to be saving it. So persistent were these advices that Mr. Marshall's conviction was unsettled, and he laid the matter plainly and straightly before God in prayer.

Said he, "I have given away as my duty, for Thy

purpose as I believe, one-tenth of my income. I have put it all down; here it is—so many pounds, shillings, and pence, for all these years from the beginning. Am I doing right? I thought so when I started but my friends tell me I am wrong! Wilt Thou give me a sign?" And as he continued praying in this straightforward colloquy with God, it occurred to him to ask, Gideon-like, for a conclusive sign. He had just devised for publication the first illustrated programme for a public funeral that had ever appeared in London. So he prayed, "I am publishing this programme; it may succeed, it may fail. I ask that in connection with it Thou mayst give me a sign that will make me clearly understand whether I am to go on giving or to curtail my subscriptions, or what am I to do."

Having thus put the case in a plain, practical, business-like fashion before his Maker, he then left the matter there, and devoted his energies to the publication of his illustrated programme of the Duke of Wellington's funeral. Whether because of the novelty or the excellence of the publication, the programme sold extremely well. And then a most remarkable thing happened. When the balance sheet of the programme was made up, Mr. Marshall found to his astonishment, that the net profit realised amounted to *the very penny* to the sum which he had given away since his eighteenth year, and his vow of the tenth.

When he compared the figures, and found that they exactly corresponded, he felt that his prayer had been answered. There was dew upon the fleece, and as he put it in his own quaint way—"I saw that the Lord was determined never to be in debt to me, so I just went ahead."



Story of a Famous Hymn.

WHEN leaving Glasgow for Edinburgh with Mr. Moody, Mr. Sankey stopped at a news-stand and bought a penny religious paper. Glancing over it, his eyes fell upon a few little verses in the corner of the page. Turning to Mr. Moody he said, "I've found my hymn." But Mr. Moody was busily engaged, and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrap book. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address Mr. Moody beckoned to his partner to sing something appropriate. At first Mr. Sankey could think of nothing but the twenty-third psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper, but how could that be done when he had no tune for them? Then the thought came, and that was to sing the verses, anyway. He put the verses before him, touched the keys of the organ, and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn, the meeting was all "broken down." Mr. Sankey says it was the most intense moment of his life.

Missionary Gleanings

Streaks of Dawn.

AT the last convention of the Brotherhood of St. Andrew, John R. Mott, the chairman of the Executive Committee of the Student Volunteer movement, fresh from his journey around the world, mentioned a number of inspiring facts which show that the day is breaking.

"In the Turkish Empire we were entertained in the house of a venerable missionary, who told us that when he reached Turkey there was not a single Protestant Christian there. Now he reminds me that they have twelve thousand."

"I met an old friend of mine, of Cambridge University, last summer, in England. He was just home on a furlough from his work in Uganda. He said, 'Five years ago we had four hundred baptisms. Four years ago we had eight hundred. Three years ago we had sixteen hundred. Two years ago we had thirty-four hundred, and the past year nearly seven thousand.'"

"A famous missionary in India who had been there over thirty years, told me that they might have had one hundred thousand baptisms, the year I was there, if they only had enough workers to properly instruct the converts. He also made this remarkable statement, 'If our hands may be strengthened that we may take advantage of the rising tide, there is no reason why the first year that ushers in the next century should not see one million of souls ushered into the kingdom of our blessed Lord.'"

"At Hankow, China, we met missionaries who had come from further in the interior, and they told us the inspiring story of whole villages that were turning to Christ. They added that in some cases they were bringing the idols to the missionaries by the cart load, and the number had increased so that in the case of some villages they were bringing them by the canal-boat load."

"Dr. Verbeck, the Nestor of Japanese missionaries, said that when he went to Japan there was not a single Protestant Christian there, and that they worked six years before he had his first baptism. Edicts against Christianity were posted at all the cross-roads. Now we find forty thousand of the strongest Christians that we have met anywhere in our travels."

He Put it all In.

THERE is a story told of a little boy who made application to General Clinton B. Fisk for money to start in business. The formal statement was: Amount wanted, seventy-five cents; business, boot-blacking; station, near

Fulton Ferry, New York; profits to be divided at the end of six months. The arrangement was made and the firm began business. One Monday morning, however, the "working partner" came into the general's office.

"What's the matter?" said Mr. Fisk.

"Oh," said the boy, "it's all up."

"All up!" said the General. "What do you mean?"

"Oh," replied the boy, "the firm's busted."

"How is that?"

"Well," said the boy, "I had \$4.92 on hand, but yesterday a man came into our Sunday-school and said we must give all our money to the missionary society, and I put it all in—couldn't help it—an' it's all up with us."

But the senior partner stood by the firm just the same.

Missionary Endeavors.

FULLY five hundred poor mothers and children were carried on each of the free excursions given by the Junior Christian Endeavor Union of Camden, N.J., during last summer.

At least seven hundred Endeavorers of South India met a short time ago in convention at Madura. Delegates were sent from thirty-seven of the sixty-five societies of the district.

POSSESSED of the gospel themselves, the converts in the South Sea Islands are anxious to carry the news to others. The great problem of the missionaries is to get workers enough to fit them for this work.

A LOUISIANA insurance agent, in joining the Tenth Legion, makes this bold proposition: "I will pay \$1000 as a forfeit to any young man who, having during three consecutive years given honestly one-tenth of his income toward charitable objects, shall at the end of that time prove to the satisfaction of the United Society that he has not been financially prospered far beyond the sum paid out by him."

KIN LEON is a bright young Chinaman who has spent a number of years in the United States, and coming under the influence of Christian teaching was led to accept the "Jesus doctrine," and joined the Presbyterian church and the Endeavor society. For some time he has conducted a laundry at Oxford, Pa., but now he feels that the Lord has other work for him to do, and is about to give up the laundry for the purpose of devoting his entire time to study, with a view of some time entering Lincoln University to take the regular course necessary to fit him for missionary work in China.

The Prayer Meeting

Using the Prayer Meeting Notes to Advantage.

THE notes on the uniform topics given in this department of THE HERALD are intended to be, in the main, suggestive. We cannot feel they are serving their true purpose where they are being used as a labor-saving device for getting something to say on the topic at the last moment before leaving for meeting. To be of real profit to the user they should be studied at least a week in advance, and treated as food for meditation and assimilation. The thought they give rise to should be prayed over and allowed to develop during the week, finding application and illustration in the happenings of daily life, and bearing fruit in something which, by the time the meeting night has come round, you realize to be a part of your own experience, and, therefore, one hundred times more practical and helpful to yourself and others than if it were the mere perfunctory and hurriedly chosen contribution so many are in the habit of making.

The suggestions for programmes, if they are to be of any value, should be read over and considered by the Prayer Meeting Committee at the first of the month. Whatever plans are judged to be worth following should then be put in hand at once, so as to permit of their being carried out successfully. Hundreds of dead-and-alive prayer-meetings might be quickened into new vigor by a little more prayerful planning. We should like to know how many Prayer Meeting Committees make use of the notes and suggestions in this department, and to this end we offer two copies of "The New Topical Text Book," with introduction on "Methods of Bible Study," by R. A. Torrey, for the two best post-cards—one telling of the most practical and helpful way in which this department is now used by any committee, and the other outlining the most practical and helpful ways in which the department might be used. Post-cards must be addressed to Prayer Meeting Department, and reach us not later than April 8th.

Methods Worth Trying.

Havergal Meeting.—One society reports a very enjoyable meeting, at which Miss Havergal's works were used to illustrate the different points of the topic. The hymns sung were also hers. A brief sketch of her life was given, and helpful anecdotes concerning her were read by different members. Various authors could be used in the same way, and a very instructive and helpful meeting secured.

Our Society Paper.—Some societies appoint an editor to prepare a society paper which is read quarterly, or oftener, at the regular meeting of the society. The paper is divided into departments, and keeps a record of interesting items of news in connection with the society, receives contributions from the members, reports anything of special interest in world-wide Endeavor, furnishes editorial comments on the work of the society, and, indeed, brings before the society whatever the editor thinks would be of benefit to the members. The paper is written upon sheets uniform in size, and is preserved as an interesting record of the doings of the society.

Testimony Meeting.—No form of speech is more powerful than personal testimony. The expression of our hopes and purposes and temptations is calculated to help others spiritually. There are many of the regular topics which can be treated in this way with profit. Announce the subject and the nature of the meeting beforehand. Let it be understood that what is wanted is not moral reflections along the line of the topic but *personal testimony*.

Notes and Suggestions on the Uniform Topics.

By S. J. Duncan-Clark.

The Sabbath.

Mar. 6.—What is a profitable Sabbath?
Ex. 20: 8-11; Isa. 58: 5, 14.

DAILY READINGS.—Monday: A Jewish Sabbath, Num. 28: 9, 10, 25. Tuesday: The first Christian Sabbath, Mark 16: 9-14. Wednesday: A hallowed day, Ezek. 20: 5-14, 20. Thursday: A day for rest, Jer. 17: 21, 27. Friday: A day for worship, Ps. 122: 1-9. Saturday: A day of good tidings, Luke 4: 18, 19, 2 Kings 7: 9.

BY WAY OF PREPARATION.

Have a chart made similar to the one illustrated on next page, and get some member, thoroughly posted in its meaning, to explain it.

Write to the Reform Bureau, 210 Delaware Ave., n. e., Washington, D.C., for free literature on the Sabbath question, to be distributed at the meeting.

Get some one who knows to explain the situation in Ontario, and the work being done by the Lord's Day Alliance.

Have several members prepared to discuss such subjects as "How to make the Sabbath a delight to the children," "How to brighten the Sabbath for the shut-ins," "What is a work of necessity?" "What is a work of mercy?"

Have the meeting well announced beforehand, and seek to make its influence felt where it seems most needed.

WHAT THE BOOK SAYS.—Gen. 2: 3, Ex. 20: 11, 31: 15, Lev. 19: 3, 30, Deut. 5: 15, Neh. 9: 14, 13: 22, Ps. 118: 24, Isa. 56: 2, 6, Jer. 17: 27, Amos 8: 5, Mark 2: 27, 28, Luke 4: 16, 31, 6: 6, Acts 16: 13, 17: 2, 18: 4, 1 Cor. 16: 2, Rev. 1: 10.

HYMNS FOR HEART PRAISE.—“O day of rest,” “We bless Thy name,” “This is the day,” “Hail, thou bright,” “Hail, sacred day,” “Blessed day, when pure.”

FOR THE LORD AND HIS DAY.

A corruption of morals usually follow a profanation of the Sabbath.—*Blackstone.*

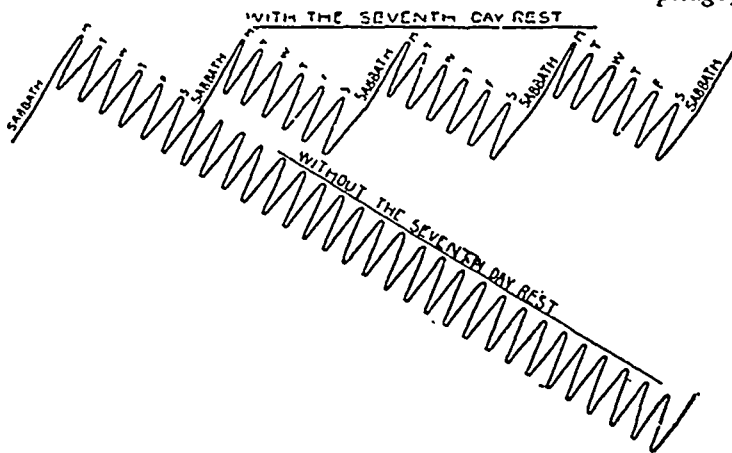
I feel as if God had, by giving the Sabbath, given fifty-two springs in the year.—*Coleridge.*

Give to the world one-half of Sunday, and you will find that religion has no strong hold of the other.—*Sir Waller Scott.*

The Sabbath, as a political institution, is of inestimable value, independently of its claims to Divine authority.—*Adam Smith.*

A peculiar blessing may be expected upon those families where there is due care taken that the Sabbath be strictly and devoutly observed.—*Jonathan Edwards.*

I am prepared to affirm that a Sabbath well spent—spent in happy exercises of the heart, devotional and domestic—a Sunday given to the soul—is the best of all means of refreshment for the mere intellect, —*Isaac Taylor.*



One day in seven God hath set apart
To draw us nearer to His loving heart
One day in seven free from earthly care,
For meditation, fellowship, and prayer.
Thus did Omniscient Goodness kindly plan
The Sabbath as a day devised for man,
Whereby amidst the toils of life below,
He yet might find a chance his God to know,
And in that knowledge to His likeness grow.—*Sel.*

The principal aim of the Sabbath is to make you holy, as God is holy. God would have you holy: this is glory, this is blessedness: this is His blessing, this His rest. God would have you holy, filled with Himself and His holiness.

In order to sanctify you, God must have you with Him, in His presence and fellowship. You are to come away from all your struggling and working to rest with Him: to rest quietly, without exertion or anxiety, in the certitude that the Son has finished everything, that the Father cares for you in everything, that the Spirit will work everything in you. In the holy rest of a soul that is converted to God, that is silent towards God, that remains silent before His presence to hear what God speaks in Him, that reckons upon God to achieve all, God can reveal Himself. It is thus that He sanctifies us.

We sanctify the day of rest, first by withdrawal from all external business and distraction; but then especially by employing it as God's day, belonging to the Lord, for what He destined it—fellowship with Himself.—*Andrew Murray.*

Our Pledge.

Mar. 13.—How to keep the Christian Endeavor pledge.
Matt. 25: 14-30.

DAILY READINGS.—Monday: Prayer, Eph. 6: 18-24. Tuesday: Bible-reading, Josh. 1: 1-9. Wednesday: Christian living, 2 Tim. 2: 15-26. Thursday: Testimony, 1 John 4: 13-19. Friday: Consecration, Ex. 19: 1-11. Saturday: Loyalty, Heb. 10: 23-29.

A WEEK IN ADVANCE.

If you have not yet gotten a wall pledge for your meeting-room, see that you get one in time for this meeting. The HERALD is able to supply you at reasonable prices.

If you know of any one who objects to pledges get them to put their objections as clearly as possible in writing, and then hand to some bright Endeavorer to prepare a reply to.

Get several members to come with practical suggestions on keeping the pledge in the home, in the society's work, in business, in social life.

Write on the blackboard, “Things that you can't do and keep your pledge”; then call upon those present to supply a list of these impossibilities.

FROM THE BOOK OF PLEDGES.—*The strength of the pledge*, Phil. 4: 13, John 15: 5, 2 Cor. 12: 9. *The scope of the pledge*, John 2: 5, Ex. 19: 8, 24: 3, 7, Deut. 5: 27, 26: 17. *The duration of the pledge*, Ps. 23: 6, Luke 1: 74, 75, Jer. 32: 39, Ps. 139: 24, Ps. 37: 27.

SPIRITUAL SONGS: “For Christ our Prince,” “Blessed Bible,” “All for Jesus,” “I need Thee every hour,” “Our willing service,” “Simply trusting,” “Be ye strong in the Lord,” “Simply stand for God.”

SIMPLY TRUSTING.

We promise Him because He first promised us.

Lay hold of God's pledges to you before you make pledges to God.

My pledge simply places me in God's power. It remains not for me to keep it, but for Him to keep me.

I pledge myself to pray, and God pledges Himself to answer my prayers.

Society is built on the pledge principle. Witness the marriage vow, the promissory note, the statesman's oath of office.

“I do not believe in pledges,” is another way of saying, “I want to dodge my responsibility.”

FROM MISS HAVERGAL.

Trusting.

Distrust thyself, but trust His strength;
In Him thou shalt be strong:
His weakest ones may learn at length
A daily triumph song.

Whatever He would Like.

Just to ask Him what to do all the day,
And to make you quick and true to obey;
Just to know the needed grace He bestoweth,
Every bar of tune and place overfloweth;
Just to take Thy orders straight
From the Master's own command;
Blessed day when thus we wait
Always at our Sovereign's hand.

Throughout My whole Life.

I love, I love my Master,
I will not go out free,
For He is my Redeemer,
He paid the price for me.

'Shall serve Him" and "for ever";
 O hope most sure and fair!
 The perfect love outpouring
 In perfect service there.
 Rejoicing and adoring
 Henceforth my song shall be,
 I love, I love my Master,
 I will not go out free.

TRUSTING.—The first cardinal principle of Christian Endeavor is implicit trust *in* Christ, and unselfish, complete, and irrevocable devotion *to* Christ. Trust in Christ is the source of devotion to Christ. This is the kernel and heart of the first cardinal principle of Christian Endeavor. It vitalizes and dignifies and glorifies our whole movement. It is expressed in our mottoes, written in our constitution, and twisted into every fibre of our pledge. It disposes us to the use of the private means of grace. It prompts us to public confession of His name. It is the sustaining power of faithfulness in all personal and committee work. How simply and beautifully is this sense of dependence upon Christ recognized in our pledge. "Trusting in the Lord Jesus Christ - - - I promise Him." By the pledged avowal of this principle, young Christians are brought out of the mass of indifferent and purposeless "professors" of religion, and organized into serried ranks of trained soldiers of the cross.—*Rev. Otis A. Smith.*

I PROMISE TO PRAY.—Jeremy Taylor quaintly writes of motives to prayer: (1) It is a duty commanded by God and His holy Son. (2) It is an act of grace and highest honor that we, dust and ashes, are admitted to speak to the eternal God, to run to Him as to a father, to lay open our wants, to complain of our burdens, to explicate our scruples, to beg remedy and ease, support and counsel, health and safety, deliverance and salvation. (3) God hath invited us to it by many gracious promises of hearing us. (4) He hath appointed His most glorious Son to be the precedent of prayer, and to make continual intercession for us to the throne of grace. (5) And Christ unites the prayers of His servants to His own and sanctifies them and makes them effective and prevalent. (6) And the prayers of men have saved cities and kingdoms; prayer hath raised dead men to life, hath stopped the violence of fire, shut the mouths of wild beasts, hath altered the course of nature, caused rain in Egypt and drought in the sea; it made the sun to go from west to east, and the moon to stand still, and rocks and mountains to walk; and it cures disease without physic, and makes physic do the work of nature, and nature do the work of grace, and grace to do the work of God.—*Holy Living.*

AND TO READ THE BIBLE.—Read the Word always *in fellowship with the living God.* The power of a word depends on my conviction regarding the man from whom it comes. First set yourself in loving fellowship with the living God under the impression of His nearness and love; deal with the Word under the full conviction that He, the eternal God, is speaking with you; and let the heart be silent to listen to God, to God Himself. Then the Word certainly becomes to you a great blessing. Read the Word *as a living word in which the Spirit of God dwells, and that certainly works in those that believe.* The Word is seed. Seed has life, and grows and yields fruit of itself. The Word has life, and of itself grows and yields fruit. If you do not wholly understand it, if you do not feel its power, carry it in your heart, ponder it and meditate upon it: it will of itself begin to yield a working and growth in you. The Spirit of God is with and in the Word.—*Murray.*

Evils of Intemperance.

Mar. 20.—The evils of all intemperance. Prov. 23: 20, 21, 29-35.

DAILY READINGS.—Monday: Perverted judgment, Prov. 31: 1-5. Tuesday: Error, Isa. 28: 1-7. Wednesday: Carelessness, Luke 21: 29-36. Thursday: Forgetfulness of God, Isa. 5: 8-12. Friday: A stumbling-block to others, Rom. 14: 15-21. Saturday: Punishment, Isa. 5: 20-25.

GATHERING AMMUNITION.

Make this your first plebiscite campaign meeting. Get your Citizenship Committee to take charge of it, and come prepared with an outline of the situation.

Send to Mr. F. S. Spence, Confederation Life Building, Toronto, for samples of literature for distribution. It would be well to have the meeting widely advertised in your neighborhood, and to distribute the literature, with invitations to attend, a week beforehand.

Arrange to have the cause put in such a way before the meeting, that it will not only be strong and convincing, but, at the same time, an example of true temperance in thought and language. Discuss such subjects as "My responsibility for the evils of intemperance," "Prohibition the only remedy," "My duty in the coming campaign," "The Bible on the Temperance question."

SWORD THRUSTS.—*Woe*, Prov. 23: 29, Isa. 5: 11, 12, 22, 28: 1, Heb. 2: 15. *The dregs of the cup*, Prov. 20: 1, 21: 17, 23: 20-35, Isa. 28: 7, Hos. 4: 11, 7: 5, Joel 3: 3, 1 Cor. 6: 10, Gal. 5: 21. *Be sober!* Rom. 13: 14, 1 Cor. 9: 25-27, Phil. 4: 5, 1 Thess. 5: 6, 8, 1 Tim. 3: 2, 3, Tit. 2: 2-6, 12, 1 Pet. 1: 13, 4: 7, 5: 8, 2 Pet. 1: 6.

SONGS OF CONFLICT.—"For Christ our Prince," "Lord, I am not my own," "Christian soldiers all," "Yield not to temptation," "Standing by a purpose," "Ho, my comrades," "A song, a song."

CAMPAIGN SHOT.

Christian Endeavor—Canada Emancipated.

"For God and home and every land."

We carried prohibition in Maine by sowing the land knee-deep with literature.—*Neul Dow.*

I cannot consent, as your Queen, to take revenue from that which destroys the souls and bodies of my subjects.—*Queen of Madagascar.*

The liquor traffic ought to die; and any politics or any religion that postpones or ignores that ought to die too, and be buried with it in the middle of the King's highway. And it will!—*Woolley.*

I will be a *Christian*. Henceforth I'll stand upon the mountain-top of Paul's great verse, of which this is the familiar version: "If meat make my brother to offend, I will not eat meat enough to hurt *myself* though the world perish"; but which is written: "I will eat *no meat* while the world stands, and drinking wine *does* cause my brother to offend." From the first the strong, clean, moderate drinker has been, and is to-day, the weak man's school-master to lead him to the gutter.—*Woolley.*

PROHIBITION IN KANSAS.

Hon. A. H. Horton, Chief Justice of the Supreme Court.—With the abolition of the open saloon the vicious habit of treating has passed away. With us, the habitual use of intoxicating liquors is a bar to political preferment, and the saloon is no longer a potent factor in elections. The effect of the passage of the law was immediate. Grocers, bakers, dealers in clothing, noticed a change. The money came to them for the necessaries of life that before had been expended for its bane and curse.

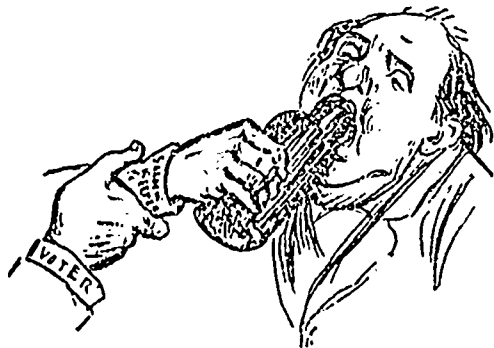
Hon. W. A. Johnston, Associate Justice of the Supreme Court.—I think that prohibition grows stronger as time passes. It is correct in principle, practicable, and highly beneficial in its operation. It is reasonably well enforced in most of the counties of the state, and I believe that by an earnest, determined effort of the officers it could be enforced in every county. I regard it to be as firmly fixed in our political system as free schools and homestead exemptions.

Judge W. C. Webb (one of the ablest jurors in the state).—I voted in 1880 against the prohibitory amendment. For four or five years afterwards I thought my opinion, as to probable results, was likely to be vindicated. But it is not so now. Prohibition has driven out of Kansas the open saloon, and has accomplished a vast deal of good—a thousand-fold more than any license law ever did or ever could.

Senator Buchan, of Wyandotte.—I cannot recall a single person who voted for the amendment that would now vote against it, while, on the other hand, you can find hundreds who voted against it who would now vote to retain it in the constitution. I voted against the amendment and have never been a prohibitionist, but I prefer to cast my lot among respectable, law-abiding citizens as against law-breakers and nullifiers. I believe the state is better for prohibition. Crime has decreased, court expenses have been reduced, communities have been made more respectable, and individuals have been made happier by it.

Congressman Kelly.—No law ever passed has added so much to the comfort and happiness and contentment of the people as has the prohibitory law in Kansas, and the people of Kansas know it. Of all the legislation ever passed in Kansas—and much of it has been good—prohibition is the brightest jewel in her crown.

YOUR PART IN THE CRIME.—"Here is a saloon, gilded, glazed, embossed, polished, and fairly phosphorescent, in your eyes and mine, with hell-light. Whose is it? Let us enter and inquire? You hesitate? Come in. 'Let the drink alone and it won't hurt you,' they say. It did not work so with my mother. She let it alone, but it whipped the last years of her life into one great wave of pain. My wife was an exception, too. She never touched it,



but in the very flush and pride of her young womanhood it crushed her to the very dust with everlasting heartaches. Whose is this saloon? We ask a bartender. He looks us over shrewdly—fine judges of human nature, these men—knows at a glance that we mean mischief, and his eyes wander, without a word, to the framed certificate on the wall. It is a diploma from the government, showing John Smith to have been graduated from the College of Restriction, and expressly authorizing him, for that reason, to put the bottle to his neighbor's lips.

"So it seems John Smith conducts the place. He actually, or by his agents, 'puts the bottle.' But why is this license so carefully provided? Why, do you not see? It is the theory of our wise government, that the only right to put the bottle to a citizen's lips inheres in the sovereignty, and the Province has delegated its alcoholic sovereignty, derived from the people, to John Smith; for without such leave of the people to do this thing, John Smith would be plain John Smith, and of no more consequence than a clergyman or a merchant of honest wares. He is knighted, as it were—Sir John Smith, dramseller to their sovereign majesties, the people. Are you in that? I want you to remember that a saloon is as national and as lawful as a public school. I seem to see upon the face or rags of every drunken man a



legend like you often see on packages of whiskey or tobacco. 'Take notice, the manufacturer of this article has complied with all the requirements of the law, according to the statute in such case made and provided.'

"Now in this gross sum that men call sovereignty, what are you? A digit or a dot? You'll say—a digit, by the grace of God, and a Christian man. Amen! But wait—

"Suppose you are remotely in this thing. What of it? Listen. If by your consent—express or tacit—your taxes are diminished by the shame-gold of license-laws, I say, that in the sight of God, there's blood on every dollar you own."

THE REVENUE OF DONKEYVILLE.—The Donkeys met in Council to devise ways and means of raising revenue for their Community. Many Schemes were proposed, but at length the Greatest Ass in the Assembly rose and propounded a Plan which was at once accepted as both Brilliant and Practical. Said he: "Brethren, it is well known that the taste for Thistles is innate in every Donkey, and there is no species of Food a Donkey will go further to Obtain. True, it was originally a Cultivated Taste, but the forces of Heredity have made it now as strong and general as if it had been a part of our Original Constitution. True, also, Thistles may be injurious as a Diet, but that point we need not discuss. My proposal is this: That we sow Thistles broadcast in our Town, and take all due care in the Cultivation of them. Then we will pass an edict making it a Criminal Offence for any Donkey to eat Thistles, punishing every such offence by Fine after trial at a Police Court to be established, which Court shall sit every morning."

Moral: Men are but Donkeys of a biped growth. —Bengough.

Promises.

Mar. 27.—God's unfulfilling promises. Ps. 91: 1-16.

DAILY READINGS.—Monday: Promise of salvation, Isa. 55: 1-5. Tuesday: Promise of help, Isa. 41: 10-20. Wednesday: Promise of wisdom, Jas. 1: 1-8. Thursday: Promise of the Holy Spirit, Luke 11: 1-13. Friday: Purpose of the promises, 2 Pet. 1: 1-8. Saturday: Fulfilled in Christ, 2 Cor. 1: 18-24.

SUGGESTIONS FOR A SUCCESSFUL MEETING.

Put on the blackboard:

A BLANK CHEQUE.

Phil. 4: 19.

The Banker,	My God
The promise,	Shall supply
The amount,	All your need
Bank capital,	His riches
Address,	In glory
Signature,	Christ Jesus.

Fill in your name and need, then cash it.

Spend ten minutes in prayer, definitely claiming the fulfilment of God's promises. Have several lead, briefly seeking the filling of the Holy Spirit, the conversion of souls, the blessing of those engaged in Christian service, the sending out of missionaries. Let each prayer be preceded by the quoting of a promise for the request about to be made, and followed by a few minutes of silent prayer. Plan for this a week in advance.

Give an opportunity for the testimony of those who have stepped out on God's promises and proved His faithfulness.

FROM THE PROMISE BOOK.—*Children and heirs of*, Rom. 9: 2, Gal. 3: 29, 4: 28, Heb. 6: 17, 11: 9, Jas. 1: 12, 2: 5. *Unfulfilling*, Ps. 89: 3, 4, 105: 42, Josh. 23: 14, 1 Kings 8: 56, Tit. 1: 2, Heb. 6: 17, 10: 23. *In Christ*, Rom. 15: 8, 2 Cor. 1: 20, Eph. 3: 6, 2 Tim. 1: 1.

HEART MELODY.—"Jesus, I am resting," "My heart is resting," "How sweet the hour," "There is never a day so dreary," "Precious promise, God," "In the secret of His," "Come, my soul," "Approach, my soul."

TAKING GOD AT HIS WORD.

"Come boldly," Heb. 4: 16,

"Ask what ye will," John 15: 17,

Thus God puts Himself in my power!

The power of the promise lies in Him who made the promise.—*Spurgeon*.

God's power will keep God's promise. It is not your weakness that can defeat God's promise, nor your strength that can fulfil the promise.—*Spurgeon*.

There is no surer way of taking possession of a promise than by placing your whole weight upon it, and then enjoying a hearty rest. "The land whereon thou liest, to thee will I give it."—*Spurgeon*.

LUKE 1: 45, ACTS 27: 25, ROM. 4: 21.

Let me now ask my reader to read over once again the three texts which stand above, and to find out what is the principal thought that they teach about faith. Pray, read nothing actually beyond them, but read first these words of God, and ask yourself what they teach you about faith.

They make us see that faith always attaches itself to what God has said or promised. When an honorable man says anything, he also does it; on the back of the saying follows the doing. So also is it with God: When He would do anything, He says so first through His Word. When the man of God becomes possessed with this conviction, and established in it, God always does for Him what He has said.

With God, speaking and doing always go together; the deed follows the word: "Shall He say it and not do it?" When I have a word of God in which He promises to do something, I can always remain sure that He will do it. I have simply to take and hold fast the word, and therewith wait upon God: God will take care that He fulfils His Word to me. Before I ever feel or experience anything, I hold fast the promise, and I know by faith that God will make it good to me.

What, now, is faith? Nothing other than the certitude that what God says is true. When God says that something subsists or is, then does faith rejoice, although it sees nothing of it. When God says that He has given me something, that something in heaven is mine, I know by faith with entire certitude that it is mine.—*Andrew Murray*.

CHRISTIAN STOCK-TAKING.—No merchant could conduct his business with any prospect of success if he never paused to sum up the situation and balance income against expenditure, estimate his assets and profits, and assure himself of his solvency. Nor can the Christian who is careless or indifferent as to his spiritual condition hope to prosper in the things of the Kingdom. It is well that we should set apart occasional times for stock-taking, in which we can review the past and make necessary provision for the future. Such a deliberate study of the situation would, perhaps, reveal to many of us a condition bordering on spiritual bankruptcy; an inability to meet the many demands for exercise of grace daily made upon our spiritual life. And yet a little meditation would serve to show us how absolutely absurd and anomalous such a condition is. We would discover that we were much in the position of the man who failed to meet his obligations because he was too lazy to cash a cheque at his bank when he had resources enough and to spare for all. A child of God can never go spiritually bankrupt so long as the Ruler of the Universe remains solvent. He hath blessed us with all spiritual blessings in heavenly places in Christ Jesus (Eph. 1: 3); on us must rest the folly and sin of not appropriating and using the inexhaustible wealth that is ours. "I have no patience," says some Christian. Then, my friend, go to your bank and present a cheque filled out for all the patience you need. You have only to ask. And so with all our requirements. This poor-mouthed, beggarly Christian living is a slur upon our Father's name. Every promise in His Word is a cheque good for its face value at any time. Cease your whining about little faith, little patience, little love. Go and get your portion, and live like the child of a King.—*S. J. D.-C.*



'Tis a little thing to say, "You are kind;
I love you, my dear," each night;
But it sends a thrill through your heart, I find,
For love is tender, love is blind,
As we climb life's rugged height.

But we starve each other for love's caress;
We take, but do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly less and less,
Till 't is bitter and hard to live.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told.

—*C. G. Rosselli*.

The Sunday School

Practical Pointers.

A PAINSTAKING secretary is the superintendent's best ally.

MAKE your Sunday-school wagon pass to one side of the ruts.

SCHOLAR, do you pray every day for your teacher and your superintendent?

LET the recurring, changing seasons of spring, summer, autumn, and winter come to you as prompters to budding, blossoming, garnering, and feasting.

GIRLS' classes are the lazy teacher's refuge. To rightly manage a class of boys requires grit, grace, and gumption, and of these three the last is not least.

IT IS none too early to begin planning for a special Easter service in your school. Improve the occasion offered by the great church festivals to impress their value and importance upon the scholars.

PRAYING for the members of your class by name each day is one of the best ways of reaching their hearts. You cannot pray for a person long before you begin to love him, and when you love him, you will agonize until he is won for the Saviour.

THE Methodist Sunday-school, of Mitchell, Ont., with a membership in the main school of four hundred, has a Home Department of two hundred members. Well done! Mr. Fred. Holtby is the energetic superintendent of this wide-awake school.

SPECIAL attention should be paid to the adult department of the school. Building a wall of fathers and mothers about the boys and girls is the best way to stop the leak that occurs in nearly every school when scholars reach the age of sixteen and eighteen.

SOME schools consider it very old-fogyish to sing such hymns as "Jesus, lover of my soul," "Rock of ages," "When I survey the wondrous cross," "Oh, could I speak the matchless worth," and others of the grand harmonies which are the priceless heritage of the church universal. This is a great mistake. The up-to-date school, with its bright, inspiring song service, will not neglect the hymn-classics, but will weave one or more of them into the web of every service.

THE FOLLOWING is a good plan to get your scholars interested in studying the lesson at home: Occasionally adopt the week beforehand, a programme of exercises. Give to each scholar something to do. Let one look up the *persons* of the lesson; another, the *places*; another, the *doctrines*; another, the *duties*;

another, the *geography*, with a simple outline map; another, a Bible story or an illustration bearing on the lesson. A brief composition or two on the lesson is also helpful.

New Books.

THE wide-awake Sunday-school worker is always on the lookout for helpful material in both papers and books; and one of the greatest encouragements of our day is the abundance of this material. The best and brightest minds in the world are giving time and thought to the Sunday-school movement, and offering their rich products to all who will partake.

There have been four books recently issued to which we direct special attention. The first is "Sunday School Success" (F. H. Revell Co., Toronto), written by Prof. Amos R. Wells. Then there are: "How to Make the Sunday School Go" (Eaton & Mains, New York), by A. T. Brewer, of Cleveland; "Hints on Bible Study" (the *S. S. Times*, Philadelphia), by H. C. Trumbull, Bishop Vincent, and others; and "Guide Boards for Teachers" (the *S. S. Times*, Philadelphia), by Mr. W. H. Hall (illustrated). Each one of these books is a gem, and all should be read carefully by those *S. S.* workers who are anxious to keep in the front rank.

Senior and Adult Classes.

Some Difficulties in Management of Adult Classes.

1. Adults do not appreciate Bible study.
2. Adults are afraid to expose their ignorance of the Bible.
3. The Sunday-school is too commonly spoken of as a "children's institution"; thus adults are repelled.
4. Incompetent teachers.
5. Lack of careful preparation by teachers who otherwise would be competent.
6. Failure to make practical, pointed application of the truth to every-day needs of class.
7. Lack of a deep, devotional spirit.
8. Lack of personal sympathy between teachers and scholars.
9. Diversity of taste and of ability among scholars.
10. Irregularity in attendance.
11. Demands made upon class for "supply teachers."

How to Overcome these Difficulties.

1. The secret of successful teaching is the *teacher's individuality*—the teacher must in every respect be the best that it is possible to be.
2. Thorough preparation of the lesson.
3. Lay hold of *one vital truth* in each lesson.

4. *Adapt* the lesson to the needs of your class. This requires personal acquaintance and sympathy with the scholars, and personal experience of the truth taught.

5. Cultivate simplicity of manner. "Think like the wise, but speak like the common people."

6. By some method secure home-study of the lesson by the scholars.

7. Cultivate an "at home" feeling in the class; set all at ease; let your class study be *conversational*, so that all may take part.

8. But *control* this conversation, and concentrate it upon the truth of the lesson.

In the Class.

1. Open with brief, devotional service, or with silent prayer if you have not a separate room.

2. Before Bibles are opened, spend ten minutes in statement of *the facts of the lesson* by the scholars in their own language.

3. Have lesson read by one who can read it distinctly, yet so as not to disturb other classes. Ask all to follow the reading in their own Bibles, and note any words or phrases which need explanation.

4. Have "connection" given briefly by another scholar.

5. Expect every scholar to ask at least one question upon each lesson.

6. Encourage scholars to prepare "lesson outlines," and put two or three of these on blackboard each Sabbath.

7. Occasionally have a brief paper upon some important theme prepared and read by a member of the class.

8. Remember two things: (1) The lesson is to be studied and taught for the sake of spiritual profit. (2) The true teacher ever seeks to develop his scholars, never to exhibit himself.

Week Day Auxiliaries.

1. Frequent visiting of scholars by teacher. The S. S. teacher should be an "assistant pastor" in the church, an under shepherd over his own flock.

2. Incidental conversation about lesson as scholars are occasionally met during the week.

3. Monthly meeting of the class for prayer and special Bible study at teacher's home.

4. The pastor's mid-week lecture may well be upon the S. S. lesson. If so, all members of the class should be urged to attend.

5. Devise schemes for the welfare of your class and for others in the neighborhood, and assign to different members of class definite work in carrying out your plans.—*Ex.*

☞

WE would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer,
One in the power that makes Thy children free
To follow truth, and thus to follow Thee.

—John W. Chadwick.

Notes and Suggestions on the International Lessons.

By Rev. Wray R. Smith.

LESSON 10.—MARCH 6, 1898.

Jesus and the Sabbath.

(Lesson Text: Matt. 12: 1-13. Memory Verses. 10-13.)
(Read Matt. 12. and compare Mark 2: 23-28, and Luke 6: 1-11.)
GOLDEN TEXT.—"The Son of Man is Lord even of the Sabbath day."—Matt. 12: 8.

DAILY READINGS.—Monday: Matt. 12: 1-13. Tuesday: Matt. 12: 14-23. Wednesday: Isa. 58: 8-14. Thursday: Jer. 17: 19-27. Friday: Acts 13: 42-52. Saturday: Luke 13: 10-17. Sunday: Mark 2: 23-3: 5.

The Heart of the Lesson.

One Sabbath morning, Jesus and His disciples, probably having attended worship in the synagogue in Capernaum, were on their way home. Their path lay through fields of ripe, golden grain. There were no fences or hedges, and those who were hungry had a right to pluck what grew within reach (Deut. 23: 25). The disciples were hungry; so they gathered the wheat ears, and, loosening the grain from the chaff, ate it as they walked. The Pharisees, grumblers, found fault; they were looking through the spectacles of prejudice, hatred, bigotry, and selfishness, and did not see the action of these men in the true light. They were like men and women who always think they behave better and are better than anybody else, and are always ready to find fault with others.

We all love holidays, times of feasting, meeting, and greeting, occasions for recreation and rejoicing; all good in their way. But the Christian Sabbath is a *holy* day. If we find the Sabbath dull and gloomy the fault is not in the day or in its holiness, the fault is in ourselves and in our unholiness. Holidays come at long intervals, but God gives us one holy day every week. A week without a Sabbath would be like a summer without sunshine, or a garden without flowers.

A Jewish parable tells of seven brothers who lived together. One cooked and kept house, while the other six worked out. One day the six held a council, and decided that the seventh brother should go out and work, too. Then when they came home, the house was dark, the fire was out, and there was no supper ready; so they went back to the old way as best for all. The Sabbath is the one day of all the seven to provide rest and comfort the remainder of the week.

"A Sabbath well spent brings a week of content
And health for the toils of the morrow;
But a Sabbath profaned is a blessing disdained,
And a certain forerunner of sorrow."

"The Sabbath, like marriage, was instituted in the time of man's innocence, and is as essential as marriage to the right ordering of society." Both institutions originated in the beneficent purpose of God and the necessities of the human constitution. The late Sir Robert Peel declared: "I never knew a man to escape failure, either in mind or body, who worked seven days in the week." The money earned on that day goes into a bag with holes; for a man cannot rob God and succeed.

In the Decalogue, or Ten Commandments, the sanctification of the Sabbath was enjoined in the most specific, and with one exception, the longest commandment of the whole ten, as if Jehovah foresaw that with the growth of the race and the progress of civilization, human selfishness would seek to override the sacredness of the institution. And Jesus in

no way weakened the obligation, but rather confirmed and strengthened it by stripping it of the superstitious Pharisaic appendages.

The Sabbath is not only given for rest and worship, but to use in service for the good of others (v. 11). The Pharisees who grumbled at the hungry being fed thought it wrong also to heal the sick on the Sabbath day. They thought their way better than His; and we are no better than they were if we think our way best and do not keep the Sabbath as Jesus did.

The danger to the Sabbath in the Lord's time was from the useless multiplication of rites and ceremonies. The danger to the Sabbath in these slack, twisted times lies in the opposite direction. The Rev. Mark Guy Pearse illustrates this by a parable something after the following fashion: A pine tree grew on the summit of a hill. One day a floating snowflake, light as air, drifting innocently, lit upon the tree. "I hope I don't intrude," said the snowflake. The tree laughed, "as if you could make any difference." "Then may I bring all the rest of us?" it whispered in the softest of voices. "Well, I think you might if the others are no bigger than you are." The great fir tree forgot all about it and went to sleep. Then slowly and softly the snowflakes fell, at first a few, so gently, that nothing could be disturbed; then more and more, until at last the fir tree groaned beneath the weight, and still they came. Then, with a crash, the tree had fallen, and still the snowflakes came and buried it as in a grave.

Just so lightly come the thoughts that grow into wishes, and the wishes grow into habits, and character is formed that makes God's holy day a day of carnal pleasures and delights.



LESSON 11.—MARCH 13, 1898.

The Wheat and the Tares.

(Lesson Text: Matt. 13: 24-30, 36-43. Memory Verses: 37-39)
(Read the whole chapter.)

GOLDEN TEXT.—"He that soweth the good seed is the Son of Man."—Matt. 13: 37.

DAILY READINGS.—Monday: Matt. 13: 24-33. Tuesday: Matt. 13: 34-43. Wednesday: Matt. 13: 44-52. Thursday: Matt. 25: 31-40. Friday: Matt. 25: 41-46. Saturday: Rev. 20: 6-15. Sunday: Rev. 21: 1-8.

The Heart of the Lesson.

"The field is the world;" the veritable, literal earth on which we live. It is God's world; He created it; He was the original proprietor. No one ever had such love for His own as had the owner for this field (John 3: 16).

"He that soweth the good seed is the Son of Man,"—Jesus Christ, the source of all that is good in our humanity. Even where men work for Christ, it is the "Son of Man" Himself that sows the seed. "Paul may plant;" but he confesses, "It is no longer I that do it but Christ that dwelleth in me." So the Sower has sown through this dispensation by a Luther, a Knox, a Wesley, and others.

"The good seed are the children of the Kingdom." There are many points of analogy between saints and seed. (1) *The seed has life.* There is in it a vital principle which possesses a potentiality, not to be measured, that can transform it into a thing of loveliness and beauty. What can excel the beauty of the wheat plant in the green and emerald rows, or when bending, golden ripe, and full waving in the autumn sun? There is in every one the soul, the spirit, which we call life; but the "good seed" has a higher life that brings forth the "fruit of the Spirit" and the "beauty of holiness." (2) *The seed has*

power to increase. Put duly and fitly in right conditions, the wheat cannot continue in one stay: development is the law of its life. "First the blade ... full corn in the ear." The end of this growth tends to fill the earth with itself (Psa. 72: 16). And life, eternal life, breathed into the saint by the Holy Ghost, is governed by the same law of development. (3) *The seed is gregarious and companionable.* The grain is one of a family, one of a congregation; when they wave, it waves; when they bend, it bends, and they grow together. Yet each has its own place in the ranks. It never seeks to fill another's place; it is one with them, out and out, and all the time, and yet it has its own life and its own share of the common duties of its kind. (4) *It reaches its best service by bruising and its noblest life by dying.* Before it can win the high and noble office of becoming food for man it must be ground in the mill, sifted, drilled, and tested. And its full glory can never be reached unless first it die. The field where it is sown becomes a graveyard. After that comes the autumnal crown of plenty and rejoicing; and through suffering, testing, and pain, comes value, service, worth, and power. Through the death of self comes the endowment of all the life of God.

"The tares are the children of the wicked one." "Corruptible seed." "Ye are of your father, the devil, and the lusts of your father ye will do." Such are all the servants of sin following the course of the world.

"The enemy that sowed them is the devil." It is useless to talk about language meaning anything if this language does not teach the personality of Satan. The second sower is no more a myth, a fancy, or a creation of the imagination, than the first. He is a person, a spirit, with the powers and attributes of a spirit.

Harvests come from sowing, and there are seed principles, good and bad, that have been cast into the soil, and from them come the results that bless or curse us. The good seed was sown first. The sower was early at work, in the dawn and in the light. It was so in Eden and in the early church. The sowing of tares follows in the wake of every good beginning, every holy work. In the place where the gospel is preached the enemy sows false standards and sentiments, and the evil *grows* up oftentimes unsuspected amongst the good. They are found together in families—Cain and Abel in the same home. They mingle in every place of general concourse. In the visible church the good are with the bad. Ham was in the ark with Noah. Judas was "one of the twelve." Ananias and Barnabas were of the first group in the new dispensation; and at no time were they all Israel that were of Israel. The notoriously wicked, and the deeply pious, proclaim themselves by their fruits. The teaching of this parable is, however, that the line of demarcation dividing the two characters lies out of human sight. "The children of the Kingdom" are often so defective, and the "children of the wicked one" so plausible that an exact discrimination cannot be made by human discernment. In the days of persecution the spirit of this parable was grossly violated, as evidenced in the sufferings of the Lollards, Puritans, the Covenanters, and others.

When "the enemy" had done his work "he went his way." He left Adam and Eve discovering their nakedness. He left Saul in despair with his back to God, fleeing to a witch for help. He left Judas under the lash of an outraged conscience, crying (Matt. 27: 4). But "the Son of Man" is with His own always.

The harvest, the completion, the climax of this

sowing and growing, is coming. A harvest that will be in kind like the seed sown. Twenty-five hundred years ago, Babylon sowed pride, avarice, pleasure, and haughtiness. It was prophesied, "Thy harvest shall become a heap." The ruins and the desolation of the site to-day witness to the truth. The tares ripened for destruction were bound into bundles. The wicked are in bundles now, from choice, in billiard halls, saloons, on race-tracks, etc. Then it will be without choice. The rich man did not want his five brothers to be tied in the same bundle with him in the "fire." In harvesting the good seed, "Christ sees of the travail of His soul, and is satisfied."

by passion, impulse, and her surroundings; hard-hearted, she had no fear of God or the judgment. Her womanly pity had been drowned, like a half-fledged bird, in the torrent of her passion.

John the Baptist was no busy-body or time-server. He stood like another Elijah, kindled into a white heat against another Jezebel. Like a tipped arrow flies the message from his lips (v. 4). For this bold speech he was cast into prison. Herod, notwithstanding his inward respect for his faithful reprover (Mark 6: 20), would, for the sake of Herodias, at once have put him to death, had he not been feared of the Jews (v. 5).

Consider, now, the immediate circumstances where the "issue" of these three hearts coalesced and accomplished the death of John. Two scenes are represented to us. (1) The merry monarch and his gay company in the brilliant palace (v. 6, Mark 6: 21). A gorgeous festival, like Belshazzar's feast—a satanic carnival. (2) The forgotten prisoner loaded with chains in the dark dungeon. As we view the contrast we are tempted to say that the ways of God

LESSON 12.—MARCH 20, 1898.

John the Baptist Beheaded.

(Lesson Text: Matt. 14: 1-12. Memory Verses: 6-10.)

(If used as a Temperance lesson, read the account of Belshazzar's drunken feast, Dan. 5: 1-31.)

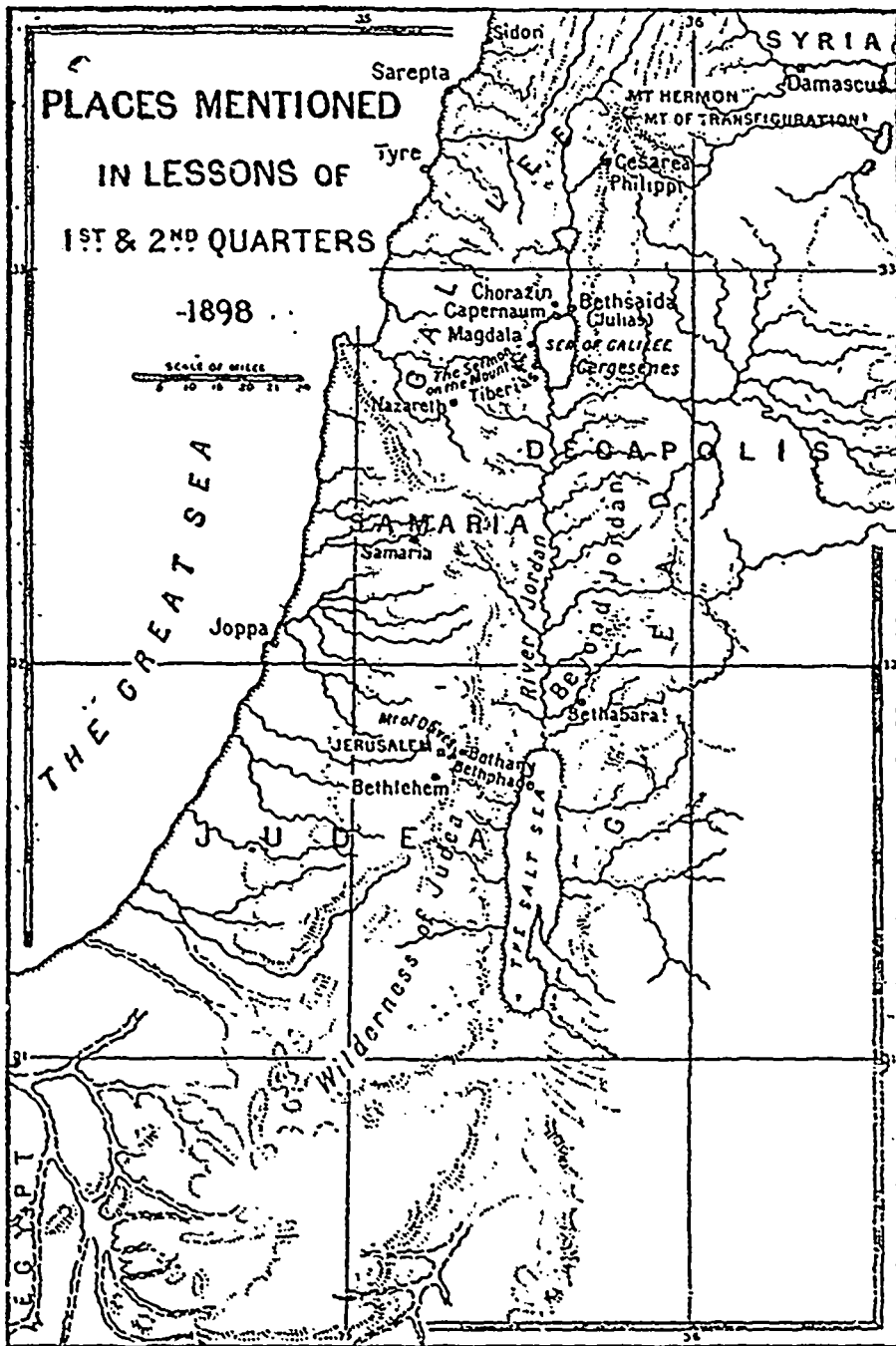
GOLDEN TEXT.—"Keep thy heart with all diligence; for out of it are the issues of life."—*Prov. 4: 23.*

DAILY READINGS.—Monday: Matt. 14: 1-12. Tuesday: Luke 23: 1-12. Wednesday: Jer. 26: 8-15. Thursday: Acts 24: 22-27. Friday: Luke 3: 7-20. Saturday: Luke 7: 19-28. Sunday: Rev. 20: 1-6.

The Heart of the Lesson.

In selecting the Golden Text, "Keep thy heart with all diligence; for out of it are the issues of life," the Lesson Committee seem to have had in mind the fact that the individual is no better and no worse than his heart (Pro. 23: 7, Matt. 15: 19). If the fountain of the heart be impure, then the "issues" of the heart must be a wicked life. "Herod," says Farrar, "was about as weak and miserable a prince as ever disgraced the throne of an afflicted country." When he heard John preach, "he did many things and heard him gladly"; but instead of keeping "his heart with diligence," he tried to buy off conscience by compromise.

During a visit to his brother Philip, Herod had been beguiled by Herodias, an unprincipled and bewitching woman, who was ambitious to be a queen and to stand at the head of a court. She forsook her husband and persuaded Herod, for her sake, to dismiss his faithful wife. Salome, the daughter of Herodias, was a girl of shameless immodesty, who could dance in the midst of the sensual company of the voluptuous monarch. She was without principle, having no settled purpose to do right. Her heart was not kept and regulated by the truth, but moved



are not equal. We remember, however, that outward prosperity is not God's best gift. His best gift is inward peace. John was better off than Herod. John had nothing, yet because he was at peace with God, he possessed all things (2 Cor. 6: 10). He might truly have said:

"My crown is in my heart, not on my head;
Not deck'd with diamonds and Indian stones,
Nor to be seen; my crown is called content!
A crown it is that seldom kings enjoy."

Herod thought not in his revels of his helpless captive, but with startling suddenness he was reminded of his existence. The height of merriment was reached when Salome, robed by her mother in the fantastic garb of a dancing-girl, entered the scene of carousing and engaged in an ungodly dance (Ex. 32: 19-25, 1 Cor. 10: 7). Just as the Danube flows through the heart of Europe and pours itself into the Black Sea by its three mighty mouths, so the iniquitous stream of this court life poured itself by the "issue" of these three hearts into a Black Sea of diabolism scarcely equalled in human history (v. 8-11).

"Keep thy heart with all diligence"; you are responsible for the "issue" of your own life. Men talk in a profound way about heredity and of our sins being "blood legacies" for which we are hardly responsible. A recent writer on this subject says: "Just as the current of the mighty river carries the floating spar over the rocks, under the bridges, and along the banks, playing with it as a child with a new toy, so men would have us think that each life is helpless,"—the Herods and the Johns—and that each life "is at the disposal of passions and tendencies over which it has no control. As a comfortable evasion of responsibility, the doctrine of heredity is an important discovery, and in it many men find much consolation; but if in that spar there are hidden forces abundantly able to cope with those of the river; if instead of being a helpless log it is known to be a thoroughly equipped river boat; if it has ability at any time it pleases to cut through waves and sail dead against the current, the excuse for shipwreck is only a lie founded on delusion and desire." The Herodian family were of bad blood, and this group formed a family compact (from choice) with the devil and were true to the terms. John kept his heart, but lost his head. "He being dead, yet speaketh." His voiceless tongue speaks to-day through this lesson.



LESSON 13. —MARCH 27, 1898.

Review.

GOLDEN TEXT. "Thou art the Christ, the Son of the living God."—Matt. 16: 16.

DAILY READINGS.—Monday: Matt. 4: 1-11. Tuesday: Matt. 4: 17-25. Wednesday: Matt. 5: 1-12. Thursday: Matt. 6: 5-15. Friday: Matt. 6: 24-34. Saturday: Matt. 11: 20-30. Sunday: Matt. 12: 1-13.

The theme of the Gospel according to Matthew, which we have studied for the last three months, is the Kingdom of Heaven. The coming of this Kingdom was announced by John the Baptist (Matt. 3: 2). A Kingdom which "cometh not with observation" (Luke 20: 17). "For the Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost" (Rom. 14: 17.)

Jesus Christ, the King of this kingdom, was introduced to us in the first lesson. At His baptism we heard Him endorsed by the Father, "This is my beloved Son," and we saw Him anointed to His Kingship by "the Spirit of God descending like a dove and lighting upon Him." Thus the communication of this great fact was made to the people, through their ears and their eyes, that they should become

obedient to His behests and live loyal subjects and citizens of His Kingdom.

It was a kingdom of small beginnings. His cabinet consisted of eleven unlettered Galileans and one from Judea. But there was in that little band the element, the seed-germ, of a power which was to be world-wide in its conquest, all inclusive in its scope.

Numbered amongst His subjects shall be the Esquimau, shivering in his frozen hut; the African, sweltering in his kraal; the Hindoo, from the land where Juggernaut has ceased its pilgrimage; and Chinese, from the flowery land. From mountain and valley, continent and island of the sea, this King shall harvest the nations for His Kingdom, and Satan, conquered in the wilderness by three verses from Deuteronomy (lesson 2), shall be finally overcome by "the sword of the Spirit"—"the Word of God," which is "quick and powerful, and sharper than any two-edged sword."

After Jesus had gone forth in His public ministry, the people, and even members of his own family, failed to recognize His true office, nature, and character. They were bitterly hostile to Him; they said, "He is beside Himself."

In the days of the Crusaders, a knight left his home and family to engage in the conflicts and struggles of that great enterprise. He was taken a prisoner by the enemy, and languished in prison for many years; being set at liberty, he returned to find that his family did not recognize in him the husband and father. At last they thought of the strong bow that in days gone by none could pull to speed its arrows but their own sire. He took the bow and with ease drew the string, and sent the flying arrow to its mark, identifying himself as the one for whom they had waited and watched so long. So Jesus sought to prove Himself the Messiah, when, as King, He issued His inaugural address or proclamation (lesson 4). Then he pulled the bow of *Instruction*, and "taught them as one having authority, and not as the scribes." When He opened His mouth and taught them, saying, "Blessed are the poor in spirit," etc., He declared His policy and the basis on which rests His government. He told who might be subjects and the terms on which they might be accepted. He defined the duties and responsibilities resting upon each individual, and clearly set forth the privileges to be enjoyed.

It is a social kingdom. The rich and the poor meet together round one common throne, praying, "Our Father," give us our bread, forgive us, lead us, deliver us (lesson 5). Within this kingdom on earth are mixed and mingled the wheat and the tares, the loyal and rebellious (lesson 11). This King sent forth His chosen ambassadors two by two, qualified and equipped to deliver His ultimatum, the acceptance or rejection of which decides whether there shall be war or peace between man and God (lesson 9).

He also pulled the bow of *Power*. During the time of the judges and the kings of Israel there were often supernatural manifestations of divine power, but most of them were visitations of divine displeasure against sin. The miracles of Christ were not of this kind. When He put forth His divine power it was in sublime forms and for higher objects (lesson 3).

The teaching and power of this King has been as manifest to our eyes and ears during the study of this quarter's lessons, as was the dual witness of Christ's divinity to the multitude by the Jordan. So we can say with Peter, in the language of the Golden Text, "Thou art the Christ, the Son of God." Through our sight and hearing He has captured the confession of the tongue.

With the Juniors

A Good Resolve.

IF any little word of mine
May make a life the brighter
If any little song of mine
May make a heart the lighter
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.
If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter;
If any life of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

Nuggets.

A FACT. "Things don't turn up in this world unless somebody turns them up."

"NONE are so old as those who have outlived enthusiasm." Volumes of success in work is written in that sentence.

FRÖBEL, the founder of the Kindergarten, said: "I see in every child the possibility of a perfect man." And it is ours, Junior superintendents, to help develop that perfection.

THIS story is told of a newsboy: A lady bought a paper of a ragged newsboy, and dropped, with a smile, a few extra pennies into his sooty hand, saying, "Buy yourself a pair of mittens; aren't you cold?" He replied, "Not since you smiled." Who can measure the power of sympathy and love?

"If you thought you had an orange
And it proved a lemon sour,
Would it change the acid flavor
To a sweet and pleasant savor
If you scolded for an hour?"

Bright Suggestions.

Subjects for Prayer.

IF the society is just beginning to make sentence prayers, it is a good plan to write upon the black-board and keep in plain sight some fruitful themes for such prayers. The following list will be suggestive:

- | | |
|------------------|-----------------------|
| 1. Truth | 5. Our committees |
| 2. Sinning | 6. Our superintendent |
| 3. Bad company | 7. Our pastor |
| 4. Heathen lands | 8. Sad homes |

For the Sunshine Committee.

1. Prevent quarrels among the members.
2. Assist in collecting fruit, flowers, and clothing for the poor, and distribute them.
3. Welcome strangers to the meetings.
4. Be pleasant to all whom you meet.
5. Make others happy in any way you can.
6. Praying always.

Bits from Books.

Encourage the Juniors to bring to the meeting helpful bits that they find during the week in books and papers. As a safeguard, however, require them to show what they bring to their parents beforehand.

Good Mottos.

We saw these two "mottos" recently on the walls of a Junior society room: "Helping others as we climb"; "All the future lies before us glorious in that sunset land."

Notes on the Junior Topics.

By L. E. W.

The Sabbath.

Mar. 6.—What is the right way to spend the Sabbath?
Ex. 20: 8-11; Isa. 58: 13, 14.

DAILY READINGS.—Monday: A Jewish Sabbath, Num. 28: 9, 10, 25. Tuesday: The first Christian Sabbath, Mark 16: 9-14. Wednesday: A hallowed day, Ezek. 20: 20. Thursday: A day for rest, Jer. 17: 21, 22. Friday: A day for worship, Ps. 122: 1. Saturday: A day of good tidings, Luke 4: 18, 19.

Sabbath-keeping is a live, practical topic. Show that the Sabbath law was not an arbitrary law of God, but was given by God for our good. It is reasonable and beneficial. Use some such diagram as is given by Dr. Crafts: of steps, the platform of which is upheld by pillars—"Man's Need" and "National Safety"; the topstep or platform is "Holy-Day-Re-Creation"; the descending steps are "Holiday-Dissipation," "Workday-Drudgery," "Home Lost," "Saloons Open," etc. A picture of this kind will fasten the truths on the minds of the Juniors. Superintendents have all likely seen another chart which shows that each night's rest does not quite repair the loss of the day, and that it takes the Sabbath's longer rest to completely restore the body. Give the Juniors some practical hints about how to keep the Sabbath—right things to do. Tell them of some of the "Acts of Parliament," about which there is agitation at present. Above all, impress the idea that our needs are met in the Sabbath's rest, and God's plan was for our weal.

Joseph.

Mar. 13.—Lessons from the life of Joseph. Gen. 45: 1-15.

DAILY READINGS.—Monday: A favorite son, Gen. 37: 3, 4. Tuesday: A faithful servant, Gen. 39: 1-6. Wednesday: A king's adviser, Gen. 41: 38-44. Thursday: A loving brother, Gen. 43: 26-34. Friday: A forgiving brother, Gen. 50: 15-21. Saturday: A man of faith, Gen. 50: 24-26.

The story of Joseph's life is a fascinating one to the Juniors. Assign to different Juniors, portions of

his life to give in their own words at the meeting. Or take "Character," as a basis for your sketch, and give to several Juniors such characteristics as love, forgiveness, faith, faithfulness, and let each give the incident when Joseph exemplified this trait. Some of the older Juniors or assistant superintendents might give some word-pictures of scenes, without giving names or places, and let the Juniors supply the names. Then draw some practical lessons, putting suggestions on the blackboard. Have a season of sentence prayers, asking guidance and wisdom to use these suggestions. Was Joseph's life successful? would be a good question to discuss. Why? Suggest that *service* is the only apology for our living, and that in such measure as we serve do we fulfil our destiny and merit success.

Evils of Intemperance.

Mar. 20.—What are some of the evils of Intemperance? Prov. 23: 20, 21, 29-35.

DAILY READINGS.—Monday: Perverted judgment, Prov. 31: 4, 5. Tuesday: Error, Isa. 28: 7. Wednesday: Carelessness, Luke 21: 34. Thursday: Forgetfulness of God, Isa. 5: 11, 12. Friday: A stumbling-block to others, Rom. 14: 21. Saturday: Its punishment, Isa. 5: 22, 24.

The daily readings suggest some of the evils. The list of all the evils of intemperance would be so long a one that we could not count them. One evil result leads to another which goes on into endless misery, not only for the one who indulges, but for all who love him in the family circle. The practical questions to be decided are: "What course shall I pursue?" No course seems open that means safety but to pledge perpetual hate to all that can intoxicate. "What can I, a Junior, do to bring about prohibition?" The Juniors themselves will give plenty of suggestions—prayer, taking the pledge, getting others to sign, distributing literature, asking others to vote, etc. Enthuse your Juniors on the temperance question in view of the plebiscite, and plan some practical work when the campaign is on that they will be able to do. Get them interested now so as to be ready. Urge that truest patriotism in acting for the interests of making men good citizens lies at the root of this question.

"To quench my thirst I'll always bring
Cold water from the well or spring;
And here I pledge perpetual hate
To all that can intoxicate."

Promises.

Mar. 27.—God's unfalling promises: what are some of them? Ps. 91: 1-16.

DAILY READINGS.—Monday: Promise of pardon, Isa. 55: 7. Tuesday: Promise of help, Isa. 41: 13. Wednesday: Promise of comfort, Isa. 66: 13. Thursday: Promise of wisdom, Jas. 1: 5. Friday: Promise of answers to prayer, Matt. 7: 7, 8. Saturday: Purpose of the promises, 2 Pet. 1: 4.

Every Junior should recite a promise in this meeting. Use some of them as subjects for sentence prayers. Choose appropriate songs, such as: "Standing on the promises," "Precious promise God hath given." A foundation promise, such as: "Whereby are given unto us exceeding great and precious promises;" then build stones or blocks on which are written the promises; this may be done by drawing on the blackboard, or by small blocks which the Juniors may build on the superintendent's table. Ask the Juniors, as a review test, to quote promises for forgiveness, for comfort in sorrow, for fatherly care, for the gift of the Holy Spirit. This would be a good time to have some older Endeavorer, the pastor, or Sunday-school superintendent,

give a brief talk on the faithfulness of God. Let the keynote of the meeting be—"He faileth not." And what more beautiful gem could all the Juniors have to store among memory's treasures than the 91st psalm. Let all repeat this together. Then chant the pledge—"Trusting, I promise," etc.



Ontario Excursion Bulletin for February.

PROSPECTS for the Nashville convention are of the brightest. Very appropriately the monthly paper through which the '98 Committee disseminates information is called "Sunshine." It would require a magnifying glass to discover spots upon this sun, and each issue sheds new light upon the situation. It is very apparent that preparations are well in hand at the convention city, and delegates who visit the "Sunny South" in July will find their every want and convenience anticipated.

The interest among Ontario Endeavorers in the 17th International has already been awakened. Several inquiries have been received, and the first seven "intending delegates" placed upon the list. Will all who have the remotest idea of visiting Dixie in July, by the Ontario C. E. excursion, kindly send their names and addresses at once, so that the latest information may be supplied them regularly.

Grace Cumberland Presbyterian Church will be the headquarters for Canada. Mr. G. B. Alexander, secretary of the committee of 1898, is the president of the Young People's Society of this church. Texas will unite with us in enjoying the hospitality of this society, so that at Grace the two extremes will meet.

A supply of the '98 rallying song, "When the roll is called in Nashville, I'll be there," has been received, and copies will be sent on application. Those desiring a quantity for use at union meetings or county conventions can secure them free by writing the secretary at Nashville.

The Juniors will be represented by an "Ontario C. E. excursion news agent," who will supply every need of the Ontario excursionists both on their through special and at convention headquarters. Look out for his cap made of a Union Jack.

We are gathering information respecting the Mammoth Cave, Kentucky, and other points of interest which we hope to include in the itinerary of the Ontario excursion, and full particulars will be given in future issues of THE HERALD.

Yours for Ontario,

4 Simpson Ave.,
Toronto.

C. J. ATKINSON,
Prov. Excursion Manager.

Books and Periodicals

New Books.

Concise History of Missions.

THE history of the advance movements of Christianity is by far the most interesting portion of general church history. Every Christian should have some acquaintance with the different epochs of church activity in which it has sought to move forward in obedience to the divine commission. Among the handbooks on missionary history, recently published, we do not know of one so admirable in every respect as "A Concise History of Missions." The author, Edwin Munsell Bliss, D.D., is accepted as the best living authority on this subject. The volume is divided into three parts. The first part traces the development of the missionary idea and spirit in the church itself. The second takes up the different fields, sketching the progress of their occupation and development. In the third the organization and methods adopted in prosecution of the work are set forth as they have been developed historically. The perusal of this book would do much to stimulate an interest in missions, and it should find a place in every Sunday-school and Christian Endeavor library. [Toronto: Fleming H. Revell Co. 321 pages. Cloth, 75 cents.]

Books.

This is an age of books. The number is now overwhelming, and they are pouring forth from the press faster than ever before. The majority of the books accessible to the young are comparatively worthless; and it is quite possible for one to read much and yet miss the works best worth reading. The Deputy Minister of Education for Ontario, John Millar, B.A., in this volume on "Books: A Guide to Good Reading," seeks to point out the best works of the best authors, and to aid the young in their reading, so that they will be helped in the duties of every-day life. We wish this book could be placed in the hands of every youth in the land. If used, it would elevate the taste of the young to an appreciation of the best literature, and drive out the worthless and harmful reading matter which everywhere abounds. [Toronto: William Briggs. 112 pages. Cloth. Price, \$1.00.]

The Investment of Influence.

Among the helpers of the young in our day we must give a prominent place to the talented pastor of Central Church, Chicago, Newell Dwight Hillis. By his spoken words he reaches many thousands, but by his books his influence is greatly multiplied. His previous works have run through several editions, and the present volume, "The Investment of Influence: A Study of Social Sympathy and Service," is deserving of as wide a circulation. Dr. Hillis has a charming literary style that adds lustre to every subject that he touches upon. We do not know any writer of our time who has such mastery of figurative language. His pages glow and glisten, and the most abstract themes are presented in concrete forms. This volume has fourteen chapters, the titles of some of which are: Influence, and the Atmosphere Man Carries, Life's Great Hearts, The Thunder of Silent Fidelity, The Love that Perfects Life, Hope's Harvest and the Far-off Interest of Tears. Those who are not acquainted with the writings of this author, who

secure this book, will have many a pleasant hour, and will be mentally and spiritually profited. [Toronto: Fleming H. Revell Co. 300 pages. Cloth. Price, \$1.25.]

Between Earth and Sky.

This is a fresh volume of stories by Edward William Thomson, one of the editors of the *Youth's Companion*. There is a vigor and dash about these stories that every boy likes—and every girl too. And what every friend of youth appreciates in Mr. Thomson's stories is their high moral quality. No one need hesitate to place these strange stories of deliverance in the hands of the young. There are no less than twenty-one of them in this volume, and each of them full of interest. The previous volume by the same author, "Old Man Savarin," has been widely circulated, and this collection of tales is even more deserving of a welcome. [Toronto: William Briggs. 295 pages. Cloth, \$1.00.]

Periodicals.

THE *Treasury of Religious Thought* for February, 1898, makes prominent the work of the Methodist Episcopal Church. Its frontispiece shows us the Rev. Dr. S. Parkes Cadman, the eloquent pastor of the Metropolitan M. E. Church, New York, who furnishes the leading sermon, an able discourse on the failure of Solomon; while the opening article is a comprehensive, illustrated description of the Deaconess work. *The Treasury*, however, is of all the denominations, and the second sermon is by the able secretary of the Presbyterian Board of Home Missions, Dr. D. J. McMillan, and sketches of sermons are given by eminent Congregationalists, Baptists and Methodists. Rev. D. M. Pratt of Auburndale, Mass., has a valuable article on "Young People's Work;" Rev. J. Denny, of Wolverhampton, Eng., on "Conditions of Church Growth," and W. St. Chad Boscawen on "Babylonian Mythology." Prof. Charles H. Small continues regularly his account of "Movements Among the Churches."

The February number of *Outing* gives a charming variety of reading for wintry weather. The number opens with an excellent story of Colonial days, entitled "Doris," and it is by Sara Beaumont Kennedy. Ed. W. Sandys writes of "Tobogganing," Dr. Jno. Nicol explains the possibilities of "Winter Work with the Camera," Col. Jno. F. Hobbs, in "Aboriginal Woodcraft," describes the Australian black fellow and his curious methods. "Snipe Shooting in Florida," "Self Defence with a Cane," are all finely illustrated articles. "A Week with the Singhaless" acceptably fills the travel department. The features of the leading 1898 bicycles are carefully reviewed and illustrated. The editorial and record departments are interesting and complete.

A goodly array of literary talent is represented in the February *Chautauquan*. The topics are varied, including an able scientific paper, "Telegraphing Without Wires," by Ernesto Mancini; light but forceful articles on "Colonial Household Industries" and "Insect Communities," by Alice Morse Earle and Anna Botsford Comstock; "The Speaking and Singing Voice," by Fannie C. W. Barbour; an ethnologically interesting composition on "Indian Native Skill," contributed by the remarkable red man, Chief Pokagon; a graphic piece of fiction by Percie W. Hart, "A Story of the Sea," savoring much of Stevensonian adventure; and a half dozen or more equally able and aggressive appeals to popular approval on other subjects equally attractive.

The January issue of *The Missionary Review of the World* contains amongst other notable articles, one especially worthy of note by the editor-in-chief, Rev. Arthur T. Pierson, on "The Revival of the Prayer Spirit." Others are: "The Present Situation in Asia," by R. E. Speer; "Rejoice, ye Heavens," by Rev. F. B. Meyer; "Recent Missionary Books," by the editor-in-chief; "Pentecostal Times in South Africa"; "The Golden Age of Missions"; "The Evangelization of Brazil," by Rev. H. W. Lane; "Chinese New Year Notes," by Rev. Arthur H. Smith; "Field of Monthly Survey"; "English Notes," by Rev. Jas. Douglas; "General Missionary Intelligence, a general outlook over the world field by the editor-in-chief. No one wishing to keep in touch with the progress of missions can do without this excellent monthly. [New York: Funk & Wagnalls Co.]

On the cover of the February *Ladies' Home Journal*, Charles Dana Gibson, the illustrator, pictures the ideal American baby, an infant as interesting and lovable as its peerless older sister—the American girl. "The Flower Fetes of California" and "Getting Good Pictures of Children" are striking pictorial features, and "Inside of a Hundred Homes" is full of artistic suggestions for the practical housewife. Edward W. Bok gives the working-girl advice as to where her best chances are to be found. Lillian Bell finds much to admire in the French woman, and some despicable traits in the French men. She writes of both with customary frankness in her Paris letter. "The Inner Experiences of a Cabinet Member's Wife" increases in interest, as does Hamlin Garland's serial, "The Doctor," now nearing its conclusion. A valuable service is rendered by Mrs. S. T. Rorer, who tells "What Indigestion Really Means," in addition to her cooking lesson. The season's needs in dresses, jackets, etc., and the housewife's tancy in home decoration, furniture, etc., are fully anticipated.

The gold regions of the Klondike are described and pictured elaborately in *Frank Leslie's Popular Monthly* for February. The article is written by Henry Clay Colver, of Seattle, who gives an interesting account of the first discoveries and of the recent expeditions, and tells in a practical way just what is necessary to fit a man out for a year. The illustrations are numerous and excellent. Following this article is a paper on Alaska by R. H. Herron. This also is richly illustrated. A 16x22-inch map of Alaska accompanies these articles. The history and growth of the Methodists in this country forms the subject of an important paper by Ferdinand Cowle Iglehart, which is accompanied by more than forty portraits and views. "Life in Norway" is an entertaining and instructive article by Helen Bradford; and Carrie Stowe-Wait writes of the joys of "Wheeling in Picardy" in a prettily written and well-illustrated paper. Then there are articles on "St. Valentine's Day," "Bear-Hunting in Russia." The short stories and poems are good, and the department for boys and girls is as interesting as usual.

Dr. Nansen discusses in the February *McClure's* the future of exploration in the direction of the North Pole. His conclusion is that the Pole "can be reached without too great difficulties," either "by a ship drifting with the ice across the Polar sea," or "by help of dogs and sledges from the Greenland side." He enforces this conclusion with recitals from his own experience, and the article is as interesting as it is valuable. It is illustrated with numerous pictures of people and scenes of the Far North drawn or photographed from life, some of them by Dr. Nansen himself. This number of *McClure's* is particularly notable in its personal and biographical matter. There is a series of "Great Portraits of Lincoln." An interesting article by Miss Tarbell gives the history of the several portraits. Mr. Dana's "Reminiscences" continue, and give his observations of Rosecrans, Thomas, and Garfield at the time of the battle of Chickamauga. The best story by Stephen Crane that we have seen, not excepting the famous "Red Badge of Courage," appears in this number of *McClure's*. There is also a charming humorous Irish story by Shan Bullock and an absorbing instalment of the Anthony Hope novel. But none of these, in novel and thrilling incidents, surpasses Mr. Herbert E. Haublen's record of his own real experience in "Firing a Locomotive."

A noteworthy article upon "The Capture of Government by Commercialism," by John Jay Chapman, opens the February *Atlantic*. Mr. Chapman believes that recent misgovernment in the United States is but a chapter in the history of commerce. A strong paper upon an unusual but useful topic is that upon "The Danger of Experimental Psychology," by Prof. Hugo Munsterberg of Harvard University. In "The Labor Unions and the Negro," John Stephens Durham, formerly United States minister to Hayti, brings to notice the manner in which the trades unions of this country, by excluding colored workmen from their memberships, have gradually succeeded in driving the negro from nearly all skilled occupations, thus paralyzing at the source the efforts of nearly one-tenth of our whole population for growth and self-improvement, and creating a very serious problem for the nation itself. The second instalment of Gilbert Parker's "The Battle of the Strong," realizes the promise of the opening chapters; it is filled with romance and adventure and with vivid pictures of life and character of the olden time in Jersey. Hopkinson Smith's "Caleb West" draws to a close with unabated power and interest. "A Ghetto Wedding" is a touching and characteristic sketch of Jewish life in New York by Abraham Cahan. Poetry, short stories, book reviews, and The Contributors' Club complete a number of marked excellence.

I OPENED the old, old Bible,
And looked at the page of Psalms,
Till the wintry sea of my troubles
Was soothed by its summer calms;
For the words that have helped so many,
And that ages have made more dear,
Seemed new in their power to comfort
As they brought me my word of cheer.
—Marianne Farningham.

ARE YOU IN ARREARS?

RENEW! RENEW!! RENEW!!!

IN common with most periodicals of its class the ENDEAVOR HERALD has always been continued to a subscriber until notice has been received that it is no longer required. Following this plan, we have continued to send the HERALD to some people for two, three, four, and even five years, without hearing from them, and when we seek to collect the amount due we are met with refusal. In this way we have lost hundreds of dollars.

However, as was announced last month, on the first of April next, we will inaugurate our new system, whereby the HERALD will not be sent to any subscriber beyond the time paid for. All papers—both single and those in clubs—will invariably be discontinued at the expiration of the subscription. All renewals should therefore be made promptly.

On the first of April all names then in arrears will be struck off our list, and the amount due will become at once payable. If you desire to continue the HERALD, renew your subscription without delay.

TO MEMBERS OF CLUBS.

On the first of April the present club rates will be done away with. While the rate for single subscriptions will remain the same as at present, 50 cents, there will be but one rate for clubs, viz., 40 cents for clubs of five and over. So if you wish to take advantage of the present low rate of 25 cents, act at once.

No Canadian Endeavorer can afford to do without the HERALD.

Everyone interested in Sunday-school work and work among the young people will find the HERALD invaluable. Its pages are filled with bright articles from Canadians for Canadians. It is spicy, original, up-to-date, in all departments. The change to magazine form has delighted its readers. No pains will be spared to keep the HERALD in the front rank of Canadian periodicals.

See list of Rewards on another page.

THE ENDEAVOR HERALD CO.,
35 RICHMOND STREET WEST, TORONTO

THE
Societies at Work

MR. W. J. DOHERTY, Ontario Provincial treasurer, acknowledges the receipt of the following contributions to the Provincial Union for '98: Tweedside Meth., \$5.00; Oxford County Union, \$5.00; Bradford Pres., \$1.00.

Jottings from London.

The Annual Rally of the London C. E. Union was held in Wesley Hall on Tuesday, Feb. 1st. The president, Mr. A. D. Benson, occupied the chair. Mr. A. C. McMullen, cor.-sec'y of the union, read letters received from the local unions of Hamilton and Toronto. Good work and steady progress were reported. The rec.-sec'y, Herbert Moule, presented a report showing three societies formed during the year, making a total of 29 senior societies in the union with a membership in the vicinity of 1500; about two-thirds of these were on the active list. Rev. J. W. Hindley, of Embro, then delivered a very earnest address on "Dignity of service for God." Two addresses on Junior work were also given by Miss Kirkpatrick and Miss Crossin, and Rev. Geo. Fowler conducted an open parliament on "Local Union Work."

A Lookout Committee conference was held last month in St. Andrew's church, under the auspices of the local union. Two papers were read, one written by Mr. Scott, of Ottawa, formerly of St. Andrew's church, and the other by Miss M. Baxter.

St. Paul's society held a successful Bus party to Thorndale on Feb. 8th.

Christ Church society of Christian Endeavor is kindly providing Bible and prayer book for the pulpit, and calendar frame for the vestry. The same society has recently furnished an additional supply of prayer and hymn books for use of strangers at Sunday services.

A very novel and successful entertainment, in the form of a Japanese social, was given on January 16th by the Epworth League of the Colborne St. Methodist church, under the direction of Miss Cornish, president, and Miss Loveless, president of Social Committee. After the rendering of a first-class programme, refreshments were served in Japanese style in the class rooms of the school by a number of young ladies prettily attired in Japanese costume.

The school-room was artistically decorated with paintings and curios of the east.

The Reading Circle of the Askin St. Epworth League held its semi-monthly meeting on Jan. 25th, at the residence of Mr. S. J. Latta, Bruce Street, South London. The lesson-study was selected from Longfellow's poem on "Resignation," on which Mr. Fred Howell, Mr. William Nettleship, and Miss Jessie Boake, gave essays. Miss Clara Brenton gave an excellent paper on the "Life of Longfellow."

An officers' conference was held in the Talbot St. Baptist church on Tuesday, Feb. 15th. Two papers were read—one by Mr. Tanner, of Knox Church, on "The Recording Secretary," and the other on "Christian Citizenship," by Mr. Simpson, of Askin St. Methodist, both of which brought out good discussion.

To celebrate Christian Endeavor Day the pastor of Knox Church, by request of the Y.P.S.C.E., delivered an impressive sermon on C. E. work in the church. Among the important points of the sermon, emphasis was laid on the aim of the society—the promotion of a higher spiritual life among its members, the keeping bright of their armor, and up-building of the church. On the following evening, Jan. 31st, the society held an Endeavor Rally, inviting all the young people of the church, and notwithstanding the stormy evening, there was quite a large attendance. The first half-hour was devoted to the prayer-meeting, and the latter part to the entertainment of the guests. Numerous games, an electric battery, and a gramophone, were supplied. The energy and enthusiasm is revived in the society, and an interest is increased among the young people of the church. Five new members' names were added in one evening.

A Good Convention.

THE seventh annual convention of the societies in Leeds, Grenville, and Dundas counties, was held on Wednesday and Thursday, Feb. 9th and 10th, in Kemptville. The attendance of delegates was very representative, and each session was marked by earnest attention and hearty participation. Addresses of welcome were delivered by Rev. H. J. McDiarmid and Mr. T. A. Craig, replied to by Mr. S. M. Barnes of Smith's Falls. The convention sermon was preached by Rev. F. C. Reynolds, of Winchester, on "God is love."

The secretary, Mr. H. S. Seaman, of Brockville, stated that new soci-

eties had been formed during the year at Shanley, Merrickville, Oxford Mills, Cannamore, Elma, Inkerman, Van Camps, Portland. The number of societies is now 53, with a total membership of 2,230; \$470.00 had been raised for missions during the year.

The papers read were of a high order. Especially worthy of mention are "How to study the Bible," by Mr. G. R. Putnam, of Merrickville; "Junior Work in Towns," by Miss Coates, of Brockville; and "Duties of Secretaries," by Miss Dowsley, of Prescott.

Resolutions were passed pledging support to Sabbath Day observance and to the temperance question.

The next gathering is to be held in Brockville.

Mr. Putnam was elected pres.; Miss Dowsley, general sec.-treas.; and Mr. R. D. Morey, of Brockville, Junior superintendent.

Hamilton Endeavors.

The Junior society of Centenary church held a special service for the Juniors on Sunday, February 6th, and invited the other local societies to help them enjoy it; the result was that the large church was filled with Juniors that morning. Rev. Jno. Young delivered the address, and spoke on the ideal life, having instead of a text several twigs to draw lessons from. By a straight twig of a year's growth he represented the life of a good child; by an older one he showed that continuing in this course the life would continue to be good. Then with a crooked twig he represented a child who was beginning life in the wrong way, and with another of the same character he showed that if persisted in the result would be crookedness in after life. The other parts of the service harmonized with the nature of the gathering, bright hymns, beautiful anthems, and solos, the singing being assisted by a fine orchestra.

A model business meeting was that held by our Junior Union executive on Jan. 13th. Under the direction of the new president, Mr. J. Stewart, the business was soon thoroughly transacted, and an experience meeting opened. Miss Kelk, the energetic convener of the Organization and Visiting Committee had, previous to the meeting, distributed among the workers many questions of interest to Junior superintendents; these were to be answered by those to whom they were handed. Such questions as "Do you approve of the idea of having a senior over each Junior commit-

tee?" "Do you find it hard to have sentence prayers?" etc., elicited lengthy discussion.

The Junior society of Knox church Mission celebrated its fourth anniversary on the evening of Jan. 7th, by giving the cantata entitled "The Junior Garden." Miss Potruf read an address of welcome, which was responded to by a Knox church Junior, Miss May Truscott. A special feature and one worthy of mention was a duet, "Wave, wave our banner," which was sung by Misses Darrie and Lillie Vance. There were also a Junior male quartette, and a short address by Mr. Jas. Stevenson, superintendent of the Mission.

Our Senior Union met on the third Friday of the month in the Victoria Avenue Baptist church, Rev. J. F. Barker in the chair. The meeting was a good one, special interest in the great convention being manifested. In the report of the '98 Convention committee Mr. Rowland, the convener, stated that he had received word from all parts of Ontario to the effect that there would be large representations sent to Hamilton in the fall. This is encouraging. The sub-committees are hard at work already. Purple and gold will be the colors.

A large body of young Endeavorers spent a very pleasant evening with one of our county societies on the evening of the first of February. A lengthy programme of songs, recitations, and speeches, and a sleigh ride from the city to the church and return, made a very pleasant evening.—H. M. G.



Toronto Notes.

Eastern District.

At the January meeting of the executive, after the business was disposed of, a short time was spent in social intercourse, refreshments being served by the young ladies of St. John's society.

BROADVIEW AVE. (Cong'l). Since changing our night of meeting from Monday to Sunday, the attendance has been much larger. The president at the commencement of the year sent a printed message to each member, urging upon them more Bible study and private prayer, and recommending them to become comrades of the Quiet Hour, and to unite with the Tenth Legion. Since then, quite a number of our members have joined in these two advance movements.

PARLIAMENT ST. (Baptist). A very pleasant time was spent on Monday evening, Feb. 7th, by the Y.P.

S.C.E. and their friends. Special music, both instrumental and vocal, was furnished by members of the society and others. Most of the evening was spent guessing conundrums for which prizes were given, after which refreshments were served by the Social Committee.—M. GOOD, *cor.-sec.*

Central District.

CENTRAL (Presbyterian). Between forty and fifty persons attended the annual meeting of the Elizabeth St. Mission Workers' Association connected with the church, all mission workers in some way or other, and nearly all Christian Endeavorers belonging to the church. Many of the workers themselves were surprised to see so many present, and still several workers were absent.

Miss E. Workman, of Erskine Presbyterian church Y.P.S.C.E., missionary superintendent, at a meeting with missionary conveners of societies in the district, on Friday evening, Feb. 11th, made arrangements for holding meetings to be conducted by Christian Endeavorers in the Centre Avenue Mission Hall early in March. Two district societies or their representatives are to be asked to be present each night. They will provide leader and organist or music; and it is expected that there will be members present from each society every night, if possible. It is earnestly hoped that this undertaking will meet with the heartiest support from the societies in the district.

In the face of very stormy weather between forty and fifty turned out to the District Sunrise Prayer-meeting on C. E. Day. Rev. J. B. Warnicker, of Beverley St. Baptist church, presided. "Fruitbearing" was the leading thought. It was a very delightful and inspiring meeting. The speaking was prompt and to the point. Many took part.

BEVERLEY ST. (Baptist). This society is growing, adding about five members each month. The meetings are hearty and well represented. The church parlors have been re-decorated at considerable expense, and are now very bright and cheerful. The members like their new pastor, Rev. J. B. Warnicker, very much, and he is very helpful in C. E. work.

NORTHERN (Congregational). In commemoration of the 17th anniversary of Christian Endeavor, our pastor, Rev. T. B. Hyde, preached a special sermon to the young people on the C. E. Society and its work, taking as his text 1 John 2: 14. At the close, the monthly consecration meeting was held, to which a number of visitors and older members

of the church remained. Our society has been led to undertake mission work in the west end of the city. A small room has been rented and fitted up at No. 4 Mansfield Ave., where meetings are held each Thursday evening, one at 7.45 for boys, and another at 8.15 for girls and older people. There has been an average of about 20 at each meeting. This work is in charge of the convener of our city mission committee. Speakers and music are provided from members and friends of our society, and an opportunity is given to all the members to engage in practical and definite Christian work. Our missionary convener has arranged with members of the committee and others to correspond regularly with missionaries in various fields in which our church is specially interested. The object of this is to bring us more closely in contact with this great work. Letters received from the field will be read at our monthly missionary meetings.

Western District.

EUCLID AVE. (Methodist). The interest in the good work carried on by the Euclid Ave. Juniors is steadily increasing. The meetings each Sabbath morning are inspiring, helpful, and very encouraging to the workers. For some time, the "Junior Garden," a beautiful cantata, has been occupying their attention, and it will be rendered in the West Y.M.C.A. on Friday evening, March 4th. In addition to the cantata an excellent programme will occupy the second part of the entertainment.



Our Manitoba Budget.

THE Quarterly Meeting of the Winnipeg Local Union was held in St. Andrew's church on Monday eve., Feb. 7th, and there was a very good attendance. Mrs. E. Norine Law, of Detroit, Mich., addressed the Union on the subject of "Good Citizenship," and her address was practical and full of interest. Mr. Gordon Russell, president of the Manitoba C. E. Union, was chairman of the evening, and after Mrs. Law's address called the roll of the societies of the city, some eighteen in number, while we enjoyed a very profitable consecration service.

Manitoba, or rather Winnipeg, loses one of her prominent C. E. workers in the person of Mr. H. E. Rogers, who contemplates going to the Yukon very soon. We wish him god-speed in his trip to the land of gold.

BRANDON (Presbyterian).—Our work has been much along the line of the regular committee work of

every C. E. society. If in any particular line of work we excel it is in connection with our mission work. We have made our regular contributions to the general fund of our church, and this year we are endeavoring to support a girl in connection with one of our missions in India, and also help the Klondike extension work. Beside monies raised, we have supplied three Sunday-schools with helps and papers, one of which schools is some distance north of Prince Albert. Our Relief Committee sent two barrels of clothing to this same school in aid of the poor, while we have sent literature and hymn-books to a lumber camp. There are so many ways in which we can help that we are led to say, Lord, help us to advance Thy Kingdom among men in any way that Thou canst open to us. God is blessing us as we seek to bless others.—A. J. C.

The seventh annual convention of the Manitoba C. E. Union will be held on May 21-24 in Portage La Prairie. The programme committee are endeavoring to make this gathering one that will tell mightily in the coming year for the advancement of Christ's Kingdom and the pulling down of the strongholds of Satan. Think over it. Pray for it.

The principal object of the Westminster Presbyterian society, Winnipeg, is to endeavor to bring the young people more closely together socially, and especially to find out what God requires of us as Christian Endeavorers, and where we have fallen short in the past. Another object is to cultivate systematic giving to missions.—JNO. A. LOGAN.

The Christian Endeavorers of Knox church, Winnipeg, celebrated February 2nd by attending the church prayer-meeting in a body. After a short address by the pastor on "The relation of C. E. to the church," the meeting was thrown open to the Endeavorers. Thoughts upon the foundation-stones of C. E., the pledge, missions, the Tenth Legion, the Quiet Hour, and good citizenship, with many quotations from Scripture upon the topic were among the good things to be remembered. The use of the C. E. hymn-book was another departure from the usual order. That the change was enjoyed by all present was testified to by the wish expressed by many of the older church members that such meetings were held oftener.

News.

WHITBY.—St. Andrew's society of C. E., Whitby, held its annual meeting the third Wednesday in January.

The reports showed the society to be in a flourishing condition, both as regards membership and contributions. Although many members had removed from town and were lost to our society we still had gained in members by the addition of new members. Among the officers selected are: Pres., Dr. C. F. McGillivray; cor.-sec., Miss Donaldson; treas., Miss Thomson. The society has donated \$45 to mission work during the past year.

MITCHELL.—On the evening of Jan. 24th a most interesting and instructive C. E. mass-meeting was held in the Presbyterian church here. Many Christian Endeavorers from societies in the neighboring district attended the meeting, and all felt it was good to be there. We owe much to Rev. Wm. Patterson of Cooke's church, Toronto. His address on "Our Work" was one of deep spiritual power. His words glowed with gospel meaning, and their influence will rekindle to more active work in the cause many who heard him.—GERTRUDE HORD, sec.

KINGSTON.—On the 10th of January the officers of the Queen street C. E. society were installed into office by the president of the Local Union, Mr. R. Meek. The installation was preceded by a review of the term which had just been closed, the retiring president and chairmen of all the committees presenting succinct reports of their work. Among the new officers are: Pres., B. E. Sills; vice-pres., R. M. Allen; cor.-sec., Miss K. Abraham; treas., Miss L. Quinn; sup't Junior C. E., Miss Allen. The officers were called forward to the front, formed a semi-circle, took an obligation befitting each office, and joined, kneeling, in a consecration service led by the pres.-elect. During the last half year Rev. Dr. Ryckman, the pastor, gave several talks on the doctrines of the church, and the society held literary and social evenings, so that educationally and otherwise it has endeavored to carry out the work committed to it.

WOODSTOCK.—During the past year the Y. P. S. C. E. of Knox church raised \$155. Of this amount \$75 was given towards the debt on the new church; \$11 spent in purchasing hymnals for the use of strangers attending church, book boards, and mirror placed over the new organ; \$53 was given to missions, \$15 of which was sent to the Klondike fund of the Home Missionary Society. An earnest effort is being made to increase the amount for missions this coming year, by each member contributing 10c. per month. M. S. PYPHER.

MOOSE CREEK.—Two very aged Scotch ladies live in a Roman Catholic settlement. We visited them. They told us we had come in answer to their prayers. Their ears of thankfulness for the food we brought them, told the story. Said the sick one to her sister: "Mary, we can now make the bee to get out our winter's wood."—LILY MCINTOSH.

STIRLING.—The Fourth Annual Convention of the Bay of Quinte District Union of C. E. and E. L. of C. E. will be held in Stirling on Thursday and Good Friday, April 7 and 8. The Executive Committee will endeavor to make this the most helpful convention yet held, and it is hoped there will be a good attendance of delegates.—J. B. REDMOND, cor.-sec.

COBDEN.—Last year we raised our missionary money by socials; this year we have a Missionary Committee, and we provided each member with a list of C. E. members to be canvassed for two cents a week and daily prayer for missions. We have five members on the committee, and only twenty-two C. E. members, and so had only about five names on each book, but we asked outsiders and met with the hearty approval of many. Some have \$1.50 a month promised, which will be \$9 for term. But we are trusting that the habit of daily prayer for missions will be formed by many and do more lasting good even than the money collected.—A. CHILDERHOUSE.

FRANKLIN.—The Y. P. S. C. E. held a sunrise prayer-meeting on Thursday morning, Feb. 3rd, at eight o'clock, in commemoration of Endeavor Day, a goodly number being present. The meeting was led by one of the pastors.—A. M. A.

Our News Department.

TO stimulate interest in this part of the HERALD, and to encourage our readers to write, rewards were offered by me last month for the best written items of news, not to exceed 60 words. These rewards go to Miss McIntosh, of Moose Creek, and A. M. Anderson, Franklin, Man.

OFFER FOR MARCH.

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

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

1. Any unusual accession to your church from the associate membership.
2. Any special work undertaken by your society.
3. Money granted to mission work, noting briefly how it was raised.
4. Anything of general interest developed in any meeting of your society.
5. New methods of committee work, that have proved successful.
6. Ways of helping your church and pastor that have been found useful.

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

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

Yours in the work,

THE NEWS EDITOR.

Odds and Ends.

"My being a good musician saved my life the last time the levee gave way," said Mrs. Mississippi. "Why, how was that?" said Mrs. Boston. "Well, you see, my husband floated down the river on the stove—" "Well?" "I accompanied him on the piano."

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

Fanny.—"Of course, dear, your engagement is broken, I suppose you will return at once everything he ever gave you?" Sally.—"Oh dear no! I shall keep them all, and send them to him, one by one, for Christmas presents as long as he lives."

Ill-fitting boots, and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

Patient (who has just had his eye operated upon).—"Doctor, it seems to me ten guineas is a high price to charge for that job. It didn't take ten seconds." Eminent Oculist.—"My friend, in learning to perform that operation in ten seconds, I have spoiled more than two bushels of such eyes as yours."

Street Car Accident.—Mr. Thos. Sabin says; "My eleven year old boy had his foot badly injured by being run over by a car on the Street Railway. We at once began bathing the foot with DR. THOMAS' ELECTRIC OIL, when the swelling and discoloration was removed and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

They never fail.—Mr. S. M. Boughner, Langton, writes: "For

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