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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

PUBLISHED IN THE INTERESTS OF THE SOCIETIES OF CHRISTIAN ENDEAVOR IN THE DOMINION OF CANADA

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MEMORABLE MEETINGS

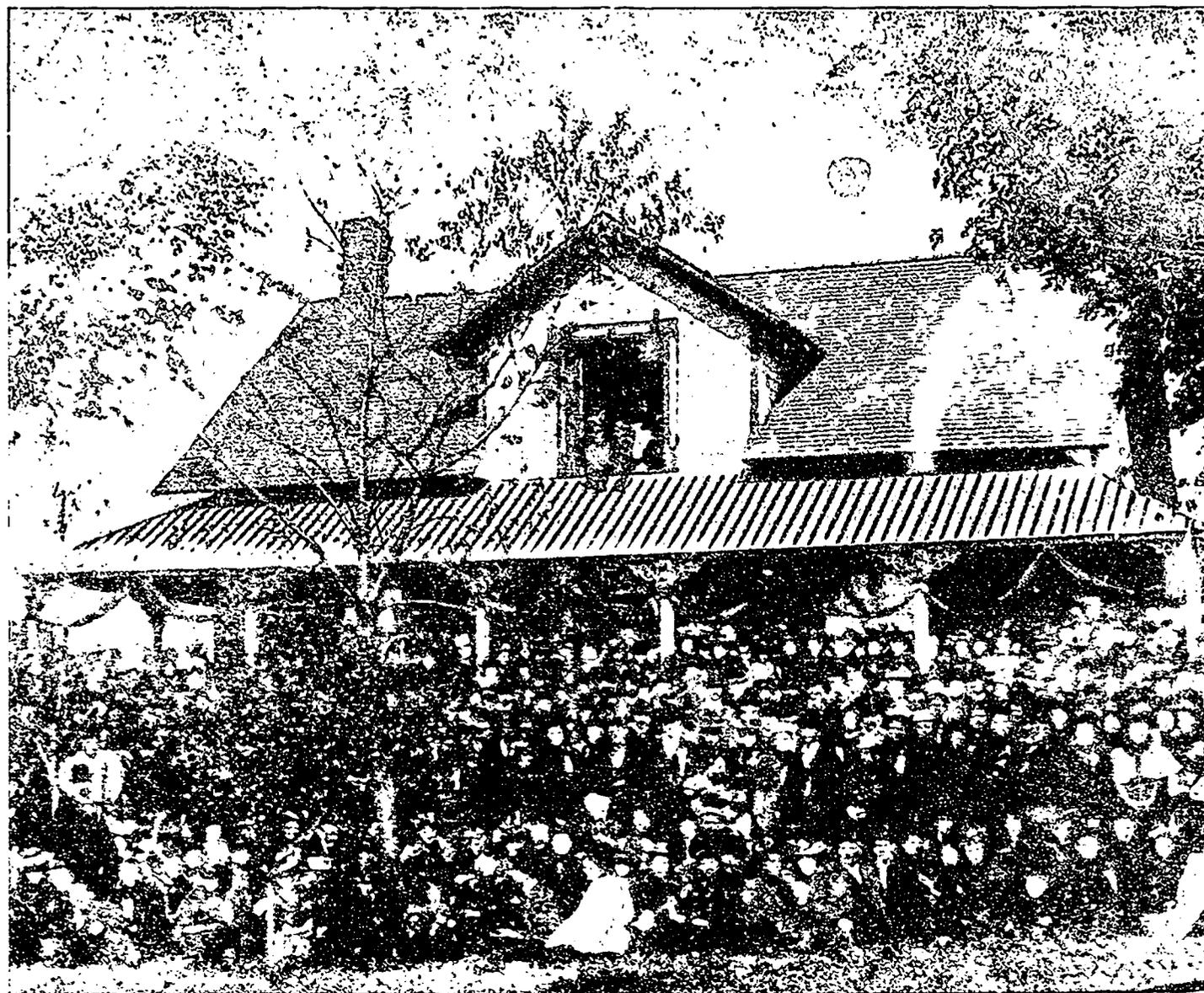
THE FIRST INTERPROVINCIAL CONVENTION OF CHRISTIAN ENDEAVOR AT OTTAWA.

OTTAWA '96 has drifted into the past. The great convention, so carefully planned by the convention committee, so eagerly anticipated by Canadian Christian Endeavorers, has come and passed away. As the train hurries us

also from the Maritime Provinces and from Manitoba. It was a splendid gathering of Canadian youth, and all who attended the convention rejoiced in the opportunity afforded for fellowship with other Endeavorers from different parts of our beloved country.

As was expected, the spirit of true patriotism was everywhere manifest. It was fitting that at a convention of Canadian young people met at the national capital, there should be demonstrations of popular patriotism. Again and again

The cordial interdenominational spirit that pervaded these meetings also deserves to be noted. Misapprehensions as to the spirit and purpose of Christian Endeavor are passing rapidly away. We heard repeated exclamations of satisfaction at the delightful Christian fellowship which obtained during these convention days, fellowship based upon love and allegiance to a common Lord. The problems of the organic union of Christendom were not discussed, but the possibility of spiritual, sympathetic union was every-



GROUP OF DELEGATES AT "CHERRY COTTAGE," AYLMER, QUE.—BIRTHPLACE OF REV. F. E. CLARK.

back again to our home, we try to gather up the main impressions received during these crowded days.

The attendance was most satisfactory. Over six hundred delegates registered. Quebec was represented by a large number than at its last provincial convention at Huntingdon. The number from Ontario was greater than at Kingston two years ago. Representatives were present

the National Anthem was sung spontaneously by the great audiences when the privileges of citizenship were touched upon. The patriotic hymn, dedicated by the author, Rev. James Black, of Hamilton, to Canadian Endeavorers, was frequently sung with a will, its stirring chorus well expressing the sentiment of the young people.

"Onward then, Canadians, let our aims be high:
For our Queen and country, let us live, or die.

where and at all times exhibited.

Junior work received a prominent place at Ottawa, and an impetus was given to this department of the movement that should produce good results during the coming months. The rally was magnificent in plan and execution. Unfortunately, only about one-third of those who sought admission to the rally could be accommodated. A report of the rally and other features

of Junior work presented at the convention will be given in next issue—our annual Junior Number.

Most impressive of all the features of the convention was its spirituality. An earnest spirit of devotion pervaded all the meetings. The early morning meetings were largely attended and they were delightful in their spontaneity and power. At several of the sessions great spiritual themes were discussed by able speakers, and as a result the spiritual life of the delegates was greatly quickened. Then, there was the final consecration service, so impressive, so uplifting. The able address of Dr. Rose on the blessings and possibility of the baptism of the Spirit was a fitting preparation for Mr. Baer's inspiring words. Chief among the noteworthy features of the convention we would place its spirituality.

The practical nature of Christian Endeavor was also disclosed in the provincial gatherings. The reports showed a year of earnest effort with gratifying results. If any one is under the delusion that this movement is summed up by accounts of society meetings and conventions, let him listen to such reports as were presented by societies at the meetings of the Quebec and Ontario Unions. In a multitude of ways the young people are rendering valuable service to the churches with which they are connected and are engaged in a great variety of evangelistic, benevolent, and missionary enterprises.

Let us also say a word about the arrangements. They were most complete. The noble Committee of Thirteen is deserving of all praise. Only those who have served upon large convention committees can adequately appreciate the amount of self-sacrifice and hard work that was necessary to ensure the success of this convention.

And what splendid music! The choir, under the skilful leadership of Mr. Fred Byshe, sang with fine taste and precision. The song services were greatly enjoyed, and the quartette singing was particularly good.

But "Ottawa '90" will be known in the history of the movement chiefly because it marks an epoch in the progress of Christian Endeavor in the Dominion. The national organization, which has for long been in the thoughts of leading Endeavorers, has become a reality. The new organization, to be known as the Canadian Council of Christian Endeavor, begins its career under the happiest auspices and with the hearty benediction of the United Society officers. It will form a bond of union between the workers in the different provinces, thus promoting sympathy and securing, if it should be required, united action. The Canadian Council is well officered and may be depended on to give a good account of itself. May God bless the Canadian Council of Christian Endeavor!

INTERPROVINCIAL MEETINGS

WORDS OF WELCOME.

WITH cheerful songs the Christian Endeavorers assembled in Knox church for the opening meeting. The atmosphere was electric with life and enthusiasm. The bright, eager faces that looked toward the platform encouraged the happiest and most felicitous utterances on the part of the speakers. There was no mistaking the nature of the audience. There was the same earnestness, the same vivacity, the same readiness to applaud a good point, that characterizes Christian Endeavor gatherings the world around.

"Holy, holy, holy, Lord" was sung, after which Rev. N. Waddell, Lachute, conducted the devotional exercises.

The chairman, Rev. R. E. Knowles, spoke of the convention as an occasion of devout thankfulness on account of its being the first time in the history of the Dominion when representatives of nearly all denominations had thus met together. He reminded the delegates of the privilege of meeting in the capital, the capital of the best country in the world. Referring to the fact that the prorogation of Parliament had taken place the preceding day, he said: "The law-makers have gone; the law-keepers have come."

Then followed the addresses of welcome. Mr. T. W. Quayle, chairman of the splendid convention committee, was enthusiastically received as he spoke a welcome on behalf of Ottawa's willing workers. He said that the ecclesiastical soil of the capital city was not the most favorable in Canada for the development of Christian Endeavor, but hoped that the roots of the movement in Ottawa would be nourished by the presence of the convention and lead to vigorous growth. His hope was that the delegates would be glad that they came, receive a great blessing, and extend the movement throughout the Dominion.

Rev. Dr. Saunders spoke on behalf of the pastors. His address was both eloquent and brilliant. Referring to the great July gathering in Washington, he said that he was glad to be able to welcome the Endeavorers of Canada to their own capital city, the Washington of the north. Pastors, in Christian Endeavor, had found by their side, like Adam when he awoke from his sleep in Eden, a fair and beautiful helpmeet. He did not know any movement more radiant with promise for the weal of our country, and urged heroism in the advance of all righteous enterprises and in the conflict against great evils.

On behalf of the Young Men's Christian Association, the secretary, Mr. S. J. Eagleson, uttered a few warm words of greeting, offering to the delegates the freedom of the Association's rooms while in the city, and expressing his appreciation of Christian Endeavor in its aims and efforts.

A very hearty reception was accorded to Mayor Borthwick as he rose to voice the welcome of the citizens of Ottawa. The Mayor said that the Council could not have imposed upon him a more pleasant duty. "The Society of Christian Endeavor is one which, with respect either to its origin or operation, stands in need of no commendation at my hands. Its founder and originator, Rev. Dr. Clark, is well known to all of us, and although we cannot claim him as a citizen, he was born and brought up so close to our city that he may almost be looked upon as one of ourselves. We are proud to think that through him and his work, the valley of the Ottawa can claim to have contributed in no small degree to the promotion of practical Christianity."

Very appropriately the responses to these felicitous words of welcome were given by the presidents of the four Provincial Unions represented. Rev. W. D. Reid, B.D., of Montreal, came first as the representative of Quebec. He said that in the church in which they were assembled he had been licensed to preach the Gospel, and had spent an anxious hour while a committee of ministers were deciding if he had not propounded heresy in one of his sermons. Speaking of the fitness of Ottawa as a meeting-place for the interprovincial convention, he said that it was a good time for them to meet under the shadow of the Parliament buildings. Parliament had done something worthy of the occasion by abolishing the bar.

Ontario was worthily represented by Rev. A. F. McGregor, B.A., who delivered a pleasing address on the significance of Christian Endeavor. The word Ottawa meant much to Canadians generally, but it had a special meaning to Christian Endeavorers. Using the letters of the word Ottawa as an acrostic, he spoke on the points: Our Talents Training Affectionately, Willingly, Always.

In an effective address, Mr. A. E. Scott, of Winnipeg, extended the greetings of the Endeavorers of the Prairie Province. No one, he said, could doubt the sincerity of the welcome, if they had seen, as he had done, members of the Reception Committee at the railway depot at three o'clock in the morning to meet a chance delegate.

The president of the Maritime Union, Rev. G. M. Campbell, of Charlottetown, presented the greetings of the Endeavorers of the provinces by the sea, in a rousing address, full of graceful phrases. Trusting in the Christ for strength the Maritime Union was striving to raise God's standard on high down by the sea. Christian Endeavor puts the flag of our country just below the banner of the Cross. Around them let us gather. First, the cross of Jesus; then the flag we love.

At the close of this part of the programme, Rev. Salem G. Bland, of Smith's Falls, was called upon to address the audience on "The Model Church." The speaker sought the characteristics of the true church in the New Testament, and presented an ideal of church life and work that contrasted strangely with many of the present day practices. The model church, he maintained, was the best thing on the earth—the fairest, the most divine. He believed, that the model church should reflect Christ in everything, and that self-abnegation and obedience to God's will should characterize every member. It would have free pews, and be supported by the tithes of its members. It would have a converted choir, and the organist would play with the same zeal as the preacher preaches. The attendants would dress so simply that there would be no distinction between the rich and poor. Old and young would attend the Sunday-school. Questions would be decided not by majorities but under the guidance of the Spirit. Nothing would be done for selfish motives, or for love of show. This remarkable and deeply interesting address closed the first session of the convention.

OUR COUNTRY.

THE Dominion Methodist church was filled on Tuesday evening to overflowing. The addresses on Temperance and Christian Citizenship were able and inspiring, while the "open parliament" proved a notable feature of the evening.

The pastor of the church, Rev. Dr. Saunders, occupied the chair, and after the song service and devotional exercises, called on Mr. J. R. Dougall, of the *Witness*, Montreal, who gave a splendid address on "Temperance Reform." He said Endeavorers had placed temperance first upon the list because they realized it to be the greatest evil which they had to face. People in this and other lands were thrilled with horror as they read the accounts of the slaughter of the Armenians by the cruel, ruthless Turk, but in this land a foe more deadly was at work, and with a firm grasp was slaughtering day by day more men and women than the Turk in the far off Armenian villages. Referring to the fact that the government had promised to take a plebiscite on the prohibition question, he urged upon Christian Endeavorers the necessity of being in the fight from the very beginning, even before it begins, in order that as large a majority as possible should be recorded against the liquor traffic.

Hon. G. W. Ross was greeted with great applause as he rose to speak on "Christian Citizenship." It was a masterly effort, and the vast audience heartily responded to his inspiring utterances. Citizenship, he said, meant honor, privilege, and obligation; and he showed clearly how Christianity exalts and dignifies national life. Christians should be aggressive. All other religions are at a standstill, or are retrograding, but Christianity is progressive. Its arsenals are in every country in the world. It had filled literature with the purest and sublimest truths. He called on Christian people to be more earnest in their battle against the saloon, the gambling den, and other regnant evils. Patriotism is the effluence of the best and purest aspirations in humanity. The power of no nation can be permanent that has not within its borders a solid phalanx of Christian citizens. Why should men not love this land? Does it not, above all countries in the world, afford opportunities for the development of manhood to the highest possible stage of which he is capable? Our heritage is not a material, intellectual, or social one merely, but a religious one, and one that every Christian should always be ready to uphold.

In introducing the "open parliament" which followed, the leader, Mr. J. H. Carson, of Montreal, said that he wanted it to be a P.P.A. meeting, not in the usual sense with which these letters were used, but Pointed, Practical, Aggressive. He called for answers to the questions: What has been done? What is there to do? How is it to be done? The answers given revealed

the fact that Christian Endeavor in our country has become a force in the purification of municipal and national life.

A Point St. Charles delegate reported that eight separate battles had been fought against the liquor traffic; two saloons had been driven out, and no liquor was sold in the district.

The Good Citizenship Committee of Ottawa reported that the City Council had promised to reduce the number of licenses in the city next year, and now they wanted to have their hands strengthened that they might make them do what they had promised.

Mr. A. E. Scott, of Winnipeg, stated that there was a flourishing town in Manitoba in which not a drop of liquor was sold, and the people purposed erecting a drinking fountain in the centre of the town, in front of the city hall, as a monument to its temperance principles.

In answer to the question, "How is the work to be done?" one delegate replied: "Agitate, agitate, agitate; educate, educate, educate; legislate, legislate, legislate!" "There is another degree of comparison which the brother did not mention," said Mr. Carson, and that is, 'Annihilate, annihilate, annihilate!'"

FRAGMENTS.

What is selfish dies; what is sacrificial lives.—*Rev. R. Johnston.*

The business of a soldier is to fight, not merely to be mustered in.—*Hon. G. W. Ross.*

The church needs to be brought back to Gethsemane and Calvary.—*Rev. R. Johnston.*

meeting, for the prayer meeting would sustain the church.—*Rev. S. G. Bland.*

Christian Citizenship does not derive its honor from any government; the citizenship of which Paul was so proud did not add a hair's breadth to his Christian citizenship.—*Hon. G. W. Ross.*

SERVICE FOR CHRIST.

THE session on Wednesday afternoon in Knox church was a most helpful one. It was spiritual, practical, suggestive, inspiring. After devotional exercises, led by Rev. J. F. Barker, of Hamilton, the chairman, Rev. W. D. Reid, called upon Mr. A. E. Scott, of Winnipeg, the ex-president of the Manitoba Union, to address the assembly on the subject of "Missions."

Mr. Scott declared missionary work to be the greatest work in the world, because it has to do with the immortal soul. In the eyes of God every soul is of priceless value. God calls us to the work. His command is not, "Go convert," but "Go preach." We are responsible, not for conversion but for preaching.

Following this ringing address came Rev. R. Johnston's address on "Christian Endeavor as an Evangelizing Force." This was a noble utterance, and it was warmly received by the large congregation. "Every great movement within the church," the speaker said, "that has exerted a permanent influence upon its own age, upon the church, and upon the world, has been evangelistic in spirit and in energy." This was illustrated from the early Christian centuries and from the period of the Reformation. Christian En-

"I must be about my Father's business."
"He must increase but I must decrease."

2. What methods are helpful?

Personal work.

As Andrew and Philip; say "Come."

Be able to converse as freely on religious subjects as on everyday matters, by knowledge of the Word.

Have a working knowledge of the Bible.

Flower Committee always has opportunities— hearts are often open when in trouble.

A choir that sings evangelistic hymns as well as anthems.

Call before church service on people who do not attend church, and bring them with you.

Stay at home and mind the baby while the mother goes to church.

3. What should our motive be?

Love of Christ; to help ourselves; the glory of God.

A sense of the awfulness of sin.

Our Master's command.

Gratitude to God.

To realize the answer to the prayer "Thy kingdom come."

To save souls for Christ.

A Round Table Conference on Committee Work followed. The six short papers, read by practical workers, were full of good things.

Mr. G. H. Archibald, of Montreal, then led another "open parliament" based upon the preceding papers. This also proved a most profitable feature of the meeting.

1. Lookout Committee.

Visit every absentee personally.

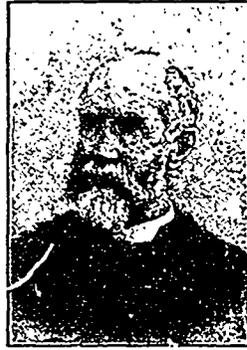
Continuing to visit them until you get them.



REV. G. M. CAMPBELL.



REV. R. JOHNSTON.



REV. PRINCIPAL GRANT.



REV. S. P. ROSE.



REV. S. G. BLAND.

Christian Endeavor should be the greatest help and stay of the pastors.—*Rev. W. D. Reid.*

Mission mean doing anything and everything that would best further God's work.—*A. E. Scott.*

If men do not see Christ in His body, the church, they will never see Christ at all.—*Rev. S. G. Bland.*

I do not know any movement more radiant with promise for the weal of our country.—*Rev. Dr. Saunders.*

Important as it is to have a prohibition law, it is much more important to have a prohibition people.—*J. R. Dougall.*

It is the trick of the church to believe in Christ plus something else; the model church will believe in Christ only.—*Rev. S. G. Bland.*

That organization will inevitably decay which pays more attention to the outgoing than to the incoming generation.—*Rev. G. M. Campbell.*

The plane of political life will never be raised unless Christians take upon them the responsibility of doing their duty.—*Hon. G. W. Ross.*

The conquest of the world for Christ is our work, nor should we be satisfied until He has the universal suffrage of mankind.—*J. R. Dougall.*

You have shown that the purest and sweetest interdenominational fellowship may exist with the truest denominational loyalty.—*S. J. Eagleson.*

The real wealth of any country lies in the young men and the young women of such associations as the Christian Endeavor Society.—*Rev. A. F. McGregor.*

In the model church the members would not be urged and implored to sustain the prayer

deavor must be evangelistic if it is to last. Mr. Johnston then dwelt upon the evangelistic message, and the evangelistic method. The message can never change. The only message is salvation from sin through a crucified Christ. This was the message of the Reformation and of every period of advance in Christ's cause. There is no need of being ashamed of the Cross. Run a cross through the C. E. The one truth that has led the cause of righteousness forward in every age has been the simple evangel of God's love to men through a crucified and risen Christ. Speaking of methods in evangelistic work, he called upon his hearers to strive, labor, and sacrifice for the salvation of souls. The main thing is not the method but the earnest spirit behind the method. What is wanted is a passion for souls. "Get back to Christ; get a grip of His hand; and when you remember what He has done for you then your task will be an easy one."

An "open parliament" was then held on Missionary and Temperance work, led by Rev. W. R. Cruikshank, of Montreal. A large number participated and a very interesting half-hour was thus spent. The leader asked a series of questions for the guidance of delegates in responding.

1. What principle should we work on?

Self-sacrifice.

It is only in giving away that we keep.

A realization of the value of souls.

"Trusting in the Lord Jesus Christ for strength."

Doing whatever He would have us do.

Obedience to our Lord.

"Endeavor" means "En devoir"—on duty for Christ, the first evangelist.

Dependence upon Christ rather than on the society.

Continuing to ask the associate members when they intend to become active.

Looking up new families coming to town and reporting them to the minister.

Trying to keep track of the members we have on the roll.

2. Prayer Meeting Committee.

Ask different members of the society to take some phase of the subject for that evening.

Have a meeting of the committee five or ten minutes before the regular meeting to pray for a blessing.

Have a special subject for prayer at each meeting. Put it on the blackboard.

Praying (in the committee) for individual members of the society by name.

Holding cottage prayer meetings among the aged members of the church.

Always try to get those who have never led in prayer to do so.

Have a "pause committee."

Speak to the leader during the week previous to the meeting to show your interest in it.

Before the consecration meeting send a reminder to some whom you know cannot attend.

If the people won't come forward, move the leader up to them.

Arrange the chairs like a triangle, with the base at the front.

Do more towards building up the church prayer meeting.

Have an "echo committee," who will carry thoughts from the Sunday's sermons to the sick.

Remind the leader not to say too much.

3. Sunday-School Committee.

Be prepared to take a class if the teacher is absent.

This committee must be under the control of the Sunday-school superintendent or there will be harm done.

Call on new families to invite the children to Sunday-school.

4. Social Committee.

Hold a "handshake meeting" at the close of every meeting, or before it closes.

Have the handshake before the meeting opens. Don't wait for an introduction to strangers in the church.

Let those who stand at the door to receive strangers wear a "reception committee" badge. Shake hands in the proper way—with your heart.

Shake hands again with the stranger when you meet him on the street afterwards.

Give a smile and a kind word with your shake.

Entertain strangers—have an occasional social gathering after your prayer meeting.

6. Good Literature Committee.

Put the *Ram's Horn* into barber shops. Use the "Silent Evangel" for private distribution.

Visit the boats in port and distribute tracts.

Supply books for the sick-rooms.

Send good literature to the lumber shanties.

Put Christian literature in the reading-rooms.

Have an "exchange table" in the vestibule.

Supply cab-stands in the cities with good magazines and papers.

The closing address of the afternoon was by Rev. Geo. J. Bishop, of Toronto, on "The Deepening of the Spiritual Life." In a deeply spiritual and practical way the speaker dealt with this important theme. Not physical life, not intellectual life, not moral life, but spiritual life comes before us for our consideration, and this is the life that Christian Endeavorers should seek earnestly to maintain. The mighty forces of the world are spiritual, and this is the power we need in our work. We need it in resisting the tide of evil—"A dead fish cannot swim up stream." This life must be cultivated. We must put forth efforts to this end. We must avoid everything that would hinder its growth and keep our soul in touch with God by prayer and Bible study.

THE DENOMINATIONAL RALLIES.

ON Wednesday evening the delegates met under their denominational standards in various churches. Christian Endeavor, while seeking interdenominational fellowship for young Christians, stands firmly for denominational loyalty. The practical working of this principle was well demonstrated at these rallies. There were seven meetings, and all were largely attended. No one who attended these meetings could doubt the love and allegiance of Christian Endeavorers for their own church.

Rev. A. C. Crews, the General Secretary of Epworth Leagues and Sunday-schools, presided at the Methodist rally in Dominion church. There was a splendid spirit in the meeting and the addresses were of a high order. "The best we ever held," was the verdict of those who had charge of the rally. The chairman rejoiced in the elimination of bigotry from the churches, and advocated loyalty to the church based on intelligence. He strongly urged the education of the young in the teachings of the church. Rev. G. S. Clendinning spoke on the place of Christian Endeavor in the Methodist Church. He believed that the church had a place for Christian Endeavor, because it was in harmony with the original aims of the founders of the church, and because it was the best means of developing the young people and utilizing them for the advance of the church's work. "The Power of Christian Endeavor" was the theme discussed by Rev. G. M. Campbell, of Charlottetown, P. E. I. The power of the movement, he said, came from the fact that it recognized the divinity and authority of Jesus Christ in a time when so many were recognizing Him only as a good man. The other element in its power was loyalty to the doctrines of the New Testament and the desire of the members to be a witnessing community for Christ.

Rev. S. G. Bland spoke on the prospects of Christian Endeavor. He looked forward to the time when denominational lines would be blotted out and a great united church would be formed which would provide room for differences of opinion. Christian Endeavor is a movement that is bringing this great church nearer. It had done more in a day toward this end than conferences and synods could do for years. Many took part in the discussion that followed, and a resolution was unanimously passed asking the Church Board to substitute the Christian Endeavor topics for those already in use.

The rallying place for the Presbyterians was Knox church, and that edifice was completely filled with an earnest and enthusiastic audience. The inspiring singing of the choir was greatly enjoyed, as was also the solo of Mrs. Cruikshank. After the devotional exercises, led by Rev. Dr. Dickson, Rev. Wm. Shearer, of Sherbrooke, spoke on what Christian Endeavor had done for Presbyterian young people. It had deepened their spiritual life, and given them zeal in service for Christ and the church. Rev. Mr. Cruikshank conducted an "open parliament" which was participated in by a large number. Rev. J. S. Conning then spoke on what Christian Endeavor has done and may do for the schemes of the church. He said that the young people had showed their loyalty by contributing over \$10,000 for the support of the enterprises of the church, and urged the adoption of the Plan of Study recommended by the General Assembly's Committee on Young People's Societies for the study of the church's doctrines, polity, history, and work, as well as increased liberality during the current year. The closing address was by Dr. Bayne, of Pembroke, who spoke of the Gospel as the panacea for all the modern social ills, such as the labor problem. Resolutions were passed cordially approving of the Plan of Study arranged by the Assembly's Committee, and recommending to the young people special effort on behalf of missions.

There was a large attendance at the Congregational rally, and the proceedings were characterized by great heartiness. Rev. William McIntosh, of Ottawa, occupied the chair, and made a stirring address in which he extolled the broad catholicity of the Christian Endeavor movement and saw in it the possibility of bringing the various branches of the church of Christ into closer fellowship. Rev. E. M. Hill, of Montreal, who has the honor of having formed the first society in Canada, then followed with an inspiring address. Christ, he said, was the common ground on which they and all denominations could meet. Rev. W. T. Gunn delivered an inspiring address and was followed briefly by Rev. A. F. McGregor. The next speaker was Rev. H. J. Horsey, who spoke of the part which had been taken by Congregationalists in the past in securing privileges which are common to all Christians to-day, and said that they had still a mission to the present age. Committees were formed to advance the movement in the different provinces, to increase interest in the *Congregationalist*, and a motion was passed expressing satisfaction at the splendid interdenominational fellowship manifest in the convention.

Another enthusiastic gathering was that of the Baptists in the First Baptist church. Rev. J. F. Barker, vice-president of the Ontario Union, presided, and spoke warmly of his love for the Christian Endeavor movement. He was fully persuaded that the Baptists could best help their young people and receive help from them through the Christian Endeavor Society. He fully agreed with the statement that "a man who knows nothing of any church but his own, knows nothing of that." The meeting was then thrown open to the delegates, and a number of addresses were given in which the unanimous testimony was given that Christian Endeavor had been a blessing to the young people and the church in which it had been organized. A provincial committee was appointed to advance the interests of the movement within the denomination.

The Disciples of Christ and the Christians met in the Y. M. C. A. rooms, but notes of the proceedings have not yet reached us.

The Church of England rally was held in the school-room of St. George's church. Rev. Wm. Johnston, vice-president of the Ontario Union, presided. His address was an impressive one. He sketched the Society's aims and methods of work, and said that it was organized not for amusement or worldly profit, but to band its members together in loving work for Christ. A Bible Reading by Mr. Snowdon, and a number of brief addresses on missions and other subjects made this one of the most interesting and helpful rallies of the series.

THE CLOSING HOURS.

THE closing meeting in the Dominion Methodist church on Thursday evening was a fitting climax to what was declared by all to be the most spiritual convention ever held in Canada. Before the hour for opening the large church was crowded, and an overflow meeting was held in the spacious school-room, where the three speakers repeated their addresses.

Rev. A. F. McGregor presided, and after devotional exercises led by Rev. Dr. Saunders, Rev. J. S. Conning read the report of the joint committee on the Dominion Union, which report was adopted.

Mr. J. H. Carson, of Montreal, then reported for the Committee on Resolutions, who among other matters thanked all the Ottawa friends for their kindness, especially the "noble thirteen" of the Central Committee; gave a ringing declaration on the temperance question, with special reference to the Dominion plebiscite; commended the closing of the bar in the House of Commons; heartily endorsed the Scotch Endeavorers' suggestion regarding a season of united prayer for Armenia; and expressed the loyal delight of the members on the Queen's completion of sixty years' reign. All the resolutions provoked great applause, but at this last one the enthusiasm broke out most strongly, and the congregation rose and lustily sang "God save our Queen."

Greetings were read from the Committee of '97 in San Francisco, the Ontario W. C. T. U., and the Y. P. S. C. E. of Central Presbyterian church, Washington, D. C.

The chairman then introduced the first speaker, Rev. Principal Grant, of Queen's University, Kingston, who was not on the programme. The genial Principal delivered an able address, sparkling throughout with unaffected humor but with a strong undercurrent relating to the seriousness of endeavoring to lead a Christian life. He expressed himself as being heartily in sympathy with this movement, which had done so much to deepen and quicken the religious life of the young people, and urged the thought that we do not need to belong to a particular society to have the responsibility of being Christian endeavorers. He liked the title of the society because of its modesty—simply claiming to endeavor to lead a Christian life—and because of its comprehensiveness in talking in all denominations. It was impossible for these young people from different churches to meet together without realizing that the points of difference are as the small dust of the balance. The movement in this age is not toward splitting the church into little sections but toward unification, and in this our beloved country has set the example, as evidenced by the union of eight Presbyterian bodies into four and then the four into one, and the union of the four Methodist bodies into one. Now these two churches have declared in favor, not of organic union, but of a federal union for the purpose of co-operation. Referring humorously to the "resolutionary" character of the first part of the meeting, Dr. Grant said that "one inch of action is worth a mile of resolutions," and in a few solemn closing words reminded those who were not members of this society that they too were under obligation to surrender themselves to Christ and serve Him, and urged them to take that stand at once if they had not done so already.

Rev. S. P. Rose, D. D., of Montreal, followed with an earnest and masterly address on "The Baptism of the Spirit." As Jesus Christ was the manifestation of the invisible Father, so His

church should be the manifestation of the unseen Christ, and Christian Endeavor is a very serious matter, for it means in its last analysis that each Christian should endeavor to re-produce Jesus Christ in his life—an overwhelming responsibility, and yet there is provision made for it in the economy of grace. As the incarnation of Christ came about by the power of the Holy Ghost, so the new birth, His re-incarnation in the heart of the believer, is by the same power. But there is something more, the endowment with power which was really accomplished in Jesus when the Spirit in the form of a dove came upon Him. The new birth makes me a Christian; the baptism of the Spirit fits me for service, and it is something which we *must* have if we are to do the highest form of work for Christ. So far as we have any record, He did not open His mouth in speaking any Divine truth till the baptism of the Holy Spirit came upon Him, and it was needful in His case and in that of the chosen eleven, is it not in the nature of an impertinence for us to seek to save souls unless we have been baptised from on high? This baptism can only come to us when we have fulfilled the conditions laid down in the Scriptures: 1—Repentance, Acts 2: 38; 2—Obedience, Acts 5: 32; 3—Asking for it, Luke 11: 13; 4—When conscious in our hearts that we have fulfilled these conditions, we should claim the promise and look for the immediate descent of the Spirit. Mr. Moody used this illustration: A thirsty man asks for a glass of water; a friend offers it to him, but he folds his hands and asks again and again, "Give me the water," until at last the friend says, "You are simply trifling with your own request." So we may trifle with this power; if we have fulfilled the conditions then the message is, receive what God is anxious to give. There is no warrant for expecting outward manifestations, and we may miss the blessing by looking for the *demonstration* rather than the *gift*. Expect repeated baptisms of the Holy Ghost, for the baptism for one service does not do for the next; in a sense, it is exhausted and must be repeated, so there is need for our consecration service each month.

Mr. John Willis Baer, the beloved Secretary of the United Society, then spoke on "The Ultimate Aim of Christian Endeavor," and his words, always heartfelt and powerful, were more telling than usual from the fact that he is under doctor's orders and is not expected to speak at any other convention this year. The following are extracts from his address:

"Christian Endeavor has for its ultimate end a purpose no less wide and lofty than the bringing of the world to Christ."

"To be an active member must mean something. Our conversation, our every day life at home and in the office, in school, on the farm, must be patterned after our Leader's! We must make the religion of Jesus Christ attractive. We must be living epistles, known and read of all men—walking advertisements of Christ."

"Here we are, Presbyterians and Methodists, Baptists and Congregationalists, Episcopalians and Disciples of Christ, and others, and others. I cannot tell by looking at your faces whether you are blue Presbyterians or red-hot Methodists, and I care less, if I can see, as I do, reflected in your faces and shining through your eyes, the deep purpose in your heart to exalt Jesus Christ. That is the kind of co-operation that will win the world for Christ."

"Brethren all are we. Palsied be the hand, mute the tongue, coming from among my countrymen or yours, that would ever suggest such a thing as war between our nations. God may come, seals may go, and boundary lines be held in dispute, but your love and mine, as one purpose, must flow straight from the fountain which is divine."

"More and more is Christian Endeavor becoming a missionary and evangelistic force. The sooner the movement is thoroughly imbued with that spirit throughout the length and breadth of its individual membership, in every Junior, Intermediate, Young People's, Mothers', or Senior society, throughout the wide world, will it have accomplished its ultimate purpose."

The closing consecration service was then conducted by Mr. Baer, and it was an occasion that will live long in the memories and hearts of those who were present. The service was short, the only responses being from the various provincial delegations and the Ottawa Endeavorers. The rest of the time was spent largely in prayer, and in meditating on "Abiding in Christ," the leader speaking with rare tenderness and power.

Then with the words of "Sweet Peace" and the Mizpah benediction, the convention in its formal meetings was brought to a close, but its effects will be seen in the lives of many and in the endeavors of numerous societies.



MAPLE LEAVES.

The very maple trees welcomed the Endeavorers by appearing in the convention colors—red and gold.

The singing of the Bell quartette at the Junior Rally was particularly effective. The Juniors do everything well.

The Ottawa dailies gave very satisfactory reports of the convention, and they were eagerly sought by the delegates.

"Blessed are they that fill up the front seats and help to make a good song service," said Mr. Byshe at the opening meeting.

We can scarcely refrain speaking of that glorious Junior Rally. It was a grand feature of the convention. It will be reported in next issue.

On the galleries of Knox church were displayed three large streamers bearing the legends: "Canada for Christ," "Canada our Home," and "Our Dominion for Christ."

Of course, every delegate made a tour of the Parliament Buildings. They will now take a keener interest than ever in the events that take place on the Capital hill.

The quartette, composed of Misses Brennan and Turner, of Ottawa, and Messrs. Walker and Ellis, of Kingston, sang with exquisite taste. Their selections were greatly enjoyed.

Note-books by scores and hundreds were observed at every meeting. That meant that a multitude in all parts of the land were to receive a share in the blessings of Ottawa '96.

The early morning meetings were delightful seasons of spiritual refreshing. They were very largely attended, and all recognized them as occasions of rare helpfulness and blessing.

Mr. Baer was greeted on Thursday night, as he stepped forward to speak, with the Chautauqua salute. Nothing less would do for the beloved General Secretary of the United Society.

Several references were made to the abolition of the bar in connection with the House of Commons. It was always the signal for vigorous applause. Now, let the one in connection with the Senate follow.

The convention headquarters, in the basement of Knox church, was a busy place between the sessions. Correspondence and literature tables, registration and billeting booths, a post office, and other conveniences, were provided for the delegates.

Everyone had some work of praise for the splendid convention committee. The members and their helpers were always at the service of the delegates, and did everything possible to make the convention pleasant and profitable. We all join in honoring the "noble thirteen" of the Committee of "Ottawa '96."

The convention badge is the neatest and prettiest we have yet seen. It is formed of a celluloid button upon which is engraved the

Christian Endeavor monogram and motto. The two pendant ribbons of red and gold have printed upon them in silver the words: "First Interprovincial Convention," "Ottawa '96."

Secretary Baer did not get into the Junior Rally. He sought admission after the hall was filled to its utmost capacity and the door had been closed upon hundreds, by explaining that he was Mr. Baer, from Boston. But his explanations were lost upon the incredulous door keeper. "You can't work that game upon me," he said.

THE AYLMER PILGRIMAGE.

AYLMER, the birthplace of the founder of the Christian Endeavor movement, was the Mecca to which C. E. pilgrims directed their steps on Friday, the morning following the close of the convention. Little of self-sacrifice or weariness characterized this pilgrimage, however, for the morning was bathed in autumnal sunshine, the scenery en route was superb Jack Frost having festooned the very hillsides with the convention colors, the Hull and Aylmer Electric Railway was sumptuous in accommodation, and the "Ottawa '96" and Aylmer committees were forehanded in perfecting all the arrangements to the minutest detail. Over half a thousand delegates and Ottawa friends, filling ten cars to overflowing, enjoyed the nine miles run, and made the Ottawa Valley re-echo with Christian Endeavor songs.

Reaching Aylmer a procession was formed and marched from the station about half a mile to "Cherry Cottage," the neat but humble dwelling of Dr. F. E. Clark's parents, where he was ushered into the world for his great life work. The building, and all that pertained to it, were regarded with reverent interest, and the present occupant, Mr. Sowter, very kindly gave up possession for the time to the hundreds of eager visitors who rambled through the rooms up stairs and down, examining with special regard the apartment in which their beloved leader was born. After the crowd had been photographed with the cottage, they proceeded to an adjoining field, where a platform had been erected and seats arranged.

Rev. Dr. Campbell, of Ottawa, presided. A choir under Mr. Byshe led the singing. "Holy, holy, holy, Lord God Almighty," was the opening hymn. The Mayor of Aylmer, Thomas Ritchie, Esq., a former school-fellow of Dr. Clark's,—read an appropriate address of welcome, which was replied to in fitting terms by Rev. A. F. McGregor, President of the Ontario Union. Rev. R. E. Knowles, on behalf of the Committee of Arrangements, presented General Secretary Baer with a gavel made from a cherry tree growing in front of "Cherry Cottage." Another is to be forwarded to Dr. Clark. Mr. Knowles' remarks were characteristic—a blending of wit and eloquence. The reply of Mr. Baer was listened to with wrapt attention. His appreciative references to Dr. Clark were warmly applauded, and his touching tribute to the mother whose grave is on the hillside a short distance away, met a sympathetic echo in the hearts of those assembled.

The address of Principal Grant on "Patriotism," was a masterpiece,—an oration worthy of the eloquent Principal and worthy of Canada. With such a speaker, such an audience, and such a theme, it was an appropriate "grand finale" to the first Canadian C. E. Convention.

The "Maple Leaf" chorus brought the formal proceedings to a close, but the return trip was constantly enlivened with "the songs we love."



"CHERRIES RIPE."

Dr. Clark, by birth a Canadian and by residence an American. . . How well God has arranged things.—*Sec'y Baer.*

Women, if you cannot have a vote, you can have a voter. You have wonderful influence if you will use it.—*Sec'y Baer.*

(Continued on page 202.)



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 (For Subscription Rates, etc., see page 211.)

"One is your master, even Christ, and all ye are brethren."

TORONTO, NOVEMBER, 1896.

SEE our magnificent Bible offer on page 207.

ADDITIONAL honor has been placed upon the HERALD through its having been chosen as the medium of official communication for the new Dominion organization—The Canadian Council of Christian Endeavor. Communications from officers of the Council will be found in this issue.

THE December issue of the HERALD will be the annual Junior Number. It will contain several new features of especial interest to Junior workers. The HERALD's Junior Number has always been one of the best of the year, and our staff has determined to make the next number the best of all. Every Junior and Junior worker in the Dominion should have a copy.

"We are advertised by our loving friends." The best helpers any journal can have are subscribers who find its pages an increasing source of pleasure and profit. The HERALD is pleased to know that all its subscribers belong to this class. We began the year with the promise that no effort would be spared to make our paper a source of stimulus, information, and help to Canadian Endeavorers. That promise has been fulfilled. Our subscribers from all parts of the Dominion acknowledge this by their warm words of appreciation. In looking forward to another year, and as we plan for new features, we again assure our friends that the HERALD will be in the front rank of Christian Endeavor publications during 1897. Every subscriber may help us in the furtherance of our plans. Every new subscriber received means the strengthening of our hands for the work. You prize the HERALD. You find it bright, helpful, up-to-date. Will you not do something for others by making the HERALD known. Now is the time to secure subscribers. Order sample copies and form a club in your society. You will thus help the HERALD and help your society. Begin at once. Show the HERALD to your friends. Each issue speaks for itself.

O GIVE THANKS UNTO THE LORD.

AS the day of national thanksgiving draws near, it is well to get our hearts in tune to sing the Hallelujah chorus. It seems more difficult to pitch the soul to the major key of gratitude and praise than to the minor key of complaint and anxious foreboding. And yet, how many more reasons we have for thanksgiving than for discontent! There is no individual in all our broad land so unblest that he has no cause to raise some note of joy to swell the chorus of a nation's praise. Our land has rested under the

banner of God's love. Nor war, nor pestilence have touched our borders. The husbandman has not labored in vain. If less than the usual harvest has been garnered in some places, the lack has been more than made up by the abundance in others.

"Our common mother rests and sings
 Like Ruth among her garnered sheaves;
 Her lap is full of goodly things;
 Her brow is bright with autumn leaves.

O favors every year made new!
 O gifts with rain and sunshine sent!
 The bounty overruns our due,
 The fulness shames our discontent."

It is fitting that once each year the whole nation should unite in acknowledging the goodness of the great Giver. It is fitting that by means of prayer, and praise, and Scripture exposition men and women should be made more truly conscious of the Eternal Presence and Care. It is the glory of religion that it affords a spiritual interpretation of the things of the earthly life and the interests of the common day. It gives a spiritual significance to the procession of the seasons and brings us face to face with God. In no occasion is this more impressively disclosed than in the thanksgiving season. The Divine wisdom and faithfulness, goodness and love, are brought near to every devout soul. Wherever we look, in the fields of nature, or Providence, or grace, we find abundant occasion to magnify the name of the Lord and praise Him for the mercy that endureth forever.

There is a tendency in some quarters to undervalue the importance of the day of thanksgiving. Evidence of this lack of appreciation may be found in the meagre congregations which too frequently are found in response to the call for praise, and also in the disposition to turn it into a gala day, a day of sport and worldly pleasure. That the religious purpose of the day may be preserved, the earnest effort of all Christians is required. "Better no thanksgiving day at all than to turn it into a mere secular holiday," say some. But better still, incomparably better, would it be to preserve the true meaning of the day and make it what it was designed to be, a glad, holy day in which a grateful people bow before the Source of all blessing in humble acknowledgment of all His mercies. Christian Endeavorers, everywhere, may aid in making the day one of gracious spiritual influences. Be present at the service and invite others to it. Help to make the singing full and jubilant. Co-operate with the pastor and church officers in making the service memorable because characterized by brightness, devotion, and spiritual power.

THE CANADIAN COUNCIL.

WE make our bow to the Canadian Council of Christian Endeavor. It will be hailed with delight by Endeavorers from ocean to ocean. For several years the need of some bond of union between the provinces of the Dominion has been felt. The new organization comes into existence to meet that need, and will give unity to the movement in Canada, as it has not had before.

The organization is of a very simple character, and this is well. A more elaborate organization, at the present stage of the movement, would have added greatly to the expense of operation without securing greater efficiency. No legislative func-

tions are to be discharged. The Council exists mainly as a bureau of information for the Dominion, and to foster an exalted Christian patriotism.

It is needless to say that the very cordial relations that exist between Canadian Endeavorers and their brethren in the United States will not be interfered with. Christian Endeavor stands for international fellowship as well as for interdenominational fellowship, and the Canadian Council is but another link in the great World's Union that binds together the Endeavorers of all nations in bonds of Christian sympathy. The Canadian Council has before it a splendid field for service. It begins its career under the happiest auspices. The United Society extends its warmest greetings. May it be used of the Master for the extension and strengthening of our beloved movement throughout the length and breadth of our fair Dominion.

JOTTINGS.

What you are able to do for Christ depends upon what you are.

Get a copy of the official report of the Ottawa convention. It is full of interesting and suggestive material.

More than half of the people in the world have never heard of Jesus. What are you doing to give them the Gospel?

South Africa has fallen into line and formed the South Africa Christian Endeavor Union with Rev. Andrew Murray as president.

Rev. G. H. C. MacGregor, D.D., says there are three things our God wants: "Consecrated persons, consecrated prayers, consecrated purses." Who of us will give Him the desire of His heart.

At the Irish C. E. Convention held recently in Belfast, Rev. E. P. Hosse said: "The Christian Endeavor Society, though of the nineteenth century in its form, is of the first century in its spirit and power."

A timely message is given in *Christian Endeavour* from Rev. W. Robertson Nicoll, LL.D., the well-known editor. He says: "Dear Christian Endeavorers,—Fill the empty pews of your churches. Nothing discourages every form of Christian work so much as meagre audiences on Sunday. If you bring your youthful energy and zeal into the work of recruiting congregations you will vitalize the work of the church in every part. Be present yourselves and seek to bring others, and you will win the sympathy, the gratitude, and the confidence of office-bearers as you could in no other way."

The question of Sunday street cars is still agitating the people of Toronto. Twice the citizens have been called upon to decide whether they would have the quiet of their Sabbath preserved or whether they would choose the harbinger of the continental Sunday—the Sunday street cars. Twice the citizens have declared decisively for the former. Those in favor of Sunday cars are not satisfied and ask that the vote be taken again. There is no evidence that the decision will be different, but when the struggle comes hard work will be necessary. And as on former occasions Toronto Endeavorers may be counted upon to do valiant service for the preservation of the Lord's Day.

THE PRESBYTERIAN CHRISTIAN ENDEAVORERS.

THE adaptability of Christian Endeavor to meet the needs of every denomination, in the education of its young people, is illustrated by the recent action of the Committee of the General Assembly of the Presbyterian Church having oversight of the young people's societies. The General Assembly, at its meeting in June last, instructed this committee "to consider how the doctrine, polity, history, and work of the church may be brought more adequately before the young people through the societies."

The committee has prepared a plan of study in line with these instructions, which is sure to prove educative and helpful to Presbyterian young people, and which will still keep them in touch with the general movement.

It is proposed that five minutes of each meeting be given for the study of doctrine. The textbook chosen is the Shorter Catechism, a question of which is to be recited and a short address or paper given on some important point in the question. One meeting a month is to be devoted to the study of the polity, history, and work of the church. The second meeting of the month is the one selected, as the subjects set in the uniform topic card more readily fall in with this arrangement. The monthly topics for 1897 are calculated to prepare the way for a more detailed study, along the lines indicated, in subsequent years, and their use cannot fail to be deeply interesting and profitable to Presbyterian Christian Endeavorers. A special topic card, embracing these features and suggesting helpful literature for the study of the topics, has been prepared by the Endeavor Herald Company. Arrangements have also been made for the publication of "helps" for these monthly meetings in the *Presbyterian Record*. Any information with regard to this plan of study will be gladly furnished by the convener of the committee, Rev. R. Douglas Fraser, M.A., Bowmanville, Ont.

This readiness on the part of the Presbyterian Church to help the Christian Endeavor societies to put a fuller meaning into their motto, "For Christ and the Church," is deserving of commendation. The societies may now show their appreciation of the interest manifested in them by the General Assembly, by heartily adopting the plan of study. May its use bring a blessing to every society! It is Ian Maclaren who says that "the best service any man can render to Christianity is to see that the work of his own denomination is well organized and effectively carried out," and with this declaration Christian Endeavor is in full accord.

The Worker's Corner

CONDUCTED BY S. J. DUNCAN-CLARK.

LIFE WORTH LIVING.

IS life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong
Or tyranny to fight;
Long as there fingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And at the sound of Christmas bells
We pardon and forget;
So long as faith with freedom reigns,
And loyal hope survives,

And gracious charity remains
To leaven lowly lives;
While there is one untrodden tract
For Intellect or Will,
And men are free to think and act
Life is worth living still.

—Alfred Austin.

A FEW REMARKS.

HAVE you read the editorial in last month's *HERALD* on "Our Deepest Need"? If not, turn it up now and read it before you go any farther. The plans and methods which may be suggested in this Corner will be unavailing unless this need has been met in you. Take your Bible, and spend the first quiet half hour you have in reading what it teaches about this supremely important subject. Read Jno. 14: 15-31; 16: 7-14; Acts 1: 8; 2: 1-40; Rom. 8: 9. Ephes. 5: 18. Then ask God to show you your own weakness and worthlessness, that you may truly realize your absolute need of His Holy Spirit. One word as to how the command of Ephes. 5: 18 may be obeyed. Remember, all God's commands are enablings, and He asks nothing that He will not give power to perform. The necessary conditions to obedience in this case may be briefly summarized as follows: 1. *Be hungry*; that is to say, create an appetite by prayer and Bible study for the filling of the Spirit. So doing you put yourself in the position to be filled. See Matt. 5: 6. 2. *Be empty*, a vessel which already contains something, cannot be filled with something else. Thus you must yield up everything you have to God, if you would receive the fullness of His Spirit; you must hold nothing more precious than this blessing; like Abraham you must climb Moriah, and offer up your Isaac. 3. *Be open*; that is to say, when you are hungry and emptied expect God to do His part. Let not the stone of unbelief roll over the entrance to your soul and exclude the blessing. 4. *Be obedient*; do just what God tells you. When you receive the Holy Spirit in His fullness by faith, do not expect what someone has called, "a drawing room experience"; He may, and probably will, lead you, as He did the Master, out into the wilderness to be tempted of the devil. But wherever He leads and whatever He says, be obedient.

And now just a word about prayer. I am convinced that there are more dead, indifferent Christian Endeavor societies for lack of prayer than for any other reason. Prayer is the God-ordained channel of blessing for the believer, and if it is neglected starved souls cannot fail to result. Have more prayer in your prayer meetings; let that first word be strongly emphasized. Set your committees to concerted and frequent prayer about their work. Urge the individual members to daily plead God for blessing upon the society. When there is more praying about our work there will be less playing at it.

In conclusion, let me again remind you that a hearty welcome awaits you whenever you choose to take a seat in the "Corner." Let us hear about your plans, let us help you in your difficulties.

OUR CONSECRATION MEETINGS.

IT is impossible for us to give too much attention to this crowning service in Christian Endeavor. It should be planned for with much thought and prayer. Often its helpfulness may be increased by making it assume some very definite form. For instance, one month the members may be called upon to consecrate themselves to personal work; seeking specially that God would give His Holy Spirit for the work of dealing with individuals about their souls. The uplifted hand may be asked as a pledge to attempt such service. Again, the keeping of the morning watch in prayer and Bible study may be made the purpose of the consecration; each being asked to promise at least fifteen minutes alone with God before breakfast each morning. Few definite acts of consecration are more likely to result in untold blessing

to the members and to the society than this. On another occasion the consecration of one-tenth of their income may be sought, or perhaps the volunteering of their lives for the service of Christ in foreign lands. Thus the consecration meeting may become a very definite, practical means of grace, instead of being, as it sometimes is, a mere monthly opportunity for the repairing of broken vows.

A CALL TO ARMS!

LOUDLY would I sound the bugle call that will summon the Christian Endeavor hosts in Canada to arms! There is battle to be waged in our land which must strain every nerve and test every sinew if we would win. It is a fight for the Lord and His Day! The growing laxity and indifference among professing Christian people in the matter of Sabbath observance is too sadly apparent to need comment. One thing is evident; unless the friends of the Sabbath buckle on their armor, and hasten to its defence, it will be lost as a day of rest and worship beyond all recovery. What can we do? you ask; and it is because I have something definite to propose that I sound this call to arms. This question is not a local or municipal one; it is provincial. The observance of the Sabbath in Ontario is governed by a provincial law which applies with equal force to all parts of the province. Under this law what can be done in Toronto may be done in Parry Sound or anywhere else; and what cannot be done in Parry Sound may not be done in Toronto. No municipal law can override or interfere with its enforcement. Thus if under it Sunday cars are illegal, no popular vote or city by-law can empower them to run. Now there exists in Ontario a society known as the "Lord's Day Alliance," the object of which is to preserve our rest day from desecration. This Alliance is testing the legality of Sunday cars under the provincial act before the Court of Appeal, and decision will probably be given this month. Now, should the judgment be adverse, the Alliance will probably go to the Legislature in the spring and ask them to so amend the act as to make it cover Sunday cars; should the judgment be favorable, the street railway companies will probably seek an amendment of the act to permit of Sunday cars. In any case a battle royal will be fought in the Ontario house, and the side which can exert the greater pressure will probably win. From this you can understand that heavy expenses must be incurred and a large membership throughout the province would be a great strength to the Alliance. No organization is in a better position to secure such members than our Christian Endeavor societies. Let our city and county unions take this up. An annual fee of fifty cents makes one a member. Send at once to Mr. A. E. O'Meara, Confederation Life Bldg., Toronto, for membership blanks, etc., and begin an immediate canvas in your own church and neighborhood. We should be able to secure at least 10,000 members in Ontario by January, 1897. Now then, altogether, and let the battle cry be, "For the Lord and His Day!"

SOCIAL TO SAVE.

SOCCIAL TO SAVE; not to amuse or entertain as too often seems to be the idea held by many committees, but to gather in the outsiders and give them a little taste of heaven here on earth. The work of the Social Committee should be as deeply spiritual as that of any other branch of Christian Endeavor. To my mind it is a misconception that makes its chief duty the arranging of concerts, teas, and other enjoyable but not always edifying gatherings. I may as well at once admit that I have somewhat peculiar views on this matter, and that will prepare you for anything strange I may say. No Social Committee that admits the secular, and so to a large extent excludes or subordinates the spiritual, is fit for Christian Endeavor work. If you cannot win souls by exalting Christ, you

cannot expect to win them with a pink tea, or a hard times party. These things may be all very well for an ordinary Young People's Association, but they have no right in the Y. P. S. C. E. Let us seek a higher plane, my comrades in the social work. Let us leave the world to rejoice in its follies; while we find our pleasure and our attractiveness in Christ. Let us put Him first in all our work. Let us strive to bring something of Heaven down to earth; not drag the things of earth into Heaven. Let us be social to save.

LINE UPON LINE.

Christian work is the law of spiritual life. In the Kingdom of God, if you would get you must give.

Three R's for corresponding secretaries, Report, Reply, Reap rich rewards.

When getting your topic cards this year, after the missionary topic print, "Two cents a week for an offering." It is a gentle hint.

Use plenty of literature in your work. If you can't speak yourself let some one else speak for you by means of a leaflet or tract.

Be loyal to your church prayer meeting. Christian Endeavor honors its Master by being faithful to its church services. If you must miss either, miss your society meeting rather than that of your church.

Keep a note book, and use it. Put between its covers every bright thought or good suggestion in connection with Christian work that you may hear or meet with in your reading. Do not make it a cemetery, but a storage battery.

of his best. I have to do that with my own wife.—*Principal Grant.*

God has chosen His great men from the ranks of the people. And here is an instance of it in our celebration to-day. The cynic said: "I do not envy the man whose patriotism does not burn as he stands on the plains of Marathon, or on the rocky isle of Iona," neither do I envy the man who does not gain a further inspiration and an addition to his patriotic feeling, when he stands beside the birth-place of the founder of Christian Endeavor.—*Principal Grant.*

While the proceedings on this occasion may be regarded as a tribute of respect to the Rev. Francis E. Clark, to whose splendid achievements your society is a most fitting monument, we must not lose sight of the fact that Aylmer was for many years the residence of Dr. Clark's parents. Possessed of broad and liberal views, with intellectual qualities of a high order, their memory is still revered in Aylmer by those whose good fortune it was to come within the sphere of their kindly influence.—*Mayor Ritchie.*

ONTARIO UNION MEETINGS.

GLEANINGS FROM THE REPORTS.

AFTER the devotional exercises on Wednesday morning, in the school-room of Dominion church, the Ontario Union proceeded to hear reports from the workers for the past year.

The reports from county and district unions were full of cheer. The representatives, in almost

The report of the Junior Superintendent, Miss L. E. Wiggins, was bright and cheery, as all Junior work ought to be. The report was adopted by a standing vote. It showed an increase of 49 societies during the year. Total number of societies reported, 287; total membership, 14,055.

A report of the Excursion Manager, Mr. C. J. Atkinson, explained the work accomplished on behalf of the Ontario delegation to Washington convention. The "special train" feature was especially lauded as deserving of repetition on account of the social advantages thus secured.

FROM THE PRESIDENT'S ADDRESS.

WE think that the production of a sense of social solidarity on the part of, redeemed and renewed humanity, a union in co-operative service in a spirit of fraternity and Christian fellowship, is the grandest aim and object in which a people can possibly be absorbed.

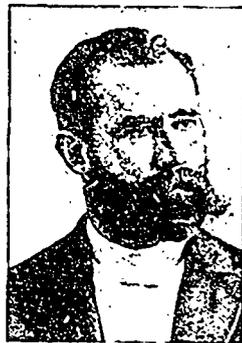
Christian Endeavor is certain to move with the moving onward of the Canadian people, and will not, can not perish as long as their hearts have any room for the love of Christ and His church.

Christian Endeavor is ever characterized by friendliness of spirit, speech, and action. Glad and friendly it would walk and work among the crowds and conflicts of nations and communities of men.

Christian Endeavor means Christian energy—an energy which no national boundaries can re-



REV. GEO. BISHOP.



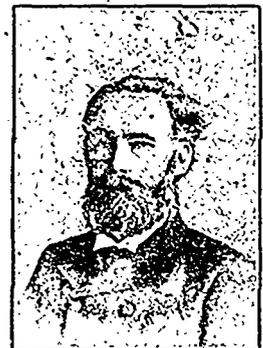
REV. W. D. REID.



MR. A. E. SCOTT.



GENERAL SECRETARY BAER.



HON. G. W. ROSS.

OTTAWA CONVENTION REPORT.

(Continued from page 199.)

"The hand that rocks the cradle rules the world." A minister in cultured Boston expressed the same sentiment in this homely fashion: "The women who darn the socks get there with both feet."—*Sec'y Baer.*

Is Canada a country worth loving? I feel that it is good enough for me; and it is good enough for you. The man who does not love it sufficiently to wish to make it better, let him go elsewhere.—*Principal Grant.*

Some of our friends in Boston, when they hear of your struggle in Toronto for a quiet Sunday, smile at your "simplicity," as they call it. I would make them smile all over their faces and away down their backs. (Cries of "So we will.") We rather take it as a bright example of your ability to walk alone in doing what is right.—*Sec'y Baer.*

Patriotism in a true man or woman is such a glorious virtue that there are many base imitations of it. Some men pretend to be patriotic who are only office-seekers. Sam Slick describes the patriot of Slickville as saying that "the more one gets out of his country the sweeter it is." We have patriots of that kind outside of Slickville.—*Principal Grant.*

Those French-speaking Canadians who laid the foundations of our country were a wonderful and noble race. We now meet in a Roman Catholic town, and the Mayor who has welcomed us to-day is a Protestant, and yet they have elected him for six successive years. We must not think or speak of a man's worst qualities but

every instance, spoke of some good work accomplished. The following unions reported: Brant, Dufferin, Glengarry, Huron, Lincoln, Oxford, Perth, Renfrew, Russell, Victoria, Waterloo, N. Wellington, S. Wellington, Wentworth, Middlesex, Simcoe; Toronto City Union; the Districts of Bay of Quinte, Durham and Northumberland, Leeds, Grenville, and Dundas. Representatives also spoke for Prescott and Nipissing, in which no organization yet exists.

The efficient and painstaking General Secretary, Mr. Thomas Morris, jr., of Hamilton, read a full and very satisfactory report. Ontario now holds the fourth place, in the number of societies reported, among the states and provinces of this continent. There are now 1853 societies in the province, a gain of 201 since last year. It is hoped that a total enrolment of 2000 societies will be made by next year. The representation of these societies by denominations is: Methodist, 757; Presbyterian, 577; Union, 183; Baptist, 92; Congregational, 77; Church of England, 40; Disciples, 29; Christians, 19; and 79 others.

Mr. W. J. Doherty, of London, the Provincial Treasurer, in his report showed a deficit of over \$90. More societies had contributed than last year, but the amounts were smaller. The societies were urged to come to the relief of the Union by sending in subscriptions as soon as possible.

The report of the Press Editor, Rev. Dr. Dickson, of Galt, was then read, in which he made the proposal of furnishing an official sheet to be sent to all the societies. This was referred to the Executive Committee for consideration.

strain, a spirit which no denominationalism can cramp or fossilize.

The ENDEAVOR HERALD as a paper was never before as bright, as well edited and managed as it is now. I am persuaded that we in Ontario can increase our subscription list three-fold, and I am convinced that it is vital to our work as Endeavorers in Canada to have our Canadian C. E. organ widely taken and conscientiously maintained.

The work among the Junior members merits our most appreciative notice. Believe me, no department suffers more from apathy or indifference. Our faithful and loving Junior Superintendent is doing all she can to develop the Junior work. Let us strengthen her hands and enlist to the fullest our boys and girls for Christ.

A minimum contribution of one dollar from each and every C. E. society in our Province would put our work on a good solid basis. If membership in the Provincial Union means anything at all, is it not worth at least one dollar a year?

ENDEAVORS OF ENDEAVORERS.

UNDER the head of "Encouragements and Discouragements," a number of one-minute reports were given in by individual societies, which showed a great variety of effort being put forth in service for Christ. An interesting and profitable hour was thus spent. Here follow a few of the reports.

A Baptist society in Kingston holds a service

on the wharf on Sunday afternoon, and conducts a night school for young men.

The Grand Valley Disciples society reports every member as a regular attendant at the mid-week prayer meeting. Aggressive temperance work has been done, and liquor confiscated was used to make a C. E. bonfire.

Cooke's Presbyterian society, Toronto, reported a membership of 576, and active slum work, besides organized effort in opposition to Sunday street cars.

Broadway Methodist Tabernacle society, of Toronto, has continued its work for the first time during the summer, and with good success. The Flower Committee has been doing particularly good work.

Scotland Congregational society has been supporting a boy at a mission school in South Africa, besides contributing liberally to the Armenian Relief Fund, and for church purposes.

A Glengarry Presbyterian society has been aiding in the support of a missionary in Africa.

A Kingston society arranges with its members to report the pastor's sermons and carry them to the sick.

Sydemham St. Methodist society, Kingston, has been doing a splendid relief work. Six families have been assisted and prayer meetings held in their homes. At Christmas thirty-five baskets of provisions were distributed to poor families.

But we have not space to mention the services of other societies in detail. Delegates reported. Care for deaf and dumb, furnishing room in hospital, conducting a mission Sunday-school, holding public temperance meetings, holding cottage prayer meetings, contributed \$500 toward a new church, support of a home missionary, etc.

Praise God for the labors of the Endeavorers in the many ways in which they seek to serve Him.

STRAY NOTES.

St. Thomas has secured the convention for '97 and Hamilton is recommended for '98.

Rev. A. F. McGregor, B.A., retires from the president's chair bearing the respect and thanks of the workers. He made a genial and faithful president.

The Junior banner goes this year to Huron county. The presentation was fittingly made by Miss Wiggins, the bright and energetic Junior Superintendent, and was received by Mr. Frank Hale, of Goderich.

We welcome Mr. Hardy as the new Provincial President. He is an Endeavorer of well-known ability, and will fill the chair of the Union with dignity and ability.

The value of the HERALD as a means of arousing interest in the movement was conclusively demonstrated when President McGregor asked all delegates who were subscribers to the ENDEAVOR HERALD to stand. At least three-fourths of the large audience thus responded.

The Resolutions Committee presented a series of resolutions which were heartily received. They included thanks to the Ottawa friends, gratification at the increased interest in missionary work, pleasure at the removal of the bar from the House of Commons, attention with reference to the plebiscite on the prohibition question, re-affirmation of the principles of Christian Endeavor, and approval of Dominion organization.

At the meeting on Thursday morning, the ENDEAVOR HERALD had its "innings." The Union discussed ways of securing its entrance into every society of the province. The following motion, moved by Rev. Wm. Johnston, and seconded by Rev. J. Macleod, was enthusiastically and unanimously carried: "That this convention recommends and urges every Christian Endeavor society, not now receiving the ENDEAVOR HERALD, to take it for the corresponding-secretary."

The banner offered to the county sending in the largest percentage of reports, found no less

than eight claimants. Eight counties reported one hundred per cent. The banner was awarded to Wentworth, as having the largest number of societies reporting, while the following counties were awarded honorable mention: Glengarry, Dufferin, Huron, Lincoln, Perth, Simcoe, Frontenac. The banner was presented to Wentworth County by Rev. Wm. Johnston.

The following are the officers for the ensuing year: President—E. A. Hardy, B.A., Lindsay. Vice-Presidents—W. W. Coulter, St. Thomas; Rev. J. F. Barker, Hamilton; Rev. W. Johnston, Wardsville; Rev. R. E. Knowles, B.A., Ottawa. Secretary—Thos. Morris, jr., Hamilton. Treasurer—W. J. Doherty, London. Press Editor—Rev. J. A. R. Dickson, Ph.D., Galt. Junior Superintendent—Miss L. E. Wiggins, Toronto. Councillors—Miss Jessie Reader, Ingersoll, Rev. Salem G. Bland, B.A., Smith's Falls, Rev. J. S. Conning, Editor ENDEAVOR HERALD, Caledonia, Rev. I. M. Moyer, Stratford.

WITH THE QUEBEC UNION.

THE ANNUAL REPORTS.

THE Quebec delegates convened in Knox church on Wednesday and Thursday mornings. The annual reports were given on Wednesday. Rev. W. D. Reid, president, occupied the chair, and, after devotional exercises conducted by Rev. W. T. Noble, of Quebec, made a brief address. Mr. Reid had travelled over 2,000 miles during the year, and delivered twenty-two addresses at various points. He laid strong emphasis upon the necessity of being baptised by the Holy Spirit, and urged the societies to take up active temperance work.

The report of the Junior superintendent, Mrs. (Rev.) C. E. Amaron, of Montreal, was read by Mrs. Alfred Benn, of that city. There are sixty societies in the province, but only twenty-seven had sent in reports. These showed a membership of 1,095; and they had given \$208 82 to missions.

Mr. W. F. Stephen, of Trout River, the Provincial Secretary, presented a very full report. There 204 societies in the Union with a total membership of about 9,000. The denominational standing of these societies is as follows: Methodist, 86; Presbyterian, 55; Union, 25; Congregationalist, 20; Baptist, 13; others, 4. Olivet Baptist, of Montreal, is the banner society with 111 active, 5 associate, and 1 honorary member. Fifty-one societies contributed over \$1,100 to missions.

The treasurer's statement showed a debit balance of about \$15.00. He asked for \$212.00 to carry the work through another year. If each society would contribute \$1.00 this amount would be raised.

Encouraging reports were presented from district and county unions, showing increasing interest and growth. The Excursion Manager, Rev. Mr. Finch, gave quite a witty and eloquent report of the trip to Washington.

PITHY POINTS.

The matter of a meeting place for '97 was left with the Provincial Executive.

The Union loses three good officers in Rev. W. D. Reid, Mrs. C. E. Amaron, and Mr. H. A. Moulton.

The HERALD feels a special interest in the new Provincial Secretary, as Mr. Leslie was its first editor, and filled for a number of years the HERALD's editorial chair. He will make a capital secretary.

The "open parliament" on Thursday morning, conducted by Rev. E. M. Hill, of Montreal, was

on "Difficulties and Encouragements in C. E. Work." Many of the delegates took part in this, and it proved a most helpful time to all.

The new board of officers is constituted as follows. President, Rev. W. T. Gunn, Cowansville, first vice-president, Rev. C. W. Finch, Cookshire, second, Rev. M. Waddell, Lachute; third, Rev. Mr. Thirrien, Montreal; fourth, Rev. A. W. Main, Danville. Secretary, W. S. Leslie, Montreal. Treasurer, W. F. Stephen, Trout River. Junior Superintendent, Miss Wright, St. Lambert. Executive Committee. Mr. W. H. Wiggs, Quebec; J. H. Carson, J. H. Cayford, and Miss M. Richardson, Montreal.

The Resolutions Committee brought in resolutions affirming that the drink traffic was the most potent power for evil in our land and calling upon Endeavorers to co-operate with all other temperance workers in their fight against it, urging Junior superintendents to secure signatures from their Juniors to a pledge against the use of tobacco and liquor, recommending every society to organize a Christian Citizenship Committee; thanking the Ottawa friends for their generous hospitality, approving of a Dominion C. E. organization; and congratulating our beloved Queen upon her extended reign. These were all heartily received and adopted.

The Prayer Meeting

NOTES AND SUGGESTIONS ON THE UNIFORM TOPICS.

BY REV. A. F. MCGREGOR, B.A.

November 22.—Some blessings often forgotten. Ps. 104: 1-35.

(A Thanksgiving topic.)

DAILY READINGS. Monday: Life, Deut. 30: 1-20. Tuesday: Health, Ps. 18: 31-50. Wednesday: Friends, Prov. 27: 6-19. Thursday: Home, 1 Kings 11: 14-22. Friday: Food, 2 Kings 6: 24-33; 7: 1. Saturday: Sight, John 9: 1-41.

(For Scripture references look up those on these passages in your own Bible.)

THE one-hundred-and-fourth Psalm sings sweetly of Creation the earth, seas, food, day and night, and the praise of God. Our thanksgivings for the blessings of Creation and Providence should be hearty. If we mean to praise the Lord let us do so in such a hearty manner as shall please Him and inspire those who are listening to join in the glad service. Well might the question often be asked "What is the matter with the voices of these Endeavorers?" so faint, indistinct, smothered are their utterances in prayer, reading, and remark. I am therefore desirous that at this meeting we should be heard not only in Heaven but heard well on earth. Accordingly in bold type, we write,

ENDEAVORERS, SPEAK OUT YOUR GRATITUDE!

- For—
1. The beautiful revealing light.
 2. The gentle and mighty ministering winds.
 3. The fertility, power, and music of the waters.
 4. The fields in verdure clad.
 5. The friendly, sheltering trees.
 6. The abundance of daily food.
 7. The capacity and opportunity of praising our Father, Redeemer, and Friend.

Hints and Suggestions.

Let some one call attention to the blessings denied to the blind which the seeing daily enjoy. Let another speak of the many who suffer hunger and have not food, indicating some of the causes of this want. Let another speak of fireless, pictureless, loveless homes. For by such contrasts we often are led to a new appreciation of our own comforts and mercies.

Suggested Hymns.

"Praise Him, praise Him," "We praise Thee, O God," "Come ye that love the Lord," "There comes to my heart," "In a world where sorrow," "Come, Thou Fount," "Joy to the world," "O happy day."

November 29.—How to get good out of our troubles. Ps. 27: 1-14.

DAILY READINGS.—Monday: Job's lesson, Job 5: 17-27. Tuesday: Manasseh's lesson, 2 Chron. 33: 1-13. Wednesday: David's lesson, Ps. 119: 65-72. Thursday: Paul's lesson, Rom. 8: 18-28. Friday: Moses' choice, Heb. 11: 23-28. Saturday: Jeremiah's faith, Lam. 3: 22-36.

(For Scripture references look up those on these passages in your own Bible.)

The religious uses of memory may well be emphasized in dealing with this subject. Troubles would be better borne and understood if we only cultivated our memories in religious directions. How many of the sorrows of the first disciples of Jesus would have been lightened had they but remembered better! Hence, when trouble comes let us remember:

1. What is written in the Bible concerning God as the great and good Over-Ruler. Whatever sends us to Him is a blessing.

2. The way of sorrow and sighing is the way by which the best of men have reached the best at God's right hand. No strange thing is trouble in the life of the good in this world. The Man of Sorrows walked this road.

3. Our own former troubles were never unrelieved. The unforsaking Presence was with us through flood and through fire. He Who has never yet abandoned us certainly never will.

4. By troubles bravely borne, we are enabled to help others who are in any sorrow. We can speak to them out of an experience of peace and power.

5. By troubles, tremendous troubles, the Christ was perfected in character. Remembering His own trials seem light indeed.

Hints and Suggestions.

Make this a *real experience meeting*. Fear not to speak of your own past troubles and how the Lord gave you the sweet from the bitter, even honey out of the strong. Or if your own path has had only little of hardship you can tell what you know of the good that came to others from their troubles. History, biography, autobiography, will furnish abundant materials for making this hour a very helpful one to every earnest, aspiring Endeavorer. Then our hymns should be specially well-chosen. The Christian poet-heart sees far into the heart of things.

Suggested Hymns.

"Blessed assurance," "Am I a soldier?" "Do you see the Hebrew Captive?" "How firm a foundation!" "God will take care of you," "Nearer, my God, to Thee," "Precious promise," "Jesus, Saviour, pilot," "Give me a foothold on the Rock," "Keep step with the Master," "Far, far beyond the storms."

December 6.—How to strengthen our faith in Christianity. Mark 9: 14-29.

DAILY READINGS.—Monday: Through prophecy, John 5: 36-47. Tuesday: Through miracle, John 14: 7-11. Wednesday: Through Christ's words, 1 John 5: 1-12. Thursday: Through Christ's death, John 12: 23-32. Friday: Through prayer, John 5: 25-36. Saturday: Through action, John 2: 17-26.

(For Scripture references look up those on these passages in your own Bible.)

Christianity is a reasonable religion. Its voice is "Prove all things, hold fast that which is good." Christianity is Christ. Christ is the Man of men. He is King of kings and Lord of lords. He is not merely the great Teacher, He is the great power-giver. Many teachers there have been, and high have been their teachings but only a Jesus is Saviour from sin and sorrow. He alone reaches down to the lowliest and guiltiest and imparts the power to rise and the peace which satisfies. *Lives lifted, healed, enriched, and crowned* are the best evidences of Christianity's value and glory. Look up illustrations of the beneficent power of Christianity in:

1. New Testament cases of cure.
2. Individual cases, century after century since then.
3. Men and women around us to-day. Epistles that are quickly read, and mercilessly scrutinized.
4. The miracles of God's grace in distant missionary lands.
5. A literature ever fresh, always inspiring and wonderfully creative.

But above all we must give ourselves to *action for Christ* if we would have the witness within ourselves. Action, action, action in Christly ways is the one grand specific for doubts of every kind. All doubts may not vanish instantly but we leave behind us a doubt every time we do a doctrine.

Hints and Suggestions.

Let some one mention and in a few words describe the leading religious systems of the world. Let another indicate any points of similarity in their teachings, and be sure to bring out the chief points of dissimilarity. Another might give a brief summary of the blessings brought to the lands where Christianity is established or partially established.

Suggested Hymns.

"I've found a Friend," "I've a message," "What will wash away?" "There were ninety and nine," "Art thou weary?" "I gave My life," "What a wonderful Saviour," "Speed away," "There's a call comes ringing," "Throw out the Life-line," "There is no name."

December 13.—Lessons from Solomon's life and writings. 1 Kings 3: 5-15.

DAILY READINGS.—Monday: Solomon's riches, 1 Kings 4: 20-25. Tuesday: Solomon's wisdom, 1 Kings 4: 26-34. Wednesday: Solomon's temple, 1 Kings 8: 1-17. Thursday: Solomon's prayer, 1 Kings 8: 20-61. Friday: Solomon's kingdom, 1 Kings 9: 1-9. Saturday: Solomon's sin, 1 Kings 11: 1-13.

(For Scripture references look up those on these passages in your own Bible.)

Human life is largely a matter of choices. There are aims and aims, and then there are lives that appear to be aimless. As the man's aim is so is he. What we really aim at reaching we generally reach. Of course, there are "on earth the broken arcs," aye, but in heaven there shall be the "perfect round."

From Solomon's aim and purposes we may learn:

1. That life's grand aim is to be *useful*. Useful in ruling, and useful in serving; and, after all, the useful servant is the real ruler. He will be so recognized at last, where rewards are infallibly given.
2. That the best riches are not the riches that are followed after, but which follow. "Because thou hast not asked riches for thyself, I have given thee both riches and honor."
3. That there is no temple that is harder to build and keep than the temple of our own hearts.

There was where Solomon failed.

How necessary it is that we pray Fenelon's heart-prayer! "Lord, take my heart, for I cannot give it, and when Thou hast it oh *keep it*, for I cannot keep it for Thee." Yea, the old nature dies hard, and the work of surrender must be *thorough work*.

Hints and Suggestions.

Let attention be called to the wise choices made by some in our day; for instance, to that of William E. Dodge and to the remarkable blessings resulting. Let some time be given to examples of splendid opportunities lost by wrong choices. Nor must we fail to set Christ before us as the Model Ruler, Servant, and Supreme Giver.

Suggested Hymns.

"I need Thee every hour," "'Tis the blessed hour of prayer," "Come in, O Lord," "I hear Thy welcome voice," "I love Thy kingdom, Lord," "Yield not to temptation," "True-hearted, whole-hearted," "My Jesus, I love Thee," "Praise God from Whom all blessings flow."

December 20—Joys that were born into the world with Christ. Luke 2: 8-20.

(A Christmas song service suggested.)

DAILY READINGS.—Monday: Life, 2 Tim. 1: 1-12. Tuesday: Strength, Col. 1: 1-11. Wednesday: Freedom, Gal. 4: 1-9. Thursday: Peace, Heb. 13: 1-21. Friday: Salvation, Heb. 7: 19-28. Saturday: Glory, 2 Tim. 2: 8-15.

(For Scripture references look up those on these passages in your own Bible.)

Man was made not to mourn but to rejoice. Gladness comes with Christ and with His departing joy departs. That is to say, the joy that is pure, high, and *lasting*. The world's "jolly

time" is such a mockery of joy! The Christian's joy is too deep as a rule to be loud, too real to be flaunted. If our Christmas joys are then to be noble joys we shall be blessed by them just as we

1. Give gifts to others. Better give than get.
2. Give gifts that mean *self-sacrifice*.
3. Give self-forgetting gifts to those whose lives are least joyous.
4. Give "Christmas peace" to all.

Hints and Suggestions.

Practice at least one new Christmas hymn for this meeting. Get one of the best readers to read the story of the angels' song. Let a Christmas prayer be prepared and copies of it be distributed so that all may join in that prayer audibly. Let some member outline possible ways in which the society can this week take a real part in the distribution of Christmas blessings. Thus may the Christmas bells summon us one and all to the noble Christ-joy of service in His name.

Suggested Hymns.

"Scatter sunshine," "Let a little sunshine in," "There are lonely hearts," "Sweet peace, the gift of God's love," "Ring the bells," "Make room for Jesus," "Joy bells ringing," "Who is He in yonder stall?" "Tell it out."



Junior Department

CONDUCTED BY
Lottie E. Wiggins
29 Metcalfe Street - Toronto

NOTES ON THE JUNIOR TOPICS.

BY MISS LILLIE M. SCOTT.

Nov. 22.—What are some blessings we often forget? Ps. 104: 1, 31-35.

DAILY READINGS.—Monday: Life, Deut. 30: 19, 20. Tuesday: Health, Ps. 18: 32, 33. Wednesday: Friends, Prov. 27: 9. Thursday: Home, 1 Kings 11: 21, 22. Friday: Food, 2 Kings 6: 24-29; 7: 1. Saturday: Sight, John 9: 1-7.

ASK the Juniors why people usually think more about their blessings at this season of the year than at any other. This might be made a special Thanksgiving service. Have each child come prepared to give at least one blessing for which he is particularly thankful. Speak of the ones mentioned in the Daily Readings. Life—when we read every day of people who lose their lives we forget to thank the Lord that He has spared us, and ask Him to help us to do such work for Him as may show our gratitude for His mercy. Then what pleasure have we in life without the added blessings of health, food, friends, sight, etc. Have the children relate anecdotes of those who have been without some of these blessings, and yet have had their hearts full of love and gratitude to God. Speak of the Shut-in Society and its work. Tell the children of the many, especially in our large cities, who are deprived of these very blessings which we take as a matter of course. Urge them to do all in their power to relieve the needy, befriend the friendless, and in every way follow the example of our blessed Master. "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name."—Ps. 100: 4.

Nov. 29.—How can we get good out of our troubles? Ps. 27: 1-14.

DAILY READINGS.—Monday: Job's lesson, Job 5: 17-19. Tuesday: Manasseh's lesson, 2 Chron. 33: 1-13. Wednesday: David's lesson, Ps. 119: 67, 71. Thursday: Paul's lesson, Rom. 8: 18. Friday: Moses' choice, Heb. 11: 24-26. Saturday: Jeremiah's faith, Lam. 3: 31-33.

Again we can learn from our Daily Readings of men who afterwards thanked the Lord for the numerous troubles which came upon them. To whom does a little child turn when hurt? To his mother or father. In the same way, when our friends fail us, and troubles come thick and fast, we are like King Manasseh, "we humble ourselves greatly before God and pray unto Him." Tell the story of the king who received the threatening letter from another king, and to

Whom he applied for help; and of the man who went to help the Jews build the wall of Jerusalem, and when their enemies came upon them to mock them, and even fight against them, he said, "We made our prayer unto our God."

Ask the Juniors about the old martyrs, who rejoiced that they were counted worthy to suffer for Christ. Encourage them to speak freely of missionaries and others, who in the midst of hunger, cold, famine, surrounded by enemies, etc., yet felt a nearness to God which we fail to find in our more prosperous days. The sorrowing son said to the dying Scotch mother, "Is it dark, mother?" "Nay, nay, laddie, it is light on the other side."

Dec. 6.—What do we learn from the brave men and women in the Bible? Acts 4: 1-13.

DAILY READINGS.—Monday: Paul, Acts 21: 10-13. Tuesday: Nehemiah, Neh. 6: 10, 11. Wednesday: Daniel, Dan. 6: 10. Thursday: Peter, Acts 5: 19-21. Friday: Elijah, 1 Kings 18: 17-21. Saturday: Esther, Esther 3: 13; 4: 10-16.

What is a hero? The dictionary says it is a man of great courage. The men who are mentioned in the Daily Readings all showed great bravery. Have the children tell the stories of all of these men, and give other incidents in the lives of some of them, where they showed great courage.

Do occasions come in our lives where bravery must be shown? Have the Juniors give examples. Speak of how hard it is to be almost the only one to stand up for a principle. Make this lesson a very practical one. We may not have to face real lions, but the demon Drink is a lion that destroys many more in a year than the fiercest lions of the forest. Some, even of our own Juniors, may some time be called upon to preach the Gospel to people who will at first be as unfriendly to it as any of the crowds who listened to Peter, Paul, or John. What one of the girls would have dared do as Esther did, brave the anger of the king by entering his presence unmasked? Her fine clothes and her jewels, even her beauty, seemed to her of no account compared with the strength given to her from the Lord, to whom her people were praying in her behalf. Speak of Livingstone, the man who ventured alone into the heart of Africa, and of how, years after, when other white men visited the same places, they were kindly treated by the natives for the sake of the only white man they had ever seen.

Dec. 13.—What are the teachings of Solomon's life and writings? 1 Kings 3: 5-15.

DAILY READINGS.—Monday: Solomon's riches, 1 Kings 4: 21. Tuesday: Solomon's wisdom, 1 Kings 4: 29-34. Wednesday: Solomon's temple, 1 Kings 8: 6-13. Thursday: Solomon's prayer, 1 Kings 8: 22-30. Friday: Solomon's kingdom, 1 Kings 9: 1-5. Saturday: Solomon's sin, 1 Kings 11: 4, 9-13.

Surely there never was a king started his reign with brighter prospects than did Solomon. Carefully trained by a wise father and a loving mother, inheriting his father's wealth, his enemies melting away into weakness; and, best of all, he was the chosen of the Lord, who offered him anything for which he would ask. His choice so pleased God that He added to it riches and honor and length of days, if he would keep the statutes of the Lord. Never had a kingdom been so wisely and systematically managed; never had the people been so bountifully supplied not only with comforts but with luxuries. Encourage the children to speak of his magnificent palace, the building of which took thirteen years, and of his golden and ivory throne. This very magnificence fostered in Solomon a love of show, which in turn led to other weaknesses. When he married heathen wives he tried to supply them with all to which they had been accustomed in their own homes, and from providing for them high places in which they might worship their own gods, it was not long before he went with them and himself took part in the worship of idols. He died at the comparatively early age of sixty years, for the Juniors will remember that long life was promised him only on certain conditions. The children will readily see the

lessons to be learned from his life, and all his writings tell of the vanity of all these world possessions, of which no man had as much as he. Have the children learn and repeat many of his words of advice to the young, such as, "Remember now thy Creator in the days of thy youth."

Dec. 20.—What are some blessings that Christ brought to the world? Luke 2: 8-14.

DAILY READINGS.—Monday: Life, 2 Tim. 1: 9, 10. Tuesday: Strength, Col. 1: 9-11. Wednesday: Freedom, Gal. 5: 1. Thursday: Peace, Heb. 13: 20, 21. Friday: Salvation, Heb. 7: 25. Saturday: Glory, 2 Tim. 2: 11, 12.

Tell the children how for years, indeed ever since the prophets had foretold it, whenever a little boy was born in the city of David, their parents rejoiced, and hoped that this child might prove to be the promised Messiah. Have the children tell all the story in connection with the birth of Christ, and let each child come prepared with a text foretelling the coming of Christ, or else speaking of the benefit we have derived from His coming. Make this especially a Christmas service. Have suitable Christmas songs, and, if at all possible, a special programme of recitations, etc. Tell the children that this is the day which we keep as Christ's birthday. Ask them what we expect on our birthdays. Then ask them what Christ would expect on His. What gift can we give Him which would most please Him? Does He not say, "Suffer the little children to come unto Me"? Perhaps He will be glad to consider the Junior Endeavor meeting His own birthday party, and if each child will give Christ his heart, I am sure it will be one of His happiest birthdays.

Christ has given you all things which make your life happy, and it is His presence on your birthdays that makes them so welcome. Shall we not in return give Him what He most desires?

BITS OF JUNIOR NEWS.

DID you know that the next number of the HERALD is our Junior Number? Look for it! We are aiming to make it the brightest of the series. We will have our report of Junior work at Ottawa, and some interesting items from the Juniors themselves on thoughts and deeds of Juniors. Our Junior workers will also contribute their best Junior methods, and in fact the whole paper will be brimful of suggestion and inspiration. Order extra copies and circulate it among parents and others where it will be a missionary educator for Junior work.

OTTAWA '96! The Junior features of our most successful Convention would have been too crowded in this issue, so we are keeping all of report for the next issue—our Junior Number. You will be delighted to read of the good time that Juniors and Junior workers enjoyed in the Capital City. Our report will be: Junior Breakfast and Conference—running over with suggestive methods and inspiration; Junior Papers and Parliament, addresses on Junior work, an illustrated description of the Junior Rally with the speeches of the Juniors. Don't miss this report!

Missionary Cleanings

"THE FIELD IS THE WORLD."

All contributions for this department should be addressed to
W. S. Leslie, 311 Peel St., Montreal.

ECHOES FROM OTTAWA.

THE subject of missions did not occupy as large a place as it should in the convention programme but was by no means forgotten.

Mr. A. E. Scott's address on missions on Wednesday afternoon was a strong and earnest appeal on behalf of "the greatest work in the world." He urged this because of the common brotherhood of man, including the drunkard in the gutter and the cannibal in the South Sea Islands;

because Jesus died for the sin of the world and every soul is of priceless value, whether of the outcast in the ditch or of the queen on the throne; because our Saviour's parting command to His disciples was, "Go ye into all the world and preach the Gospel to every creature"; because of our personal accountability for carrying out that command. The command is "Go preach," "Go teach"; we are responsible for the evangelization of the world, not for its conversion.

1. *What has been done.* Fifty years ago the united prayers of the people of God were, "Open the doors." Japan was sealed, China walled in, India held by a company of speculators, the South Sea Islands inhabited by cannibals, Africa unexplored. But in the momentous year 1858, Japan made a treaty with Great Britain and the doors were opened to thirty or forty millions; China opened not only her ports but the interior, and 300 millions more were accessible; India became the property of the Queen, with 250 or 300 millions of souls; Livingstone opened the interior of Africa. And so the doors have been opened and the Macedonian cry comes to-day from every country under the sun.

2. *What remains to be done.* The work is only beginning but the church is somewhat inclined to rest on her oars after the mighty strides that have been made. But the natural increase of the heathen population to-day exceeds the additions to Christianity. Of the 1,500 millions of human beings, 840 millions have never heard of Christ, and 1,030 millions are not in any sense Christianized. In China alone, 1,400 persons die every hour, 33,000 every day, and most of them never heard of Christ, yet sixty generations have lived since His command was given.

3. *What can we do?* We can obtain power to work. God does not give a command without providing the means of carrying it out.

We can systematize our work and apply business principles to it—for instance, where there are four or five churches in one small village we can close three or four of them and save preachers to go to the heathen and means to support them.

We can give. Canada spends annually \$38,000,000 for liquors and gives \$351,000 for missions, home and foreign, or enough to pay her liquor bill for four days! Every society should take up systematic giving—even half a cent a day from each member would mean a large sum to carry the Gospel to the needy.

We can gain knowledge, and can spread that knowledge to arouse interest in missions.

Rev. R. Johnston's grand address, while not directly missionary in the usual sense, contained some sentences worth recording to stimulate zeal for missions:

"Every great movement within the church that has exerted a permanent influence on the world has been evangelistic in spirit and in effort. Our own movement is in its testing time, and as every movement must be evangelistic if it is to live, so must this. Are we counting the Gospel a burden that must be made known and instead of confining our attention to ourselves, taking up the burdens of the church and the community? then the success already attained shall be but the first-fruits of a mighty harvest. *Whatever is selfish dies; whatever is sacrificial lives.*"

DR. GLOVER IN CHINA.

IN connection with the South China mission of the International Missionary Alliance there is quite a group of old Toronto Endeavorers, including Miss Bella Glover, Dr. Robert H. Glover, Mr. John E. Fee, and Mr. Robert A. Jaffray, all of whom are well known to many readers of the ENDEAVOR HERALD. Some extracts from a letter by Dr. Glover about his first trip into the interior: "This province of Kwong Sai is one of the most destitute of the Gospel of all the provinces of China. For many years its people have bitterly resented every advance of the missionary or foreigner. Twice the Baptist Missionary Society planted a little work in Ng Chau, one of the largest cities, and each time the chapel was destroyed and the native workers

driven out. Ten years ago the Presbyterian mission gained a foothold at another centre, but their work after a few months shared the same fate. But God is never defeated; prayer and perseverance have told, and the Lord is opening the doors to His messengers. Two little village stations exist under the Baptist Society, and it was our joyful privilege to visit one of these and join the little company in their pretty new chapel just on the occasion of their receiving into the church fourteen new members. * * We entered the city of Ng Chau, which is a point of interest as foreigners are pressing to make it an open trade port, and we were glad to see the bitter spirit weakening here and giving place to curiosity in the foreigners with whom they expect to be soon thrown into contact. This made the opportunity a peculiarly favorable one for us, and we embraced it eagerly. Our usual programme for the day was something like this. In the morning we went ashore about eight o'clock and sold gospels and tracts and embracing opportunities to talk and explain a little of the Gospel to individuals and groups. On this trip nearly 7,000 gospels and tracts were sold. At times we set apart two or three hours in the afternoon for receiving patients and dispensing medicine on the boat. This afforded a telling opportunity to preach the Gospel to them and also to show kindness and win confidence. But the evenings were the busiest time of all. We turned our boat into a preaching hall, and as a result of our daily invitations each evening found every available place on board filled with men. Our dear young native preacher spoke with power and zeal, and I have never in any Gospel mission in America seen a company listen more attentively and respectfully. Brother Fee and I would say a little as best we could, and then would follow questions and answers often leading to personal talks afterwards. It was all new and strange to them and their souls are so very dark, but we feel assured that even during these visits many heard sufficient to lead them to an acceptance of the Saviour. * * We touched the outskirts of a large district which, because of drought, was famine-stricken, and the want and sufferings were sadly terrible. Driven to extremity for food, parents sold their children and husbands their wives—sometimes little ones were offered for thirty or forty cents. May this fresh glimpse of awful heathen need deepen your sense, as it has deepened mine, of solemn responsibility."

Our Story

TWO THANKSGIVINGS.

BY MRS. C. WEBBER.



IN the old farm house there were sad hearts one Thanksgiving morn. The post had brought bad news to the father and mother who had looked so anxiously for the arrival of their only son. For several days they had watched and waited patiently for the absent one's expected home-coming, and now came this letter with the heart-breaking intelligence that their boy was a common thief—a fugitive from justice.

Two years previous to this, discontented with farm life, Percy Maitland had left his home to fill the position of clerk in a large dry goods establishment in the city of New York. For a year things had gone well. He had been brought up to attend the house of prayer, and had continued to do so for the first few months after his arrival in the city, but he fell in with bad companions, in whose society he had learned to gamble, and gradually it had become the infatuation of his life to frequent night after night the gambling dens of the great metropolis.

The result of this dissipation was that the young man had soon found himself in debt. Intending to replace it, he had taken some of his employer's money, and before he had returned

the amount stolen had been discovered in his dishonesty; and Percy Maitland, the son of Christian parents who had trained him for the service of the Lord, had been compelled to flee to escape a prison cell.

And this sad story was what was now grieving the hearts of the two dear old people and making their Thanksgiving Day a day of gloom and sorrow. They determined at once that every cent their son had stolen should be replaced, and this was done, although they had to mortgage the homestead to do it. The hope was strong within them that the son that they so dearly loved would in a few months return to them, but time rolled on without any word of him, until the years of his absence had numbered eight and still no trace of him had been found. All they could do was pray that the Lord would send their child back to them—even as the prodigal son.

* * * * *

As has been said, eight years had come and gone, and again it is Thanksgiving Day. Once more there is sorrow in the old farm house, for the next day the mortgage is to be foreclosed and the place so dear to their hearts will pass to strangers. Bad crops and seasons of ill-health had prevented the paying off of the mortgage. Everything had seemed to go against them, and it had indeed seemed almost impossible at times for the old people to say, "Thy will be done." Still, they had never lost their trust in the Lord, and even now when the loss of their home seemed inevitable they still prayed that if it was God's will the old place might be left them, and the hope that it might be so had filled their hearts and wonderfully softened the bitterness of their experience. Their prayer was to be answered in a way they little thought of.

They were sitting by the fire after their meagre dinner, when the door was noiselessly opened, and a tall, broad-shouldered man stepped into the room. They did not recognize the intruder at first, not until a voice said softly, "Father, mother, can you forgive me the suffering I have caused you?" and then a glad cry of joy told that they knew their boy had come home at last. A veil must be drawn over the scene that ensued, as only by those who have experienced the feelings that took possession of the hearts of the Maitlands in this their season of joy could their great happiness be understood.

* * * * *

"Percy," said his mother, after the first emotions of surprise and gratitude had been appeased, "why did you not come to us before? We had almost given you up as dead."

"I was ashamed to come, mother," he replied, "even had I been assured that I should have been safe from arrest and punishment."

"But, Percy, your father—"

"Yes, mother, I know now, and am doubly ashamed when I think of it."

"Will you tell us, my son, the story of your life after you left the city?"

"I never left New York until a year after the discovery of my theft. I hid in one of the lowest parts of the city and lived solely on my winnings at the gaming table, never venturing from my hiding place in the day time for fear of being caught. At the end of a year I left the city to attend some races in a distant town. I won quite a lot of money in the place, and, being pleased with the locality, stayed there some time. One day I was walking along the street when a young man passed me hastily and I saw a letter drop from his pocket. I picked it up, and was about to hurry after him and return it, when I was somewhat surprised to see my own name on the envelope. I stood for a moment in astonishment, and then, determined to find out how a letter addressed to me had been in the possession of a stranger, started quickly in the direction he had gone. But he had disappeared and I failed to find him.

"I took the letter home and opened it. The writing was in a lady's hand, and all that it contained was two verses of Scripture: 'The wages of sin is death,' and 'Him that cometh unto Me I will in no wise cast out.' I was struck by

the connection of the one to the other, and as I thought of them became for the first time fully alive to my own low condition and my own great need. I made up my mind to forget them, and to that end plunged deeper into sin; but it was in vain. Wherever I went they seemed to be constantly before me, until it almost seemed that they burned in my brain in letters of fire."

"Oh! my son," interrupted his father, "a deeper agency was at work. The Spirit of God was calling you."

"I recognized that in time, father. But to go on with my story. Revival services were started in the place, and with a companion I determined to attend one meeting for the purpose of creating a disturbance. We went, but there was no disturbance. The Lord got hold of both of us and touched our hard hearts with a conviction of sin and judgment to come. My companion went right to the Lord that night, but I held out, believing that I could not give up the gambling, which to me had become the one great pleasure in life. I left the church determined never to go back again, but was unable to carry out my resolve. The words of those texts haunted me, and the young people of the Christian Endeavor society talked and pleaded with me, but when at last the services closed I was still unsaved.

"One day soon afterward a young man belonging to the church called upon me with an invitation to attend a meeting of the Endeavor society that evening, kindly offering to call for me if I would consent to go. At first I hesitated, but before he left had consented to do so, and went. The first half-hour of the meeting was spent in prayer and praise, and then the presiding officer called upon Mr. Percy Maitland to take up the subject. The thought naturally came to me that it was myself who had been called upon, but before I had time to wonder at the seeming absurdity of the request, a young man who had been sitting a few seats in front of me arose and took the platform. I instantly recognized him as the gentleman who had dropped the letter which had been addressed in my name, and understood in a moment the meaning of its contents when he took for his subject the texts that had worried me so long. I cannot give you all that the speaker said. He simply explained these texts in a plain, earnest way that was easy to understand, and for the first time I fully understood all that giving one's self to Christ meant. I went away from that place a changed man; I had surrendered my heart and life to the Lord Jesus, and have never regretted it.

"Through the interest of some of the members of that society I was offered a good situation, which I accepted. This was four years ago, and I am in the same position yet. I wanted to come home badly at the time but made up my mind to wait until I had paid back every cent I had taken from my old employer. Two days ago I arrived in New York and there found out that you had paid my debt. I wondered how you had been able to do it, but when I arrived here found out just how things were. I have arranged everything, dear father and mother, and am truly grateful to God that I was permitted to return in time to prevent the foreclosure of the mortgage, which of course would have necessitated your leaving the farm."

"This is indeed a joyous Thanksgiving," said his mother.

"Praise the Lord for all His mercies," quietly said the old man; "let us pray." And then, as they all knelt, he poured out to their Father in heaven the joy and thankfulness of his heart for the blessings they had received, not forgetting to ask God's blessing upon the further efforts of the Christian Endeavor Society, and especially upon the one faithful member who had been instrumental in leading his son into the straight way which leads to eternal life.

And thus ended the second Thanksgiving Day. Caledonia, Ont.

THE Christian who is busy with God's work will always find Him there to help.

**Canadian Council of
 Christian Endeavor**

"For Christ and the Church and Canada"

**A CANADIAN COUNCIL
 FORMED.**

Report adopted at the Interprovincial Convention at Ottawa.

THE joint committee appointed by the Interprovincial Convention at Ottawa to consider the question of Dominion organization, held several meetings and reported at the closing of the convention as follows:

Resolved:

1. That a Canadian Council of Christian Endeavor be formed as a bureau of information for the Dominion, to collect statistics, issue literature, cultivate national Christian sentiment, arrange for the Canadian Rally at the International Conventions, and hold a quadrennial Dominion Convention.

2. That the Council shall consist of three members, who shall be elected by the Convention, together with the presidents of the different provincial unions.

3. That no appeals for funds shall be made to societies or unions, but that the expenses of the Council be met by donations, royalties on literature issued by the Council, honorary membership fees, and the proceeds of the conventions.

4. That honorary membership in the Council shall be open to any member of the Christian Endeavor Society in the Dominion on the payment of a fee of one dollar, the token of membership to be a badge provided by the Council.

5. That the officers of the Council shall be the elected members, who shall be respectively, Chairman, Vice-Chairman, and Secretary-Treasurer.

6. That on account of its central location, Toronto be made the headquarters of the Council.

7. That the officers of the Council until the next convention be as follows: Chairman, Mr. G. Tower Fergusson, Toronto; Vice-Chairman, Rev. A. M. Phillips, B.D., Montreal; Secretary-Treasurer, C. J. Atkinson, Toronto.

8. That the ENDEAVOR HERALD be made the medium of official communication for the Council.

9. That the first Dominion convention be held in Montreal in 1899.

10. That the newly-appointed Council shall communicate with all the societies in the Dominion informing them of the formation of the Council, and setting forth its work and aims.

The report, as above, was unanimously adopted by the Convention.

A FORWARD STEP.

Dear Fellow Endeavorers:

I TAKE advantage of the kindness of the Editor of the HERALD to address a few words to you in connection with a matter which has been in the hearts and minds of prominent Endeavorers for some years, but which only reached actuality at the recent Ottawa convention, viz., Dominion organization.

Perhaps I can do no better in reporting what was done at the Capital this month than by quoting from "Glimpses of Ottawa, 1896," written for the *Golden Rule* by Secretary Baer. No one is able better to judge of the salient features of any convention, nor to express them in a more pithy way. This is what he says in relation to the above matter: "A forward step was taken in organizing, after careful, prayerful consideration, a Canadian Council of Christian Endeavor. This will bind the Provinces, through representatives, in a more united work and purpose."

The Canadian Council of Christian Endeavor now formed was not a hastily conceived thing. Such an organization was proposed in Cleveland in 1894, the plans were further matured at Boston Convention the next year, and a Provisional Committee appointed. Again at Washington this year the action taken at the two former conventions was confirmed.

At Ottawa these ideas and resolutions of former years were crystallized into a short form of constitution which is embodied in the resolutions passed at that convention and printed elsewhere.

This is a "Canadian" Council. If a truly loyal and patriotic spirit is encouraged in our young people, it need not be at the expense of sincere international goodwill. We re-echo the hope and assurance expressed by Dr. Clark. In writing from London, Eng., to the Ottawa Convention he says: "Allow me to send this note of greeting to the first Dominion Convention of Christian Endeavor * * * May I also express the hope and assurance that the cementing of the ties which bind the provinces together in a Dominion Union will in no way weaken the bonds of international fellowship that unite in a common brotherhood all Christian Endeavorers in North America."

Our interdenominational fellowship has not been disturbed because of loyalty to the several denominations to which we belong. This indeed is one of the strong points urged in Christian Endeavor organization. It is not more likely that the advantage gained by interchange of thought with our brethren under other flags will be broken into because of prominence given to questions specially affecting ourselves as Canadians.

I heartily thank those who elected me to the position of chairman of the Canadian Council. To have the confidence of brethren prominent in Young People's work is a thing one cannot but highly appreciate. I accept the honor at the hands of the representatives of the Provinces gathered in Ottawa, and will do my best.

The future usefulness of the Canadian Council, however, will not so much depend upon the officers as upon the hearty spirit in which its aims are taken up and endorsed by Christian Endeavorers throughout the Dominion.

The purpose is one which we believe many, if not all, will approve. The working out will necessarily be a matter of time. "Rome was not built in a day" is a common saying, and we recall Romulus and his rude plough marking out his furrow around that which grew into the imperial city.

If anything is to be accomplished a start must be made.

On behalf of the officers of the Canadian Council, therefore, I ask the co-operation of all loyal Endeavorers in making this organization a power for good in connection with Christian Endeavor work in our beloved Dominion.

Yours faithfully,

G. TOWER FERGUSSON,
 Chairman C.C.C.E.

UNITY OF PURPOSE.

Dear Canadian Endeavorers:

A FITTING tribute to his ability and worth was the election of Mr. G.

Tower Fergusson—in his absence—to the position of Chairman of the Canadian Council of Christian Endeavor, by the representatives of the several Provinces at the Ottawa Convention. Your Chairman bows his acknowledgments in this issue; in which your Vice-Chairman and Secretary-Treasurer heartily join. With the assistance of the presidents of the several Provincial Unions, a unity of purpose in Christian effort, and the cordial support and co-operation of the Christian Endeavor hosts through-

**THE WAY IS OPEN
 TO OBTAIN A BIBLE
 FREE!**

A Fact. We want five thousand Endeavorers to take advantage of our Bible Offer before January 1. Will you be one of them? The Bible may be obtained free, if desired. The Bible and THE ENDEAVOR HERALD both may be secured for less than one-half the regular price of the Bible alone. That is the truth! Prove it by making inquiries of your nearest book-dealer. "I have paid \$4.00 for a Bible no better," is a remark that we constantly hear. Help us to advertise this remarkable offer. Tell all your friends about it. Speak of it in your society meetings. Show the Bible when you receive it. Will you? Will you?

THE BIBLE. It is an International Teacher's Bible. It is printed in large emerald type. It is 7 x 11 inches when open. It has flexible Real Levant leather covers, with round corners and overlapping edges. It is silk sewed. It has Morocco joint, panelled calf, and is lined to edge. It has red under gold edges. It contains the very latest and best "Helps," including Maps, Charts, Concordance, Gazetteer, Chronological Tables, Gospel Harmony, etc. What more can be desired?

OUR OFFERS

1. We will present one of these Bibles free to anyone that will send us a club of sixteen subscribers (old or new) at the club rate of 25 cents each for the paper alone, or \$1.15 each if the subscriber takes the Bible also.
2. We will send one of these Bibles to every new subscriber that subscribes for THE ENDEAVOR HERALD at the regular subscription price of 50 cents a year; and sends us 75 cents additional.
3. We will renew the subscriptions of present subscribers for one year from the date to which the subscription is now paid, and will send one of the Bibles, with all express charges prepaid, for only \$1.35.

IMPORTANT.—We send the Bible by express or mail, and prepay all charges. We cannot send out sample Bibles free. If you wish a Bible to use in canvassing (and it will prove a great help), send us \$1.00, and we will forward a Bible to you immediately and credit you with the \$1.00 until you complete the club. You can then deduct the \$1.00, and send us the balance due with your club. The Bible is not for sale alone at any price. It can be secured only in connection with a subscription to THE ENDEAVOR HERALD. Bibles must be taken at the time the subscriptions are sent to us. We cannot send out Bibles in connection with subscriptions sent to us in the past. When ordering, be sure to mention your nearest express and post office. No other premium can be allowed when the Bible is taken either by the club-raiser or by the new subscriber. . . .

The Endeavor Herald Company
 35 RICHMOND ST. WEST, TORONTO.

out our Dominion, we hope to do much "For Christ and the Church and Canada."

The report adopted at Ottawa, given above, will be issued in circular form and sent to all the societies in the Dominion through their Provincial Secretaries. Statistics will be gathered in reference to all branches of Christian Endeavor work in Canada, and frequently revised. Correspondence will be at once opened up with the different members of the Council upon the following points: Design of badge for honorary members; Provincial colors and badges. "California '97": transportation, headquarters, and Canadian Rally. The Plebiscite vote on prohibition: suggestions as to united endeavor, literature, etc. Other matters will be considered later, and action taken will be reported month by month in this department of THE ENDEAVOR HERALD. Suggestions from individual Endeavorers are also invited. We are open to receive honorary members.

C. J. ATKINSON,
Sec.-Treas. C.C.C.E.

35 Richmond St. W., Toronto.

THE Societies at Work

HAMILTON JOTTINGS.

MR. H. W. BICKLEY has been obliged to resign his office as president of the Hamilton C. E. Union on account of leaving the city. He will be greatly missed by the Union, and also by Gore street Methodist church, as he was a faithful and devoted worker for his church and for Christian Endeavor. Mr. D. A. Rowland was elected president.

The regular monthly meeting of the C. E. Union was held on Friday evening, October 16th, in Zion Tabernacle schoolroom, seventy representatives being present. An application was received from the Carluke society for admission, which was granted. The Ottawa committee reported having captured the convention for '98, and asked that a committee be appointed to commence preliminary arrangements; this request was complied with, and Mr. T. Hendry was appointed chairman. An invitation from the Fruitland society to hold a semi-quarterly meeting in their church at an early date was accepted. Having an invitation from the Gore street Methodist society to attend a sunrise prayer-meeting on Thanksgiving morning, the Union will cooperate. The Union recommended upon a resolution of Mr. Holman, that the second week in November be remembered as a week of special prayer for the Armenians.

The third quarterly rally of the Union was held in Gore street church, October 19th. The wisdom of the city members in electing four vice-presidents from different parts of the county to increase the interest of Endeavorers outside the city was proved by the attendance at the rally. Large numbers came in from Burlington, Grimsby, Winona, Fruitland, Stoney Creek, Bartonville, Lake Church, Burkholder, Carluke, and other places. Mr. Linus Wolverton, B.A., president of the Lincoln County Union, gave an excellent address on "Bible Study, or Advice for Young Men." Mr. T. Hendry, who was the representative of the Hamilton Union at Ottawa, gave one of the best convention reports ever listened to by the Hamilton Union.

Central Presbyterian C. E. society gave a supper for Miss Annie Dickson on the evening of October 19th, Mr. James Stewart, president of the society, was chairman. Speeches were made by Rev. Dr. Lyle, pastor of the church, Wm. Woods, 1st assistant superintendent of the Sabbath school, Mr. Neidbizzing, one of the church elders, and

several members of the society, expressing their high appreciation of Miss Dickson's faithful and valuable work, and wishing her prosperity and success in her new home. Miss Dickson has been an earnest worker in Christian Endeavor and Sabbath school, and was a successful and well-beloved superintendent of the Junior C. E. society. The new superintendent, Mr. James Stewart, presented her with a case of silver fruit knives on behalf of the Juniors. Miss Dickson was married to Mr. Robert E. Bock, of Chicago, on October 28th. Hamilton's loss is Chicago's gain.

KENT AND ESSEX UNION CONVENTION.

THE Annual Convention of the Kent and Essex Union of the Young People's Society of Christian Endeavor was held in the First Presbyterian Church, Chatham, October 16th, 1896, and was a most enthusiastic and enjoyable gathering. Every train brought a number of earnest and eager delegates, and the reception committee was kept exceedingly busy welcoming and billeting their visitors.

About eleven o'clock the Endeavorers had assembled in the church, which was beautifully bedecked with flowers and foliage, and a few minutes later the president, Rev. J. Becket, of Thamesville, opened the proceedings with devotional exercises. A short business meeting followed, and reports were presented from the delegates of all the societies represented. It was shown that the local organization now numbered upwards of 1000 active members, with a correspondingly large membership of associates.

The attendance in the afternoon was considerably larger than in the morning, and the contributions provided in an excellent program were much enjoyed. Rev. Dr. Battusby conducted the opening exercises, after which Rev. Mr. Larkin delivered an excellent address of welcome. The papers read were all excellent productions and much enjoyed by all. The question drawer was ably handled by Rev. Mr. McLaren of Blenheim.

In the evening the beautiful edifice was crowded to the doors, all the local branches being fully represented. The papers in the evening were exceedingly earnest and helpful productions, especially those given on "Our Pledge." The president-elect took charge of the closing consecration meeting, a solemn service in which the delegates renewed their allegiance to God and the work. Thus closed one of the most successful conventions of the Kent and Essex Union.

TORONTO NOTES.

DISTRICT NO. 3.

THE Y. P. S. C. E. of Parliament St. Baptist church held their semi-annual meeting on Monday evening, Oct. 26th. Mr. Greenway, superintendent Fegan's Boy's Home, addressed the meeting on "Why I Believe in the Atonement," after which very interesting reports were given by the various committees. The past term has been one of great encouragement to those in charge, and beneficial to those who attended. The following are the officers for the ensuing term: Frank D. Mills, president; Miss L. Macdonald, vice-president; Geo. Howard, secretary-treasurer; Miss M. Good, 358 Queen st. east, corresponding secretary; Miss K. Smith, superintendent of Junior work; Miss M. Good, organist. Representatives to Christian Endeavor Union, Miss L. Fuller and Miss Macdonald. The society meets every Monday evening, at eight o'clock, and all who attend are heartily welcomed.

One of their members, Miss M. Waterman, left for China a few weeks ago. Another member, Mr. Thos. Urry, who

has been laboring for the last four years in China, has been appointed one of a committee to translate the Old and New Testaments into the T'ai Chau dialect.

DISTRICT NO. 4.

THE annual district meeting was held on October 6th. Good citizenship addresses were delivered by Revs. J. C. Speer and Wm. Patterson. The banner given every six months for general proficiency was handed over by Chester Presbyterian society to Don Mills Methodist, where during the summer term, every third member has brought one into church membership. Mr. E. E. Gray was chosen District Chairman. . . Queen street East Presbyterian church was crowded on Sunday evening, Oct. 4th, when, after the church services, the Endeavorers of the district assembled to bid farewell to Misses Hall and Passmore, who have just left for China with the C. S. M. party. There was a depth of spirituality in the meeting which must have left a lasting effect in the hearts of all present. These two young ladies have been very active in Christian work in the Queen st. church, Miss Hall being a home missionary, and Miss Passmore president of the C. E. society at the time of leaving. May many more be taken from our ranks to the foreign field. . . . St. John's Presbyterian have also elected new officers. Mr. A. E. Armstrong is president, and there are eleven committees. —District Editor.

ORILLIA ENDEAVORERS.

ON Monday evening, October 19th, the Orillia Local Union of Christian Endeavor met in the Presbyterian school room, the meeting being largely attended by members and friends. The Rev. John McIntosh, of Allandale, conducted the conference portion of the meeting, giving a most excellent address on "Doing our best." The meeting was thrown open, and the following suggestions on the best plans of working committees were then given by many present: Prayer-meeting Committee—That a short prayer-meeting be held before each regular service; that each service have a special subject for prayer; that the most spiritually-minded people be appointed to that committee; that brief and sentence prayers be offered; that each member be given some special task to perform; that they look ahead and plan for the meetings. The Lookout Committee—How shall we fill the seats? Call for people at their homes; invitations to be left at hotels for commercial travelers, etc.; hold social evenings; notice people in the street and get them interested. Temperance Committee—That special evenings be set apart for the study of temperance; teach the children that it is unmanly to drink intoxicating liquors. Social Committee—That the Social Committee appoint some one to meet and welcome strangers at the church door on service nights; shake hands in a warm and brotherly way; make arrangements for and hold social meetings; invite people to the Endeavorers' homes. Music Committee—Holding a short song service before each meeting; avoid dragging in singing; sing lively pieces; have practice nights. Missionary Committee—Envelope collections at each meeting; envelope collections every three months; have maps and give information concerning missions; have special subjects on missions. Sermon Committee—Report the Sunday sermons and send written copies to the aged and sick. Visiting Committee—Select places for holding prayer-meetings at houses where there are persons unable to get out. The meeting was then closed by the Rev. Dr. Grant pronouncing the benediction. The Orillia Methodist C. E. Society held an enjoyable social on Tuesday evening, 27th ult.—H. D. TRESSIDER, Editor C. E.

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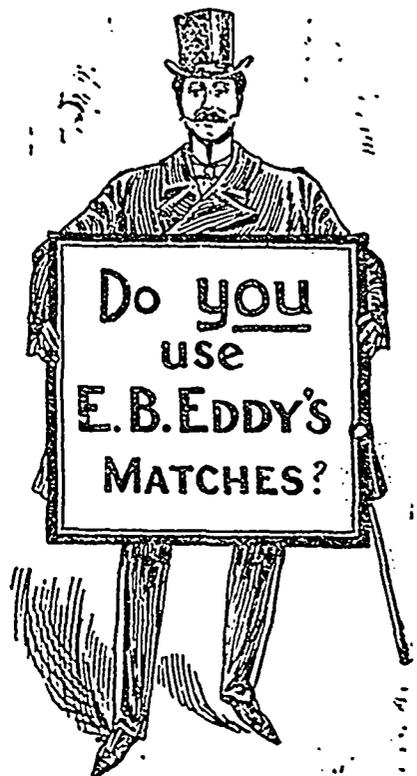
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MANITOWANING.—Miss Martha Smith, B.E., of the Presbyterian Ladies' College, Toronto, has been spending her vacation in Algoma, and while benefiting herself by enjoying the healthful breezes, has been benefitting and charming a number of the mission churches by her delightful recitals. Through arrangements made by Rev. J. Rennie, of Manitowaning, who suggested the idea, Miss Smith gave an entertainment at each of the following places: Manitowaning, Little Current, Gore Bay, Thessalon, Bruce Mines, Richard's Landing, Webbwood, and Massey. The entertainments consisted of selected sacred readings, given by Miss Smith, interspersed with sacred songs and solos given by local musical talent. The recitals were all of a character suitable for the House of God and fitted to instruct and elevate as well as to entertain. They were all delivered with fine skill and effect, some of them being specially impressive. It is safe to say they have been a benediction to many. As Miss Smith has generously divided the proceeds, the churches visited have been benefitted financially as well as otherwise. If she should upon some future occasion return to Algoma she will be sure to receive a cordial welcome.

BARRIE.—The Y. P. S. C. E. of the Presbyterian church held its half-yearly business meeting on Oct. 26th, at which the following officers were elected for the ensuing six months: Hon.-president, Rev. D. D. McLeod; president, Mr. J. Prior; vice-president, Mr. F. Campbell; sec.-secretary, Mr. H. D. McLeod; cor.-secretary, Miss A. McConkey; treasurer, Mr. J. McIntosh; organist, Miss G. McConkey. The members on different committees have been carefully chosen and we are looking forward to a more successful term than ever.

STAYNER.—The Y. P. S. C. E. of the Presbyterian church held its semi-annual business meeting on Friday, October 2nd, with a large number of active and associate members present. The following members will form the list of officers for the ensuing term: Honorary president, Rev. R. Pogue; president, Mr. E. Schell; vice-president, Miss Flo. McDonald; recording secretary, Mr. W. McMurray; corresponding secretary, Mrs. Morrison; treasurer, Miss M. Craigie. Our society has increased its membership wonderfully during the past month and is still adding to its members. At the meeting of Friday, October 9th, reports of the convention held at Barrie, Sept. 28th, were read by the delegates and proved very profitable to the society. As a society we feel grateful to Him who has been with us during the past and blessed us in His own way.—JAMES PETRIE, Editor.

PERIODICALS.

Marriage is exhaustively discussed in the November *Ladies' Home Journal*—by Mrs. A. D. T. Whitney, who tells her girl friends "The Truth About Marriage," and Dr. Parkhurst, who writes of "The Young Man and Marriage." The same issue contains the first of "Mr. Moody's Bible Class" articles, which the famous evangelist will contribute to the *Journal* in the future—as the leader of a great National Bible Class. The initial article of "Great Personal Events" series—in which the conspicuous occurrences of the past half-century will be told by eye-witnesses is also given. In it, Hon. A. Oakey Hall recalls "When Jenny Lind Sang in Castle Garden" (New York, in 1850), and tells of the unparalleled furor created by the "Swedish Nightingale." Edward W. Bok emphasizes the virtues and value of the bath, and deprecates the tendency of mothers to escape the responsibility and care of training their own children. In the line of fiction the November *Journal* presents the conclusion of Ian Maclaren's charmingly-told story, "The Minister of St. Bede's," and a story of fascinating interest, "The Assistant Librarian Pro Tem.," by Robert C. Meyers. Lillian Bell writes of "Other Girls" in her characteristically bright and crisp vein; Ruth Ashmore advises "The Girl Alone in the City," and J. Harry Adams describes how to make ornate and useful articles of household furniture. There are also contributions upon dress, the table, needlework, home games, and the usual departments.

The *Chautauquan* for November provides the following rich feast for all lovers of good literature: "Sunday Readings," by Bishop Vincent; "Javia," a story by Andre Theuriet; "Recent Advances in Medical Education in the United States," by W. D. Hamaker, A.M., M.D.; "The Fruits of the Year," by Prof. Byron C. Halstead, Sc.D.; "Sea Sculpture," by Bishop H. W. Warren, L.L.D.; "The Speaker of the House of Representatives," by Henry H. Smith; "Contamination of our Municipal Water Supplies," by Frank J. Thornbury, M.D.; "Japan as an Industrial Power," by William Elliot Griffis, D.D.; "The Dangers in Your House," by The Family Doctor; "Progressive Housekeeping," by Jane Kingsford; "Germany's Favorite Preacher," by Mrs. William H. Wait. The Department of Current History and Opinion gives in concise form the happenings of the month, and book reviews of especial merit complete this valuable number.

Yale University is the subject of an interesting article in the November number of *Frank Leslie's Popular Monthly*. It is written by George Henry Nettleton, and is profusely illustrated with views and portraits. It is the first of a series of papers on "American Universities and Colleges," to appear in successive issues of this magazine. Then there is a description of "Madagascar and the Malagasy," by Mary Titcomb; a paper on "Egg-hunting on the South Farallon," by C. H. Thompson; the continuation of Edith Sessions Tupper's stirring serial, "Father John"; a graphic account of the "Twin Cities," Minneapolis and St. Paul, by Charles Thomas Logan; short stories and poems by John Gilmer Speed, Captain Jack Crawford, Lucania W. Sheldon, Ella Higginson, Louis Pendleton and Clifford Howard; the Department for Boys and Girls, with contributions by F. A. Ober and Horatio Alger, Jr., etc. The quality and quantity of the illustrations in this number are particularly noticeable.

The superior truth and delicacy of the old daguerreotype are made manifest in the November *McClure's* where fine reproductions of daguerreotype portraits of Calhoun, Webster, Edward Everett, Dr. Holmes, Jenny Lind, and others, from rare collections still surviving, illustrate an entertaining paper, by Mrs. D. T. Davis, on the development of daguerreotyping in America. Another richly illustrated paper is Ethel Mackenzie McKenna's account of the English artist Alma-Tadema, in his luxurious London house and studio. But the reader's first curiosity will be for the story of American life by Rudyard Kipling, of which the opening installment here appears. It opens on an Atlantic "liner," passes dramatically to a Gloucester fishing schooner on the Grand Banks of Newfoundland, and begins a portrayal of the strange, romantic life of the Yankee fishermen, in the midst of their perilous employment, and promises to be as strong and fine as anything Kipling has done. The illustrations by L. W. Tabor are very close to the real life, also. The other fiction of the number is a clever story of a loss and recovery of diamonds, with incidental detective exploits, and a Thanksgiving inventory. Then there is one of Cy Warman's true railroad stories—the story of a fierce battle between snowplows on top of the Rocky Mountains. Elizabeth Stuart Phelps contributes reminiscences from her experience as a writer of novels and short stories, giving, along with confidences regarding her own practice, a spirited statement of her theory of the story-writer's art.

The *Bookman* for November is a fine issue. There are portraits of Sir Walter Scott and Lady Forbes (Scott's first love), Rev. W. J. Dawson, Harold Frederic, Frank R. Stockton, Kate Douglas Wiggin, and others. The various departments—Chronicle and Comment, Poetry, The Reader, London and Paris Letters, Reviews of New Books, Novel Notes, The Bookman's Table, Among the Libraries, The Book Mart, etc.—are all well filled with matter of special interest to booklovers. A subscription to this timely, critical, and well-edited magazine will keep you thoroughly in touch with current literature. [New York: Dodd, Mead & Co.]

Current Literature for November is an interesting number of the magazine. Following the article on "Colonialism and Nationalism" comes a delightful study of New England Puritan life, "An Old-Time Magistrate," by May Alden Ward. Further, on we find an interesting reading from Nansen's "First Crossing of Greenland" which graphically depicts the hardships of Arctic exploration; and a timely page of verse, "Songs of November." All the regular departments of the magazine, both poetry and prose, are filled as usual with interesting matter. "Canton River Folk," a pen picture of travel in the Orient; "The Possibilities of Human Flight"; "The awakening of a Negro"; "Flags and Their Origin"; "Telephoning by Sunbeams"; "The New Watchwords of Literary Criticism," are among the best of the articles.

The *Treasury of Religious Thought* for November, 1896, opens with a finely illustrated article on Princeton University. The initial sermon is by the Rev. J. A. B. Wilson, D.D., whose portrait is the frontispiece. Dr. Gregg, of Brooklyn, gives the third of his interesting sermons to young people, under the unique title of "Ideal Letter Writing." Prof. Edward J. Hamilton, of the State University at Washington, strongly defends the conservative view of "The Fall of Man," while Dr. Philip S. Moxam, of Springfield, Mass., gives a more progressive view of "How the Bible Should be Studied in the Sunday-school." Prof. T. W. Hunt, of Princeton, of whom a sketch and portrait is given in the first article, has an article on Charles Dickens. There are other articles of value, sermon sketches, and the minor departments are well filled.

The opening article in the November *Atlantic* is a paper by J. Laurence Laughlin, of the Chicago University, on "Causes of Agricultural

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Unrest. Two papers of reminiscences will attract interest both in the importance of their subjects and the interesting periods they cover. Colonel T. W. Higginson begins his reminiscences under the attractive title "Cheerful Yesterdays," with the first installment, "A Cambridge Boyhood." The other paper is by Charles Warren Stoddard, on Brete Harte. No living man has known Harte better than the writer. Two other papers which can be naturally grouped together are "Out of the Book of Humanity," by Jacob A. Riis, a series of striking studies of Jewish tenement life, and "The German and the German American," by Josiah Plynt. "Utah as an Industrial Object Lesson," by William E. Smythe, shows what irrigation can do for arid America. Other contributions of importance are a travel sketch of unusual interest by Miriam Coles Harris, entitled "A Night and a Day in Spain"; "The History of the Gift of Painless Surgery," by Dr. Edward Waldo Emerson. "Labor Unions in Great Britain," by J. M. Ludlow, and "The Young Shakespeare," a study of Romeo, by John Jay Chapman. The fiction is represented by the first installment of "The Juggler," a new novel by Charles Egbert Craddock; the dramatic conclusion of Kate Douglas Wiggin's "Marn Lisa," and a short story of unusual merit by our own Charles D. G. Roberts, entitled "Stony Lonesome."

"The Food of the Anglo-Saxons," by Dora M. Morrell, is the title of the leading article in the November issue of *Table Talk*. It touches upon the menus and special dishes eaten by the English in America, Australia, England, Canada and India, and is followed by some "Some Old Fashioned Thanksgiving Dainties," by Ella R. Parker. Miss Cornelia C. Bedford gives an exhaustive and valuable article on "Bread;" Miss E. Marguerite Lindsey on "Dress and its Effect upon Health and Mind." Seasonable and Creole recipes, the Thanksgiving Menus and Entertainments, and the Housekeepers' Inquiries are full of help and information for the housekeeper and home-maker. Any of our readers sending their name and address to the Table Talk Publishing Co., of Philadelphia, Pa., are offered a sample copy of the magazine free.

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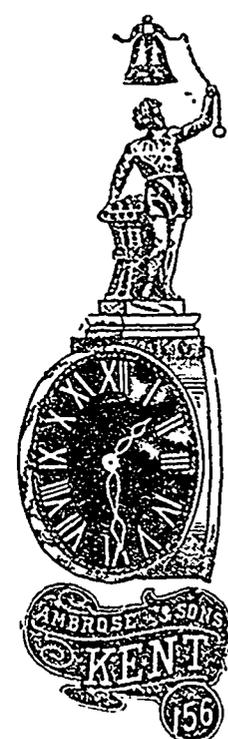
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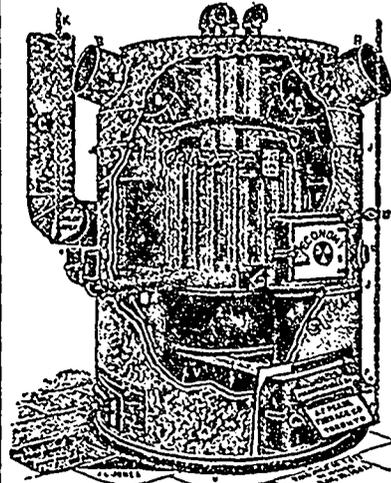
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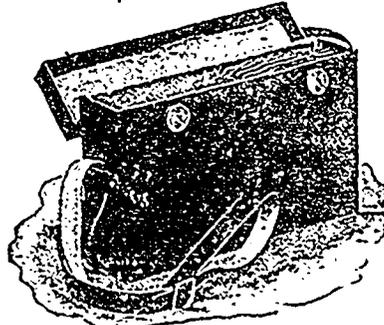
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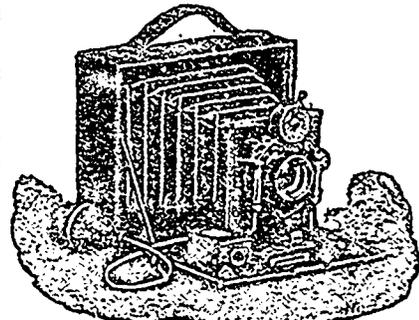


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