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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, August, 1898

[No. 8

Chasing Shadows.

By Eliza Wills.

THE children are chasing shadows,
The shadows that dance on the wall,
Eagerly trying to grasp them
As they rise and waver and fall.

We smile as we see them grasping
For the shadows that flee away
Before the glorious sunlight;
But are we much wiser than they?

Ah! we too are little children
In the great loving Father's sight,
Busy on earth chasing shadows
That flee in eternity's light.

God smiles, and says to the angels,
As they watch from the world on high,
"The children are chasing shadows,
They will know better by-and-by."

Toronto, Ont.

Vote It Out!

THE legal licensed liquor traffic now stands before the bar of public opinion on trial for its life. Whether it shall live or die it is for the jury—the intelligent voters of our land—to say. On September the 29th every voter from Halifax to Vancouver will be asked to answer "Yes," or "No," to the simple question, "Are you in favor of the passing of an Act prohibiting the importation, manufacture, or sale, of spirits, wine, ale, beer, cider, and all other alcoholic liquors for use as beverages?" No country has ever had such an opportunity for such a sweeping reform, and for delivering itself from the blight and thrall of the drink traffic. Patriotism never had a more glorious occasion for declaring for that righteousness that exalteth a nation and against that woeful traffic that is the reproach of our modern civilization.

What the anti-prohibition plan of campaign is has not yet been ascertained. One thing is certain, there will be no public meetings for the

discussion of the question. The traffic has always lost ground when it has sought to defend itself on the platform. The representatives of the "trade" are declaring ostentatiously their purpose to do nothing, but to leave the whole matter to the unbiased judgment of the people. This may be taken for what it is worth—absolutely nothing. It means simply this: the traffic dreads agitation. If the consciences of the people are thoroughly aroused, the drink curse would be voted out with an overwhelming majority. It is the best policy, therefore, for the liquor leaders to create as little excitement as possible and depend on the "still hunt" for success. For this very reason, temperance workers must make use of every available means that the people may be aroused to a recognition of the tremendous import of the plebiscite, and thoroughly organize so that as large a vote as possible may be polled in favor of Prohibition.

Christian Endeavor, from the first, has been a consistent and persistent foe of strong drink, and every society from ocean to ocean should make itself felt in this great campaign for the triumph of righteousness. Every municipality will be organized for this particular campaign, and it is best that the Christian Endeavor societies should work in full harmony with these organizations. Every Plebiscite Association will be glad of the co-operation of every young people's society. There is no time to be lost. In any way that you can, and in every way that you can, labor earnestly, faithfully, and prayerfully that our land may be freed from the shame and misery, the crime and ruin of this implacable foe of Christ and the church.

"I Am Ready."

THE prompt and efficient manner in which the Christian workers of the United States have availed themselves of the opportunities of caring for the spiritual welfare of the soldiers in camp and at the front is deserving of all com-

mentation. The meetings held by Mr. Moody, Major Whittle, Dr. Dixon, and a host of others were largely attended and many made profession of their faith in Christ. The soldiers seemed wonderfully receptive to the truth and welcomed those who followed them into camp anxious for their highest good.

The *Christian Endeavor World* thus reports an address of Chaplain Jones who was talking to the men of the Second regiment of New Jersey:

"I am ready to preach," said Paul; how many of you are ready to serve?" There was a volley of enthusiastic responses. "I am ready to suffer," said the apostle. Are you ready to suffer?" The men grew thoughtful as their possible sufferings were painted, but when the question came the regiment replied, "We are." "I am ready to die," said Paul. Can you also say that?" Many eyes grew dim as the preacher pictured plainly this possibility. There were dear ones at home, there were bright careers just begun. But when the testing question came, "Are you willing to die for your country?" the hall was shaken with the confident cries, "We are." Then Chaplain Jones said, "Boys, I have tried to tell you of the readiness of Paul—one of God's minutemen—of his readiness to serve, to suffer, and to die, for his Lord; and I would like, before we leave here this morning, to ask you just one more question. How many of you will promise me that, by the grace of God, you will ever strive so to live that when He calls you to give your final account, whether it be upon the camp-ground, the battle-field, or elsewhere in the world, you will be ready to meet Him?" In an instant five hundred hands went up, and it is said that the entire camp was transformed by this thrilling appeal.

Fortunately, in our land, we are not called upon to face death upon the battle-field, but the same heroic spirit is necessary if we are loyal to our Captain in the battle-field of life, if we are valiant in His service before the ramparts of His foes. His cause must move forward fitfully until the soldiers in His army respond, "I am ready," to the challenge of His commands.

Neighbors.

THE increasing amity between Great Britain and the United States has also led to increasing neighborliness between the two great countries of this continent. There have been times when the people of Canada were almost compelled to think that our neighbors to the south, with their exclusive tariffs and alien labor laws, were doing their best to alienate the friendly feeling that has always existed in this country for the people of the United States. Happily the causes of irritation are likely to pass away in the near future. The Commission which will meet in Quebec to settle all vexed questions will, we trust, do much to yet further cement the two peoples in bonds of true friendship.

Commenting on the indications of a change of

sentiment in the United States toward ourselves, the *Christian Endeavor World* says:

"We regard all this, as we have said, as one of the most hopeful and happy signs of the times. These two nations have the destiny of North America in their keeping; and America, as the swift-moving procession of events has proved, has a great mission to all the world. These two nations, united by ties of kinship, language, and religion, can secure for one great section of the earth's surface civil liberty and religious toleration for all time to come. These two nations can set all the world an example of harmony and good-will in their dealings one with another. These two nations can be to all other races an object-lesson on the value of free schools, free Bibles, and democratic institutions."

With every word of this neighborly utterance we most cordially agree.

During the last dozen years, Christian Endeavor, with its international conventions has done not a little to foster a better spirit in the relations of the two nations. Canadians have thus come in contact with the best sentiment of the United States, and have learned that the jingo utterances do not represent the real sentiment of the people. We have learned to appreciate highly the courage and strength of our neighbors in their efforts after liberty and good government. We feel sure that they will also learn to understand better the sentiments of a people, as liberty-loving and as loyal as themselves, who are working out their own problems in their own way. While seeking our own national welfare let us not be forgetful of each other's interests. Let us emulate each other in seeking the advancement of national honor and righteousness, and down the long centuries may we move along together in the van of progress as Christian nations and as neighbors.

Notes.

A TRUE life is necessary to a true prayer. To pray well, we must live well.

OUR best life cannot be lived alone. The religious life requires fellowship for its highest development. They miss some of God's richest blessings who forsake the assembling of themselves together.

WHAT a scattering of blessings there would be during vacation time, if it could be said of professing Christians now what was said of those of the first century: "Then they that were scattered abroad went everywhere preaching the word."

It has been said that the success of American arms in the recent war was due to "the man behind the gun." That is a lesson worth learning in religious as well as military service. Splendid methods are available for all our societies, but it is the man behind the method that makes it effective.

THE progress of temperance sentiment in Canada may be regarded as wonderfully advanced when we compare ourselves with England. There, the efforts of the good citizenship movement are directed to secure the Sunday closing of public houses, and the shutting of liquor shops at nine o'clock on Saturday evening. These steps would mark a great advance in legislation. We have, in this country, passed far beyond these reforms, and we are hoping to have the liquor traffic outlawed within all our borders in the very near future.

WE have frequently advised our readers to make use of the regular missionary organizations of their own church in the distribution of their funds. We have done this, not because we think the individuals who from time to time appeal for funds are all undeserving, but because the best results are secured through the authorized workers of one's own church. Much money bestowed upon travelling agents of irresponsible missionaries has been actually wasted. If you want your money to tell the most for the evangelization of the world, give it through your own church.

AT the recent carnival parade in Milwaukee, the various industries in the city and state were represented. Among these the breweries and distilleries were the most prominent; but the thing worth noting is that these so-called industries failed to make an exhibit of their products. The trunk manufacturer showed his trunks, the shoemaker his shoes, the basket-maker his baskets, but the brewers and distillers failed to show the products of their business—drunkards, half-starved women, neglected children, idiots, criminals, etc. And yet, it has the audacity to claim a place among the useful industries of our country.

THE main argument of the liquor men is that of the revenue—the amount paid by the traffic for the privileges granted to it by the government. It is worth while to set over against the revenue derived from the traffic the loss which is entailed through the consumption of liquor:

Receipts from the Liquor Traffic:

Dominion Government	\$7,101,557
Provincial Governments	924,358
Municipalities	429,107
	<hr/>
	\$8,445,022

Cost of the Liquor Traffic:

Amount paid for liquor by consumers	\$39,879,854
Value of grain, etc., destroyed . .	1,888,765
Cost of proportion of disease, pauperism, insanity, and crime chargeable to the traffic	3,014,097
Loss of productive labor	76,288,000
Loss through mortality caused by drink	14,304,000
Misdirected labor of the 13,000 men engaged in the business	7,748,000

Total \$143,122,716

Net Loss - - - \$134,667,694.

Christian Endeavor Chat.

THIRTY-ONE members of the Clarendon Street society, Colchester, Mass., are members of the Tenth Legion.

A READING-ROOM and dormitory have been added to the splendid Christian Endeavor Sailors' Home in Nagasaki, Japan.

AT Ningpo, China, an interesting rally was recently held. Eighteen societies, within a radius of thirty miles, gathered in house-boats, and spent two days in Christian fellowship. It was a time of refreshing.

EIGHT years ago when the first Christian Endeavor convention was held in Nova Scotia, the number of societies in that province was 106. There are now, according to the last report, 488 societies. Of these 54 are Junior societies.

THE movement has been making steady progress in Sweden. Pastor J. Truve, of Gottenburg, writes that he recently received twenty-four members into church fellowship. Of these many were members of the Christian Endeavor society.

AND NOW, a society has been formed in Dawson City. If its members display as much energy in carrying on its work as they have done in reaching that land of cold and gold, we may expect it to give a good account of itself during the coming months.

IN the Marshall Islands, there are now six societies of Christian Endeavor. The name by which they are known is, Armij Remon Drer Dri Kajconive Kraist. Under whatever skies, or bearing whatever name, Christian Endeavor proves itself a blessing.

THE first pastor to form a society in Spain was D. Enrique de Tienda, of Santander. He is enthusiastic in its praise, regarding it as a most helpful factor in his church work. He has given the Sunday evening service into the charge of the society with most gratifying results.

OUR readers will have learned through the daily press of the death of Rev. David Sutherland, of Charlottetown, P.E.I. He was a man greatly beloved by those who knew him, and his contributions to the press were highly valued. He was an occasional contributor to the columns of the ENDEAVOR HERALD.

THE third provincial convention of the Nova Scotia Union was held July 13-15 in New Glasgow. Over 200 delegates registered. The programme was of exceptional strength and variety. The new president is Rev. William Ainley, of Halifax. The New Brunswick convention was held at Chatham on August 9-11, and was likewise a most successful gathering.

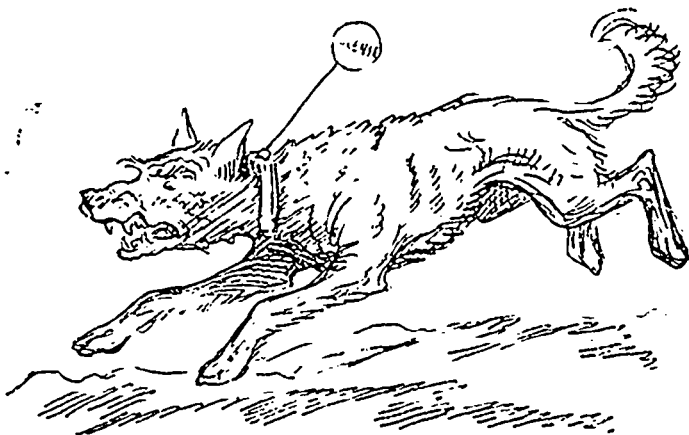
Canada's Great Campaign

ONCE to every man and nation comes the moment to decide,
In the strife of truth with falsehood for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right;
And the choice goes by forever 'twixt that darkness and that light.

—James Russel Lowell.

Strokes that Tell.

A BOOK that should be in the hands of every temperance worker is "The Gin Mill Primer," by J. W. Bengough. Written in the style of the child's First Book, in words of one syllable, keen thrusts are given the legalized liquor traffic. The pages are illuminated by the author's inimitable cartoons which speak as strongly as his words against the curse of rum. The following "lessons" from this bright book, published by William Briggs, Toronto, are especially deserving of consideration by every citizen in the present crisis in our national history.



Why Keep a Wolf?

See this wild Beast run. It is a Wolf. Does it not look fierce? Its Eye is wild and its Teeth sharp, and it lives but to kill and to tear all that it can get at. No Chain yet made can hold it in check. The one thing to do with a wild Beast like this is to kill it. It is of no use to Man, and so it would not pay to keep it, even if that could be done. A Man of sense may keep a Dog, for Dogs have a use. It may be that some of them are fierce, yet some are good and kind. Not so with Wolves. The Wolf has not one good point to it, and can not be made of use to Man. In this it is just like the Gin Mill, and it would be as wise for a man to keep a Wolf in his house as it is for the State to keep up the Gin Mill. Now that we have a chance with our votes, let us put an end to this fierce Trade that has so long run wild in our Land, and has slain scores on scores of our Sons.

Give the Word!

Here you see the Wolf tied to the Post, and a Man who takes aim at him with a Gun. Has he shot the Wolf? Not yet; he just waits for the word. Who is to give him that word? The

Man who stands by and holds the Vote in his Hand. The Men who now rule this Land have left it to us to say shoot or not shoot; we have their Pledge that they will do our will. Can there be a doubt as to what we should do? We may give the word to put an end to the Gin Mill. No Land has such a chance as we now have. If we prove true we will do such a Day's work with our Vote as will turn the eyes of all the World on us, for our Vote shall say, once and for all, the Gin Mill must go!



Liquor Men's Methods.

IN every campaign a knowledge of the plans and methods of the opposition is regarded as of prime importance. The battle with rum has extended over a long period, and we may say of the traffic what was said of its supreme personification, "We are not ignorant of his devices. The methods used in previous contests will be employed in the present campaign, and all temperance workers should set their line of battle accordingly.

During the progress of the Nebraska Prohibition Amendment campaign in 1890, the advice of a number of the experienced leading liquor dealers in various parts of the United States was asked as to the best plans for defeating prohibi-



tion in that State. *The Voice* came into possession of a number of replies, and we make a selection of a few of these which will serve to show the kind of opposition we may expect in the Plebiscite campaign.

Harry P. Crowell, the manager of the liquor campaign in Pennsylvania, said: "The most effective matter we could get up in the influencing of votes was that Prohibition did not prohibit, and the revenue, taxation, and how Prohi-

bition hurt the farmers. We would have these articles printed in different papers and then buy thousands of copies of the paper and send them to the farmers. If you work the farmers on the tax question, you can catch them every time. . . . Never try to defend the saloon; if so, you lose the influence of the church members and ministers; but talk about the revenue, cider, taxation, and especially Prohibition don't prohibit, and clamor for High License. I had thousands of badges printed with 'High License' and gave them out to poll-workers on election day and it had fine effect."

Robert Ogden, of Dallas, Texas, wrote: "Try to get some one to work on a good minister. Get him to make a sermon—say you term it, 'Temperance, but not Prohibition.' Have it printed in the paper and puff him up, and others will follow in line, just for the notoriety and free advertising they get."

Thomas Grimes, a wholesale liquor dealer of Providence, R.I., wrote: "I should recommend you to get the newspapers interested in your behalf; it is the strongest point you can use. Anti-Prohibition documents are very essential and should be mailed to every voter in the State; but the bulk of the money should be spent in the newspapers, and with the political machinery. I would not recommend any debates with Prohibitionists; I would avoid it, for, if a word should be let slip, they would tear you all to pieces."

J. S. Bowles, brewer, of Worcester, Mass., wrote: "Subsidize the press all you can and get them to talk up High License. We should advise you not to hold any public meetings, as those very good Prohibitionists won't attend them, and you will have the hall filled with a gang of loafers, which will make you look like state's prison birds."

Fred. W. Brede, secretary of the Michigan Brewers and Maltsters' Association, of Detroit, wrote: "We established a Literary Bureau, which furnished 'copy' of reading matter against Prohibition for about forty or fifty country papers. It was not known, though, that we issued such patent papers, but, nevertheless, money makes the mare go."

Buying up the Newspapers.

KNOWING the power of the press, the liquor traffic has set about the work of securing its support in its own characteristic manner. Through the Central Press Agency, of Toronto, it is seeking to furnish every purchasable editor of a weekly paper with ready-set anti-prohibition matter at so much per column.

The following is the confidential circular which has been sent out:

Gentlemen: We intend getting up a series of articles in connection with the taking of the plebiscite vote, taking the side of the antis. The matter will be issued in plate form, and we would like to have a list of Ontario papers that are willing to publish the same. The matter will deal with the question from a revenue standpoint, and will in no way be

offensive to the readers of your paper. Please let us hear from you in the enclosed post-card, if you will publish such articles, and what the probable cost per column will be, subject to our usual discount of 25 per cent.

Yours truly,
CENTRAL PRESS AGENCY (Limited).
Advertising Department.

How many of the weekly papers will take this bait of the liquor men, it is not possible at present to say; but wherever plate matter appears, the paper will thereby proclaim its subserviency to the "anti" party. It will be difficult for those papers that may independently take the side of liquor interests to avoid the suspicion of being in their pay through the medium of the Central Press Agency.

The Great Red Dragon.

THE world crime of the Augustan age was the tyranny of cruelty; of the dark ages, the tyranny of superstition; of this age, the tyranny of drunkenness. In the Apocalypse John said he saw "another wonder in heaven, and behold! a great red dragon; and the dragon was wroth with the woman and went to make war with the remnant of her seed." I do not understand the Apocalypse. I never knew anyone who did. But if the seer of Patmos had been in full possession of all the facts in regard to the nineteenth-century dragon of intemperance and its prime executive, the saloon, he could not have painted them in a lurid picture any truer to life than in these words he used. Intemperance has overspread the earth; no nation is exempt. In this country we have been apparently getting out of the paws of the monster, but when we consult statistics we seem to be only getting out of the paws into the jaws.

There has been a remarkable growth of sentiment against the custom of drinking. In the early days everybody drank. Doctors drank with their patients, preachers partook with the laity at ordination services, the harvest hands demanded whiskey, every country grocery kept its demijohn. People soaked their bread in rum and doctored their wounds with the same remedy. They applied it inside and out. To-day the public spirit seems changed. The middle classes have tabooed it. These lead society. The top and bottom of society are not due for some time after the middle class. The churchies have declared against it; the women have organized to oppose it; the most reputable physicians view its use with disfavor and many have eliminated its use altogether in their practice. There are few open and public champions of the habitual use of intoxicants. "Let the liquor men go along quietly and provoke as little attention to their business as possible," was the advice given by a veteran distiller to a meeting of spirit dealers.

One might suppose from all this that the use of liquor is decreasing. But we are startled to

find that such is not the case. The manufacture, sale, and consumption of alcoholic liquors in the United States steadily increases, not only in toto, but per capita. We have little idea of the colossal proportions of this trade. The cost of intoxicants to the country is equal to the value of all foods that come upon the market; it is three times the cost of bread, twice that of wearing apparel, four times that of boots and shoes. In sixteen years it amounts to four times the value of the national debt in 1880, and one and one-half times the cost of the rebellion to both North and South. If, once in eleven years, a fire were to consume all the products of the nation, both manufactured and agricultural, it would do no more than is done by the dead waste of drinking spirituous liquors. As one computes the bloody statistics of alcohol and its effects, he is as one counting the sands by the ocean of despair.

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This question is one of the most vital public import. Beside it all matters of mere governmental expediency sink into insignificance. A United States senator calculated the expense of saloons to the nation at \$15 per capita; the revenue from them at \$1.69 per capita—\$13 clean loss. How long shall we keep at this fool's arithmetic? The drink question is pivotal in national revenue. It is also a prime factor in the labor question. We are told that \$250,000 a day pass over the mahogany counters of the New York saloons, of which \$50,000 is easily from wage-workers—\$18,000,000 a year robbed from the cottages of the poor by the Croker-Platt partisan machine in its noble effort to uphold personal liberty. We cannot wonder at strikes; but we wonder why the laborer does not rise to strike the saloon.

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Not only is there more liquor consumed, but the quality as steadily deteriorates. More of it and worse. Sixty years ago, whiskey at 25 cents a gallon was pure; to-day, at \$3 to \$16 a gallon, it contains fusel oil and other poisons enough to kill a steer. The harder the hand of license presses, the greater the temptation to adulterate the drinks. The intoxicants of former time were as spring water compared to the infuriating cup of the modern saloon. As the quality of the liquor is debased, the character of the public house has sunk with it. The saloon has come to be the storm-center of all that is hostile to good citizenship and clean manhood. It is the nest of crime, the clubroom of the boodler, the rendezvous of thieves, the spider-web of harlots, the incubator of riot, the snake which, warmed in the bosom of liberty, is sinking its fangs into that vital virtue which alone makes liberty live. Sixty thousand corpses corded up annually by the dragon, to say nothing of the incomputable broken hearts and blighted hopes. Yet truculent statesmen, burning to fight Spain, may not whisper against it.

.....

The saloon is the most menacing figure in our political horizon. It does not hesitate to commit

any crime against law or conscience to gain its end. It knows no party, but seeks to make all parties its agents and to hold the balance of power. It beholds the rising sentiment of all good men against it and with the pertinacity of selfishness evenly pursues its own way. Well-meaning persons have tried to regulate it by license, and it has thrived under the restriction. States have raised up constitutional bulwarks against it, and it has spent countless thousands of dollars to destroy them. Laws have banished it; it bids them insolent defiance. All the courts, to the supreme national court, have pronounced against it; it has stopped at no evasion or chicane to defeat the verdict. The saloon stands as our political Satan, the incarnation of everything inimical to good government, the aggravating ingredient of every other national danger. — *Dr. Frank Crane in Men.*

Facts Worth Using.

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THE amount of liquor consumed annually in Canada aggregates 21,676,749 gallons. The direct cost to the consumers of this strong drink is \$39,879,854.

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IN 1874, Hon. G. W. Ross estimated the annual loss of life in Canada through the liquor traffic at 4000. In 1885, Hon. Geo. E. Foster, in a speech in Parliament, took 3000 deaths per year as the number which might safely be set down as due to this cause.

.....

SIR WILLIAM DAWSON, LL.D., of Montreal, says: "I have had occasion to institute inquiries in regard to the pauperism of Montreal. I can confidently say that nearly all the want and destitution prevailing in this city is directly or indirectly attributable to the liquor traffic, and if the liquor traffic could be abolished entirely there would be far less burdens cast on the benevolent societies and benevolent individuals of the city."

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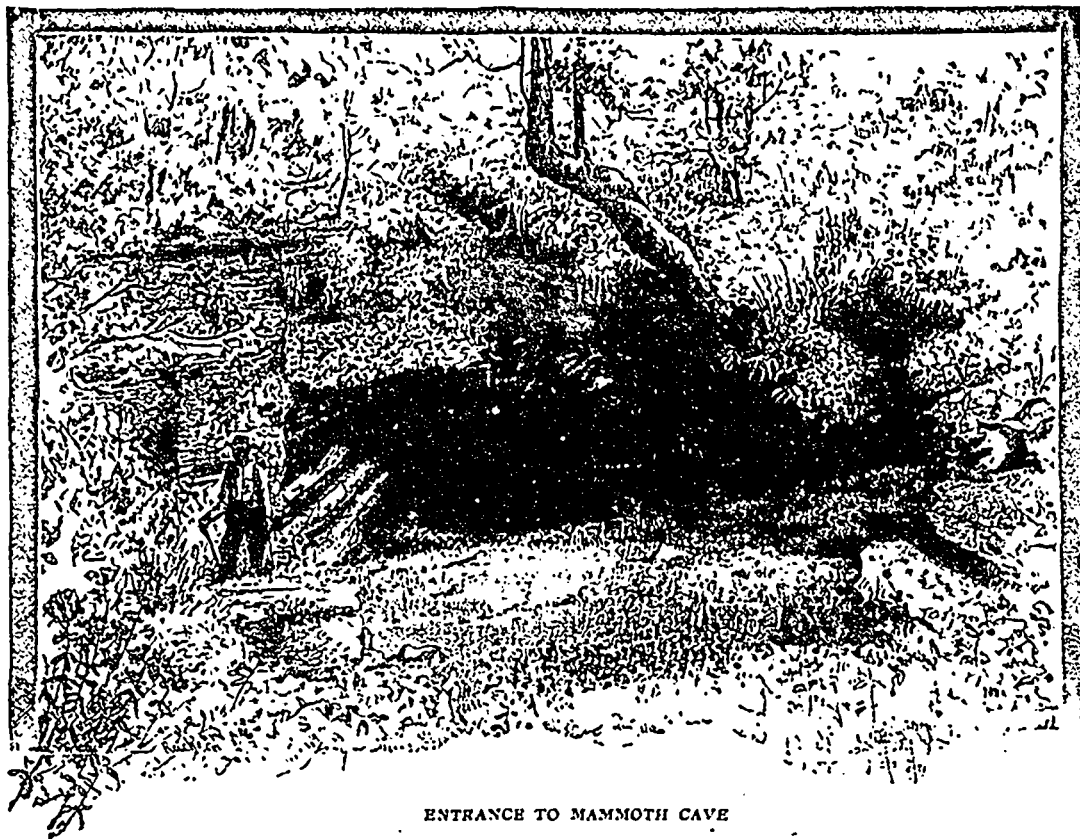
THE great cause of social crime is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask the victim the cause, the answer is drink. Then I ask myself in perfect wonderment, why do not men put a stop to this thing?—*Archbishop Ireland.*

.....

AFTER local prohibition had been in effect in Atlanta, Ga., for a year, the *Constitution* said: "Fifteen new stores containing house-furnishing goods have been started since Prohibition went into effect. These are doing well. More furniture has been sold to mechanics and laboring men in the last twelve months than in any twelve months during the history of the city. The manufacturing establishments of the city have received new life. A glass factory has been built. A cotton seed oil mill is being built, worth \$125,000. All improvement companies with a basis in real estate have seen their stock doubled in value since the election on Prohibition."

Wandering in a Sunless World

By Rev. J. S. Conning



ENTRANCE TO MAMMOTH CAVE

THE State of Kentucky is the speleologist's paradise. Nowhere in the world are the caverns so numerous, so extensive, or so beautiful. Thousands of miles of subterranean galleries have already been explored, and every year fresh discoveries are being made.

Of the five hundred or more caves in Edmonston County, Mammoth Cave is the largest and most famous. It is said that the total length of its labyrinth of galleries is two hundred miles. There, in a world upon which no sun has ever shone, are weird, winding avenues, massive domes, stately palaces, yawning chasms, and mystic pools; while deeper down in the bowels of the earth, in dripping stalactite, tumbling cascade, and flowing river, we may see God still busy at His work of cave-making.

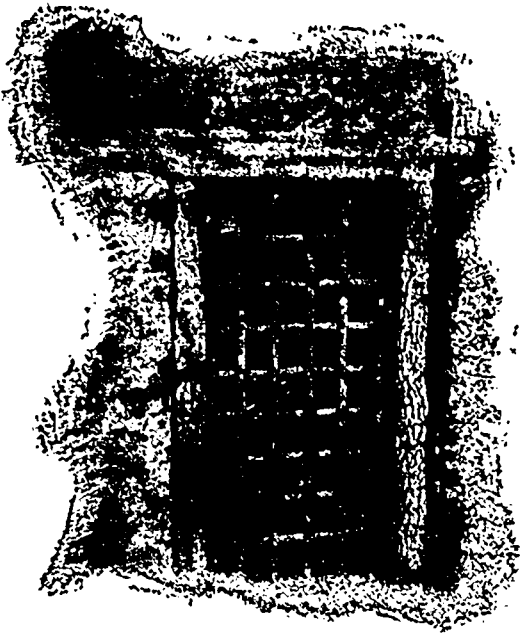
This colossal cavern is easily reached by the Louisville and Nashville railroad. All trains stop at Glasgow Junction, and from there a short line runs winding among the hills to Mammoth Cave.

It was not until 1809 that the cave was discovered. A hunter, in pursuit of a wounded bear, ventured as far as Hutchins' Narrows. But Indian remains found in various parts of the cavern prove that its existence was known and its galleries explored long before. How long no one is prepared to say. Historic interest attaches to this under-world on account of its being the

sole source of supply for the nitre used in the manufacture of gunpowder in the war of 1812. The present Mammoth Cave Hotel is an evolution from the original miners' cabins, which still form part of that structure.

Clad in a grotesque cave-costume, and swinging a smoky cave-lamp, the pilgrim to this nether world follows the path from the hotel along an avenue of tulip trees, butternuts, and maples, down a series of rude stone steps beside which the mosses creep and the wild vines clamber. Down and still-down he goes until he enters the yawning mouth of the cave seventy feet wide, which opens the way to the realms of perpetual night. Three hundred feet within the opening narrows to a straitened avenue, and here is situated an iron gate—the real entrance to the cave. Through its rude bars one beholds the last rays of sun or star until his return after hours of wandering in this sunless world.

The temperature of the cavern is fifty-four degrees. This remains the same, summer and winter. When the temperature without is higher, the air from the cave flows out, and when lower, in the reverse direction. Indeed, the cave is like a huge lung, exhaling for half the year and inhaling for the other half. A few hundred feet beyond the gate no movement of the air is perceptible, but just at the opening the rush of air at times becomes almost a gale, ex-



THE IRON GATE

tinguishing the lamps of the tourists. Everyone remarks upon the remarkable purity of the air within the cave. It can be compared only with the atmosphere upon lofty mountains. So highly oxygenated is the air that little fatigue is experienced after hours of continuous travel.

After Hutchins' Narrows are passed we enter the Main Cave. Here the remains of the ancient nitre works are found. Eight huge vats, connected with wooden pipes, show where the earth was leached, while great heaps of lixiviated dirt bear testimony to the extent of this industry. The tracks made by the rude ox-wagons as they bore their load of "peter dirt" may still be seen upon the ground.

The stalactites and stalagmites have assumed many curious and fantastic forms. Such names as the Pillared Castle, the Arm Chair, the Bridal Altar, the Hornets' Nests, the Elephant's Head, and Fairy Grotto suggest some of the shapes, beautiful or grotesque, of these petrefactions. The growth of these stalactites has required the flight of ages. They have been formed by one petrefying drop after another doing its apportioned work. So slow has been the process that the lifetime of a human being hardly counts in the calculation.

At a certain point in the main gallery we are required to stand still. A signal is given to the guide in the rear, and lo, as we look back, there stands out against the black background a statue of dazzling whiteness. It is produced by an illumination of the wall of the cave at one of the angles, the illumination

being configured by the converging walls. The statue is said to bear a striking likeness to Martha Washington. Perhaps it does.

Passing by Giant's Coffin on the right, we come to the most pathetic objects of interest in the cave—the ruins of two stone cottages. Here, over fifty years ago, came fifteen consumptives, under the advice of physicians who seem to have had small understanding of the real nature of tuberculosis, in the hope of checking the course of the malady and possibly of being completely cured. It was supposed that the dry and highly oxygenated air would be conducive to recovery. With what bright hopes these walls were built! Cheerful conversation served to make the dense darkness more tolerable. But all their hopes were doomed to bitter disappointment. Away from the congenial sunshine, they withered like a green herb. One by one they crawled at last out into the light—to die. Within a few weeks the last sufferer was laid to his final rest. A rude stone cairn in an abandoned grove marks the place of their sepulture, and a memorial tablet thereon tells the curious visitor who they were and when their life story was completed.

One of the chief wonders in this realm of wonders is the hall known as the Star Chamber. The lights are all extinguished at a certain point. The guide gathers up his sheaf of lamps and says:

"Good night. I'll see you in the morning."

After his disappearance one realizes, perhaps for the first time, what total darkness is. And in that world of silence, if the party remains perfectly still, there may be heard the throbbing of one's own heart and the coursing of the blood through the arteries like the steady flow of some far-off river. But look up! See! What a transformation! We have suddenly been transported to the outer air! Up through the irregular walls of some great mountain gorge we gaze upon the midnight sky. The stars send down thin points of light. Here and there a planet shines through



THE GIANT'S COFFIN

the gloom. A meteor shoots across the heavens. And now the Milky Way spans the firmament. What a lovely starry night! But yonder, again, the obscuring clouds march across the sky. Gradually the light disappears and we are again in darkness. Then from another quarter the ruddy light falls upon the massive rocks, and soon the guides return to continue the journey in another direction. The explanation of the illusion is in the nature of the ceiling of the cavern. It is coated thickly with manganese dioxide, which is pierced here and there with snow-white crystals of gypsum. The light is thrown upon the ceiling from behind a precipice by the guides and thus the mimic sky is produced. It was after a visit to the Star Chamber that Ralph Waldo Emerson wrote his famous essay on "Illusions."

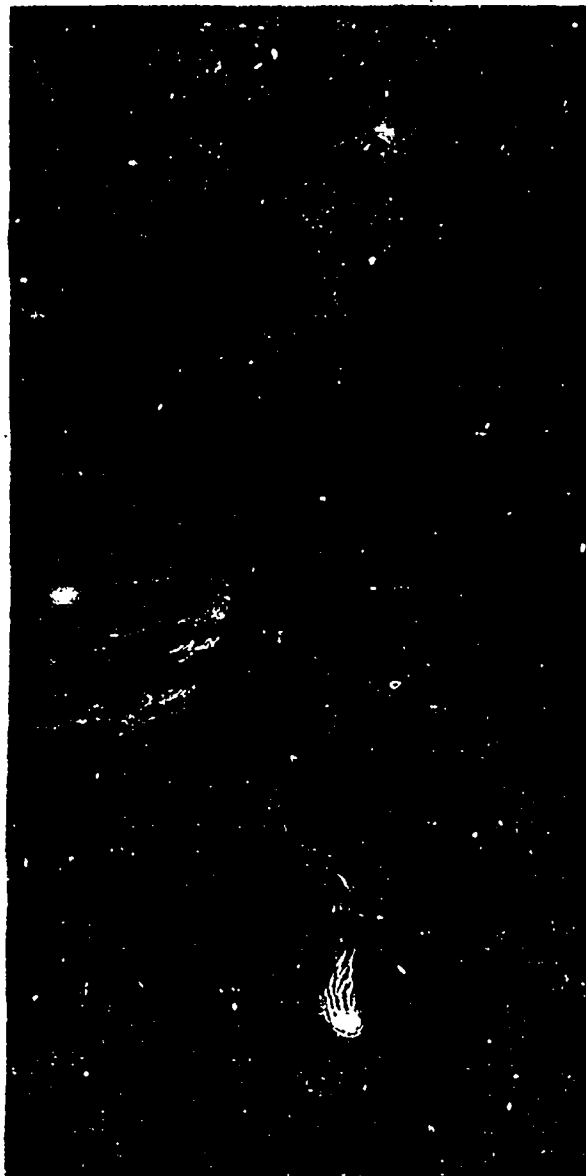
Journeying down the Steps of Time to a lower level of the cave, the tourist comes to the region of Pits and Domes. Here in various localities the entomologist may discover, in large numbers, beetles, white spiders, myriapods, crickets, and other insects—all blind. Indeed the naturalist will find Mammoth Cave an inviting field for rare forms of animal and plant life.

The famous abyss known as the Bottomless Pit is reached on this level. It is now spanned by a wooden bridge, from the centre of which one may gaze down into the mysterious depths. The little cave lamp is quite inadequate to penetrate the darkness, but a flaming roll of oiled paper is dropped over by the guide and as it descends, the furrowed sides of the chasm are revealed. Downward and still downward it sinks, until after falling two hundred feet it rests upon the rocks beneath. Above us expands Shelby's Dome for over one hundred and forty feet. The action of falling waters, flowing through untold ages, has hewn out these awe-inspiring abysses from the solid stone.

On the way to Echo River, the tourist passes through many wonderful halls and avenues, each of which is deserving of extended mention. Space demands that we pass by these in silence. And now we stand beside the dark-flowing stream, the origin and end of which are still shrouded in mystery—famous Echo River. We glide over its placid and transparent waters in the flat-boats provided for us, catching a glimpse here and there of the blind cave-fish, and striving through the gloom to get some idea of the character and extent of these subterranean waters. The breadth of the stream varies from twenty to two hundred feet, and it is navigable for half a mile or more.

It is the marvellous echoes, however, that afford the foremost charm of this unique voyage. In reality the response of these galleries to the sounds created within them is not an echo, but a musical prolongation of the sounds for from ten to thirty minutes. The effects produced are surprising in their variety and grandeur. The tunnel has a certain keynote to which it gives a wonderful response; and when the tones of the chord of that key are sung steadily in succession,

they are prolonged with their harmonics in tones of ineffable purity and strength. Somewhere in the deep recesses there seems to be a noble organ and Orpheus himself sits at the keyboard to evoke its sweetest harmonies. At first the tones are soft and low, like the echo of an angel's psalm. Gradually they grow in depth and volume. Stop after stop is drawn, until, as if intoxicated with the theme, the player uses the full strength of the organ to express the intensity and power of his emotions. The rich, clear



"THE BOTTOMLESS PIT."

diapason mingles with the deep, mellow bourdon, while through all the vox humana, tender and true, speaks of all life's hopes and fears in tones marvellously profound.

The spell is scarcely broken before the guide again calls for silence. He agitates the waters with his paddle, and rocks the boat until the ripples lap upon the rocks. All sit in silent anticipation. Then, through the dark corridors, there comes the faint musical tinkle of silver bells. Other bells in nearer recesses respond with fuller tones. Nearer still the mellow sounds peal out, and soon it seems as if a score of cath-

edral chimes, in perfect accord, were being rung with their full strength, filling all the avenues with their wondrous wealth of sweet sounds. And now, the chimes grow softer, dying gradually away until the last low note has faded away in the distance. No one dares to break the silence with a word. But what is that? Lo, from some hidden recess there breathes forth a tone soft and tender. It wakes again the slumbering harmonies. From far and near the bells peal out, until River Hall is filled again with the mellow sounds.

The spirit is enthralled with the purity of these supernal harmonies. Through them steal the strains of forgotten songs. One seems to have drawn near to that city that our father Abraham saw afar off, and through its portals is wafted the music that angels know, mingling with the deep undertone of "the voice of many waters."

Toronto, Ont.

"Eye Hath not Seen."

By Amy Parkinson.

WHAT must that city's stainless lustre be
Whose very entrance gates are fitly formed,
Each several gate of one pure, priceless
pearl;

Whose gleaming wall, on every side, is built
Of jasper, such as fancy dreams not of,
Foundation on foundation-crueted thick
With flawless jewels? Could the gems of earth
Be gathered all into one glowing heap
Of what we here should call unrivalled splendor—
Yet would one gleam from those transcendent walls
Turn all their glory dim. Within those walls
The buildings are of gold, of gold so pure,
So perfect in effulgence, that the light
Ineffable reflects from it as from

The clearest glass. Could all the mines of earth
Give up their stores of gold to be refined,
And thrice refined again, and laid before
The sun himself in one grand, glittering mass,
To shine in his strong beams—one ray from out
That city would efface its brightness all.
O'er those unequalled walls and matchless towers
No darkness e'er descends; for we are told
No night is there; and through the endless day
The gates stand open wide to all things pure;
Not any impure thing can enter there,
Nor aught untrue. The saints who gladly tread
Those radiant streets have washed their garments
white

In the all-cleansing blood of that pure Lamb
Once slain, but now alive for evermore;
Who gave them entrance through the gates of pearl
To dwell within the city.

Lord of love, Life of our lives,
Our Truth, our only Way to those unsullied courts,
Dwell in us now; reveal to us Thy truth while
waiting here
And listening for Thy call. When that shall come,
Still be our Guide right upward, till in Thee,
The living Way, we reach our glorious home,
And pass through those pure portals.

Toronto, Ont.

In the dark cloud of a great sorrow the beautiful
bow of God's promise is often seen, if we look up.

Profitable Bible Study.

By Linus Woolverton, M.A.

THE first important prerequisite which the Christian must have, in order to study the Bible with profit, is a proper conception of the great value of the book itself. That person who sees in it only a book, who studies it only as he does his school books, or reads it for its poetry or philosophy, will entirely fail in penetrating its hidden mysteries. The book will be sealed to him, and he will wonder at the ecstasy of joy about which others speak. But the person who has the new life, and in whom is the spiritual eyesight, will look upon the Bible as *the Book*. It will be to him a sacred book, the Book of God, rich with mines of golden truth, the incorruptible Seed by which he was born anew unto eternal life (1 Peter 3: 25).

Then our study *must be prompted by love*. I pity any Christian Endeavorer who studies the Bible from no higher motive than duty. Such an one will know only the form, the ceremonial observance and exterior, while the real spiritual food, the interior living truths, will still be locked up, and the joy will still be a fountain whose streams are dry so far as he is concerned. We are told that the Bible contains over 30,000 promises for the Christian. These are fitted to every condition and circumstance in life, yet how many live entirely without the knowledge of their value and starve with abundance just within reach. But oh! to realize the Bible as full of precious messages to us from the best, the richest, and the most loving Friend we have, and then to come to it with eagerness and drink in its wonderful words of comfort and promise! What joy! What delight!

And there is still another important prerequisite to the profitable study of the Bible. It is the *guidance of the Holy Spirit*. Why is it that the world is so full of error? Is it not largely because so many people in reading the Bible "lean on their own understanding" instead of praying to the Holy Spirit and asking Him to guide them into all truth, and "to take of the things of Christ and show them unto them"? This is His office. It is He who prompted the "holy men of old" to write the sacred Book, and who better than He can explain the precious truths which He once dictated to those men of old?

Read God's Word with reverence. We have too little reverence in these days. The child has too little respect for his father and mother, the citizen for his civil ruler, the student for his teacher, and the man for his God, the mass of people for the Bible. Let us never desecrate God's Word by quoting it in jest. Let us rather reverence and treasure it in our hearts as too precious to be thrown down and trampled upon by those who love it.

Akin to this is the commendable custom of *committing to memory precious texts*, a custom now-a-days too much fallen into disuse. Such texts, stored up in the memory, will often come

up with fresh meaning just when most needed for our consolation, or for the comforting of others who are in distress. It is a custom in our societies for members to read texts of Scripture on the topic of the evening. This is good, but why not make it better by committing such texts to memory and then quoting them? for in this way these texts will be useful not once but many times over.

Have a stated time for Bible study. That which may be done at any time will not be done at all, and it is easier to neglect than to perform anything needing exertion whether physical or mental. A little at a time will accomplish great wonders in a year, and soon you will be surprised at your own progress in the knowledge of the divine Truth.

Bible study should be systematic. Desultory reading of any book will produce no good results,

Study well the history of our Bible, and you will be more and more convinced of the miraculous origin of the book. Its authors included men in such a variety of conditions in life. We have statesmen, judges, scribes, kings, herdsmen, prophets, disciples, apostles, etc.; it was written during a period of about 1600 years, from 1500 B.C. to 100 A.D., and in three languages, a combination of sixty-six books, and yet it all unites into one beautiful whole, as showing that all parts were inspired by one master mind. Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16).

Read up about those early manuscripts of the Bible, e.g.—the Alexandrian, found at Alexandria in Egypt in 1628, the oldest original manuscript in the Greek language; the Vatican, written



ECHO RIVER, MAMMOTH CAVE

but if you will study it closely, look into the circumstances under which it was written, acquaint yourself with the manners and customs of the age, etc., then study the book as a whole, it will have a fresh meaning to you and possess richness of which you never dreamed. Some educated people are very ignorant of this precious book. A young lawyer had been under somewhat serious impressions, but in the whirl of business they were stifled. His sister was an earnest Christian and wrote him about deciding for Christ. He wrote in reply to this effect: "My dear sister, I have lost all confidence in the Bible, because it is not consistent. In one place I read that Joseph was the husband of Mary, and in another that he married Asenath the daughter of Potipherah. I will not believe in such a book of contradictions." This is an example of the evil of superficial reading. The Bible has many apparent discrepancies which all vanish with closer inspection, and form but another proof of its veracity.

about 300 A.D., and carefully preserved in the Vatican at Rome; and the Sinaitic, recently found in a convent at Mt. Sinai, which was one of the fifty copies done by the best scribes of the day by order of Constantine the Great, who made diligent search for the best copies in existence at that time. This copy is still carefully preserved at St. Petersburg.

Study the geography of the Bible. Ignorance and superstition go hand in hand. The sun is obscured when the sky is cloudy; so, even God's truth cannot well penetrate through the clouds of superstition. The references to Egypt become doubly interesting when you know a little about that ancient country, the cradle of the world's civilization; and to Armenia, when you know that in it is situated the Mt. Ararat on which the ark rested, and that oppressed people have changed but little since the time of Abraham. Previous to the recent terrible massacres there were about 2,000,000 of them, the majority nom-

inally Christians. They are an honest and frugal people, and their principles will not allow them to accept the Koran. You know the awful story of the recent massacres, and your hearts must ache for their deliverance from the oppression of the Turk.

And so we might go on to refer to many of the Bible lands about which your sympathy and interest would be greatly enlarged and deepened, if you were to acquaint yourself more fully with their history, their manners, and their customs.

Study the Bible for the good of others as well as for yourself. For this reason embrace any opportunity that presents itself for teaching in the Sunday-school. No one, except the minister of the Gospel, knows his Bible so well as the Sunday-school teacher. There is such an inspiration in studying a certain passage when you know that you must make those truths clear to other minds in whose welfare you have taken a loving interest. The fragmentary method of the International series may not be the best, but it serves a good purpose, for we are introduced by it to all parts of the Bible, and stimulated to study the intervening portions by ourselves. In studying to prepare for teaching, do not depend too much upon helps. Go first to the Bible itself; study the passage thoroughly and read the parallel passages; ponder well the truth suggested to you by the Holy Spirit; and then—and not till then—are you prepared to read what has been revealed to other minds. As well might a child use crutches and expect to become a good walker, as a Christian to expect to become an independent student of the Word, and, at the same time, depend upon help from other books for an understanding of it.

Learn how to use your weapon—the Sword of the Spirit. When you visit the sick, you need to know some words of encouragement to brighten the face and cheer the mind of the sufferer. "When thou passeth through the waters, I will be with thee; and through the river they shall not overflow thee" is a beautiful and precious promise for the sufferer. When you visit the mourner, you need to know just where to find words of comfort, which will speak of the resurrection, when Christ will bring with Him those who are "asleep in Jesus." When you visit the anxious soul, you need to know the passage most suited to help him, such as, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9), "Who His own self bare our sins" (1 Pet. 2:24), "God so loved the world," etc. (Jno. 3:16).

No human words of sympathy and counsel can take the place of the precious Word of God, and you will fail utterly if you try to substitute them. It will help you often to mark such passages in your Bible with a colored pencil, using, if you like, one color for all the texts you meet suitable for the anxious soul; another color for those suited to the mourner, and so on,—any way by means of which you can readily turn up the passages suiting the case in hand.

Such a worker, so prepared, will be invaluable in the church. His visits will be welcomed gladly; his work will tell for the Master; and his will be an abundant entrance into Glory.

What a treasure a Bible becomes to a Christian worker, which has been so closely studied and marked that he can at once turn up and place his finger upon the texts which suit the emergencies constantly arising. I would advise using one kind of Bible, with the same paging throughout, so that every new copy would still be the same old Book, with whose pages you have become familiar.

Read not only consecutively, but comparatively also. I mean by this that it is often well to know what the different Bible writers have to say upon the same subject. For example, take the subject of "The goodness of God." See it in Genesis, when He gave Adam and Eve a promise in which was wrapt up eternal life (Gen. 3:15), in His wonderful provision for Noah's safety, and in the promises to Abram. See it in the Psalms, where David sings, "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." See it constantly exemplified in the gracious acts of our Saviour; and hear Paul, in his letter to the Romans, declaring that the goodness of God is the strong incentive which leads to repentance (Rom. 2:4).

But I am making this paper too long, and I will close with one more point, viz., *Sometimes study topically.* Follow even a single word through your Bible, and you will be surprised how much it will open before you. It will also prove to you the unity of the Bible with its sixty-six books, written during a period of 1600 years by men in different places, of different culture and education, and yet all breathing one common sentiment.

For instance, take the word "blood." Every book recognizes it. Like a scarlet thread it runs through the sacred Book, pointing to the crimson tide that flowed on Calvary. Adam saw the blood shed when God provided Him with clothing; Abraham erected an altar at every camping ground and slew a lamb; Moses was taught the lesson that the life "was in the blood." It was the lesson of substitution. The death of the lamb was an acknowledgment of sin, and a prayer that God would accept the one life for the other; for Christ, God's Lamb, was coming to fulfil the law, and so the types and shadows were realized and the wonderful lesson made plain, that "the blood of Jesus Christ cleanseth us from all sin."

Christian Endeavorers, let us faithfully study this good old Book; let us love it, let us reverence it, let us speak often one to another of its precious passages, and God will own us as His children, and reveal to us many of His deepest mysteries; He will delight in us and use us much for the advancement of His work and the glory of His great name.

Grimshy, Ont.

How Cuba has Touched Me

MY John has gone to the war!—really gone! I can hardly realize it yet. It all seems to have been so sudden! We were married at Easter, just as we planned, and for our wedding journey we went to Idaho to see John's sister. We stopped, only for one day, at Rhinebeck, where Aunt Thankful lives. I put my arms around her neck when we parted, and told her how much I would like to stay, for I wanted her to teach me to be a good wife, but she said: "God will teach you, my child; ask Him."

I cannot begin to tell you about our journey. If you want to see God's works of creation, just go to Idaho. "He sendeth the springs into the valleys which run among the hills." I thought of what King David said: "O Lord, how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches."

We were so glad we went. Jane and the children were sick, and they all needed heartening up. John went right out on the farm, and I found plenty to do indoors. I was glad I had put those gingham dresses in my trunk. The children are all bright and sweet, but little Jack, my husband's namesake, is the dearest boy you ever saw. John was delighted with him. One day, with the boy on his knee, he said:

"Let us take him home with us, Jane; Sue and I will care for him, and send him to school."

The father answered, "That would be a good thing for Jack"; but Jane was silent. As the days went by, I noticed she grew less cheerful, and, once or twice, I caught a tear upon her cheek. One night, after we had all gone to bed, I suddenly gave a spring and hurried on my wrapper. John roused up and said:

"Is anything the matter, Sue?"

I answered, "I will tell you when I come back," and I ran downstairs. Just as I thought! Jane was up and leaning over her boy's cot. Well, we had it out together, and now we understand each other. As if I ever would consent to take that little fellow from his mother. Men are wise; but there are some things they do not understand.

There is no church where Jane lives; but a missionary has come, and the good work is commenced. In the town, the stores agreed to close for one hour on Sunday, and one store was offered for the preaching. I wish you could have seen that congregation. There were the miners, who had been down underground all the week; cowboys, who had ridden into the town for the day; and then the farmers, with their wives and children. The men sat upon barrels and on the counters, and a few boards were arranged for the women. Many, who would not come in, gathered about the door. We sang

"I have a Father in the promised land,"

and, after prayer, the minister took his text. It was: "Remember the Sabbath day to keep it

holy." He had spoken only a few words when a great big fellow, who had been leaning against the door post, came forward. He had an immense hat with bright colors, high top boots, and a curious sort of jacket.

"Here, parson," he said, "hold up, will yer? If you'll let this woman sing again, I'll give you a ten," and he turned to me. The preacher stopped, and, to my surprise, asked me to comply. So I sang:

"Wash me, and I shall be whiter than snow."

There was perfect quiet until I had finished, and then the sermon went on.

Time at Idaho seemed to fly. Before we realized it, the day came for starting homeward. How much we had to talk about, John and I, as we sped along. Not only of the dear ones we were leaving, but of our own little nest at home.

On our first day's journey the train halted at a small station, and in came a child. He was a curious little object; feet and limbs were bare to the knees; above the knees a wonderful pair of trousers, not ragged, indeed, but patch upon patch; then, at the top a jacket made from a coat cut down. He seemed to have a dark bundle under one arm. Presently my ear caught a sob. I looked about, but the boy seemed perfectly quiet, though his cap was drawn down over his face. Then, another sob. I rose and went to him.

"What is the matter?" I asked. At first there was no answer, only an evident effort for composure. "Perhaps," I said, "if you will tell me what troubles you, I may be able to help. Suppose you try me?" He looked up then and asked:

"Did you ever have anyone you loved nearly killed? Gyp has been run over." Just then a pitiful whine came from what I thought was a bundle. It was a dog, a little beauty, but badly hurt and suffering.

"Oh, give him to me," I said, and I lifted the little creature to my lap. His flesh was torn, and one leg was broken. John came to our help with a basin of water, and then I made a bandage of my handkerchief and took the cover of John's writing pad for splints. We worked rapidly, the lad watching with eager eyes. I told him the few simple things I knew about caring for a dog, and I said:

"I think Gyp will soon be well." I wish you could have seen the child. He whistled "Yankee Doodle," and then, springing up, he turned a somersault through the passage, and stood on his head. Just then the whistle sounded. He was on his feet in an instant.

"This is home," he said, "and Gyp and I must go. We have been away two days helping grandad do the wedding." Then, coming quite close, he lifted to mine his beautiful blue eyes, and said:

"You are the kindest lady I ever saw and the prettiest." John laughed, and I had only time to get a little book from my bag and poke it into the pocket of the queer little jacket.

"Learn to read this," I said, "and write to me about Gyp. The first leaf will tell you where."

Just out of the village we halted a few moments to take in water, and in popped little Ben with a great bunch of delicate and fragrant blossoms. He threw them into my lap and was gone. I looked to see if he were safe, and there he stood, Gyp under his arm, his auburn hair flying in the wind, and with his old cap waving a frantic good-bye.

John and I fell into a talk about the beauty of gratitude, and then we got to thinking about those ten lepers that Jesus healed, and the one who turned back to give thanks. John says the whole story teaches us to look to Jesus for help, and then to do just what He says. "As they went, they were healed."

Everything was so lovely when we drove up to our own door that bright May morning. The trees were in blossom, the birds were singing, and there lay my dear old tabby asleep on the porch. Home is lovely! John has consulted my taste in everything. How glad and happy I felt as he sat down at the head of his own table, and we asked a blessing of our Father in heaven.

How much we have lived since then! War was declared, and a great fear fell upon my heart. John came home one evening with the news. The President had called for men, and the Seventy-first was going. I ran away and hid myself in my own room, but then and there I resolved to say or do nothing to add to John's pain in parting, but to help him in every way possible.

I am afraid I am not a patriotic woman. John read to me about the mother of the Gracchi. When she brought her son his shield, she said, "With it, or on it." She was only a heathen woman, and yet she was so true to her country. I am not like her at all. My heart went back with longing for such a law as ancient Israel had: "When a man hath taken a wife, he shall not go out to war." If John could stay at home a year, perhaps, well, perhaps the war would be over. If we must fight, I hope we will win, and I hope it is not wrong to feel sorry for that poor little King of Spain and for his unfortunate mother. She is in a hard place for a woman.

We packed John's knapsack one evening. It is wonderful how much a knapsack holds, and how much more you would like it to hold. Then, early in the morning, John kissed me and was gone. Oh, what should I do! I watched him out of sight, and then turned back to our little sitting-room. I took up my Bible where we had left it (we always read it together in the morning). This is what I found first: "When thou goest out to battle the officers shall speak to the people, saying, What man is there that hath built a new house and hath not dedicated it, let him go and return into his house, lest he die in the

battle and another man dedicate it." That proclamation must often have made glad hearts.

Our home is dedicated. When we went in, John and I did that the first thing.

I turned over the leaves until I came to this: "In the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me." If one is hidden there he must be safe. And then I read: "Thou hast covered my head in the day of battle." Was not King David in lots of wars? And yet he died at home, an old man.

At last I found what I needed: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." And then the leaves turned over by themselves (for this is my mother's Bible) to the words: "Let not your heart be troubled." So I just carried all this trouble and laid it down at Jesus' feet. John and I belong to Him, and He will take care of us. I often had a letter from Camp Black; and one day I went to the camp with all I could carry from our larder; but now, John has gone to the front.

I have been very busy. I left my trunk in Idaho. Jane needed an outfit, and we are the same size. So I have been fixing up John's wife. Then, I had brought home the children's measurements. Jane did not see me take them, and I will soon have a surprise for her. I have learned to make little frocks and trousers, and ever so many little garments, on my new machine.

Just as John was going, he handed me a long letter, with last things to tell me. He says he has made his will, but he wanted to be sure that Jane's home was secure, so he has paid the mortgage on their farm. He has left the paper with me to send. That will lift a great load from Jane and her husband.

The sweet scent of the blossoms is coming through the windows; all the house is quiet, and I am in the big chair rocking a little sick baby. I asked poor Cousin Sally to come and make me a visit. She is here, and her baby cries all night. So I have sent Sally to bed, and I am singing to baby, "The sweet by-and-by." There's the click of the front gate! The postman is coming down the path! He has a letter from John.—*Marie S. Wright in New York Observer.*

THE man who is willing to have only a little religion will never have any.

THOU shalt guide me with Thy counsel, and afterwards receive me to glory.—*David.*

BE noble, and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

GOD would never send you the darkness,
If He felt you could bear the light;
But you would not cling to His guiding hand,
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

Missionary Gleanings

Appalling Facts.

THERE is nothing that has power to stir the heart like a knowledge of the needs of humanity without the gospel. In *Regions Beyond* these significant facts are given—facts that appall us as we read, and should stir the soul of every follower of Christ to go forward with renewed earnestness and zeal to carry out His last command:

China, to many of us little more than a name, means to Him 200,000,000 human souls for whom He died, but who have never yet heard of Him. For if you give to every foreign missionary in China a parish of 71,000—far more than any worker can possibly reach—you have still over 200,000,000 living and dying there “without God and without hope.”

India's 285,000,000 inhabitants outnumber the combined populations of Russia, Germany, Great Britain and Ireland, France, Spain and Portugal, Holland and Belgium, Italy, Greece, Hungary, Austria, Norway and Sweden, Denmark and Switzerland. Were its population equally divided among its 1686 missionaries, each would have a parish of 165,864 persons. Or if you give to each foreign evangelist 47,240 souls—and think what labor would be involved in presenting the gospel to that number of heathen minds in such a way that its inner light, its divinity, depths, and power should be fully understood—if granting each missionary wit, wisdom, and grace to meet so great a need, you reckon as his or her share 47,240 souls, you have still 200,000,000 left unreached.

And of Africa what shall we say? What of the unlifted darkness of the vast interior Soudan? What of the untouched millions on the whole course of the Nile, where from Uganda to close on the Mediterranean it runs through pagan countries without one gospel light? With an area of 12,000,000 square miles, equalling all Europe and all North America combined, her population is estimated at 200,000,000, one-seventh of the whole human race. One-sixth of the pagan population of the globe is found in Africa. Five hundred of her languages and dialects have never yet been reduced to writing. From Senegambia 4500 miles across to Abyssinia, 90,000,000 and 100 languages into which the Word of God has never been translated, it lies unentered, almost untouched. The Koran is carried thither by the Arab. The gospel by Christians? No. Traders have reached the heart of this country. Gin and gunpowder are finding their way in thither. But messengers of Jesus?—the Water of Life? Not yet.



DURING the past year, 1775 new Sunday-schools were started in India, and 66,000 new scholars brought in.

Streaks of Dawn.

THE Baptist Mission Press in Rangoon recently printed 290,000 tracts in Burman in one lot for the Burma Bible and Tract Society.

THE Wesleyan Missionary Society has 120,000 regular attendants on public worship in its missions in Australia, of whom 96,000 are in the Fiji Islands.

AT Lovedale, Africa, every Sabbath morning, groups of Christian lads and lasses go out to preach the gospel to the heathen at their own homes, not in waiting till they come. Eight companies are engaged in this itinerant work.

TWELVE years ago a young Chinese laundryman in Boston, Chan Teung by name, became a Christian, set out to get an education, worked his way through Harvard University, and graduated with honor. He has just become a teacher of science in a Christian school at Foochow.

MR. KATAOKA KENKISHI, an elder in the church at Kochi, was a candidate recently for election to the diet, or Japanese parliament. Not long before election day he was warned that his attitude as a Christian would be used against him, and that unless he should renounce his Christianity he would be defeated. He replied that he would much rather be defeated than give up his religion. The outcome of the issue was that not only was he elected a member of the diet, but, when the diet convened he was elected its president.

BISHOP WHITTLE, who has known the red man intimately for many years, says: “The North American Indian is the noblest type of wild man in the world. He recognizes a Great Spirit, has an abiding faith in a future life, passionately loves his family, and will lay down his life for his tribe. He is the soul of hospitality. If his bitterest enemy came to him he would be treated with as much courtesy as if he were a friend. The Indians are also a truthful race, unless dominated by drink. I have never known an Indian to tell me a lie. Last year I heard an officer in the army say: ‘I have lived twenty-one years with the most warlike Indians on this continent; half the time I have been hunting them, and the other half they have been hunting me, and I have never known an Indian to tell me a lie.’ And every officer in the army will indorse this. They are also very honest, and have a dry humor. Many years ago I was holding a service near an Indian village camp. My things were scattered about in a lodge, and when I was going out I asked the chief if it was safe to leave them there while I went to the village to hold a service. ‘Yes,’ he said, ‘perfectly safe. *There is not a white man within a hundred miles!*’”

Suggested Methods

Worthy of a Trial.

A Novel Election Plan.

THE problem of electing new officers has been solved in this fashion by the Gaston Presbyterian Society, of Philadelphia. The members at the business meeting next preceding the election of officers vote by ballot for their choice for president. Of course, this means that any number of persons are likely to be voted for, but the final choice is secured by placing in nomination at once the two persons receiving the highest number of votes. The one thus selected as nominee for president becomes the chairman of the Nominating Committee. With this as a starting point, another ballot similar to the first is taken, and the persons receiving the highest number of votes become the other members of the Nominating Committee. This gives the new president a voice in the selection of those who will be associated with him during his term of office.

An Appealing Circular.

The following circular, prepared by the Good Literature Committee of the First Congregational Endeavorers, of Manchester, N.H., was placed in each pew on Sunday morning, and as a result the committee received some three thousand copies of various publications:

WE WANT

Your back-number magazines and periodicals to send to families and institutions not already supplied with good reading matter.

We want them so much that we will send for them next Saturday afternoon, calling at any address which you may designate.

We want anything in the line of standard magazines and weeklies, including both secular and religious publications.

We want you to write your name and address here, and these slips will be gathered from the pews after the service.

We want to subscribe ourselves,

Yours very truly,

GOOD LITERATURE COMMITTEE of the Y. P. S. C. E.

N. B.—The gentleman in the next pew has a pencil, which he will be pleased to lend.

New Books.

One of the best services a Good Literature Committee can perform for its society is the reading of helpful new books that are published, especially those that appear in the town or city library. A word or two descriptive of these books in the society meeting will be a useful guide to many.

Getting Ready to Speak.

Rev. C. H. Yatman has written many wise words of counsel for Christians, but nothing more

practical than the following hint for participation in prayer meetings:

Many a service could be saved from ruin if some one got up and gave a straight, honest, happy talk on some theme of interest to everybody. There is too much unripe mental fruit served up at meetings. Reader, get a blank book; write one item of the list below at the head of each page, then begin to gather facts and illustrations and Scripture on that theme, putting all under the proper head. Then, when your page is full, straighten out your material, throw away any useless stuff, put the good into such shape as your mind can grasp, and the first chance you get, speak it.

Courage.	Scriptures.	Holy Spirit.
Faith.	Jesus.	Conversion.
Enthusiasm.	Consecration.	Knowledge.
Love.	Endurance.	Tact.
Salvation.	Rewards.	Experience.
Prayer.	The Law.	Manhood.
Repentance.	The Gospel.	Destiny.
Character.	Retribution.	Grace.
Sin.	Heaven.	Hope.
Joy.	Difficulties.	Peace.
Paul.	Zeal.	Work.

In a similar manner, an Endeavorer can make preparation for the Christian Endeavor prayer meetings by devoting a page to each topic for six months or a year.

A Great-Leaders Meeting.

For this evening ask each member to bring an anecdote or some interesting fact about some of the world's great patriots, and in a few words to bring out from it some lesson for Canadian citizens. If necessary in any case, the committee should be ready to give help, not only by naming men worth looking up in this connection, but also by pointing to different events in their lives from which lessons may be learned. Such leaders of men as Luther, William of Orange, Knox, Savonarola, Franklin, Garibaldi, Gladstone, and General Gordon will furnish forth a most inspiring meeting.

A Harvest Pledge.

The Cumberland Presbyterian Christian Endeavor Society, of Plainsboro, N.J., once formed a "temporary temperance committee" of members taken from the different committees of the society. (They did not have a regular temperance committee.) This committee drew up a paper in the form of a pledge. The signers promised not to give any intoxicating liquor to any one helping them during harvest. This paper was taken to the farmers, of which the church and society are largely composed, and we are glad to say that this committee secured several names, and we feel sure it has proved a blessing to more than those who signed the pledge.

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. J. Duncan-Clark.

Repentance and Conversion.

Sept. 4.—Repentance and conversion: what are they? Ezek. 18: 20-32, Acts 26: 19, 20.

DAILY READINGS.—Monday: Repentance necessary, Luke 3: 1-17. Tuesday: A gift of God, Acts 5: 29-32. Wednesday: A forsaking of evil, Isa. 55: 6-13. Thursday: Half-hearted conversion, Acts 8: 9-24. Friday: Saul's conversion, Acts 9: 1-18. Saturday: The jailer's conversion, Acts 16: 25-33.

Outline Programme.

HYMN, "Once I was dead in sin."

PRAYER—short prayers by several members.

HYMN, "Oh, the bitter shame and sorrow."

READING, in concert, Ezek. 18: 20-32.

HYMN, "Sad and weary with my longing."

TALK BY LEADER, "Right about face!"

SENTENCE PRAYERS, asking for a true sorrow for sin, a turning away from all that is not God's best for us, and the softening of hearts that have hitherto been unyielding.

HYMN, "Beneath the cross of Jesus."

TWO-MINUTE TESTIMONIES, "How I was converted."

HYMN, "Sinner, how thy heart is troubled."

AN APPEAL to the unconverted to decide for Christ. Have one of your tenderest and most earnest workers press home the invitation. Ask any who will decide to-night, or would like your prayers, to raise their hands, while you sing as a closing hymn, "Once again the Gospel message." Have one or two of your most tactful members speak to any who may indicate special interest before they go.

Right about Turn.

Repentance is the pivot of conversion.

Some men's repentance is simply distress that they were found out; others is regret that they can't sin.

Turning from sin is repentance;

Turning to Christ is faith;

The two combined are conversion.

The New Testament word for repentance means "change of mind." It is a new thought about God, and consequently a new thought about sin that involves its hatred.

The word translated "convert," in the New Testament, means simply "to turn again." A man can only be regenerated once, but he may need converting often.

Repentance involves three elements, although it is essentially an act of the will:

1. An intellectual—a recognition of sin as involving personal guilt.
2. An emotional—sorrow for sin as committed against God.
3. A voluntary—a renunciation of all sinful habits and practices.

Concealed Snakes.

Stanley makes a note of the fact that while traveling in the dark forest in Africa he did not see many snakes. But when he stopped for a few weeks' rest, he determined to clean up a plot of land and plant it in corn. He says that when they commenced to clear the land they found snakes everywhere—snakes under the logs, rocks, leaves, up in the

bushes, and down in the earth. The land was cleared, the snakes killed, the corn planted, and in a few weeks they had fine roasting ears. In human nature there are many serpents of evil often hidden from consciousness. The preaching of repentance reveals them, and there may grow up from the same soil a bounteous harvest of the fruits of the Spirit.

—*Peloubet.*

Notes on Ezekiel 18: 20-32.

There is, perhaps, no statement in the entire Bible whose message is more needed to-day than the first one in the reference. Even among our leading ministers there are not lacking those who fail to impress those committed to their care with the awful nature of sin and the certainty of its consequences. Many, if they present the doctrine of the atonement, do so in a semi-apologetic way that must be far from satisfying the heart searching for truth and for light to lead from darkness. "The soul that sinneth, it shall die."

The remainder of the verse emphasizes the opening statement by showing that punishment for one's sin cannot be laid on a fellow-being. Each alone must meet the consequences of his own wrong doing. Each is sure of his own reward. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

However, it is not so ordered that there is to be no escape from a life of unrighteousness and its consequences. "But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live."

In Ezekiel 18: 21, the conditions for obtaining the favor of God hinge upon the two words, "will" and "all." "If the wicked will turn from all his sins," etc. It is not whether or not he regrets that he is in a sinful state, or that he would prefer to give up sin if only the circumstances were favorable, or that he promises to try to overcome temptations in the future—it is on no such conditions that he is delivered from sin. It is a matter of will. "If the wicked will" do so and so, is the only means offered. Man's free moral agency centers in his will. It is not in his intellect, in his desires, nor his emotions. If a sinner seeks conversion, he must unalterably will to forsake his sins, and his best efforts must be spent in putting down the old evil in him.

The other important word is "all." If the wicked will not merely discontinue his evil course, but will keep all the statutes of God, he shall live. God, being Himself holy, cannot accept a partial desire to keep His will. If one decides to obey God, he must determine to obey all His laws. Not one can be stricken from the divine code.

When one is converted his life must of necessity undergo a change. He "ceases to do evil, and learns to do good." The New Testament points the way of salvation through Christ, but it is not sufficient merely to believe in Him, we must obey His will, that is, be doers as well as learners of the Word. The converted sinner must not only look to Christ as the "Lamb of God slain from the foundation of the world," as atonement for his sins, but he must for-

sake the old paths and continue in the new.—*Union Gospel News*.

Search the Scriptures.

REPENTANCE—*what it is*, Isa. 45: 22, Matt. 6: 19-21, Acts 14: 15, 2 Cor. 5: 17, Col. 3: 2, 1 Thess. 1: 9, Heb. 12: 1, 2. *God commands*, Acts 17: 30, Rev. 2: 5, 16, 3: 3. *We are led to*, by the long suffering of God, Gen. 6: 3, with 1 Pet. 3: 20, 2 Pet. 3: 9. The goodness of God, Rom. 2: 4. The chastisements of God, 1 Kings 8: 47, Rev. 3: 19. *Now is the time*, Psa. 95: 7, 8, with Heb. 3: 7, 8, Prov. 27: 1, Isa. 55: 6, 2 Cor. 6: 2, Heb. 4: 7. *Should be evidenced by fruits*, Isa. 1: 16, 17, Dan. 4: 27, Matt. 3: 8, Acts 26: 20.

CONVERSION follows repentance, Acts 3: 19, 26: 20. *Is by God*, 1 Kings 18: 37, Jno. 6: 44, Acts 21: 19. *By Christ*, Acts 3: 26, Rom. 15: 18. *Of grace*, Acts 11: 21 with 23. *Exhortations to*, Prov. 1: 23, Isa. 31: 6, 55: 7, Jer. 3: 7, Ezek. 33: 11.



Self-Indulgence; Self-Denial.

Sept. 11.—Self-Indulgence or Self-denial. 1 Cor. 9: 24-27, Gal. 5: 16-24.

(A temperance topic.)

DAILY READINGS.—Monday: Belshazzar, Dan. 5: 1-6, 25-28. Tuesday: The foolish rich man, Luke 12: 16-21. Wednesday: Dives, Luke 16: 19-25. Thursday: The Nazarites, Num. 6: 1-8. Friday: The Rechabites, Jer. 35: 1-11. Saturday: Paul, 1 Cor. 8: 1-13.

Outline Programme.

SILENT PRAYER, that God may enable each to forget self during this hour of meeting in contemplation of Jesus Christ.

HYMN, with heads still bowed, softly, "I am Thine, O Lord." Stand for last verse.

PRAYER, by several members, briefly.

HYMN, "Dying with Jesus."

READING, 1 Cor. 9: 24-27, by the leader; Gal. 5: 16-24, by the audience.

HYMN, "Not I, but Christ."

TALK BY LEADER, "The shadow self casts."

HYMN, "Sunshine in my soul."

THREE THREE-MINUTE TALKS, "Self on the throne," "Self a barrier to saving souls," "Self on the cross."

HYMN, "Oh, to be nothing, nothing."

TEN THOUGHTS IN TEN MINUTES; subject, "He must increase, but I must decrease": how? when? where?

CLOSING HYMN, "All hail the power."

Self: Servant or Sovereign.

Man has no greater foe than self enthroned.

The enthronement of self was the essence of the first sin.

The self-seeker will find much for which he does not look, and lose all that is worth finding.

To forget self for others is to get for self the truest happiness.

To deny self is to say of my own inclinations, convenience, ambition, "I know not the man."

Self-Control.

It is, perhaps, not putting the case too strongly to say that a man is placed in this world to learn but one thing—self-control. In its full sense, self-control includes all that makes up a strong character, —love, forbearance, self-denial, care for others, moderation, purity, courage, and the best development possible of one's self.

It has pleased God to make man a free moral agent; but man is to have eternal life, and every provision has been made that that life may be spent

with his Creator in a glorious existence, if we fulfil the conditions.

It would be impossible for one to develop character, unless the will were left free to act, when one has to choose between good and evil. There would be no merit, no strength gained, if it were impossible for one to do wrong—if it were something entirely foreign to his nature. Every temptation overcome means so much strength gained, so much more of reward in the future.

An Old Testament writer says, "He that ruleth his own spirit is greater than he that taketh a city," —a very apt illustration for this eventful year. So again we have the proverb, "He that loses his temper loses his cause."

Every Day brings Opportunities

for the exercise of self-control. Many times one is drawn into an argument—over an important matter it may be—and there is danger that in the eagerness to carry one's point, calmness and moderation are lost sight of, and vexation, sharp criticism, and maybe profanity, are given way to freely. Long after the particular issue of the dispute is forgotten, the manner in which it was conducted keeps influencing both participants and spectators. We remember and are affected by an angry tone and look long after we forgot what occasioned them. Hence it is that the real value of such a trial is lost though the momentary object is gained. It is in such moments that a true Christian can best show his colors by remembering that in his conduct he is the representative of Christ before his fellows.

Again the lack of self-control not only costs one that moral strength which he might otherwise have, but leads to self-indulgence wherever there is a temptation to yield to the desire for pleasure. The sin of drunkenness is the most common example of self-indulgence. The victim, lacking the strength of will to resist the thirst for drink, soon yields, until the disordered mind of the drunkard replaces his normal faculties, and excess takes the place of sobriety and decency. A man crazed with drink is but an extreme example of loss of self-control. The hasty word, spoken in irritation, and adding its share to the sorrows of the world, is a mild form of the same evil. Both are phases of self-indulgence due to lack of self-control.

The very Opposite of Self-Indulgence

is self-denial. "And every man that striveth for the mastery is temperate in all things," says Paul, and again, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." There is among men no such merit as that of giving up life, friends, fortune, or happiness, for a great principle or cause. The great men whose lives have been devoted to the betterment of humanity have almost all been called upon to make the greatest self-denial. Many have laid down life for the sake of maintaining their belief. Others have abandoned all that men hold of value on earth in order that their days may be spent in helping, comforting, and teaching the down-trodden, miserable, and ignorant of the world.—*Union Gospel News*.

Plebiscite Paragraphs.

FOR THE BOYS AND GIRLS.

"They are such tiny feet;
They have gone such a little way to meet
The years which are required to break
Their steps to evenness and make
Them go
More sure and slow.

"They are such new, young lives;
Surely their newness shrives
Them well of many sins. They see so much
That, being immortal, they would touch,
That if they reach
We should not chide, but teach.

"God help us then to-day
To tenderly, lovingly, clear the way
That they must tread,
From needless snares that heartless greed would
spread,
And dangerous lures to deadly sin,
Till they grow strong to strive and win."

A DANGEROUS BUSINESS!

The report of the Registrar-General of England and Wales for 1885 gave the results of a very careful inquiry concerning the death-rate of all males between the ages of 25 and 65, and of separate classes of males, by occupation. The death-rate of "all males" is placed at 1,000, and on this basis the following comparative figures are presented:

Death-rate of	
All males.....	1,000
Clergymen.....	556
Farmers, etc.....	631
Laborers, agricultural.....	701
Males in selected healthy districts.....	804
Carpenters and joiners.....	820
Coal miners.....	891
Masons and bricklayers.....	969
Plumbers, painters, etc.....	1,202
Brewers.....	1,361
Saloon keepers, beer dealers, etc.....	1,521
Hotel servants, bartenders, etc.....	2,205

The Registrar-General, in his summary of the facts shown in his report, makes the significant comment that "the mortality of men who are directly concerned in the liquor trade is appalling."

Some years ago, a Parliamentary Committee dealing with the liquor question took the evidence of Rowland Burr, Esq., of the city of Toronto, in reference to his personal knowledge of the history of families engaged in the liquor business. That gentleman stated that for fifty-four years he had kept a careful record of one hundred families of liquor sellers on Yonge Street, in and north of the city, which, during that time, had suffered the following disasters:

Value of property in real estate squandered and lost.....	\$234,800
Premature deaths.....	203
Women left widows.....	46
Children left orphans.....	235
Sudden deaths.....	44
Suicides publicly known.....	13
Murders.....	4
Executions.....	3
Probable years of human life lost.....	1,915

HOW LONG? O, YE PEOPLE, HOW LONG?

A trade which flourishes upon the ruin of its supporters; which derives its revenues from the plunder of homes, from the defrauding of helpless childhood, and from the degradation of manhood; which requires for its prosperity the injury of the community; which ministers to every vile and vicious passion and propensity; which makes drunkards and thieves and embezzlers and gamblers and wife-beaters and murderers; which brutalizes and degrades all who are brought in contact with it; cannot claim the respect and assuredly ought not to be able to claim the encouragement of the community,—*N. Y. Tribune.*

Shall it longer reign in triumph,
Longer wear its tyrant crown?
Shall it firmer draw its fetters,
Firmer bind the nation down?
Shall this grand young country longer
Bow and tremble 'neath its frown?

No! let every heart re-echo:
Rouse, ye gallant men and true!
Rouse, ye broken-hearted mothers!
See, the night is almost through;
Rouse ye, every man and woman—
God is calling now for you.

—*M. Florence Mosher.*

It is Written.

SELF-INDULGENCE, Isa. 56: 11, Mic. 3: 11, Mal. 1: 10, Matt. 20: 21, Rom. 15: 1, 1 Cor. 10: 33, 2 Cor. 5: 15, Phil. 2: 21, 2 Tim. 3: 2, 1 Jno. 3: 17. *Examples,* Gen. 4: 9, 1 Sam. 25: 3, 11, Esth. 6: 6, Zech. 1: 6, Jno. 6: 26.

SELF-DENIAL.—*Christ's example,* Matt. 4: 8-10, 8: 20, Jno. 6: 38, Rom. 15: 3, Phil. 2: 6-8. *How it may be shown,* Matt. 8: 21, 22, 10: 38, 16: 24, Mark 9: 43, Rom. 6: 12, Tit. 2: 12, Prov. 23: 2, 1 Pet. 2: 11, 4: 2, Col. 3: 5, Rom. 8: 4-3, 15: 1-3, 1 Cor. 10: 24, 33, 13: 5, Phil. 2: 4, Gal. 5: 24, 6: 14, Eph. 4: 22.

Triumphs of Christianity.

Sept. 18.—The Triumphs of Christianity. Luke 4: 16-22.

DAILY READINGS.—Monday: Balaam's prophecy, Num. 24: 10-19. Tuesday: David's prophecy, Psa. 110: 1-7. Wednesday: Isaiah's prophecy, Isa. 60: 1-14. Thursday: Daniel's prophecy, Dan. 7: 9-27. Friday: Jesus' prophecy, Matt. 13: 31-35. Saturday: Early triumphs, Acts 2: 37-47, 4: 4.

Outline Programme.

HYMN, "Stand up, stand up for Jesus."
PRAYER CHAIN, with special remembrance of foreign missions, home work, city evangelization, the coming of peace, and the reign of righteousness.

HYMN, "There's a royal banner."
READING, Luke 4: 16-22, in concert, while all remain standing.

PRAYER, by several members.
HYMN, "Upon the western plain."
FUSILADE OF FACTS, illustrating the triumphs of Christianity in foreign lands, by the Missionary Committee.

HYMN, "Christ has for sin atonement made."
ANOTHER VOLLEY—Triumphs of the cross in the field of Citizenship, by the Citizenship Committee.

HYMN, "Rouse, then, soldiers."
EVERYBODY'S CHANCE—Ten minutes for personal testimonies as to victories won through the strength of Christ.

THE LEADER'S SUMMARY, and a word as to what may yet be done.

CLOSING HYMN, "Onward, Christian soldiers."

Thy Kingdom Come!

I will come, and the world shall be shaken
Like a reed at the touch of My rod;
And the kingdoms of Time shall awaken
To the voice and summons of God!
No more, through the din of the ages,
Shall warnings and chidings divine,
From the lips of My prophets and sages,
Be trampled like pearls before swine!

Ye have stolen my lands and my cattle!
Ye have kept back from labor its meed!
Ye have challenged the outcasts to battle
When they plead at your feet in their need!

And when clamors of hunger grew louder,
And the multitude prayed to be fed,
Ye have answered with prisons and powder,
The cries of your brothers for bread.

I turn from your altars and arches,
And the mockings of steeples and domes,
To join in the long, weary marches
Of the ones ye have robbed of their homes.
I share in the sorrows and crosses
Of the naked, the hungry, and cold;
And dearer to me are their losses
Than your gains and your idols of gold!

I will wither the might of the spoiler;
I will laugh at your dungeons and locks!
The tyrant shall yield to the toiler,
And your judges eat grass like the ox!
For the prayers of the poor have ascended,
To be written in lightnings on high;
And the wails of your captives have blended
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered,
And the prisoner and serf shall go free!
I will harvest from seed that I scattered
On the borders of blue Galilee!
For I come not alone and a stranger;
Lo! my reapers shall sing in the night,
Till the star that stood over the Manger
Shall cover the world with its light.—*Sel.*

Christ Enthroned.

Two words tell the whole story—the Cross and the Coming! In the two events which these signify, the one past, the other future, is summed up the promised and ultimate triumph of Christianity. The intermediate happenings are but marks on the dial-plate of time that serve to indicate the approach of the church's high-noon and the world's midnight when Christ Himself will come to reward and judge.

What is Christianity? Is it the profession of a creed, the study of theology, the holding of services and preaching of sermons? Can we find it in the prayer that opens each session of a legislature, where the ten letters that spell "expediency" form the decalogue, and the chief end of man is to get into office and enjoy it forever? Or does the evidence of its existence rest upon the public beneficence that originated in private and corporate extortion, when every gold dollar is a drop of blood sweated from the arteries of an oppressed toiler? Nay; Christianity is the abnegation of Bethlehem, the suffering of Calvary, and the power of Pentecost, in the life of men.

We boast of woman's ennobling as an evidence of Christianity's triumph. We do right to give Christ the credit for her widened sphere of opportunity and influence. But is it well that we boast while a so-called Christian society tramples mercilessly beneath its own polluted feet the still fair form of a fallen girl, and welcomes to the circles of its most select the man whose selfish passion encompassed her ruin?

We point with pride to the abolition of slavery as a convincing evidence of the world's progress under Christian leading; and who would seek to dim the glory of that auspicious day in human history, when, standing in the shadow of the cross, the hearts of a few true men and women beating in harmony with the heart of Christ, wrought a deed pregnant with prophecy of coming deliverance? But we may not "point with pride" while still in our "Christian" cities there exists a slavery indescribably more awful than that which fell before the onslaught of a Wilberforce

and a Lincoln. God pity the men and the women who, for the right to breathe, are compelled to sell themselves, soul and body, in a hopeless bondage, to legalized monopolies, that, clothed with the prerogatives of the Creator, have taken into their own hands the power to give and withhold life. And God pity, for society won't, the thousands of young girls held in the serfdom of Satan, bound by the fetters of social sin, playthings of passion, outcast, ruined toys of human devils, hundreds of whom have names enrolled upon the church books, but not written in the Lamb's Book of Life. God pity them, I say, yea, and God pity us who dare to boast of progress in the face of such unexpiated crime.

And what of the liquor traffic? There is not time to speak. Its poisoned virus spreads in the veins of the body politic and threatens national destruction; its corrupting breath taints the atmosphere of the church itself. Can we prohibit it? Yea; have we not abolished slavery? And what we have done, cannot we do again?

Where are the triumphs of Christianity? They are awaiting manifestation. Hearts that have felt the loneliness of crowded Bethlehem with no room and no recognition for its King; hearts that have suffered at Calvary for the crucifixion of self; hearts in which God has come to dwell with a repeated Pentecost—these are the true trophies of Christianity, and they are awaiting manifestation. When the King comes, whose right it is to reign, and pours forth the vials of His wrath in awful corrosion upon a world ripe for judgment and a faithless church, then shall these appear in His glory to reign with Him over a regenerated and a reconstructed society, whose watchword is "Holiness unto the Lord." That, the day of His coming, shall be the day of Christianity's triumph!

Thus Saith the Lord.

CHRIST THE KING.—*Foretold*, Num. 24: 17, Ps. 2: 6, Ps. 45, Isa. 9: 7, Jer. 23: 5, Mic. 5: 2. *Glorious*, Ps. 24, 7: 10, 1 Cor. 2: 8, Jas. 2: 1. *Supreme*, Ps. 89: 27, Rev. 1: 5, 19: 16. *His throne*, Rev. 3: 21, Isa. 9: 7, Ezek. 37: 24, 25, Luke 1: 32, Acts 2: 30. *His kingdom*, Ps. 45: 6, Heb. 1: 8, 9, Isa. 32: 1, Jer. 23: 5, Dan. 2: 44, 7: 14, Luke 1: 33, Ps. 2: 8, 72: 8, Zech. 14: 9, Rev. 11: 15, Luke 22: 29, 30, Heb. 12: 28.



True Success.

Sept. 25.—What is true success? Matt. 16: 21-27.

DAILY READINGS.—Monday: Approved unto God, 2 Tim. 2: 7-15. Tuesday: Faithful service, Matt. 25: 14-23. Wednesday: Unfaithful service, Matt. 24: 45-51. Thursday: "I have kept the faith," 2 Tim. 4: 1-8. Friday: Finished work, John 17: 1-8. Saturday: Work Tested, 1 Cor. 5: 10-15.

Outline Programme.

(Care and prayer, if taken early enough, on the part of the leader will make this a truly successful meeting, and thus an illustration of the topic.)

HYMN, "God moves in a mysterious way."

PRAYER, by the leader, asking that each may be given a true conception of success as God estimates it.

HYMN, "I know not what awaits me."

READING, leader and meeting alternate verses, Matt. 16: 21-27.

PRAYER CHAIN.

HYMN, "God holds the key."

TALK BY LEADER, "Some failures that have proved to be successes."

HYMN, "Jesus, I my cross have taken."

FROM THREE STANDPOINTS.—Three brief talks on "True success: what I think constitutes it."

HYMN, "O spirit, o'erwhelmed."
 FIFTEEN MINUTES FOR ALL.—"Lessons I have
 learned from failure."
 CLOSING HYMN, "Soul of mine in earthly temple."

Success.

True success—achieving God's purpose.
 Success is often the child of repeated failure.

Getting up and beginning over, again, and again,
 and again: thus success is reached.

This book of the law shall not depart out of thy
 mouth; but thou shalt meditate therein day and
 night, that thou mayest observe to do according to
 all that is written therein: for then thou shalt make
 thy way prosperous, and then thou shalt have good
 success.—*The Word of the Lord to Joshua.*

We live in deeds, not years; in thoughts, not
 breaths;

In feelings, not in figures on a dial. He most lives
 Who thinks most, feels the noblest, acts the best.
 —*Bailey.*

Extracts from Emerson.

I do not want to expiate, but to live. My life is
 not an apology, but a life. It is for itself, and not
 for a spectacle. I much prefer that it should be of
 a lower strain, so it be genuine and equal, than that
 it should be glittering and unsteady. I wish it to be
 sound and sweet, and not to need diet and bleeding.
 My life should be unique; it should be an alms, a
 battle, a conquest, and medicine. I ask primary
 evidence that you are a man, and refuse this appeal
 from the man to his actions. I know that for myself
 it makes no difference whether I do or forbear these
 actions which are reckoned excellent. I cannot
 consent to pay for a privilege where I have intrinsic
 right. Few and mean as my gifts may be, I actually
 am, and do not need for my own assurance or the
 assurance of my fellows any secondary testimony.

What I must do is all that concerns me, not what
 the people think. This rule, equally arduous in
 actual and in intellectual life, may serve for the
 whole distinction between greatness and meanness.
 It is the harder because you will always find those
 who think they know what is your duty better than
 you know it.

Life's Victors.

"Speak, history! Who are life's victors? Unroll thy
 long annals and say;

Are they those whom the world calls the victors
 who won the success of the day?

The martyrs or Nero? The Spartans who fell at
 Thermopylæ's tryst,

Or the Persians and Xerxes? His judges or
 Socrates? Pilate or Christ?"

A Call to Succeed!

Definiteness of goal—this is one of the secrets of
 success. That is our true birthday, not when we
 are born into the world, but when we are con-
 sciously born into a mission. For the sense of a
 divine seizure for a vocation specializes life, turning
 it from an indefinite "an" into the definite "the."
 This clearness of goal gives to life directness, sim-
 plicity, coherence, unity, inspiration, persistence,
 grandeur, victory. Be it for you and me to accept
 unhesitatingly St. Paul's definition of life,—a def-
 inition as profound as it is simple,—"To me to live is
 Christ!" For so alone we shall find that "To die is
 gain."

"Unto the prize." It is the prize of the true race,
 the Christian stadium. Not the Isthmian garland
 of fading olive or parsley; but the true immortelle,

"the crown of glory that fadeth not away," the
 glorious amaranthine crown. In other words, the
 prize is the goal itself. What nobler coronation than
 the sense of an achieved mission?

"Of the high calling of God." What higher call-
 ing than God's upward summons, God's heavenward
 vocation? Why, the sense of an achieved vocation
 is heaven itself! Then—

"Rise, my soul, and stretch thy wings,
 Thy better portion trace;
 Rise from transitory things
 Toward heaven, thy native place:
 Sun and moon and stars decay;
 Time shall soon this earth remove;
 Rise, my soul, and haste away
 To seats prepared above."

"In Christ Jesus." It is a profound expression,
 a favorite formula of our great apostle. According
 to him, to be in Christ is to live in the sphere of
 Christ's personality,—work, spirit, life, character,
 influence, etc. This whole conception of the
 apostle's stadium,—this pressing on, this appre-
 hending, this forgetting, this stretching forward,
 this goal, this prize, this high calling, this obtaining,
 —all this is true and great and triumphant, because
 all this is in the august arena of the Divine Man; in
 the blessed sphere of our Lord and Saviour, Jesus
 Christ. Or, to quote a kindred expression in our
 same apostle's letter to the Colossians, "Perfect in
 Christ"—that is, perfect in the arena of Christ's own
 personality. We hear a great deal in our day about
 "Progress, Development, Evolution," and the like.
 Some of it is skeptically false; much of it is sublimely
 true. In fact, evolution is pre-eminently a Pauline
 idea. Recall our text: "Not that I have already
 obtained," etc. The truth is, there is no such cham-
 pion of progress as the Apostle Paul; no such phil-
 oopher of evolution as the evangel of Jesus. The
 difference between the evolutionism of Darwin and
 the evolutionism of Paul is this: Darwin busies him-
 self with what man has been; Paul busies himself
 with what man can be: Darwin looks backward, and
 so bruteward; Paul looks forward, and so Christ-
 ward: Darwin finds the issue of evolution in man;
 Paul finds the issue of evolution in Christ, or, as St.
 Paul himself says: "In Him (Christ) dwelleth all the
 fulness of the Godhead bodily (body-wise). And ye
 are complete in Him" (made full, completed, un-
 folded, matured, filled full, fulfilled, etc.) (Col. 2:
 9, 10.)

What is implicit or unfolded in man becomes ex-
 plicit or unfolded in Christ. In other words, Jesus
 Christ is the soul's true environment, the soul's true
 soil, air, wet, light, heat, chemical agencies, etc.
 For no man truly knows what is in him and what he
 can become till he and Christ are in touch. Jesus
 Christ, and He alone, is the true perfecter of human
 nature; the perfecter, for instance, of our faculties
 of duty, enthusiasm, faith, hope, love, conscience,
 reason, imagination, insight, justice, liberty, loyalty,
 order, symmetry, ideal, fidelity, truth, sympathy,
 unity, aspiration, communion, worship, etc. Jesus
 Christ is both our author and our finisher, our inau-
 gurator, and our consummator, our Alpha and our
 Omega, our all in all. Perfected in Christ.—*George
 Dana Boardman, D.D.*

The Inspired Word.

SUCCESS SECRETS.—Acts 1: 8, 4: 33, Rom. 6: 11,
 19, 8: 26, 1 Cor. 1: 26-31, 2: 1-5, 3-11, 13: 1-3, 2 Cor.
 12: 9, 10, Gal. 2: 20, 21, Eph. 2: 10, 5: 18, Phil. 4: 13,
 19, Col. 2: 9, 10, 1 Thess. 5: 17, 2 Thess. 3: 13, 2
 Tim. 2: 1.

With the Juniors

Be Kind, Be True.

BE kind, little maiden, be kind;
In life's busy way you will find
There is always room for a girl who smiles
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad;
Who loves her mother and lightens her cares,
And many a household duty shares;
Who is kind to the aged and kind to the young,
And laughing and merry and full of fun;
There is always love for a girl who is sweet,
Always a smile her smile to greet;
Then be kind, little maiden, be kind.

Be true, little laddie, be true,
From your cap to the sole of your shoe;
Oh, we love a lad with an honest eye,
Who scorns deceit and who hates a lie;
Whose spirit is brave and whose heart is pure,
Whose smile is open, whose promise sure;
Who makes his mother a friend so near,
He'll listen to nothing she may not hear;
Whose his father's pride and his sister's joy—
A hearty, thorough, and manly boy;
Who loves on the playground a bat and ball,
But will leave fun bravely at duty's call;
Who's as pleasant at work as he is at play,
And takes a step upward with each new day;
Then be true little laddie, be true.—*Sel.*

Hamilton '98.

THE programme of Junior work will take place on one day. We will begin by a Junior Sunrise Prayer Meeting, led by the Hamilton Juniors, that will, we trust, in every way be a model Junior prayer meeting. The Junior breakfast, which is becoming a time-honored feast, will be enjoyed after the sunrise prayer meeting. After-breakfast speeches, consisting of "Snap-shots in Child Study," will be given. We will give one "snap-shot" in another column as an illustration of what we hope to have, so that you may be prepared. Last year at St. Thomas, we tried a morning devoted to practical themes on Junior work. This year we will hold a similar "School of Methods"—discussing just the topics most essential and interesting to Junior workers. In the afternoon, as already announced, the great Junior Rally will be held. The exercise, "H.M.S. Junior Endeavor," is being specially revised and prepared by Mr. S. J. Duncan-Clark, of

Toronto. Next month we will outline more definitely the entire programme. We urge upon Junior workers the necessity of endeavoring to attend the convention. It will inspire and help you for many days to come, and will enable you to do better work for our beloved cause.

Yours in service,
LOTTIE E. WIGGINS.

Bright Suggestions.

"Our Junior Workshop."

AT St. Thomas we asked for contributed articles to be placed in our "Junior Workshop" as an object lesson in Junior work. This year we expect even better things, and beg to remind you that the interests are many that can thus be represented in some material and interesting way—missionary, temperance, good-citizenship, scrap-books and fans, etc. Besides, it will do your Juniors good, to have them interested in making something for the Hamilton convention.

"A Snap-shot in Child Study."

"I have to punish Charlie to make him stick to his work," says one father. "I want him to have continuity, 'stick-to-it-ive-ness.' It seems impossible to teach him to be thorough about finishing a job."

Charlie comes in and sits down to write a letter to his grandma. Before he gets the first line written, his father calls him up three times to do some little service, and then makes him leave the letter to go into the garden and dig potatoes for dinner.

His mother calls him away from the potato-digging, to run to a neighbor's to borrow something she forgot to buy at the grocery.

This is the way Charlie is taught perseverance. No wonder his father has to punish him for not having continuity.

When he comes in to dinner, he is blamed for leaving his letter (which he was not allowed time to put away) on the secretary, and finds that the younger children have marked on his paper and spoiled his pen.

At the table, mother sighs and says, "I am afraid, Charlie, that you are not only very careless, but hasty and ill-tempered with the little ones."

Charlie bites his lip, and silently plans a flight to "some place where a fellow can have a minute to call his own."

O, for justice toward our children!

Missionary Maps.

You should keep hanging before the society all the time a map of the world. Let this be sufficiently inexpensive to permit pasting colored stars here and

there to indicate the centres of your denominational missionary work. For filling in the minor details use the outlined maps just mentioned. The children will like to make for themselves also rough clay or putty maps of the different lands.

Consecration Questions.

Write upon the blackboard, before the consecration meeting, such questions as the following, asking each Junior to select one, and embody his reply in his response to the roll-call, or ask each Junior to answer silently the questions:

How did being a Junior, with the Junior pledge, help you this past month—

1. To be more truthful?
2. To be kinder to others?
3. Not to swear?
4. Not to cheat in school?
5. To be pleasanter at home?
6. To read your Bible oftener and better?
7. To pray more earnestly?
8. To be more unselfish?
9. To do your home duties without grumbling?

A Prayer Box.

A box in charge of the Prayer Meeting Committee for prayer-requests might be used occasionally with profit. Timidity would prevent some Juniors from making a verbal request, while they would be glad to write such a request and drop it in the box. These requests should be read aloud, and prayer should be offered by the Juniors.

Praise.

It is a good thing to express appreciation in the right way. If the superintendent knows of some praiseworthy deed, it would probably encourage all to mention this as an incident coming under your notice, but without mentioning the Junior's name.

Better than a Yardstick.

Some people are constantly measuring results. Many a superintendent counts his success by the number of Bible verses learned or the definite tasks accomplished. These are not alone the measure, but the habits of prayer and devotion with testimony bearing count for much in the growth of the Junior's Christian character.

With the Parents.

Much more can be done to interest the parents in the Junior society than is done in most churches. When you call the parents together be sure and give them some helpful talk—a talk that will inspire the parents to be more intelligently interested in their children and to study their natures, so as to be truly helpful to them in their development.

Questions.

An excellent plan in preparation for missionary meetings is to distribute one week before, little slips

of paper containing a set of five or six questions on the country to be studied. If the Juniors cannot find the answers themselves, encourage them to ask the members of the Missionary Committee of the Young People's Society. Each Junior will thus have some interesting information ready for the Junior meeting.

The "Home" Sunshine.

Above all things the Sunshine Committee is a home committee. Home should be made as happy as kindness, love, and unselfishness can make it. The little foxes in the home, such as peevishness, fretfulness, cross words, etc., will do much to spoil the home *via*. Of these things remind the Sunshine Committee often, so that the lives of the folks at home may be brightened by their loving sunshine.

Four Essentials.

Some one has thus tersely put the requirements of the Junior Pledge:—

"Trust and obey,
Read and pray."



"I Belong."

STREETS are swimming, mud is thick,
Coats are wet, and rubbers stick.

Raining, raining, how it pours!

Scarce a soul is out-of-doors.

Wonders! Who is this I meet

Plodding down the flooded street?

Such a very little chap,

Rubber coat and rubber cap,

Striding on with manner stout,—

"Does your mother know you're out?"

"Yes," the little chap replied,

As he passed me at a stride,

"Can't stay home for a muddy street;

This is the day the Juniors meet."

Then I shouted after him

As he hurried, fleet of limb,

"Stay at home, lad! What's the wrong?"

"Why, you know, sir, *I belong!*"

—Amos R. Wells.



Notes on the Junior Topics.

By Lily M. Scott.

Self-Indulgence; Self-Denial.

Sept. 4.—The harm of self-indulgence and the good of self-denial. 1 Cor. 9: 24-27, Gal. 5: 22-24.
(A temperance topic.)

DAILY READINGS.—Monday: Belshazzar, Dan. 5: 1-5. Tuesday: The foolish rich man, Luke 12: 17, 19. Wednesday: Dives, Luke 16: 19, 20, 25. Thursday: The Nazarites, Num. 6: 3, 4. Friday: The Rechabites, Jer. 35: 6. Saturday: Paul, 1 Cor. 8: 13.

These are rather hard and often very unmeaning terms to Juniors. It would be wise to have a little talk first of all on their meaning.

It is not self-denial merely to indulge yourself a little less than usual. Self-denial for a good cause is not to be measured by its pain, but by its joy.

In a famous picture gallery in London, there is a picture of the crucifixion, and underneath it are written the words, "Who for the joy that was set before Him." Where was the joy? The Junior who can answer that question knows what self-denial is.

To indulge in anything suggested by Satan is to deny Christ altogether. The punishment of self-indulgence is more of self; the reward of self-denial is more of Christ.

Do not let this meeting pass over without mentioning the subject of Temperance. Try to have every Junior sign the pledge. Impress upon them their duty to the next generation. If the next generation of people are to be better and nobler, then we must be able to give to them sound bodies and minds and strong wills.

It is said by some man who has been making investigations recently, that only forty per cent. of the drunkards are such because their parents were drunkards also; twenty per cent. inherit it from their grandparents; twenty per cent. are drunkards because of some disease inherited from parents, which causes weakness that craves a stimulant. Only twenty per cent. of all the drunkards are victims of drink on account of some defect in themselves for which their ancestors are not accountable. It is also said that for every one dollar of revenue which the government derives from the liquor traffic, there has to be an amount equal to nearly twenty dollars paid out for the maintenance of asylums, prisons, poor-houses, or other places of refuge. Which is the cheaper plan? Impress upon the Juniors the responsibility for which they must now be preparing themselves.



Kindness to Animals.

Sept. 11.—Kindness to animals: why? how? Gen. 24: 15: 17-28.

DAILY READINGS.—Monday: Man's dominion, Ps. 8: 4-9. Tuesday: Kindness commanded, Deut. 25: 4. Wednesday: Righteousness and kindness, Prov. 12: 10. Thursday: Noah and the dove, Gen. 8: 6-12. Friday: Elijah and the ravens, 1 Kings 17: 5, 6. Saturday: God's care for the birds, Matt. 6: 26.

If you have not a Band of Mercy organized in connection with your Junior society, this meeting will give you a good opportunity for forming one. By inquiry, all information can readily be forwarded. These societies often work great reforms in the habits of our boys and girls. It is thoughtlessness in most cases, rather than genuine cruelty, which makes so many of our young people unkind to animals.

Call the attention of the Juniors to some of the common cruelties. Many of them have kittens in their possession, yet, when going away on a holiday, only a few remember to make provision for the kitten, who must either starve, while they are away for pleasure, or else venture forth on the streets in search of food, and be worried by savage dogs or more savage boys.

How often do we forget the wants of the pet canary or rabbit, who suffers thirst and often hunger, until we are reminded of the duty left undone.

Ask the Juniors to bring anecdotes or examples in their own experiences of animals who have been the true and faithful friends of their masters. God meant people to be kind to animals, for He Himself gave the ancient Jews a command enjoining kindness.



Solomon.

Sept. 18.—Lessons from the life of Solomon. 1 Kings 3: 5-15.

DAILY READINGS.—Monday: His anointing, 1 Kings 1: 33-40. Tuesday: His temple-building, 1 Kings 8: 12, 13, 9: 2, 3. Wednesday: His wealth, 1 Kings 10: 21-23. Thursday: His wisdom, 1 Kings 4: 29-34. Friday: His fame, 1 Kings 10: 6, 7, 24. Saturday: His disobedience, 1 Kings 11: 4-6.

The first lesson we learn from the life of Solomon is that official position never gives solace to the soul. There have been very happy people in high positions, such as Wilberforce, Prince Albert, or the man for whom English people are now mourning, Hon. W. E. Gladstone; but the joy did not come from their elevated positions, but from the God whom they tried to serve. King Solomon held his throne for thirty-five years, yet was not happy.

Second lesson: Learning does not satisfy people. Solomon was a great literary man. He wrote three thousand proverbs and one thousand songs; he wrote about plants, birds, and beasts; yet none of these things, nor the glory he won by writing them, satisfied him.

Third lesson: Worldly wealth does not bring true happiness. The more money a man has the better, provided he gets it honestly and uses it lawfully. Solomon was much more than a millionaire. He had gold to the value of six hundred and eighty million pounds, and silver to the value of over a billion pounds. The Queen of Sheba gave him a present of seven hundred and twenty thousand pounds. If he had lost the value of an immense fortune, he need not have wasted a thought on it, and yet he writes, "Vanity of vanities, all is vanity."

Fourth Lesson: There is no happiness in a life of self-indulgence. Solomon waved a sceptre over others, but there was a tyrant in his own soul which mastered him.

"Substantial comfort will not grow

In nature's barren soil;

All we can boast, till Christ we know,
Is vanity and toil.

But where the Lord has planted grace,
And made His glories known:
There fruits of heavenly joy and peace
Are found, and there alone."



Better Work.

Sept. 25.—How can we better our society work? Rev. 3: 7, 8, 14-22.

DAILY READINGS.—Monday: More love, John 13: 34. Tuesday: More loyalty, Luke 14: 27. Wednesday: More prayer, Col. 4: 2. Thursday: More testimony, Ps. 145: 11. Friday: More Christ-likeness, 1 John 2: 6. Saturday: More fruit, Luke 13: 6-9.

First see that it needs bettering. Never be perfectly satisfied with the work; that leads to self-complacency.

The Lookout Committee's work is never done until everyone is in the society whom God would like to have in, and when everyone in the society is faithful to his duty.

The Prayer Meeting Committee's work is done when every member takes some part in the meeting as best he can.

The Social Committee's work is done when every member is trying to find out the good in others and little ways of being helpful to others.

The Missionary Committee's work is done only when every member is interested in missions, not only with brain, but with heart and purse.

The Junior society's work is done when every member tries to do "whatever Christ would like to have him do," and is ready to do it again and again.

There is one question which every Junior should ask himself, not, "Will others think I am keeping the pledge?" but, "Will Christ think I am keeping it?"

The Sunday School

Crumbs Swept Up.

TIRED *in* the work; never tired *of* the work.

A SUNDAY-SCHOOL cannot succeed without a good secretary.

MUCH of the success of your school for the winter months will depend upon the September planning.

PATIENCE and persistence are graces without which no Sunday-school worker will ever achieve success.

"WHAT would Jesus do if He had charge of my class?" is a good question for each teacher to ask himself.

IF our schools were as hard to get out of as they are easy to get into, many rooms would have to be enlarged.

IF you teach for five years and then only win one of your scholars for Christ, you should feel abundantly repaid.

THERE are teachers who give a *whole half-hour* to the study of the lesson, and then wonder why they do not have better attention from their scholars.

LARGE Sunday-schools will find great benefit in the issuing of a little paper regularly. Once a month is generally enough. Such a paper need not be large, but it forms a splendid means of communication between officers and scholars, and between the school and the congregation.

SEPTEMBER is the great "home-coming" month, and Sunday-schools will soon begin to assume their normal size. Your "rally day" programme should now be in shape. Make the whole Sunday a field day for your school. In the morning let the members of your school occupy a portion of the church and have a sermon to them from your pastor; in the afternoon your special service; and in the evening a sermon to parents.

Decision Day.

THE true object of all Sunday-school instruction should be the conversion of the members. To this end all energies and plans and prayers must tend. Some schools content themselves with merely preparing the ground and sowing the seed—the reaping is never systematically done. Every school should pay the closest attention to the reaping process. To aid in this what is called "Decision Day" is now being introduced into many schools with most gratifying results. The plan of working is out-

lined in the following extract from the *Florida S. S. Worker*:

To pastors, Sunday-school superintendents, and teachers of our Florida schools: The first Sunday in the new year affords us a special opportunity to approach our scholars who have not as yet decided to accept Jesus Christ as their personal Saviour, in making an earnest and prayerful appeal to them in the classes, gently urging them to "trust Him" and "accept Him" with their whole heart, Rom. 10: 10; with earnestness, Jer. 29: 13; with repentance, Acts 3: 19; with humility, Matt. 18: 3; with gladness, Ps. 40: 16; without fear, Isa. 12: 2. Do not be afraid to do personal work on this day; be a mouthpiece for God. In approaching your unsaved scholars be natural and pleasant, but deeply in earnest, drawing them out by questions in order to know their needs.

Urge the need of immediate decision, asking the seeker to settle the matter in prayer with you.

The opening exercises of the school, both prayer and song, should be specially intended to lead the unconverted to seek salvation. The time for lesson study by classes might be considerably shortened, and the whole school united together in an evangelistic service, led by the pastor or superintendent. This day should bring results that would gladden the hearts of both parents and scholars, if we, who are interested with their spiritual training, make an earnest and prayerful effort.

Installation Service.

THE position of officer or teacher in a Sunday-school is in importance not much, if any, below that of pastor. To accept an office, or to become a teacher, in a school is to assume a great responsibility. Anything, therefore, that will magnify the work demands recognition at our hands. One of the best ways to do this is to hold a public installation service in the church immediately after the annual election of officers and teachers. The following excellent order of service for such installation has been prepared by Prof. H. M. Hamill, the well-known International Field worker:

1. Roll of Officers and Teachers Elect.
By the pastor.
(With brief, explanatory remarks.)
2. Hymn.
During the singing of which the officers and teachers elect will come forward.
3. Prayer by the Pastor.
Congregation standing.
4. Admonitory Scripture Readings.
By the officers of the church—1 Cor. 12: 4-12.
By the installing officer—2 Tim. 2: 14-21.
5. Questions and Charge to the Candidates.
By the installing officer.

6. The Covenant of Office.

To be repeated by the elect officers and teachers:

"I do solemnly devote myself, in the fear and by the favor of God, to my Sunday-school work. I will study my Bible thoroughly, and strive to govern and to teach my scholars intelligently and faithfully. I will endeavor to be a loyal and exemplary member of my church, and an example to my scholars in the use of the means of grace. I will counsel spiritually with my scholars at home and elsewhere, and will give such portion of my time as is possible to my Sunday-school duties. I will strive to be punctual and present at school and at all meetings of teachers. In the presence of God and His people, and by the grace of Jesus Christ. Amen."

Benediction by Congregation:

The Lord bless thee and keep thee;

The Lord make his face shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace.

7. Closing Hymn.



A Dozen "Dont's" for Superintendent.s

- Don't forget to open school promptly.
- Don't forget to urge church attendance.
- Don't be late. Better fifteen minutes early.
- Don't be noisy, nor permit your school to be.
- Don't scold. Better use a few praise words.
- Don't disturb the teachers during lesson study.
- Don't get discouraged. No use; it doesn't pay.
- Don't prolong the session beyond the allotted time.
- Don't let the review occupy longer than seven minutes.
- Don't neglect the Sunday-school prayer meeting monthly.
- Don't miss a greeting to the teachers as each one enters the room.
- Don't omit a "good-bye" hand-shake as the teachers pass out.—*Kentucky S. S. Union.*

Notes and Suggestions on the
International Lessons.

By Rev. Wray R. Smith.

LESSON 10.—SEPTEMBER 4, 1898.

The Death of Elisha.

Lesson Text: 2 Kings 13: 14-25. Memory Verses: 20, 21.
(Read the whole chapter.)

GOLDEN TEXT.—"Precious in the sight of the Lord is the death of His saints."—*Psa. 116: 15.*

DAILY READINGS.—Monday: 2 Kings 13: 1-9. Tuesday: 2 Kings 13: 14-25. Wednesday: Deut. 34. Thursday: Isa. 53: 13-17. Friday: Phil. 1: 12-24. Saturday: 2 Cor. 5: 1-10. Sunday: Psa. 37: 23-37.

The Heart of the Lesson.

There is no monitor so eloquent as the death-bed. Few can contemplate it unmoved and uninstructed. A fellow-being about to die, to sever all the ties which bind him to earth, whom the censure or the praise of men now influence but little, about to close his eyes forever upon the world and appear before God, to become a dweller in the unseen land of

spirits and enter upon his everlasting destiny: witnessing one so situated must ever be a scene full of solemnity, and as instructive as it is solemn; but especially so when it is the death-bed of one whose name is great in the earth—who has exercised a mighty influence upon the minds and destinies of his fellow-men, but is now about to depart for ever from that stage on which he has acted so prominent a part to become a tenant of the silent tomb.

Shakespeare says of one of his characters, nothing so became his life as the manner in which he closed it. No death-bed scene can be more instructive and impressive than that of the prophet Elisha, peacefully awaiting his departure after an eventful period of sixty-three years of faithful service. "Precious in the sight of the Lord is the death of His saints." Precious in its present effect. Joseph in prison, Jeremiah in the pit, Daniel in the lion's den, and now Elisha on his death-bed, were each the most important person in the realm in which they lived. The greatness of these men had its origin in their communion and fellowship with God.

Joash, the young king of Israel, who "had departed not from all the sins of Jeroboam, the son of Nebat," now, that Elisha was dying, seemed to think Israel's last hope was departing; so he hastened to the bedside of the man of God and fell down and wept, uttering the same words that Elisha had spoken when Elijah was taken away, "My father, my father; the chariot of Israel and the horsemen thereof." Both kings and common people are slow to realize that the strength of any nation consists in the strong faith and godly lives of the people that are in it.

When Captain Urquhart, of the Cameron Highlanders, fell mortally wounded at the storming of the zereba, his only thought was of the foe, and he exclaimed to his men, "Never mind me, lads; go on."

One thought filled the mind of the king and the prophet. Syria, their fierce enemy, was gradually destroying the country, and against Syria one final effort must be made. The prophet bade the young king "open the windows eastward," and take a bow and arrow and shoot. The king pulled the bow-string and sent the arrow flying to its mark. It was a symbolic action. Virgil represents Turnus as giving the signal of attack by throwing a spear:—"Who first," he cried, "with me the foe will dare?" Then hurled a dart, the signal of the war."

When Alexander the Great arrived on the coasts of Ionia, Justin says he threw a dart into the country of the Persians. The prophet commanded the king to strike the ground. Phlegmatic and indolent he struck it but three times. Had he struck five or six times the Syrians had been consumed. Joash missed his opportunity. A noble career was set before him, but he was too blind to see it, and too weak to improve it. The widow with her oil jars acted to better purpose, and so her faith was rewarded. The sin of this age in religion and business enterprise is like that of Joash, a lack of thoroughness.

"Precious in the sight of the Lord is the death of His saints." Precious in its after influence. There is a wonderful power wielded by a living man, your friend, companion, and counsellor, constantly present with you, not only in the great crises of life, but in every concern of it.

Elisha's power and influence did not cease with his death. One day a man was being buried in the tomb where Elisha's body lay. A band of Moabites approached; the corpse was hastily pushed into the cell; it came in contact with the prophet's bones, and the touch revived it, and the man came out and ran after them. No more is told of this posthumous

miracle, but we can imagine how the news would revive the hope, courage, and energy of the Israelites.

They carved the words "Emigravit" on the tomb of Albert Durer, the great German painter, saying, "Dead he is not, but departed; for the artist never dies." This lesson story is the expression of the great fact that the influence of our lives does not end with us. We are doing good or evil among men long after our bodies are turned to dust. Joseph, while he lived, saved much people alive from famine; but, as an instance of special providence, and as an example of untarnished excellency and purity amidst temptation, Joseph being dead, yet speaketh.

A myriad of waves roll landward to bear a vessel into the harbor. Each wave did its part and ceased from its labors, but the cargo of the vessel is still for distribution.

The dying prophet was like a wave which lifted the vessel of God's purpose and sent it forward towards victory. So, in a sense—and that the most important—Elisha was himself immortal, because he was (to change the figure) a link in an immortal chain. The end of Elisha, like Elijah, was precious in God's sight. The one escaped the grave; the other defeated it while lying in it. Elijah went up to heaven a type of the ascending Christ; Elisha was a type of Christ, who, through death, destroyed the power of death, and proved Himself to be the resurrection and the life.

LESSON II.—SEPTEMBER 11, 1898.

Sinful Indulgence.

(Lesson Text: Amos 6: 1-8. Memory Verses: 3-6.)
(The quarterly temperance lesson.)

GOLDEN TEXT.—"They also have erred through wine, and through strong drink are out of the way"—*Isa. 28: 7.*

DAILY READINGS.—Monday: Amos 6: 1-8. Tuesday: Prov. 23: 15-23. Wednesday: Eph. 5: 6-21. Thursday: Isa. 24: 1-12. Friday: Isa. 47: 5-11. Saturday: James 4: 1-10. Sunday: 1 John 2: 12-17.

The Heart of the Lesson.

It is a law of revelation that great prophets always appeared at critical points in the history of God's people. Elijah and his successor, Elisha, appeared like two storm birds, presaging the troubles that should end the dynasty of Omri, and fifty years after the death of Elisha, God crowds in three prophets at once, Jonah, Hosea, and Amos, as a final effort before the destruction of the kingdom and the captivity of the people. All of them died before the overthrow, and none are known to have succeeded them.

The prophets generally exercised their ministry in the kingdom to which they belonged. Amos was an exception to the general rule. He was of Tekoa, a village south of Bethlehem in Judea, but his ministry was exercised in Israel. His book is the beginning of written prophecy. Like the apostles, he was unlettered, untaught in the schools. "No prophet," "Neither," "A prophet's son." He was from the humble ranks of the people; he was a hard-working peasant, earning his living by watching flocks and herds on his native hills, and another part of the year by cutting open the coarse figs of the sycamore, used for food by the poorer classes.

Amos made his first public appearance two years before the great earthquake in Uzziah's reign, when Jeroboam II., the grandson of Jehu, had been on the throne of Israel fifteen years. The scene of his labors was Bethel, twelve miles north of Jerusalem; here was one of the royal palaces (Amos 7: 13).

The reign of Jeroboam II. was one of brilliant

military success. The spoils of conquered nations came suddenly, and were unevenly distributed. The burden of the war fell most heavily on the lower classes, and the ravaged wealth came chiefly to the wealthy; the poor became poorer, and the rich more wealthy. The wealth, ill-gotten, bore a curse in its heart, and prosperity increased sin. The more wealth, the more idol altars were built, the better obelisks or pillars to the heathen gods were erected.

Travel and observation made Amos acquainted with the condition of the nation. In addition to their idolatry, drunkenness and debauchery spread apace. "The priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink." They were indolent, "at ease in Zion." They were slothful, and took pride in doing nothing; lying "upon beds of ivory," stretching "themselves upon their couches." They rested when they should have run, humoring themselves in their indolent and selfish indifference. Like Savonarola at the Duomo in Florence, Luther at the Diet of Worms, and Jesus in the Temple, Amos went to Bethel at the time of one of the feasts. With considerable tact, he began his message by denouncing the sins of surrounding nations, and showing the effects of sin upon these nations. The people approved his words against those who so well deserved punishment. Then, like Nathan before David, Amos showed they had witnessed against themselves.

We are ready to witness against the idolatry, intemperance, indolence, pride, and luxurious extravagance of the Israelites. Are we prepared to see that this is as true a picture of our times as it was of Israel three thousand years ago?

The golden calves have been replaced by the love of the world, mammon-worship, and haste to get rich, the rich becoming more wealthy and independent of their fellow-men, the poor becoming poorer and more dependent upon their fellow-men. The multimillionaire and the tramp are at the extremes of society, as at present constituted; the first is an offence against the law of poverty, and the second is an offence against the law of labor. All should work; all should need to work; and all should have opportunity to work. "The idle brain is the devil's workshop."

"Satan finds some mischief still
For idle hands to do."

The enchanted land of to-day, where many Christians are "at ease," is in the magic of being ministered to in spiritual things, and, like Bunyan's Hopeful, ever ready to take "one nap."

A Kentucky slave, during the civil war, said to his mistress, "I'se listed." "Why, what do you mean, Sam? You are indolent, and always complaining. What use will you be?" "Oh," said he, "I'se listed in the invalid corps." There are some professing Christians in the nineteenth century who, I fear, have listed in the "invalid corps." Like Meroz, indolent and irresponsible, they come not forth "to the help of the Lord" against the mighty.

This is clearly a question of personal resolution and effort. Every flower in a landscape contributes to the magnificence of the whole, and the individual determines the character of the mass. The single saint makes possible the glorious church or nation. Temperance means self-denial—self-control in the presence of temptation. No one is good without self-denial in something, and self-control in all things. Yielding to luxury, indolence, and appetite, at the expense of self-control, always means decay and ruin to the individual, the church, and the state.

In view of the plebiscite vote on the liquor traffic, to be taken in the near future, there should be no "ease in Zion." We are servants to serve. The working period is strictly limited. Carlyle says:

"The end of man is an action, not a thought, Though that thought were the noblest."

There is a religion of knowledge and a religion of power. Power is knowledge applied. Let your knowledge be applied in power at the ballot-box.



LESSON 12.—SEPTEMBER 18, 1898.

Captivity of the Ten Tribes.

(Lesson Text. 2 Kings 17, 9-18. Memory Verses: 13, 14.)
(Read 2 Kings 17, 1-23. Amos 6, Hosea 5.)

GOLDEN TEXT.—"If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever."—1 Chron. 28: 9.

DAILY READINGS.—Monday: 2 Kings 17: 1-8. Tuesday: 2 Kings 17: 9-18. Wednesday: 2 Kings 17: 19-29. Thursday: Hosea 10: 1-8. Friday: Isa. 1: 1-9. Saturday: Isa. 9: 8-17. Sunday: Matt. 21: 33-43.

The Heart of the Lesson.

"God fulfils Himself in many ways," and to trace the order and method of that fulfilment in the tangle of human history requires that we use the single eye which makes the whole body full of light. In the sections of the history of God's people which are recorded for us, we have divine purpose and human freewill blending in a manner which is most instructive if we are content to read the Bible as it is, and find out what it has to say to us, instead of reading it as we think it should be, and finding it our own preconceived views. The division of the kingdom had its divine side in the counsels of God, and its human side in the plans, the follies, and the sins of men.

The consequence of the division was in every way disastrous to the people of God. A wedge had been driven into the heart of the trunk of the national tree, and the branches upon either hand felt the blow. The neighboring nations subdued by united Israel slipped from the grasp of the divided kingdom. The Syrian possessions were lost; the Ammonites threw off the yoke they had borne so long; the homage of Moab and Edom was merely nominal; and the Philistines emancipated themselves from being the servants of Judah. The connection with Tyre was broken off, and the possession on the Red Sea became comparatively useless. The breach once made between Judah and Israel widened with time. If division was necessary, each kingdom might have been ruled in the fear of God, and some (not all) of the worst consequences of the division been averted. The guilt of the sin which God in His wisdom overrules is not thereby palliated.

The lesson for to-day contains a summary of the moral causes that led to the ruin of the northern nation. For two and a half centuries there had been unbroken apostacy from God. The whole of the nineteen kings were bad except one—Ahab—and he was very bad. Of the twenty kings of Judah, eight were good. That half of the nation had a century longer life.

At last the end came to Israel. It had been long delayed; it had been long foretold. Before the people had crossed the Jordan, and while yet in the wilderness, Moses had said that if they turned aside to follow heathen nations, "The Lord shall scatter you among the heathen, whither the Lord shall lead you." This warning had been repeated over and over again, but all in vain. When Hosea had been king nine years, the king of Assyria besieged Samaria, as it had been once before in the time of

Elisha; this time the city was destroyed, and the king and his people were taken into a captivity from which they never returned. All attempts to identify them with the black Jews of Malabar, the North American Indians, the modern English, or the Nestorians, are a failure. God expressly said, "I will sift you among the nations like as corn is sifted in a sieve."

The disaster was so overwhelming that they not only lost their country, their existence, but also their identity. As human nature is the same in all times, it may be well to enquire into the cause or causes that led to conduct culminating in this disaster. Nothing happens without a cause. In the physical world this truth is everywhere exemplified. Diseases have their germs; panics have their causes. The same law is universal in the world of mind; nothing in either realm happens by mere chance, for all things have their origin in preceding causes. And so it is in things spiritual. God's laws are regular and permanent. He does not have to set up another Sinai and issue a new decalogue to every age and nation.

Israel's sin began with *inconsistency*. They worshipped the calves with a pretence of the worship of Jehovah. They "did secretly those things that were not right," and in their deepest apostacy they claimed to be the servants of God. Then they drifted into *indifference*. "They would not hear." Then with base *ingratitude* they drifted into practical *infidelity*—"did not believe in the Lord their God." They had cut off their communication with God, the source of their strength and victory. The last message of the late Dr. A. J. Gordon to the young Baptists of Boston was, "Never say 'no' to God."

A young physician had determined to reach the summit of Mount Blanc. He accomplished his purpose, and the little village of Chamouni was illuminated in his honor. But after he had ascended and descended in safety as far as the wayside hut, he was tired of the rope by which he was attached to his guide for safety. The guide remonstrated, but had to yield. The young man had gone only a short distance when his foot slipped. The rope was gone; he had nothing to hold him back, and in the depths below he met an awful death. He said "no" to his guide; he refused to be guided. Israel said "no" to God; they threw aside the rope of the law. Are you tired of the restraints of grace, setting yourselves "to do evil in the sight of the Lord to provoke Him to anger"?



LESSON 13.—SEPTEMBER 25, 1898.

Review.

GOLDEN TEXT.—"No good thing will He withhold from them that walk uprightly."—Psa. 84: 11.

DAILY READINGS.—Monday: 1 Kings 12: 16-25. Tuesday: 1 Kings 17: 1-16. Wednesday: 1 Kings 18: 30-39. Thursday: 2 Kings 2: 6-15. Friday: 2 Kings 4: 25-37. Saturday: 2 Kings 5: 1-14. Sunday: 2 Kings 17: 9-18.

The Heart of the Lesson.

For three months we have studied individual character and separate events, covering a period of nearly two hundred and fifty years. We have studied the events microscopically; we now study them telescopically, and learn the lessons which the centuries have taught, and which the Israelitish nation has wrought out in its history.

Because divine epochs are long, we are not to be sick with hope deferred, or deluded in the indulgence of sin because the period of final penalty is protracted. For nations as well as individuals harvest follows seed time, always, always. The period between seed and sheaf may be but days; between the

sin and penalty of the individual it may be decades, and with the nation it may be centuries, yea, ages; but persistence in sin brings the irrevocable harvest of ruin in the end.

The hand of God may be discerned in all history. But we must know the facts of history before we can interpret them and make a present and personal application. The history given in the Bible differs from other history in that it is interpreted by God Himself. We get the clearest view of this history when we let the light of the past shine on the present and watch the discipline of God in His effort to preserve His people in the ways of wisdom, and when they had wandered to bring them back to ways of righteousness.

At the disruption, Israel had in it the elements of brilliant possibilities. It was larger and more fertile than Judah. The first king, Jeroboam, was a man of great force of character and influence, but he turned from the wisdom of God and leaned to his own understanding—practiced politics as opposed to piety, and so divided the country religiously as well as nationally.

There is a familiar story told of Abraham Lincoln's response to a member of a clerical delegation, who said to him, "I hope, Mr. President, that God is on our side," to which Lincoln replied, "I have no concern about that question, but I am solicitous that we should be on God's side." It is not enough to claim God's help, we must also accept His rule. Jeroboam wanted God on his side, but he was not so particularly anxious that Jeroboam should be on God's side. His policy in setting up calf-worship at Dan and Bethel was a human device, and of a piece with the reply to Rehoboam, the stoning of Adoram, and, so far as we may judge, the whole spirit that actuated Israel at this critical juncture. Jeroboam sought to prevent the possibility of national reunion by destroying all the religious institutions of Judaism. He gave up the substance and adopted and followed the shadow. He chose the brass of outward form for the pure gold of true-hearted service—the brass of the fear of man for the gold of the fear of God. He adopted strategy, cupidity, and base worldly policy, in preference to faith in God. The foundation of a kingdom thus laid proved unstable. During the two hundred and fifty years of the nation's life, there were nineteen kings of nine different dynasties. Jehu attempted some reform, but his work was more destructive than constructive, and what good he did, he did in a wrong way. There is a sad repetition of the statement concerning the kings of Israel, "He did worse than his father."

The fast express in its flight drops a spark behind it. To-morrow the train may be a thousand miles away; but the spark blown from the smoke-stack has become fire, destroying farm buildings and burning down forests. The initial spark of division and discord, godlessness and idolatry, scattered by Jeroboam, was fanned into increasing fury by Omri, Ahab, Jeroboam II., and others, until at length it left a swath of destruction in the place of the exiled nation in its track.

Taking no notice of sin keeps iniquity in good spirits, belittles the sanctity of law, and blurs the conscience. So God sent Elijah, Elisha, Jonah, Amos, and Hosea, who, by deeds and words and visions, warned and entreated the people. But they "set at naught all wisdom's counsels and would none of her reproof."

The law of the Lord is eternal. "Righteousness exalteth a nation, but sin is a reproach to any people." Wickedness is weakness; righteousness and truth are strong. When Napoleon was fighting

for liberty, his campaigns were marvellously successful. When he deserted liberty and worshipped glory, his success deserted him, and at last destruction followed repeated disaster. When Israel forsook God, they were given into the hands of their enemies. The "good things" of God were withheld because they did not "walk uprightly." Rehoboam lost nearly all his kingdom because he answered the people unkindly when they made reasonable requests. Now Israel loses nationality and identity because she disobeyed God and worshipped idols.

The division, apostasy, and destruction of Israel is a picture of what is constantly going on. History repeats itself. Indifference, infidelity, ignorance, indolence, and intemperance are factors conspiring to break down all restraining influences of early training and religion in these modern times. Children are punished for disobedience to parents. Soldiers are put in prison or shot for disobeying the orders of the commander. Our first parents paid dearly for eating the forbidden fruit. But what will it cost you if you disobey the Gospel of Christ? You will lose the kingdom of heaven and the white stone on which is written the new name. Apostasy may begin and the results follow in the life of any one of us, if we do not attend properly to our religious duties (John 6: 68, Acts 11: 23).

Golden Nuggets.

WE must buy and sell in the market; we must earn our daily bread,—

But just in doing these usual acts may the soul be helped and fed.

It is not in keeping the day's work and the day's prayer separate so,

But by mixing the prayer with the labor, that the soul is taught to grow.—*Susan Coolidge.*

GOOD manners are not gloves, to be put on and off at will.

IN being frank some are rough, and this is by no means needful. Speak the truth in love.—*Spurgeon.*

HAPPY the man who knows
His Master to obey;
Whose life of care and labor flows
Where God points out the way.
He riseth to his task
Soon as the word is given;
Nor waits, nor doth a question ask,
When orders come from Heaven.

ART tired?
There is rest remaining. Hast thou sinned?
There is a sacrifice. Lift up thy head;
The lovely world and the over-world alike
Ring with a song eterne, a happy rede:
Thy Father loves thee!—*Jean Ingelow.*

"SAVE us from the evil tongue,
From the heart that thinketh wrong,
From the sins whate'er they be,
That divide the soul from Thee!"

"BE ever soft in thy speech,
You know not how far words reach;
Let thy glance be kind and glad,
To aid the tired and sad,
When the load is heavy."

Books and Periodicals

Looks into Books.

Gideon to Absalom.

THE name of Dr. Alexander Whyte, of Free St. George's, Edinburgh, is known as far as the English speech has gone as one of the great preachers of the century. Travellers tell with subdued voice of the throngs that wait upon his ministry; of the intensity, fervor, and spiritual power of the preacher; of his heart-searching utterances, his keenness of interpretation, and his deep hatred of sin.

The last of the Puritans, he has been called, and certainly the flavor of the noblest of the Puritans is in everything spoken and written by this eminent modern preacher. He possesses the strong, uncompromising spirit of these old worthies; and he possesses it because he has given his days and nights to the study of their works, and has learned to appreciate the reality and depth of their devotion. Everyone is familiar with his "Bunyan's Characters." No study of the great English allegory is complete without a perusal of Dr. Whyte's sketches.

The present volume, "Gideon to Absalom," is a continuation of his Bible Character series. They were delivered as Sabbath evening discourses, and possess the directness and fire of his pulpit utterance. We pity the individual who can read these pages unmoved. Now the nerves are quickened by the realism of his description, then you are attracted by his mysticism and imaginative insight, and before long you become conscious that you are reading, not the story of either Gideon or Absalom's life, but of your own. Fresh as the winds of the breezy hills, practical as the demands of our common days, throbbing with the pulse of a man's heart, this is a book to make one better and stronger.

Open the volume where you will, you will find paragraphs that hold the attention. Here are two paragraphs from the very first page which, as well as any, may be taken to illustrate the rich quality of Dr. Whyte's work. He is dealing with an incident in the life of Gideon:

"A powerfully built, middle-aged man of Manasseh is busy beating out a few blasted ears of corn in a secret winepress. He beats the sheaves softly, lest the sound of his staff should tell the Midianites where the wheat is. He stops his work to dry his face and to wet his lips, but all the water in the well would not put out the fire that is in his eye, for the fire that is in his eye is his hot heart rising to heaven against the oppressors of his people. 'The Lord is with thee,' the angel of the Lord appeared at that moment and said to Gideon, 'for thou art a mighty man of valor!' Gideon thought that the angel of the Lord was mocking at him in so speaking. 'The Lord with me! and I have not meal enough to make my children's supper! I, a mighty man of valor, when I am afraid to thrash out my few stalks of wheat on the threshing-floor, but must hide myself in this hidden winepress! Call me not a mighty man of valor. Call me a God-forsaken coward!' But the angel of the Lord only the more went on, 'Go in this thy might and thou shalt save Israel.'

"No sooner had the angel of the Lord taken his departure than Gideon threw down his staff and went into the house where his mother sat mourning day and night for the loss of her sons slain at Tabor, each one resembling the son of a king. And Gideon

said to his weeping mother, 'Awake, my mother and sing to me the song of Deborah.' And while she only the more sat and wept, her son took out and whetted his sword and sharpened his axe. 'Sing to me,' he said, 'how Deborah and Barak arose and delivered Israel. Sing to me, ye daughters of Joush, of how the stars in their courses fought against Sisera.' Night fell; and at midnight, behold ten men, and each man with a pitcher and a lamp in it in his left hand, and with his axe in his right hand, stole out of his house and met Gideon. Their meeting was beside the altar of Baal and in the grove of Baal, which was built and planted in Joush's high place. For, how could Joush's son think to cast out a single Midianite, as long as that unclean altar and those unclean trees stood beside his father's house? He could not. But at every blow of Gideon's swift axe new strength came into his arm. At every tree that fell before his axe his courage rose. And the light of God's countenance returned already to Israel in every star that shone down through the opening spaces in the grove of Baal. Why is your life in such bondage and fear and famine to-night? Why have you not been fed to-day and every day with the finest of the wheat? Why are you not satisfied every day with honey out of the rock? Arise in this thy might and the Lord will make of thee also a mighty man of valor. Be sure of this that thy sure way of deliverance and peace and plenty lies for thee also through the levelled grove and over that prostrate altar.

'The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne
And worship only thee.'

This volume, as well as the first of the series, "Adam to Achan," is published by Fleming H. Revell Company, Toronto; price, \$1.25.

Whiffs from Wild Meadows.

Literary critics may differ as to what is the best poetry, but the ordinary reader will settle the matter for himself by declaring it to be the poetry he likes the best. Sam Walter Foss may not be a great poet, but he is a poet, and a poet whom the people like. It is a good many years since his poems began to appear in various journals, and discriminating readers have learned to appreciate highly his quaint humor and his sturdy common sense. He has had skill to recognize his own particular field of literature, and he has cultivated it with continuous success. What that field is we will leave it to himself to say:

"Ah, there are many average men,
And all so good and bad like you,
And all so bad and good like me;
And all so false and all so true,
So full of joy and misery—
Should not a poet now and then
Make songs to glad these average men?"

These "Whiffs from Wild Meadows" are rich and racy, humorous and pathetic, grave and gay, full of rural sights and sounds, and touching closely the simple lives of farm and village folk. This volume is a fitting successor to the author's "Back Country Poems." But we must let him speak a little for himself, which he is much better able to do than we are to speak for him.

Here his faith finds utterance in words of calm assurance:

"There's a hand on the rudder that will not flinch,
There's no fear in the Pilot's face,
As He guides the worlds, like boats in a storm,
Through the rocking seas of space.
And whether they make the harbor at last,
Beyond the shoals and the swell,
Or sail forever a shoreless sea,
I know that all is well."

In the poem, "The Vision that Recedes," are a number of very happy phrases, and several verses full of poetic insight:

"See! her robes float in the distance, borne
upon the onward breeze,
Red with kisses of the sunset, white with
blanching of the seas.

See! she beckons. We are coming! We
will follow where she leads;

For we still believe the promise of the
vision that recedes."

These fragments give us a peep into a volume that brims over with kindness and good nature and true poetic feeling. The publishers, Lee and Sheppard, Boston, have sent forth the poems in very tasteful binding—white and green and gold. It would make an admirable gift book.

Briefer Mention.

For anyone who may be disturbed by the claims of Christian Science, we would recommend most heartily a little book by Rev. P. C. Wolcott, B. D., of Highland Park, Illinois, entitled "What is Christian Science?" It deals with the metaphysical, theological, and therapeutic aspects of this science "falsely so-called" in a clear and candid manner. It is the best expose of the fallacies of this new religion that we have yet seen. Fleming H. Revell Company, Toronto, are the publishers; price, 15c.

An interesting story of the wonderful Life, in rhyme, has been written for children by H. L. Hastings, of Boston. It is published by him under the title of the "Babe of Bethlehem." It is printed in large type with a number of appropriate illustrations, and will be found a useful help by parents in teaching their children the main facts of the life of our Lord. Price, 25 cents.

A most helpful book of meditations on John 15: 1-16 has been published by the Fleming H. Revell Co. It is Rev. Andrew Murray's "The True Vine." These meditations have been written by this eminent man of God especially "for the use of young people who know and love the Lord Jesus." There are thirty-one meditations—one for each day of the month. We would heartily commend this book to those Endeavorers who observe the Quiet Hour. It will concentrate their devotion and give them insight into a very precious portion of God's Word. The price of the volume is 50 cents.

Periodicals.

OUTING for August is filled with breezy pen-pictures of seasonable sport and pastime and many beautiful illustrations. The contents include: "How to Get Out of Trouble in Golf," by Willie Tucker; "Shore-bird Shooting," by Fisher Ames, Jr.; "The Yarn of the Yampa," by E. L. H. McGinnis; "To the Catskills Awheel," by A. H. Godfrey; "A Bit of Sea-fishing," by Ed. W. Sandys; "The Romance of a Jock Scott," by M. Gertrude Cundill; "A Summer with Tennis Experts," by J. Parmly Paret; "The Borzoi," by H. W. Huntington; "Salmon-fishing in Newfoundland," by Cockburn Harvey; "Golf on the Seaboard," by Hugh L. Fitzpatrick; "Camping in Comfort," by H. A. Hill; and the usual editorials, poems, and records.

SHORT stories by Rudyard Kipling, Rowland E. Robinson, William Allen White, Cutcliffe Hyne, and several others, make *McClure's Magazine* for August especially a fiction number. In Mr. Kipling's story we have a new and most diverting chapter in the lives of those most ingenious and audacious English schoolboys—Stalky, Beetle, and McTurk. The other stories are interesting, cheerful, and wholesome, affording a diversion that is both nutritious and palatable. The fiction, however, is by no means all that is noteworthy in the number. It contains a religious poem by Mr. Gladstone, an account, by Colonel Andrew S. Rowan, of a peculiarly hazardous secret journey made by him across Cuba, after the war began, in order to carry messages from our government to the insurgents; and an account by Major-General Miles of his observations and experiences as a guest of honor, last year, at special royal reviews and maneuvers in Russia, Germany, and France.

In *Frank Leslie's Popular Monthly* for August, the United States Army is appropriately at the front, in an admirably illustrated article by Frederick S. Daniel. A most fortuitous timeliness favors the fine, up-to-date portraits of Generals Miles, Shafter, Merritt, Otis, Breckinridge, Graham, and others. Blanca de Freyre Tibbits gives some highly interesting personal reminiscences, with family photographs, of Don Carlos, the chivalrous Pretender to the throne of Spain. A holiday in Antigua, one of the quaintest of the British West Indian Islands, is described by Lillian D. Kelsey. Mr. Wilf. P. Pond tells the boys, in a thoroughly practical manner, how to build boats. "The Jews of the United States," by Abram S. Isaacs, is the latest of the Religious Denomination series. The American city described and illustrated this month is Kansas City, Mo. The number includes, besides Frances S. Williams' serial, "Marie Tremaine," complete short stories by Gilberte Holte, F. Hinton, and others. The juvenile department and J. Frederick Thorne's literary chat are excellent.

THE *Atlantic* for August is largely a fiction number, and contains a group of short stories and sketches of unusual variety and quality. The quaint drollery of Mrs. Ritchie's "Ah-Chy," the Kipling-like Lake sailors of Morgan Robertson, the sentiment and pathos of Mrs. Earle's "Tinkling Simlins," and H. P. Whitmarsh's "Driftwood," with the rollicking humor and strong characterization of Florence Ingersoll's "The Commodore," produce a combination of uncommon variety, brilliancy, and interest. President Seth Low, of Columbia, has a thoughtful and wide-reaching Phi Beta Kappa address, "The Trend of the Century," in which he groups and analyzes the great movements of the period, their causes and effects, and the problems yet to be looked forward to and faced. Irving Babbitt's paper upon "Spanish Character" is instructive and illuminating. The "Astronomical Reminiscences" of Professor Simon Newcomb, of the United States Naval Observatory, have a happy blending of personal anecdote with a touch of scientific experience and observation, which makes them as fresh and fascinating as they are unique in their way. Bradford Torrey completes his lively series of Virginia-Spring sketches, in which a wealth of observation and information is conveyed in the most entertaining manner, set off by characteristic sparkles of quaint and quiet humor.

ALL those who are fond of bright, entertaining fiction for mid-summer reading will find the August *Ladies Home Journal* to their taste. As usual, the August issue of the journal is largely given up to short stories, there being nine in the one number, and all by well-known writers. These include a picturesquely weird story by Julian Hawthorne, a humorous adventure by John Kendrick Bangs, and romances told in a tender key by E. H. Mayde, Abbe Carter Goodloe, Sewell Ford, and Bettina Welch. Virginia Woodward Cloud graphically pictures "A Girl of Salem" in vigorous verse, and Julia Magruder concludes her novellette, "A Heaven-Kissing Hill." There is genuine humor in Robert J. Burdett's "Tongueless Liars," and fresh interest in "Summer Piazza Stories." "Shall Our Girls go to College?" is answered by Edward Bok, who also writes in advocacy of "Giving Allowances to Girls." Mrs. S. T. Rorer tells what is "The Best Diet for Bloodless Girls." There are practical articles in needlework, millinery, and on a variety of homely topics.

THE subject of "Overhead Tramways" is skillfully treated by the experienced pen of Henry Wysham Lanier in *The Chautauquan* for August, and the well-chosen illustrations add an attractiveness to the paper. F. Schuyler Matthews, author of the book, "Familiar Features of the Roadside," contributes a charming article on "Bird Songs of Early Summer," illustrated by thirty bird songs, which he has reproduced with wonderful accuracy, making delightful little melodies. An important feature is a strong article by Rev. Anna Howard Shaw on "Women in the Ministry," in which she says that women not only must equal but they must excel men in the ministry before they will be recognized. The heroes of the vitals of a battle-ship are given merited praise in Richard Lee Fearn's illustrated paper, "The Vitals of a Battle-ship." This number also contains an article on "Lieutenant Richmond P. Hobson," by Martha Young, a resident of Greensboro, with an excellent photograph of Hobson and of "Magnolia Grove," the Hobson homestead. "The Spaniard in the Far East," by William Elliot Griffis, D. D., and "The City and Harbor of Santiago de Cuba," by Charles A. Bell, are also timely articles.

The Societies at Work

Coming Conventions.

ONTARIO Provincial, Hamilton, Oct. 11-13, 1898.

Quebec Provincial, Oct. 1898.

Huron County, C. E. and S. S., Exeter, June 20, 21, 1899.

International, Detroit, July, 1899.



From the Capital.

Miss Andrews, cor. secretary of the Union, is at present off on her holidays. Other members will also be absent from the city for part of this month and the next.

The Y. P. S. C. E. of the Congregational church hold no meetings for July and August, but have amalgamated with the mid-week prayer meeting.

The society in connection with McLeod street Methodist church held a very interesting missionary meeting on the evening of July 18th. Interesting papers were read and short addresses were given by members.

Rev. W. McIntosh, pastor of the Congregational church, has attended the recent conference of Christian workers held at Northfield, Mass.

The Rev. Dr. Campbell, pastor of Erskine church, and honorary president of Erskine C. E. society, is spending his holidays at Peterboro.

The society in connection with the Reformed Episcopal church is at present in a flourishing condition.

An excellent missionary meeting was held recently under the auspices of the E. L. of C. E. of Dominion Methodist church. A paper was read, by one of the members on French mission work, when the needs of the work were clearly set before the meeting. Special music in the way of a quartette and duets were rendered. The society meets every Monday, with a splendid attendance.

The Sunday afternoon meetings in the Home of the Aged are conducted this month by members of the Congregational Y. P. S. C. E.

At a meeting of the executive of the Christian Endeavor Union, held on Thursday evening the 11th inst., in the Y.M.C.A., the following resolution was passed: "Whereas, associations have already been formed in both city and county, representing the temperance people, for the purpose of carrying on the

Prohibition plebiscite campaign; and, whereas, a multiplicity of organizations is undesirable, this executive committee recommends that the societies forming the Union cooperate with the central organizations and earnestly endeavor to secure a large majority for Prohibition by lending active assistance in carrying out the details of the campaign." The members of the Union exceed 1000, and it is expected that the Union will lend considerable assistance to the temperance cause.



Hamilton Jottings.

On the evening of August 2nd, a party of Christian Endeavorers under the leadership of Mr. D. A. Rowland, drove to Sheffield for the purpose of attending a meeting of the society of Christ's church. The church was beautifully decorated and everything prepared for the comfort and enjoyment of the city guests. The president of the society, Mr. Moffat, occupied the chair. The topic was "Covetousness," and was well handled; the manner in which the county Endeavorers took part showing that they had given the topic considerable thought before coming to the meeting. The pastor, Rev. Mr. Showers, then gave a short talk on the topic. Sentence prayers brought their part of the meeting to a close. The concert which followed was enjoyed and appreciated by all. Mr. Jas. Stewart, the energetic young president of the Hamilton Junior Union, gave a talk on Home work of the Juniors. His talk was very interesting, being illustrated by samples of work done by Juniors to brighten the hours of the inmates of the children's wards of the hospitals. A short programme of vocal and instrumental music was followed by an address by Mr. Jas. McLeod to the Juniors. Mr. D. A. Rowland then addressed the meeting on the subject which of late has occupied so much of his attention—the Provincial Convention. Short addresses were also given by Mr. Moffat, of Sheffield, and Mr. J. C. Harris, of Hamilton.

The Junior Union Executive held a very enthusiastic business meeting in the lecture room of the Y.M.C.A. on Thursday evening, August 11th. President Stewart presided. The reports of the different committees showed that the work is in a very prosperous state. The report in

connection with the Junior department of the '98 Convention was very encouraging. The exercise to be given, entitled "H. M. S. Junior Endeavor," will undoubtedly surpass anything yet given in Ontario. The Junior sunrise prayer meeting, the Junior breakfast, the Junior workshop, the Junior school of methods, and the Junior Rally will fill in the whole day. Miss A. Henry tendered her resignation as treasurer of the Union, and Mr. Geo. Lamplough was elected. A report of the Nashville Convention was read by one of the superintendents. Mr. F. D. Mills, formerly superintendent of the Toronto Junior Union, and a Junior enthusiast, gave a very interesting extempore address.

Mr. James Simpson, who was formerly a very hard worker in the Toronto Christian Endeavor and Epworth League circles, has removed to our city and is now president of the Gore street Methodist society.

The colors for the Provincial Convention (to be held in Hamilton in October) will be purple and gold. Beautiful bicycle ribbons have been secured by the decoration committee, and may be procured by Endeavor bicyclists by writing to the secretary, Mr. J. C. Harris, 173 King street east. Those wishing to attend the convention on their wheels will receive special attention from the reception committee. Good roads lead into the city from all directions.—H. M. G.



Toronto Notes.

ZION (Congregational).—This society held a Good Citizenship meeting Aug. 14th, led by Mr. Alfred Lee, convener of committee, subject: "In His Steps, or What Would Jesus Do?" The Central Presbyterian society paid us a visit, along with a number of others. After reading a number of requests for prayer, Mr. Ben. Spicer sang a solo, accompanied by a guitar. The leader then made a short address. After a few words by the pastor, Rev. C. A. Wookey, and the president of the Central society, the leader asked those who were willing to start to night and put the test to everything they did for one year to stand up, and over twenty stood up, along with our beloved pastor. Two young ladies told the leader that they would start from to-day and follow Jesus.