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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, January, 1898

[No. 1]

Listening.

By Amy Parkinson.

SPEAK to me, Lord, I listen, O I listen,—
Give me the words which Thou wouldst have
me say;

Thou know'st my lips would move but at Thy
bidding—

Teach me, O teach, I pray!

Lord, I am tired,—but in Thee there is resting;
And I am sorrowful,—but Thou canst cheer;
O comfort me—and let me comfort others
With the sweet words I hear.

For Thou dost gently soothe the worn and weary;
And whisper heavenly hope unto the sad,—
That, by the gladness which to them Thou givest,
They may make others glad.

Happy the visions, Lord, which oft Thou sendest,
Of the fair land, far from this world of care:
Would that these faltering lips were graced with
language

To paint the glories there!

Oh, for fit words to tell of radiant mansions
Within a city shining jasper-bright—
Or speak of crystal sea, or throne resplendent,
Circled with rainbow light!

Oh, for an echo of the swelling chorus
Which angel-multitudes delight to sing,
All the redeemed from earth glad voices joining,
To praise the Saviour King!

And oh, to tell how, in the homes supernal,
Where friends long sundered meet to part no more,
Pure joys abide, and sweet, sweet rest remaineth—
Sorrow and suffering o'er!

But ah, I may not—cannot: shall the earthly
Attempt the things of heaven to portray?
Yet still I yearn to cheer the weary pilgrims
Treading life's toilsome way.

O teach me, Lord! all eagerly I listen!
With Thine own words my feeble lips endow;
Thou know'st that they would move but at Thy
bidding;—

Speak, for I listen now!

Toronto, Ont.

If you would do something, you must *be*
something.

KNOW more of the love of Christ and you will
always have much to say.

WE bring heaven to earth when we do earthly
things with a heavenly spirit.

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

ARE you Christ's? Then give to Him. His own
—the time, the talents, the powers which He has
purchased.

SUCCESS succeeds. The man who uses five
talents well, gets other five, while the man who
fails to use his one talent, loses even that.

THE piety that never brightens the way of the
lonely, or wipes away the tears of the sorrowing,
does not commend itself to either God or men.

CHRISTIAN service brings its own reward, even
in this life—the reward of an approving con-
science, the smiles of the happy, and the love-
gifts of the grateful.

LET your religion shine brightest at home. Be
not like the great man whose society was much
sought after because of his pleasing manners and
brilliant conversation, but of whom it was said,
“He hung up his fiddle as he entered his own
door.”

Another Step Forward.

A GAIN the ENDEAVOR HERALD makes its ap-
pearance in a new dress, and asks of its
thousands of appreciative readers, “How do
you like it?” We are confident of hearing from
all sides a chorus of approving voices. The
magazine form has been adopted after careful
thought on the part of the staff, and after con-
ference with many of the leading workers.
Improvements have been made possible which

UNITED CHURCH
ARCHIVES

Green Church

will make the HERALD more than ever a worthy representative of the Christian Endeavor movement in Canada.

From the first, the watchword of the staff has been, "Forward!" And the progress that has been made in the size and contents of our journal, together with the growing appreciation of the Endeavorers throughout the Dominion, as evidenced by our large and increasing circulation, bear witness to the advance that has been made toward our ideal. In its new form, with forty pages and a cover each month, the ENDEAVOR HERALD hopes, more fully than ever, to gain the loyal support of its readers and to win the esteem of the thousands of Endeavorers in all parts of our broad land.

During the present year our pages will be found more helpful and stimulating than ever. Leading workers will contribute to our pages, and the editorial staff will endeavor to make this the very best year of effort for the cause of Christ among the young people of Canada. Every department of Christian Endeavor work will receive recognition and support. The whole field will be kept in view and our readers will be kept in touch with the work and the workers everywhere. In short the HERALD means to be so interesting, so helpful, so bright, so newsy, so spiritual, that no Christian Endeavorer in all our provinces can afford to be without the benefit of its monthly visits.

The present changes in the make-up of the HERALD, it is needless to say, will involve considerable additional outlay on the part of the publishers. To meet this expenditure it will be necessary to make an advance upon the present rates for clubs of subscribers. The single rate of fifty cents will be retained, but *after the first day of April* the rate for clubs of five and over will be *forty cents*. Those who wish to avail themselves of the present low rate must do so before that date.

Important Changes.

FOR two years or more certain changes in the by-laws of the United Society have been under consideration, intended to secure wider representation and, consequently, deeper interest in the work. The revision of the by-laws has recently been completed, and all Endeavorers will be interested in the changes which are proposed. The most important are these:

First: Any past or present member of a C. E.

society may become a life member of the corporation, upon election by a two-thirds vote of the members present at any legal meeting, and the payment of one dollar to the treasurer.

Second: The corporation shall hold an annual meeting in the month of June or July of each year, at such place as the executive committee of the board of trustees shall appoint.

Third: The business affairs of the corporation shall be managed by a board of not less than one hundred, and not more than one hundred and fifty trustees, who shall be chosen by ballot at the annual meeting.

Each evangelical denomination shall be represented on the board by at least one trustee for every thousand societies of Christian Endeavor in such denomination.

To ensure wide geographical representation, the president of every State, Territorial, and Provincial C. E. Union in United States and Canada are candidates for election to the board of trustees.

"Nashville '98."

ALREADY preparations are under way for the seventeenth International Convention, which will be held in Nashville, Tennessee, July 6-11. The programme promises to be one of great excellence. Dr. Wilbur B. Chapman, Dr. George C. Lorimer, and a number of other famous speakers have already definitely promised to be present. The leader of one of the convention choruses will be Mr. E. O. Excell, of Chicago.

The local convention committee, under the leadership of that stalwart Endeavorer, Rev. Ira Landrith, is hard at work, so that when the Christian Endeavor hosts meet in the sunny south next July, they will experience to the full the pleasures of the boasted and famed Southern hospitality. The convention committee's motto is one that is full of promise of success:

"I am only one; but I am one.
I cannot do everything;
But I can do something.
That I can do I ought to do,
And by the grace of God I will do."

Nashville is a city of 125,000 inhabitants, and, as proved by the recent Centennial Exposition, abundantly able to handle a great convention. It is besides one of the most interesting old cities of the Southland, abounding with traditions and places that will add additional charm to the

convention. Canadians would prefer to go to Nashville in January instead of July, but seeing that the genial Endeavorers of the South invite us for that time, we have no doubt but a goodly delegation from the land of the maple will be present to participate in the blessings of the great convention. "When the roll is called in Dixie, we'll be there."

Our Next Birthday.

WE are now on the eve of another anniversary of the founding of the great Christian Endeavor movement. On February 2nd Christian Endeavor will be seventeen years old.

What marvellous progress has been made during these years! The little seedling has grown until its shadow falls on every land. Now over three millions of true-hearted, earnest followers of the Master march under the standard, "For Christ and the church."

But Christian Endeavor Day should not be a day for self-satisfaction or self-glorification. What has been done is but a small part of what ought to be done. In our own land there are many needy fields awaiting the advent of the missionary. There are many churches in which our movement has not yet found an entrance. There are societies that need to get out of the ruts, and enter upon their work with firmer resolves and holier enthusiasm.

The day should be observed in an appropriate way. Ask the pastor to recognize the occasion on Sunday. Make special preparation for the regular meeting of the society. Do not forget to make a special offering for missions. Make the day memorable because of new consecration and new enterprises. What better time could there be for emphasizing and adopting the two new steps of Christian Endeavor—the Quiet Hour and the Tenth Legion? Take at least one step forward on Christian Endeavor Day.

Consecrate Time and Money.

HAVE you joined the Tenth Legion? Are you a Comrade of the Quiet Hour? If not you are missing the blessings of the latest advance movements of Christian Endeavor.

What a blessing to begin the day with God! Even fifteen minutes of the first hour of the day spent in communion with God will hallow all the hours of the day and fill the soul with heaven's own peace. Try it, and find from experience

how great the influence of the Quiet Hour may be in bringing into the daily life the joy of the Lord.

Then, the consecration of your means to God is a blessing you cannot forego. Do not look upon the Tenth Legion as a revival of the Jewish tithe-giving; it is more. It is a definite application of Christ's law of love. In view of the open doors at home and abroad, there is greater need than ever before for the practice of systematic giving to God on the part of all Christians. That there is a blessing in thus consecrating a definite proportion of one's means to God is the united testimony of all the members of the Tenth Legion. Will you not, also, be a sharer in the blessing?

The Prohibition Plebiscite.

THE bill for the taking of a vote throughout Canada on the question of the prohibition of the liquor traffic is now being prepared by the Government. In what shape the question will come before the people has not yet been made public. The advocates of prohibition want a straight vote on that question without any embarrassing side issues to divide the vote. The liquor interests are eager to bring in the questions of compensation and revenue, hoping in that way to aid their cause. The three questions they want to have submitted are:

1. Are you in favor of the total prohibition of the importation, manufacture, and sale of intoxicating liquors?
2. Are you in favor of compensation to manufacturers and vendors of liquors in the event of prohibition?
3. Are you in favor of direct taxation to recoup the treasury for the loss of revenue consequent upon prohibition?

Four provinces have already decided in favor of prohibition—Ontario, Nova Scotia, Manitoba, and Prince Edward Island. The result of the vote was as follows:

	For Prohibition.	Against Prohibition.
Ontario.....	192,497	110,757
Nova Scotia	43,756	12,355
Prince Edward Island..	6,118	1,923
Manitoba	18,037	7,115
	260,408	132,150

Majority for, 128,258.

Whether the results of the ballot would be as satisfactory when the Dominion plebiscite is taken no one can at present say. As to the other provinces, it is considered most probable that New

Brunswick would give a substantial majority in favor of prohibition, while Quebec and British Columbia would go against it.

Though the date has not been fixed by the Government, it is probable that the vote will be taken some time in October. It is very important that temperance workers everywhere should be in readiness for the campaign. It will require earnest and persistent effort on the part of every worker to carry the day. No country has ever had presented to it such an opportunity for the advancement of reform. Every society of Christian Endeavor from ocean to ocean should make itself felt as a power in this great struggle of a people to rid itself of the monster iniquity of the ages. Be in readiness to co-operate with the organizations which may be formed in counties and districts to unite the temperance workers so that the forces of righteousness may go forward unitedly to a glorious victory.

The Latest Returns.

THE number of Christian Endeavor societies in the world is now over fifty-two thousand, with a membership of over three millions. The following statistical report shows the enrolment of societies up to December 11:

CANADA.	
Young People's	2,924
Junior	471
Intermediate	8
Parents'	2
Mothers'	1
UNITED STATES.	
Young People's	27,747
Junior	11,864
Intermediate	495
Mothers'	69
Senior	23
OTHER LANDS.	
Young People's	7,517
Junior	797
Senior	6
Intermediate	4
Mothers'	2
Floating Societies	92
Total Societies	52,022
Total Membership	3,121,320

The British National Union reports the largest number of societies next to the United States. The total number of societies is now over five

thousand and is rapidly increasing. By 1900, there will probably be in Great Britain and Ireland over ten thousand societies.

A. Long Look Ahead.

THE great convention of Christian Endeavorers which will be held in London in July, 1900, will be one of particular interest to Canadian Endeavorers. Many are already looking forward to a visit to the old land upon that occasion. It will undoubtedly be the greatest convention of young people that the world has ever seen. Two years and a half seems a long look ahead, but already plans are being made by the workers in London for the great gathering. A recent number of *Christian Endeavor* says:

"'Coming events cast their shadows before,' and last week both the National Council and the London Council began to look forward to the arrangements that will be necessary to ensure the success of the world's greatest convention, to be held under the auspices of the Christian Endeavor Unions of the world, in London, in July, 1900. It is virtually settled that on the first days of the convention great sectional meetings will be held in the immense historic buildings, in the possession of which London is no doubt richer than any other city in the world. The names of Exeter Hall, Spurgeon's Tabernacle, the City Temple, and others, are known the world over, and, in July, 1900, will become the Meccas to which will journey tens of thousands of Endeavor pilgrims from all the continents of the earth and islands, and the sea.

"The location of the last great day of the feast will be the Crystal Palace—'John Bull's big playground,' where half a sovereign a minute is spent in pleasure. The popularity of the Palace may be gauged from the fact that since the Queen opened it in 1854 it has been visited by over a hundred millions of people, more than the population of the whole of America and Great Britain combined. On one day, in July, 1900, this 'city under glass' and its garden and the park, which are two hundred acres in extent, will become the rendezvous where will meet Christian Endeavorers, devout men and women, from probably 'every nation under heaven.' And we believe it is not too much to look forward to that day as one likely to be a veritable 'Day of Pentecost.'"

As the deep blue of Heaven brightens into stars,
So God's great love shines forth in promises,
Which, falling softly on our prison bars,
Dim not our eyes, but with their soft light bless;
Ladders of light God sets against the skies,
Upon whose golden rungs we step by step arise,
Until we tread the halls of Paradise.

—A. E. Hamilton.

A King's Messenger

By Wayfarer

IT was the first Sunday morning in spring; the air was tremulous with the movements of the unseen forces that were giving to it a vitality and a freshness that the winter had not known; in the bosom of the cold, grey earth the mineral liquids were gathering that they might make

of the choir opened and Rev. Mr. Speer, the pastor, was seen ushering in a lady dressed in the plain but neat garb of a Methodist deaconess.

Pastor and deaconess sitting side by side on the pulpit platform were a peculiar contrast and parallel. The keen, searching glance of Mr.



MISS SCOTT, SUPT. DEACONESS HOME

onslaught on grass and tree and shrub to send the juices of life coursing through their veins. It was a typical spring morning, with its waking mystery of life, heralding that Eastertide which typifies the coming of that "far-off divine event to which the whole creation moves." Such were the thoughts coursing through my mind as I sat in Broadway Tabernacle waiting for the morning service to begin. Presently the door to the left

Speer through the auditorium betrays the vigorous personality of the man. There are faces which convey only the idea of weak goodness, but his is a face full of animation and courage, which lights up with sympathy as his ideas clothe themselves in words. Seen in repose, there are lines of strength which cross it, witnessing to the mental conflicts that have been waged, and telling us that terrible destruction instead of noble

service might have sprung from such a nature had it not been chastened.

Striking, indeed, is the contrast presented by the physical appearance of Miss Scott, the superintendent of the Methodist Deaconess Home. A sweet-faced, gentle woman, about the middle height, with dark hair tinged with silver, love and pity seem to be the dominant traits striving for expression on her countenance. As she sits quietly through the reading of the lesson you get a glimpse of the pathos that lies behind her thoughts and learn that this woman has been in the outer darkness and beheld the deeper depths of life.

Our thoughts turn again to the pastor, and you see that both these are servants of God; both in their respective spheres preachers and doers of the Word; and the consecrated preacher and doer is a precious gift of God to any time and place. Glancing around on the congregation you notice glances of subdued curiosity and eager expectancy, and it is plainly evident that many present do not recognize a deaconess when they see her.

Presently Miss Scott begins to speak. Her voice is low, but every word is clearly enunciated, and her speech rings with a persuasive accent. "I am not a preacher," she says, "though I sometimes do preach; but my preaching is always from one text, and no preacher would like to be thus limited. Let me begin by saying that the Deaconess movement was not a new institution, for it existed in the early Christian church—mention being made in Romans 16: 1 of Phebe, the servant, or deaconess, of the church; and deaconesses seem to have continued in the church until the time of Constantine. The modern Deaconess movement is not very old, having been in existence only some ten years in the United States and some three in Canada. There are many of you who would doubtless like to know its origin. It began in a Chicago training school for Christian workers. Some girls who had during their course to visit the homes of the poor and the sinful and minister to their physical and spiritual wants, came to the principal of the school at the end of the term and asked to be allowed to continue the work during the vacation. They were told that there were no funds provided for such a purpose, but that they could have the use of the school building to live in, if they were willing to trust the Lord. They were willing to trust the Lord, and the work has been going on ever since, for when the school re-opened and they

had to leave they rented a room in a large tenement house. Now there are many homes established in the large cities."

Let me dwell upon the truth the speaker here enunciated—that to do good to the unfortunate of society you must live amongst them and understand their lives. Hence the success of the College Settlements in large cities. Out on the mountains may be learned the stillness of God—the stillness and magnanimity of the Infinite; but in the city lies the secret of man, for in it is the tragedy and travail of his world. Hundreds of hospital patients, weak with pain, wakeful through the long hours, cry in their agony, "Would God it were morning!" Here are children educated in theft as if it were an accomplishment, and trained in vice as the readiest means of living. There is the solitary woman, fighting bravely for a crust; there, fathers out of employment, not knowing where to turn for their children's food; here are artisans who have pawned the tools of their craft for bread; there, foreigners ignorant of our language who are striving to gain the livelihood denied them in their own country. And it is to be in this—living, thinking, rejoicing, sorrowing with its inmates—that you must be if you would be a deaconess, a veritable "sister of the poor."

The speaker next dwelt on the qualifications for Deaconess work. "First, you must be called of God—as truly set apart for this work as the minister must be for his. Second, you must be specially trained for it. We have a two years' course, laid down by the General Conference. A thorough knowledge of the Bible is essential, as well as an ability to read the mind and character of those with whom you are called to deal. Some people say to me sometimes, 'You must have a lovely time, Miss Scott, just visiting around.' If this is your idea of Deaconess work you would do well to stay out of it.

"The great objection I find urged against the Deaconess movement is that it is not Methodistic, being like the Roman Catholic Sisters of Charity. Let me point out to you the difference—the only point of resemblance is that we, like them, go about 'doing good,'—*our work is entirely voluntary, as we take no vows.* We are as free to go as to come. Indeed, we could not take vows, for we believe in the guidance of the Holy Spirit; we must follow where He leads, and we do not know what work He may have for us to do tomorrow. I have been a deaconess for seven years, and expect to put the rest of my life in the

work, but if God clearly showed me that I was called to other duties I should have to go. Indeed, I left the work for three months to attend to my mother, for my foremost duty was at home, and for three months I ministered to her needs until God took her home to Himself; then I went back with a clear conscience to the Deaconess work. Had I been a Sister of Charity I could not have done this.

"Our work is economical. We live together, and every evening, after the toils of the day, we meet together for conversation and prayer. In this way we learn to counsel one another for our daily duties.

"Our garb is economical. We always wear dark blue. We have no need to worry ourselves

pastor, to visit the sick and the needy, to look after the young converts and the strangers. The pastor of the church is the sole director and guide of the work of the deaconess. We have one deaconess at the Metropolitan and another at Elm Street. Then we have two deaconesses who work amongst the children at the Fred Victor Mission. We teach these little ones to be home-makers; by means of toys we show them how to set table, sweep rooms, wash dishes, make beds, etc., etc.

"We need more consecrated women as workers. We need a training school, where our members can get the training they require. For our Bible work we use Victoria College at present, but there are things that cannot be taught at the



MISS DAWDY

MISS NABLO

MISS TINGLEY

The first Methodist Deaconesses set apart in Canada

about the fashions. Of course, it did at first seem a little odd to be dressed differently from other people, but that soon wore away. Then our garb is a protection. I am never taken for a peddler or a book agent and greeted uncivilly at the door. When in Chicago, I often had to enter saloons in my work—and low-down saloons at that, not gilded palaces—and the rough men would stop their swearing and lay aside their cards while I was there. As we go about the city with our garb and our Bible, no one molests us, for they know what we are.

"Our aim is that there should be a deaconess in connection with every church as an assistant

College. Then we need a Methodist Hospital. A Deaconess Hospital, once established, would be self-sustaining, for there are many wealthy Methodists who would use such a place.

"Dear friends, the great success of the future must come through love. It alone breaks down the barrier of mine and thine amongst the poor. My work has taught me that all men are not born equal; that some are cursed by heredity and environment, and do not have the chances that others possess. We want to give such a helpful lift to a truer life and a nobler manhood. We never give anyone money lest it should be wrongfully used."

Miss Scott concluded a very interesting address by giving sketches of the work being done in Toronto.

It is a problem in social economics whether those girls who have comfortable homes, and do not need to work, should do so and perhaps take the wage from a needier sister. The answer is usually that they do not wish to be idle. Here is a field of honorable work for such; work in which they may develop to the utmost the talents entrusted to them. To single out one department, can anything be nobler than the work among little children? those tiny travellers of whom Longfellow thought when he wrote:

"Oh little feet, that such long years
Must wander on through toil and tears;
I, nearer to the Wayside Inn,
Where toil shall cease and rest begin,
Am weary, thinking of your load."

If we could but stand at the "Beautiful Gate" and watch the Master welcoming the tiny travellers, already weary with life's journey, the sight would well repay the sacrifice, and we would esteem it the most precious privilege of our lives to have had the honor of ministering to those little ones "whose angels do always behold the face of their Father in heaven."

Who, then, would not like to be "a King's messenger" to such as these—laboring faithfully in the colony until they themselves go to stand in the immediate presence of the King?

Toronto, Ont.

Consecrating the Will.

By H. M. Hunt.

THE human will is a God-like characteristic. It is that which proclaims us more than the brute creation. It makes man equal with God. Man wills, and nothing, no one, not even God Himself, can prevent. I need not stay to elaborate this thought; you will acknowledge its correctness. You will to be saved, you will be saved. You deliberately elect to live regardless of an endless future. God provides a free and full salvation. He wills you to partake of it. But unless you will to accept it, God cannot save you.

Oh! what an awful responsibility is placed upon us in this power to choose. Do we really understand it in all its solemnity? I think not. How many of us boast of our strong personality. In arrogant pride we say we have wills of our own; no one thinks or acts for us; we do these

for ourselves. Yet Christ expects us to surrender our wills to His. I do not think He commands this. He does not wish to break our wills or destroy our individuality. I remember a lady once expostulating with a mother for whipping so severely her sixteen months' old infant. The poor deluded mother replied: "I must break that child's will, or the Lord will have a terrible time with her." A broken will is a broken bow. The parent who attempts to break a child's will is not fit to be a parent. Of course, you know what is best for the child, and you want that its will conform to yours. But you can best bend the child's will to yours by the gentle drawings of love. And so, Christ does not coerce us into being conformed to His will; He woos us by the winsomeness of love. We were wayward, wandering outcasts; Christ said, "Come, and I will give you rest." We wanted rest; we found it in Him. What is the first impulse of a regenerated soul? Is it not a burning desire to serve Him who has so generously pardoned? With a heart overflowing with love it is easy to utter, in true submission, the prayer, "Thy will be done." This does not mean a passive submission alone; it involves actual and active service—performing as well as suffering His will.

What does it mean to consecrate the will? It means an obedient self-surrender. Jesus died to redeem the world. We must toil to save those who are lost. He wills that broken hearts be bound up, prison doors be opened, captives set free, the sick visited, ignorance educated, poverty alleviated. Conformed to His will, we will gladly and cheerfully do all these things. As God has entered into Christ, so Christ will enter into us. As He was patient, so we will become patient. As He is strong, we can become strong. As He is pure, we will become pure. As He is the Son of God, so we can become the sons of God.

What does it mean to consecrate the will? It means that you are to be Christ's disciples. You will tread where He has trod. You will take up His cross and suffer as He has suffered. The secret of His life will be the secret of your life. Christ is the servant of God. We are the servants of God. He is the light of the world. We will be lights of the world. He is the one eternal sacrifice. We are to present our bodies living sacrifices before God. He is dead. We are to die with Him. He is risen. We are to rise with Him.

Toronto, Ont.

A Prayer.

MASTER, no offering
 Costly and sweet
 May we like Magdalene
 Lay at thy feet;
 Yet may love's incense rise,
 Sweeter than sacrifice,
 Dear Lord, to thee.
 Daily our lives would show
 Weakness made strong,
 Toilsome and gloomy ways
 Brightened with song;
 Some deed of kindness done,
 Some souls by patience won,
 Dear Lord, to thee.
 Thus in thy service, Lord,
 Till eventide
 Closes the day of life,
 May we abide;
 And when earth's labors cease,
 Bid us depart in peace,
 Dear Lord, to thee.—*E. P. Parker.*

**Dominion Church Epworth League
 of Christian Endeavor, Ottawa.**

By A. Miller.

FOREMOST in membership and aggressive Christian Endeavor work among the societies in the Canadian Capital stands the E. L. of C. E. in connection with Dominion Methodist church. Organized about twelve years ago, its usefulness has been demonstrated both within the bounds of its church and in the community.

The late Rev. W. W. Carson, while pastor of this church, realizing the need of such an organization in his congregation was instrumental in



REV. DR. SAUNDERS.

bringing about its formation. It was at first known as a young people's society, but nine years ago, during the pastorate of Rev. Dr. Ryckman, was organized into an Epworth League. Five or six years later, while the Rev. Dr. Benson was pastor, another change occurred, when it was constituted an Epworth League of Christian Endeavor, in order that it might more directly fall into line with the work of sister organizations in

the city. Its admittance to the local C. E. Union followed shortly afterwards.

The society has a membership of 140, of which number 24 are honorary members. Its work has been directed along lines generally followed by similar organizations. Considerable interest has been taken and attention given to missionary work. This feature was started five years ago, when the society decided to raise \$100 yearly for the support of a native missionary in Japan, in connection with the missions under control of the Methodist Conference. This support has been continued with each succeeding year. At first, no special methods were observed in raising the amount, but for the last three years the fund has been made up by voluntary monthly subscriptions of the members—the subscriptions being limited to no higher figure than twenty-five cents a month.

The Missionary department is under the charge of the first vice-president and a secretary. A record is kept, and each month a slip is sent out to every member containing a statement of his or her standing. This scheme has worked very successfully. Once a month the Missionary department has charge of a meeting. Letters are frequently read from the missionary supported, with whom the secretary keeps in correspondence.

The Lookout Committee is also energetic.

Hotel-invitation work, is a feature that receives considerable attention. On Saturday evenings, members of this committee visit the leading city hotels, and leave a neat card addressed to strangers whose names appear on the hotel registers, inviting them to attend the church services on the following day. On Sunday afternoons similar invitations are handed out on the street corners, inviting strangers to the Sunday evening church service. Both these plans of work have proved very fruitful of results.



MR. GEO. A. CRAIN.

The Social department has under it the Floral and Visiting Committees, which visit and send flowers to the sick. Once a year a special flower service is held at the Protestant Hospital. Bouquets, with a card attached on which is writ-

ten an appropriate Scriptural text, are given to each patient. One young lady visits the hospital weekly, talks with the patients, and distributes religious papers unused in the Sunday-school on the preceding Sunday.

Under the Social department receptions are given to Normal School students, soon after their arrival in the city. The students are also visited at their boarding-houses.

The raising of money to meet the expenses for social evenings was a difficulty that once confronted this society, as it has many other societies. This difficulty has been overcome by each member being asked to give a voluntary subscription towards the fund—the gentlemen one dollar each, and the ladies twenty-five cents and the furnishing of cake, etc. This scheme has been the means of raising more money than

is required to cover the expenses of the year.

The Literary department also carry on important work. It has consisted of a study of the Book of Job, evenings with Canadian and American poets, debates and essays on interesting and profitable subjects. Last year a

reading circle was formed for the study of astronomy, which received much support from the pastor, Rev. Dr. Saunders—astronomy being a subject in which he is particularly well informed.

The officers of the society are: President, Mr. Geo. A. Crain; 1st vice-president of C. E. department, Mr. R. G. Knox; 2nd vice-president of Missionary department, Miss Hume; 3rd vice-president of Literary department, Miss Currie; 4th vice-president of Social department, Miss Parlow; secretary, Mr. P. T. Nicholson; cor.-secretary, Miss S. Preston; treasurer, Mr. R. H. Conley.

Ottawa, Ont.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.—*Beecher.*

The Joy of Paradise.

By Eliza Wills.

O HEAV'NLY homeland, Paradise,
My panting soul desireth thee!
In thee these dim and fading eyes
The matchless face of Christ shall see.

This, this the joy of Paradise—
I shall behold, with mine own eyes,
The face of Christ who died for me.

O heav'nly homeland, Paradise!
Thy pleasant fields of living green
Before my vision shall arise,
Thy murm'ring streams of crystal sheen;
But this, the joy of Paradise—
I shall behold, with mine own eyes,
The face of Christ with naught between.

O heav'nly homeland, Paradise!
In thee all dear delights are known;
Unfading flowers, unclouded skies,
The wondrous music round the throne.
But this, the joy of Paradise—
I shall behold, with mine own eyes,
The face of Christ, His face alone.

O heav'nly homeland, Paradise!
'Tis not thy robes of spotless white,
Nor loved ones there, light of mine eyes,
That constitute thy chief delight.
Joy of all joys, in Paradise
I shall behold, with mine own eyes,
The face of Christ, O glorious sight!

O heav'nly homeland, Paradise!
Sorrow and sighing flee away!
In thee none weep, and no one dies,
There is no night, but endless day.
But this alone makes Paradise—
I shall behold, with mine own eyes,
His face—the face of Christ alway.

Toronto, Ont.

A Drive through the Yosemite Valley and the Grove of Mariposa Big Trees, California.

By H. Bryce.

IT was my happy privilege to be numbered among the fortunate ones who enjoyed attendance upon the great International Convention, which convened in San Francisco last July, and while there I resolved to visit the famous Yosemite and Mariposa Valleys; but owing to the great demand for tickets, it was not till over a week had passed after the close of the convention that I was able to procure transportation to these noted resorts.

However, at six o'clock one beautiful July morning, three four-in-hand coaches, each of which comfortably seated eleven persons, left Raymond (where the four days drive through the immense forest began) for the dustiest drive ever taken by any of the party; such was the general confession at the end of the first day's journey. With the exception of myself, all the tourists were Americans; and in each coach, as a rule, there were representatives from seven or eight States. Despite the great amount of dust raised, and the disagreeable jolting as we sped up and down the mountain sides, the party kept up their spirits well. Rabbits, squirrels, quail and exquisitely beautiful blue birds were seen in goodly numbers as the coach kept winding round oak-studded and shrub-garnished ridges, and across low knolls and flats, on the way to the Gambetta Gold Mines. We left a well-filled mail bag at Grub Gulch Post Office. After passing King's Gulch, where a rich quartz lode is being profitably worked by electricity, we reached Ahwahnee, where we partook of lunch. Continuing our journey, we ascended the Chowchilla Mountain, and were taken through an almost unbroken forest of stately pine and fir trees, from 200 to 400 feet high, which formed magnificent vistas, not only up to the crest of the mountain, but all the way down past Fishing Camp to the picturesquely situated hotel, Wawona, which was reached about 6.30 p.m. Here we remained over night.

Next morning between six and seven o'clock, we left Wawona for Yosemite. We kept winding and ascending a mountain among vistas of deep forest till we arrived at Eleven-Mile station, a short distance beyond which we attained the highest point on our route, 6,160 feet above sea level. From Chinquapin Flat, constant scenic changes took place, from forest shadows to open glades, until about eleven o'clock, we rounded a sharp precipice on the edge of the forest and came suddenly to the glorious panoramic view at Inspiration Point, where the wonders of the Yosemite burst upon us as they had burst upon the astonished gaze of the first white man in 1851. Here we remained for some time spell-bound. Deep down in the mountain gorge before us lay the peaceful, famous valley, about seven miles long, and from half a mile to a mile broad, with its beautiful avenues, its sparkling river, its heavily timbered slopes and its grass-carpeted meadows, hemmed in by encompassing walls of granite, and surmounted by domes and

spires, and peaks and crags, from 3,000 to 5,000 feet in height, over which bounded leaping waterfalls from 900 to 2,000 feet. On the left hand side stood El Capitan, that monarch of vertical mountains, with its two immense faces of pearly cream-colored whiteness, each of which is three-quarters of a mile across, then came in order named the Ribbon Fall, the Three Brothers (the highest of which is called Eagle Peak), the Canyon of the Yosemite Falls, Yosemite Point, Indian Canyon, the Royal Arches, the Washington Tower and the North Dome, the latter rounding upwards immediately over the Royal Arches and Tower. On the right hand side were the Bridal Veil Fall, the Cathedral Rocks and Spires, the Sentinel Rock and Dome, Glacier Point and the Wall of the Tooloolaweack Canyon. Away in the distance loomed up Grizzly Peak, the Half or South Dome, Cloud's Rest and Mount Watkins.

The main features by which the Yosemite is distinguished from all other known valleys are: "First, the near approach to verticality of its walls; secondly, their great height, not only absolutely, but as compared with the width of the valley itself; and, finally, the very small amount of talus or *debris* at the base of these gigantic cliffs." We descended into the valley and were driven to the Pioneer or Sentinel Hotel at the little village of Yosemite through giant pine, fir, cedar and oak trees. At every turning of the road, some new picture of majesty or beauty presented itself. The picturesque, the sylvan and the magnificent have their realms here; and their territories blend into each other so often, and so gradually, that our eyes never wearied. Tents were then scattered all over this ideal valley. The Guardian's Office, where the Great Register is kept, stands near the Sentinel Hotel; and amongst the other erections in the vicinity are a general merchandise and drug store, a butcher's shop, a photographer's gallery and a printing office, from which *The Yosemite Tourist*, a small four-page paper, is occasionally issued. Close to the base of the Sentinel Rock, that central and impressive landmark, stands the Yosemite Chapel, which was built mainly from the contributions of California Sunday-school children. This was the only religious building I remember having seen during the four days' drive.

About 6.30 on the morning of the third day, fully fifty ladies and gentlemen left the snug valley hotel in coaches. A few who had five-day

tickets intended to return to the valley in the evening; the rest were driven back to Wawona Hotel. A sublime panorama opened up before us as we advanced towards Mirror Lake, near views were had of the Hall Dome, which presents so many aspects of rugged grandeur from every point of observation; no two views are the same. Nearly half an hour was spent at the marvellously beautiful Mirror Lake, in which three mountains—Mount Watkins, 4,200 feet high; Cloud's Rest, 6,000 feet; and the Half Dome, 5,000 feet—are all perfectly reflected. Even the peculiar forms on the face of the rock were clearly seen. The rays of the rising sun were also visible under the surface of the water, as well as the sun itself, as it came slowly over the brow of the mountain. At Tis-sa-ack Bridge horses, ponies and mules were found waiting to take us by Anderson's trail to Glacier Point, an uphill journey of about four hours over the shoulders of Grizzly Peak and the Cap of Liberty. Being very fond of mountain-climbing, I was glad of the opportunity to have a good walk, particularly after being confined for a couple of days in a stage coach, and for the greater part of the way I led the party on foot. All the others were mounted. The road was a good one; and although it led at times over steep places, I did not feel anything like as fatigued as when climbing Ben Nevis and Ben Lomond in Scotland, and Snowdon in North Wales. This was one of the most delightful walks I ever took. The outlooks grew gradually grander and grander as we ascended till the climax was reached at Glacier Point. From this splendid panoramic standpoint, the entire valley was spread out below us, "where hotels were as huts, trees of 200 feet mere shrubs, men as black spots on the surface of the green, Mirror Lake a bright speck, and an apple orchard of four acres, the trees set twenty feet apart, appeared as a checker board"; besides, views were had of the beautiful Vernal and Nevada Falls, and Diamond Cascade, which we had passed, with the wild depths of intervening canyons; and more wonderful than all, the main crest of the Sierras was spread out in front, with its chain of mountains stretching away to the north for a distance of over forty miles, the ridges farthest away being completely covered with snow. This royal feast on Nature's beauties over, and the "inner man" attended to by partaking of a hurried lunch, we started for a drive of about twenty-five miles to Wawona Hotel.

At six o'clock on the morning of the fourth day, fifty-five tourists left the hotel in coaches for a drive to Raymond by way of the Mariposa Big Trees. These giants of the primeval forest are in a Government reservation two miles square. There are 365 trees, one for each day in the year, 154 of which exceed 15 feet in diameter, and several are more than 300 feet in height. Each bears the name of some State in the Union or the name of some celebrated American. There are openings in all the trunks, caused, no doubt, by the hand of vandalism; indeed, as many as five wide passages have been burned through one trunk. Otherwise, these big trees, *Sequoias*, give no indication of decay or death. They grew bigger and bigger as we approached "The Grizzly Giant," at the base of which we dismounted. Nineteen persons spread themselves out and joined hands around the trunk. This tree is 92 feet in circumference, and 285 feet high. Although not as symmetrical as many others in the grove, it is perhaps the most striking of all, having several very large limbs; one up 100 feet, fully six feet in diameter, shoots out horizontally for some distance, and then turns abruptly to the vertical. The rings of annual growth on these trees indicate an age of about 4,000 years. We climbed a ladder to the top of a prostrate tree, which originally measured 40 feet in diameter, and was 400 feet in height. In the "Haverford" sixteen horses have stood at one time; "Washington" has a girth of 91 feet; the "Mariposa," 86 feet; "The Workshop" has a capacious hollow at its base 12 by 16 feet. These trees grow in deep soil, in sheltered hollows at the head of ravines, and at an altitude above sea-level of over 4,000 feet. Nearly the last seen was "Wawona," 27 feet in diameter, through the centre of which an arch or tunnel has been cut, 10 feet square, by which stage-coaches loaded with passengers can readily pass. On our way to Raymond the dust raised was so great that a young man from Philadelphia turned seriously ill. A branch railroad to the Yosemite Valley, it was generally conceded, was greatly needed. The party separated at Berenda, quite a number going on to Los Angeles for further sight-seeing; but the majority, like myself, returned to San Francisco, to make the necessary preparations for the long journey home.

Toronto, Ont.

Paragraph Talks

By the Professor

IF good wishes would make people happy, what a multitude of happy people there would be this year! On all sides we have been greeted with the cheery salutation, "A happy New Year." The hearty tone of the voice and the kindly light in the eye each told us that the wish was sincerely uttered. But happiness, unfortunately, does not come by wishing. Happiness is a result, and cannot be had except by those who meet the conditions. It is the fruit that grows upon the tree of a true life. I am thankful for all the good wishes that have been uttered; they come like the breath of June orchards amid these wintry days. But happiness! Well, I know this, that it will be mine only as I am true to God's leading and loyal to His truth. The manna fell only where the fiery pillar brooded; and the blessing of God, which is the basis of all true happiness, comes only to those who follow where He leads the way. If there is such a thing as true happiness elsewhere, I know not where it is. Pleasure says, It is not in me. Wealth says, It is not in me. Honor says, It is not in me. For happiness, men compass land and sea, but they find it neither in English meadows, nor Swiss valleys, in California orange-groves, nor Pacific islands. Happiness does not come from without but from within. A heart at peace with God through obedience to His will—that is happiness. This is what I wish you all to possess during this year of grace, 1898.

IHAVE received rather a mournful letter from *W. A. R.*, in which he tells of his longing for years after an education, but circumstances have been steadily against him. He has become discouraged, and wonders why God should implant desires which He does not permit of being fulfilled. The experience of *W. A. R.* is not by any means the only one that I have known of a similar kind. One of the sad things in life is to see so many who yearn all their days after something that it never becomes possible for them to attain. The boy with the poet's soul is tied down to the dull routine of the factory and remains a "mute, inglorious Milton." The consecrated maiden desires to give herself for missionary work in China or India, but the duty of caring for an aged father or mother binds her to the home until the opportunity has passed. It is

well to remember that what God is after in us is not the fulfilment of all our desires, but *character*. It is often good for us to be crossed in our purposes, and thwarted in our plans. God knows best how to fulfil His purpose for our lives. The cross we bear for Jesus' sake is sure to bring its own reward. In caring for his aged parents, *W. A. R.* may be receiving the very best training for the place which God has for him to fill. The performance of the present duty is the very best preparation for the duty that comes next.

IFEAR that many young people are too easily discouraged in their efforts after an education. There is no reason why you should give up the hope of being a scholar because you spend the whole day in physical toil. The diligent use of your spare hours is quite enough to lay the foundation of a good education. Use these as fully as possible, and you may safely trust God for the rest. I remember meeting in a southern college town a colored man and his wife from New Orleans, who had come with the purpose of securing an education. The husband was a barber; and for years they had economized that they might be able to fulfil their cherished desire. Neither of them could read, and they had to begin actually at the A B C. When I met them, they were preparing for the college matriculation examination, side by side, and were, if possible, more eager than ever to reach the goal they had set before themselves. If your aspirations are after an education, do not allow a few difficulties to damp your zeal. There are few obstacles that cannot be surmounted, if there is determination and perseverance enough. A story has been going the rounds of the papers lately of a man in Russia who has just obtained his medical diploma at the age of seventy-five. He was twenty-one when he began his studies, but for lack of funds he was engaged for twenty years as a tax-collector, and at the end of that time, being possessed of a modest competence, he resumed his studies. Then he became implicated in an uprising among the Poles, for which he was sent for life to Siberia. For thirty-two years he worked in the silver mines, obtaining in 1895 a remission of his sentence. He immediately returned to Warsaw, took up his studies where he had left off, and is now a fully qualified practitioner. It is not necessary to attach a moral.

The Turn of a Wheel

By Isabelle E. Mackay

WELL," said Mrs. Nathan Strange, raising the point of her needle and pausing impressively, "I, for one, wash my hands of the whole affair."

For a moment there was silence in the meeting. Everybody felt that there was but one thing to say and waited for somebody else to say it. A dark cloud gathered upon the usually placid brow of Miss Janet MacDonald. Presently she jerked her needle through sharply, broke her thread and looked up.

"I'm thinkin' ye'll be needin' a muckle dub o' water, Mistress Strange," said she; "ah, yes!"

Everybody felt that the one thing had been said, a general movement of relief spread round the table, and one or two of the younger members giggled. As for Mrs. Nathan Strange, to say she was surprised would be using an expression entirely inadequate. She was petrified with astonishment. The hand which she was raising to remove her eyeglasses remained paralyzed in mid air, while her nose became so rigid with amazement that the glasses fell off themselves. Never before had she, the president of the Ladies' League, the wife of the richest deacon in the church, been insulted in her own house. Never, in all the annals of her reign in Middleborough, had her words or deeds been so rudely questioned—and in a public meeting, too! It was just a lesson, she remarked to her husband afterwards, never to allow one's private house to be used for promiscuous church meetings.

Perhaps the only one in the room who remained entirely unmoved in the presence of Mrs. Nathan's amazement was the dauntless author thereof. She had said what was in her heart, her conscience was satisfied, and the cloud was gone from her brow, but the rest of the meeting were less peaceful. After the first sensation of relief had passed they began to feel a trifle alarmed. They knew that what had been said coincided exactly with their own opinions, but they also knew that opinions are sometimes better unexpressed. Mrs. Nathan was in the position of one who has kindled and fanned a fire and then, when the house shows signs of burning down, would like to wash her hands of all responsibility therefor. Not a fair or dignified position truly, still when one is the wealthiest member of a

church not steeped in riches!—why then these things have to be considered, you know.

By this time the silence had become oppressive. Little Mrs. Monroe knew that if it lasted one moment longer she would laugh out of pure nervousness. But before that moment had elapsed Mrs. Strange had recovered her presence of mind and her eyeglasses.

"May I enquire," said she, calmly, in a voice as smooth and cold as ice, "yes, perhaps I *may* enquire, just exactly what you mean to insinuate, Miss—ah—MacDonald?"

Miss Janet met the eyeglasses bravely. She was not called strong-minded and an old maid for nothing. When she spoke her voice was brisk with a note of battle.

"Certainly, maam," said she; "I've been minded tae let ye ken my thought since lang. Maybe if I wad remind ye o' yin wha stirrid up a hantle o' mischief lang syne ye wad ken better what I was meanin'. Dootless ye wull mind hoo he took water and washed his hands in the sicht o' a' the people. Ah, yes! But the evil was done a' the same, an' the washin' didna' stop that. Ah, no! He was wrang in allooin' the evil an' weel he kent it. Ma certes, my ain opeenion is that it wad a been a mair manfu' pairt gin he had been wullin' tae bide the consequences. Ah, yes! He micht wash his hands but the guilt wad still be on his sowl."

"Really, ladies," said Mrs. Strange, white with anger, "this is quite interesting; perhaps someone else will express her opinion of this matter."

Mrs. Green, the doctor's wife, hastened to make peace. "My opinion is this," said she; "that although I cannot quite agree with Miss MacDonald, I have felt for some time that we have been going a little too far in this matter. I blame myself as much as anyone, for I have often fanned the feeling of discontent which has been for some time growing up against our pastor, and I, for one, will be quite willing to go no further."

"What you propose is clearly impossible," said Miss Walton, gravely. "It is easier to start a fire than to put it out. The discontent is there, and if left to itself it will grow. We must work as hard against it as we have done for it."

"I'm real gled ye are admittin' it is no a natural growth," chimed in Miss Janet. "Discontent wi' the meenister, forby! I wad be thinkin' it wad be dislike o' the meenister's bonny wife, seein' that the feelin' is maistly among the weemin folk."

It was plain to see that the speaker had touched the proper string. Every face in the room changed, and every one dropped her sewing on the table.

"Bonny!" sneered little Mrs. Monroe, with a toss of her head.

"You're wrong in one thing, anyway," said Mrs. Green triumphantly; "the feeling is not confined altogether to the ladies. I can't tell how much Edward preferred the Rev. Mr. White's sermons, for he always divided his discourses into heads and paused between, making it easy for Edward to slip out with some settled idea in his head. But Mr. MacDougall has no pauses at all and very few heads, so a sermon of his is very confusing unless you hear all of it. As for Mrs. MacDougall I'll not deny that she is quite nice-looking, but a minister's wife should be more than that. Where is she to-day, I'd like to know?—galavanting somewhere, you can depend, instead of sewing for the missions like plenty as good as she."

"It seems to me," said a stern-faced matron from the far end of the table, "that the missions will not benefit very much from what we've done this afternoon (Betsy, you are sewing up the wrong sleeve). If I can trust my senses we are doing as much quarreling and backbiting as sewing for missions. Though I do say that Mrs. MacDougall should be here."

"To be sure, as I was saying," continued Mrs. Green, "a minister's wife should be——"

But we will never know what, according to Mrs. Dr. Green's ideas, a minister's wife should be, for at that moment the door flew open and the lady in question entered. She entered so quickly that she knocked a chair over and scattered a bundle of sewing over the floor.

"Oh, Mrs. Strange——" she began, and then, as her eyes became accustomed to the dim room and she noticed the assemblage of ladies, she broke off and burst into a ringing laugh.

"Oh, say," she said, as soon as she could speak, "you'd never believe it but I forgot all about this meeting till this minute; I just came over with a note from Mr. MacDougall for Mr. Strange, and I can't stay, either, for father has just sent me the loveliest present and Will is go-

ing to teach me to ride it in the backyard." Here she paused to take breath, and Mrs. Green remarked gently: "Won't the horse cut up your lawn pretty badly, Mrs. MacDougall?"

"Horse!" exclaimed the minister's wife blankly, then with another merry laugh: "Oh, you think my present is a horse; no, indeed, nothing so common; it's a bicycle. I'd put off learning, though, and stay to help if Will were not waiting for me. My! I'm glad our church is not a missionary one; that quilt may be warm but it's not pretty, is it? Oh, Miss MacDonald, I found your kitten on our garden fence, that one with the blue ribbon (the kitten, I mean), and I took it home and put it in the back window. That's all right, I suppose? Well, I mustn't stay any longer; I'd love to. Good-bye, Mrs. Strange; good-bye all."

The moment the door had closed Mrs. Strange called in a hoarse whisper: "Phoebe, run to the window."

All sat in breathless expectancy.

"Is it?" asked Mrs. Strange, still in a whisper.

"Yes, it is!" cried Phoebe, dancing with excitement; "and oh, ma, it's up to her ankles!"

"Ankles!" gasped Mrs. Green.

"Oh, yes, it is; maybe a little over!"

A gasp of horror went round the room.

"I told you so," said Mrs. Strange.

"I didn't think it would ever come to that," sighed the hard-faced matron from the end of the table.

"A bicycle must be lovely, though," said Phoebe, regretfully, "and the skirt looks real pretty."

"Phoebe Strange, leave the room until you can behave like a lady," commanded her mother.

"The leaven is beginning to work already, you see," she added, as Phoebe went out in disgrace. No one spoke for a moment, and then all burst forth together.

"A minister's wife on a bicycle!" said Mrs. Monroe.

"In a short skirt!" said Mrs. Green.

"Learning in the backyard!" said she of the hard face.

"And the minister helping!" said Mrs. Nathan Strange.

"Hoots, hoots, hoots!" said Miss MacDonald, bravely, though to tell the truth even she was rather staggered by the bicycle and the putting of the kitten in the back window. "When I was a bit lassy o' her age in Scotlan' my skirts were hardly ablow my knees, ah, yes! and the vera

first lang skirt I wore was the ane my mither made me when I gaed frae hame at tweenty years, and that was na muckle ablow my ankles."

By this time the meeting had become rather shy of provoking Miss Janet's tongue, and another silence followed.

"Did you hear her call the minister 'Will'?" hazarded one of the younger members.

"Wad ye hae her say 'Maister MacDougall'?" queried Miss Janet sarcastically.

"'William' would have been more seemly," said Mrs. Nathan Strange.

When the Rev. William MacDougall was ordained in the Presbyterian church of Middleborough the headshakings were many and the handshakings few. After six months' pastorate it was all the other way, and the handshakes were all the more cordial for being long delayed. It had been feared, at first, that the minister would prove too young and inexperienced for so important a charge. That he might prove flighty in action or unsound in doctrine. Some even went so far as to suggest that he might agitate for an organ. But all were agreeably disappointed.

He was young, it is true, but in general his manner was grave and dignified, if anything a little sad. He could never be accused of wearing his heart on his coat sleeve or making any undue or unseemly expression of his feelings. When his mother came to visit him he was so delighted that he scarcely slept all the night before, but when they met he shook her hand and said it was a fine day for a journey. This alone endeared him to the hearts of his people. His sermons, too, were eloquent and spiritual; he used no paper, and he was fearless in speaking the truth. His boyish figure would expand and his voice thrill when, in the pulpit, he spoke of love. Out of the pulpit he avoided the subject. He was never known, in spite of his handsome face, to look sideways at any young lady member of his congregation. This, together with the sad expression before mentioned, gave rise to the rumor that he had been disappointed in love. It enveloped him with a romantic interest and added much to his popularity.

Imagine if you can the shock of surprise, of consternation, of alarm, when, after three days' absence, this invulnerable pastor brought home a wife! Imagine—but, no, it would be impossible to imagine the feelings of the elder and his wife who called the next evening and found him,

with his tie askew and his curls ruffed up, playing tag (or something very much like it) around the dining-room table. The elder's wife affirmed afterward that she nearly fainted when Mrs. MacDougall laughingly informed her that "Will was just chasing her to steal a kiss."

The bride's first public appearance was in church on the following Sunday. Nobody looked around, but everybody knew what color of gloves she wore. One old Scotchman said on reaching home: "Ah, the bairnie, ah, but she was like a glint o' sunshine." Needless to say he was promptly sat upon.

Everyone noticed that the minister did not do as well that morning. Some say that he actually blushed and stumbled over one of his heads through looking down at the newly-made Mrs. MacDougall.

She was pretty, though; you couldn't get around that. Her eyes were hazel, shaded by black lashes long and straight. Her hair was brown and held the sunshine. I am not sure what kind of nose it was, but it suited her, and her mouth was made for smiles. Her figure was slightly framed and straight and supple, and her dresses simply drove the Middleborough girls to distraction. She could play and draw and sew a little; she could keep her house like a new pin, but she had not the least idea of how to be a minister's wife.

Miss Janet MacDonald always traced the beginning of dissatisfaction to Mrs. Nathan Strange, the elder's wife who found the minister playing tag. Events followed very quickly after that. One night he nearly forgot the prayer-meeting, and arrived two minutes late by the clock. His conversation was noticed to become much less serious and more amusing. He waved his hat at the farmers as he passed them in the field, and he allowed Mrs. MacDougall to drive his pony at a rate quite disgraceful for a Presbyterian minister. Added to all this, the stupid men folk of the congregation were inclined to approve of the change. When he waved at them in the field they would have liked to wave back, and did sometimes when out of sight of the kitchen windows.

So the ladies met and talked it over, and talked her over and talked him over, and, bye and bye, succeeded in talking their husbands over until they almost believed that their wives were right and the minister wrong. So that at the time our story opens it needed but a little more to induce the church to ask for the minister's resignation. When the bicycle appeared upon the scene many thought that "little more" had come.

(To be continued.)

Worth Repeating

Stand Up for Jesus.

ONE of the most stirring and martial of the hymns sung by the Christian Church is "Stand up for Jesus." Few who sing it are familiar with the tragic occurrence which led to its composition. Louis Albert Banks, D. D., in "Immortal Hymns and their Story," gives the following account of it: The words chosen for the title, and repeated as the trumpet-call at the beginning of every verse, were the dying message of Rev. Dudley A. Tyng to the Young Men's Christian Association and the ministers associated with them in the Noon-day Prayer-meeting during the great revival of 1858, in Philadelphia. Mr. Tyng had been the magnetic and consecrated leader of that historic revival campaign. On the Sabbath before his death, he preached, in the immense edifice known as Jaynes' Hall, a sermon which, judged by the greatest test of all—the number of souls won to Christ—was, perhaps, the most successful ever preached in America. His text was, "Go now, ye that are men, and serve the Lord." There were five thousand men listening to his fervent words, and it was believed that fully one thousand then and there yielded their wills to serve Christ, and went away to lead Christian lives.

The following Wednesday the young minister left his study for a moment, and went to the barn floor, where a mule was at work on a horse-power machine for shelling corn. Patting the animal on the neck, the sleeve of Mr. Tyng's silk study-gown caught in the cogs of the wheels, and he was so fearfully injured that he died within a few hours. It is doubtful whether there was ever so great a lamentation over the death of a private citizen.

When told by his friends that he could not live, he turned to his physician and said, "Doctor, my friends have given me up; they say that I am dying; is that your opinion?" The doctor replied in the affirmative. "Then, doctor, I have something to say to you. I have loved you much as a friend; I long to love you as a brother in Jesus Christ. Let me entreat you now to come to Jesus."

His father, who was also a distinguished minister, asked if he had any message for his brethren in the ministry? He replied, "Father, stand up

for Jesus. Tell them all to stand up for Jesus." The Sunday following the death of Mr. Tyng, Dr. George Duffield preached from Ephesians, sixth chapter and fourteenth verse: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness." For a concluding exhortation he had composed this hymn, which will be his greatest claim to immortality. The superintendent of the Sabbath-school had it printed on a slip of paper for the children; a stray copy found its way into a newspaper, and it went on and on, until it has been printed in all the leading languages of the world.

How He Became a Minister.

AMONG Chicago's celebrated ministers, none is more widely known than the brilliant and witty Baptist pastor, Rev. P. S. Henson, D. D. He was recently interviewed by the *Advance*, and among others the question was asked how it was that he entered the ministry. He gave this interesting reply:

"Well, in my childhood, I thought that the biggest thing on earth was to be a minister. My father's house was headquarters for ministers, and I saw more of them than I did of Congressmen, and they seemed great. I played preacher to the colored children, for we lived in Virginia, and to all other children who would listen. I was also called upon to make speeches to older people. They put me up on a table and I rattled away. At the age of twelve I went to college, and graduated at sixteen, but afterwards took a further course in the University of Virginia. Then I studied law, and thought of going to Congress. But at twenty-three I had a dream which greatly alarmed me, for I dreamed that I had died and gone to judgment with nothing to show for my life. I was glad to wake up and find the sun shining and the birds singing instead of the clods rattling on my coffin. It was Sunday, and I went to meeting. There was a great gathering. The woods were full of horses and buggies, but the preacher did not come. Inasmuch as I was a college man, the people made me take his place. I do not know how I got on, but in a few weeks I was pastor of the old home church, and from that I went to Philadelphia, and then came to Chicago."

RELIGION is not something that is fastened upon the outside of life, but is the awakening of the truth inside of life.—*Phillips Brooks*.

Memory—Hope.

MANY a story is being lived out amid the humdrum of our everyday life as full of interest and pathos as any that has been recorded. Only occasionally are eyes opened to see beneath the surface and give us glimpses of the heroism of common lives in common days. The following touching story, rescued by the *Interior* from the daily press, is worthy of preservation. If one had read it in Dickens, or George Eliot, or Ian Maclaren, he would have counted it a stroke of genius. But it was only in the columns of a morning paper, set up from a reporter's pad. Yet the death of "Little Nell" or "Weelum Maclure" was not more pathetic or more fit:

"They used to know him as 'the oldest of the newsboys,' and doubtless he was; for he was well past three score years and ten. He was old and poor and friendless, but had found asylum in one of the humbler charities with which the city abounds. He had his bunk and his scanty fare; but he was as reticent about his past as Drumtochty's Drumsheugh concerning his early love for Marget Hoo. On week days the rough and ragged competitors of his who held the neighboring corners as their individual claim, would often throw a customer in his way and forego their usual squabble for the coin. On Sundays he would often stand by the hydrant where he had sold papers and hand out tracts to passers-by. But he seldom spoke, and never about himself. They had some name for him at the refuge, but the newsboys always called him 'Dad;' indeed he was old enough to have been great-grandfather to many of them.

"But one day last week he did not rise from his cot, and the keeper of the beds went to waken him. He made no answer. He touched him, but there was no movement in response. And then turning up the old, worn, weather-beaten face, he saw it all. The oldest of the newsboys was dead. When they had straightened out his limbs for the coming of the county undertaker, it occurred to some one that he had a tiny tin box in the 'office.' Beside his army button this was his only earthly possession. It might reveal the name, possibly the address of some relative. He had guarded it jealously, and so they preceded to open it with serious curiosity. In it there was found no such memorial of his past as they had supposed, but a bit of writing paper turned brown with years; and safely folded in its recesses lay two withered violets; and upon a paper written in a woman's hand, 'He that overcometh, the same shall be clothed in white raiment.'

"Well; it is not to be wondered at that they felt the mists gather in the eye; nor that they folded the

paper again and placed it in the hand of the dead soldier who had died in a five-cent lodging-house, unknown and unnamed. But they understood right well that this poor old man had been supported all these years of his poverty and decrepitude by a memory and a hope, the memory of some past earthly May and the hope of some celestial June yet to be.

"Life may not have gone so adversely with any of us, but after all what would we be without just such supports as were his? Prosperity alone can never give that sweet hour of calm at eventide which comes from the recollection of vanished loves and the expectation of promised purity. We do not need to be profound philosophers, or to have lived many years, to know that the prince walks disconsolate amid his gardens asking himself, 'What profit have I of all my labor under the sun?' There is nothing so beautiful as light, and still nothing so ghastly. When the morning bursts its gates of splendor, the heart of man opens toward it as a rose unfolds in dewy dawns; but when under the glare of the electric candle, some Mephistopheles whispers his 'evilish suggestions into the ear of a Faust, we go out into the night to feel its darkness and silence as a benediction. Prosperity only makes life more hideous if there be wanting the core of life's sweetness; but no career can be utterly forlorn over whose past the light of love still lingers, and upon whose future the light of faith shines.

"What if our violets have faded? We have their memory still; and the hand that plucked them for us is now beckoning from beyond to a life of rest and peace, 'clothed in white raiment.' Between earth's passing spring and heaven's full, enduring summer, the conflict lies; but 'he that overcometh' shall know joy's fulness at the last. Sweet memory; blessed hope! Possessed of these we may calmly wait the end, and at its close, unwatched, unattended it may be, we can, unobserved, 'slip awa'"

"In the glory of the sunset,
In the purple mists of evening,
To the region of the home-wind,
To the islands of the Blessed,
To the kingdom of Ponemah,
To the Land of the Hereafter."



THEY are such dear, familiar feet that go
Along the path with ours,—feet fast or slow,
And trying to keep pace. If they mistake,
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault, for they and we
Have such a little way to go, can be
Together such a little while along the way,
We will be patient while we may.

--George K'linge.

Missionary Gleanings

Thine Arrows are sharp in the Heart.

A BRAHMIN lad, reading in the Government school at Trivalore, one day saw the colporteur selling scriptures and reading specimen verses. He said to his comrades, "Let us go and make fun of that fellow who is selling Bibles." They went. But as they drew near they heard the words, "The blood of Jesus Christ His Son cleanseth us from all sin." These words went like arrows to the heart of the lad who had gone to make fun of the colporteur, and, after a pause, he said to his companions, "Let us go away, there is no use in annoying this man." He went home, but the words rang in his ears. He went to school next day, but the words went with him. Soon afterwards he accompanied his parents and other members of the family on a pilgrimage to the Kaveri, and while bathing in that sacred river, the words rang in his ears with tremendous force. He stood in the water, and said, "Yes, it is true. This water cannot cleanse me from sin. The blood of Jesus Christ alone can do so." He came home, but the spirit of God strove with him. He placed himself under Christian instruction, and soon found by experience that Christ's blood could cleanse him from sin. He is now a bright and useful Christian.—*Rev. Mounie Phillips in The Harvest Field.*

No Children's Funerals in Peking.

A WRITER in *Women's Work for Women* quotes this from Mr. Holcolmb: "If you lived in Peking you would be surprised never to see a child's funeral pass, but if you go into the street very early in the morning you will find the explanation. You would meet a large covered vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a

pit outside the city wall, into which they are dumped, then covered with quicklime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence."

Christ for His World.

OUR movement is proving itself a warm friend to the missionaries in all lands. Writing from Mexico, Rev. Herbert W. Brown says: "The Christian Endeavor movement is training our membership, old and young, in Mexico, to take part in the services of God's house and in active, aggressive church work."

THE China Inland Mission has recently received a legacy which will amount to three-quarters of a million of dollars. We may now expect a grand "Forward Movement" by this noble band of workers.

IN Sydney, New South Wales, a new church is building, which will be used entirely by Christian Chinese.

AS most of our readers know, the Student Volunteer Movement meets in convention in Cleveland, Ohio, February 23rd to 27th. The transportation rates have not yet been fixed, but it is likely the fare from Toronto will be about \$8.00. It is hoped that a number of Endeavorers will attend, and if unable to go, prayer is asked that the meetings may be under the leadership of the Spirit of God, and that their influence may be mightily felt, not only in all colleges, but in the C. E. societies at home, and even to the uttermost parts of the earth. "Not by an army, nor by power, but my Spirit, saith the Lord."

ABOUT two years ago a union was formed for the purpose of uniting in prayer, on behalf of missions in South America, any who may be interested in the "neglected continent." The number thus banded together has been steadily growing until now it has reached various parts of the United States, Great Britain, and even India and China. If any readers of the *HERALD* wish to join with the Union, membership cards, pamphlets, etc., will be furnished on application. There is a small entrance fee of twenty-five cents, which, however, is optional. The secretary's address is A. E. Armstrong, 927 Yonge St., Toronto.

The Prayer Meeting

Helpful Suggestions.

A BRIGHT, cosy, well-lighted room is a splendid preparation for a bright, cheerful, and interesting prayer meeting. The more home-like you make the meeting place with carpets, flowers, mottoes, pictures, etc., the better the prospects of a good meeting.

Let the seats be arranged in such a way that the leader will be close to the members. The ushers should see that the front seats are occupied first.

An occasional song service for five or ten minutes at the opening of the meeting will do much, if the hymns are wisely chosen, to prepare for a good meeting. New hymns may thus be practiced and the list of familiar hymns extended.

Let heartiness be the keynote of every meeting. Coldness is depressing. Never express disappointment at a small meeting. Be thankful there are so many, and when it is over say, "What a good meeting we have had!"

Secure a good blackboard and use it at every meeting. Place the topic on the board, with any helpful thought, as: "The topic to-night is—. We expect YOU to take part." The blackboard should be in full view of the members.

Avoid controversy over disputed points. Disputation is destructive of that devotional spirit which should pervade every meeting.

Have some concert exercise in every meeting, so that every one will have an opportunity of taking part. The Lord's Prayer may be used in unison, or a psalm read in concert, or a verse of a hymn recited together.

Have a wall pledge in the room where the society meets so that members and strangers may have it in full view.

Keep before you always the spiritual purpose of the meeting. When C. E. ceases to be spiritual it ceases to be Christian Endeavor.

Give the members something definite to pray for—the meeting, the leader, the absent members, the afflicted, the church, the pastor, the missionaries, the C. E. society, etc.

Vary the singing by asking the ladies to sing one verse of a hymn, the gentlemen the next, while all join in the chorus. Sing occasionally the verses in unison, the chorus in parts.

THERE is no reason in the world why a Christian Endeavor meeting should ever be dull and dreary. Plan and pray for bright meetings and you will have them. There is abundant room for fresh and impressive methods in carrying on the regular services. Search out or invent such methods and use them. If your meetings are becoming monotonous, devise something new. Do not allow the children of the world to shame you by originating all the novel ways of reaching the minds and hearts of men.

Methods Worth Trying.

COMMENT MEETING.—A good old method is to have each member bring a verse of Scripture bearing on the topic, read it, and make his own comments upon it. In order to ensure a general participation, let the Prayer Meeting Committee prepare texts of Scripture on slips of paper, pass them among the members at the previous meeting, and get their promise to take part in the meeting.

Pledge Meeting.—When it is thought necessary to call special attention to the meaning and requirements of the pledge, a meeting may be held in which five-minute talks on the separate parts of the pledge are given. The leader, or pastor, should follow with an earnest address. The pledge should be repeated in concert at the close, all standing.

Reporter's Meeting.—In order that your society may become better acquainted with the progress of Christian Endeavor, and the work that is being done by the different societies, a meeting should be held occasionally in which "reports" form the chief feature. Arrange beforehand with one to speak about the movement in Asia, another in Africa, and so every land. Arrange with members to speak on Junior work, good citizenship, missionary extension, benevolent work, suggestive meetings held, etc. THE ENDEAVOR HERALD and other C. E. papers will furnish the information that is needed.

A Promise Meeting.—Let each member bring a favorite promise—one that has brought blessing to him in his own experience. The promise is repeated and an explanation is given why the promise is precious. In this way some of the most helpful promises in the Bible will be brought before the meeting and testimonies will be evoked which will be of deep interest and spiritual profit.

"My Own Church" Meeting.—Every Endeavorer should be an intelligent member of his "own church," as encouraged in the pledge. One way of

securing this is to set apart a meeting for the purpose. Brief papers and addresses should be prepared sketching the history of the denomination, its progress, its educational institutions, its missions, etc. It would be interesting also to have a paper on the history of the individual church with which the society is connected—its origin, its growth, its pastors, etc. Such a meeting will be found deeply interesting and very instructive.

Bible Meeting.—Every Endeavorer is pledged to "read the Bible every day, unless prevented by some reason," etc. It is very desirable that an occasional meeting should be held to stimulate the members to greater earnestness in this direction, and to discuss profitable methods. Papers might be prepared on the history of the Bible, the power of the Bible, its inspiration, authenticity, prophecies, methods of Bible study, and the use of the Bible in personal work, etc. The pastor would gladly, out of his varied experience, help the society in such a meeting.

Hints to the Leader.

- 1.—Prepare carefully and prayerfully.
- 2.—Come to the meeting from the secret place.
- 3.—Meet with Prayer Meeting Committee five minutes before the hour.
- 4.—Begin promptly.
- 5.—Speak distinctly and loud enough for every one to hear.
- 6.—Be enthusiastic; put your whole self into the meeting.
- 7.—Lay your plans carefully beforehand.
- 8.—Use short Scripture selections.
- 9.—Study the hymn book, and use appropriate hymns.
- 10.—Introduce some concert exercise in which all can take part.
- 11.—Get a number to promise to take part in the discussion of the topic.
- 12.—Arrange with two or three to start familiar hymns.
- 13.—Secure the promise of a number to lead in prayer.
- 14.—Set a good example by being brief. Do not try to exhaust the subject.
- 15.—Encourage the timid by being a good and sympathetic listener.
- 16.—Have an object in view and make everything tend in that direction.
- 17.—Aim at spiritual results.
- 18.—Depend upon the Holy Spirit.
- 19.—Close promptly.
- 20.—Pray for the Divine blessing to follow the meeting.

Notes and Suggestions on the Uniform Topics.

By S. J. Duncan-Clark.

Confidence.

Feb. 6.—The Christian's confidence. 1 Sam. 22: 1-4, 29-37; 1 Pet. 1: 3-9.

DAILY READINGS.—Monday: Abraham's confidence, Heb. 11: 8-10, 17-19. Tuesday: Job's confidence, Job 13: 6-16. Wednesday: Gideon's confidence, Judg. 7: 9-15. Thursday: Elisha's confidence, 2 Kings 6: 8-17. Friday: Habakkuk's confidence, Hab. 3: 17-19. Saturday: Paul's confidence, Acts 27: 18-25.

PROGRAMME PLANS.

Open with short song service, singing hymns of confidence and trust in God. Follow this with a season of sentence prayers.

Have ten members in bright, quick sequence give the ten notes of confidence found in a following paragraph.

Have five one-minute testimonies in answer to the question, "What is the result of trusting Christ fully?"

Close with an appeal to the associate members and visitors to put their trust in Jesus Christ.

BIBLE LIGHT.—David's trust, Psa. 4: 8, 16: 8, 17: 15, 27: 5, 32: 7, 56: 3, 108: 13, 138: 8. Things not to trust in, Phil. 3: 3, 4, 2 Cor. 1: 9, 1 Sam. 17: 38, 39, 45, Psa. 44: 6, 2 Cor. 10: 4. What trust results in, Psa. 32: 10, Isa. 26: 3, 57: 13, Prov. 16: 20, Psa. 5: 11, 33: 21, 37: 5, 40: 125: 1, Prov. 29: 25, 28: 25.

SONG SUGGESTIONS. — "Acquaint thyself with Jesus," "In some way or other," "Give me a foothold," "Jesus, lover of my soul," "Jesus, I am resting," "O happy day," "The Lord's my Shepherd," "All the way my Saviour."

TRIUMPHANT TRUST.

Faith reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No,"
She sees the Best that glimmers through the Worst,
She feels the sun is hid but for a night,
She tastes the fruit before the blossoms fall,
She hears the lark within the songless egg,
She finds the fountain where they waited "Mirage."
—Tennyson.

I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: "Bye and bye the birds will come and nest in me. Bye and bye I will furnish shade for the cattle. Bye and bye I will provide warmth for the home in the pleasant fire. Bye and bye I will be shelter from the storm to those who have gone under the roof. Bye and bye I will be the strong ribs of the great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic." "O foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes; God and I."—*Lyman Abbott, D.D.*

The child of faith is ever safe. Even when men kill the body, they cannot touch the soul. The way to heaven is *always* guarded by angels. A little girl taught to love and trust the Lord lived in a lighthouse with her father. One day a gentleman asked her if she was not afraid to stay there when it stormed. "Why, no, sir," she said, "I am God's little child." "But the storm might harm you," he suggested. "Oh, no, sir! It is God's storm, too." "But storms do hurt people sometimes." "God's storm only does what God wants it to do: and if we love Him it really cannot hurt us even if it kills us. There isn't anything stronger than God." Travelers

at the top of the Alps see showers of rain falling below them while not a drop touches them. The child of faith, like this little one, dwells on a height far above the storms.—*Abbie C. Morrow.*

THE PSALM OF CONFIDENCE.

"The Lord is my shepherd; I shall not want."
"I shall not want rest. "He maketh me to lie down in green pastures."

"I shall not want drink. "He leadeth me beside the still waters."

"I shall not want forgiveness. "He restoreth my soul."

"I shall not want guidance. "He guideth me in the paths of righteousness for His name's sake."

"I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

"I shall not want comfort. "Thy rod and thy staff they comfort me."

"I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

"I shall not want joy. "Thou hast anointed my head with oil."

"I shall not want anything. "My cup runneth over."

"I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

"I shall not want anything in eternity. "For I will dwell in the house of the Lord forever."

That is what David said he would find in the Good Shepherd. And one day it occurred to me to see how this twenty-third Psalm was fulfilled in Christ. This is what I found in Christ's own words.

"I am the Good Shepherd."

Thou shalt not want rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Thou shalt not want drink. "If any man thirst let him come unto me and drink."

Thou shalt not want forgiveness. "The Son of man hath power on earth to forgive sins."

Thou shalt not want guidance. "I am the way, and the truth, and the life."

Thou shalt not want companionship. "Lo, I am with you all the days."

Thou shalt not want comfort. "The Father shall give you another Comforter."

Thou shalt not want food. "I am the Bread of Life; he that cometh to me shall not hunger."

Thou shalt not want joy. "That my joy may be in you and that your joy may be filled full."

Thou shalt not want anything. "If ye shall ask anything of the Father in my name He will give it to you."

Thou shalt not want anything in this life. "Seek ye first His kingdom and His righteousness and all these things shall be added unto you."

Thou shalt not want anything in eternity. "I go to prepare a place for you that where I am there ye may be also."—*Mrs. John Mott.*

TEN NOTES OF CONFIDENCE.

Cast thy burden upon the Lord and He shall sustain thee. *Psa. 55: 22.*

O God, my heart is fixed. *Psa. 108: 1.*

No good thing will He withhold from them that walk uprightly. *Psa. 84: 11.*

Finally, my brethren, rejoice in the Lord. *Phil. 3: 1.*

I believe, therefore have I spoken. *Psa. 116: 10.*

Delight thyself in the Lord. *Ps. 37: 4.*

Evening, and morning, and noon, will I pray. *Psa. 55: 17.*

Never man spake like this man. *Luke 7: 46*
Commit thy way unto the Lord. *Ps. 37: 5.*
Even so, come, Lord Jesus. *Rev. 22: 20.*



Our Calling.

Feb. 13.—Called: to what? how? *Isa. 6: 1-8; Mark 1: 16-20.*
(A meeting for especial thought of the associate members and the unconverted.)

DAILY READINGS.—Monday: Abraham's call, *Gen. 12: 1-7.* Tuesday: Moses' call, *Ex. 3: 9, 10; 4: 10-17.* Wednesday: Gideon's call, *Judg. 6: 11-16.* Thursday: Jeremiah's call, *Jer. 1: 4-10, 17-19.* Friday: Called to be saints, *1 Cor. 1: 1-9.* Saturday: Called to be witnesses, *Acts 1: 1-9.*

PROGRAMME PLANS.

Have a period of silent prayer, followed by the audible leading of one or two members in brief petition that God may speak to hearts at this time. Let this be early in the meeting.

Arrange for some one to sing a hymn of invitation as a solo, such as "I have a Saviour," "A blessing for you," "Sinners, Jesus will receive."

Give ten minutes to short personal testimonies by Christians as to how God called them.

Get your pastor or some one specially fitted to press home the invitation, and urge immediate decision and acceptance. Follow this with a season of quiet in which all who wish may say "yes" to God.

FROM THE WORD.—How the call comes, *Isa. 55: 5, Rom. 1: 6, Rev. 22: 17, Psa. 19: 2, 3, Rom. 1: 20, Jer. 35: 15, 2 Cor. 5: 20, 2 Thess. 2: 14.* To whom, *Isa. 45: 22, Matt. 20: 16.* To what, *1 Cor. 1: 9, 1 Thess. 4: 7, Gal. 5: 13, 1 Cor. 7: 15, Col. 3: 15, 2 Pet. 1: 3, 1 Tim. 6: 2, 2 Thess. 2: 14, 1 Pet. 5: 10.*

HYMNAL HINTS.—"Are you coming home," "Behold Me standing," "Come, oh come," "God calling yet," "Hast thou trimmed," "What will you do with Jesus," "Arise, young men, arise!"

HE THAT HATH AN EAR, LET HIM HEAR!

You are to *hold yourself still*, to attend to the voice of the Spirit. As the Lord Jesus acts, so does also the Spirit: "He shall not cry nor lift up His voice." He whispers gently and quietly: only the soul that sets itself very silently towards God can perceive His voice and guidance. When we become, to a needless extent, engrossed with the world, with its business, its cares, its enjoyments, its literature, its politics, the Spirit cannot lead us. When our service of God is a bustling and working in our own wisdom and strength, the Spirit cannot be heard in us. It is the weak, the simple, who are willing to have themselves taught in humility, that receive the leading of the Spirit. Sit down every morning, sit down often in the day, to say: "Lord Jesus, I know nothing, I will be silent: let the Spirit lead me."—*Andrew Murray.*

Jesus drew near and looked up and saw Zaccheus and said, "Zaccheus, make haste and come down; to-day I must abide at thy house." Each word is golden. "Zaccheus"—He called the publican by name. That very word, "Zaccheus," let in a flood of light upon the dark soul of the publican, for Zaccheus said to himself, "That man never saw me before; I never saw Him before. How does he know my name? I have heard it said—and perhaps it may be true after all—that Jesus of Nazareth claims to be a supernatural being; that He says He is the Son of God; that He dares to say, 'I am the way, the truth, and the life.' Perhaps He is. Any-way, He knows my name, and He never saw me

before." I wish to tell any man here to-night that the Lord Jesus Christ knows all about you; He knows all about your secret strugglings and longings after truth; how dissatisfied you are, and how you long to know God. It is God that you need, my brother, and your heart will never be satisfied till you know God in Christ—never. Jesus always calls His own sheep by name, and leadeth them out. The Lord does not deal with us as the nineteenth century does. The nineteenth century deals with men *en masse, inglobo*, so many "hands"; but Jesus calls you by name, deals with you personally, and pours His great personal love into your personal heart. The Lord Jesus Christ loved *me* and gave Himself for *me*, as if there was nobody else in the world.—*Rev. G. C. Grubb.*

O dead in sin!

Wilt thou still choose to die
The death of deaths eternally?
Dost thou not fear the gloom
Of the eternal tomb?

O dead to Christ!

Wilt thou despise the love
Of Him who stooped from joy above
To shame on earth for thee,
That He might set thee free?—*Bonar.*

The following definition of a call I believe to be well worth the thoughtful consideration of every young man or woman about to enter upon their life's work: Three things constitute a *call*: (1) A need. (2) A need known. (3) Ability to meet that need. Be sure, first of all, that there is a need in the line of work you propose to enter upon, and finally be sure that you are fitted for that work. Especially should the latter requisite be emphasized to those contemplating entering missionary work in the foreign field. As J. Hudson Taylor, of the China Inland Mission, says, "A light that doesn't shine beautifully around the family table at home is not fit to take a long way off to do a great service somewhere else."



Our Missionary Work.

Feb. 20.—Every Christian a missionary. Acts 1: 1-11.
(A missionary meeting.)

DAILY READINGS.—Monday: At home, Mark 5: 14-20. Tuesday: To other nations, Matt. 28: 16-20. Wednesday: At our work, Acts 18: 1-6. Thursday: Everywhere, Acts 8: 1-8. Friday: To the upright, Acts 10: 30-44. Saturday: To the wicked, Luke 23: 39-43.

PROGRAMME PLANS.

Use the blackboard at this meeting. Have on it, "A missionary means one who has a mission. What is your mission in life?"

Secure a chart, illustrating the need of the heathen world, and hang it in a prominent place. Have Prof. Wells' Tenth Legion clothes line stretched across the room with the symbols hung on it.

Spend five minutes in praying the Lord of the harvest that He may send forth laborers into His harvest.

Arrange for several brief papers on subjects such as "The Christian a missionary in his home," "The Christian a missionary in the place of business," "The Christian a missionary in social life."

TIMELY TEXTS.—Psa. 8: 2, Prov. 31: 26, Matt. 21, 15, 16, Phil. 4: 3, 1 Tim. 5: 10, Tit. 2: 3-5, 1 Pet. 3: 1, 2 Cor. 5: 14, 15, Psa. 71: 17, Psa. 148: 12, 13, Isa. 2: 3, 43: 21, Jno. 1: 46, Jno. 4: 29, Dan. 12: 3.

THE SERVICE OF SONG.—"Far, far, away," "Ye servants of God," "Go, work in my vineyard,"

"Hark, the voice," "Must I go and," "Weary gleaner, whence," "We are workers," "Leave not for to-morrow," "Go, tell the glad."

AS LIGHTS IN THE WORLD.

Each man has his own particular mission in the church. Some are best for regular teachers, but would be failures as evangelists or missionaries; some are splendid evangelists, who would be of far less account as regular pastors or teachers.

It is of the first importance that we find out what that work is, and enter upon our Father's business. We can find out in the same way that Paul and Barnabas did: (1) The Holy Spirit will teach us. The promise is as true to us as to them. (2) We shall find out the will of the Spirit by prayer and fasting; that is, by intensely earnest seeking, with a complete yielding to God, to do with us as He will. (3) The knowledge of our work will come gradually to us, as we prove our fitness, and are led on in the duties and work that come to us day by day.

The Holy Spirit guides the church as really now as it did then, and in many ways. The International Lesson system, the Young People's Societies of Christian Endeavor, the Woman's Christian Temperance Union, our missionary societies and Bible societies, and many other developments of Christian activity, have been as really inspired by the Holy Spirit as was the sending of these first two missionaries.

In these cases there was a special preparation of the churches and of the men, as there was of Paul and Barnabas. Long training, an open heart, a readiness to do whatever Christian work came to them, a desire to be led by the Spirit, unselfish piety, years of work, fitted them for their larger work. There was a preparation of the field, as well as of the workers. Great success comes only when the right man is at the right place at the right time.

The church must stand behind its missionaries with loving sympathy and support. "The most pathetic spectacle in this world is that of one foreign missionary in some distant heathen city. Paul never grows plaintive in his brave letters until he has to say he is alone. Elijah never lost his courage until he was out in the desert alone.—*C. S. Robinson.*

Be a blessing: that is the goal for which God separates every believing child of His.

God would have us made to understand that, when He blesses us, this is certainly not simply to make us happy, but that we shall still further communicate His blessing. God Himself is love, and therefore He blesses. Love seeketh not itself: when the love of God comes to us, it will seek others through us. The young Christian must, from the beginning, understand that he has received grace with the definite aim of becoming a blessing to others. Pray, keep not for yourself what the Lord gives to you for others. Offer yourself expressly and completely to the Lord, to be used by Him for others: that is the way to be blessed overflowingly yourself.

The power for this work will be given. "Be a blessing": "I will bless thee," says the Lord. You are to be personally blessed yourself, personally sanctified and filled with the Spirit and peace and power of the Lord: then you have power to bless. In Christ, God has "blessed us with all spiritual things": let Jesus fill you with these blessings, and you shall certainly be a blessing: you need not doubt or fear.—*Andrew Murray.*

Who has not blushed to the boots over the attention attracted to his footwear by an energetic boot-

black? Watch one of these little fellows on the street. He cares not whether passers-by be tall or short, dark or fair, good or bad. His sole concern is with boots, and to them he gives undivided attention. And the bootblack prospers because he is a specialist.

The illustration preaches its own sermon. The call to Christian people to-day is to become specialists. Our energies are too widely diffused. We ought to make one object our chief aim, and then stick to it at all times. Keep it first. Do not be diverted. There would be small profit in a dentist's regarding a man's boots. No words need be spent in a discussion as to what constitutes the main object of the Christian's attention. With one voice we acknowledge it to be the glory of God in the salvation of the lost.

Our concern in men should first be concern in their souls. When the Christian greets a man he should greet a soul. His eyes should pierce through the incidentals and commonplaces, and scrutinize the spirit itself. Men should know that when he meets them they will be called to face afresh the problem of salvation. "This man will put my life on trial," should be the comment of the worldling upon the approach of the Christian. The persons we meet ought to be made sensible of their spiritual condition at every minute of contact.

Thus did Christ impress people. Thus did Paul impress people. Such is the record of all the mighty soul-winners. They have been specialists of the first degree.

The children of this world are consecrated to the "one thing." God grant that we may become as wise!—*W. T. Ellis.*

Is there a hope thou canst point to-day
To one who is blindly groping his way,
Seeking for light in the cold and gloom,
Longing for life and dreading the tomb?
Tell him of Christ and Him crucified,

Of His love as wide

As eternity's boundless and soundless tide;
Of the blood of the Lamb, that was shed for all
Who hear and receive the Master's call.

—*Ida Runyon Finlay.*



Close to Christ.

Feb. 27.—Getting close to Christ. Luke 10: 38-42; John 17: 20-26.

DAILY READINGS.—Monday: Light, John 8: 12-19. Tuesday: Safety, John 10: 1-15. Wednesday: Cross-bearing, Mark 10: 17-22. Thursday: Fellowship of suffering, Phil. 3: 7-14. Friday: Fruitfulness, John 15: 1-5. Saturday: Others "take knowledge," Acts 4: 13-17.

PROGRAMME PLANS.

This is a grand topic for a Consecration meeting, and whether it be your regular monthly service or not it may well take that form.

Much time should be devoted to prayer, and opportunity given for silent waiting upon God. With bowed heads sing softly, "I am thine, O Lord."

Arrange for several to speak on such subjects as: "Things that separate from Christ," "The way into fellowship," "Keeping close to Christ."

SCRIPTURE SEED THOUGHTS.—Amos 3: 3, 2 Cor. 6: 14-16, 1 Cor. 1: 9, 1 Jno. 1: 3, Luke 24: 29-32, Jno. 13: 23-25, 15: 14, 15, Eph. 2: 6, Acts 4: 13-17.

SUGGESTED HYMNS.—"At the feet of Jesus," "In the secret of," "Nearer the Cross," "Oh, word of words," "Oh, cease my wandering," "I am coming, O, my Saviour," "Still, still with Thee," "Keep step with the Master."

HEART THROBS.

Only let me feel Thee near me
Though the darkness fall;
Give me but this thought to cheer me:
Love rules over all.
Surely then in peace abiding,
I may wait Thy will;
In that changeless love confiding,
Suffer and be still.—*Amy Parkinson.*

You may have left much to follow Christ, dear reader; you may have believed on Him, and worked for Him, and loved Him, and yet may not be like Him. Allegiance you know, and confidence you know, but not yet union. There are two wills, two interests, two lives. You have not yet lost your own life that you may live only in His. Once it was I and not Christ. Then it was I and Christ. Perhaps now it is even Christ and I. But has it come yet to be Christ only, and not I at all?

It is such a simple transaction and yet so real! The steps are but three. First, be convinced that the Scriptures teach this glorious indwelling of thy God; then surrender thy whole being to Him to be possessed by Him; and finally believe that He *has* taken possession, and *is* dwelling in thee. Begin to reckon thyself dead, and to reckon Christ as thy only life. Maintain this attitude of soul unwaveringly. Say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me," over and over day and night, until it becomes the habitual breathing of thy soul. Put off thy self-life by faith continually, and put on the life of Christ. Let this act become, by its constant repetition, the attitude of thy whole being. And as surely as thou dost this day by day, thou shalt find thyself continually bearing about in thy body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in thy moral flesh. Thou shalt learn to know what salvation means; and shalt have opened out to thy astonished gaze secrets of the Lord, of which thou hast hitherto hardly dreamed.—*H. W. S.*

To abide in Christ is the open secret of a holy life. To feed upon Christ continually in our hearts is the one sure way of abiding in Him. In times of close fellowship Christ is so real to us that nothing seems worth living for, except His blessing and His approving smile. Then sin cannot overcome us because His grace is so sufficient and so real. No doubts can cloud our faith, because through the Holy Ghost He who is the Truth is so manifest to our hearts. We are most literally dwelling in Christ for we have no desires or ambitions outside of Him. We are utterly careless as to our portion in this life, because the Lord Himself is the portion of our cup. We have no plans of our own, content to keep in the pathway of His will and let Him choose for us in everything. We have no strength of our own. We look to Christ for all we need—for courage, for wisdom, for patience, for firmness, for meekness, for joy. And we do not look in vain; for as the vine exists for the sustenance and supply of the branches, so the fullness of Christ's grace and power is all for us.—*F. S. Webster, M.A.*

"Only when thine arm

In sense of weakness reaches forth to God,
Wilt thou be strong to suffer and to do.

"The Shepherd does not ask of thee
Faith in thy faith, but only faith in Him;
And this He meant in saying 'Come to Me.'
In light or darkness seek to do His will,
And leave the work of faith to Jesus still."

With the Juniors

A Little Visitor.

THERE'S a busy little fellow,
Who came to town last night,
When all the world was fast asleep,
The children's eyes shut tight.
I cannot tell you how he came,
For well the secret's hid;
But I think upon a moonbeam bright,
Way down to earth he slid.

He brought the Misses Maple
Each a lovely party gown;
It was brilliant red and yellow,
With a dash or two of brown,
And he must have had a Midas touch,
For, if the truth is told,
The birches all, from top to toe,
He dressed in cloth of gold.

Then he took a glittering icicle
From underneath the eaves,
And with it, on my window,
Drew such shining silver leaves,
Such fair and stately palaces,
Such towers and temples grand,
Their like I'm sure was never seen
Outside of Fairyland.

Who is this busy little man,
Whose coming brings us joy?
For I'm very sure he's welcomed
By every girl and boy;
The little stars all saw him,
Tho' they will not tell a soul;
But I've heard his calling card read thus:
J. Frost, Esq., North Pole.

—Helen Standish Perkins.

A JOYFUL youth is the best preparation for earnest manhood.

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It is a common saying, "That you cannot tell by the looks of a toad how far he will hop." Take courage! That unpromising Junior may yet surprise you.

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WHEN fifty children were demanded as hostages from the Spartans, they offered instead a hundred men of distinction. The Spartans thought rightly and nobly. What lesson has it for us?

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WHY have you not a Junior society? Are the results not quick enough? Try the experiment of organizing a Junior society and you will find golden returns in time—not so far distant, either!

Some Good Things.

AN exhaustive paper on the relation of Juniors to the various departments of life and service has been sent us by Mr. J. C. Harris, of Hamilton, from which we glean a few helpful facts from the many which the paper contains:

The Junior in the Mission Field.

Juniors believe in Mission work, both Home and Foreign. Practical, earnest work is carried on by the Juniors. One society is paying for a hospital bed in India; another is educating an Indian boy and girl in the North-West. Helpful work is making bright, interesting missionary lovers of the Juniors.

The Junior in the Workshop.

The ideal Junior of the ages is Jesus of Nazareth at work with His father as a carpenter. One of the model Junior maidens was the handmaid of Naaman's wife, who recommended the prophet of the Lord to cure her master's leprosy. It may be more difficult for the Junior to *shine* in the workshop than at home or school; but where the wind blows hardest, the trees grow strongest, so the Junior may expect to develop strength amid his difficulties; and by and by he will be a man with a stronger character, a nobler aim, and a higher aspiration.

The Junior at School.

At New Year's time old Father Time visited a school-house. The girls and boys were much impressed and perhaps a little scared as they saw the old man with flowing white hair and beard enter the room. In his hands he carried two bags. As he reached the front of the room, he solemnly laid down his bags and said, in tones that startled everyone, "I have come to conduct a funeral service." Taking the larger bag he said, "Here, in this bag, are some of last year's deeds and habits that need to be buried because you have learned that it is best to do without them. Here is hate, and it must go deep into the grave, and put with it envy, tattling, quarreling. Then we have to add to it disrespect, ungentleness, anger, deceit, and disobedience. Let us bury them deep and never dig them up." He then put that bag away, and his face lighted up as he took the other bag. "These," said he, "are the good and beautiful lessons of the New Year. I am going to build them into a mile-stone to keep before you, to show how far you have advanced." He then laid a great many glistening articles upon the floor, making faith a foundation-stone, and upon it laid prayer, obedience, diligence, sincerity, courage,

and placed, as the keystone, on the arch, "love." The story makes its own application to the Juniors' school-life.



Junior Incidents: Humorous and Pathetic.

A few incidents intended for the Junior number came too late for publication, so we give them to our readers now:

The Missionary Penny.

A little boy had two pennies, and proudly showing them to his mother, said, "I'll give one penny to the missionaries and keep one myself." While playing with them one went down a crack. He ran crying to his mother to tell her of his loss, but suddenly drying his tears said, "It was the missionary penny."

Faith.

A New York Junior was very ill with diphtheria. The physician gave little encouragement that he would recover. His father said, "L—, you are very, very ill, but we are praying very earnestly that God will spare your life." The sick boy with sudden energy and earnestness said, "Papa, there has been enough prayer already; what you need is faith." The same boy when asked what he was going to do when he grew to be a man said, after a thoughtful pause, "I think I'll just keep on serving the Lord, answering the door-bell."

The Comforter.

A St. Thomas Junior attended a meeting where the special verse taught was, "I will send you another Comforter," etc. On reaching home he said to his mother, "Mamma, I learned a verse at the meeting." "What is it?" asked his mother. "It was, 'I'll send you another blanket.'"—L. C. F.



A Good Report.

FROM St. Thomas comes a bright report of Junior society work. Mrs. Hartley, superintendent of Centre St. Baptist Juniors, writes thus interestingly about the work of that society:

We have six committees, each in charge of a senior, whose duty it is to meet with the committees monthly and direct the Juniors in their work, and also assist in the preparation of the monthly report. The committee bringing in the best report of work done is the Banner Committee for the month. We have pretty emblems and a special color for each committee. The emblem and colors hung over the banner is the reward for the best work done. This has seemed to stimulate effort and is working well.

We have, each month, a missionary meeting, in charge of the Missionary Committee who, under the direction of the missionary superintendent, prepare

the programme. Our Juniors support a student in India and also contribute to home missions and the local church work.

We have a temperance meeting each month, this being the special charge of the Temperance Committee. At this meeting we use Mr. Taylor's graded lessons. Most of the Juniors have signed the triple pledge.

The Prayer Meeting Committee are responsible for the programme for one meeting a month, besides their usual duties.

The Lookout Committee have charge of the Consecration meeting. When there is a fifth meeting in the month, the Music Committee arrange a song service which lends variety and is always enjoyed. Our Junior boys have an hour with the pastor every two weeks, which is a great treat to them. The Junior girls meet every two weeks to sew and have a social time. We have Bible drills and other little features to help the interest. Children need something fresh. I think we have the best Junior committee from the senior society to be found anywhere. Each member is faithful and painstaking in the work entrusted to them.

We use the Uniform topics, giving, however, more than the allotted time to missionary and temperance instruction, because we consider these two subjects of prime importance in the training of our Juniors.



Notes on the Junior Topics.

Those That Wrong Us.

Feb. 6.—How shall we treat those that wrong us? Matt. 5: 38-48.

DAILY READINGS.—Monday: Love them, Luke 6: 35. Tuesday: Forgive them, Mark 11: 25, 26. Wednesday: Pray for them, Acts 7: 60. Thursday: Have sympathy for them, Prov. 24: 17. Friday: Do them good, Rom. 12: 20, 21. Saturday: Treat them as we would be treated, Matt. 7: 12.

Look up some bright stories for your Juniors along the line of the topic—stories of brave deeds done for an enemy, kind acts that are coals of fire, etc. It is natural to resent wrong done us, but glorious to conquer self and the other one by kindness, as we never could by the unkind word. A capital illustration of the influence of kind words and how they come back to us is found in that incident of the little mountain boy who did not understand the nature of an echo. He shouted, and the shout came back. He thought some one was mocking him. He was angry and said angry words, and lo! the other boy said angry words too! He ran crying to his mother. She comforted him and said, "Go out and say kind words." And to his surprise he heard kind words in reply. Is it not ever thus? Sing bright, appropriate songs. Suggest some heart-searching questions to be answered by each Junior silently. "What do I do?" "Do I feel angry?" "Am I able to master it?" "Kind words can never die," etc.



Jacob.

Feb. 13.—Lessons from the life of Jacob. Gen. 28: 10-22.

DAILY READINGS.—Monday: Jacob's deception, Gen. 27: 19-24. Tuesday: Jacob's dream, Gen. 28: 10-15. Wednesday: Jacob's

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Vow, Gen. 28: 20-22. Thursday: Jacob's new name. Gen. 32: 24-28. Friday: Jacob's sorrow, Gen. 37: 31-35. Saturday: Jacob before Pharaoh, Gen. 47: 7-10.

Assign parts of Jacob's life to different Juniors, so as to cover the historic incidents of his life. Make a brief character-study, showing the strong and weak points. Show how the weaknesses may be overcome. Jacob was paid in his own coin of deception by his sons. Is it not often thus? One's own sins seem to recoil upon himself with added force. Jacob's new name of Israel and the reason of the change will make an interesting central thought. Let this be made a special meeting of prayer. Gather some practical lessons from Jacob's prayers, and suggest that some of the Juniors use these as prayerful thoughts in sentence prayers. Give some word-pictures of different scenes in Jacob's life, and let the Juniors fill in the names and places. In fact, if you prepare your Juniors, some of them will think it cute to describe the scenes and let the others tell the names.



Every Christian a Missionary.

Feb. 20. In what ways should every Christian be a missionary? Matt. 28: 16-20.

DAILY READINGS.—Monday: At home, Mark 5: 18, 19. Tuesday: To the nations, Acts 1: 8. Wednesday: Everywhere, Acts 8: 4. Thursday: In everything, 1 Cor. 10: 31. Friday: To the upright, Acts 10: 35, 36, 44. Saturday: To the wicked, Luke 23: 42, 43.

The daily topics suggest some of the ways in which a Christian may be a missionary. "Home" is sometimes a neglected mission-field. Let the Juniors name some practical missionary duties for home. Do they do these things? What are the things that prevent their doing them? Oft times, putting off till it is too late, and other reasons.

The Juniors are much interested in other girls and boys. If your society is interested in some special mission-field, speak of that specially. Make it a special subject of prayer. Get some new missionary news to tell that will still more fasten their interest.

All life may be missionary; there is no place where one may not be helpful. Juniors should shine everywhere, to help and to show the way.

"Are you shining for Jesus, dear one,—
Shining just everywhere;
Not only in easy places,
Not only just here or there?
Shining in happy gatherings,
Where all are loved and known?
Shining where all are strangers?
Shining when quite alone?
Shining at home, and making
True sunshine all around?"



Our Pledge.

Feb. 27.—How shall we keep the Christian Endeavor pledge? Matt. 25: 14-30.

DAILY READINGS.—Monday: Prayer, Eph. 6: 18. Tuesday: Bible reading, Josh. 1: 8. Wednesday: Christian living, 2 Tim. 2: 15, 19. Thursday: Testimony, 1 John 4: 15. Friday: Consecration, 1 Chron. 29: 5. Saturday: Loyalty, Heb. 10: 23.

"Trusting—I promise"—is the foundation for keeping the pledge. Every act performed which the pledge enjoins strengthens the keeping. Praying, Bible reading, testimony, Christian living, are all links in the chain which binds us to the service which our hearts love. Sing the pledge songs. Be sure to repeat the pledge, and chant it if your society can; if not, teach it, as chanting seems to hush and make solemn the pledge as simply repeating does not. Take briefly some reasons which cause us to

break the pledge. Methods for overcoming these might be suggested by the Juniors themselves. Then take the positive side—how may the pledge be kept? Watching is necessary, prayer, etc. This is a good topic for your Consecration service, and if it so happens—while your Juniors stand and repeat their vows—let them bow their heads in silent prayer, in heart, vowing "this for me." Let the pastor pray that these young soldiers may keep their vows.

"Joyfully enlisting
By thy grace divine,
We are on the Lord's side,
Saviour, we are thine."



Pearls of Thought.

A FLOWER upon my threshold laid,
A little kindness wrought unseen;
I know not who love's tribute paid;
I only know that it has made
Life's pathway smooth, life's borders green.

God bless the gracious hands that e'er
Such tender ministries essay,
Dear hands, that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way.

—The Churchman.

.. ..

How much of the Bible ought one to read at a time? A chapter is the ordinary, and it is a safe, advice. But I should rather say, Read on until you reach a verse where, if it be night-time, you can lay your head right down as on a pillow; or where, if it be morning, you can plant your foot as upon a rock; and stop there.—Robert W. Barbour.

.. ..

FEAREST sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt Him not.

Always hath the daylight broken;
Always hath He comfort spoken.
Better hath He been for years
Than thy fears.

—"The Shadow of the Rock."

.. ..

THE seemingly unimportant events of life succeed one another as the snow gathers together; so are our habits formed, A single flake produces no material change; but, as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the element of mischief, which pernicious habits have brought together by imperceptible accumulations, overthrows the edifice of truth and virtue.

—Jeremy Bentham.

.. ..

EVERY morning as we rise,
God's new mercies greet our eyes;
Onward, through advancing day,
Gifts unnumbered strew the way:
And, when twilight shadows fall,
Evening blessings brighten all.

.. ..

I AM glad to think
I am not bound to make the world go right,
But only to discover and to do
With cheerful heart the work that God appoints.
—Jean Ingelow.

The Sunday School

Crumbs Swept Up.

THOSE who make no mistakes in Sunday-school work rarely make anything.

A TEACHER who cannot govern himself will never be able to govern his class.

SUPERINTENDENTS, be as careful in the selection of your hymns as you are in the selection of your other teachers.

"EVERY NOBLE LIFE leaves the fibre of it interwoven forever in the work of the world." Does not this beautiful thought of John Ruskin's come with deep suggestion to you, dear teacher?

CONSULT everybody's plan. Extract the best parts, and evolve your own scheme therefrom. But do not adopt any plan merely because some one else has found it successful. Study your own needs—plan your work, then work your plan.

BE LOYAL to your superintendent. He may not be altogether up to your ideal of what a superintendent should be; but for the sake of the school give him a generous support. Let him feel that you are his friend. Do not be afraid of making him vain by giving him a word of appreciation now and again. Do not leave all your kind words unsaid until he has gone where he cannot hear them.

A Successful Sunday School.

One much prayed for, much thought about by ALL its members.

Where every effort is for greater efficiency, rather than striving after numbers.

Where a Bible is owned by every scholar and is the text-book of the school.

Where a teachers' concert of prayer, praise, and experience (say twenty minutes) is held at least monthly at the close of session.

Where frequent "Decision Days" are observed, when the scholars are urged to become Christians NOW.

Where hymns, remarks, prayers, are cheerful, devotional, and lead somewhere; and that *somewhere is Christ*.

Where the standard hymns of the church are not neglected, but some of them are sung at each session.

Where the closing word each Sabbath is some "chosen jewel" from God's Word.

Where no scholar can be absent more than two Sabbaths without being visited, and the cause for absence reported.

Where teachers, when absent, either furnish a substitute or notify the superintendent in good time. *Better do both.*

Where a good proportion of the offerings are directed to missionary and other benevolent objects, and the school is taught to give liberally and intelligently.

Where each teacher is protected during lesson-study from interruptions by anyone.

Where there is a Normal Class for the training of teachers.

Where each teacher is prepared to teach by careful study, and ANOINTED to teach by the baptism of the Holy Ghost.

Where pastor, superintendent, and teachers work together in sweetest harmony for the spiritual uplift of the school.

Where the "HOME DEPARTMENT" is in successful operation, and receives needed help and encouragement from the school.—*Ex.*

Notes and Suggestions on the International Lessons.

LESSON 6.—FEBRUARY 6, 1898.

Our Father's Care.

(Lesson Text: Matt. 6: 24-34. Memory Verses: 25, 26.)
(Read Matt. 7)

GOLDEN TEXT.—"He careth for you."—1 Pet. 5: 7.

DAILY READINGS.—Monday: Matt. 6: 24-34. Tuesday: Psa. 23. Wednesday: Psa. 31: 1-11. Thursday: Psa. 34: 12-22. Friday: Psa. 91: 1-8. Saturday: Psa. 91: 9-16. Sunday: Luke 12: 1-7.

Introduction.

This is one of the most practical and comforting of lessons, as it tells of our Father's loving care for His children. The time is about the middle of the second year of Christ's ministry, in midsummer; the scene is on a mountain, west of the Sea of Galilee. The theme is "The Life of Trust," and it may be studied as follows: (1) Its Necessity (v. 24). (2) Its Sphere (v. 25). (3) Its Motives (vs. 25-32). (4) Its Duty (v. 33). (5) Its Reward (v. 33).

Lesson Notes.

Verse 24.—Mammon stands here as the representative of material ends and aims as opposed to spiritual. Those who seek happiness and contentment by living only for this world are like the man who seeks to quench his thirst by drinking the salt waters of the sea. Worldly things alone will never satisfy the soul. He who offers God second place offers Him no place. God requires a loving, undivided service. The trouble with many of us to-day is that we are striving to do this impossible thing—serve God and worship Mammon.

Verse 25.—Needless anxiety about worldly things kills many a man's religion. Not that we are to neglect making provision for our future needs, but forethought is not anxiety. Forethought is duty; anxiety is distrust of God. A man's business is just

to do his duty; doing this let him trust God more and be less worrying.

Verse 26.—Quaint Matthew Henry says, "He that feeds His birds, will not starve His babes." This verse does not teach idleness, for even the birds have a work to do—they build nests, they shift from clime to clime as the weather demands, and they are up early seeking food. We are to do our best, and trust God to supplement our efforts.

Verse 27.—This verse shows the utter uselessness of anxiety. As Bishop Hurst says, "The greatest scientist can no more create his bread for a single meal than he can create a planet."

Verses 28-29.—True beauty is something that cannot be put on; it must grow out of the heart and character. There is mystery in growth. We cannot tell how color and fragrance, hair and wool, flesh and milk, come from the soil and air; so our own life is a mystery known only to our Maker. The beauty of the best human work is all imperfect when contrasted with nature. God is the only perfect workman.

Verse 30.—From the common things about us in our everyday life God would have us learn the great lessons of faith and trust in Him. But if we seek His care and provision, we must do our part in trustful obedience to His word and will. We are to trust Him even if like the flowers we are cut down and cast into the fiery furnace of trial and suffering. We can then say with Whittier:

"Amidst the maze of maddening things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good.
I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Verses 31, 32.—The three questions in verse 31 are, without doubt, the great governing questions of this age. This is the real mammon-worshipping age of the world. Worldly anxieties and cares are leaving no time for private prayer and meditation, for cultivating "the presence of God," for the "quiet hour" with our Father. Children of God must have nobler standards than mere material objects.

Verse 33.—"Thou, O Christ, art all I want," should be the cry of every Christian; for the Kingdom of God is first in value, first in importance, both for time and eternity. Lesser things may be sought, but only in subordination to the will of God. And while we seek the higher spiritual things, we will also find the lower material ones. As a rule, true religion leads to riches rather than poverty, to success rather than failure in earthly life. God's people are generally the most respected and revered in the community.

Verse 34.—Do not foolishly increase to-day's troubles by borrowing those of to-morrow. It is well that the future is hidden from us, or we would have a continual load of worry to bear. The worst misfortunes are those which never befall us. We often try to cross the bridge before we come to the stream. The dread of that which never arrives is a large part of all unhappiness. The secret of happiness is a life of trust in the goodness and love of our Heavenly Father.

Hints for Primary Teachers.

By Rev. Wray R. Smith.

Review the last lesson. See Jesus still sitting on

the mountain-side with His disciples gathered around Him, at their feet the wild flowers, and thronging the air the birds on their fleet wings. Jesus was out doors much of the time, in the field, on the highway, by the seaside, etc. Show a child's picture-book. The world out doors is like a great book, illustrated and illuminated. The people to whom Christ was speaking were like Martha, troubled about many things, especially about their food and clothing (v. 25). So Jesus told them from this big book, first, the story of the birds (v. 26). With careless freedom, they are active, healthy, and jubilant. Though there is never a partridge that plows, a sparrow that sows, a robin that reaps, or a blackbird that has a barn, "He giveth to the beast his food and to the young ravens which cry." They keep no stores, make no bargains, pursue no trades, carry on no merchandise. All these ways of getting a living are denied to them. "Are ye not much better than they?" Men can plow and sow and reap and sell. "God careth for you." He helps those that help themselves. The birds must fly to the food; the food does not fly to them; they must seek it and pick it up. If we live for what we eat and drink, and forget God, what better are we than the fowls? It is the wise, active, and trustful that are better than the birds. Secondly, He told the story of the flowers. We are to "behold the birds," and "consider the lilies." The birds fly by on fleet wing; we look, and they are gone. The lily gives us a better chance. We can mark them, study them, and lay to heart the lessons suggested. This frail flower, bending to the storm, drinking the dew, warmed by the sunshine, is fashioned in beauty (v. 29). Solomon's glory was of man's making, fastened on by pin, or string, or hook, or button; the lily's glory was of God's growing. Long more for the wisdom of Solomon, which had no equal, which God put within him, than for the glory in which the lily excelled, which was put on. The lily has no power to improve its circumstances; it has no spinning-wheel, it sets up no loom, but God clothes it with beauty. "Are ye not much better than they?" "God careth for you." Then trust Him for food like the birds, and for raiment like the lilies with their gorgeous dress. Great faith procures great things, but even "little faith" shall have food and raiment. "Seek ye first the Kingdom of God," etc. Give the world its right place. Sunday first, then Monday; first worship, then work, and then all things.



LESSON 7.—FEBRUARY 13, 1898.

The Call of Matthew.

(Lesson Text: Matt. 9:9-17. Memory Verses: 12, 13.)
(Read chap. 9.)

GOLDEN TEXT.—"Follow me."—Matt. 9:9.

DAILY READINGS.—Monday: Matt. 9:9-17. Tuesday: Luke 19: 1-10. Wednesday: Mark 1: 14-20. Thursday: Luke 7: 29-35. Friday: Luke 7: 36-50. Saturday: Luke 15: 1-10. Sunday: 1 Pet. 2: 1-10.

Introduction.

The two incidents of this lesson occurred in the early summer of A.D. 28, before the preaching of the Sermon on the Mount. Immediately following the Sermon on the Mount, from which our last three lessons were taken, Matthew fills two chapters, 8 and 9, with the wondrous works of Jesus, not given in exact order of time, but massed together for the double purpose of showing: (1) That the teachings of Jesus were followed by miracles—God's credentials as to the authority of Jesus. (2) To illustrate and exemplify the teachings of Jesus, as each miracle was an object lesson. This lesson may be divided

as follows: (1) The Call of Matthew (v. 9). (2) The Banquet and Reception at Matthew's House (vs. 10-13). (3) New Methods for New Times (vs. 14-17).

Lesson Notes.

Verse 9.—Christ is still looking for men, for He has a deep interest in every individual—He loves each and all. He knows neither sex nor rank; all our petty titles and divisions are unknown to Him. As He called Matthew—one of the lowest and most despised of all the social outcasts among the Jews—so He has gone among the common people for most of the men and women who have lead in the van for progress and reformation. The calls of Jesus are always "Come up higher." This selection of Matthew is an object lesson to every poor sinner. Christ's love and grace can work wonders—lifting the publican to be an apostle, the harlot to be a saint, the persecutor to be a preacher to the Gentiles.

Verse 10.—Jesus was no respecter of persons. He went wherever He could find sinners to save. Jesus wants to be a guest at every table; let us open the door that He may enter and evermore abide.

Verse 11.—All good people are in danger of being misjudged, but this must not prevent their doing all in their power to lift up the fallen and down-trodden members of society. Christ must be our example in social life.

Verse 12.—A doctor would be blamed who spent all his time among the well and strong, having no time for the sick. So Christians must not spend all their time in singing hymns and having a good time amongst themselves. Their mission is to save the lost and uplift the fallen.

Verse 13.—The old dispensation with its sacrifices and ceremonies was now at an end; the new dispensation of love and mercy is now ushered in. Going through the formalities of worship is not enough. We must worship in spirit and in truth.

Verse 14.—Fasting merely as a form is not pleasing in God's sight. No form of penance, as such alone, will win God's smile. The heart must prompt all such acts.

Verse 15.—This verse gives the first recorded reference of Jesus to His approaching death.

Verses 16, 17.—The forms and ceremonies of the old Jewish ritual had served their purpose in preparing the way for Christianity, just as the blossom precedes the bud and the fruit. But as Christianity is a religion of the heart, it needed no such system of types and symbols. The blessed truths of the Gospel needed new forms of expression, and so, with its freedom, its hope, its sacrifice on the cross, its new leader, new light, and love, it breaks away from the old channel of ceremony to do its work by new methods, new teachings, and a new spirit.



Hints for Primary Teachers.

By Rev. Wray R. Smith.

On your map or sand-table show the city of Capernaum by the shore of the Sea of Galilee. Here was the home of Peter, where he hospitably entertained Jesus (Mark 1: 29-31). Here Jesus saw a man "sitting at the receipt of customs," collecting tax money, which the traders and merchants were obliged to pay to the Roman government. What did Jesus say to him? "Follow Me." One man was called to follow Jesus, but he wanted to go to a funeral (Luke 9: 59). A young man was asked to follow Jesus, but he thought it would cost too much self-denial, so "he went away sorrowful" (Matt. 19:

22). Matthew at once, without excuse, "arose and followed Him." Jesus calls each one of us to follow Him. Peter said, "In His steps." A little boy had lost sight of his father at the cross roads, but he found his father's tracks and followed them and found his father. We can't see Jesus, but we can see His tracks in the New Testament story of His life. First, it is a safe track. A disobedient prophet turned from the safe path of obedience and a lion slew him in the way (1 Kings 13: 20-24). No destroying beast shall be found in this way (Isa. 35: 9). David once turned from it and fell into the deep, dark, dirty, horrible pit (Psa. 40). Follow Jesus in the safe track of obedience. Secondly, it is a straight track. It is a bee-line. It is as straight as the crow flies. Draw two lines on the board, one straight, the other crooked. The one is like a drunkard's path, the other is like Jesus' track, straight and true. It has a fence on each side ten rails high (the Ten Commandments). To get out off the track is to break the fence (the Commandments). "Whoso breaketh a hedge, a serpent shall bite him." Judas left this straight path of truth through the gap of deceit, and was bitten by the serpent of remorse. Thirdly, it is a homeward track. Jesus said, "I go to prepare a place for you." Little Jack was a farmer's boy who went with his father on a winter's day to the sheep fold. When they got back at noon, hungry and ready for dinner, to his wife—

"The snow was deep," the farmer said,
 "That I feared I should scarce get through."
 The mother turned with a pleasant smile,
 "Then what did my little lad do?"
 "I trod in my father's steps," said Jack:
 "Wherever he went, I kept his track."

We must keep in Jesus' track to get safe, straight home. Then rest from the journey, a feast for the hungry, music for the glad heart, and companionship with Jesus.



LESSON 8.—FEBRUARY 20, 1898.

The Twelve Sent Forth.

(Lesson Text: Matt. 10: 2-15. Memory Verses: 5-8.)
 (Read chap. 10, and compare Luke 10: 1-20.)

GOLDEN TEXT.—"Freely ye have received, freely give."—Matt. 10: 8.

DAILY READINGS.—Monday: Matt. 10: 1-15. Tuesday: Matt. 10: 16-23. Wednesday: Matt. 10: 24-33. Thursday: Matt. 10: 34-42. Friday: Jer. 1: 7-19. Saturday: Acts 8: 1-8. Sunday: Mark 16: 14-20.

Introduction.

Before Jesus had finished speaking the words of our last lesson, a ruler of the synagogue, named Jairus, came beseeching Him to come and restore his dying girl. Jesus went at once. On His way thither, a woman who had been ill for twelve long years was instantly cured by touching the hem of His garment. When He reached His destination, the girl was dead, but He raised her to life. On His return He restored sight to two blind men, and gave speech to a dumb man. The people were astonished at these wonderful acts of Jesus. Then follows our present lesson. Divide your lesson as follows: (1) The chosen workers (v. 2-5). (2) Their endowment with power (vs. 1, 5). (3) Their first field of work (vs. 5, 6). (4) Their methods of working (vs. 7-15). See also Mark 6: 7-13; Luke 9: 1-6.

In our lesson Jesus is choosing His companions and friends, and it is interesting to note the very careful way in which He chooses. Before taking them into his fullest confidence He had studied their characters. He chose them after long and earnest

prayer—spending all the previous night in communion with His Father. So we should not be in haste in choosing life-long companions. Consider well and carefully, and pray for God's directing hand.

Lesson Notes.

Verses 2, 3, 4.—These men displayed great variety of character; as Bishop Warren says, "Jesus chose twelve disciples that every man, in all time, might find himself represented in the group. The doubter finds himself in Thomas; the fierce, hot-headed, quick-tempered man finds himself in John, the Son of Thunder; the opinionated, impulsive man in Peter; the hard-headed, practical man, desiring the first place in the Kingdom, in James, etc. We are all here." All kinds of men can serve the Lord in some good way, but all should be one in heart, in the love of Jesus, in building up the Kingdom of Heaven. The apostles were sent out two by two, each supplementing the weaknesses of the other, and for the sake of companionship. Two Christian workers going together are far more useful than if they each went alone. Notice that Christ chose His workers from among the common people, that it might be an object lesson to all time of the transforming power of the Gospel.

Verses 5, 6.—To the needy, suffering world, God is still sending forth His apostles, His representatives. His work is always done through human agency; but we who work thus for Him do not go alone, for He is our constant companion. We are to be what He would be in our place; we are to speak His words and perform His acts. There is grandeur in this thought. Notice here also that the apostles were to begin their work at home, among their own kindred. So it should be our duty first to win our relatives and associates for Christ. We must begin at Jerusalem, but we must not stop there.

Verses 7, 8.—Preaching is still the great agency whereby God is saving the world. The holy and wise preacher is a great gift of God to any people. We cannot all be preachers, but we can each carry out the spirit of the command of verse 8. It is our duty to carry comfort and relief to the world's sorrowing and suffering. All asylums, hospitals, and like institutions are fruits of Christianity. Heathenism makes no provision for the aged, the infirm, and the insane. We are to give freely of our means, of our time, of our talents, to aid our less fortunate fellows.

Verses 9, 10.—There is no provision made in the Gospel plan for worry or anxiety. To seek first the Kingdom of God and His righteousness is our duty, and then all other needful things shall be given us. First duty, then trust—that is all.

Verses 11-14.—When Christ enters a home He always brings peace. Where He is a welcome guest, bickerings and quarrels are unknown, and self-denial and unselfishness are the ruling forces. With Christ in the home, all joys are multiplied and all sorrows are divided.

Verse 15.—With all the light and privileges we possess, how dreadful will it be for us if we heed not the warning; if we reject Christ, how awful will be our punishment!

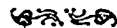


Hints for Primary Teachers.

By Rev. Wray R. Smith.

Show an empty pitcher; it cannot pour out until it has been filled. Show a lamp; it cannot shine

until it has been lighted. *Fill* the pitcher, and it can give what you have given it. *Light* the lamp, and it can shine. Give them freely, and they will give freely. All repeat the Golden Text. Who spoke these words? Jesus. To whom was He speaking? The twelve apostles. They were Jesus' personal friends. He spent the night in prayer before choosing them (Luke 6: 12, 13). He did nothing without much prayer. We should choose our friends and helpers as carefully as Christ did. Who were they? Let us learn their names. John, the beloved disciple; James, the Son of Thunder; James the Less; Jude, sometimes called Lebbacus or Thaddeus; Judas, the betrayer; Philip, the earnest enquirer; Peter, the man of rock; Matthew, the publican; Andrew, the personal worker; Bartholomew, the Israelite without guile; Simon the zealot; and Thomas, the doubter. Eleven of them were from Galilee, and only one, Judas, came from Judea. Philip was from Bethsaida, "the house of Fish." Bartholomew was from Cana. Drill the children on the names, and fix them on the memory by associating the name with little incidents in the life of each one. Tell which two wrote the life of Jesus. Jesus called these men first to be His disciples—pupils, to learn to be filled with devotion to His cause, to be illuminated with Gospel truth. After they had been several months with Him, they were called to be apostles. An apostle is a messenger, one to be sent. "And when He had called them, He gave them power" (v. 1). They had listened to Jesus for a year and had gained knowledge. But knowledge is not power until it has been put to use. They had freely received the message, now they must freely give the message. Jesus could only preach in one place at a time; there were many villages where He had not time to go. So the apostles were sent to carry His message. "As ye go, preach" (v. 7). This time they were not to go far; they received the command to go further after His death. They were sent "by two's" (Mark 6: 7). So they could help one another and not get lonely, like Paul and Silas when they sang praises in prison. If we keep together, when trials come, we can help each other; but trying to stand alone, we may fail. They were sent to help the sick as well as the sinful. Of some of these apostles we know little more than the name; but God knows each one's work. We, too, can speak for Jesus, and do kind actions every day.



LESSON 9.—FEBRUARY 27, 1898.

Warning and Invitation.

(Lesson Text: Matt. 11: 20-30. Memory Verses: 28-30.)
(Read the whole chapter, and Luke 19: 41-48.)

GOLDEN TEXT.—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Matt. 11: 28.*

DAILY READINGS.—Monday: Matt 11: 20-30. Tuesday: Isa. 1: 16-20. Wednesday: Luke 12: 41-48. Thursday: 1 Cor. 1: 20-31. Friday: Isa. 55: 1-11. Saturday: Rev. 3: 14-22. Sunday: John 6: 29-40.

Introduction.

After concluding His instructions to the twelve, Jesus Himself went on a preaching tour. If you wish to study the history of the period intervening between our last lesson and this, read carefully Matt. 14: 1 to 19: 2; Mark 6: 14 to 10: 1; Luke 9: 7 to 10: 1; John 6: 1 to 10: 21.

In to-day's lesson we have the two great extremes of Christ's teaching—His terrible denunciation of those who rejected His words, and on the other side one of the sweetest, most tender invitations that ever fell from His lips. Mercy and judgment still con-

tinue to be twin factors in turning men from the judgment to come to seek the forgiveness of God. The lesson might be outlined as follows: (1) Christ's Scourge, of Rebuke, of Warning, of Judgment (vs. 20-24). (2) Christ's Sceptre, unseen, revealed, supreme (vs. 25-27). (3) Christ's Yoke, for whom, its demand, its reward, its ease (vs. 28-30).

Lesson Notes.

Verse 20.—From this time onward these warnings grow more and more terrible to the close of His ministry. See Luke 11: 39-54, 13: 1-5, 16: 15, and their strongest and most terrible expression in the twenty-third chapter of Matthew. Even Christ's work sometimes seemed to fail of results. We then should not be too easily discouraged in our labors for Him. "It may not be our lot to wield the sickle in the ripened field, nor ours to hear on summer eves the reapers' song among the sheaves," but our duty is to sow the seed. The results are with God alone.

Verses 21-24.—The preaching of the Gospel never leaves men as it finds them; if they are not saved they have the added guilt of unbelief. We wonder at these people in our lesson treating Christ so shamefully as to draw from Him such woes as are here set down; but we, with our great privileges, if we fail to accept and follow Christ, will suffer woes more terrible than those with which Christ threatened the unbelieving Jews. Sinners must repent—there is no mercy or salvation for the impenitent.

Verse 25.—A little child is nearer God than is a philosopher. Childlike faith is what we all need. As Jesus said, if we would enter the kingdom of heaven we must become as little children. We must be teachable pupils in our Master's school, opening our hearts to receive His Word.

Verse 26.—A willing obedience to the will of God is necessary to the Christian. His life is one solely of faith, and though oftentimes darkness surrounds him and he cannot see the way, until he cries with David, "All these things are against me," yet God sees it all, and His path is always the safe one. God makes no mistakes.

Verse 28.—No verse in the Bible excels this in beauty and comfort; upon the weary and heavy-laden all down through the centuries it has fallen like a benediction. With most people life is hard. Toil and trouble are the lot of the multitude. Everywhere there is a craving after rest—physical, mental, spiritual. But thousands and tens of thousands of earth's restless ones have accepted this loving invitation of Jesus, and in Him they have found peace and satisfaction; they have come weary and worn and sad, and in Him they have gained a resting-place, and He has made them glad.

Verse 29.—A yoke means obedience and submission, but it also means more—companionship. A yoke is for two, and when we take Christ's yoke upon us, it means that beside us is Christ, sharing every burden and lightening every load. No man can escape from bearing a yoke of some kind—if it is not Christ's, then it will be Satan's. Satan's yoke is always galling; his service is worse than Egyptian slavery; his wages are nothing but disappointment in this life, and in the life to come, sorrows and anguish forever.

Verse 30.—Service for and with Christ is nothing but pleasure here and happiness hereafter. There can come to no man greater joy than that which comes from doing good. Work done for Christ never goes unrewarded even in this world. The immortal names of earth are those of men and women who gave themselves for others. The royal law of service is the law of life.

Hints for Primary Teachers.

By Rev. Wray R. Smith.

Repeat this little prayer with me:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."

I was taught that prayer when a little boy. All repeat the Golden Text. I like the text better than the prayer. You see, we need not ask Jesus to let us come to Him. He has invited us, sweetly, tenderly, lovingly, and He wants us to accept the invitation instead of praying about it. He wants us to come at once with our burdens of sadness and grief, our burdens of naughtiness because of disobedience, and He will give us rest. A long time ago, some Indians on this continent were driven from their hunting-grounds by a big fire, which set the forests in a blaze. At last they reached a safe place, but some white men drove them a way. Then they came to a river, swam across, and found themselves in a fertile country, hitherto untrodden by the foot of man. The chief of the tribe planted his wigwam beneath a tree, struck his spear in the ground, exclaimed, "Alabama, Alabama; here we may rest, here we may rest!" They call that fair land Alabama to-day; but alas, the Indian found no rest even there. David once said, "Oh, that I had wings like a dove, then I would fly away and be at rest." We cannot find rest by flying anywhere. The dove that Noah let out of the ark, though it had the world to itself, "found no rest," and with weary wing came back again. There is no rest from sin and sadness anywhere but in Jesus.

"There, by His love o'er shaded,
Sweetly my soul shall rest."

Jesus invites "all." He is "meek and lowly" and offers no preference, shows no partiality. The foul and outcast leper, the beggar by the wayside, the woman at the well, the children in the streets, as well as learned Nicodemus and rich Zaccheus, were welcomed by Him. He invites that He may "give," free as the air we breathe, free as the light that shines, free as the streams that flow, "give you rest"—rest from ignorance by His instruction; rest from dread and fear by His constant presence; rest from sorrow and sadness by the magic of His love. Some of the people in Chorazin, Bethsaida, and Capernaum, where He had wrought more miracles than in any other place, heard, but did not heed the invitation (v. 26). They were worse than those who had never heard (v. 24). The first would not, the latter could not. Tell of your own mission fields. If we throw our opportunities away, we shall be worse than those lost in heathen lands.



EVERY day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

—Susan Coolidge.

.. ..

NO man was ever crushed by the burdens of one day. We can always get along with our heaviest load till the sun goes down; well, that is all we ever have to do. To-morrow? O, you may have no to-morrow; you may be in Heaven. If you are here, God will be here too, and you will receive new strength for the new day.—J. R. Miller, D. D.

Books and Periodicals

New Books.

Sunday School Lesson Commentary.

AMONG the valuable helps for teachers in Sunday-schools is Arnold's "Practical Commentary on the Sunday School Lessons" for 1898. The volume is well edited, and furnishes all needed helps for the ordinary teacher, having critical comments on the lesson-text, hints to teachers, illustrations, blackboard exercises, maps, etc. Each year improvement is noticeable in the various departments, and it is in every way deserving of the increasing popularity which it is receiving from teachers. [Fleming H. Revell Co. 235 pages. 60c. Cloth.]

Sunday School Success.

The bright, versatile editor of *The Christian Endeavor World*, Amos R. Wells, gives us, in this volume of three hundred pages, the results of his varied experience as a Sunday-school worker. In these days, when the standard for teachers in the day-schools is being constantly raised, it is essential that Sunday-school teachers should also become better equipped for their work. In this book we have just such help as every teacher and superintendent needs. Its value is enhanced from the fact that it bears in mind the ordinary teacher in the ordinary school. Those who are acquainted with Mr. Wells' work as an author will not need to be told that this volume is bright, suggestive, practical, and stimulating. The Sunday-school worker who uses faithfully these suggestions and plans will attain more fully to what the book has been written to secure—"success." [Fleming H. Revell Co. 300 pages. Cloth, Price, \$1.25.]

Suggestive Illustrations.

Here is a volume that is timely and useful. Every speaker is thankful for help to express his thoughts picturesquely and clearly, and that is what this volume is meant to do. It deals with the first Gospel—Matthew, and is the first of a series of volumes giving "Suggestive Illustrations on the Books of the Bible." The compiler, Rev. F. N. Peloubet, D.D., is well known as the writer of the "Select Notes" on the International Lessons, and no one is better qualified to furnish such a book. As the Sunday-school lessons for the next six months are in Matthew, this book will be a valuable aid to teachers. But it will be found an invaluable help also to Christian Endeavorers, pastors, and all other Bible students. The illustrations are drawn from a very wide field, and one of the best things about them is that they are "suggestive"—they suggest other illustrations. The text of the Gospel is printed in full at the top of the page, and the appropriate illustrations are printed beneath. [Fleming H. Revell Co. 463 pages. Price, cloth, \$1.25.]

The Scottish Covenanters.

The world cannot afford to forget the struggle for religious freedom in Scotland, known as the Covenanting movement. More thrilling than the modern romance are the actual experiences of the brave men and women who, for love of God and their religious principles, were willing to suffer privation, bitter persecution, and even death itself. In this book we have compressed within one hundred and sixty pages the story of "The Heroes and Heroines

of the Scottish Covenanters." The author, Rev. Meldrum Dryerre, F.R.G.S., has furnished a most interesting volume. He writes sympathetically of the "hill-folk" and their struggles, and his pages are filled with incidents which cannot but inspire the reader to a true and noble life. This is just the book for young people. In the preface the author says: "We trust that this little volume may be instrumental in leading the young men and maidens of our land to be equally heroic in faithfully fulfilling their duties in the positions of life to which they are called. The need of heroes and heroines is still as urgent as ever. The opportunity of being such is found in the common walks of life. The conditions are altered, but the struggle is none the less real." [Toronto: Fleming H. Revell Co. Cloth, 50c.]

The Cigarette and the Youth.

The figure of a youth with a cigarette has become so familiar upon our streets that the sight fails to arouse any interest in the passer-by. And yet there is nothing which so alarms those fully acquainted with the evil effects of the habit as its increasing prevalence. It is time the nation was aroused to the dangers that threaten its youth. The public should be educated and a sentiment against the habit created, that the existing law may be enforced. "The Cigarette and the Youth," by E. A. King, president of the Anti-Cigarette League, presents the facts of the case in such a manner as to arouse the most indifferent. It should be scattered broadcast that no one may be able to claim ignorance as his excuse for failing to condemn the habit. No better work could be done by teachers than to place a copy in the hands of every parent within reach. Those who are interested in the nation's welfare should buy the leaflet in large quantities for free distribution. The price is such that all can afford to do this. Sample copy, five cents. [Wood-Allen Publishing Co., Ann Arbor, Michigan.]

Periodicals.

THE *Treasury Magazine* for January, 1898, contains an interesting history of one of the oldest churches in Pennsylvania, the "Little Red-stone Church," at Kenneth, with pictures showing the historic edifice as it was fifty years ago and as it is now. There are sermons by Rev. D. M. Pratt and Dr. David Gregg, the latter with pictures of two new memorial windows. The leading article is a profusely illustrated account of the remarkable work for the Negroes, which Pres. Booker T. Washington has so rapidly built up at Tuskegee, Ala. The Rev. Jesse S. Gilbert, of Spring Valley, N.Y., furnishes a bright article on "The New Homiletics," Prof. Charles Noble, of Iowa College, writes on that "Colonial Worthy," Captain John Smith; the editor gives his own report of an interesting address by Prof. George Adam Smith, of the Free College, Glasgow, on "The Homiletical Use of the Old Testament." A new and valuable feature begins in this number in Prof. Charles H. Small's monthly notes on "Movements among the Churches." Sketches of sermons, selections under various heads, and articles on the work of the pastor, the church, and the Sunday-school, fill up the number with an admirable variety of attractive and useful reading for pastor or people. Its new year opens most auspiciously.

Mrs. McKinley in a new portrait, seated in a luxurious chair in the White House Conservatory, makes a striking cover to the January *Ladies' Home Journal*. Lillian Bell's keen pen deals with Paris as she sees it for the first time, and with the French, who inspire her to write with a fascinating sweep and dash. Five of our most famous clergymen—Cardinal Gibbons, Mr. Moody, the evangelist, "Ian Maclaren," Dr. Rainsford, and Robert Collyer—tell tersely and to the point what a religious life means to a young man, and how it affects his daily life and amusements. There are four short stories and Hamlin Garland's romance of "The Doctor"—the story of a man born to be "a friend of all women and a lover of none." The successful feature, "The

Inner Experiences of a Cabinet Member's Wife," is carried on. Mrs. Rorer answers the question "Do We Eat Too Much Meat?" and seems to prove that we do. Four pages are given to home parties and frolics, presenting every phase of home entertaining, fancy-dress parties for children, etc. The entire number has the glow of midwinter entertainment in it.

The January *Outing* is the holiday number of this best of sporting publications. The richly-colored cover is suggestive of merry times out of doors, and the number is filled with seasonable and readable sketches of sport, travel, and adventure in many lands. The art-work is very fine. Notable features include: "Holly," a complete story, by Justine E. Ingersoll; "Rabbits and Rabbiting," by Ed. W. Sandys; "Canadian Winter Pastimes," by Geo. W. Orton; "Sport in Jamaica," by L. C. Shirley; "Tarpon Fishing," by O. P. Hay; "Ice-Yachting," by H. P. Ashley, and "Ice-Hockey," by J. P. Paret. The editorial and record departments are very complete.

McClure's Magazine for January yields, perhaps, its first attraction in its pictures. As an example of general excellence in magazine illustration, it is, indeed, an extraordinary number. In this particular number the good story is told also in most of the articles—not merely in those which are stories by confession, but in the others as well. For example, Mr. Hamblen's account of his own personal experience as a railroad brakeman, with its almost daily episodes of daring and disaster, is as absorbing as any of the fiction. No less is true of Mr. Dana's chapter of recollections of life in the trenches at Vicksburg, with its close, living view of Grant, Sherman, and the other generals there. Cy Warman's account of his sojourn at Karlsbad is a bit of humorous, attractive description; Robert Barr's character sketch of Mark Twain, from his own intimate acquaintance, offers a distinctly new view of the great humorist; and Norman Hapgood's study of Boutet De Monvel, with the fine reproductions from De Monvel's work, gives one an excellent idea of the leading artist of our time in the portrayal of children. The fiction of the number consists of the second instalment of Anthony Hope's *New Zenda* novel and several good short stories.

An important and interesting article on Mexico occupies the leading place in *Frank Leslie's Popular Monthly* for January. It is written by Frederick Stone Daniel, and treats in an entertaining manner of the country's history and the character and occupations of the people. There are many excellent illustrations. Then there is an article on "The Presbyterians," by Rev. D. J. McMillan, of the Presbyterian Board of Home Missions. This is the second of a series of illustrated papers on "The Religious Denominations of America." In an article entitled "Fair Cincinnati," Charles Thomas Logan describes graphically the attractions of the "Queen City of the West." Other illustrated papers are: "Beet-Sugar Culture in California," by Frederick M. Turner, and "The San Carlos Indians." There are several short stories contributed by J. Frederick Thorne, Eleanor C. Scott, and others, a number of really good poems, and the always attractive young folks department.

The feature which will attract all lovers of modern romantic fiction to the January *Atlantic* is the first instalment of Gilbert Parker's new story, "The Battle of the Strong," which promises to be one of his best and strongest works. It transports the reader to the historic shores of the Isle of Jersey in the year 1781, on the eve of the French attack upon the island. John Muir's earnest and eloquent paper on "The Wild Parks and Government Reservations" reveals many unsuspected wonders of these great domains, and shows their inestimable value to the nation and the necessity for their rescue from spoliation and their future preservation. J. Firman Coar, in an article on "Three Contemporary German Dramatists," discusses the present revival of literary activity in Germany, as shown in the work of these great dramatists, and prophesies a period of remarkable literary productiveness to follow. Colonel T. W. Higginson's reminiscences take him to Paris in this number, where he meets and describes many notabilities, — Victor Hugo, Louis Blanc, Tourgueneff, and others. F. Hopkinson Smith's brilliant serial, "Caleb West," reaches a dramatic climax in this issue, and Mrs. Kate Douglas Wiggin's wise and witty "Penelope's Progress" still continues.

Amongst the contents of *The Chautauquan* for January 1898, are the following: "The City of Berlin," illustrated, Emily M. Burbank; "Schools and Education in the American Colonies," Alice Morse Earle; "The Social Habits of Insects," Anna Botsford Comstock; "The Geographical Position of Germany," Cyrus C. Adams; "The Sovereigns of Italy in Germany," E. Arbib; "Ohio in National Affairs," illustrated, Charles M. Harvey; "Should the Government Establish Postal Savings Banks?" Charles S. Burwell; "Who will Exploit China?" Rene Pinon; "Henry George, an Apostle of Reform," with portrait, Felix L. Oswald, M.D.; "New Year's Customs in Many Lands," Elizabeth T. Nash; "A Plea for Autobiography," Carina B. C. Eaglesfield, B.A.; "The Hours of Work of Women and Children," Florence Kelly; "Current History and Opinion," illustrated; "C. L. S. C. Work"; "Talk About Books."

The Christmas number of *Sunbeams* was specially bright and seasonable. The story of "The Holly Berries" is cute and sure to interest the little folks, while "A Christmas Gypsy" would inter-

est the older young folks of the home. The January number is bright and up to date. The paper is well illustrated with fine cuts. A descriptive article about Spain, its kings and palaces, is well written and instructive. A second article on "Alfred Tennyson," giving incidents in his life and extracts from his poems, breathes enthusiastic interest in every line. The short stories are full of pith and bright enough to interest all. A "Sunbeam's" gallery of bright-eyed children occupy four pages. [The Sunbeams Co., 178 Fulton St., New York. Price, \$1.00 per year.

"Nashville '98."

To Ontario Christian Endeavorers.

REAPPOINTED International Convention excursion manager by the Ontario Executive for the fourth year, I am at your service for "Nashville '98."

Arrangements are being made much earlier than previous years, the railway rate having already been fixed and quite definite announcements made respecting accommodation in the convention city. Note carefully the following items, and watch for further information in these columns month by month:

Railway rates, single fare for round trip. Limitations not yet announced. Ask your local railway agent what the single fare is to Nashville, Tenn., and the figure he gives you will be the cost for round trip. From Toronto it is \$22.25.

Ontario will have headquarters with other States and Provinces in the Broad St. Amusement Hall, five minutes walk from either the Union Depot or the convention meeting places. Rates in private houses will be one dollar per day for room and meals, and in hotels from one dollar per day up-



wards. Fifty thousand can be accommodated easily.

Secretary Baer says that Nashville will present to the convention the finest auditorium in which any International convention has been held. One of the special musical features of the convention will be a male chorus of 1,200 voices. Mr. E. O. Excell, Chicago, and Mr. Percy S. Foster, Washington, will be the convention chorus leaders. The following have accepted a place on the programme: Rev. Geo. C. Lorimer, D.D., of Boston; Rev. J. Wilbur Chapman, D.D., Philadelphia; Principal Booker T. Washington, Tuskegee, Ala.

If those who have any thought of attending this convention, or who wish to secure the fullest information for their societies, will send their address on a post-card, a mailing list will be made up and printed information sent as received.

4 Simpson Ave.,
Toronto.

C. J. ATKINSON,
Ontario C. E. Excursion
Manager.

From the Ontario Treasurer.

PLEASE acknowledge in the ENDEAVOR HERALD the following contributions to the work of the Provincial Union for December, 1897: Wingham Pres., \$1; Scotland, Oak Hill, \$2; Fergus, Melville Pres., \$2; Blackheath, \$1; Sunbury, Sand Hill, and Pittsburg, \$1; Clinton Local Union, \$10.

W. J. DOHERTY.

308 Grey St., London.



Jottings from London.

St. George's society report progress. Good work is being done along missionary and other line. Among the newly-elected officers are Miss Smith, president; Miss M. McNeil, secretary; and Mrs. P. Adcock, Junior superintendent.

Our Local Union has sustained a loss by the resignation of Mr. A. E. Passmore, who filled the office of second vice-president. Mr. Mills, of the Talbot St. Baptist society, has been elected to fill the vacant position.

The Convalescent Home has been made the recipient of a handsome gift from the Local Union in the shape of a first-class organ. This generous act of the Endeavorers drew forth a very hearty vote of thanks from the board of management of the Home.

Two Methodist societies—Colborne St. and West London—have recently been admitted into the membership of the Union. We hope that it will not be long ere all the young people's organizations of the various denominations will be thus united for mutual counsel and a combined forward movement.

At the election of officers of Chalmers Presbyterian society, Mr. Milliken was elected president, and Miss Allie Baillie, corresponding secretary.

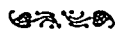


St. Thomas Jottings.

KNOX CHURCH Y.P.S.C.E.—The Missionary Committee met in the church parlors one evening lately and made and filled with literature, etc., thirty-one "Comfort Bags" for the Welland Canal Mission. A very successful "At Home" was held on Dec. 7, by members of this and other societies in the church. An unusually large number of young men were present and enjoyed themselves immensely. Mr. D. M. Tait was present with his gramophone and delighted the young people. A short programme was also given and refreshments were served by members

of the Excelsior Mission Band in uniform. On Dec. 23rd, about fifteen of the members gave an entertainment at the Thomas Williams Home, and presented the old people with suitable Christmas gifts, and on Dec. 28th, about twenty drove out to the House of Industry and gave an entertainment there. Solos were given by Misses MacBride, MacPherson and Stover, duet by Misses MacBride and Stover, speech by the pastor, Rev. D. R. Drummond, and hymns and college songs by the members. Cakes, oranges, etc., were distributed to the inmates. At the December business meeting the following officers were elected: Pres., Mr. C. Carrie; vice-pres., Miss McGill; rec.-sec., Miss Stirling; cor.-sec., Miss MacGregor; treas., Miss Barker. This society is in a very flourishing condition, new members are being added and the outlook for the New Year is very bright. During the past year nearly \$50 has been raised for missions, \$6 for the mission started in the south east section of the city, \$20 for the '97 C. E. convention, besides about \$40 for other purposes. All our money is raised by voluntary contributions.

Since the '97 convention a Y.P.S.C.E. has been organized in connection with Trinity (Church of England) church, with Mr. John Tonge as president. They have been invited to join the Local Union.—*Mac.*



Hamilton Notes.

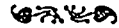
At the regular monthly meeting of the Hamilton and County Union held in the Laidlaw Memorial Mission on Dec. 24, the following officers were elected: Pres., Rev. J. F. Barker; first vice-pres., Mr. Jas. Somerville; county vice-presidents, Mr. Marshal, Ancaster; Mr. Burkholder, Barton, Mr. Moffat, Beverly; Rev. D. B. Marsh, Binbrook; Mr. Chas. Hunt, East Flamboro; Mr. M. McFarland, West Flamboro; Mr. E. J. Davey, Glanford; Mr. C. C. Pettit, Saltfleet; Mr. C. Shields, Dundas; Miss L. C. Johnston, Waterdown; rec.-sec., Miss A. E. Henry; cor.-sec., Miss H. D. Watson; treas., Mr. Jno. Adams.

Word comes from Sheffield, that Mr. Harris, of Hamilton, organized a Junior C. E. society in the M. B. church; also that the young people's society of the same church entertained the Epworth League on Wednesday evening, Dec. 15th, Mr. Jas. Montgomery in the chair. An excellent programme was rendered after which a dainty lunch was served by the girls.

Knox Church society is again mourning the loss of one of its best

young men, Mr. Chas. E. Truscott, who has been removed by his employers to their head office in Montreal. Mr. Truscott was for a long time an active worker in this society, and it will be some time before his place will be as well filled.

The '98 Committee is working hard already under their new convener, and if the convention next fall is not a success it will not be the fault of that committee.—H. M. G.



Toronto News.

TORONTO JUNIOR UNION.

The annual meeting of the Junior C. E. Union was held Saturday evening, Jan. 8th, in the Y.M.C.A. parlors, with president Mr. G. B. Bickell in the chair. The secretary's report was very encouraging, showing the total number of societies on roll to be 55, with a membership of 2,800 Juniors, and 180 Superintendents and Assistants, an increase over the previous year of 16 societies and 889 Junior members. The treasurer's report was also very gratifying and although it showed a deficiency of \$5.00 or \$6.00 this was entirely cleared up by the generosity of the superintendents and societies at the meeting, all of which goes to show the faithfulness and perseverance of the officials and superintendents. The report of the nominating committee was unanimously adopted, as follows: Pres., Mr. R. E. Gunther; vice-pres., (Eastern district) Mr. F. D. Mills; vice-pres., (Western district) Mr. Lennox; sec., Miss Leary, 400 Manning Ave.; treas., Miss Wilcox; organist, Miss Austin; editor, Mr. Wm. Teepell.

Central District.

COOKE'S (Presbyterian).—The Y. P.S.C.E. held a Watch Night service in the church on New Year's eve. The pastor and Dr. McTavish, of Central Presbyterian church, delivered able addresses. Appropriate music was furnished by the choir. A large number attended, and the collection, which was liberal, was given to the poor. Mr. Wm. Garson, one of Toronto's most consecrated Christian workers, left on the 5th inst. to enter the Simpson Training Institute, New York, in preparation for mission work in Africa. He has just closed a successful term as president of this society, and his faithful work among the city missions and the Y.M.C.A. will long be remembered. May the prayers of Christian Endeavorers everywhere follow him in his chosen field of labor. The first meeting held this year by the Y.P.S.C.E. of Cooke's church was devoted to "The Quiet Hour."

Numerous testimonies were given of the spiritual blessing received by honoring God in this way. A committee was formed to deal with this matter exclusively by endeavoring to get the individual members to adopt it.

CENTRAL (Presbyterian).—A "pound offering" was held at Christmas in the interest of the poor connected with Elizabeth St. Mission. Forty-five baskets of provisions were given to needy families and thankfully received. The Junior society also had a Christmas treat for the poor children in the mission district, supplying nearly fifty children with books, toys, and candies, and so bringing joy to these young hearts. Bright, inspiring missionary and temperance meetings have been held of late. Mr. Wm. Munns, of the Canadian Temperance League, gave a very interesting address at the temperance meeting on January 9th.

CHURCH OF CHRIST (Disciples).—This society has a membership of about sixty-five. In December they held a pound social, all the members bringing either a contribution of food or money. They collected about \$3.50 and an abundance of provisions, which they distributed to the needy. There has been a Bethany Reading Circle formed in connection with the Endeavor society, with a membership of about thirty. There are three books of study in connection with this circle—Disciple Doctrines, Missions, and Bible Study. Papers are read by different members and it promises to be very helpful. There is a mission in connection with the church, in which Sunday-school is held every Sunday morning and service at night. Five of the members are regular teachers in the Sunday-school.

ERSKINE (Presbyterian)—This society provided a Christmas treat for the inmates of the House of Industry, where they hold a prayer-meeting on every alternate Saturday afternoon. Voluntary contributions were given to the Missionary Committee, who purchased dates, oranges, apples, etc., which they distributed among the old folks on the afternoon of Christmas day. The gift was apparently much enjoyed by the recipients, and many were the expressions of thanks and appreciation. After the distribution a short service was held.

AGNES ST. (Methodist).—The active Junior society of this church prepared a Christmas Tree for the 300 boys and girls of the church and Sunday-school; and on this tree were gifts for the 130 members of the Infant Class and some 30 others. On the evening the gifts were presented,

the schoolroom was crowded, and great excitement prevailed. The Juniors deserve great praise for their generous, lovable work. The pastor is to preach a special sermon to this Junior society on Sunday morning, Feb. 13th.

BOND ST. (Congregational).—This society has just elected officers. The pres. is Mr. Thompson, and the cor. sec., Miss M. Muir, 79 Rose Ave.

The District Executive met on Jan. 15th, when it was announced that the sum required to defray the expenses of the recent Convention Breakfast was almost raised. The Missionary Visitor, with the Missionary conveners, was asked to arrange for a series of C. E. meetings in Centre Ave. Mission Hall. Arrangements are being made for an inter-visitation of the societies.

Northern District.

ST. PAUL'S (Methodist).—The young people of this society were favored on Monday, Jan. 17th, with a visit from the E. L. of C. E. of Yonge St. church. Both societies were well represented numerically and in the programme, to which each contributed. Rev. Dr. Parker, who accompanied the society of his church, gave an interesting Bible reading on 23rd Psalm, and appropriate music and a free social spirit added to the enjoyment of the evening.

The monthly Executive meeting of the Northern District was held on Tuesday, Jan. 11th, in Yonge St. Methodist church. Miss Wiggins, the president of Toronto C. E. Union, was present and gave a short, spicy talk on Junior work.

WESTMORELAND AVE. (Methodist).—The members of this society are doing valiant work for Christ in their community. During the past few weeks special services have been held in the church, and the young people have shown that they truly have the Christian Endeavor spirit shed abroad in their hearts to do good to others. The Literary Committee have issued a monthly paper called "The Literary Star," under the editorship of Mr. Albert Waite. Their president, Mr. R. Robinson, is a very enthusiastic and zealous young man.

Western District.

The district officers for 1898 are: Honorary chairman, Mr. J. J. Copeland; chairman, Mr. Alexander; vice-chairman, Miss Levack; sec., Miss Irene Fletcher; editor, Mr. A. A. Wanless; missionary supt., Miss A. Wanless; Junior supt., Mr. A. Dickens; Lookout visitor, Mr. R. Coulter.

COWAN AVE.—This society has quite a large proportion of school teachers and students among its

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Children's Friend, 50c.
Children's Treasury, 35c.
Cottager and Artisan, 50c.
Family Friend, 50c. Sunday, \$1.
Friendly Visitor, 50c.
Infants' Magazine, 50c.
Little Folks, \$1. Light in the Home, 50c.
Our Little Dots, 50c. The Prize, 50c.
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Sunday Magazine, \$2.25
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