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# THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. XI ]

Toronto, December, 1899

[ No. 11

## O Little Town of Bethlehem.

**O** LITTLE town of Bethlehem  
How still we see thee lie;  
Above thy deep and dreamless sleep  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee to-night.

For Christ is born of Mary,  
And gathered all above,  
While mortals sleep the angels keep  
Their watch of wondering love.  
O Morning stars together  
Proclaim the holy birth!  
And praises sing to God the King,  
And peace to men on earth.

How silently, how silently,  
The wondrous gift is given;  
So God imparts to human hearts  
The blessings of His Heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in.

O holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin and enter in,  
Be born in us to-day.  
We hear the Christmas angels,  
The great, glad tidings tell—  
O come to us, abide with us,  
Our Lord Immanuel! — *Phillips Brooks.*

## “On Earth Peace.”

**N**EARLY nineteen centuries have passed since the angels sang their song of peace and good-will over the cradle of the Christ-child. Through all these years the faithful have prayed and striven for the growth of the Christmas spirit; and yet, in the closing days of this latest century, how far off seems the angelic prophecy from its fulfilment. “On earth peace”—the words appear almost ironical as we look abroad over the world, as we think of the bickerings and strifes among men, as we consider the conflicts and self-seeking of the commercial world, as we see the great nations, armed to the teeth, watching each other for an advantage, as we view the most civilized nations of the earth observing the anniversary of the advent of the Prince of Peace under the shadow of war.

Is the Christmas spirit growing in the world? we ask. As we think of the vast standing armies of Europe, the battle ships and enginery of war, the prevalence of the spirit of militarism, it would seem as if the era of universal peace was as far off as ever. Yet such a conclusion would be wholly erroneous. We need to look at the centuries as a whole; and after doing so we can only have one answer. Notwithstanding all that is unjust and oppressive in our social life, notwithstanding the greed of soulless corporations, notwithstanding the gigantic evils that foster crime and grind the faces of the poor, notwithstanding the wars and rumors of war, the Christmas spirit was never more dominant in the affairs of men and nations than in the twilight of this nineteenth century. There never was an age in which so many were seeking to live out the Christ life. Slavery has been abolished, children are cared for, women are emancipated, the poor and the infirm are provided for. Even war has lost many of its ancient horrors. When Jesus Christ was born there was not a nation upon the earth that would have apologised for slaughtering wounded combatants and defenceless enemies. Now, if war can ever be said to have its humane aspects, the barbarities of the earlier centuries are abolished.

Yet there are present conditions that cannot but be alarming and disheartening to all who long for the coming of the kingdom of peace. The growth of militarism has its ebbs and flows, but not for years has it been greater among English-speaking peoples than now. Still through all the tumults of war and storms of passion, the cause of God goes on. Slowly it seems to us sometimes, but certainly, the Christmas spirit is filling the world.

“I heard the bells on Christmas Day  
Their old, familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good-will to men.

But in despair I bowed my head.  
‘There is no peace on earth,’ I said,  
‘For hate is strong,  
And mocks the song  
Of peace on earth, good-will to men.’

Then pealed the bells more loud and deep:  
‘God is not dead, nor doth He sleep!  
The wrong shall fail,  
The right prevail,  
With peace on earth, good-will to men.’”

## The Solitude We Need.

**A**MID the rush and tumult of the world in our days, it is increasingly difficult to secure that seclusion which is necessary to the development of the inner life. The time which one may wrest from the claims of business at the beginning or close of the day for quiet meditation upon divine things and communion with God is a season of inestimable value, but we require something more. Often the time when we feel the need of solitude the most is when it is impossible to secure it—in the midst of the cares and perplexities and perturbations of our daily occupations. A writer in *Harper's Bazaar* gives us this ingenious suggestion made in that curious production called "Flim-Flams."

The hero of this work was tender-eared. He found no end to all those kinds of small noises which play on the finely organized ears of a literary man like the storms on an Æolian harp. His unsteady brain was long the unhappy victim of his eyes and ears. At length he divulged that he had made an important discovery. "Solitude," said he, "has long been the catchword through all ages of literary men. Why should they be without a portable solitude? I have actually contrived such a thing, which will serve in all times and places." He exultingly held up something, which, having clapped upon his head, the latter disappeared. "Here is solitude!" It was a long, triple-quilted cap, which came down an inch over his eyes and quite covered his ears, in which parts it was stuffed with great care. Furnished with this, the inventor claimed that a man need not travel three hundred miles in quest of a solitude, but could find it at once, even in the heart of noisy London.

This magic extinguisher has not come into general use, nor is it likely to, for the reason that the stillness we need is not so much outward as inward. The cap could shut out the discordant noises of the world, but it could not bestow immunity from the disturbances that arise from the soul that is shut in. The best stillness is that which comes to the soul that has found the peace that abides at the heart of all things—the peace of God. In the midst of the daily "drive" one may have within a "secret place" into which he may enter at any moment and find the wonderful calm which the presence of God makes.

Dr. Bonar tells of a Glasgow merchant who, as he walked the busy streets with a friend, would sometimes say, "Gang on a wee, the Maister wants to speak wi' me." And there amid the clangor and bustle the soul of the servant held converse with the King. This practice of the presence of God is what we require to cultivate amid the pressure of our days, so that in the noise and whirl of daily duties we may enjoy moments of refreshing that will sanctify and dignify every task.

If the Presence is not within, He can never be found without. But if the heart holds Him, then all things bring to us the consciousness of His nearness. A beautiful incident is recorded in

Tennyson's biography that shows the deep devotional spirit of the great poet. As he was walking one day with a favorite niece on the beautiful downs of the Isle of Wight, with the sounding sea ever in their ears, and God's bright skies and plains above and about them, he said to her.

"God is with us now on this down, just as truly as Christ was with the two disciples on their way to Emmaus. We cannot see Him, but the Father and the Saviour and the Spirit are nearer, perhaps, now than then to those who yearn for Him."

"I said," writes the niece, "that such a near, actual presence would be awful to most people."

"Surely the love of God takes away and makes us forget all our fear," answered Tennyson. "I should be sorely afraid to live my life without God's presence, but to feel that He is by my side now, just as much as you are—that is the very joy of my heart."

"And I looked on Tennyson as he spoke," continues his companion, "and the glory of God rested on his face, and I felt that the presence of God overshadowed him."

## Aggressive Christianity.

**T**HE spirit of the gospel is the spirit of conquest. The "Forward Movements" which are being organized by all the churches but indicate the essential character of true religion. These are stirring times among all denominations. The ecclesiastical atmosphere is electric with energy and tremulous with campaign cries. The Church has heard the divine voice saying, "Awake, awake, put on thy strength, O Zion!" and everywhere we see the armies of the Lord preparing for a distinct advance, lured on by promises of glorious spiritual victories.

Aggressive movements are being planned for the missionary fields. The sinews of war are being provided by means of "Century Funds." And accompanying all there is a widespread expectation of spiritual awakening within the churches through the bestowal of the Spirit. In religious periodicals the "coming revival" is a common theme. One of the best things we have observed is an article furnished to the *Christian Guardian* by W. Robertson Nicoll, the well-known English editor. It is worthy of being widely repeated, and it is suggestive enough and comprehensive enough to be taken as a program for aggressive work by our Christian Endeavor societies.

Mr. Nicoll has unlimited confidence that the next revival will be the result of the proclamation of the gospel of a crucified Christ. "The preaching will be the preaching of the Cross, the preaching of mercy and judgment, not of mere mercy alone, but the mercy of God in Christ reconciling the world unto Himself, not imputing to men their trespasses. I say that no other gospel has been preached to the reviving of the church. This is the gospel of all the great evangelists."

Then the coming revival is to have more to say about the perfecting of the saints. The mystery of purifying love as it is unfolded in the New Testament will be taught. Mr. Nicoll believes that there is a higher life for Christians than is commonly believed in or exhibited. "The church at large has hardly begun to enter on its rich inheritance here. How rare is that feeling of serene confidence which I suppose to be that Sabbatism of the people of God into which believers enter now! How much of the Christian life is depressed and even heart-broken! How different is the tone of many sermons and religious books from the rejoicing, triumphant spirit of the New Testament! We must change much of this, never changing indeed the deep essential humility of those who cling to the cross, but as little presuming to alter or pervert the promises of peace and rest in which the Word of God abounds. We shall hear in the next revival more about the words of the old masters in the love of God. All the love we know on earth is but a trembling shadow of the eternal Love. As in a manner our identity is lost in Christ in the hour of our deliverance when He takes upon Him the else inalienable burden of our guilt, so it is lost again when in the work of sanctification He comes to live in us at last, and our own life is dead or at most lived as by those who are but pupils and organs of the eternal Spirit, who have no divided aims, no half-hearted affections, who are dead, whose life is hid with Christ in God."

After declaring that the next revival will certainly be an ethical revival, the revival in every sphere of righteousness toward God and man, the article proceeds to say that what is required is the extension of the principle of justice. These words have a very important bearing on the social problems that are loudly asking for consideration in our days:

"When we read the Bible with open eyes we shall see that the deepest word in it is not grace, but righteousness. I am not ashamed of the Gospel, said St. Paul, for therein is revealed the righteousness of God from faith to faith. All through the Old Testament we have the showing of a real right which will destroy inveterate wrong. A king shall rule in righteousness, princes shall rule in judgment. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.

"As things are, society is organized on a basis of competition. The result is that we say business is business, and charity is charity. Employers will tell us that they cannot afford to maintain their business if they pay more than the market price for wages. On the other hand, they admit that there is a duty of charity, and apart from business they will do often many things that they are not forced to do to relieve the helpless and the poor. Such is the fashion of Christianity, and so it has been for long. It wanders hither and thither over the field binding up the wounds of the victims of cruelty, and pouring in its own oil and wine. But people are tired of generosity. They know that there

is something better than generosity, even justice, and they want that, though they may not be able to tell what it is. They are right in their desire. When Christ truly rules the world, the offices of mercy which have been the glory of Christianity will take quite a secondary place, and justice will bear sway. This will make the Bible a new book. When Christ puts forth His own sceptre, we shall see that the Scripture is not only a message of freedom and a revelation of grace, but that it reveals a great scheme of justice. The Reformation has taught us to read everywhere in the Bible the promise of grace. The new reformation which will come on a great revival will teach us to read everywhere the promise of exact justice, and it will show us that there is no contrariety between the Gospel and the law. Against this supposed contrariety St. Paul directed the whole force of his intellect and his heart. In the end Christianity will be seen to be towards all men quite as much a dispensation of justice as it has been a dispensation of mercy. We are not fit to lay down the new principles for the organization of society. The time has not come, but we can pray for the time. We can anticipate it so far as light is given each in his own little sphere, and above all things we must lift up our hearts for that mighty out-pouring of the Spirit, in the quickening of saints and in the conversion of sinners, without which it is impossible to take any great forward step in morality."



## Entering the New Year.

IT is fitting that Christians should begin the year in the spirit of prayerfulness. The Week of Prayer, as organized by the Evangelical Alliance, has had a remarkable influence for good in all the churches and in all lands. It has been followed by a season of spiritual awakening in multitudes of cases, and the followers of Christ in the various denominations have been brought closer together.

The services that begin the year 1900 will be characterized by specially impressive associations. It is the last year of this marvellous century, and the year that is to prepare for the still more marvellous twentieth century. All Christian Endeavor societies should co-operate with the church workers to the fullest extent in making these services spiritually powerful.

The Week of Prayer will be valuable in proportion as believing souls lay hold of the promises, and thus link themselves by faith to the might of Omnipotence. Infinite resources are at His command. Nothing is too hard for the Lord. His power and wisdom and grace are sufficient to quicken any dull soul, strengthen any laggard arm, gird with might any soldier for the fray. What blessings may fall upon the churches, what multitudes of souls may be led to Christ before the dawn of the twentieth century, if the Christian world should unitedly wait upon God in earnest, believing prayer!

# Missions in Eden

## Glimpses of Life in the Valley of the Euphrates

As the ivy clings around the old grey tower, giving to it a gracefulness and beauty all its own, so do our most sacred associations cluster about the spot where the course of human history began. Eden!—the very name has power to charm the soul with visions of entrancing beauty. It flings backward the gates of memory and brings before us scenes of blessedness in that "happy rural seat of the first pair." But paradise has, alas! vanished from the earth, leaving behind only its mighty name to stir up the soul with pensive recollections, and to hold before man the prospect of a brighter paradise beyond.

Many have been the attempts made to identify the site of Eden. But none have been altogether satisfactory. It is not to be expected that this enquiry can now be attended with any great degree of success. The exact spot will in all likelihood remain forever unknown. The place, however, which those most competent to discuss such questions agree upon as the cradle of the race lies somewhere in the valley of the river Euphrates. That this is the authentic site of Eden is taken for granted by the author of "Missions in Eden," Mrs. Crosby H. Wheeler, who has been for forty years a missionary of the American Board in Harpoot, Eastern Turkey, or the country more familiarly known to us as Armenia. Her volume has recently been published by the Fleming H. Revell Company, and it is a distinct addition to the growing literature of missions.

The people of Armenia believe their country to be not only the first cradle of the race, but also the second; for here rested the ark of Noah upon the mountains of Ararat. According to their own tradition, they are descended from Togarmah, the grandson of Japheth. In ancient times they were closely allied to the Persians, and in their religion were fire worshippers. This relationship made the Greeks hostile to them. Then we find them so intimately allied to the Parthians that they had a Parthian dynasty on the throne. This brought them into the great wars between the Parthians and the Romans, and many of the battles between these nations were fought on Armenian territory. Traces of the great campaigns of the Romans are still found in the land.

As the traditions of the land with respect to Eden would indicate, the country is naturally one of the most fertile in the world, and its mineral resources are beyond computation; but under a tyrannical and unprogressive government little encouragement is given to the development of its wealth, and the people in the midst of the greatest natural riches are held in abject ignorance and poverty.

The traditions of the Armenians say that the gospel was first brought into their land by Tl ad-

deus, the disciple of the Lord, and that many then received it. But it was not until the third century that Christianity was generally accepted, through the efforts of Gregory the Illuminator, the royal secretary of Tiridates. At this time Christianity became the state religion. Thus Armenians have the honor of being the first to receive Christianity as a nation.

Henceforth they were cut off from the friendship of the Persians, and the long series of persecutions began which have continued down to our own day. Thousands laid down their lives under the cruel treatment of Sapor II, who determined to destroy the Christian faith and bring the people back to sun worship. He slaughtered them in cold blood, and even built a tower out of the skulls of Christians. An Armenian bishop built a city named Martyropolis over the place where so many gave up their lives rather than return to idolatry. The old Church of the Martyrs is still standing, a beautiful relic of ancient Armenian architecture. Afterward's the Turk conquered the whole land, and suffering anew began for Christ's sake. Still Christianity did not die out among them. They still reached upward to something higher and better. The fact that Christianity has been retained by the people, in spite of repeated and terrible persecutions which have reduced them to a condition of great poverty and helplessness, is convincing evidence of their sincerity. Their religious history is written, not as by some other historic churches, in bitter theological controversies, but in a brave and simple record of loyalty to Christ, written with the tears of saints and illuminated with the blood of a martyr host.

Through the long centuries of darkness and persecution that befell the Armenian Church, it is not difficult to understand that much error and formalism crept in to obscure the simplicity of the gospel. And so it has come to pass that the Armenians stand to-day in need of the pure teaching of the Scriptures which has uplifted and blessed Protestant lands. It is seventy years or more since missionaries from Europe and America began work in the Ottoman Empire, and their labors among the people of Armenia have been most encouraging from the first.

It was in January, 1857, that Mrs. Wheeler left Boston as a missionary to Harpoot in a sailing vessel bound for Smyrna. The glimpses of the people and the scenes through which she passed are vividly portrayed, and her book reminds us anew of the heroism of those soldiers of the Cross who do pioneer work in the dark places of the earth.

From the old city of Trebizond, on the Black Sea, they journeyed through valleys and over mountains to their destination. The journey was

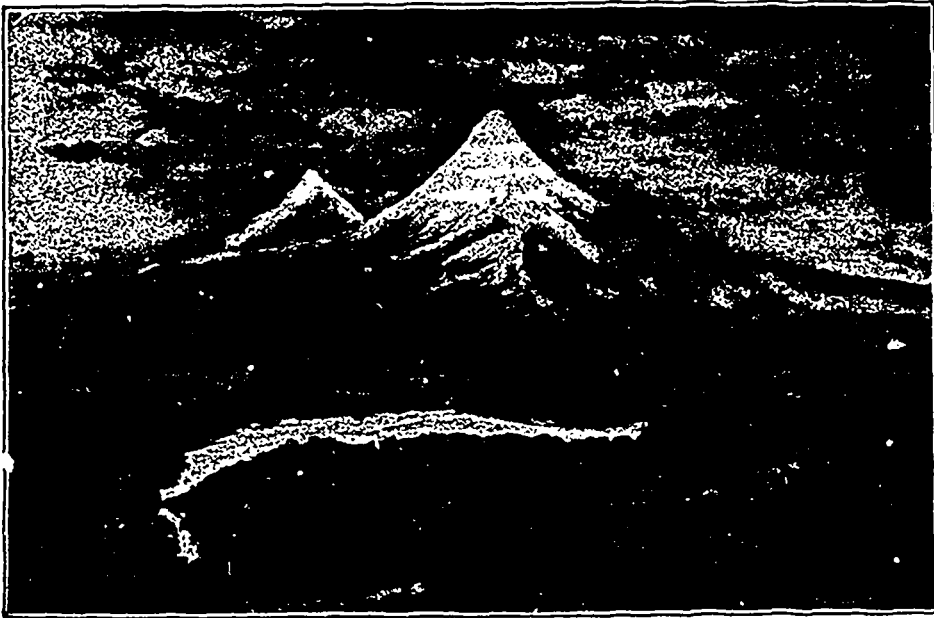
never devoid of interest and not infrequently it was attended with real danger. "Sometimes we were climbing steeps that seemed almost perpendicular, and we wondered how the horses or the men ever managed to cling to the sides. How often I would shut my eyes as one man led the mule and two went behind to steady the *moffa*, or carriage upon the mule's back in which the traveller rides, as we passed over the sides of the mountain on what was little better than a sheep path, where one misstep of the mule might send us hundreds of feet down the precipice into a roaring torrent. Such journeying is not the most healthful for nervous women, but I think no people learn so thoroughly to trust God as the missionaries, and He has kept His promise to them, often in a most wonderful way."

Soon the missionaries were located in their

honored), or the one who enters first is motioned to the upper right-hand corner of the divan where there are extra cushions. The next most honorable person is assigned to the left-hand corner, which also has extra cushions.

"As you must curl your feet up under you on these cushions, you are expected to leave your outside shoes at the entrance before you step upon the raised, carpeted floor.

"In most of the houses the reception room has a divan on three sides of the room and no chairs are needed. This arrangement is now giving way to a divan on two sides, and on the third, a table and chairs. When you are seated, the hostess kisses your hand and bids you welcome. If the host is present he touches his forehead and bids you a thousand welcomes, and asks you if you are comfortable, to which you reply, 'Thank



MOUNT ARARAT.

From "Missions in Eden." Copyright, 1899, by FLEMING H. REVELL COMPANY.

home in Harpoot, called by the people the "Prote Konak," the language was commenced, and acquaintance with the people begun. Some of the customs of the Armenians described by Mrs. Wheeler are interesting and even beautiful. "The manner in which they receive you into their homes is more graceful than ours. You are greeted at the door with '*Paree yegar*,' 'You come in peace.' Then as you enter the reception room they say, '*Hrametsek*,'—which surpasses in meaning any one word which we have, but which gives you the right to the place as you give the right of the city to a distinguished guest. Finally you are motioned to a seat of honor, and, as there are degrees of honor, the person they esteem most honorable (age is always

you, I am very comfortable.' Then all the other members of the family salute you silently by touching your hand to their lips and foreheads, to which you reply by saying, '*Abrees*,' 'May you live,' or '*Shad abrees*,' 'May you live long.' When these greetings are over, the younger members of the family leave the room or stand with folded hands near the place where you left your shoes, and this means, 'I am at your service.'

"The host and the hostess sit down on the divan below you and say politely, lifting the hand to the forehead again, 'You come in peace.' You reply, 'I see you in peace.' The younger members help to entertain you by bringing in sherbet or coffee and often some kind of sweetmeat; or

a low stool is placed before you and upon this a large copper tray or table loaded with fruits and sweetmeats. These things depend on how much your hosts wish to honor you and on the wealth and position of the family. Cushions are placed about this low table, and the hostess invites you to be seated on one of these while she seats herself to serve you.

"You cannot refuse these courtesies unless you are very intimate with the family. You can often make this entertainment a pleasant introduction to the missionary work you wish to do in this very family, and, if you are wise and courteous, you may win the host and hostess—and this means the family. When you leave you say, '*Menak parce*,' 'May you remain in peace.' The host and hostess reply, 'May you go in peace.' The hostess always accompanies you to the door, and sometimes the host also, urging you to come again. This kind reception may be only Oriental politeness; but generally the people feel honored by your call, and it opens the door to kindly feeling which is great gain in your missionary work."

The above is a description of a reception in the city. The missionary also takes us into the poorer homes in the surrounding villages. Let us go with her into one of these village homes.

"The mother is a widow with three children. She greets us kindly and brings us a cushion to sit upon. There are few comforts in this dark room. The walls are black with the smoke of years; some of the timbers in the roof look like charred wood. The fireplace is in one corner, and consists of a hole in the earth lined with flat stones. Here the grass, 'which to-day is and to-morrow is cast into the oven,' is piled, after being dried on the flat roof of the house, fire is added, then the village peat, making at first a great smoke, but finally a hot fire. The smoke fills the room, and everything is scented with the smell, as it slowly makes its way out of the hole in the roof, which is also the sky window, only one other being found in the room to let in light and air.

"The woman sits at your feet on the mat laid on the earth floor. You open your Armenian testament and read, 'Let not your heart be troubled. In my Father's house are many mansions. I go to prepare a place for you.' She is weeping. You ask her why she weeps. 'I know these things are true,' she replies; 'you are reading the words of Christ—I have heard our good preacher read them—I believe them; but I did not learn this till after my husband died, and I am afraid he did not know that Jesus prepares mansions in heaven for those that love Him.' How could I comfort her? I closed my Bible and asked the Lord Jesus to bind up her broken heart. Wiping her eyes with the corner of her coarse apron she looked into my face, saying,

"'Hanum, what shall I do? I wish very much to send Markareed to the city school.'

"'What can you do?' I replied.

"'I can make over the bed her father used.

I can wear his stockings and give her mine. She has an old dress, and I have enough blue and red homespun cloth to make her another. Then I have the yazma I had as a bride which will do for her head covering. I can't do more, except to get my neighbor to put her on top of a load of cotton and take her to the city.'

"'Let Markareed come,' I said, 'and I will do the rest.'

"'God never requires His children to do more than they can, and I was sure He would open the way for Markareed. She came and made so much progress that, after the seven months' schooling under the American teacher, we sent her back to teach a girls' school in her own village under the care of her mother.'"

Among those who received instruction in the missionary Bible School was a blind youth who became so familiar with his Bible that his fellow-students dubbed him "Hamaparpar," and ever after he was known as Hohannes Hamaparpar, or John Concordance. After his studies were completed, he was sent to take charge of the work in Shepik, where was a struggling church steadily growing weaker and weaker. Under his preaching a gracious revival was begun which spread far and wide among the churches. A tender, loving spirit was manifested, and the pastors would often see the people in tears, old and young convicted of sin and enquiring, "How can I be saved?" All classes were reached. At one of the morning meetings, the worst man in one of the cities, who was so wicked that neither the Christian nor the Turk would claim him, was melted and, to the astonishment of all, arose to ask the Christians to pray for him that the merciful Saviour would not pass him by.

This manifestation of the Spirit's work not only raised the church to a higher plane, but also the whole community. More Bibles were sold, and the Scriptures were read with greater care; the schools increased largely in attendance; with the result that the missionaries were too few to carry on the work among the villages of the plain, and more men were called for to superintend the work which had so rapidly increased.

The churches in Harpoot and the surrounding neighborhood were among those that suffered during the recent reign of terror in Armenia. And when the time of trial came, the converts were not found wanting. Ichmeh was one of the villages visited by this terrible persecution. Gulaser, the most honorable among the Christians, was beheaded with a sword as he sat in his house. His brother, Boghos, nearly eighty years of age, was dragged from his sick-bed, stripped of his clothing and left to die. Gulaser's son Mardiros (Martyr) was imprisoned with many others in the Gregorian church. A few to gain their liberty accepted the Moslem faith and bound on the white turban, saying, "In a few days the English will deliver us; why should we die?"

Gregory, the pastor of the church, who was

also imprisoned, comforted those who were left and exhorted them to trust in the Lord Jehovah even unto death. A Kurdish sheikh and a few of his followers were called from the mountains near Ichmeh, so that the Turks might throw the blame on the Kurds. The village officials opened the church and brought out the pastor. They asked him if he would repeat the formula that would make him a Moslem.

"We will make you a Moolah in our church if you will accept Mohammed."

"Have I confessed Christ till my hair has grown grey," he replied, "and shall I now deny Him?"

The tall Kurdish sheikh who was the judge, commanded the Kurds to fire, and the faithful Gregory fell pierced with many bullets. "Drag him away!" said the chief to those who had bound on the white to save themselves. As they lifted him tenderly, for they loved him, the command came, "Tie a rope to his legs and drag him away like a dead donkey!"

One after another passed thro' the ordeal till the sacred fountain running out from under the church was one of blood.

Then came the tall, noble son of Gulaser, Deacon Mardiros.

"Will you confess Mohammed?"

"Mardiros," he said, "have I lived, and Mardiros will I die."

For other instances of Christian heroism, and for much valuable information concerning missionary work in that stricken land, we commend you to Mrs. Wheeler's interesting volume. As we read of the outlook in that country which has so often been baptized with Christian blood, we cannot but join with the missionary in her earnest hope for a better day. "Shall we not pray that our eyes may be anointed so we may look forward with a broader, wider, clearer faith to the time when we shall see the Turk, the Kurd, the the Armenian, joining hands as they kneel about the cross of Calvary?"

"Oh, for that holy dawning  
We watch, and wait, and pray,  
Till o'er the height the morning light  
Shall drive the gloom away.  
And when the heavenly glory  
Shall flood the earth and sky,  
We'll bless the Lord for all His word,  
And praise Him by-and-by."

## A Christmas Legend.

IT was Christmas Eve. The night was very dark and the snow falling fast as Hermann, the charcoal burner, drew his cloak tighter around him to protect him from the cold blast. He had been to carry a load to the castle near, and was now hastening home to his little hut, although he worked very hard he was poor,



BREAD MAKING.

SPINNING AND WINDING.

### VILLAGE SCENES.

From "*Missions in Eden*." Copyright, 1899, by FLEMING, H. REVELL COMPANY.

gaining barely enough to supply the wants of his wife and four little children. He was thinking of them when he heard a faint wail. Guided by the sound, he groped about and found a little child, scantily clothed, shivering and sobbing by itself in the snow.

"Why, little one, have they left thee here all alone to face this cruel blast?"



The child answered nothing, but looked very piteously up into the charcoal-burner's face.

"Well, I cannot leave thee here. Thou wilt be dead before morning."

So saying, Hermann raised the child in his arms, wrapping the little thing in his cloak and warming the wee hands in his bosom. When he arrived at his hut he put down the child and tapped at the door, which was immediately thrown open, and the children rushed out to meet him.

"Here, wife, is a guest to our Christmas Eve supper," said he, leading in the little one, who held timidly to his fingers with its tiny hand.

"And welcome he is," said his wife; "now let him come and warm himself by the fire."

The children all pressed around to welcome and gaze at the little new-comer. They showed him their pretty fir-tree, decorated with brightly-colored lamps in honor of Christmas Eve.

Then they sat down to supper, each child contributing of its portion for the little guest, looking with admiration at his clear eyes and golden hair, which shone so as to shed a brighter light in the room. As they gazed it grew into a sort of halo round his head, and his eyes beamed with a heavenly lustre. He grew larger and brighter before their eyes; and as they gazed in wonder and amazement at the sight, the beautiful vision disappeared, with hands outstretched over them in benediction.

Hermann and his wife fell on their knees, exclaiming in awe-struck voices, "The Holy Christ-Child!" and then they embraced their wondering children in joy and thankfulness that they had entertained the Heavenly Guest.

The next morning, as Hermann passed by the place where he had found the fair child, he saw a cluster of lovely white flowers with dark green leaves, looking as though the snow itself had blossomed. Hermann plucked some and carried them reverently home to his wife and children, who treasured them carefully in remembrance of that wonderful Christmas Eve, calling them chrysanthemums.

Every year, as the time came round, they put aside a portion of their feast and gave it to some poor little child, according to the words of Christ, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."



## A Heroine of To-Day.

**T**HE Great Bird Rock lies in the Gulf of St. Lawrence. It is one of two bare rocks of red sandstone. As the name indicates, the Great Bird Rock is the home of countless sea birds—gannets, puffins, gulls, and auks—and on the summit stands a lighthouse, its light being visible twenty-one miles away.

During the winter of 1866-7 the keeper in charge of the light was Angus Campbell, who kept vigil with his wife and two male assistants. The island itself is harborless, and its great

frowning cliffs rise so precipitously from the sea that men and provisions have to be raised to the station, one hundred and forty feet high, by means of a steam hoist, and then only when it is calm enough for a small boat to approach the cliffs from the supply steamer anchored in the open.

On the fifth of May, 1897, the Canadian Government steamer "Aberdeen" reached the Bird Rock on its spring supply trip. For three long months at a time the inhabitants of the lonely lighthouse have no intercourse with the outside world, and therefore await the arrival of the steamer with the greatest eagerness. When the "Aberdeen" neared the inhospitable island, the captain scanned the edge of the cliff with his telescope and was surprised to see a gray-haired woman alone where he had left a comparatively young wife and three men a few months before. In due time the officer reached the wind-swept summit and asked for the keeper.

"Angus is dead!" came the brief reply, in heart-broken tones. "So is Jim Duncan, and so is George Bryson, and I'm all alone."

That was all, and yet what depths of tragedy the few words held; what heights of heroism on the part of Maggie Campbell. This was her sad story:

Two months before her husband and his two helpers started out on a seal-hunting expedition. It was a bitterly cold day, but the floating ice from the great Northland had surrounded the Bird Rock for a distance of five or six miles, and on the shining floes could be seen hundreds of the little animals whose fur the men sought. There was apparently no danger, unless the wind should suddenly change; yet that is what happened.

A few hours after the men had set forth on their journey, the dreaded south wind set in unexpectedly. Mrs. Campbell at once hoisted a danger signal, whereupon the hunters hurried toward their refuge. But it was too late. The ice cracked in every direction and the unfortunate fellows found themselves drifting helplessly on a cake of ice toward the open sea and to a certain and cruel death. In an agony of suffering the wife watched the little group of doomed men as they were relentlessly swept farther and farther away. Husband and wife waved messages to each other—the last in this world; each kneeled in prayer for deliverance, but no deliverance came, and when the sun had set on the dreary scene Mrs. Campbell returned to her home a widow.

But what of the light—a vitally necessary beacon to the sailor? "How did you manage to get along alone?" inquired the captain.

"I hardly know, myself," was her reply. "Sleep almost deserted me. I hardly slept two hours together for the two months, and I ate but one meal a day. For hours during the daytime I swept the face of the waters with my glass in the vain hope of seeing the lost party—but I took care of the light all the time."—*Forward.*

# The Singing of the Magnificat

A Legend of Christmas Eve, by E. Nesbitt, in "Lays and Legends"

**I**N midst of wide green pasture-lands, cut through  
By lines of alders bordering deep-banked  
streams,  
Where bulrushes and yellow iris grew,  
And rest and peace, and all the flowers of dreams,  
The Abbey stood—so still, it seemed a part  
Of the marsh-country's almost pulseless heart.

Where grey-green willows fringed the stream and  
pool,  
The lazy meek-faced cattle strayed to graze,  
Sheep in the meadows cropped the grasses cool,  
And silver-fish shone through the watery ways,  
And many a load of fruit and load of corn  
Into the Abbey storehouses was borne.

Yet though so much they had of life's good things,  
The monks but held them as a sacred trust,  
Lent from the storehouse of the King of kings  
Till they, His stewards, should go back to dust.  
"Not as our own," they said, "but as the Lord's,  
All that the stream yields, or the land affords."

And all the villages and hamlets near  
Knew the monks' wealth, and how their wealth  
was spent.  
In tribulation, sickness, want, or fear,  
First to the Abbey all the peasants went,  
Certain to find a welcome, and to be  
Helped in the hour of their extremity.

When plague or sickness smote the people sore,  
The Brothers prayed beside the dying bed,  
And nursed the sick back into health once more,  
And through the horror and the danger said:  
"How good is God, who has such love for us,  
He lets us tend His suffering children thus!"

They in their simple ways and works were glad:  
Yet all men must have sorrows of their own.  
And so a bitter grief the Brothers had,  
Nor mourned for others' heaviness alone.  
This was the secret of their sorrowing,  
That not a monk in all the house could sing!

Was it the damp air from the lonely marsh,  
Or strain of scarcely intermitted prayer,  
That made their voices, when they sang, as harsh  
As any frog's that croaks in evening air—  
That made less music in their hymns to lie  
Than in the hoarsest wild-fowl's hoarsest cry?

If love could sweeten voice to sing a song,  
Their hearts had been sweetest song was ever sung:  
But their hearts' music reached their lips all wrong,  
The soul's intent foiled by the traitorous tongue  
That marred the chapel's peace and seemed to scare  
The rapt devotion lingering in the air.

The birds that in the chapel built their nests,  
And in the stone-work found their small lives fair,  
Flew thence with hurried wings and fluttering  
breasts  
When rang the bell to call the monks to prayer.  
"Why will they sing," they twittered, "why at all?  
In heaven their silence must be festival!"

The Brothers prayed with penance and with tears  
That God would let them give some little part  
Out for the solace of their own sad ears  
Of all the music crowded in their heart.  
Their nature and the marsh-air had their way,  
And still they sang more vinely every day.

And all their prayers and fasts availing not  
To give them voices sweet, their souls' desire,  
The Abbot said, "Gifts He did not allot,  
God at our hands will not again require;  
The love He gives us He will ask again  
In love to Him and to our fellow-men.

"Praise Him we must, and since we cannot praise  
As we would choose, we praise Him as we can.  
In heaven we shall be taught the angels' ways  
Of singing—we can afford to wait a span.  
In singing, as in toil, do ye your best;  
God will adjust the balance—do the rest!"

But one good Brother, anxious to remove  
This, the reproach now laid on them so long,  
Rejected council, and for very love  
Besought a Brother, skilled in art of song  
To come to them—his cloister far to leave—  
And sing Magnificat on Christmas Eve.

So when each brown monk duly sought his place,  
By two and two, slow pacing to the choir,  
Shrined in his dark oak stall, the strange monk's  
face  
Shone with a light as of devotion's fire,  
Good, young and fair, his seemed a form wherein  
Pure beauty left no room at all for sin.

And when the time for singing it had come,  
"Magnificat," face raised, and voice, he sang:  
Each in his stall the monks stood glad and dumb,  
As through the chancel's dusk his voice outrang,  
Pure, clear, and perfect—as the thrushes sing  
Their first impulsive welcome of the spring.

At the first notes the Abbot's heart spoke low:  
"Oh God, accept this singing, seeing we,  
Had we the power, would ever praise Thee so—  
Would e'er, Lord, Thou know'st, sing thus for  
Thee;  
Thus in our hearts Thy hymns are ever sung,  
As he Thou blestest sings them with his tongue."

But as the voice rose higher, and more sweet,  
The Abbot's heart said, "Thou hast heard us  
grieve,  
And sent an angel from beside Thy feet,  
To sing Magnificat on Christmas Eve;  
To ease our ache of soul, and let us see  
How we some day in heaven shall sing to Thee."

Through the cold Christmas night the hymn rang  
out,  
In perfect cadence, clear as sunlit rain—  
Such heavenly music that the birds without  
Beat their warm wings against the window pane,  
Scattering the frosted crystal snow outspread  
Upon the stone-lace and the window lead.

The white moon through the window seemed to gaze  
On the pure face and eyes the singer raised;  
The storm-wind hushed the clamor of its ways;  
God seemed to stoop to hear Himself thus praised,  
And breathless all the Brothers stood, and still  
Reached longing souls out to the music's thrill.

Old years came back, and half-remembered hours,  
Dreams of delights that never were to be,  
Mothers' remembered kiss, the funeral flowers  
Laid on the grave of life's felicity;  
An infinite dear passion of regret [wet.  
Swept through their hearts, and left their eyelids

The Birds beat ever at the window, till  
They break the pane, and so could entrance win;  
Their slender feet clung to the window-sill,  
And though with them the bitter air came in,  
The monks were glad that the birds too should hear,  
Since to God's creatures all His praise is dear.

The lovely music waxed and waned, and sank,  
And brought less conscious sadness in its train,  
Unrecognized despair that thinks to thank  
God for a joy renounced, a chosen pain—  
And deems that peace which is but stifled life  
Dulled by a too-prolonged unfruitful strife.

When service done, the Brothers gathered round  
To thank the singer—modest-eyed, said he:  
"Not mine the grace, if grace indeed abound;  
God gave the power, if any power there be;  
If I in hymn or psalm clear voice can raise,  
As His the gift, so His be all the praise!"

That night—the Abbot lying on his bed—  
A sudden flood of radiance on him fell,  
Poured from the crucifix above his head,  
And cast a storm of light across his cell—  
And in the fullest fervor of the light  
An angel stood, glittering, and great, and white.

His wings a thousand rainbow clouds seem'd made,  
A thousand lamps of love shone in his eyes,  
The light of dawn upon his brows was laid,  
Odors of thousand flowers of Paradise  
Filled all the cell, and through the heart there stirred  
A sense of music that could not be heard.

The Angel spoke—his voice was low and sweet  
As the sea's murmur on low-lying shore—  
Or whisper of the wind in ripened wheat:  
"Brother," he said, "the God we both adore  
Has sent me down to ask, is all not right?—  
Why was Magnificat not sung to-night?"

Tranced in the joy the Angel's presence brought,  
The Abbot answered: "All these weary years  
We have sung our best—but always have we  
thought  
Our voices were unworthy heavenly ears;  
And so to-night we found a clearer tongue,  
And by it the Magnificat was sung."

The Angel answered, "All these happy years  
In heaven has your Magnificat been heard;  
This night alone, the angels' listening ears  
Of all its music caught not a single word.  
Say, who is he whose goodness is not strong  
Enough to bear the burden of his song?"

The Abbot named his name. "Ah, why," he cried.  
"Have angels heard not what we found so dear?"  
"Only pure hearts," the angel's voice replied,  
"Can carry human songs up to God's ear;  
To-night in heaven was missed the sweetest praise  
That ever rises from earth's mud-stained maze.

"The monk who sang Magnificat is filled  
With lust of praise, and with hypocrisy;  
He sings for earth—in heaven his notes are stilled  
By muffling weight of deadening vanity;  
His heart is chained to earth, and cannot bear  
His singing higher than the listening air!

"From purest hearts most perfect music springs,  
And while you mourned your voices were not  
sweet,  
Marred by the accident of earthly things,—  
In heaven, God, listening, judged your song  
complete.

The sweetest of earth's music came from you,  
The music of a noble life and rue!"

## Noel, Noel!

By Eliza Wills.

"They saw the young child . . . and fell down and worshipped  
him."

COME, ye Christians, come and pay  
Homage to your King to-day;  
Cradled in a manger, see,  
Sleeps an infant peacefully;  
Christ, God's only Son and Heir,  
Is the Infant sleeping there.

Ne'er before such sight was seen  
As now meets our gaze I ween.  
Heralded by angels bright,  
Came the Prince of Life and Light;  
Oxen turn their patient eyes  
Where the Infant Godman lies.

Lo, a star its rays down shed  
O'er this royal Infant's bed,  
There He lies in humble state,  
Heeded not by rich and great;  
Listen, all heaven's angels sing,  
"Peace on earth Christ comes to bring."

Hark, their voices swell and ring,  
"Glory be to God," they sing,  
"Peace, good will from God on high  
To all men on earth," they cry;  
"God comes down with men to dwell,  
Jesus Christ, Emmanuel."

Bring your gifts of gold most rare,  
Frankincense and myrrh prepare,  
Lay them in the manger down,  
Thorns shall form His earthly crown;  
On this earth, His throne shall be  
But a cross on Calvary.

Gold, the altar of your heart  
For His temple set apart;  
Myrrh, the broken contrite prayer  
Which to Him is offered there;  
Frankincense, the song of praise  
Which you daily, hourly raise.

Come, ye Christians, come and pay  
Homage to your King to-day;  
He is now in lowly guise,  
He shall reign o'er earth and skies;  
Sing your Christmas Noel sing,  
Glory, glory, Christ is King!

Toronto, Ont.

# Christian Endeavor Stories

## A Bright Meeting.

SINCE you are going away to college, of course we shall have to find another chairman for the Missionary Committee. Who it shall be is the next question. The people do not seem interested in missions, and it is such an important part of the work," anxiously said Miss Jones, the president of the Christian Endeavor society.

Frances hesitated for a moment.

"Suppose you allow me to still retain the chairmanship," she said. "There is a missionary library at Trudell College, you know, and I should have the best possible opportunity for securing missionary items."

"That will be just the right thing," said Miss Jones, with a sigh of relief.

So that is how it happened that Miss Frances Condit had charge of the Smithville Endeavor society's missionary work, although she was unable to attend the meetings.

Smithville is a small town whose inhabitants are nearly all poor people, who earn their living by working in the mills, and the membership of the little church consists of honest and faithful people, who, however, have little education and few opportunities for acquiring it.

Frances is the only daughter of John Condit, the mill-owner. She is much liked by the young people of the church, and they were ready to help her when she asked their co-operation in the missionary work.

"We hain't got no time to read much or to study up things for ourselves, for we're mostly too tired when night comes, after working in the mill all day. But we'll help as much as we can on Sundays, if you'll just get things sort of started," said Jane Howard, who was one of the members of the committee.

So when Frances went away to school she had promised to prepare the programmes for the monthly missionary meetings, and to do as much as was possible to carry on the work by correspondence. It was no light task, as she soon discovered, for she felt that so much depended upon making the meetings interesting. At last the first programme was prepared, and she was able to write to Jane Howard, who had charge of that meeting:

TRUDELL COLLEGE, Sept. 27, 1898.

My Dear Jane:—I will send you the plans I have thought of for the missionary meeting.

To open the meeting have two good hymns which every one can sing, for that will be a great help toward making the meeting interesting. Then after a short prayer, which Mr. Snowden may be asked to offer, have the Scripture reading and a song by Sara Brownlee. Next should come the reading of the two short papers which I enclose, first "The Experiences of some of our African Missionaries," and, second, "Do Missions Pay?" Ask Martha King and Frank Taylor to read these, for they will be able to make themselves heard by every one. Sing

"To the Work," and then throw the meeting open for voluntary remarks. Give the enclosed slips, which have short missionary items written upon them, to the members of the Missionary Committee, so that they may be read if there are any pauses.

Let there be plenty of music. The chairman of the Music Committee will help you with that; but for fear you do not have time to see about it, I send you a list of songs which may be used.

During the time for voluntary exercises, call for sentence prayers. Close the meeting promptly on time with the singing of "Coronation," and the repeating of the Mizpah benediction.

With earnest prayers for the success of the meeting. Yours, in the Master's work,

FRANCES CONDIT.

The next Sunday evening there was a large attendance at the Christian Endeavor meeting, for it had been announced at the various church services of the week that a particularly interesting programme had been prepared. The opening songs were well known, and every one joined heartily in the singing, and listened attentively to the prayer and to the reading of the Scripture lesson.

Then Sara Brownlee sang Frances Ridley Havergal's beautiful worker's prayer:

"Lord, speak to me that I may speak,  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children, lost and lone.

Oh, strengthen me, that while I stand  
Firm on the rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers in the troubled sea.

Oh, fill me with the fullness, Lord,  
Until my very heart o'erflow,  
In kindling thought and glowing word,  
Thy love to tell, Thy praise to show.

Oh, use me, Lord, use even me,  
Just as Thou wilt, and when and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share."

The face of the singer was very earnest, and the sweet song of consecration, which seemed to mean so much to her, was echoed in many hearts. The audience listened with more understanding of the motives for missionary work, while Mary King told something of the joys and sorrows of the soul-winners in far-away Africa, and Frank Taylor read the convincing statement of the commercial, as well as the spiritual, benefits which are to be derived from earnest work for the benighted people of heathen lands.

By this time every member of the society was thoroughly aroused, and when the time came for voluntary exercises there were none of the pauses or dreadful silences which are so feared by many leaders, but every one seemed anxious to speak, until it really became a sort of missionary service, during which many pledged themselves to study

to know more of this interesting phase of church work.

This is, of course, only the record of one evening, but all through the year the meetings grew in interest, as the members became more and more acquainted with the work, until now the Smithville society is known as one of the very strongest in that district.—*The Watchword*.



## The Unusual Social.

JENNIE Smith was responsible for it. She was a member of the nominating committee of the Ferndale Christian Endeavor society; and when the matter of chairman for the Social Committee was brought up, she boldly named Fred Hanson.

Now Fred Hanson was a compositor on a daily paper in the town of Ferndale; and, though faithful in the society, he had never been a member of the Social Committee. That he should be capable of engineering socials had clearly never occurred to any one but Jennie Smith. More than one on the nominating committee expressed the doubt that most of them seemed to feel. But Jennie defended her position, declaring, with a pretty blush, that she believed that Fred Hanson had ideas, and would make an excellent chairman for the Social Committee. So the nominating committee proposed his name, and at the next business meeting he was elected.

Within two weeks after the new committees went into office we began to hear rumors, and on the following Sunday it was announced that an "unusual social" would be held in the parlors of the church in connection with the next business meeting of the society.

For a week expectation was on tiptoe. Then the announcement was made that each member of the society was to bring to the social some one who did not usually attend the meetings. Failure to do this was to forfeit admittance to the social, unless an excuse was given satisfactory to the Social Committee.

Further than this most of us knew nothing of what was in store for us until the night of the business meeting, at which almost every member of the society was present. This was in itself a very unusual thing at a business meeting. Every member present had brought some one not usually in attendance upon the meetings; so the mercy of the Social Committee was not needed.

After the business was disposed of, all were left for a while in expectation, as Fred Henson and his helpers moved cheerfully about the room. Presently Fred stepped to the platform, in company with the pastor. The room became very still, and the pastor arose, read a passage from the Bible, and addressed a short, earnest, joyous prayer to the God of peace and joy. This was an unusual thing in Ferndale socials, but no one could see that it was in the least inappropriate.

An unusual programme was then rendered. It was full of surprises. Bertha Wilsey had never sung in public before, and the audience was sur-

prised and delighted with her sweet, clear voice. No one had known that Harvey Brown could recite, but he delighted his audience that evening, and responded to a hearty encore. To our surprise, the pastor and his wife, a very quiet little body, sang a peculiarly touching ballad. No one knew that the pastor's wife could sing, and his voice had never been heard except in songs sung by the whole congregation. The surprise of the evening, however, was a piano solo, rendered by Fred Henson himself. The audience was completely captivated, though none of them had ever before heard that Fred could play at all.

The entire programme consisted of parts given by members of the society who had never before taken part in such things. Some parts were rather crude, but on the whole the programme was a great success.

Then the audience was left to itself for more than half an hour, but so thoroughly did the Social Committee do its work that all lost track of the time, while the members of the society met and conversed with the strangers who had come in. All were enjoying themselves thoroughly, when in came a troop of white-aproned young men.

Delicious ice-cream and cake were served, and it so chanced that Dottie Taylor, the jolliest girl in the room, ate cream with the minister's father, whom everybody had considered stern and sour. But a happier couple could not have been found unless it was Fred Hanson and the crippled mother of Maud Halliday, whom Will Biggs had wheeled to the social in her invalid chair. People of different tastes were mixed in a very unusual manner, but they seemed to enjoy it the better.

After the cream was disposed of, George Barr passed around to the members of the society, and to such of the visitors as would take them, leaves from a tablet on which were written such lines as "Three Items of News," "Four Want Ads.," "Wedding Bells," "Special from Berlin," "Off for the South Land," etc. George explained that we were to publish a paper under date of June 2, 1910, and that news, advertisements, etc., should be written with this in mind.

Fifteen minutes were devoted to the writing of the paper. George took about five minutes to "edit" it, and then it was read. The editorials on the Philippines, the flying-machine question, the elevated automobile track, and Dewey's new cabinet were full of interest. Exciting news was chronicled that the five great European powers had formally adopted the proposal of the last International Peace Conference, providing for universal arbitration and speedy disarmament. It was announced that the Smithsonian sea-serpent was ready for exhibition. The complete announcements for the great International C. E. Convention to be held at Melbourne, Australia, were given under glaring headlines. News of the weddings of some of the Endeavorers was given in the local columns, as well as the business cards of several who had already achieved notoriety. The "Want" advertisements attracted

particular attention. Herbert Ralston was the youngest member of the society. One of the items in the "Want" column read: "Girl wanted for general housework. Must be fond of children. Herbert Ralston."

The merriment caused by the reading of the paper had hardly subsided when Fred Henson again stepped to the platform, announced the prayer meeting for the week, the Sunday-school, Christian Endeavor meeting, and church services for the next Sunday, and invited all to attend who had not already some other church affiliation. Charlotte West, who had seated herself at the piano, struck up "God be with you till we meet again." All joined heartily in the song, and the pastor dismissed the social gathering with the benediction.

And we are still talking about that unusual social. Four new members have been seen in the young men's Bible class each Sunday since the social, and three have been added to the young ladies' class. Several new faces are constantly seen in the regular Sunday services of the church, and three young ladies and two young men have asked to join the Christian Endeavor society, and have signified their desire to become members of the church at once.

We are all proud of Fred Hanson, and are wondering what will be the nature of our next social; for that we shall have another soon we feel sure. Meanwhile we do not tire of talking about the unusual results of the "unusual" social.  
—C. E. World.

## Maude's Splendid Victory.

**M**AUDE M. is a slender, delicate girl of but eighteen years. She has expressive brown eyes shaded by heavy brows. The mouth has just enough of firmness in it to lend a certain sort of charm to the entire face, and indicates a character that is not easily moved when once a stand is taken. She is devoted, earnest, faithful, and has ever had those brown eyes open to every opportunity in which she may prove her fidelity to the right. Those who know her best love her most. Not a great while ago there was one great sorrow hanging over the life of Maude, and that sorrow never lifted; only faint gleams of hope ever shone through it. No matter where she was, something would always happen to remind her that she was a saloon-keeper's child. At church she heard the saloon and all who supported it in any way mercilessly arraigned. In society there were often dropped unintentional remarks that went like daggers to her sensitive soul.

She bore all patiently, and never lost hope. Finally she ventured to speak with her father on the subject, told him how wrong the business is; how it is regarded by all right-thinking people, and pleadingly urged that he leave it for her sake. He admitted that he knew it was wrong, but boasted that he kept the most respectable saloon in the town, that he allowed no rowdies

to loaf there, no one to drink to excess; it was an easy and profitable business; he had his license; it was legal; others would sell if he did not, and the disreputable places would have only the more patronage.

But Maude never ceased to pray, never ceased to protest silently against what she so keenly felt to be wicked in practice and pernicious in influence. It was almost more than she could endure to know that every Sunday, while she was at church, liquor was being sold in her father's saloon; that Sunday night, while her voice mingled with others in the Christian Endeavor meeting, and the words, "Throw out the life-line," were sung, men were being led to death by her father. There were times when the old tempter whispered to her that she might as well yield to the inevitable, and think no more about it; that she had better not try to keep the pledge she had taken, for it only made her sad and uncomfortable. Then a voice would come, "Be not weary in well-doing, for in due season ye shall reap if ye faint not." Again she would pray and think, and think and pray.

A bright idea came to her, and she began to carry it out without delay. She secured several large cards, with the words, "Remember the Sabbath day to keep it holy," printed on them. These she managed to place in conspicuous positions on the walls of the saloon, so that her father saw them the first thing when he entered the saloon Sunday morning. He was amazed and convicted.

At first thought he was inclined to tear them down and cast them into the fire and give her a scolding for daring to place them there, for he well knew whose hand placed them. Then the second and better thought came. He saw how much courage it had taken, how much planning and devotion, and he decided to let them remain. Not a man that entered the saloon that day but felt uncomfortable and out of place. The liquor did not taste just right. They did not like to drink in such a place.

Not long after Maude was as much surprised as any one to read a notice in the paper that the hotel, saloon, and all were for sale. "Going out of business," the notice said. How her poor heart leaped for joy, and how she fell on her knees and gave thanks to God, we cannot tell here. Her father did go out of the business. Shortly afterward the mother was led to Christ, through the firm and true life of Maude. She is still the same quiet, hopeful child of the Master. Recently she expressed the confident hope that soon she will see her father, whom she tenderly loves, and who in turn loves her, brought in full surrender to the Saviour in whom she trusts, who has promised to bring us all off more than conquerors.—Rev. C. W. Stephenson.

I FEAR not now what ills may come:  
By faith I see my heavenly home,  
And hear the angel-voices say,  
"Thy God shall wipe all tears away,"  
Beyond the swelling flood!

# The Worker's Corner

## Valuable Suggestions Gleaned in the Christian Endeavor Field

### A Bright Invitation.

There's such a thing as the form of an invitation settling the fate of a meeting. A bright, quickening invitation to a workers' conference, like the following, is enough to ensure success. It was hectographed in bright blue on a postal. In the upper left-hand corner was drawn a hand digging with a stick, and in the lower right-hand corner a plough. The opening sentence read: "If you were a farmer, would you use a sharp stick, or a good, up-to-date plough to get your ground ready for the seed?" Then followed the announcement of the conference. God will bless the brains that are inventive and fertile for His service.

### How to Prepare.

Few Endeavorers realize how many lines of thought there are along which they may send their minds in preparing to take part in a Christian Endeavor meeting. Here are a few.

First, get in your head a clear idea of what the topic means. Then, read the Bible. You may get a thought from comparing the Revised and the King James versions. Does the Bible suggest any question you would like answered? Think up an answer, or propose it to the society for some one wiser than you to answer. Turn to the concordance for light from some other part of the Bible. Have you had any experience that illustrates the topic? Has your friend had any? Have you read of any? Does any fact in natural history make it clearer? Cannot you find a poem on the subject? a hymn? Who spoke the words of the lesson? Does his life furnish a comment on them? Do current events illuminate the subject? Does the subject suggest to you any prayer to offer?—*Wells*.

### The Best Consecration Meeting.

Three things are essential in the best consecration meeting:

First, the best consecration meeting must have a leader who understands what consecration means. We sometimes think that any one can lead the consecration meeting, for all that he must do is to preside while the secretary reads the roll. A greater blunder could not be made. The "crowning meeting" has a right to claim as leaders the spiritual kings and queens of the society. Upon the leader depends almost entirely the success of the meeting. He should come fresh from "the secret place of the Most High," where he has been face to face with the great King; he should come with dew of the Gethsemane of prayer sparkling upon his garments; he should come with the crown of consecration in his own hand, that he may place it upon the brow of others; he should come with a deep

spirituality manifesting itself, not in many words, but in such a spirit of reverence that every word will be transfigured, every act become a prayer.

With such a leader the flippant response at roll-call, "Want to be reconsecrated," uttered, as has been said, with no more serious feeling than if one should remark, "Want a glass of soda-water," and indeed a fit type of such religion, all froth and bubbly with emptiness, will seldom be heard. In place of it, testimony and prayer will be uttered as in the very presence of Christ himself, and even the most careless will somehow feel that the Master is most surely present.

Again, the best consecration meeting must be different from the one preceding it and different from the one that follows. Variety is essential to success. The danger is that all consecration meetings will be alike, until the ruts become as deep as graves, and all spirituality is buried in them. Instead of the "crowning meeting" it thus becomes the crownless meeting. Let me hint at some ways in which variety may be gained.

Have an alphabet meeting. Ask all whose names begin with "A" to rise, calling on each one for some response. Then, those whose names begin with "B," and so on throughout the alphabet, interspersing the testimonies with singing.

Have a birthday meeting, referring not to the time when members were born, but to the time when they were "born again." Ask all who have been born again within one year to rise; then those within five years, ten, twenty; perhaps at last some old patriarch of fifty years will inspire all with a testimony to God's faithfulness through a lifetime.

Have an all-prayer meeting; let the whole time be taken up in prayer, the secretary calling the names of three or four at once, the prayers to be followed by hymns of prayer. A meeting of this kind will frequently open the doorway of the "holy of holies."

Have a definite consecration meeting, asking each one in his testimony to pledge himself to consecrated service in some special work during the coming month.

Have a consecration meeting of confessions at which members will be encouraged to confess frankly where they have broken the letter or the spirit of the pledge, asking forgiveness of the society and of God.

Always have some surprise in reserve. At unexpected moments introduce concert features, such as the Lord's prayer, the twenty-third psalm, repeating a hymn instead of singing it, or silent prayer. Occasionally have a "silent moment," when with bowed heads all will silently consecrate themselves to God.

Thirdly, and most important of all, the best

consecration meeting is the meeting that brings all present face to face with Christ. It matters not how it is done. A meeting may have all else, but without this it will be a failure; a meeting may lack all else, but with this it will be the "best." To accomplish this purpose all should unite. Leaders, singers officers, secretaries, committees, ALL, should be ready to drop out of sight themselves, that they may reveal Christ.

One afternoon, in the National Art Gallery, London, I had searched in vain for the famous painting of Christ by Murillo, until at last I went to one of the ushers, who took me to a locked room, and lifting a heavy veil that hung over a picture he stepped back without a word, and left me face to face with the Christ. The best consecration meeting is the meeting that takes us into the "secret place of the Most High," and leaves the soul face to face with its Master.—

—Rev. Arthur C. Kempton

### Keeping a Record.

Many facts about the life of a society never find their way into the pages of the secretary's book. If they get into the committees' reports they are not in such shape that they can be easily found. When it comes to celebrating an anniversary, you or your successors will be glad if some officer or committee has been thoughtful enough to keep a convenient and orderly record of the leaders of the meetings, some of the interesting features in the meetings, and the thousand and one trifles that make up the history of the society and its work.

### Christian Endeavor Evangelists.

With each year Christian Endeavor is finding new ways of carrying the gospel message to those that need it. Every society, according to its talents and opportunity, should take up some evangelistic work.

The most important and suitable is work for the associate members. They are "ye nexte thyng" for you. Send those after them that know them best. Make earnest, personal appeals. Do not give them up when they rebuff you, but persevere. The best societies let no meeting pass without an earnest call for decisions for Christ.

Cottage meetings—little prayer meetings from house to house, often in the houses of some whose members are not Christians—may well be carried on by Endeavorers. Have much singing and praying and Bible-reading, and a few short, hearty testimonies.

Noonday meetings may often be held with mill operatives, factory hands, railroad men, etc. Many street-car societies should be organized, following the few that have already been formed. Once formed, they take care of themselves.

Out-of-door meetings may be held in public squares, or wherever men gather together. Some Endeavorers have won many souls by the use of the gospel wagon.

Perhaps near you is either a jail or a reformatory. Christian Endeavor work in such places has brought blessed results. Large Christian Endeavor societies have been formed among the convicts in numbers of prisons. You can form one also, if a prison or jail is accessible.

The chief requirements for successful work of this kind are self-surrender, faith, and humility. Remember that you, too, are a sinner. Learn to love all men.

Be brisk and sunshiny. Make your meetings sparkle.

Put thought into what you say. Treat your audiences as worthy of respect. Give them your best.

Enter into the work trusting in the Holy Spirit, and He will give you victory.

### Leading a Prayer Meeting.

First, be sure that your only motive in leading the meeting is to do God's will. That will give you confidence to ask God to see you through.

Pray much for the meeting, and let your prayers set you to work. A good meeting never happens.

The more persons you can put to work beforehand for your meeting, the more likely it will be to succeed. Write out questions on the topic for some to answer. Give others incidents to relate, ask others to lead in prayer, others to start certain hymns, others to speak on certain phases of the subject.

Begin the meeting in some unusual way, if possible. At any rate, begin it briskly and brightly.

Do not think you must make a long speech, or a set speech at all. In nothing is a skilled leader better shown than in the fewness of his introductory words. If you speak on the subject at all, speak on only one very little corner of it, and be sure to suggest a dozen other phases.

Never let go of the meeting. Many leaders, when they say "The meeting is now open," settle back with a relieved air. They are through.

On the other hand, do not think that you must put in a word at the end of every testimony and before every hymn. Usually, every time a leader speaks during the meeting he shuts off some one else that was just on the point of speaking.

Call out the strangers, if any are there that you know will have helpful words to say.

Use the blackboard all you can. You may draw a picture to illustrate the topic, or make a diagram, or write a poem to be recited in concert, or a passage from the Bible.

Have some plan for the pauses. You may have a list of those that are willing to be called upon to lead in prayer. You may call for silent prayer. You may have reserved from the opening your own prayer for this time. You may sing a hymn. You may read some poem or prose extract that will start the society off on fresh lines of thought.

Pay just as much attention in your planning to the close of your meeting as to its opening.



# Obeying the Master's Command

"Go Ye"—World-Wide Gleanings of Missionary Toils and Triumphs

Of 303 missionaries sent out by the Women's Foreign Missionary Society of the Methodist Church of the United States, only eighteen have died, seven of them dying on the field.

The Canada Presbyterian Woman's Missionary Society has reached its twenty-third year, has representatives in India and China, and reports 642 auxiliaries, 302 mission bands, a total membership of 21,000, and an income of \$45,513 last year.

Not long since, five Protestant ministers gathered for conference at Madrid, Spain. Pastor Fliedner in his address stated that the collapse of three great Roman Catholic powers (Austria, 1866; France, 1870; Spain, 1898); augured the dawn of a new era. Never since the days of the Reformation had there been such an open door.

The Rev. Ng. Poon Chew, of Los Angeles, Cal., is about to start a paper in the Chinese language to further the interests of missions among the Chinese on the Pacific coast. For this purpose he has procured 250,000 types, which represent 11,000 different characters, and require that number of separate boxes in which to keep them.

During the year 1898 there were sold in the Uganda country, Africa, 5339 New Testaments and Bibles, 8445 Gospels and portions of Scripture, 5247 prayer-books and hymn-books, 225 copies of the "Pilgrim's Progress," and a large number of tracts, etc. Nearly all were paid for in shells, which form the currency of the country, to the value of £1433. The shells numbered 6,800,000!

More than 24,000 volumes of missionary literature have been placed in the hands of the young people in the United States by the Methodist Student Missionary Campaigners. Every day brings new orders, and it is now assured that at least 60,000 volumes will be sold by January 1. From every hand come reports of missionary fires which are being kindled by the reading of these splendid books.

Last year the charitable income of Great Britain and Ireland approximated closely on £30,000,000, and of that immense sum only £1,400,000 was spent on missions to the heathen, or, in other words, while every man, woman, and child at home could claim fifteen shillings as their share of charitable gifts every year, 1,000,000 heathen have to divide twenty shillings between them!

The Kumi-ai (Congregational) churches of Japan have recently been celebrating the twenty-fifth anniversary of the organization of the first

two churches of their number, that of Kobe, organized April 19, 1874, and that of Osaka, May 21 of the same year. The Kobe church has now a membership of 522 and the Osaka church has 471. It is a significant fact that within twenty-five years since the first Kumi-ai church, consisting of eleven members, was formed, the number of these churches has increased to seventy, and the membership to 10,046.

Bishop Tugwell, of Western Equatorial Africa, has recently written a strong letter to the *London Times* concerning the alarming growth of the liquor traffic on the western coast of Africa. He shows from the *Lagos Government Gazette* that the amount of gin imported at Lagos in January, 1899, 52,753 gallons, was nearly twice as large as the amount imported in January, 1898. In like manner, the amount of brandy imported had been doubled. Drunkenness among all classes is rapidly increasing, even Mohammedans yielding to the new vice.

Though not commonly ranked among missionaries, yet most assuredly Anthony Comstock of New York is a man with a mission from heaven, and one also which he proposes to fill to the full, cost him what it may; for we read that no less than 72 tons of vile books or pictures, enough to work an immense deal of corruption, have been destroyed by the Society for the Suppression of Vice. Along with this, more than 2000 persons have been arrested for their conduct in sending forth this obscenity. So, God bless and prosper Anthony Comstock and his work.

A special correspondent of the *Paris Temps*, writing recently from Madagascar, says that "Protestant missions are now making great progress by reason of the very evident superiority of their instruction. Their schools, under the charge of Malagasy teachers, who are more intelligent and better educated than their Catholic colleagues, also furnish instruction in household arts, as sewing, etc. It is even noticeable that a number of natives, who at the close of the war with France embraced Roman Catholicism, are now again in the Protestant churches."

A writer in the *Japan Mail* gives a summary of a curious article that appeared in a native Japanese paper on the Buddhist priesthood and their classification. He divides the 100,000 Buddhist priests in Japan (scarcely any of whom, he says, lead moral lives), into twenty classes, like these: corn-stealing priests, drum-carrying priests, showmen, racing priests, demon priests, scripture sellers, scripture readers, speech sellers, concubine keepers, grave keepers, mendicants, money collectors, traders, diviners, moxa markers (i.e., cauterizing priests), and praying priests.

# The Prayer Meeting

## Notes and Suggestions on the Uniform Topics.

By S. John Duncan-Clark.

### Prayer.

Jan. 7.—Prayer that obtains. Luke 11: 5-13; 18: 2-5.

DAILY READINGS.—Monday: The need of prayer, Ps. 32: 1-7. Tuesday: Praying in secret, Matt 6: 5-8. Wednesday: Sincere prayer, John 4: 20-24. Thursday: Prayer in assemblies, Matt. 18: 15-20. Friday: Life and prayer, Acts 10: 1-8. Saturday: Answers that deny, Lam. 3: 15-27.

### Brevities.

Prayer that obtains is the kind that asks for rain and sets the buckets out to catch it (1 John 5: 13-15).

Three factors in obtaining prayer are consciousness of need, faith that God can supply, and impurity (1 John 3: 22, Luke 11: 5-8).

Prayer that obtains is often more a matter of moving feet than of pleading lips. Our petitions should always be expressed in the active voice of an obedient life (Prov. 15: 29, Jer. 29: 12, 13).

God is the great Giver. If you don't know this experimentally it is because you have never put yourself in the right relation to Him to be a great receiver (Jas. 1: 6, 17).—*Canadian C. E. Handbook.*

### Paragraphs on Prayer.

"A thing to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted we would have unspeakable suffering."

"God's help is always sure, His methods seldom guessed;  
Delay will make our pleasure sure, surprise will give it zest;  
His wisdom is sublime, His heart profoundly kind;  
God never is before His time, and never is behind."

A rich but not generous man was once praying at family prayers that God would supply the needs of the poor. At his close, his son said to him, "Pa, if you will let me have your barns, I will answer your prayer."

THE dear Lord hears and pities all;  
He knoweth all our wants;  
And what we blindly ask of Him  
His love withholds or grants.—*Whittier.*

Most of us can recall the story told by Dr. James Hamilton: It appears that a Scotchman of his acquaintance was in very much the same trouble as this nobleman. His wife besought him to pray that the life of their dying baby might be spared. True to his old instincts, the good man knelt down devoutly, and went out on the well-worn track, as he was wont to do in the prayer-meetings at the kirk. Through and through the routine petitions he wandered along helplessly, until he reached, at last, the honored quotation, "Lord, remember thine ancient people, and turn again the captivity of Zion!" A mother's heart could hold its patience no longer: "Eh, mon!" the woman broke forth impetuously; "you are aye drawn out for the Jews, but it's oor

bairn that's a-deein'." Then, clasping her hands, she cried: "Oh, help us, Lord, and give our darling back to us if it be Thy holy will; but if he is taken away from us, make us know Thou wilt have him to Thyself!" That wife knew what it was to pray a real prayer; and to the throne of grace she went, asking directly what she wanted most.—*Robinson.*

THEY who seek the throne of grace  
Find that throne in every place;  
If we live a life of prayer,  
God is present everywhere.  
Then, my soul, in every strain  
To my Father come and wait;  
He will answer every prayer;  
God is present everywhere.

—*Oliver Holden.*

A good old hermit said to himself, one day, "I want oil to burn through the night; I will plant an olive-tree in front of my cave." So he planted a young sapling, and watched it carefully. One day he was sure that it needed rain. He prayed God to send the rain. I dare say he prayed as though he must have it. A shower came. He prayed then for sunshine, and suddenly the clouds parted and the sun shone bright. Again he wanted frost, to make the tree strong. So he prayed, and soon the free hung heavy with icicles. But the next time that the hermit looked at it, behold, it was dead!

"Why is this?" he cried bitterly.

He went in haste to a brother hermit.

"How is it," he cried, "that your olive-tree lives? I planted one, and asked God to send upon it rain, and sunshine, and the frost. They all came, yet the tree died."

"Ah," replied the old man, "no wonder that your tree is dead! You ought to have asked God to send the rain, the sunshine, and the frost, if they were best. God made the tree, and He knows far better than you or I when it needs those things."

### For the Leader.

This should be a prayer-meeting, not a speech-making meeting. Every day for a week previous let special prayer be offered for this service. Spend the time of the meeting chiefly in prayer and in silent communion. Give God a chance to speak to us. Use chain prayers, concert prayers, silent prayer, Scripture prayers, and prayer for special objects.—*Pres. C. E. Manual.*

## Returning from Afar.

Jan. 14.—In the far country. Luke 15: 11-24.

DAILY READINGS.—Monday: Strayed from the fold, Matt. 18: 10-14. Tuesday: Evil and good paths, Deut. 11: 22-32. Wednesday: The saving voice, Heb. 5: 7-15. Thursday: Turning toward home, Isa. 55: 6-9. Friday: God's welcome, Ps. 103: 1-13. Saturday: The heavenly home, John 14: 1-6.

### Suggestive Sentences.

Far Country lies along the road of My-Own-Way, across the river of Don't-Care.

He who lives to gratify his own appetite has become a feeder of swine.

"God is not far from every one of us," no matter how far we may be from Him.—*Canadian C. E. Handbook.*

## Bible Lights.

Going astray—Isa. 53:6, Jer. 14:10, Ezek. 34:6, Job 21:13-15, Eccles. 11:9, 10. Folly of wandering—Ps. 73:27, Prov. 23:19-22, 14:12, Jer. 2:13. Invitation to return—Ps. 90:3, Jer. 3:22, Mal. 3:7, Matt. 11:28, 16:24. The way back—Jer. 6:16, Jno. 14:6, Heb. 9:8, 10:20.

## Coming Home.

GOD offered, and I have accepted  
The cleansing, the joy, and the light;  
And into my life there is flowing  
A wonderful beauty and might.

—*Jessie MacGregor.*

Is it possible you are waiting for a startling, wonderful experience? Do you expect to see a fiery cross in the sky, or to hear such a voice as Paul heard? You will wait a long time if you wait for that, I fear. There was only one Paul, and only one man with Paul's experience. It is just as needless to wait for that experience as it would be to wait until you could journey from Jerusalem to Damascus for the sake of being converted on the exact spot where Paul heard Christ speak to him. Just as really as though the heavens were open can you hear Him speak to you while you read these words. It is just as much His message, and just as important that it should be obeyed when it is printed on this page, as if written across the face of the sky. Here is His message: Come unto me, repent and believe.—*Francis E. Clark, D.D.*

THE path is rough, my child. But O how sweet  
Will be the rest, for weary pilgrims meet,  
When thou shall reach the borders of that land  
To which I lead thee, as I take thy hand!  
And safe and blest  
With me shall rest  
My child.—*Henry N. Cobb.*

GOD calls us all to leave the old in order to enter the new. It may not be literally to leave country, kindred, and home, and go out into a strange land; but in a spiritual sense it always is just this. If we would follow Christ, we must cut loose from the world, and go out with Him.

Perhaps there is too great a tendency in these days to try to follow Christ without cutting loose from the world. Too many people imagine that they can take the pilgrimage to Canaan without leaving Ur. But this is quite impossible. We can get to our land of promise only by leaving all, and following where Christ leads.—*J. R. Miller, D.D.*

## Illustrative.

A soldier, hearing the Parable of the Prodigal Son read in a hospital, when the words, "I will arise and go to my father," were uttered, cried out, "That's me!" He suited the action to the word, and soon found peace in believing and obeying, and thereafter led a consistent Christian life.

A Scotch woman whose husband went to sea a few days after their marriage, used to go to a neighboring headland and watch for his returning ship, or, lying in bed, listen for his footfalls. So God, the gracious and loving Heavenly Father, waits and watches for the returning prodigal.

The late Admiral Williams of the British navy, when young, was gay, and so addicted to expensive pleasures that no remonstrances had the power to reclaim him. When his father died, he joined the rest of the family to hear the will read. His name

did not occur among those of the other children, and he looked upon the omission as an evidence of his father's resentment. At the close of it, however, he found himself brought in as a residuary legatee, who was to receive all that remained of his father's property, after paying the other legacies, in these words: "All the rest of my estate and effects I leave to my son Peter, knowing that he will spend it all." On hearing this the young man burst into tears, crying, "My father has touched the right chord, and his reproach shall not be thrown away!" From that time he changed his course and became an ornament to his profession.—*Museum.*

## For the Leader.

So far as possible, let this meeting be filled with personal testimonies. The testimonies of men redeemed from the depths, like John B. Gough and Jerry McAuley, could be read. Get answers to the questions, "What is the far country? Why call it 'far'?"—*Pres. C. E. Manual.*

## The Personal in Missions.

Jan. 21.—"Send me." Isa. 6:1-10. (Quarterly missionary meeting.)

DAILY READINGS.—Monday: The field, Matt. 24:3-14. Tuesday: God's kingdom to come, Ps. 145:10-13. Wednesday: Ways and means, Rom. 10:13-17. Thursday: Need of haste, Joel 1:13-17. Friday: The consecration of the purse, Prov. 11:24, 25; Eccl. 11:1-6. Saturday: Heroes of the frontier, Heb. 11:32-38.

## Topic Thoughts.

The real problem is not that of the non-church going, but of the non-going church (Matt. 28:19; Mark 16:15; Acts 1:8).

We cannot nightly pray God to send anyone else, until we have really prayed "God send me!" (Acts 9:6; 20:22-24; 21:13, 14).

If you are not a volunteer, what you need is not a call to go (that has been given, Matt. 29:19), but permission to stay at home (Acts 13:2, 3; 16:6).

As the rays of the sun cannot kindle a fire in any substance until intercepted by a burning glass, so the love of God needs to be focussed by the lens of a consecrated life or a dead world before its quickening power can be felt (2 Cor. 4:3; Phil. 2:15, 16).—*Canadian C. E. Handbook.*

## Personal Remarks.

I remember when Mr. Richard Weaver preached at Park Street Chapel, in his younger days, he came down from the pulpit, and ran over the pews to get at the people that he might speak to them individually and say, "you," and "you," and "you." I am not nimble enough on my legs to do that and I do not think I should try it if I were younger; but I wish I could, somehow or another, come to each one of you and press home these glad tidings of great joy. You, my dear old friend, it means you! You, young women, over there to the right, it means you! You, dear child, sitting with your grandmother, it means you! "Whosoever shall call on the name of the Lord shall be saved."—*Spurgeon.*

I AM only one.

But still I am one.

I cannot do everything.

But still I can do something.

And because I cannot do everything

I will not refuse to do the something that I can do.

—*E. E. Hale, D.D.*

THE speculative, the unrevealed, the insoluble—these belong to God; and if we would have the greatest enjoyment in our lives, and make the best out of them for ourselves and others, we shall leave these to God, and be content, each one for himself to work in his little portion of the great pattern of history, ignorant of its bearing upon the rest, but believing that, if we follow Christ, all will be right at last. Do the work which the Lord has plainly set before you. Cultivate the Christian character, and give yourselves to the advancement of the gospel of Christ. That is yours; all else is God's.—*Butler's "Bible Work."*

GOD'S angels drop, like grains of gold,  
Our duties 'midst life's shining sands;  
And from them, one by one, we mould  
Our own bright crowns with patient hands;  
From dust and dross we gather them;  
We toil and stoop for love's sweet sake,  
To find each worthy act a gem  
In glory's kingly diadem,  
Which we may daily richer make.—*Selected.*

If we are indeed dwelling with the King, we shall be working for Him, too, as we have opportunity. "The working will be as the dwelling—a settled, regular thing, whatever form it may take at His appointment. Nor will His work ever be done when we are not dwelling with Him. It will be our own work then, not His, and it will not abide." We shall come under the condemnation of the vine which was pronounced "empty," because "he bringeth forth fruit unto himself." We are to dwell with the King, "for His work."—*Havergal.*

For the Leader.

Emphasize the thought that in some way every one may be a missionary. Lay special stress upon the wisdom and necessity of working for missions through denominational channels. The Missionary Committee should present a brief review of its denomination's missionary work, and close with a special five-minute talk, "The need of the hour."—*Pres. C. E. Manual.*

Jesus Welcomes the Penitent.

Jan. 28.—Lessons for Simon and us. Luke 7:36-50. DAILY READINGS.—Monday. Jesus in Capernaum, Mark 2:1-12. Tuesday. Best gifts for Christ, Matt. 2:1-11. Wednesday: Repentance in tears, 2 Cor. 7:9-11. Thursday: The treatment of the fallen, Luke 23:39-43. Friday: Love and forgiveness, Luke 17:1-4. Saturday. From faith to peace, Luke 8:43-48.

Gleanings.

To err is human; to forgive divine.—*Pope.*

Simon wondered that Christ should let a sinner touch His feet. He failed to realize that Christ was there because a world of sinners had already touched His heart.

The difference between Simon and the woman, lay not in the measure of their sin, but in their sense of it. Simon may have been the greater sinner of the two, but his proud heart was unconvicted. Simon made the Master a guest in his house, but the penitent woman, stained with the sin of the streets, made Him a guest in her heart.—*Canadian C. E. Handbook.*

From the Book.

True penitence—Isa. 45:22, Matt. 6:19-21, 2 Cor. 5:17, Col. 3:2. Full forgiveness—Eph. 1:5-7; Col. 1:12-14, 2:13, 14, 1 Jno. 1:9. Therefore do ye—Matt. 18:21, 22, Luke 17:3, 4, Col. 3:13.

Penitence and Pardon.

The thought often troubles us, how any forgiveness can take away the fact and the memory of sin. How can it remove the Cain-mark from our souls? Will not the black past be forever present, forever seen? One simple illustration has brought comfort. I have seen a black coal by the roadside, the very essence of blackness. I have seen the sun shine on that black coal, and I could no longer see the blackness because of the sun's radiance reflected from it. It was no longer a black coal, but a star of glory. So when we get to heaven, the wondrous love and wisdom of God and of His Son Jesus in saving such sinners as we have been, will make ourselves and everyone forget the sin in the shining of Redeeming love.

The Two Tides.

The tide is out, the flats how drear,  
The dark and oozing mud laid bare!  
Last winter's wreck protrudes its ribs  
Against the sunset's ruddy glare  
As if it were a grate of coals  
To warm the cool, gray twilight land  
And burn the splintered spars that lie  
In ghastly heaps along the strand.

I look again; the tide is in,  
The moon rolls up the azure sky;  
No more the lonely, gray-ribbed wreck  
And spectral spars offend the eye.  
The river is a wide, wide sea;  
Deep o'er the flats the waters flow,  
White shining in the silver light  
As if it were a fall of snow.

To-night my sins seem all in view,  
My life one wreck-strown waste and wide;  
Thou love of God, flow in, flow deep,  
A sea that all my sins shall hide!  
And Thou, O Christ, our light, look down  
In all the lustre of Thy grace,  
Till every wave as mirror hold  
An image of Thy shining face.

—*Rev. E. A. Rand.*

Joy Following Repentance.

As certain fabrics need to be damped before they will take the glowing colors with which they are to be adorned, so our spirits need the bedewing of repentance before they can receive the radiant coloring of delight. The glad news of the gospel can only be printed on wet paper. Have you ever seen clearer shining than that which follows a shower? Then the sun transforms the raindrops into gems, the flowers look up with fresher smiles and faces glittering from their refreshing bath, and the birds from among the dripping branches sing with notes more rapturous, because they have paused awhile. So, when the soul has been saturated with the rain of penitence, the clear shining of forgiving love makes the flowers of gladness blossom all round. The steps by which we ascend to the palace of delight are usually moist with tears. Grief for sin is the porch of the House Beautiful, where the guests are full of "the joy of the Lord."—*C. H. Spurgeon.*

For the Leader.

Contrast Christ's treatment of sinners with our treatment of them. Have five minutes of prayers for more charity. What was Simon's sin? It would be appropriate to have presented at this time the work of the Salvation Army, the Volunteers of America, and of the city rescue missions, in their labors for outcasts.—*Pres. C. E. Manual.*

## With the Juniors

### Christmas Suggestions for Junior Workers.

**C**HRISTMAS is almost here again. On that glad day we celebrate the birth of the Holy Child, therefore Christmas is the children's day. So many children think of it as a time to receive gifts. Teach your Juniors that the Christmas spirit is the *giving* not the *getting* spirit. Direct their thoughts away from themselves to others. Teach them to show their love to the King, whose birthday we celebrate, by making someone happy for His sake. Juniors like to receive presents on their birthdays—make Jesus glad by remembering Him on the anniversary of His birth. All about us are the poor, the sick, and the sad. He said, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Let your Junior society as a whole, plan a Christmas offering to some needy person or institution.

Last Christmas, a dozen boys and girls, members of one of the most wide-awake Junior societies in Ontario, gave up one of the precious hours of that short day (and we all know how short Christmas day is) to do a kind act in His name, and for His sake. They prevailed on a kind old gentleman to drive them out to the home of an old couple who, through the infirmities of age, are practically shut in. Here a bright programme, consisting of Christmas carols, recitations, etc., was rendered; the shabby old house rang with Christmas melody. Tears of gratitude rolled down the wrinkled cheeks of the old people as, depositing a basket of Christmas cheer on the table, the children departed. Which was more blessed, the youthful givers or the aged receivers? Go thou and do likewise, and perhaps at the close of the blessed Christmas day you will be able to answer the question.

By all means have a Christmas meeting; make special preparation for it. Children love to sing the sweet, glad Christmas carols; choose two or three and let the Juniors meet during the month to practice them. Have two reading lessons, Matt. 2: 1-12, and Luke 2: 8-20.

A suitable solo and recitation will give variety to your programme. But let the chief feature of the service be the telling of the dear old Christmas story of which the children never tire. Brood over it yourself until the wonderful love—which prompted the King of the universe to lay aside His glory and stoop so low that He might lift us to the throne—thrills your own soul. Next to the Bible narratives you will find the first chapter of Stalker's "Life of Christ" helpful.

If you can get a picture of the Babe in the manger put it on an easel or tack it on the blackboard.

Above it have the following text printed, "We love Him because He first loved us."

Make the Christmas meeting a bright, tender service in which your Juniors shall be led nearer to the dear Saviour who once slept a little Babe in Bethlehem's manger.

May Christmas day, 1899, be the brightest and best that ever came into the lives of the Juniors and Junior workers of Ontario.

### Snap Shots at the Montreal Junior Programme.

**A**T the first Dominion Christian Endeavor Convention held in Montreal, Oct. 5 to 9, Junior work received the recognition it deserves.

The Junior reception room proved a powerful magnet to Junior workers. This charming room was located on the third flat of the beautiful and historic St. James' Methodist church suggesting that those who engaged in this most important branch of C. E. work must be willing to climb. Numerous articles made by the Juniors of Ontario, Quebec, and Nova Scotia were on exhibition, also objects and plans used by superintendents in their work.

A delightful feature of the programme was the Junior breakfast which was tendered to Junior workers by the Montreal Junior Union. The ticket of admission was a dainty blue menu card tied with white ribbon, it also contained the Junior programme. The Provincial Junior Superintendents and other prominent workers were called upon for after-breakfast speeches, and a pleasant hour of social intercourse was spent over the coffee cups. The endeavor for the self-same end—namely, the welfare of our boys and girls—was the tie which drew the guests together and formed a basis for many a lasting friendship.

The Junior conferences were bright and helpful. How could they be otherwise with such an array of talented Junior workers present as Dr. Clark, Mr. Baer, Mr. Atkinson, Mr. S. John Duncan-Clark, Miss Wiggins, and three of the Provincial Junior Superintendents?

"How shall we get the boys into our Junior societies?" was one of the questions asked. The answer was brief and pointed, "Go after them, and then give them something to do." That recipe is warranted to work every time. Let the big boys feel that they are responsible for the younger ones, and they will measure up to their responsibility.

Another important question discussed was "The best time to hold the Junior meeting." The week-

day meeting was favored for several reasons: "More variety in the way of a programme possible." "The week-day meeting a better character developer as Juniors would be obliged to practice self-denial in order to be present." The tendency to crowd everything into Sunday was deplored.

A Junior rally was held on Saturday afternoon. This brought together a large, enthusiastic audience. The special feature of the rally was the building of a C. E. bridge in which some sixty of the Montreal Juniors took part. A choir of about one hundred Juniors in pale blue and white occupied the choir gallery and furnished a half-hour praise service. When the structure was completed, a band of Juniors marched in carrying garlands of flowers to decorate the bridge, signifying that Junior work should be beautiful as well as useful. As the magnificent organ pealed forth the strains of "The Maple Leaf," Britannia stepped forward to guard the bridge. The beautiful symbolical structure was then solemnly dedicated by Mr. J. Willis Baer.

"Encamped along the hills of light," sang the Juniors as the great audience drifted out into the street, realizing probably as never before, that boys and girls have a work to do, and can really help to build up the Master's cause in the world.

### Junior Drills.

**T**O arouse and maintain the interest of the Junior Endeavorers in their society, the superintendent must keep them as active as possible, and must keep their meetings out of the ruts. There must be sameness enough to make them systematic, but variety enough to attract and hold attention.

Let me suggest a few of the drills that have been helpful to us.

First was the story contest, which consisted of Bible stories told briefly, with all proper names omitted. If any of these was not guessed, it was "left over" for the next week, and no more stories were told that day. As long as my stories were guessed I must keep on telling them.

After the children were familiar with the idea, three of them were appointed at each meeting as story-tellers for the next. This necessitated preparation, taught them speaking in public, and added greatly to their knowledge of the Bible, as it was soon impossible to tell any story that was not guessed by at least one of the audience.

More popular still was the "place contest," since adopted by our Sabbath-school superintendent.

I would open my Bible at random, and say, for instance, "Jeremiah twentieth." It was understood that it was always the first verse of the chapter that was called for. As fast as one found the reference, a hand would go up; and after five or six had it the first one was called on to read, and his or her name was placed on the blackboard by the secretary. Ten references were asked for; and, if a tie happened to be announced by the secretary, those two would try alone for an eleventh. It was often exciting, and the children grew so quick at it that now the Juniors invariably beat their teachers in Sunday-school. In fact they carried their Bibles to one

another's houses of evenings in order to have "contests."

To learn the books of the Bible in their order, we had what they called a "spelling-down," because it was modelled after that old-fashioned drill. They would rise and stand in rows, or form a circle, and would pronounce the books in order, each in turn naming one. If one failed to give the right name, he had to sit down, and the next took up the chain, the contest gradually narrowing down to a few bright, excited ones. By the time that we had a half-dozen who could not be beaten their names were put on the board, and they were left out of future drills.—*Christian Endeavor.*

### Annual Report of the Ontario Junior Superintendent.

**T**IME rolls its ceaseless course and once again we are convened in annual convention. How swiftly the days grew into weeks and the weeks into months until the cycle was complete. Is a view of the past year satisfactory? What about those resolutions you made in Hamilton '98? Can you report as a result of your earnest, prayerful efforts a society of Junior Endeavor in connection with your church? Are the boys and girls being led to Jesus and trained for Christian service? or are they receiving the impression that the religion of the Lord Jesus Christ is something which they cannot understand, that there is no place for them in His church or in His service, and that they must grow up to manhood and womanhood before they can become Christians. Have you been doing your duty to these boys and girls, or is it possible that you have not yet realized that you have a duty?

The church where no Junior society exists is but imperfectly equipped for service. From our secretary's report we learn what a long list of imperfectly equipped churches there are in our Union.

Self-interest, if no higher motive, should prompt every senior society to endeavor to have a Junior society organized.

I would like to ask the senior society which is not supplemented by a Junior society, how you expect to perpetuate your society? Where are your recruits to come from? The future of the senior society of the church where a Junior society exists is assured, for the Junior society has proved to be a splendid feeder for the senior society. As the older members drop out their places are filled with earnest, enthusiastic, well trained young workers who bring new life and vigor into the society.

In some places the Junior society is eclipsing the senior society and stimulating it to greater activity. There is plenty of material and plenty of work for a Junior society in every church. The fault does not lie with the boys and girls; at a moment's notice they are ready to throw themselves heart and soul into the work. All that is needed is someone to direct and superintend their work.

We thank God for the band of noble consecrated workers who are spending their time and energy in this blessed work. Oh, that we had more with love enough for Christ and the children to give a few hours of each week to the work of training His little ones. When will the church learn the lesson that it is better by our love and care and teaching to prevent the prodigal going away than to bring him back after he has become debased by sin.

The two great obstacles in the way of Junior Endeavor are indifference and prejudice. I knew that the former was very prevalent, but until October

last I was in blissful ignorance of the extent to which the latter prevailed. I had a rude awakening, however, at the first county convention I attended. I was grieved to find pastors and Sunday-school teachers opposing the work of Junior extension. I believe a misapprehension of the aims and methods of the work is at the bottom of the opposition from this quarter. A groundless fear that we are raising a generation of hypocrites and parrots, seems to exist in the minds of some of our friends. I wish that I could take these good, deluded people into some of our bright, wide-awake Junior societies and let them see how earnest and reverent our Juniors are, what a splendid foundation they are laying for the coming years, and what good work they are doing for Christ and the church. How quickly these dear people would be converted, and prejudice, the offspring of ignorance, would vanish like mist before the rising sun—why, the ones who opposed it most vigorously would become its warmest friends and champions.

Just here I wish to appeal to the pastors of churches where Junior societies exist. We know our pastors are busy men, and that they already have many demands upon their time. But let me tell you that the time spent in the Junior meeting among the boys and girls will bear more abundant fruit than that spent in any other department of church work. In these Junior societies the coming Christian workers are receiving their impressions of truth and duty. If time will not permit you to attend all the multiplied services of the church, excuse yourself where you will, but please don't ask to be excused from the Junior meeting. If the pastors of to-day are wise in the improvement of this agency, the pastors of to-morrow will not have to spend so much time in the endeavor to win prodigals and drunkards back to the fold. Children are sure to love their pastor if he gives them half a chance, and his approving smile and words of counsel will be the crowning joy of their meeting.

We know a busy pastor who yet makes it convenient to attend the Junior meetings, and join his voice in prayer, song, and recitation with the Juniors, and in this way has won their hearts, and is helping them to develop true Christian character.

We have some three hundred and seventy Junior societies on the Ontario register. The total number of Juniors is about 20,000.

The largest society reporting is Broadview Avenue Congregational, Toronto, with a membership of one hundred and seventy.

Only three societies have remembered the Junior Extension Fund.

Reports are so incomplete that we cannot get at the exact amount raised for missions; it will probably run a little over last year's contribution.

The society leading the van in missionary givings is located in St. Marys. This society has given the sum of \$30.

Huron County carries off the banner for having organized the largest number of new societies during the year.

Many of our Junior societies have taken up a systematic course of Bible study. We hope more will adopt this branch of work next year. Our boys and girls are not as familiar with God's Word as they should be. We rejoice that many of our Juniors have been led to Jesus, and have united with the church.

In connection with the work I have written eighty letters, two hundred post-cards, and sent out four hundred circulars. I have also attended and addressed eight conventions and rallies.

My heart has been saddened as from a number of places the report form has been returned with the word "disbanded" written across it. That is one of the perplexing, discouraging things with which we have to contend. What can be done to remedy this state of affairs? We ought to be so circumstanced that we can hold what has been won.

I find that in order to do thorough work, I must have the assistance of the county superintendents. Alas! only nineteen of our county unions have such an officer.

I would urge county presidents and secretaries to begin at once to agitate the matter, and at the next county convention appoint the most energetic and devoted Junior worker you can find as county superintendent. You will be doing good work for your own county, and at the same time greatly assisting the Provincial Superintendent in her work.

It was with much fear and trembling I undertook the duties of this important office last October. Trusting in the Lord Jesus Christ for strength and wisdom I went forward, and He has never failed nor forsaken me. I wish to thank the staunch friends of Junior Endeavor who rallied so loyally around the new Provincial Superintendent, strengthening her hands and encouraging her heart.

During the past year we have had the Master's presence with us and His blessing on our work.

We now turn our faces toward another year. Let Ontario make a record in Junior extension this last year of the old century. Will you seniors not form a Junior Committee and set about the organization of a Junior society at once? Our watchwords for the year are, "A Junior society in every church," "A Band of Mercy Committee in every society," and "Every member of each society a systematic contributor to missions."

SADIE M. WHITWORTH.

## Notes on the Junior Topics.

By Sadie M. Whitworth.

### Helpful Prayer.

Jan. 7.—How and for what does God want us to pray? Luke 11: 5-13.

DAILY READINGS.—Monday: Pray always, Eph. 6: 18. Tuesday: Pray expecting a reply, John 16: 24. Wednesday: Pray Jesus' prayer, Matt. 6: 9-13. Thursday: Pray for all, 1 Tim. 2: 1. Friday: Pray for the church, Matt. 9: 38. Saturday: Pray for the Holy Spirit, Eph. 3: 10.

The first thing to be done at this meeting is to wish your Juniors "A Happy New Year." Look into their faces with your brightest, sweetest smile and say it as if you meant it. What a beautiful subject with which to begin the year. If possible secure a picture of a praying child and place it on an easel, or have one drawn on the blackboard. Keep the picture covered until you begin your talk, then unveil and ask the Juniors what the child is doing. See that your Juniors have a clear knowledge of what true prayer is, and can distinguish between "saying prayers" and "praying." Teach that not only the new year, but every day should begin and end with prayer.

Tell the story of the midnight visitor praying for bread at the closed door of his friend. His petition is not granted, but still he knocks and prays, and at last he gets all he needs. That is the right way to pray—earnestly, persistently, asking, seeking, knocking, till the answer comes.

We should pray for all institutions and agencies whose object is to advance the kingdom of Jesus

Christ. We should pray for those who are working for Him, we should pray for those who are sinning against Him. We should pray for ourselves, for temporal and for spiritual blessings. When we pray for the former we must say, "Thy will be done," but we are sure Jesus wants us to have the latter, so we must ask for these in simple child-like faith.

Impress the thought that we should tell all our joys and sorrows, all our plans and hopes and fears to the one who loves us best—Jesus, the children's Friend.



### Losing and Finding God.

Jan. 14.—Ways of losing God and ways of finding Him. Luke 15: 11-24.

DAILY READINGS.—Monday: Blind eyes, Matt. 6: 23. Tuesday. Closed ears, Luke 6: 49. Wednesday. Misguided feet, Ps. 78: 10. Thursday. Eyes for God's Word, Ps. 119: 18. Friday. Ears to hear, Isa. 55: 3. Saturday. Walking in God's way. Ps. 1: 1.

Illustrate this topic by the following blackboard lesson: A straight path leading upward called the path of obedience. A path leading downward called the path of disobedience, which branches into pride, self-will, sinful pleasure, etc. At the point where the paths of obedience and disobedience diverge draw a cross, make an open door in the upright beam through which one enters the path of obedience.

If you wish to make the blackboard lesson very attractive, cut the figure of a boy out of white paper and pin it where the two paths diverge. Tell the story of the prodigal tempted, yielding to temptation, starting on the downward path of disobedience which branches into many other dark, sinful ways. One day he wakes up to the fact that he has lost God. What must he do to find Him again? Just here have a number of Juniors give texts such as Isa. 55: 7.

Make the point clear that he will never find God until he turns right about and comes back to the cross of Jesus, where he may enter upon the path of obedience and there walk with God.

Close by singing, "Saviour, lead me lest I stray."



### Missionary Triumphs.

Jan. 21.—Some triumphs of missions. Acts 19: 10-20. (A quarterly missionary meeting, Asia.)

DAILY READINGS.—Monday: Through the disciples, Luke 10: 10. Tuesday: Jerusalem, Acts 2: 41. Wednesday: In the early church, Acts 14: 27. Thursday: Roman empire, Acts 28: 30, 31. Friday: The promise of mission, John 12: 32. Saturday: The reason of success, Matt. 28: 20.

Call your Missionary Committee together in order to arrange for this meeting. After making your plans (if possible give every member of the committee something to do), spend a little time in prayer for a blessing on the coming missionary meeting.

Across the top of the blackboard write, "Some triumphs of missions in Asia." Underneath draw an outline map of Asia. Prepare several pieces of colored paper. Make these the shape of the country they are to represent. On each print the name of some country in Asia such as Japan, India, China, Corea, Tibet, etc. Give these to Juniors who shall come forward and pin them in position on the blackboard when called for. Mark these 1, 2, 3, 4, 5. Make dots on board in proper position numbering in small figures to correspond, so that Juniors will be able to place correctly.

Tell briefly some wonderful triumph of missions in each of these countries, for instance the following:

"Before the Gospel was preached in Japan the people were very cruel. On one occasion when they had won a victory over Corea they sent home 3,600 human ears as a trophy. Note the contrast in the late war between Japan and China, when Japan placed her best steamer at the disposal of the Red Cross Society, and bade the nurses care for the wounded Chinese as well as for the disabled of their own nation."

Let Juniors keep their books open at some suitable missionary hymn. Have organist seated at the organ during the exercise. When you have finished the story of Japan, sing first verse softly, second verse after India, etc.

Give Juniors an idea of the great work yet to be done by telling them that there are ten hundred millions of human beings who have never heard the name of Jesus.

Impress the fact that the last command given by the Lord Jesus, "Go and teach all nations," is binding on every boy and girl who is His disciple. If they cannot go they must send someone in their place. Appeal to them to give their pennies now—themselves by and by if Jesus shall ask them to go. Close the exercise with a chain prayer by members of the Missionary Committee.



### God Forgives.

Jan. 28.—When will God forgive our sins? Luke 7: 36-50.

DAILY READINGS.—Monday: When we repent, Isa. 55: 7. Tuesday: When we believe in Jesus, Acts 16: 31. Wednesday: When we try to obey Him, Acts 5: 29. Thursday: When we have faith, Matt. 9: 6. Friday: When we are careful of speech, 1 Tim. 4: 12. Saturday: When we forgive others, Matt. 6: 15.

Write topic "When will God forgive our sins?" on blackboard. Have a good writer stationed at the board. Supply five Juniors with the following texts: No. 1, Ezek. 14: 6; No. 2, Matt. 6: 14; No. 3, Luke 19: 8; No. 4, Acts 16: 31; No. 5, Jer. 26: 13. Call for text No. 1, let the Junior who holds this text stand and read it slowly and distinctly. Draw answer from Juniors that this text teaches us that God will forgive when we repent. Have answer "when we repent" written on the board under above question. Call for text No. 2, treat in same way. When No. 5 is written review by asking topic question, point to answers on blackboard, and encourage Juniors to ring them out clear and strong. Review again and again until the answers are indelibly impressed on the minds of the Juniors.

It is a great privilege to teach this important lesson to a society of boys and girls. Be sure that they understand what the answers repent, forgive, restitution, believe, obey, really mean. I would recommend a short printed story to illustrate the meaning of each. Make it clear that the minute we comply with these conditions God will forgive us. Impress the blessed truth that God loves us, that our sins grieve Him, and that He longs to forgive and save. Urge your Juniors to seek forgiveness at once. Ask them to stand and with bowed head and closed eyes repeat the following little prayer clause by clause after the superintendent:

"Dear Jesus, we are so glad that Thou didst come into the world to save sinners. We have sinned, and we want to be forgiven. Help us to repent, help us to forgive, help us to make restitution, help us to believe, help us to obey. Wash the stains of sin away, and give us power to overcome sin every day. Amen."



# The Sunday School

## The Study of the Life of Christ.

**T**HE life of Jesus Christ on the earth is of supreme interest to Christians. A study of it therefore can never be a matter of indifference. Even after going many times over the scenes and incidents in that life, and pondering carefully the teachings that fell from the lips of Him who spake as never man spake, there remains something new to learn, to admire, to imitate. It has been observed that those who have put most time and thought upon this study return to the subject with the greatest satisfaction and delight. We are not weary of the light because we have seen it many times, nor do we think that the sunshine of past days revealed to us all the beauty which the world can show or our eyes see; nor can we be weary of the light of Jesus' life, nor believe that there are no beauties to be revealed by it beyond those that we have seen already.

The lessons of the first quarter of this year take up scenes in the life of Jesus from His birth in Bethlehem to the feast given in His honor by Matthew, the publican. This feast took place early in the first Galilean ministry. As we follow these lessons we shall see Jesus as a babe in Bethlehem; as a child in the midst of the doctors of Jerusalem, who wonder at the wisdom of the boy of Nazareth; as an applicant for baptism at the hands of John the Baptist by the Jordan; as the object of attack on the part of Satan, the great destroyer, and as the object of profound and loving interest on the part of men who have learned from John the Baptist to expect the Messiah; as the teacher of Nicodemus and of the woman at the well; as a teacher and miracle-worker in Galilee, and as the friend of publicans and sinners. In the lessons for February 11 and 18 we shall traverse ground covered in the lessons of the first quarter of 1899, but since these are two of the most interesting scenes in the life of Jesus, each of which is fraught with important and precious teachings, there need be no objection to the repetition.

Knowledge of the life of Jesus is not nearly so complete as many people suppose. It is lamentably true that many Sunday-school teachers, and even many preachers, have not given the time to this study which is necessary to a mastery of the subject. No doubt most people have some knowledge of many of the events, parables, discourses, and miracles belonging to Jesus' ministry, but there is in most cases a sad lack of any connected knowledge of these things. Often a discourse or saying is doubly significant when its historical setting is known. Frequently a saying was the outgrowth of a series of events, each of which must be known in order to

a full understanding of the saying. For instance, no one can get the full force of some of the sayings of Jesus in the discourse on the Bread of Life without knowing the circumstances that led up to the delivery of that discourse. For this and many other reasons a thorough, orderly study of Jesus' life is of great importance, and should be taken up enthusiastically by those who would be most useful as teachers, or well-informed as students of this life.

"What would Jesus do?" is a question which many have been asking in recent days, but we fear that some are undertaking to do what Jesus would do without knowing what He did when on earth. If men would be guided by principle rather than sentiment let them study the acts and spirit of Jesus, that they may be able to apply to their lives the principles which governed His life.

Those who wish to do faithful and satisfactory work should obtain a harmony of the four Gospels. For the ordinary student of the English New Testament one highly commended is "A Harmony of the Gospels for Historical Study," by Stevens and Burton. Some will prefer Broadus' "A Harmony of the Gospels." Clark's Harmony is one of the best. Davies' "Harmony of the Four Gospels" will prove useful to those who wish to buy a small and inexpensive book. In following a harmony it must be remembered always that in some cases the order of events is conjectural. Now let us study —  
*Baptist Teacher.*

## Notes and Suggestions on the International Lessons.

LESSON 1.—JANUARY 7, 1900.

### The Birth of Jesus.

(Lesson Text: Luke 2: 1-16. Commit to Memory Verses 8-11.)  
(Read Luke 1; Matt. 1; John 1: 1-18.)

GOLDEN TEXT.—"Thou shalt call His name Jesus; for He shall save His people from their sins."—*Matt. 1: 21.*

DAILY READINGS.—Monday: Matt. 1: 18-25. Tuesday: Luke 1: 26-35. Wednesday: Luke 1: 46-55. Thursday: Matt. 2: 1-12. Friday: Matt. 2: 13-23. Saturday: John 1: 1-14. Sunday: Luke 2: 1-16.

### Practical Survey.

Christ is born! Hallelujah! Let all the earth rejoice. The world had waited long. The prophets had foretold His coming, every lamb slain had pointed to His coming, and at last the day arrives when the announcement is made that He has come.

*The event.* In compliance with a decree made by Caesar Augustus, Joseph and Mary journey from Nazareth to Bethlehem, a distance of about seventy miles, for the purpose of being registered. But, in this, God was working out His plan, for it had been distinctly stated by Micah that the Messiah should be born in Bethlehem. "Mary had, up to this time, been living in the wrong place for the birth of Christ. A little longer stay at Nazareth and the prophecy would have failed." But it did not fail.

*Angels are sent.* Angels have always taken a lively interest in the things of this world. We frequently read of them in the Old Testament. It was an angel that appeared unto Zacharias announcing the birth of John, and to Mary with a similar mission regarding the birth of Christ. An angel appeared to Jesus in the garden, and to the disciples at the sepulcher and at the ascension.

*The shepherds.* "The employment of tending sheep had been honored in the earlier times of the Jewish people. Jacob, Moses, and David were shepherds. But now it was a calling that was looked upon by the Jews with contempt." Why was the announcement made to shepherds? (1) The announcement of His advent was not to be made to the rulers of the people, or to the priests, for these men were under the influence of worldly and selfish ambitions and could not discern spiritual things. The shepherds were humble men, "waiting for the consolation of Israel," and were in a state of mind to accept the heavenly announcement. (2) God has seen fit to appear to the weak instead of the mighty. Read 1 Cor. 1:19-31; Psa 8:2. (3) God had always blessed the shepherds. He had called Moses and David away from the shepherd's crook, and now the "Son of David," the Chief Shepherd, who styled Himself the Good Shepherd, who gave His life for the sheep, is to be born in the city of David, and it seemed fitting that the shepherds should be honored with the first announcement.

*The time.* Unbelievers try to make an argument against the wisdom of God because He waited so long before bringing forth the Redeemer of mankind. The reply is easy. (1) Christ came in accordance with a long line of prophecy. This took time. Prophets must be raised up, and then hundreds of years must elapse in order to fully verify their utterances. (2) Christ came when the political factors of the world were most favorable. The whole world was practically under Roman control, and this fact was the means of bringing Christ and His followers immediately before the nations of earth. Notice the nations represented at the time of the crucifixion and at Pentecost. (3) Christ did not come until the world had done its best without Him and had made a complete moral failure. The wisdom and culture of the world were very great, and yet, morally, it was groping in awful darkness. Thus the coming of the Messiah became a necessity if the world was to be saved from moral collapse. And now, "in the fulness of time," in God's time, at just the right time, the "Desire of All Nations" appears.

*The announcement.* "Fear not." "The first words serve to allay their fears, and then the glad tidings are fully unfolded." "Unto you is born a Saviour which is Christ the Lord." Our Saviour is no one less than the Anointed One, the Lord,—Jehovah. Those who rob Him of His divinity rob the world of its Saviour. As "the Christ" He is our Prophet, Priest, and King. "He is a Prophet to reveal the will of God and instruct men in it. He is a Priest to offer up sacrifice, and make atonement for the sin of the world. He is a King to rule over and rule in the souls of men. He is the Saviour to deliver from the power, guilt, and pollution of sin, to enlarge and vivify, and, by the influence of His Spirit, to preserve and seal those who believe, and at last to receive them into the fulness of His eternal joy."

"Glory to God in the highest,  
And on earth, peace,  
Good-will toward men."

"With this ever-memorable anthem the light faded from the hills, as the angels went away into heaven and left earth once more in the shadow of night." But the dawning of a new day was upon us. The true light had come "which lighteth every man that cometh into the world."



LESSON 2.—JANUARY 14, 1900.

### The Child Jesus Visits Jerusalem.

(Lesson Text: Luke 2:41-52. Commit to Memory Verses 49-52.)  
(Read Matt. 2; Luke 2:21-38.)

GOLDEN TEXT. "And Jesus increased in wisdom and stature, and in favor with God and man."—*Luke 2:52.*

DAILY READINGS.—Monday: Luke 2:22-32. Tuesday: Luke 2:31-40. Wednesday: Exod. 12:1-14. Thursday: Exod. 12:21-36. Friday: Exod. 12:43-51. Saturday: Luke 22:1-16. Sunday: Luke 2:41-52.

#### Practical Survey.

All we know of the life of Jesus prior to His entering upon His active ministry is the one incident of His visiting the temple with His parents when He was twelve years of age. Mysterious as it seems to us, we must remember that Jesus as a child had His childish pleasures and His tears, and passed through the same stages as did other children. On the hillsides of Nazareth He was a child among children. But He was sinless. Evil had no place in Him, and His soul was constantly reaching out towards His Father in holy communion. At the age of twelve years the Hebrew "boy" became a "youth." He must now be brought under the yoke of the law, and accordingly His parents take Him for the first time to the temple at Jerusalem to attend the Passover feast.

To Jesus, who had never been outside of the hills of Nazareth, the journey to Jerusalem, the appearance of the city at this time, filled, according to Josephus, with more than two and a half millions of people, a sight of the temple, the preparations for the feast and especially the great feast itself, must have been an imposing spectacle.

The passover week passes and His parents start homeward. They leave in the night to avoid the heat of the day, and in the confusion *Jesus is lost*. His parents, thinking He might be with their friends in some other part of the caravan, continue their journey until a thorough search reveals the fact that He has been left behind. They return to Jerusalem, and after a diligent search find Him in one of the schools of the rabbis, in one of the temple courts. Here He sits among the learned men asking and answering questions until all are astonished.

But let us notice some points which are clearly discernible in this youth. There are charms in Jesus for the young.

(1) *He had an inquiring mind.* He was already reaching out after the deeper things in the great plan of salvation.

(2) *He was active.* He felt a personal responsibility, "I must be about my Father's business." No time to lose. He must be doing. Look, ye listless, idle Christian (?), and see this child so actively engaged in the great work pertaining to his Father's house! Is He our example? Then let us be stirred to action.

(3) *He obeyed His parents.* Although He was in His Father's house, feasting on the truths of the Scriptures, yet He did not hesitate to leave it all and go to His secluded bench in Nazareth, for He had now arrived at the age when a trade must be thoroughly learned. Jesus was very respectful to

His parents and was faithful in the little things. But few children will ever submit to God who do not first know how to submit to their parents. One of the noblest things that could have been said about Jesus, or that can be said of any child, is, "He obeyed His parents." As a result Jesus had an influence for good among the people at Nazareth, even in His youth.

(4) *He increased.* He could not help it. The indolent, careless one makes a failure; but the active, energetic one, who applies himself, cannot but succeed.

This first visit to Jerusalem was perhaps a turning point in the history of His development. His advantages seem limited. You no doubt have better. He was not surrounded by universities and theological schools. Jesus grew up in one of the remote provinces of the Roman Empire, among a people quite insignificant and subjected to a foreign yoke. He was poor and labored in an obscure carpenter shop; yet He made rapid advancement. This, however, did not come by accident. He had parental care and instruction in the Scriptures by a devoted mother. He had the privileges of the synagogue services at Nazareth, and, above all, intercourse with His Father.

He increased in wisdom and age, and in favor with God and man. Thus He waited His Father's time. Eighteen more years of toil, and then He steps forth in the fulness of time as the Redeemer of the world.

#### LESSON 3.—JANUARY 21, 1900.

### The Preaching of John the Baptist.

(Lesson Text: Luke 3:1-17. Commit to Memory Verses 3-6.)  
(Read Mal. 3:1-7; 4:1-6.)

GOLDEN TEXT.—"Prepare ye the way of the Lord."—*Luke 3:4.*

DAILY READINGS.—Monday: Luke 1:5-9; Tuesday: Luke 1:57-66. Wednesday: Luke 1:67-80. Thursday: Mark 1:1-8. Friday: 3:1-12. Saturday: Matt. 11:1-5. Sunday: Luke 3:1-17.

#### Practical Survey.

This was a time of moral dearth. "What civil, political, and moral misery is associated with the names which Luke here mentions! All Israel had, indeed, become a barren wilderness." The Roman emperor was "despotic in his government and cruel in his disposition." Herod, the ruler of Galilee and Perea, at first heard John gladly, but a little later imprisoned, and finally beheaded, the faithful reformer. Herod was afterward banished and died in exile. Pilate, the governor of Judea, consented to the crucifixion of Christ and handled his government so badly that he was banished, and soon, wearied with his misfortunes, killed himself. The religious world was no better. The priesthood was filled with corrupt men, and even Caiaphas, the high-priest, was "coarse and brutal." Under such leaders the people had sunk into a very low and degraded moral condition. It had been four hundred years since they had heard the prophetic warnings when suddenly John appeared on the scene.

"The characteristics of John's preaching.—(1) It was stern, like that of Elijah. (2) It was absolutely dauntless. (3) It shows remarkable insight into the needs of the people of every class. (4) It was intensely practical. (5) It prophesies of the dawn of the kingdom of Christ. His message was (1) Repent; (2) The kingdom of heaven is at hand; (3) Behold the Lamb of God." John was a great reformer. There were three religious sects at the time; the Pharisees, Sadducees, and Essenes. He

handled them with terrible severity. He came into the forest of "bad laws, absolute customs, social inequalities, religious bigotries," licentiousness and intemperance, swinging his gospel axe and crying, "Reform! Repent! ye brood of vipers." The reformer was thorough. There was no compromising with the worldly influences around him. "His was a case of plain living and high thinking." His work was in perfect accord with the prophecies concerning him. Isaiah had said that one would come crying, "Prepare!" "Make straight!" and Malachi had promised one more opportunity to repent before the final overthrow of the nation, and had said that Elijah would be sent to turn them to righteousness.

The preaching of John was preparing the minds of the people for the coming of the Messiah, and they began to ask themselves "whether he were the Christ." "They began to consider that now was the time for the Messiah to appear. The scepter had departed from Judah, for they had no king but Cæsar, and the lawgiver was gone beneath his feet." But John was not slow to undecieve them regarding himself. He at once disowned all pretensions to being the Messiah and declared that the utmost he could do was to baptize with water. "The greatness of John consisted mainly in his almost unexampled humility, which from the first led him to designate his work which shook Israel to its center as merely preparatory, and to subordinate himself at once to Him who was far greater than he."

John clearly outlined the work of the coming Messiah. He is mightier than I, and before Him I am nothing. He shall baptize you with the Holy Ghost and with fire. I can only preach repentance, but He is able to bring salvation. It is the work of the Holy Ghost to regenerate and also to cleanse the heart. The fire of the Holy Ghost will dispel the coldness and will give new energy and life to the soul. It will consume the dross, refine the good, and elevate the whole being. The sin will go; the spiritual coldness and dearth will go; the worldliness and worldly-mindedness will go—in fact, all that is impure will disappear when the fire baptism comes. His arm is mighty and He will with His own great "fan" separate between the precious and the vile." He comes with authority to purge His own floor and fill His garner with wheat. "John can only threaten hypocrites and tell barren trees that they shall be hewn down and cast into the fire, but Christ can execute that threatening." He will burn the chaff with unquenchable fire. Nothing will be able to extinguish the awful fires that will kindle around the feet of the finally impenitent. They have nothing to look forward to but indignation and wrath from the hands of offended justice.

#### LESSON 4.—JANUARY 28, 1900.

### The Baptism and Temptation of Jesus.

(Lesson Text: Matt. 3:13 to 4:11. Commit to Memory Verses 3:16, 17.)

(Compare Luke 3:21, 22 with 4:1-13.)

GOLDEN TEXT.—"This is my beloved Son, in whom I am well pleased."—*Matt. 3:17.*

DAILY READINGS.—Monday: Luke 3:21-38. Tuesday: Luke 4:1-13. Wednesday: Mark 1:9-13. Thursday: John 1:15-28. Friday: John 1:7-17. Saturday: Psa. 91:1-16. Sunday: Matt. 3:1-17; 4:1-11.

#### Practical Survey.

"To fulfil all righteousness," discloses at once the purpose, method, and result of the incarnation and sacrifice of Jesus Christ. He came "not to destroy" either the ceremonial or the moral law, "but

to fulfil" both. In His gospel is revealed "the righteousness of God" as well as the mercy of God. In Him "mercy and truth met together, and righteousness and peace have kissed each other."

The same holy purpose possesses His true followers. Upon this principle Jesus bases their spiritual relationship. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." This implies, first, entire submission to the will of God. It was written prophetically of Jesus, ages before His coming, "Lo, I come to do Thy will, O God!" while concerning Himself He declares, "I came down from heaven not to do mine own will, but the will of Him that sent me." It also implies self-denial, for "even Christ pleased not Himself."

The gospel provides happiness, but requires righteousness. Confidence apart from obedience is not faith, but presumption. Abraham's faith wrought with his works, and by works was his faith made perfect.

The temptation of Christ was as essential a feature of His mission as the more delightful experiences of baptism and blessing. He was "led up of the Spirit into the wilderness" for the purpose that, "having suffered being tempted," He might be "able also to succor them that are tempted." Temptation forms one of the important means of building up and confirming Christian experience and character; and the endurance of the same is as much a "fulfilment of righteousness" as the more delightful seasons which form a part of every Christian life.

The temptations of Christ include in principle all those which are incident to a Christian life. They are, (1) *Distrust*. "If Thou be the Son of God"—A choice of present good rather than harmony with the divine will—"command these stones that they be made bread." (2) *Presumption*. "Cast thyself down." (3) *Compromise* to gain a right end. "All shall be thine if thou wilt fall down."

Temptation overcome. The first great battle of redemption was won amid the solitudes of the Judean wilderness when Christ overcame, first for Himself, and representatively for His people. Where the first Adam fell the second Adam conquered, and in His triumphant conquest lifted up to glorious possibilities those whom the former dragged down in His disastrous descent. As Christ triumphed so may His followers conquer alike the world, the flesh, and the devil, overcoming "by the blood of the Lamb, and by the word of their testimony."

*The means:* "It is written." Temptation is often too subtle, too sudden, and too powerful to be overcome by our own reasonings. Then we can have recourse to the Scripture given by inspiration of God, and be "thoroughly furnished." "It is written" is the safe anchorage of the storm-tossed soul; and the sufficient reply to the most subtle suggestion of Satan. Hence the necessity, alas, too little appreciated, of having the mind stored with the Word of God. To be safe we must have "the sword of the Spirit" always ready for use.—*Practical Commentary.*

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# Hum from the Hives

## The British Columbia Convention.

THE convention was held in Victoria city in October; all the meetings were held in St. Andrew's Presbyterian church. The attendance must have proved very discouraging to the committee in charge as it was one of the smallest on record. The Committee of Management worked nobly, and I think I might safely say, that never before in the history of Christian Endeavor in British Columbia have the preparations been so thorough; and the bulk of the work was in the hands of but three persons: Miss E. M. Arthur, the secretary, Miss J. Cameron, first vice-president, and Mr. F. Small, treasurer.

A new departure was taken by having an Information and Supply Department, in which was all kinds of C. E. literature. This was in the capable hands of Mr. F. A. Small. The church was beautifully decorated with C. E. monograms, evergreens, C. E. banners, and other flags. This and the entertainment of the delegates was superintended by Miss Cameron. To Miss Arthur, perhaps more than any one else, belong the honors of the convention. She was indefatigable in her labors, carrying on a voluminous correspondence all the year round.

The first meeting began at 8 p.m. on the 17th. After the opening exercises an address of welcome was extended by Lieut.-Governor McInnes, on behalf of the province. He pleaded ignorance of the movement but promised to learn more about it. He invited the delegates to Government House on Thursday afternoon of the convention, the "outing" time of the delegates. An invitation which was gladly accepted by the delegates.

Dr. Campbell gave the address of welcome on behalf of the Ministerial Association. He referred to the high honor done the convention by the presence of the Lieut.-Governor, and spoke in glowing terms of the C. E. movement.

Mr. W. C. Brown, of Vancouver, replied on behalf of the delegates and voiced the sentiments of all, when he said that by what he had already seen, he was assured that the welcome was genuine. He gave statistics showing the rapid progress of Christian Endeavor.

An informal reception followed. The "Quiet Hour" from 8 to 9 Wednesday morning was led by

Mr. Laird, of Victoria, after which the president's message was read by Capt. McDougal, Nanaimo. In it the Endeavorers were urged to become well-informed and armed to deal with the questions of the day, mentioning especially those of labor and capital, the liquor traffic and Sabbath observance. He also urged the delegates to fuller consecration and devotedness to our Lord and Master Jesus Christ.

In the next paper, Capt. McDougal went into the heart of that very important subject, "Growth in the Christian Life." He referred to the danger threatening those who had no appetite for spiritual things. "Prayer is the Christian's vital breath yet we would not give much for the person who is as little supplied with air as most of us are with prayer," he said.

The next paper was "The C. E. and the Sabbath," by F. A. Kirton, Vancouver, and in the discussion which followed the burning question of Sabbath observance was thoroughly and fully discussed. The way in which many Christians of the present day kept the Sabbath received attention, and it was the prevailing opinion that the Lord's followers took too much liberty in the observance of His day.

The "symposium" on the "C. E. Prayer meeting," by Miss M. McFarlane, of Vancouver, it goes without saying, was splendid and very helpful. I quote the following: "The object of the C. E. prayer meeting is to train and fit young people for active work; it is not to study the Bible, a fact which we are very apt to lose sight of." "The members of the Prayer Meeting Committee should set an example of brevity and simplicity and be ever on the alert to fill any gap in the meeting." "Have plenty of prayer. If we could but realize the power of prayer and use it, we would revolutionize our societies."

Rev. Mr. Baraclough, of Victoria, then gave an address on "The Sword of the Spirit," which was also splendid. "The sword which Paul was thinking of when he used the term was the short, two-edged sword of the Romans which could only be used at close quarters, and that is the only way the Bible may be effective."

"Our Associate Members and how to win them," by Mr. Laird, of Victoria, produced a lively discussion and the place of prayer in this and kindred work was again touched on.

Miss Noot, of Victoria, in her paper on "Church Courtesy," spoke of the courtesy of the pastor, of the deacon or elder, and of the church as a whole.

The business session was the first after the opening exercises in the afternoon. The secretary's report showed 21 societies representing four hundred active and one hundred and fifty associate members in the province. An invitation to Rossland for the next convention was declined on account of the distance to travel from the coast, and Vancouver was given the 1900 Convention.

Two-minute reports were received from nearly all the societies; after which a paper by Rev. T. B. Reynolds, of New Westminster, on Junior work was read. He recommended having short meetings, chain-prayers, and new features as often as possible.

"Loyalty to the Mid-week Prayer Meeting," by Mrs. Sipprell, New Westminster, was a good paper. She spoke of the need most of us had for this prayer meeting, and of the help we could be to our pastor by attending. She thought, however, that most prayer meetings could stand a little brightening.

Heavy showers of rain greeted Rev. Mr. Vickert, the Baptist minister of Victoria, in his address on "Christian Citizenship," but it only seemed to raise the temperature of the meeting and every one was in the best of spirits. The address was another "splendid." The speaker dwelt on the need of the Gospel to be practiced in the world to-day. He showed how Jesus gave Himself for humanity and quoted: "As the Father hath sent me into the world, so send I you." Nothing but the religion of Jesus can harmonize society.

"Bible Study" was the subject of Thursday morning. This address by Rev. F. Payne, of Victoria, was very instructive and profitable.

Two missionary papers, "Christ's Commission," and "Open Doors," received the attention of the audience until 11 a.m., when most of the delegates attended one or the other thanksgiving services in the various churches.

The visit to the Lieut.-Governor took place next.

The last service of the convention was the best. Quartettes were rendered in a very able manner. The consecration address by Rev. W. B. Cumming was very impressive, and the opening meeting,

in which a great many took part, was very profitable. The central thought was "Ye are not your own," all we are and have as belonging to God only. After all had taken part, the president added a few words; then we sang "What a fellowship, what a joy divine"—our convention hymn, and the convention of 1899 was declared closed.

The points emphasized most in the convention were: "Bible Study," "Prayer as a very important factor in Christian work," "Christian Citizenship," and "Consecration."

The following officers were elected: President, Mr. W. H. White, Vancouver; vice-presidents, Rev. T. B. Reynolds, New Westminster; Mr. W. H. McLellan, Nanaimo; Miss Dick, Vancouver; Miss E. M. Arthur, Victoria; Secretary, Miss M. McFarlane, Vancouver; assistant secretary, Mr. W. C. Brown, Vancouver; treasurer, Mr. E. W. Wilson, Vancouver; counsellors, Mr. H. Grant, Vancouver; Miss Jessie Cameron, Victoria; Wm. Stott, Jr. Sapperton; Mrs. Jessie Ariss, Cumberland; Dr. Campbell, Victoria; Mr. J. G. Johnston, Vancouver; Miss B. McIntosh, Victoria; Rev. E. G. Perry, Wellington; Miss E. Aldrich, Rossland; Mr. Monroe, Trail.—W. STOTT, JR.

## Hamilton Notes.

**O**UR Junior Union is seven years old and on the celebration of its birthday a meeting was held in the schoolroom of St. Paul's church.

The meeting opened with a bright song service led by the Juniors.

Rev. H. S. Beavis, D.D., president of the Young People's Union, was in the chair, and the pastor of St. Paul's, Neil McPherson, led the opening devotional exercises.

The principal speaker of the evening was Mrs. (Rev.) Jas. L. Hill, of Salem, Mass., who delivered an address on "What can Juniors do." In a very simple, easy, and pleasing way she showed the Juniors their opportunities of doing work for Jesus who did so much for them.

Miss M. Hope then conducted a model prayer meeting which was very interesting and instructive.

As usual, the banners were presented for the next six months.

The Union banner is presented to the societies having the largest percentages of attendance and is held for one month by each of six societies.

Those who will guard it for the next six months are St. Paul's Juniors, James' St. Baptist Juniors, Central Presbyterian Juniors, Zion

Tabernacle Intermediates, Zion Tabernacle Juniors, and Erskine Juniors.

The missionary banner is given to those having the largest percentage of offerings to missionary funds and is held by each of three, two months. Those who will hold it this term are Zion Tabernacle Juniors with one hundred per cent., Central Juniors ninety-seven per cent., and Erskine Juniors ninety-six per cent.

The following are the officers for the current year: Miss M. Hope, president; Miss L. Martin, vice-president; M. T. Emery, second vice-president; J. C. Harris, secretary; John Dearness, treasurer; committees, Miss A. Y. Brass, Organization and Visiting, and Fred Robinson, programme.

Our Young People's Union will celebrate its 11th birthday on the third Thursday in January, 1900. A committee has already been appointed to prepare for this rally, which will also be the fifth annual County Convention. Mr. D. A. Rowland has been appointed chairman, and he wishes to assure all our Endeavorers that he will spare no pains to make this meeting a spiritual treat.

St. Paul's society tendered a reception to the students of the different colleges of our city a short time ago. The schoolroom was beautifully decorated and every effort was put forth to make the students feel at home. A very fine programme of music, etc., was rendered by the Endeavorers and refreshments were served by the ladies.

Erskine society had a very nice time at their anniversary a short time ago.

Knox church society has lost two more active workers in the Misses McMealy who removed to Toronto a short time ago. Our best wishes go with them to their new home.—H. M. G.

## Brantford Items.

The Organizing Committee of the Brantford and Brant County Local Union of Christian Endeavor visited Mount Pleasant recently and organized a branch there.

The Epworth Leaguers of Sydenham Street church gave a delightful "At Home" the other evening which was very well patronized. After an hour spent in social intercourse, which was enlivened by the charming playing of many talented musicians, refreshments were served. A few recitations and songs were then given by members

of the local Leagues, which were very much appreciated. Dr. Britton spoke on behalf of League work in Brant Avenue church.

St. Andrew's church has taken another forward move and organized a Christian Endeavor society. Mr. T. Hendry, president of the Union, gave them a short talk, and then, with Rev. Mr. Scott in the chair, officers for 1900 were elected: Honorary president, Rev. Mr. Scott; president, Miss Josie Spratt; vice-presidents, Lizzie McEwen, and John Graham; recording secretary, G. Turnbull; corresponding secretary, Margaret Wood; treasurer, Roy Montgomery; organist, Edna Hogg.

The first meeting of All Saints' Christian Endeavor, Mt. Pleasant, was held in the church on Tuesday evening, Dec. 5th. There was a good number present and a very successful meeting resulted.

One of the most delightful socials of the year was recently given in the Calvary Baptist church. It was under the auspices of the Young People's society. The musical selections were most heartily enjoyed, and a happy time was spent by all. Mr. Patten occupied the chair, and in his customary splendid style introduced the different young ladies and gentlemen who were to take part in the programme. A piano solo by Miss Hoagg, a vocal solo by Miss Stockwell, and recitations by Miss Shanks and Miss Popplewell were especially well received. The church was prettily decorated, and everyone passed a most pleasant evening.

## Leeds, Grenville and Dundas Union

In Yearly Session in Brockville.

**T**HE eighth annual convention of the Christian Endeavor societies of the Counties of Leeds, Grenville, and Dundas, was held in Brockville in the early part of November. The attendance of not only delegates but also of townspeople was large and of a representative character. The reports received were very encouraging and indicate that these societies are doing good work and are of much assistance to the churches in propagating the kingdom of Christ.

The lecture room of Wall Street Methodist church (where the sessions of the convention were held) was handsomely decorated for the occasion with flowers, palms, flags, and streamers, interspersed with appropriate emblems and mottoes.

The whole presented a very attractive appearance and reflected much credit on those in charge.

Mr. G. R. Putnam, of Merrickville, president, occupied the chair at the opening session. After devotional exercises, Rev. Mr. Clendennin gave an excellent address which took the form of a Bible study. His subject was "Paul, a Man of Prayer," and this characteristic of the apostle to the Gentiles was depicted in an instructive way. He illustrated his address by passages of Scripture which several of those present were asked to read and which had an especial application to the subject under discussion.

A musical programme was then given by the Junior members of the local Leagues. Master Kilpatrick acted as chairman in a capable manner, and a splendid programme was rendered.

Mr. R. D. Moray then delivered an address of welcome.

The evening session commenced with a praise service and then Mayor Buckman delivered a stirring address, welcoming the delegates to the town.

Rev. Dr. Ryckman delivered an address of welcome on behalf of the churches. He was brief, but to the point, and extended a warm welcome to those connected with the Endeavor movement.

The president, Mr. G. R. Putnam, replied in an eloquent manner. He began by thanking the previous speakers for the kind words of welcome and encouragement which they had given utterance to, and said the delegates present accepted and appreciated them.

Rev. Robert Laird, M.A., pastor of the First Presbyterian church, Brockville, then delivered the convention sermon. He took for his text, St. Matthew 5: 18: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." He said the words of his text were the manifesto of Christ's teaching. They were strong and comprehensive words, and showed the purport of the work of Jesus. His work is both with the individual and the multitudes. All that is gracious, noble, and sweet in life is approved by Him with an open and appreciative heart. In hours of shaken confidence we should remember the fulfilling power of Christ and try to lead mankind to heaven by our words and deeds. Endeavorers should learn that He brought new life to a dreary world, and what was old lived again. They are called, he said, to gather the rich harvests of the future.

The convention resumed next morning at 7 o'clock, in the lecture

room of the church. At that hour a song service was held. Mr. C. W. Gay was chairman. Mr. G. R. Putnam gave a study in Zechariah that was both interesting and instructive. At 9 o'clock there was a song service and devotional exercises led by Rev. J. C. Sycamore. Rev. J. M. Kellock led in an open meeting which had a special reference to conference work, in which several members took part. Rev. E. Thomas delivered an excellent address on "The true aim of Christian Endeavor work," which was well received.

The afternoon session opened with a song service in which Miss Bertha Bramley sang a solo very sweetly. Then devotional exercises were conducted, after which the Nominating Committee made its report and the following officers were elected: President, G. R. Putnam, Merrickville; general secretary-treasurer, Miss C. M. Dowsley, Prescott; Junior superintendent, R. D. Moray, Brockville; vice-president for Leeds, Miss McCammon, Ganoquo; vice-president for Grenville, Mr. A. Ward, Prescott; vice-president for Dundas, Mr. John Shaver, Morewood; secretary for Leeds, Miss J. Wilson, Ganoquo; secretary for Grenville, Miss F. Coates, Prescott; secretary for Dundas, Miss Hughes, Cannamore.

An hour was then pleasantly spent in social intercourse, followed by an able address on the relation of Endeavor societies to the Young Men's Christian Association, by Mr. J. W. Ridgeway.

Miss McCammon, of Ganoquo, then gave an excellent address on Junior work, which showed she was familiar with every department of Endeavor work, and it was much appreciated.

Rev. Mr. Strachan, pastor of St. John's church, then gave a brief but excellent address on the liquor question. The largest problem is the social one. Sins are fostered and nourished on social lines. Gambling and betting are fostered in the best homes and finest drawing rooms in the land. Men and women holding high positions in the church play progressive euchre for prizes, which the speaker thought was often the beginning of gambling. He believed that many young men go from these to the bar-rooms and other places to gamble. The same could be said about the drinking habit, which he said was bad, and was nourished, owing to a laxity in the social life. If the social conditions were changed there would not need to be so much legislation. The question affects both men and women. It is

in the hands of the latter, said Mr. Strachan, to regulate these social habits. Their influence is strong. There is more power in the life of a cultured young woman in frowning down this terrible habit than any law could exercise; if they would exert their influence, citizenship would be the better for it.

Mr. J. S. Copland, M.A., followed and treated the same question from a physiological point of view. He told of how experiments had been performed and had demonstrated the injurious influence alcohol had on plant and animal life.

The evening session and the closing one of the convention had a good attendance.

Mr. Putnam was chairman. The proceedings opened with a song service, and then Rev. Dr. Stuart, of Prescott, delivered an able address on "The future of Christian Endeavor, what will it be?" He said that the Christian Endeavor society had a glorious history and was a phenomenal movement in moral and religious life.

Rev. S. G. Bland, M.A., Smith's Falls, followed and gave a fine address on the "New Christianity." He said there was a Christianity some time ago that was dominated with the idea of escape from the world. And there was something beautiful in it when it was real. It was a hope of heaven that purified life. Great as it was, it was not the form of religion preached by Christ. The new Christianity is dominated by the thought of conquest, to take possession of the world for Christ. The old was too soothing in its character. The new idea was to make earth a heaven. It is in sympathy with the Lord. The new Christianity is the culmination of the purpose of God, because it is natural. Mr. Bland then spoke of the condition of capital and labor, and said he did not believe they would always be estranged, and that the time would come when the employers and employees would respect each other more. Out of the strifes they have had would come good. He told of how the Cash Register Co., of Dayton, Ohio, had their works resemble more a ladies' college than a manufacturing place. The buildings were good and healthful, and contained a fine library and many other things that helped to improve the moral and intellectual condition of those who worked there.

Mr. H. S. Seaman then conducted a consecration service, and the convention came to a close with the benediction, which was pronounced by Rev. Mr. Bland.

Send for our new C. E. price list.

## Toronto Endeavor.

### The Toronto C. E. Union.

The most representative meeting of the Toronto Christian Endeavor Union for some months past was held on Saturday evening, Nov. 18th, in Beverley Street Baptist church. In the absence of the president, Mr. F. I. Carman, one of the vice-presidents, occupied the chair.

A communication was read from a Niagara secretary introducing two associate members, leaving that town and coming to reside in Toronto.

In the Eastern District, the work was reported to be in a very healthy condition. Endeavor prayer meetings had been started in the various fire hall stations in the district.

It was agreed to hold the annual rally of the Union about the beginning of December (19th) in Beverly Street Baptist church, and it is expected that the principal speakers on that occasion will be the Rev. Mr. Geggie, of Dunn Avenue Presbyterian church, and the Rev. Dr. Henderson, Methodist.

The finances of the Union for several months past have been a source of anxiety and talk at these Executive meetings, and the officers thought that it would be well to have the standing deficit wiped off before the annual rally took place. Accordingly, half of the officers, at a recent business meeting, made a start in this direction by raising amongst themselves one-half of the sum needed, and now appealed to the Executive to raise the other half. This was done in the course of a few minutes; and when all the contributions promised had been summed up, it was found that there was a small balance on the right side, so that the Union will end the year entirely free of debt, notwithstanding the fact that it was begun with a deficit of nearly \$100. Whatever else may be said of the past year's work, perhaps there has never been a more economical year in the whole history of the Union.

President Clark's Local Union uniform topic was unanimously adopted, and the constitution altered so as to admit of only four meetings being held in the year instead of ten, as formerly. The object will be to make these meetings more helpful and inspiring, and to have as little business as possible discussed at them.

A Nominating Committee was appointed to select the officers for the ensuing year, and report at the annual rally.

The preparations necessary for the usual presentation at that rally

of the banners for the best attendance and for the best good citizenship work, the proposal to form a pastors' advisory board, and the changing of an article in the constitution which caused some animated discussion and regarding the exact meaning of which several members differed in opinion, were matters referred to the Business Committee.

Mr. C. J. Atkinson, secretary-treasurer of the C. C. C. E., addressed the meeting, wishing the delegates to ascertain if their societies were in favor of having "The Canadian Christian Endeavor Handbook" issued yearly, and he distributed circulars setting forth its claims.

The meeting was opened and closed with prayer and hearty hymn-singing.

## Fifth Australasian Convention.

ALL accounts agree that the Brisbane Convention was one to make the heart glad for its spiritual enthusiasm, and hearty international fellowship. It was a great blessing to the delegates and the city of Brisbane.

The evening before it was to begin, it got a-going in a rousing preparatory rally that filled a large church, and prophesied what manner of meetings it was to be.

And when the roll of the five colonies was called, next morning, all of them were found to be well represented.

The city tabernacle had a shield behind the pulpit composed of the Union Jack and the Stars and Stripes. At sight of it an Australian maiden exclaimed, "If there is anything I would like to see it is America and the English people united."

One of the actions deserving mention was the rechristening of the Australian United Society of Christian Endeavor, at its fifth birthday, as the Australasian Christian Endeavor Union. But while its name was shortened, its lines were lengthened so as to admit all societies on the islands of the Pacific.

And Australasian Endeavorers are not satisfied with taking in God's world, they want to take in His word. Bible study and how to promote it, was a theme that provoked much thought. The difficulty is to make the busy farmer, dairyman, trader, student, see that systematic Bible-study is not a formidable undertaking, but can be done by plain people who can give but a little time each day, and have few helps.

The retirement of Rev. W. J. L. Closs from the presidency of this important Union was the occasion of a unique and unmistakable tribute to his conspicuous services and popularity. He was presented with a handsome leather-bound souvenir copy of the programme. Secretary Piper, who was re-elected, is another very much appreciated servant of the convention, as the Chautauqua salute showed which greeted his appearance. Dr. W. S. Frackleton, the new president, a prominent Presbyterian minister, has been president of the Queensland Union for two years, and was once a pastor in Montana, where he founded fourteen churches in one year.

Exhibition hall, seating 6,000, was used for the Junior rally. Color there was a plenty; standing-room none. Such a gathering on Saturday afternoon showed Brisbane that religion was not likely soon to fail for lack of adherents.

Everybody watched the nimble-fingered children build their pledge tower, of paper-covered stones.

A lady from Birmingham, England, brought greetings from a Junior society. The mention of the mother country was a spark to the patriotism that is pent up in the hearts of England's colonists everywhere, and it blazed out in that great assembly in lusty cheers for Old England.

Exhibition hall was again filled for the Christian-citizenship rally, addressed by the Rev. W. Shaw, and the Rev. W. J. L. Closs. The three devils of modern social life, the saloon, gambling, and impurity, were the targets for a hot fire. Of the three, Mr. Closs thought impurity the worst.

Christian Endeavor banners stand for victories, silent and bloodless ones though they be. New South Wales, showing an increase of seven and one-seventh per cent., was awarded the beautiful banner which it had presented to the Australasian Union to be used as a stimulus to work. Tasmania, for the fourth year, holds the missionary banner.

The banner of Christian-citizenship work was won by South Australia. One of the good things which South Australia hopes soon to complete is a temperance primer.

All the colonial Unions have been requested to initiate steps toward the establishment of a policy of dealing with the liquor traffic which will unite a majority of the Christian public, and lead to successful legislation. In Melbourne, a Christian-citizenship league of forty members, Christian Endeavorers and others, has been organized, and promises to do good work.



The closing evening saw a crowded building, and an imposing array of prominent ministers on the platform. When asked to reaffirm their principles, those in the body of the hall responded as one. A splendid choir rolled out "Rock of Ages," and in a hush of consecration the convention that had begun with fervor closed with power.—*The C. E. World.*

## Here and There.

### Its Tenth Anniversary.

The C. E. society of the Congregational church, Woodstock, Ont., celebrated its tenth anniversary, Nov. 14th, by a social gathering to which all young people of the congregation were invited. Letters of greeting were received from Rev. A. F. McGregor, our former pastor, and from Mr. Robinson, of Hagersville, and Rev. R. Hopkin, Montreal, who organized the society.—**J. R. BALL.**

### Caledonia.

At the last regular meeting of the Caledonia E. L. of C. E., twenty-one new active members were welcomed into the society. The weekly meetings here are steadily increasing in numbers and interest, and the whole organization is taking on new life. Our League-workers are very much encouraged.

### Lambton County.

Lambton Christian Endeavorers have been again successful in carrying off Banner No. 1 at the Montreal Convention for the most satisfactory report and for work accomplished.

Now, Endeavorers, as a Union, let us hold that which we have received and let us work more earnestly than ever for the cause for which we stand "For Christ and the Church." Let us also do all we can to make our coming convention in Forest on Tuesday and Wednesday, Jan. 30th and 31st, 1900, the best that has ever been held in the county.

The Executive Committee has made full arrangements for the programme which they trust will benefit all who attend. Let us go prepared for a feast of good things.—**HENRY BIRD, County Secretary.**

### Lakelet.

An Epworth League was organized in the Methodist church in this place a little over a year ago by the pastor, Rev. A. E. Smith. This is a country appointment, and it was remarked by some that it would hardly be possible to sustain a League. The very contrary has

been the result. The League has well advanced in numbers and very interesting meetings have been held throughout the year. At the regular meeting last Thursday evening, the plan for a Forward Movement in missions was introduced; twenty-five names were enrolled as adopting the systematic method of giving two cents per week, etc. The president of this League is not a young man in years, as his silvered locks would indicate, but he is young in spirit and thoroughly in touch with the young people and is revered and beloved by all. We expect great things from Lakelet League in the future.—*Ep. Era.*

### A Thanksgiving Service.

Dromore Christian Endeavor society held a missionary Thanksgiving service a short time ago which was a complete success. Although the weather was somewhat unfavorable, a large crowd assembled, the basement being comfortably filled.

The meeting was led by the Missionary Committee, opened by singing, reading of Scripture lesson and prayer. A good programme was given consisting of solos, quartettes, and choir-singing, also speeches and essays on missionary work were given by different members. We, as a society, have great reason to thank God that we have such a high privilege of working in His vineyard and hope we may more faithfully perform our duties always willing to go forth where Christ leads the way.

### An Evening with Tennyson.

On Wednesday, Nov. 9th, a very pleasant evening was spent by the Y. P. S. C. E. of Dunbarton Presbyterian church. The president, Mr. Blue, occupied the chair.

The programme consisted of a sketch of Tennyson's life by the president, and selections from Tennyson's poems were read or recited by different members of the society.

Miss Maggie Annan's violin solo was well received, as also were two solos from Miss Brown and a duet by the Misses Parker and Cowan. Refreshments were served during the evening. Miss Strickland's earnest appeal just before the meeting closed, will long be remembered by many.—*Com.*

### From Madoc.

The Gospel of John was studied during the month of October and part of November, not only by the young people of the League, but by the whole congregation. Being without a church, we had the I. O. F. Hall two nights a week (Tuesday and Thursday) for our meetings.

The former is the regular League night, the latter the regular church prayer meeting night. After reading the Gospel by all, the pastor led the whole congregation through a study of the book as outlined in the excellent analysis by Prof. Hamill. It was both instructive and interesting. Special interest was aroused among old and young alike, and the benefits were evident. Perhaps these will be best illustrated if I tell you what a busy mother told me—that it was the best preparation for the November sacramental service that she had ever known. On the whole, I consider our readings and studies were a success. This year many are pledged to read the Parables through during the current month one a day till the whole thirty-one are covered. This I will follow with a normal study in outline.—*Rev. S. T. Bartlett.*

### An Inspiring Revival.

Stratford has been enjoying one of the greatest revivals in its history and as a result some eight hundred have expressed their determination to live Christian lives. The Endeavor societies are all feeling the benefit of the revival. St. Andrew's C. E. has had thirty-three names added to its roll, and the Central Methodist E. L. of C. E., received forty new active members at its last consecration service.

In the Central Methodist church an Intermediate and also a Junior society have been formed and both promise to be very successful.

The C. E. Union are planning to send Christmas dinners to every family in the city who otherwise would go without.

Miss Jessie Duncan, a former vice-president of Knox C. E., but now a missionary in Neemuch, India, is home on furlough. The Local C. E. Union is to have the pleasure of hearing her speak at its next rally to be held in January.

## From the Ontario Treasurer.

I BEG to acknowledge with thanks the receipt of the following contributions to the work of the Ontario Provincial Union for the month of October, 1899:

Two dollars from the following societies: Bolsover, Carlisle Presbyterian, Blenheim Presbyterian, Trenton, King Street Methodist, Middleville, Galt, Knox Presbyterian, Petrolca, Hamilton, Erskine Presbyterian, St. Thomas, Knox Presbyterian, Lanark, Zion Congregational, Vittoria Union, Toronto, Cooke's Presbyterian, Toronto, Broadway Tabernacle, Seaforth Presbyterian, Hillsburg, St. Andrew's church, Arnprior, St. Andrew's Presbyterian.

One dollar from the following societies: Galt, Central Presbyterian, Hensall, Carmel

Presbyterian, Plains, East Methodist, Ingersoll, St. Paul's Presbyterian, Goderich Township Union, North Belham, Hamilton, First Methodist, Toronto, Dovercourt Road Baptist, Toronto, Central Presbyterian, London, Southern Congregational, Toronto, Dovercourt Road Presbyterian, Mooretown, Ayr, Knox Presbyterian, Blyth Presbyterian, Eden, London, St. George's Episcopal, Canfield Methodist, Lindsay Presbyterian, Dumbarton, London, Chalmers Presbyterian, Hornby Union, Kingston, Princess Street Methodist, London, Centennial Methodist, McCrimmon Presbyterian, Toronto, Northern Congregational, Hamilton, Immanuel Congregational, Hamilton, German Evangelical, Beamsville Baptist, Moore Line Presbyterian, St. Catharines, Congregational, Parry Sound Methodist, Warwick, Zion Congregational, Churchville Methodist, Trafalgar, Dundas St. Presbyterian, Hamilton, Guthrie Presbyterian, Berlin, United Brethren, Altona, Hamilton, Herkimer Baptist, London, Wellington Street Methodist, Heckston Union, Leith Presbyterian, Villiers Union, Toronto, Olivet, Camlachie, Knox, Columbus Presbyterian, Grand Bend Presbyterian, Westport Methodist, Blackheath Presbyterian, Claremont Methodist, London, Christ Church Episcopal, Intern Methodist, Avonbank Presbyterian, Ottawa, Reformed Episcopal, Edgar, Bethesda Congregational, Brooklin Methodist, Venitor Presbyterian, Preston Presbyterian, Gananoque, Grace Methodist, Maxville Congregational, Wales Presbyterian, Gananoque, St. Andrew's Presbyterian, West Lorne Presbyterian, Toronto, Hope Congregational, Tavistock Presbyterian, Holstein Presbyterian, Hampden Presbyterian, Kinnaird, United Workers, Westwood Presbyterian, Elma Methodist, Weycombe Methodist, Hamilton, McNab Street Presbyterian, Flesherton, Chalmers Presbyterian, Annan, Hamilton, Burkholder Methodist, Stratford, St. Andrew's Presbyterian, Westfield Methodist, Holmesville, Kincardine, Knox Presbyterian, London, Memorial Episcopal, Pans Congregational, Westwood Methodist, Keene Presbyterian, Kingston, Sydenham Street Methodist, Poplar Hill, Disciples of Christ, St. Mary's Methodist, Gravenhurst Methodist, Hagersville Methodist, Brockville, Wall St. Methodist, St. Thomas Disciples, Hamilton, Wesley Methodist, London, First Methodist, Preston Lutheran, Brussels, Melville Presbyterian, Martintown Union, Scotland Congregational, Uxbridge Presbyterian, Beachburg, Presbyterian, Orillia Presbyterian, Barrie Congregational, Blyth Methodist, Ailsa Craig Presbyterian, Hurdman's Bridge Union, Bervie Union, Portland Methodist, Toronto, Bloor St. Presbyterian, Toronto, Church of the Ascension, Episcopal, Southampton, Guelph, Church of Christ.

Various amounts from the following societies: Cullodan Presbyterian, soc.; West Williams, sic.; Plum Creek, soc.; Brockville, First Presbyterian, St. soc., Ottawa, C. E. Union, \$25; Hamlet Episcopalian, soc.; Milldale Friends, soc.; Kingston Presbyterian, soc.; Clear Creek, soc.; Hamilton, Knox Presbyterian, \$5; Cornwall, Knox Presbyterian, \$5; Watford, Grace Church, soc.

W. J. DOHERTY,

508 Gray Street, London.

## "London 1900."

It having been found impossible to make satisfactory arrangements with Canadian Steamship Co.'s or with lines touching at Canadian ports, for the transportation of the Canadian Endeavorers who desire to attend the great London Convention in 1900, without involving financial responsibility that could not be assumed, the Canadian C. E. Council have endorsed the plans of the United Society, Boston, of which

they are now prepared to furnish full particulars. Vessels have been chartered by the United Society and as twenty-five different States and Canada have joined forces with them, success is assured. Berths on the steamers are now being allotted in the order of application, and we therefore urge Canadians who are contemplating this trip to write for circulars at once to C. J. Atkinson, Secretary Canadian C. E. Council, 26 Langley Ave., Toronto.

## The Best Christmas Gift of All.

In choosing a Christmas gift for a friend what can afford more present or lasting pleasure than a subscription to *The Youth's Companion*? The delight with which it is welcomed on Christmas morning is renewed every week in the year. The charm of it is disclosed little by little as the months run their course. There is no household in which it will not prove an inspiration.

Those who wish to present a year's subscription to a friend may also have the beautiful new *Companion* Calendar for 1900 sent with it. This Calendar is a reproduction in twelve color printings of three exquisite designs by a celebrated American artist, a member of the American Water-Color Society. In addition to this all the issues of *The Companion* for the remaining weeks of 1899 are sent free from the time subscription is received for the new volume.

Illustrated Announcement Number containing a full prospectus of the volume for 1900 sent free to any address. THE YOUTH'S COMPANION, 203 Columbus Ave., Boston, Mass.

## Odds and Ends.

Little Johnny—Pa, is it true that fishermen are always liars? Pa—Not at all, Johnny, not at all; and I ought to know, for, though I do say it, I suppose there never was a fisherman in this world who could compete with your father.—*Boston Transcript*.

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

"Maude says she is madly in love with her new wheel." "Huh! Another case where man is displaced by machinery."

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

"Dah am some parents," said Uncle Eben, "dat hab a keerless way ob 'casionally makin' er boy feel like he was gittin' licked fob not lyin' 'bout what he done."

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

Harry—I do n't want you to wash my face. Grandmother—Why? I've washed my face three times a day since I was a little girl. Harry—Yes, and just see how it's shrunk.

CAN RECOMMEND IT.—Mr. Enos Bornberry, Tuscarora, writes: "I am pleased to say that DR. THOMAS' ECLECTIC OIL is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it."

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Do n't judge the contents of a man's head by the size of his hat.

Do n't blame the upright piano if it's a downright nuisance; blame the player.

Do n't go without the things you need in order to get the things you do n't want.

Do n't marry a girl who is n't afraid of a mouse, or you'll be kept busy regretting it.

Do n't get the idea into your head that the baby cuts teeth; it's the teeth that cut the baby.

Do n't think because a girl loves you from the bottom of her heart that there is n't plenty of room at the top.—*Exchange*.

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