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# THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X ]

Toronto, September, 1898

[ No. 9

## Never Mind !

By Amy Parkinson.

**N**EVER mind if midnight shadows  
Lie across our onward way ;  
Look unto the glorious ending—  
Shineth there eternal day.

Never mind if storms break o'er us,  
And a rugged path we tread ;  
Smoothly stretch celestial roadways,  
Tranquil skies above them spread.

Never mind if bitter sorrows  
Thickly now about us press ;  
Future bliss will be the sweeter  
For these seasons of distress.

Never mind if we must suffer,  
Sojourning on earth below ;  
In God's heaven above no sickness  
Evermore the dwellers know.

Never mind, oh, never mind them—  
Tempest, darkness, sadness, pain !  
Travel we to that blest country  
Where no ills an entrance gain !

Toronto, Ont.

## "Taiyib !"

**S**OME years ago a gentleman living in Jerusalem requested a converted Arab, whom he knew to be something of a poet, to write some verses on the responsibility of a Christian worker. Full of zeal for the cause of his Lord, the Arab set about the task. He wrote several stanzas. Here is one of them :

"Taiyib, taiyib, taiyib, taiyib,  
Taiyib, taiyib, taiyib,  
Taiyib, taiyib, taiyib,  
Taiyib, taiyib, taiyib."

The rhyme is not very commendable, but the reasoning is admirable, for to "go on" (that is the meaning of "taiyib") is the dominant spirit of the Christian life.

We want to declare this "taiyib" gospel in the ears of every Endeavorer in the land. The spirit

of our movement is aggressive and progressive, and there is nothing that brings down upon it adverse criticism like sluggishness and regression on the part of the members. We are now entering upon the work anew after the fatigue and interruptions of the summer, and we should seek with earnest determination to make the work of the society more thorough and efficient during the coming months than ever before.

Dr. Clark, in his powerful address at Nashville, made a plea for "more fruit" on the part of Endeavorers everywhere—"more fruit for the individual, more fruit for the society, more fruit for the church, more fruit for the world." Fruit-bearing is the best testimony to the worth of our movement, and "more fruit" is evidence that cannot be gainsaid of an increase of life on the part of the members. "Herein is my Father glorified, because ye bear *much* fruit ; so shall ye be my disciples."

## The Work that Tells.

**I**N the extension of Christ's kingdom it is personal work that counts. Five minutes' private, friendly conversation will usually do more to bless a soul than five months of meetings. Impressions are made in the meetings, but they require to be followed up by the tact and touch of personal effort. It requires a person as well as a message to win souls, and the person who gets into the closest range is usually the most effective. Our society furnishes every opportunity for this telling work, and it is the duty of every member to cultivate the art of personal service for Christ.

"But it requires so much wisdom to do this kind of work, and I don't know how to approach people personally about spiritual things." Then become a scholar at once in Christ's school and learn. One can talk freely about what one knows, and upon subjects of which the heart is full. Study God's Word ; pray for the help of the Spirit, keep in communion with the Master

until your heart burns with love for Him and for the souls He came to save; when an opportunity comes, embrace it, trusting in Him who gave you the opportunity for grace to use it for His glory.

"But it is such difficult work; I find it such a cross." How do you expect to escape the cross if you are a follower of Christ? Have you forgotten His words, "If any man will come after me, let him deny himself and take up his cross daily and follow me"? It is true that a word spoken for your Master may cost you an effort, but it may also save a soul from death and hide a multitude of sins. And no one who bears a cross for Jesus' sake will ever bear it alone.

There is a beautiful myth about the "wingless birds," who first took up their wings as burdens to be borne, but which soon became the pinions which enabled them to soar aloft. Like these birds, we have been assigned burdens. But if they are patiently borne, they cease to be burdens and become the source of our joy and strength. Like Rutherford we shall be able to say, "The cross is the sweetest burden that ever I bore: such a burden as wings are to a bird and sails are to a ship."

### Tact and Push.

**W**HEN will we get the essential qualifications to success in commercial and professional life more fully consecrated to the business of the Lord? There is a disposition on the part of professing Christians to devote their skill and energy entirely to their own personal affairs and allow the work of Christ to languish and decline for lack of sufficient interest and enterprise. If men carried on their own affairs with as little tact and enthusiasm as they do the Lord's, nothing could save them from being pushed to the wall. God needs skillful workers in His vineyard, laborers who will bring into His business the diligence, and ingenuity, and zeal that they put into their own.

The late William Reynolds said not long ago: "Some people think God is giving us two kinds of sense—good, hard, common sense for business, and a soft, ethereal kind for religious work. We want only one—the former—and that right straight through. A gentleman wrote me—he is a successful life-insurance man, and you know how persistent he must be—asking how he could make the school of which he was superintendent a success. I told him to use the same business tact he had used in making his business such a success, to read a few books, and work along certain lines. I went home, and, meeting the brother, asked him how he got along. He replied, 'The attendance has doubled, and the pastor says he never saw such work done.' 'How did you do it?' I asked. 'Just as you told me. I went right at it, using the same tact I use in my business. If a man refused to teach a class, I kept right at him, and he had to yield.'"

That is what is needed in our societies—the

tact and push that are put into secular pursuits. A curse is pronounced upon him who doeth the work of God negligently. Let us give good heed lest the curse fall on us. Let us make the Lord's business our business. He calls us to be co-workers with Himself. Let us recognize the high honor, and during the coming months bring to His service the earnestness and enterprise and diligence that will make it an unqualified success.

### With all the Heart.

**W**HAT is worth doing is worth doing well. In Christian work the demand is always for our very best. Our Master is too wise and kind to require less. It is only through the fullest use of our powers and the utmost faithfulness in the discharge of our duties that we reap the joy and gain the sustaining vision of the divine life.

That is a striking thing that was said of the Hebrew king, when the results of his successful reign were being estimated: "He did it with all his heart and prospered."

Prosperity always comes in the wake of wholeheartedness. Services performed with enthusiasm dignify the doer, and glorify the deeds. Best work should always get best efforts. Such work as our society lays upon its members is worthy of the best thought and the heartiest devotion that an individual can yield. Where these are found, the individuals are profited, the society is honored, the church is helped, and God is glorified.

### Courtesy in Church.

**N**OWHERE do bad manners seem so ugly as in church. The rudeness of impolite people appears more rude in the place where kindness of manner is expected of all. The ill-bred person who figures in this story learned a lesson which she did not soon forget.

Some years ago the Queen of Holland, being an invalid, visited the city of Heidelberg, in Germany, for medical treatment. While there she went each Sunday to a modest little church occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church and took a seat near the pulpit. A few minutes later a haughty German lady swept up to the pew, and seeing a stranger in it, ordered him by an imperious gesture to leave it.

The stranger quickly obeyed, and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her, and asked whether she knew who it was that she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the Queen."

Her mortification may be imagined.

## Christian Endeavor Chat.

PREPARATIONS for the World's Convention in London, in 1900, are steadily progressing. There will be a number of altogether new features about this great gathering. It promises to be the largest assemblage of Christian workers ever held in Britain.

PROFESSOR ANDREWS, of Sackville, is the new president of the New Brunswick Union, and Mr. W. C. Turner, of Charlottetown, of the Prince Edward Island Union. We wish for these and the other officers a year of unparalleled prosperity in their work for Christ and the church.

THE provisional programme for the annual convention of the Quebec Union at Sherbrooke, Oct. 4-6, is full of good things. We notice that Mr. C. J. Atkinson, of Toronto, Secretary of the Canadian Council, and William Shaw, of Boston, Treasurer of the United Society, are each down for several addresses.

CHRISTIAN ENDEAVOR has found a place in the army in Egypt and has marched into the Soudan with General Kitchener. A soldier Endeavorer from Cairo who was assigned to hospital work at Darmales Camp has organized a society. May this society be the forerunner of hundreds in this dark part of darkest Africa.

THE Endeavorers of Paris, France, are renting a house to be used as a chapel, in which regular services will be held. Three thousand invitation cards have also been circulated giving the list of churches and services. These cards were sent to every English-speaking resident in Paris whose name and address could be secured.

*The British Weekly*, one of the foremost religious journals of Great Britain, has commenced the publication of articles on our Prayer Meeting Topics. The first article was contributed by Ian Maclaren. These papers will do much to aid the Endeavorers of the old land in making their meetings helpful, as well as to encourage the movement generally in its work.

SOME of the most able of the German evangelical pastors are earnestly advocating Christian Endeavor. There are now sixty societies, and the number is steadily increasing. Secretary Blecher, of the C. E. Union of Germany, has gone into the work with his whole heart. He says, "With all my heart I am for this great cause. This movement belongs to God."

THE latest adaptation of the pledge idea of Christian Endeavor is, "The Worshippers' Band," formed by Dr. Robertson Nicoll, editor of *The British Weekly*. Its pledge is, "I desire to be enrolled as a member of this Band, and I promise to attend my place of worship, and other places in my absence from home as regularly as possible. I also promise to do what I can to induce others to attend a place of worship."

THE Endeavor society has been found an important aid in the work of missions in heathen lands. The missionaries in Foo Chow report that it is invaluable as a working force in the churches, and that it is fast extending its influence into the remote sections of the district. A large proportion of those who have this year united with the church have come in through the society as associate members.

THE earnest English pastor, Dr. John Clifford, of London, is always on the lookout to give a helping hand to the people he meets. Some of his holiday Sundays are spent in roaming about London and getting into direct touch with strangers. On one such occasion he asked a young fellow in Hyde Park why he did not attend a place of worship. The answer was a bitter tirade against clergymen. That young man is now the secretary of the Christian Endeavor union in his district in London.

AN interesting convention was that held last month at Langlaagte, South Africa. The meeting-place was a tent which accommodated 300. The ground was covered with dried grass, and Dutch and English sat together upon the ground. The "chair" was on the same elevation, a diminutive empty box serving as a reading-desk. It was found necessary to sing frequently in order that an opportunity might be given to straighten weary limbs and get the circulation restored. In spite of the discomforts the convention was most successful. Dutch and English voices blended harmoniously in hearty praise, each nationality singing in their own language to the familiar Sankey airs.

OUR movement has got a firm foothold in the city of Cairo, Egypt. An Arabic-speaking society of twenty has just been added to the two vigorous English-speaking societies. The secretary of one of the societies, Cora B. Dickey, gives the following interesting account of the work in her society:

"Our little portion of the Endeavor world is in a flourishing condition, although just at present we are rather scattered.

"We had fourteen British soldiers on our active members' list, but many of them have gone to the front, or will go shortly. Their presence has been very cheering and helpful during the past months. While the Cameron Highlanders were here quite a number of them attended the meetings.

"Our society is certainly a living witness of the fact that one composed of different denominations and nationalities may be harmonious. Our leaders are varied: one day a Syrian, the next a 'Britisher,' then perhaps an Armenian, followed by an American, etc.

"We have many subjects of prayer—our wants and needs vary. We are in a city that has three Sabbaths and yet none; where you hear the name of God on so many lips, but where God, the Son is not known."

## Missionary Gleanings.

UNDER God, the missionaries are the architects of a new civilization. They are the knights of a new chivalry.—*Rev. N. D. Hillis.*

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THERE has been a greater increase in the number of converts in China during the last eight years than during the preceding eighty years.

.....

THE mother of Schwartz, one of the most eminent of missionaries, dying left him, an infant, to her husband with these words: "I have dedicated our youngest son to God for such service as He shall appoint. Answer me, that when he hears the Lord's call you will not discourage it."

.....

THE Church Missionary Society is most prayerfully watching the signs of the times with reference to opening a new mission in the Khartoum region as soon as the British troops shall recapture that city. This is only the revival of a plan formed years since, when General Gordon was in command in the Soudan.

.....

THE plan adopted by the Hindu Tract Society at Madras in their aggressive campaign is thus stated: "Learned pundits must go forth and put the missionaries to shame by their dialectics. Tracts against Christianity must be published in all the vernaculars and distributed over all the land. Committees must be formed in all the towns and villages to warn the people against listening to Christian preachers."

.....

"WHOSE pocket-book is that?" said a friend to a business man, as he drew a well-filled wallet from his pocket. "Why, my own, of course. Whose else could it be?" "To whom it belongs depends on another question: if you belong to the Lord I guess the purse is His also." "Well," said the man thoughtfully, "your remark throws a new light on the subject. It never impressed me as it does now, that I am to carry and use this pocket-book as my Lord directs. I never looked at it in the light in which you place it."—*The Gospel in all Lands.*

.....

THE feeling even among the natives that Hinduism is doomed is thus shown: "When Bishop Hurst was in Poona some years ago, he went out to the great temple of Parbuti, and there watched the worshippers. He asked the aged Brahmin priest, who for many years had received the offerings there: 'Do as many people come here to pray as formerly?' 'No,' was the reply, 'they are fewer every year.' 'How long will this worship last?' asked the bishop. 'God knows,' was the reply, 'perhaps ten, perhaps fifty years.' 'What will bring it to an end?' asked the bishop. 'Jesus Christ,' was the answer."—*Missionary Review.*

REV. JOHN CRAIG writes thus in the *Canadian Baptist* concerning the weather: "For the past two or three weeks the temperature in the house at bedtime has been 90° or 91°, and the morning shows a fall of only a couple of degrees. Doors stand wide open, except when closed in the daytime to keep out the heat. People who like a steady climate ought to try it here. As to the day temperatures, we have had it over 100° nearly every day for the past two weeks. One day lately it was 99°, but the next day gave us 109° to make up for it. I suppose we enjoy a temperature under 90° for a few hours in the evening and for a few hours in the early morning. The rest of the time it is 90° or over."

.....

THE singular knowledge of the Scriptures shown by the Christians of Uganda is a surprise to all who know about them. They know not only the words of the New Testament, but also the chapter and verse. A missionary writes that he is often puzzled by having some one in his walks come suddenly upon him and ask the meaning of a particular passage, simply referring to it by chapter and verse. For instance, a man will come upon him and ask, "What is the meaning of Matthew 21:33?" or "What do you understand by John 10:10?" In the class he was asked the question, "Can you not connect John 12:2 with 1 John 2:19?" How many Christians are there in the United States who could answer these questions without referring to their Bibles? And yet these people of Uganda have only had the New Testament in their language since 1893!—*Missionary Herald.*

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THE following items have been suggested to give definiteness in daily prayer for India. The same plan would be helpful in connection with any other mission field:

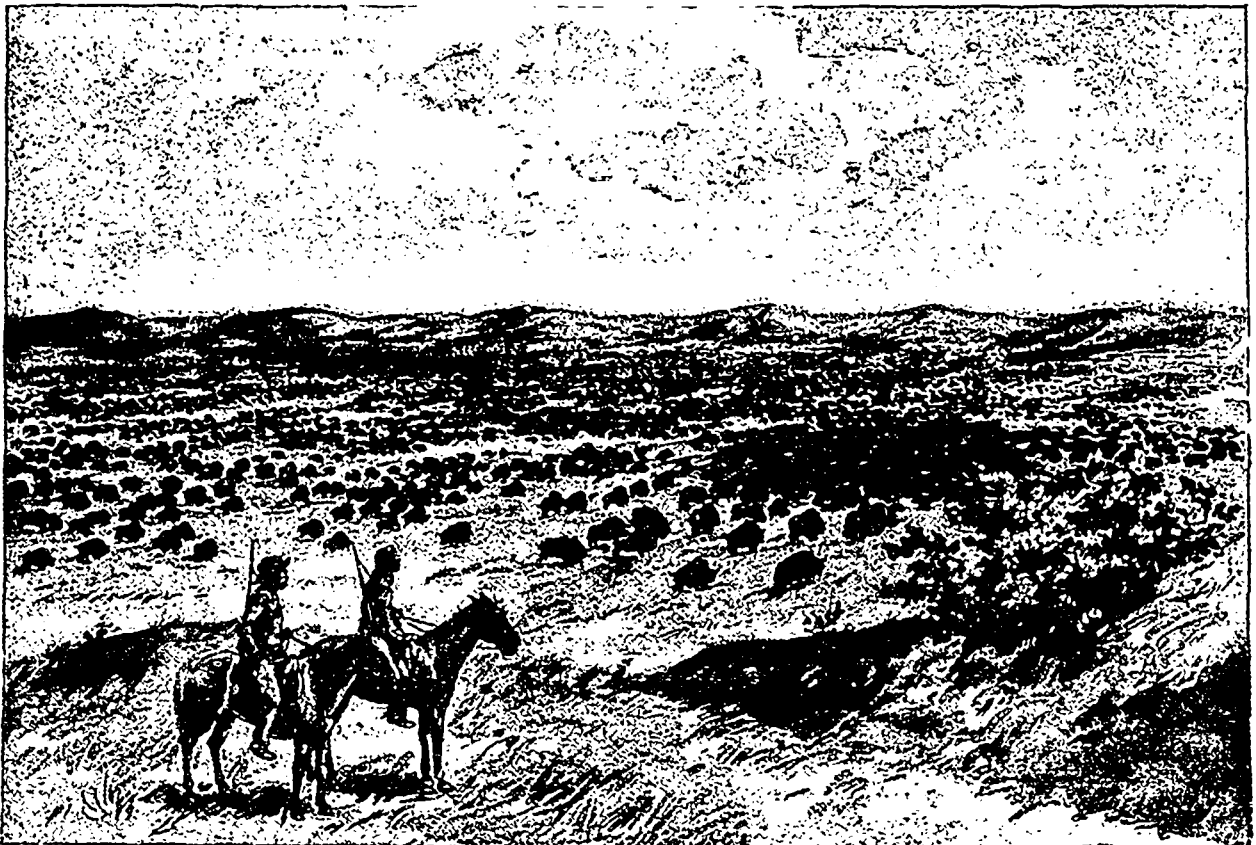
1. The Christian church in India; consistency, faithfulness, fruitfulness.
2. The missionary agencies at work; wisdom, unity, power.
3. The Christian workers; faith, prayerfulness, the Holy Spirit.
4. The children of India and the agencies at work for them.
5. The young men of India, especially the student classes.
6. The women of India.
7. The Mohammedans.
8. The Roman Catholics in India and the Syrian church.
9. The Europeans in India, especially the 80,000 soldiers.
10. The Eurasians.
11. The unreached multitudes.
12. The awakening of India. The spirit of prayer; the spirit of expectancy; the spirit of self-sacrifice; the spirit of victory; above all, and as a means to all, the Spirit of God.

## “Pathfinding on Plain and Prairie.”

UNDER this taking title the well-known and intrepid Methodist missionary, Rev. John McDougall, of Morley, N.W.T., has written another volume in the series relating his experiences in the far Northwest back in the sixties, and published by William Briggs. These books describe a condition of things now passed away, when over the vast plains to the east of the Rockies roamed countless thousands of buffalo; when the silences of the great solitude were broken by “the clang of the wild-geese or the Indian hunter's yell” and by the cry of the coyote or the howl of the wolf. Into that new, free life John McDougall entered a lad of sixteen, with all the fire and energy of youth and with keen powers of observation. In these books he lives over again those early years. His pages teem with adventures—encounters with war-parties of hostile Indians, hunting of grizzlies, buffalo, moose, and smaller game, long journeys on horse-back or by dog-sled, all told with graphic pen. By the kindness of the publisher we are enabled to give our readers one of the chapters of the new volume, and specimen illustrations from the brush of Mr. J. E. Laughlin.

**I**T was now the middle of December, and father arranged to spend a Sabbath in Edmonton before the winter holidays came on. I went as cariole driver, and Mark brought on the provision and baggage sled. A little more than a

and an ample outfit, had gone overland during the autumn to the site of the abandoned post. A temporary fort was built in the woods near by, and his men were now taking out timber and sawing lumber preparatory to the erection of



Specimen illustration from “Pathfinding on Plain and Prairie.”

day and a half brought us to the fort, and while we were there Mr. Hardisty and party arrived from the Rocky Mountain House. This fort and trading-post had been abandoned by the Hudson's Bay Company for some years, but in the summer of 1865 it was decided to re-open it in order to draw the trade of the surrounding Indian tribes—Blackfeet and Bloods, Piegans and Sarcees—as also to keep these turbulent tribes as much as possible from collision with the Wood and Plain Crees, their hereditary foes.

Mr. Hardisty had been put in charge of this enterprise, and with a large complement of men

permanent buildings during the next season. The old fort had been the scene of many a fight between the contending tribes, and as the Hudson's Bay Company invariably followed a “peace policy,” not only between themselves and the various tribes, but also in preserving amity among the different races, they had given up the fort and in so doing lost a large portion of the southern trade. But now that the Crees had moved farther east, Victoria had become an important post, intermediate between Edmonton and Fort Pitt, and the reasonable conclusion presented itself that the Blackfeet and southern

trade might now again be secured by rebuilding the Mountain Fort.

Mr. Hardisty and Messrs. Macauley and MacDonald returned with us to spend the holidays at Victoria, father having promised to go to the Mountain Fort directly after New Year's Day, for the two-fold purpose of meeting the Mountain Stonies, who were expected there then, and also of marrying Mr. Macauley to Miss Brazeau, the daughter of the second officer in charge of the fort.

On our return trip to Victoria, in company with the Hudson's Bay officers, we did not camp, but leaving Edmonton in the evening we journeyed all night, reaching Victoria early next morning. As I had father in my cariole, and the rest of the party were comparatively light, the run of between ninety and a hundred miles was a hard one for my team. But old Draffan and his driver did not come in last by any means.

Readers of "Forest, Lake, and Prairie" will remember that in the autumn of 1862 Gladstone and I began this place. In loneliness sublime our leather lodge stood on the north bank of the big Saskatchewan. Little more than three years have passed, and this is now the rendezvous of several large camps of Indians, Wood and Plain Crees and Wood Stonies have frequented the spot. A colony of some twenty-five families of English half-breeds have settled beside us. The Hudson's Bay Company have established a post alongside the Mission. The Mission party has been augmented by the arrival of father and mother, and part of the family from Norway House, and of my brother and sister from Ontario. I have taken unto me a wife, and we are no more alone at Victoria.

The holidays of 1865-6 were full of pleasurable excitement. Religious services and literary entertainments and concerts occupied the evenings, and outdoor games, such as football, snowshoe and dog-train races and foot races, were provided for the day. Thus the fun and enjoyment were kept up. Then came watch-night with its solemnity and New Year's Day as the culmination of our feasting and innocent frolic.

The second day of January, 1866, found us driving our dog-teams westward for the Mountain House. Again I had father and the cariole as far as Edmonton, and from that point we had the Chief Factor of the Saskatchewan District, William Christie, Esq., as one of our company.

The distance between Edmonton and the Mountain House is 180 miles. We left the fort about four o'clock one dark morning, our train comprising in all nine sleds. I had a load of baggage, a portion of which gave me quite a start. As I jumped on the load while going down a gentle slope, there seemed to be a living, moving object lashed in my load, for it moved under my moccasined feet. Instantly I sprang into the snow, and then it flashed upon me that it was a bag of mashed potatoes which a friend was sending to the Mountain House and which had not yet frozen. I laughed at my scare, but at five o'clock on a dark, stormy morning in a

narrow, winding forest path, a very little will startle one. The cold was intense, a keen cutting wind making us keep a sharp lookout for frost-bites. The road was drifted and very heavy, so that when night came on we were glad enough to make camp, which we pitched in a spruce grove at the eastern base of the Woodpecker Hills.

Pile on the logs as we would, still the cold was bound to assert itself, and our clothing alternately steamed and froze as we turned before that fire. The Chief Factor and father, who had been constrained to sit in one position in their coffin-like carioles since five o'clock in the morning, were now making up for it by indulging in lively anecdote and joke and repartee. Pemmican and hot tea went a long way towards heating the internal man, and the great fire did something for our extremities. But the cold was omnipresent. In great chunks, in morsels, in atoms, it was all about us. You could reach out and grasp it. You could shiver in your clothes and feel it. You could almost smell it and see it, and you could hear it plainly enough as with might and force it strained the very earth and made the forest monarchs crack as if these were so many ends to its lash.

Hours before daybreak we were climbing the hills and crossing the ice-bound creeks and lakes, and those of us who had loads or carioles to drive were "running with patience" (at times) "the race set before us." The bridegroom-elect being the shortest-legged of the party, and I doubt not the shortest-winded also, generally brought up the rear. Even if he started out ahead, or in the middle of the procession, before many miles were passed he fell behind. The law of gravitation was doing its work. From the rear at frequent intervals would come the shout to Pat (his leading dog), "Marse!" uttered with a strong Scotch accent.

Pat was a big, white dog with a short bob-tail. He also had a peculiar twist of the head and a squint of the eye which gave him a wise, knowing appearance. If he had lived in these latter days, and become possessed of eye-glasses, doubtless he would have been given a degree! The shrewd fellow seemed to know that his master was on an important mission, and the dignity of leading a train the owner and driver of which was on his way to be married, was fully apparent to "His Dogness." His demeanor *en route* and around camp was simply taking. Pat and his master gave us endless fun on that trip. When these would come up, which was generally after camp was made, the Chief Factor, the Chairman of the Hudson's Bay Missions, and the rest of our party became all attention, and Pat and his master were the centre of joke and fun. Their account of the morning's or afternoon's run (I say *their*, for Pat would by nod and look confirm his master's recital) was sure to 'bring the house down.' We were unanimously thankful during the days and nights of that very cold trip for the stimulating presence of Pat and our short-limbed bridegroom-elect.

During our second afternoon's run, while making through a rough country, we came to an exceedingly sidling place in the trail. Having sent my own load past and helped father over it, I thought I would wait and see what our rear-guard was doing. After some time I heard "Marse, Pat!" coming from the little Scot's big lungs (for have you not noticed that Nature in the nice balance of her equity generally gives the little man a big pair of lungs) and soon Pat hove in sight, his tongue protruding, and the breath from his big mouth making little clouds of frozen vapor in the sharp, cold air. The cunning old dog was making the appearance of doing it all, but all the while I could see that his traces were slack.

Soon dogs and sled were on the sidling road

and pack them in place in that parchment-sided, primitive vehicle; and all this time his owner was discoursing on Pat's good qualities—"were it not for his big load he would take the lead," etc. After a time everything was adjusted again, and on we went, camping that night among the rolling hills west of Blindman's River.

Another "stingo" night and away long before day. Roads heavy, snow deep, day so cloudy and stormy that the promised view of the Rockies failed to realize. There were some of us in the party who had travelled far and wide in the Northwest for from five to fifteen years, and as yet had not seen the mountains. We were now looking keenly for the first glimpse of them, but the third night came, and still because of cloud and storm we had not beheld them.



Specimen illustration from "Pathfinding on Plain and Prairie."

down the hill, and over went the cariole and down the slope rolled its contents. Pat and his companions felt the load lighten, and just then remembered that they were far behind, and in vain my friend shouted "Whoa, Pat, whoa!" On went the train, and now I came upon the scene. The bridegroom-elect shouted, "Catch those dogs, John! I say, John, stop those dogs!" Laughing as I ran, I caught and pulled Pat up, righted the cariole and held the train while the little Celt gathered up the fragments, which I saw largely consisted of presents from Edmonton friends to the marriage supper, now nearly two days nearer in view than when we started.

Nicely cut roasts of beef and pork, bottles of wine, and sundry parcels lay around in sweet confusion. It took some time to gather them up

Our camp that night was made on the wooded summit of a foothill. We were climbing the world fast. If it had been moonlight or clear daylight we would have looked upon a sea of mountains, but darkness and storm and smoke were our portion instead. The smoke from our camp-fire found no vacuum in the overhanging atmosphere, but on the contrary was pressed to the ground about our camp. In fact the conditions were such that I think of that "hill summit camp" as one of the more disagreeable experiences of my frontier life. Gladly we left it while hours of the long night were still unspent, and as daylight came we were ascending another big foot-hill, from the summit of which I first beheld the glorious old Rockies.

Spellbound and in rapture I gazed upon the



sublime spectacle before me. How supremely beyond my largest imaginings those lofty ranges stood revealed to the delighted senses. The clouds had disappeared, and in clear, distinct outline hundreds of snow-clad peaks stood out as if cut by a mighty diamond upon the dimly lighted morning sky. The beauty of the scene intensely moved me. The majesty and power apparent were most satisfying to my soul. The God who made these made me also. I felt exultant in the thought. But now the morning sun had clearly risen, and as I looked the highest peaks were illumined as by electric touch, and scores of great beacon-fires seemed to have sprung into instantaneous being. And the great picture quickly grew. Snow-clad summit and glacier glint and granite wall and forest growth speedily became transformed as with the touches of a million brushes. Halos of light, radiant and grandly bright; spread themselves upon the mighty canvas. In rapture I beheld and worshipped. I had seen a glimpse of the glory of the Eternal, and still I lived. As I reluctantly left the scene and ran to catch up with our party over the foot-hills and across the wide valley beyond, I was elated above measure. What matter the cost in travel and cold and extreme hardship, I had seen the Mountains, and the sight would be a perennial blessing in my life.

When I came up to our party they were already descending the sloping bank of the Saskatchewan. Miles of this, and then an almost perpendicular jump or slide, and we were on the ice of the river, following up which for a couple of miles we reached the temporary fort.

It was early morn, but up went the flag, and the little metropolis was all excitement in consequence of our arrival. The Chief Factor in those days was supreme in his own district. And what a district! From below the junction of the two Saskatchewan it stretched to the Columbia, and from the forty-ninth parallel it extended to the north tributaries of the Peace River. Father's field was still larger, in that it stretched eastward down to below Oxford House and close to Hudson Bay.

No wonder the roughly built but strongly made fort was *en fete* when such ecclesiastical and commercial dignity came suddenly upon it. Our welcome was hearty, and that of our "rear-guard" doubly so. We were fortunate in meeting here members of Mountain Stonies and Blackfeet, hardy, muscular mountaineers and wild Plain Indians, both comparatively new types to me.

The temporary fort was built on a low flat near the river. The permanent new fort was to be placed on a higher bench. I found that the site of Mountain Fort was about sixty miles from the real base of the mountains and on the north bank of the North Saskatchewan.

We spent a Sabbath at the Fort. Father held services for both whites and Indians. In due time the marriage was solemnized, and the wedding supper eaten, and we began our return journey. As the cold had intensified there was

no loitering by the way, and early the third day we were back at Edmonton. Sixty miles per day was not bad travelling in such hard weather. The last night we left camp about midnight, and I wrapped father in his cariole and kept it right side up until we stopped for breakfast. The next day we started for Victoria, and camping once, arrived there early the second day, right glad to be at home once more.

## The Battle.

By William R. Wood.

**L** OUD roars the war of Time,  
And fast our soldiers fall;  
"Victorious death in strife sublime,"  
Watchword to each and all.

Stand close, O brother hearts,  
A strength to brother's hands;  
Each feel his loyal comrade's parts  
Still nerve him where he stands.

But brother voices stilled  
In death are heard no more;  
Without the strengthening touch that thrilled,  
Alone we face the roar.

'Tis then our God demands  
Hearts strong in faith and truth,  
The steadfastness of veteran hands,  
The energy of youth.

Stand then, O brothers true,  
Strong in our mighty Chief;  
Tho' brothers by be no'er so few,  
His presence brings relief.

Fill up the broken files;  
Step where your brother fell;  
Withstand the fire, the charge, the wiles  
And strategy of hell.

Look to your Leader's form,  
List to His battle-cry;  
Go forth to conquer 'mid the storm,  
And conquering still to die.

'Tis but the Master's call  
To honors and to rest;  
Then faint we not when brothers fall,  
Our Leader's will is best.

*Riverbank, Ont.*

## Ontario's Convention City.

By Hugh M. Gilchrist.

**W**HEN, in 1778, Robert Land crossed over from the banks of the Delaware river to make his home among a people who, like himself, preferred to be under the British flag in a primeval forest rather than under the flag of any other nation no matter what ease and luxury might be associated therewith, he could have had no idea that the section then crossed only by a couple of Indian trails would, within the lifetime of his first succeeding generation, be the site of a lovely and progressive city. The creak of the frog, the yelp of the wolf, and the growl of the bear, which were the only sounds to be heard, have given place to the screech of

the steam engine, the rattle of the trolley, and the merry hum of industry from shops, factories, and warehouses. Where the first settler suffered all the pangs of loneliness, a people has arisen whose untiring efforts, in adversity as in prosperity, have won for their municipality the names by which it is known from ocean to ocean—"The Ambitious City," and "The Birmingham of Canada."

Space will not permit the telling of the history of this plucky people. In the face of difficulties which were to all appearances unsurmountable, the city slowly yet steadily advanced. After sinking a mint of city money in the Hamilton and Port Dover Railway, going into debt for stock in the Great Western Railway, and expending large sums in connection with the construction of waterworks, the city fathers found them-

and Freeleton, to the east, stretching to the horizon, we see Lake Ontario, and along its southern shore the Niagara fruit-growing district, "the garden of Canada", while at our feet, sloping down to the water's edge, its streets laid out like a huge checker board, its many lofty buildings appearing like toy houses from our elevated position, lies the subject of our sketch, the provincial convention city of '98.

With its splendid navigation and railroad facilities, the commercial interests of Hamilton are well cared for. The Port Dover branch of the G. T. R. extends from Hamilton to Port Dover, forming rail connection between Lake Erie and Lake Ontario, the Toronto branch extends to the main line about forty miles distant, and the Hamilton and Allandale branch gives service to the Muskoka and Georgian Bay region. The



THE CITY OF HAMILTON, ONTARIO.

selves embarrassed financially. But they strove bravely on; and we are filled with admiration when we see to-day a city of sound credit and unquestionable financial standing in the money markets of the world, bearing testimony to their energy and integrity; a city whose mottos, "I Advance," "Commerce, Prudence, Industry," are lived up to by its people every day. May the recorder of the city's history fifty years hence be able to say as much.

The natural beauties of Hamilton are too well known to require description. The scenery as viewed from the escarpment locally known as "the mountain," is of the most varied and pleasing nature. Lying out to the west is the beautiful valley of Dundas; to the north, the bay, originally known as Lake Macassa, now termed Burlington Bay, and beyond, the hills among which nestle the towns of Waterdown, Carlyle,

city is connected with the Michigan Central at Waterford by the T. H. and B. Railway, and, by a spur line, with the Canadian Pacific at Toronto. The Hamilton, Grimsby, and Beamsville Electric Railway affords connection with towns and villages in the Niagara peninsula. The Hamilton Radial Electric Railroad runs between Hamilton and Burlington, giving quick service to "the Beach," Canada's Long Branch. The Hamilton and Dundas Street Railway connects the city with Dundas, and the local street railway service completes a system of railway accommodation which is unsurpassed in Canada. The navigation facilities are equally favorable. The Hamilton and Toronto Steamboat Company, with their palatial steamers "Modjeska" and "Macassa," furnish pleasant transportation to and from Toronto, while the "Hamilton," plying between here and Montreal, provides direct con-

nection with Canada's commercial metropolis. When Hamilton was a young and rapidly-growing city, a number of handsome buildings for a city of its size were erected. For years afterward the building trade was at a standstill. It was not until recent years that the finest buildings of the city made their appearance. The Reid block and the Pattison block opposite were among the first erected in the city's second spurt. The Canada Life, Hamilton Provident and Loan building, the Bank of Hamilton, the Watkins and other fine stores, the City Hall, the Public Library, the *Times* and *Spectator* buildings, the Ontario Normal School and Collegiate Institute, the numerous large and handsome church edifices, together with numerous fine residences,

## Pa's Prayers.

ONCE upon a time sickness came to the family of the poorly-paid pastor of a country church; says *The Omaha World-Herald*. It was winter and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household there was a louu knock at the door. When the door was opened a stout farmer boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.



THE GORE, HAMILTON.

go to make Hamilton one of the most beautiful cities in our land.

The Drill Hall, in which the meetings of the convention are to be held, is a brick structure of magnificent proportions. Its seating capacity is about three thousand, and its acoustic properties are exceptionally good. Ontario Endeavorers are fortunate indeed in having such a convenient and commodious building in which to hold their convention. Hamilton is well known throughout the province for its hospitality, and the convention hosts who gather here on October 11th, 12th, and 13th may be sure of a cordial welcome to the hearts and homes of the people.

*Hamilton, Ont.*

TRUE worth is in being, not seeming.

"I've brought pa's prayers," replied the boy.

"Brought pa's prayers?" What do you mean?"

"Yes, brought his prayers, and they're out in the wagon. Just help me and we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, cornmeal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer meeting adjourned in short order.

ONLY what we have wrought into our character during life can we take away with us.

TEACH me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.—*Gladden.*

# Interesting Stories About Interesting People

## Why He Became a Prohibitionist.

ALL the world knows something of Rudyard Kipling, the popular English author, but not so many know why he became a prohibitionist. In his "American Notes," as reported in *The Voice*, he tells how, in a concert hall in the city of Buffalo, he saw two young men get two girls drunk and then lead them reeling down a dark street. Mr. Kipling has never favored total abstinence either by example or by his pen, but that scene opened his eyes to the evils of intemperance, and concerning it he writes:

"Then, recanting previous opinions, I became a prohibitionist. Better it is that a man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at the back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said, 'There's no harm in it, taken moderately'; and yet *my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end.* If liquor is worth drinking, it is worth taking a little trouble to come at—such trouble as a man will undergo to compass his own desires. It is not good that we should let it lie before the eyes of children, and I have been a fool in writing to the contrary."

## Ready for Business.

MR. REEDER HARRIS is one of the best known lawyers in England. He is also the leader of the Pentecostal League for the promotion of holiness. In early life he was employed in a railway office, and the story of how he got his first lift in life is well worthy of consideration by all young people.

Having passed from the Great Western Railway Company's engineering shops to the drawing office, where he soon learned levelling and surveying, he found that every now and then young fellows would be sent down the line to make a survey or something of the sort. He observed that, receiving their instructions in the morning, they usually spent the rest of the day in getting ready to start. Having been accustomed to start to work at six o'clock in the morning, he was greatly shocked at this waste of time. So he bought a little American cloth bag, put into it a collar, a toothbrush, and a few other necessaries, and took it to the office that he might be ready to start at short notice. His office companions thought this very funny, and amused themselves by hanging up the little bag

on a peg. One day Mr. Edward Wilson, the chief engineer, happened to come into the office, and catching sight of the bag he asked what it was. The owner told him, saying that he determined if ever he had a chance to be ready to go.

"You did, did you?" said Mr. Wilson. "You see that train in the station?"

"Yes, sir."

"Think you can catch it with your bag?"

"Yes, sir."

"Then jump in, and I will telegraph your instructions."

Young Harris caught up his bag, made for the platform, and jumped into the train, which happened to be going to South Wales. He went on and on, telling the ticket collectors that he was going somewhere, but he didn't know where—that Mr. Wilson had promised to telegraph instructions. Mr. Wilson forgot all about the young man until the evening, when he was taking a lady in to dinner.

"God bless the boy!" he exclaimed, "he's travelling still!"

By the time the train had nearly reached Milford Haven a telegram from Mr. Wilson arrived, just in the nick of time. This occurrence took Mr. Harris out of the rut in which his office companions were, and from that time he made rapid progress.

## A Deed of Mercy.

MANY stories are told which magnify the nobility and kindness of heart of Abraham Lincoln, one of the best presidents that the United States has ever had. Mr. Speed, of Kentucky, gives this personal reminiscence in *McClure's Magazine* which will be read with interest by all who love a great-hearted man:

The last time I saw him was about two weeks before his assassination. He sent me word by my brother James, then in his cabinet, that he desired to see me before I went home. I went into his office about eleven o'clock. He looked jaded and weary. I stayed in the room until his hour for callers was over. He ordered the door closed and, looking over to where I was sitting, asked me to draw up my chair. But instead of being alone, as he supposed, in the opposite direction from where I sat, and across the fireplace from him, sat two humble-looking women. Seeing them there seemed to provoke him, and he said, "Well, ladies, what can I do for you?" One was an old woman, the other young. They both commenced talking at once. The president soon comprehended them. "I suppose," said he, "that your son and your husband is in prison for resisting the draft in Western Pennsylvania. Where is your petition?"

The old lady replied: "Mr. Lincoln, I have no petition; I went to a lawyer to get one drawn,

and I had not the money to pay him and come here too, so I thought I would just come and ask you to let me have my boy."

"And it is your husband you want?" said he, turning to the young woman. "Yes," said she.

He rang the bell and called his servant, and bade him to go and tell General Dana to bring him the list of prisoners for resisting the draft.

The general soon came, bringing a package of papers. The president opened it, and, counting the names, said, "General, there are twenty-seven of these men. Is there any difference in the degree of their guilt?"

"No," said the general; "it is a bad case and a merciful finding."

"Well," said the president, looking out of the window and seemingly talking to himself, "these poor fellows have, I think, suffered enough; they have been in prison fifteen months. I have been thinking so for some time, and have said so to Stanton, and he always threatened to resign if they were released. But he has said so about other matters and never did it, so now while I have the paper in my hand I will turn out the flock." So he wrote, "Let the prisoners named in the within page be discharged," and signed it. The general made his bow and left. Then turning to the ladies Lincoln said, "Now, ladies, you can go. Your son, madam, and your husband, madam, is free."

The young woman ran across to him and began to kneel. He took her by the elbow and said impatiently, "Get up, get up, none of this." But the old woman walked to him, wiping with her apron the tears that were coursing down her cheeks. She gave him her hand and looking into his face said, "Good-bye, Mr. Lincoln. We will never meet again till we meet in heaven."

A change came over his sad and weary face. He clasped her hand in both of his and followed her to the door, saying as he went, "With all I have to cross me here I am afraid I will never get there, but your wish that you will meet me there has fully paid me for all I have done for you."

We were then alone. He drew his chair to the fire and said, "Speed, I am a little alarmed about myself; just feel my hand." It was cold and clammy. He pulled off his boots, and putting his feet to the fire the heat made them steam. I said overwork was producing nervousness. "No," said he, "I am not tired." I said, "Such a scene as I have just witnessed is enough to make you nervous." "How much you are mistaken," said he. "I have made two people happy to-day. I have given a mother her son and a wife her husband."

### Sam Jones and Talmage.

THE famous Georgian evangelist has an in-born hatred of shams, and of the merely superficial in life and religion. The following illustration of his straightforward daring is told in *The Homiletic Review*:

Having been invited to hold meetings in Dr. Talmage's Brooklyn church, he called upon the latter gentleman before the first meeting. Talmage was a little shocked at the evangelist's shabby apparel, and asked him if he would accept a new suit of clothes. The couple visited a clothing store, and Sam Jones was arrayed in new raiment and decorated with a silk hat.

At the first meeting Talmage introduced him as the "Rev. Samuel P. Jones, from Georgia."

Then the evangelist made this astonishing speech: "Yes, the Rev. Samuel P. Jones, from Georgia; and this is the new suit of clothes and the new hat your pastor has presented to me. If your pastor had as much of the grace of God in his heart as he has pride, he would convert all Brooklyn, and would not need me."

### Cured by the Great Physician.

THE power of Christ over disease was never more marvellously exhibited than in the cleansing of the lepers. Again and again these loathsome sufferers went away from His presence cured. The incurable disease flew before the omnipotent Christ. A remarkable story is told of Miss Mary Reed, a well-known missionary in India, who bears testimony to the power of the Great Physician to heal the leper now.

Three or four years ago she suspected she had taken the malady. She went to England to consult physicians; and then to America, from whence she had come. At last she was assured what ailed her. She was at sea, on her way back to India, before she wrote to her parents, breaking the truth to them. She went back to her work, cheerful and patient, wearing a kid glove on her left hand where "the leper" was.

In the Society's periodical, *Without the Camp*, July, 1898, it is stated that Miss Reed is, to outward observation, healed. Dr. Condon, of Cawnpore, who recently made an examination of her case, says: "That you are cured seems undeniable; equally so that it has not been by the hand of man. None but the Great Physician could have done it. From what you tell me I think you have got the virus in your system still, but I should say it was non-communicable—that is, under ordinary conditions of life . . . you cannot communicate it yourself. If I did not know the power of God to cure what is considered incurable, I could not account for your case."

### A Brave Protest.

HENRY WILSON was one of the noblest senators and vice-presidents the United States has ever had. The record of his early life shows that he made his way against great temptations and difficulties. This incident reveals the nobility of the man and his sense of responsibility for the example he set.

After Mr. Wilson's first election to the United

States Senate he gave his friends a dinner at a noted Boston hotel. The table was set without one wine-glass upon it. "Where are the glasses?" asked several of the guests, loud enough to remind their host that they did not like sitting down to a wineless dinner.

"Gentlemen," said Mr. Wilson, rising and speaking with a great deal of feeling, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget the rock from whence I was hewn and the pit from whence I was dug. Some of you know the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings. For what I am I am indebted under God to my temperance vow and adherence to it. Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming; but wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I escaped."

Three rousing cheers showed the brave senator that men admire the man who has the courage of his convictions.

### How E. P. Roe Began.

YOUNG people with literary aspirations may gather plenty of comfort from the experience of popular authors at the beginning of their career. Nearly every writer of eminence has found it difficult to get a start.

The most popular of E. P. Roe's stories, "Barriers Burned Away," received just such a cold reception at the hands of the publishers to whom it was offered as should encourage all young authors. One house after another refused the book, and the firm who at last warily took it made a stipulation that if by chance and contrary to expectation the book should prove a success he would give them a refusal of all his future works.

The publishers felt that they had taken such a risk that they did not intend to use ordinary methods of advertising, but resorted to a practice which music dealers have long been familiar with. They printed dummies of the book in paper binding and distributed them broadcast. These dummies contained the beginning of the story, and then blank pages, stopping just where the interest culminated.

The success of the story was immense and instantaneous, and from that time nothing written by E. P. Roe had to go begging for a publisher.

### A War Incident.

THE recent war in Cuba has furnished many touching and inspiring instances of love and loyalty to country and of personal daring and fortitude. One of the best we have read is the following from September *Scribner's*, related by Edward Marshall, the New York war correspondent who was so cruelly wounded at

Guasimas, and who so bravely kept on dictating his report to his paper while suffering the most terrible agonies:

There is one incident of the day which shines out in my memory above all others now as I lie in a New York hospital writing. It occurred at the field hospital. About a dozen of us were lying there. A continual chorus of moans rose through the tree branches overhead. The surgeons, with hands and bared arms dripping, and clothes literally saturated, with blood, were straining every nerve to prepare the wounded for the journey down to Siboney. Behind me lay Captain McClintock, with his lower leg-bones literally ground to powder. He bore his pain as gallantly as he had led his men, and that is saying much. I think Major Brodie was also there. It was a doleful group. Amputation and death stared its members in their gloomy faces.

Suddenly a voice started softly,

"My country, 'tis of Thee,  
Sweet land of liberty,  
Of thee I sing."

Other voices took it up:

"Land where my fathers died,  
Land of the Pilgrims' pride,"—

The quivering, quavering chorus, punctuated by groans and made spasmodic by pain, trembled up from that little group of wounded Americans in the midst of the Cuban solitude—one of the pluckiest, most heartfelt songs that human beings ever sung.

There was one voice that did not quite keep up with the others. It was so weak that I did not hear it until all the rest had finished with the line,

"Let freedom ring."

Then, halting, struggling, faint, it repeated, slowly,

"Land—of—the—Pilgrims'—pride,  
Let freedom—"

The last word was a woful cry. One more son had died as died the fathers.

REV. L. F. BENSON, D.D., of England, has been investigating hymn-books to find out which is the "favorite hymn." He looked at ninety-eight books, and found that no one hymn appeared in all of them. "Rock of Ages" was found in all but one, and he therefore concluded that that was the most popular hymn. "All praise to Thee, my God, this night" was found in ninety-six; and "When I survey the wondrous cross" and "Jesus, lover of my soul" were each in ninety-five.

GEORGE MULLER, whose glorious faith fed so many thousands of orphans, said that when a piece of work came to him, he dared not touch it till he had settled three things: (1) Does God want this done? (2) Does He want it done by me? (3) Does He want it done now? Those three points settled, no more worry for him!

# Suggested Methods

## Suggestive.

Many Christian Endeavor societies habitually print on the back of their topic card a list of the committees. It has remained for the First Presbyterian Endeavorers of Franklinville to print after the name of each committee a brief description of its work, as follows:

Lookout (makes us grow),  
Prayer-meeting (makes us interested),  
Missionary (makes us unselfish),  
Sunday-school (makes us learn),  
Good Literature (helps us to read),  
Social (promotes fellowship),  
Music (brings joy),  
Flower (brings gladness).

.....

## A Place for Each.

A novel plan for seating the society by committees has been inaugurated by the Christian Endeavor society of the Church of Christ in Santa Clara, Cal., at the suggestion of its pastor. The Lookout and Social committees each occupy a rear seat on either side of the aisle. The reason for this can readily be seen, as it gives the Social Committee a good opportunity for greeting strangers and visitors, and as the Lookout Committee keeps a strict record of the attendance and of the part taken by each member in the meeting, its choice of a back seat facilitates the work of that committee.

The officers of the society and the Music Committee occupy front seats on either side of the aisle, with the Prayer-meeting Committee immediately behind the Music Committee. The other committees are seated throughout the room, with seats between for visitors and for those who are not members of any committee.

This plan of seating by committees has not been disappointing to the society. The result has been an increase in interest in the various lines of committee work.

At each consecration meeting the chairman of the Lookout Committee gives a full report of the record kept during the month. This has also been found to be of great benefit to the society.

.....

## The Musical Committee.

If you had a good Musical Committee in your society, there are a number of things it would do which would be very profitable. Among them may be enumerated the following:

1. It would gather the singers of your society, many of whom need some care to draw them out. It would thus develop interest in the society in some new quarters.
2. Its meeting for practice would furnish a very pleasant social feature of the society.
3. It would change the singing of your society from haphazard into a sure success.

4. It would explore the hymn-book and utilize every page, whereas now you use only half its pages.

5. Thus your leaders would be able to illustrate the subject far more wisely by the use of songs.

6. You would be delighted with occasional song services.

7. Hymns would more frequently be started spontaneously—the most effective way—without calling for them or playing them over.

8. If some one called for a hymn in a faint voice, the chairman of the committee would be at hand to repeat the call in a voice all could hear. Your music would not drag.

9. You could be more of a help in this line to the church prayer-meeting and Sunday services if you had such a committee to direct your efforts, to say nothing of the Sunday-school, whose singing the Music Committee should watch over with great care.

10. The musical part of all special services would find a group of workers ready to push it through to triumphant success.

11. This committee, too, could bear a hand in the music of the Junior society, where such assistance and training are much needed.

12. Once in a while a solo, duet, or quartette, makes a very helpful and inspiring addition to a prayer-meeting, and the Music Committee would give you this aid.

13. We have often wondered why every society does not have a Music Committee. Try it, and you will wonder with us.—*The Lookout*.

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## About Taking Part.

You ought to take part in every meeting. You have promised to do this in the pledge. The following hints from *The Christian Endeavor World* are worthy of your consideration:

1. Being timid, you should take part as early in the meeting as possible, that the meeting may not be spoiled for you by your dread of taking part. As your timidity wears off, your participation may move backward in the meeting hour.

2. If you take part early in the meeting, you will not be likely to be embarrassed by hearing some one else begin at the same time you do.

3. When that occurs, however, turn to the person who has begun to speak, and nod to him or her, implying that you give way. Then, after he or she has finished, be sure to speak, for all will expect you to.

4. One of the best ways of overcoming timidity is to rise when you speak. This puts one on his mettle, and rallies all his forces. Try it.

5. Begin to speak while you are rising, and there will then be no danger of hearing some one start to testify as soon as you have gained your feet.

6. Speak in a voice as even and firm as you can command. The voice you assume has an

important influence on your feelings. If you can make your voice courageous, you will soon become so yourself.

7. Do not speak too rapidly. You will thus lose self-control, and, what is worse, no one will get much good out of what you are saying.

8. Do not be disconcerted if you cannot remember the rest of what you were going to say. Just stop. If you cannot remember it, probably they would not remember it either.

9. Don't be afraid of your fellow-Endeavorers. Argue thus with yourself: "I should not be afraid to say this to Mary Brown, should I? No. Or to Will Smith? No." And so you may go on through the whole society. Then, if you would not be afraid to say it to any of these separately, why should you be afraid to say it to all of them together?

10. Go into a meeting with a determination to speak boldly for Christ. Say to yourself, "Now I am going to say this thing, and I am not going to have any foolishness about it."

11. Remember, above all things, that you are not speaking for yourself, but for God, and He will see that you speak to His glory. You have Christ's plain word for it. Is not that enough?

**Working Them In.**

The other members of the society and church are made tributary to the Calling Committee in the South Broadway Presbyterian society of Denver, Col., by the use of slips of paper like the following:

<p>DEAR FRIEND,</p> <p>Can you find time this week to call on</p> <p>.....</p> <p>.....</p> <p>.....</p> <p style="text-align: right;">CALLING COMMITTEE.</p>
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The calls made are reported to the committee, who in turn report to the society.

**A Notification.**

The Christian Endeavor society of the Deems Memorial Chapel, Staten Island, N.Y., uses the following blank to notify leaders of coming prayer meetings:

<p>Y. P. S. C. E. of the Deems Memorial Chapel.</p> <p>M.....</p> <p>You are respectfully requested to lead the Christian Endeavor Prayer Meeting for.....189.....</p> <p>Topic .....</p> <p>Reference.....</p> <p>.....</p> <p style="text-align: right;">Chairman Prayer Meeting Committee.</p>
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On the back of the blank is the following blank order of exercises, with the bright suggestions

for leaders below. This blank is especially helpful, as it suggests to the leader the wisdom of having a definite order of exercises, with a good many features.

<p>ORDER OF EXERCISES. (Commence promptly.)</p> <p>1.....</p> <p>2.....</p> <p>3.....</p> <p>4.....</p> <p>5.....</p> <p>6.....</p> <p style="text-align: center;">Collection. Closing hymn. Benediction.</p> <p style="text-align: right;">(Close promptly.)</p> <p style="text-align: center;">SUGGESTIONS TO LEADERS.</p> <p>Call upon the president to make announcements just before you read the lesson and announce the topic.</p> <p>Invite all strangers and any who are not members to take part.</p> <p>Give the last five minutes of the meeting, before the collection, to the pastor of the church, if present.</p> <p>Select hymns suitable to the topic.</p>
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**A Joint Social.**

A writer in *The Lookout* suggests a plan by which the Social and Good Literature committees may work together to the advantage of both, by giving a joint social:

"The social should be planned at least four weeks before the time for holding it. Let it be understood that each member is to give a brief sketch of some book he has read within the past six months.

"These sketches should be given without notes, and the affair should be as informal as possible. The committee should give it enough oversight to make sure that a variety of books will be treated, and, it is scarcely necessary to add, that they be wholesome ones. Not only will such an evening prove highly entertaining, but it will also doubtless result in inducing many of the young people to procure and read good books, of which they might otherwise remain ignorant."

**A Spur.**

Here is an acrostic used by the Marion, Mass., Prayer Meeting Committee. They send a copy of it to each prayer meeting leader one week before he leads the meeting:

- Plan for your meeting beforehand.
- Read the Bible readings thoughtfully.
- Ask God's help earnestly.
- Young people enjoy singing.
- Enter into the spirit of your subject.
- Render heart worship.
- Make your meeting one of prayer.
- End without waiting for pauses.
- Expect great and lasting results.
- Take up carefully one point of your subject.
- Interest *yourself* in the success of your meeting.
- Nothing succeeds without an effort.
- God will aid and bless you.



# The Prayer Meeting

## Notes and Suggestions on the Uniform Topics.

By the Editor.

### Trials.

Oct. 2.—Trials, and how to bear them. Isa. 41: 8-20.

DAILY READINGS.—Monday: Borne patiently, Jas. 5: 7-12. Tuesday: Borne submissively, Job 2: 1-10. Wednesday: Borne trustingly, Ps. 56: 1-13. Thursday: With God's help, Isa. 43: 1-7. Friday: In Christ's strength, 2 Tim. 2: 1-6. Saturday: "Out of great tribulation," Rev. 7: 9-17.

### Outline Programme.

HYMN, "Saviour, breathe an evening blessing."

PRAYER, for a helpful meeting.

READING, Ps. 34, ladies and gentlemen reading alternate verses in concert.

HYMN, "How firm a foundation."

LESSON, Isa. 41: 8-20, with comments by the leader.

SENTENCE PRAYERS, asking for light to understand the purpose of trials, grace to bear them, and growth in holiness by means of them.

HYMN, "Hide me, O my Saviour."

OPEN MEETING.—Let the members speak on the blessings that have come to them through trials, their source of help in bearing them, and the Love that shines through them all.

HYMN, "Simply trusting."

### Words of Encouragement.

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—*Bishop Hall*.

'Tis very good for strength

To know that some one needs you to be strong.—*Mrs. Browning*.

It has pleased God that we work out our salvation under conditions of conflict. The battle will go on till life ends. The great matter for us is not to be free from conflict, but to be triumphant in it.

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of His infinite and everlasting love.—*Talmage*.

Some people try to bear three kinds of trials—all they have had, all they have now, and all they expect to have. Present trials are all that we are required to bear, and we need not bear them alone.

Faith makes the Christian. Life proves the Christian. Trials test the Christian.

### He Knows.

"He chose this path for thee.

No feeble chance, nor hard, relentless fate,

But love, His love hath placed thy footsteps here.

He knew the way was rough and desolate;

Knew how thy heart would often sink with fear;

Yet tenderly He whispered, 'Child, I see

This path is best for thee.'

"He chose this path for thee,

Tho' well He knew sharp thorns would pierce thy feet,

Knew how the brambles would obstruct the way,

Knew all the hidden dangers thou would'st meet,

Knew how thy faith would falter day by day;  
And still the whisper echoed, 'Yes, I see  
This path is best for thee.'

"He chose this path for thee;  
What need'st thou more? This sweeter truth to know,  
That along these strange, bewildering ways,  
O'er rocky steeps, and where dark rivers flow,  
His loving arms will bear thee 'all the days.'  
A few steps more, and thou thyself shalt see  
This path is best for thee."

### Trust Him.

There is one thing more pitiable, almost worse than even cold, black, miserable atheism. To kneel down and say, "Our Father," and then to get up and live an orphaned life. To stand and say, "I believe in God the Father Almighty," and then to go fretting and fearing, saying with a thousand tongues, "I believe in the love of God!—but it is only in heaven. I believe in the power of God!—but it stoppeth short at the stars. I believe in the providence of God!—but it is limited to the saints in Scripture. I believe that 'the Lord reigneth'—only with reference to some far-off time with which we have nothing to do." That is more insulting to our heavenly Father, more harmful to the world, more cheating to ourselves, than to have no God at all.—*Mark Guy Pearse*.

### The "Afterward" of Trials.

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. God wants iron saints; and since there is no way of imparting iron to the moral nature than by letting His people suffer, He lets them suffer. . . . The iron crown of suffering precedes the golden crown of glory.—*F. B. Meyer*.

### God's "Fear Nots."

To the children of Israel at the Red Sea, Ex. 14: 13.

To Moses on the eve of battle with Og, the king of Bashan, Num. 21: 34.

From the pages of the evangelical prophet, Isa. 41: 10, 13, 14, 43: 1, 5, 44: 2, 8, 51: 7, 54: 4.

To Daniel, the "man greatly beloved," Dan. 10: 12.

Jesus' own "fear nots," Matt. 10: 26, 10: 28, 10: 31, Luke 8: 50, 12: 32.

To Paul in his tempest-tossed bark, Acts 27: 24.

### Triumph through Trial.

Sooner or later trials press in upon every life. Grief, as the Arabs say, is a black camel that kneels at every man's door.

To find an explanation for life's trials only seems easy when they belong to others. When they are our own the divine purpose is dark and unfathomable. Truly His "way is in the sea, and His paths in the great waters, and His footsteps are not known."

Yet there is a meaning in the trials which assail us. Where our dim eyes cannot see, God has placed a light. He assures that life is not meaningless. Trials are disciplinary, and everything that befalls us is a teacher in His school. Holiness is the graduation point.

Trials, then, are not to be the causes of discontent or discouragement or murmuring, but occasions of

trust in God and triumph through His grace. What we should seek is not exemption from trial, but energy and faith and grace, so that what seemed a bane may be turned into a blessing. In every period of trial we may confidently expect to find the hand of Christ stretched out to help us, if we but reach out in the darkness to find Him. Then we can triumphantly testify:

"Our sorrows touched by Him grow bright,  
With more than quickening ray,  
As darkness shows us worlds of light  
We never saw by day."



**Patriotism.**

Oct. 9.—Patriotism. Ps. 33: 1-22.

DAILY READINGS.—Monday: Love of country, Isa. 62: 1-12. Tuesday: Patriotism in exile, Ps. 137: 1-6. Wednesday: Old-time patriotism, 1 Kings 11: 14-22. Thursday: Perverted patriotism, 2 Kings 5: 8-14. Friday: God's favor, Ps. 127: 1-20. Saturday: "In God we trust," Ps. 29: 1-11.

**Outline Programme.**

HYMN, "There's a royal banner."

SILENT PRAYER, for one minute, followed by the repetition of the Lord's Prayer in concert.

READING, Ps. 33, in concert, all standing.

HYMN, "Encamped along the hills."

PRAYER, for our country, her rulers, the progress of the Gospel, and the enlightenment of the people.

REMARKS by the leader.

HYMN, "Jesus shall reign."

SHORT ADDRESSES on "Our country," "Some Canadian patriots," "Our standard," "Our land for Christ," "Our duty to our country," "The Bible basis of patriotism," "Our national songs," etc.

HYMN, "God save the Queen."

**Our Country.**

Is there a true heart that does not throb at the word? What man is there that has no fatherland in which he takes an honest pride, and toward which his heart always turns with veneration and love?

No people should be moved by love of country more than Canadians. We have a land of splendid resources and magnificent possibilities. With a vast area of fertile lands lying in that latitude most favorable to the development of the highest type of manhood, and with a people contented, enterprising, and law-abiding, who come of a noble stock and inherit the best results of past progress, every Canadian ought to say with Israel's patriot king, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage."

Nowhere is the scenery more grand and varied. What a wonderful mingling of mountain and plain, lake and river, prairie and forest! Located between the two great oceans which are the natural highways of the world, possessed of an extensive and complete railway system extending across the continent, with vast forests of the finest timber, the largest and best wheat-producing area on the globe, fisheries that exceed in value those of any other country, pasture lands of unknown magnitude, and with untold resources of mineral wealth, who can set a bound to our material progress as a people?

With this inspiring view of our country comes the thought of unbounded opportunity. No one can consider the future without concern as to the quality of national life which it will exhibit. It is righteousness that exalteth a nation, and without this essential foundation there is nothing that can make a people great. It is an inspiring thought to the Christian patriot that this land is part of Christ's promised

possession, and to make it truly Immanuel's land must ever be the object of his prayers and efforts. True patriotism will seek always the highest welfare of our country that it may be a witness for Christ to all nations, declaring the blessedness of that people whose God is the Lord.

**The Land We Love.**

Lord, while for all mankind we pray,  
Of every clime and coast,  
O hear us for our native land,  
The land we love the most.

O guard our shores from every foe;  
With peace our borders bless;  
With prosperous times our cities crown,  
Our fields with plenteousness.

Unite us in the sacred love  
Of knowledge, truth, and Thee;  
And let our hills and valleys shout  
The songs of liberty.

Lord of the nations, thus to Thee  
Our country we commend;  
Be Thou our refuge and our trust,  
Our everlasting Friend.

**Some Examples from the Book.**

Choose one and make a comment on it. Ex. 2: 11, 1 Kings 11: 2, Mark 6: 1, Luke 13: 34, Ps. 137: 5, Neh. 2: 3, 2 Chron. 6: 34, Ezek. 11: 2, 2 Sam. 10: 12, Esth. 5: 1-5, Judg. 6: 25-27, Josh. 24: 14-26, Rom. 9: 1-5.

**Patriotic Pellets.**

Christian patriotism is the only true patriotism.

The right to vote is more than a privilege; it is a trust.

The better Christian a man is, the better citizen will he be.

"Hanging the flag just below the cross"—that is Bishop Simpson's definition of patriotism.

Gigantic evils have a good friend in the man who says that religion has nothing to do with politics.

When a man has his "citizenship in heaven," he will be eager to transfer some of its privileges and blessings to earth.

**The True Patriot.**

There is no patriotism so pure and disinterested as that which is kindled at the altar of love to God. We have plenty of the empty, silly, jingo patriotism, but what we need is that love for country which is inspired by Christ and which is consistent with Christian principle. Jesus was a true patriot. His world-wide mission did not diminish his love for His native land. He wept for sorrow at the calamities coming upon His country. He came to save all mankind; but His personal teaching and preaching and the special tenderness of His heart was reserved for the land which gave Him birth.

Christian patriotism requires a personal interest in the political life of the nation. The Gospel of Christ is not a lullaby to soothe honest men to sleep, while corrupt and selfish men fatten on the party spoils. It is vain for men to pray for the coming of Christ's kingdom, and for the exaltation of righteousness in our land, so long as they shirk the solemn duties and responsibilities of citizenship. In a land such as ours, in which those who live under the laws are also, through their representatives, the people who make the laws, it is imperative that every Christian should stand up at all times for good men and good measures. Bad men get into power, good laws be

come a dead letter, evil measures prevail, because God's people divide their forces or remain too indifferent to act, while bad men combine and too often carry the day. Every Christian must be trained to regard the duties of citizenship as a trust. He must recognize the fact that he is under bonds to justice, to righteousness, and to God, to exercise himself to the utmost for the public weal.

True patriotism requires courageous devotion to principle. The coward and the poltroon are a weakness to the state. The patriots we need are those who will dare to do right, who will meet every flattery of the fawning sycophant with a "Thus saith the Lord." Men like Moses "who feared not the wrath of the king," like the heroic citizen who long ago mustered his followers with the ringing words, "Be of good courage, and let us play the men for our people, and for the cities of our God." When Christians stand shoulder to shoulder in the determination that everything must go to the four winds—statesmen, politics, and even party—everything that tramples upon the law of our God, then we may expect to see the overthrow of the partizan politician, and the subjugation of many evils that too long have disgraced our Christian civilization.—*Set.*



### Better Work.

Oct. 16.—Our society work, and how to better it. Judg. 7: 1-8, 19-22.

(A meeting to consider all branches of society work suggested, to be led by the president.)

DAILY READINGS.—Monday: More Christlikeness, 1 Jno. 2: 1-6. Tuesday: More love, Jno. 13: 31-38. Wednesday: More loyalty, Heb. 3: 1-14. Thursday: More prayer, Col. 4: 1-6. Friday: More testimony, Ps. 145: 1-13. Saturday: More fruit, Luke 13: 6-9.

### Outline Programme.

HYMN, "For Christ and the church."

SILENT PRAYER, followed by the Lord's Prayer in unison.

SCRIPTURE LESSON.

HYMN, "Am I a soldier of the cross?"

PRAYERS for the church, the society, its officers, its committees, its members.

REMARKS by the president of the society. Emphasize the need of better methods, better work on the part of each member, heartier participation in the meetings, more Bible study, more prayer, and more dependence upon the Holy Spirit.

HYMN, "We are workers."

PRAYER.

REMARKS by the convener of each committee, outlining the work of the committee, and specifying in what way the members hope to do better work.

HYMN, "Who is on the Lord's side?"

PARTICIPATION by the members.

CLOSING HYMN, "Work, for the night is coming."

### Would Make a Good Endeavorer.

Henry Ward Beecher was a great lover of a fine horse. He was sometimes disposed to compare the faithfulness of a man's dumb servant with his master, to the disadvantage of the latter. A good story is told that once when about to take a ride behind a horse hired at a livery stable, Mr. Beecher regarded the horse admiringly, and remarked: "That is a fine looking animal. Is he as good as he looks?" The owner replied: "Mr. Beecher, that horse will work in any place you put him, and do all that any horse can do." The preacher eyed the horse still more admiringly, and then humorously remarked: "I wish to goodness that he was a member of our church."

### Willing to Do Anything.

Dr. Morrison sent from China for an assistant. Attention was called to a young man of Aberdeen who wished to be a missionary. When he came before the committee, his appearance was so rustic that they said: "He will never do for a missionary. He might be a servant." One of the committee was requested to tell the young man of their objection to his being a missionary, and ask him to go out as a servant. "Certainly," was his answer; "I am willing to do anything. To be hewer of wood and a drawer of water is too great honor for me when the Lord's house is building." The servant became the celebrated William Milne, missionary, author and translator of the Bible into Chinese.

### "God Claims Me."

When the late Earl Cairns was a little boy, he heard three words which made a memorable impression upon him: "God claims you." Then came the question: "What am I going to do with the claim?" He answered: "I will own it, and give myself to God." He went home and told his mother: "God claims me." At school and college his motto was: "God claims me." As a member of parliament, and ultimately as lord chancellor, it was still: "God claims me." When he was appointed as lord chancellor, he was a teacher of a large Bible class; and his minister thinking now he would have no time to devote to that purpose, said to him: "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."

### Lives to Duty Wed.

"Great deeds are trumpeted; loud bells are rung,

And men turn 'round to hear

The high peaks echo to the pæns sung,

And some great victor cheer.

And yet great deeds are few. The mightiest men  
Find opportunities but now and then.

"The sweetest lives are those to duty wed,

Whose deeds, both great and small,

Are close-knit strands of one unbroken thread,

Where love ennobles all.

The world may sound no trumpets, ring no bells;

The Book of Life the shining record tells."

### From Wisdom's Well.

Loving Christ before teaching others, Jno. 21: 15-17. "Straightway" beginning to work, Acts 9: 20, Jno. 1: 41, 45, 4: 28, 29. God pours from empty vessels, Rom. 15: 29, 2 Cor. 4: 7. God's co-workers, 1 Cor. 3: 5-9, 2 Cor. 6: 1. Our sufficiency, 2 Cor. 2: 14-17, 3: 5-6. The constraining love, 2 Cor. 5: 13-15. Every one some talent, Matt. 25: 15. Helping the pastor, Rom. 16: 1-15. The departing Lord's command, Luke 19: 13. Faithfulness the essential thing, Matt. 25: 19.

### For Better Work.

Lookout Committee, are you standing guard at the door of the society, to see that none lightly take our vow, that no careless, indifferent young person becomes an active member? At the same time, are you looking out for every possible active and associate member in the community, and also looking out that no active member neglects his covenant pledge without an affectionate reminder of his duty?

Prayer Meeting Committee, do you take a large and generous view of your duties, which surely embrace nothing less than having the best prayer-meeting possible every week?

Social Committee, are you social to save? Have you felt the vast interests that are committed to you, to lead young people into the society, into the church, and the kingdom of our Lord, through your winsome presence and the social attractions which you can devise?

Missionary Committee, have you realized that no society in these days is fully equipped without an earnest, wide-awake Missionary Committee, with its eye on every field, from the slum at the next door to far-away Cathay?

Music, Literature, Sunday-school, Relief committees, or whatever you may be, will you ask yourselves before God whether you are doing your utmost, not measuring yourselves by yourselves, but by the warrant in our covenant pledge for this and every meeting?

Just a word with the whole society. Are you progressive, inventive, persistent, in your Christian endeavor? Have you thought seriously of the three great forward steps so many Christian Endeavorers are this year entering upon, typified by the Tenth Legion, family Christian Endeavor, and the quiet hour with God?

These questions I would ask, not as one having authority, but as one who would refer you to the great Authority to whom we promise allegiance in the warrant for this meeting. What could be more appropriate than that, at the close of this meeting, each committee should stand together and renew its covenant to work for God through the Christian Endeavor society during this coming year as never before? It may not be the regular time for your consecration meeting, but I am inclined to think that this would be one of the most important, sacred, and impressive consecration services your society ever held. Then, when each officer and committee has thus anew promised allegiance, why should not the whole society rise, and, standing together, say in unison, with solemn emphasis, as did the Israelites in the lesson we have read, "All that the Lord hath spoken we will do"?—*Rev. F. E. Clark, D.D.*

### Go, or Send.

Oct. 23.—Go, or send. Acts 16: 1-10.

(A missionary topic.)

DAILY READINGS.—Monday: "I am debtor, Rom. 1: 14-19. Tuesday: "Woe is unto me," 1 Cor. 9: 11-17. Wednesday: Proclaiming liberty, Isa. 61: 1-6. Thursday: Publishing peace, Isa. 52: 7-12. Friday: Except they be sent, Rom. 10: 12-21. Saturday: Helping the work, Phil. 4: 11-17.

### Outline Programme.

PRAYER, for the guidance and help of the Holy Spirit, followed by the Lord's Prayer in unison.

HYMN, "Far, far away."

SCRIPTURE VERSES, repeated from memory, bearing upon the work of missions.

BRIEF PRAYERS for the deepening of responsibility, for the cause of missions, for missionaries and native converts.

HYMN, "Jesus shall reign."

SCRIPTURE LESSON, reading alternate verses.

REMARKS by the leader.

QUOTATIONS.

HYMN, "Speed away."

BRIEF TALKS on the work and workers connected with your own church, the present needs, and our responsibility.

HYMN, "There's a call comes ringing."

### Quotations from Great Missionaries.

Let us advance upon our knees.—*Joseph Hardy Neesima.*

The prospect is as bright as the promises of God.—*Adoniram Judson.*

Give until you feel it, and then give until you don't feel it.—*Mary Lyon.*

I will go down, but remember that you must hold the ropes.—*William Carey.*

If I had a thousand lives to live, Africa should have them all.—*Bishop Mackenzie.*

That land is henceforth my country which most needs the Gospel.—*Count Zinzendorf.*

My Jesus, my King, my Life, my all, I again dedicate myself to Thee.—*David Livingstone.*

Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—*A. T. Pierson.*

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do, to diffuse His glory through the world.—*Asahel Grant.*

It is my deep conviction, and I say it again and again, that if the church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living man.—*Simeon N. Calhoun.*

### Come Over and Help Us.

Through midnight gloom: from Macedon  
The cry of myriads as of one,  
The voiceful silence of despair,  
Is eloquent in awful prayer,  
The soul's exceeding bitter cry,  
"Come o'er and help us, or we die."

How mournfully it echoes on,  
For half the world is Macedon;  
These brethren to their brethren call,  
And by the Love which loved them all,  
And by the whole world's Life they cry,  
"O ye that live, behold we die!"

Jesu, for men of Man the Son,  
Yea, Thine the cry from Macedon;  
Oh, by the kingdom and the power  
And glory of Thine advent hour,  
Wake heart and will to hear their cry;  
Help us to help them, lest we die.

—*Rev. S. J. Stone.*

### The Voice of Scripture.

1. The ground of missionary work, Jno 3: 16, Luke 2: 10, Mark 16: 15.
2. The need, Ps. 14: 2, 3, Eph. 2: 12, Rom. 10: 13-15, Acts 16: 9.
3. The object, Luke 19: 10, Acts 26: 18.
4. The sin of standing aloof, 2 Kings 7: 9, Judg. 5: 23, Matt. 25: 25, 26.
5. The motive, Luke 16: 5, 2 Cor. 5: 14, 2 Cor. 8: 9, Ps. 116: 12.
6. Ways of helping, Isa. 6: 8, 2 Cor. 1: 11, Matt. 9: 38, 1 Cor. 16: 2.
7. Blessings received, Prov. 11: 25, Job 29: 13, Matt. 25: 23.

### Our Marching Orders:

The command of our Lord to publish the Gospel to all the world is clear and explicit, and admits of no compromise. His great commission was given on four different occasions and in four different forms: (1) To His chosen band in the mountains of Galilee came His comprehensive command, "Go, teach all nations." (2) On the Mount of Olives, immediately before His ascension, He demonstrated to His church the symmetry and proportions of her great mission to the nearer, the more distant, and the most distant fields alike, and all to be undertaken together. (3) Near Damascus He gave a commission

which showed, not to Paul only, but to the whole church, that her errand to the Gentiles is not merely that of a higher cultus, or a better civilization, but a veritable deliverance from darkness unto light, and from the power of Satan unto God. (4) His command was given to Paul in a vision of the night, when not a real Macedonian, but the risen Christ, summoned His apostle to a wider sphere among the world-conquering races of pagan Europe.

#### Our Manifold Obligations.

We beg leave to present in briefest form some of the obligations that have been laid upon us who live in this age of the world:

1. The command of our blessed Master, accompanied by His own divine example of sacrifice for the salvation of men.

2. Our obligation to those early missionaries who bore the Gospel to our ancestors who, long after New Testament times, were in the depths of barbarism.

3. Our indebtedness to those missionaries and missionary settlers who bore the Gospel to this continent, and planted those religious institutions whose beneficent influence we have enjoyed from our childhood. Freely have we received; let us freely give.

4. The duty which rests upon us to follow up the noble work of the pioneers of modern missions who lived down the opposition of a worldly Christian sentiment at home, and overcame heathen prejudice abroad; who translated the Word of God into hundreds of languages and dialects; through whose labors during the past three years 60,000 heathen have turned from their idols to Jesus Christ and been baptized in the missions of the Methodist Episcopal church. The North India Conference has more Sunday-school scholars than any conference of that church in the United States. The great work of the Baptist missions in Telegu during the past fifteen years, shows the blessing of a wonder-working God.

The Bible as a whole, or in portions, has been translated into more than 300 different languages or dialects—much the larger part of this work having been done by missionaries—so that probably four-fifths of the unevangelized population of the world may read or hear in their own tongue the inspired Word of God.



#### Helpfulness.

Oct. 30.—Helpfulness. Ex. 17: 8-13, Gal. 6: 1-5.

DAILY READINGS.—Monday: The tribes of Reuben and Gad, Num. 32: 16-27. Tuesday: The captive maid, 2 Kings 5: 1-6. Wednesday: The lad with loaves and fishes, John 6: 5-14. Thursday: The disciples, Luke 9: 12-17. Friday: The four friends, Mark 2: 1-12. Saturday: Paul's helpers, Rom. 16: 1-16.

#### Outline Programme.

HYMN, "Hear us, O Saviour."

PRAYER.—Ask beforehand three members to lead in prayer for the presence and guidance of the Spirit, for the church and pastor, for the needy.

SCRIPTURE VERSES on the topic. Let them be repeated from memory, and ask all to make a brief comment upon the verse recited.

HYMN, "Thy life was given for me."

SCRIPTURE LESSON.—Read in unison.

SENTENCE PRAYERS.

LEADER'S REMARKS on the topic.

HYMN, "Do something for Jesus."

OPEN MEETING.—Speak on such themes as "The cultivation of the helpful spirit," "The ways in which we can be helpful," "The people who need our help," "Examples of helpfulness and the great Exemplar."

HYMN, "Scatter sunshine."

#### Thoughts on Galatians 6: 1-5.

1. The soul which sin has overtaken is like the bruised reed. It must be raised up gently that it may once more aspire heavenwards.

2. Trouble is not to be treated sentimentally, curiously, inquisitively, but practically. Reach out a heart of love and a hand of help to your brother, not only touching his burden, but bearing it.

3. By bearing one another's burdens we fulfil the law of Christ. Witness His example at Nain and at the grave of Lazarus. Remember His teaching: "A new commandment I give unto you," etc.

4. Humility is a leading trait in character of every genuine Christian. The greatest of all delusions is that which man practices upon himself when he is betrayed into pride and contempt for others.

5. Everyone should judge his work, not by the indolence and failure of others, but by its own character and worth. Each one will have a reward according to what his own life has been, without reference to what the lives of his brethren were.

#### Helping One Another.

Jno. 13: 34, 1 Thess. 5: 11, Rom. 12: 10, Rom. 12: 16, Gal. 6: 2, Eph. 4: 32, Col. 3: 16, 1 Thess. 4: 18, Heb. 10: 24, Jas. 5: 16, 1 Pet. 3: 8, 1 Pet. 5: 5, 1 Jno. 4: 7.

#### How a Kind Word Helps.

Many years ago a poor German immigrant woman sat with her children in the waiting-room of an Eastern station. A lady passing to a train, struck by her look of misery, stopped a moment to speak with her. The story was soon told. Her husband had been buried at sea. She was going to Iowa, and "it was hard to enter a strange world alone with her babies." The stranger had but one instant. She pressed a little money into the poor creature's hand and said: "Alone! Why, Jesus is with you! He never will leave you alone!"

Ten years afterward the woman said: "That word gave me courage for all my life. When I was a child I knew Christ and loved Him. I had forgotten Him. That chance word brought me back to Him. It kept me strong and happy through all my troubles."

#### Helping Somewhere.

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considerable air, "You've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, or lifting somebody's burden, and lo! straightway, one like unto the Son of Man will be found at your side.

#### Sins of Omission.

"Ah! woe for the word that is never said

Till the ear is deaf to hear,

And woe for the lack to the fainting head

Of the ringing shout of cheer.

Ah! woe for the laggard feet that tread

In the mournful wake of the bier.

"For baffling most in this dreary world,

With its tangles small and great,

Its lonesome nights and its weary days,

And its struggles forlorn with fate,

Is that bitterest grief, too deep for tears,

Of the help that comes too late."

**Helpfulness of Sympathy.**

A minister, while visiting a prison, sees one gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies.

"How long has he to serve?" he asked the keeper.

"For life."

"May I speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, the hard lines of his face softened, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps; but you have a Friend who will stay here with you."

The small, keen eyes were on him; the prisoner dragged himself up, waiting and eager.

"You have heard of Jesus?"

"Yes."

"He is your Friend. If you are good and true, and pray to God to help you, I am sure He will care for you."

"Come, sir," called the keeper. "Time's up."

The clergyman turned sorrowfully away. The prisoner crawling after him and catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passes. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone. "Do you know me?" he said. "Will He come soon? I've tried to be good."

At a single word of sympathy the life had been transformed, the convict redeemed.

**With the Juniors.**

**Convention Notes.**

Pray for the convention.

Register at Junior headquarters.

Be sure and visit the "Junior workshop."

Don't miss any feature of the Junior department.

Is your Junior report forwarded to Miss Wiggins?

If not, take the hint!

Send articles for the "workshop" to Mr. J. C. Harris, 173 King St. East, Hamilton, if you do not bring them yourself.

**Fellow Workers:**

The indications are for the most successful convention we have ever had. Keep the dates Oct. 11-13 for Hamilton. I met with the Junior Executive for a conference about plans for our important part of the programme, and the Hamilton superintendents

are most enthusiastic about their work, and are sparing no effort to assure success. The Juniors are rallying to the chorus practices and rehearsal of the Rally exercise. Please keep the convention in your thought and prayer, and come prepared to *help* and *be helped*. The Hamilton Junior workers join with the Provincial officers in inviting every Junior worker to come to the great convention. Special arrangements are being made for large delegations of Juniors from neighboring towns and cities to come to the rally. Write Mr. J. C. Harris, 173 King St. East, Hamilton, about the number of Juniors you are planning to bring with you.

Hoping to meet you in the "Ambitious City,"

I am,

Yours in devoted service,

LOTTIE E. WIGGINS.



MISS LOTTIE E. WIGGINS,  
Junior Superintendent for Ontario.

**Programme—Junior Department.**

Ontario C.E. Convention, Hamilton, Oct. 11, 12, 13, '98.

WEDNESDAY, OCT. 12TH, 3-30 P.M.

Junior School of Methods. Miss Wiggins, Provincial Superintendent of Junior work, in the chair.

The Junior Meeting—How do you conduct yours? Miss Hoppins, Kingston. Describe other meetings you have attended, Mrs. Mackay, Woodstock.

Qualities and Duties of a Junior Superintendent, S. J. Duncan-Clark, Toronto.

The Missionary Problem—To Develop Interest,

Miss S. M. Whitworth, St. Marys. Systematic Giving, Miss Peters, St. Thomas.  
Helpful Junior Literature, R. E. Gunther, Toronto.  
Question Box.

THURSDAY, OCT. 13TH, 6.30 TO 7.15 A.M.  
Junior Sunrise Prayer Meeting. Subject, "My Favorite Promise." Leader, Master George McLeod, Hamilton.  
7.30 to 9.00 a.m. Junior Breakfast, After Breakfast Speeches, "Snap-Shots in Child Study."

THURSDAY, 2 P.M.  
Song Service; Devotional Exercises; Address, Miss Lottie E. Wiggins; Address, Mrs. F. E. Clark.  
3.30 p.m. Junior Rally. Chorus; Prayer; Scripture Recitation; Chorus; Address of Welcome; Response; Solo; Address, Mrs. F. E. Clark, Boston; Junior Exercise, "H. M. S. Junior Endeavor," arranged by S. J. Duncan-Clark, Toronto, by the Hamilton Juniors.

## Bright Suggestions.

### "The Best."

IT is a great misfortune for a Junior superintendent to have too high an opinion of her own society.

This opinion is usually based on imperfect knowledge of what other societies and superintendents are doing. The Junior superintendent who has never visited another society or attended a convention to meet other Junior workers, and receive fresh inspiration and new plans, is not an "up-to-date" worker. Hamilton '98 will give you fresh zeal for the great Junior cause. Come! Come! Come!

### Ingenuity.

A little ingenuity in the use of objects pays a thousandfold. One superintendent uses a bottle to illustrate all her missionary meetings. She dresses it in the costume of the people about whom they are talking, and at the close of the meeting the children drop their pennies into the neck of the bottle. For temperance meetings, a trap makes an excellent illustration; or better still, a set of traps of different kinds.

### The Plebiscite.

Junior superintendents can do much to enthuse the Juniors for the cause of prohibition. Have special reference and prayer in each Junior meeting from now until the vote is taken. Who knoweth, but that the "little child shall lead" his father to vote for home and the safety of his child. Urge the importance so that even the boys and girls shall be prime agitators, and rouse from apathy some of the older ones who should be enthusiastically engaged in the fight "for God and home and native land."

### Committee Aids.

Occasionally give the leader of the meeting the support of an entire committee. If the meeting is

on "prayer," for example, ask the Prayer Meeting Committee to consider itself an associate leader. The same use may be made of other committees when the theme is appropriate.

### A Calendar Reminder.

An admirable reminder of the daily Bible-reading is a *year's calendar*, printed in small type on a card of convenient size, to be kept in the Bible. Tie at the top of each card a tiny bow of baby ribbon, and stick a pin in it. As the Junior each day fulfills his pledge of Bible-reading, let him punch out the date. In this way unfaithfulness will speak for itself.

### Missionary Roll Call.

In response to the roll, each Junior might be asked to give some missionary fact about the countries the society has been studying, or tell some incident in the life of one of the great missionary heroes.

### Story Skeletons.

The Juniors will develop unexpected talent in the way of original story-telling, and temperance meetings may be made interesting in that way. One writer suggests that a series of words be given out and each Junior be asked to construct therefrom a short temperance story. A sample of such series is "boy, man, bottle, city, fire, baby." The Juniors will be interested to hear each other's efforts.

## Notes on the Junior Topics.

By Lily M. Scott.

### Bearing Trouble.

Oct. 2.—What will help us to bear our troubles? Isa. 41: 10-14, 17, 18.

DAILY READINGS.—Monday: Patiently, Jas. 5: 8, 11. Tuesday: Submissively, Job. 2: 10. Wednesday: Trustingly, Ps. 56: 3. Thursday: As a good soldier, 2 Tim. 2: 3. Friday: With God's help, Isa. 43: 2. Saturday: In Christ's strength, 2 Tim. 2: 1.

Trouble is something about which most Juniors know very little. We should not try to make our trials less, but try to magnify God's goodness. All troubles come either from Christ or from self; in the one case, submit; in the other case, repent. Tell the Juniors that iron which is designed for the best steel is placed in the hottest fire. Our trials and troubles are sometimes God's promise of advancement. In olden times the worker in gold, when purifying his metal, subjected it to such a strong heat that he did not consider his fire hot enough until the metal shone so that he could see his own face reflected in it. In some such way does God send trials to His people. When He sees how patiently and submissively they are borne, He sees then a reflection of His own image in His people.

Tell the Juniors about the old martyrs and reformers. In contrast with what they bore, our woes seem so little that in very shame we cease to grieve over them.

"It may be the bitter sorrow  
Is less bitter than I think;  
The Lord will sweeten the waters  
Before I come to drink;  
Or, if Marah must be Marah,  
He will stand Himself at the brink."

### Patriotism.

Oct. 9.—How can we get ready to be good citizens? Ps. 33: 11-22.

DAILY READINGS.—Monday: Love of country, Isa. 62: 6, 7. Tuesday: Patriotism in exile, Ps. 137: 1-6. Wednesday: Old-time patriotism, 1 Kings 11: 21, 22. Thursday: Perverted patriotism, 2 Kings 5: 11-13. Friday: God's favor, Ps. 147: 12-14, 20. Saturday: In God we trust, Ps. 29: 11.

No man can love his own country well until he loves "the better country" better. Our home, our village, our town or county, are parts of our country; and patriotism begins at home.

A patriot must be intelligent. Teach the Juniors how necessary it is that they have a knowledge of their own country's history. For this meeting we might suggest that papers be read by the Juniors—short sketches of the lives of the prominent men of the country, or, of important events in the life of the country. Open or close the meeting with the national anthem, and select the hymns and Bible-reading to correspond with the subject.

To be a true patriot is more than to be ready to die for one's country; it is to be ready to live for her; and to live for her is to spend time for her, and thought, and money. Warn the Juniors that often the duty of a patriot will be a very disagreeable one. If he is a man of quiet habits, it will be very distasteful to him to take a public stand on some great moral question, but none the less will it be his duty.

### Elijah.

Oct. 16.—Lessons from the life of Elijah. 1 Kings 18: 21-39.

DAILY READINGS.—Monday: Trustful, 1 Kings 17: 5, 7-10. Tuesday: Fearless, 1 Kings 18: 17, 18. Wednesday: Mighty in prayer, Jas. 5: 17, 18. Thursday: Discouraged, 1 Kings 19: 4. Friday: Encouraged, 1 Kings 19: 15-18. Saturday: Type of John the Baptist, Mal. 4: 5, 6, Luke 1: 17.

For reading-lesson at this meeting select 1 Kings 18: 21-39. Select some of the various qualities of Elijah, and after mentioning them have verses from Scripture read. Elijah was fearless. He challenged evil boldly. The Junior who is a true Christian is equal to a whole army (1 Kings 18: 17, 18). Elijah's weakest hour was soon after his strongest hour. We must all be most on our guard in seasons of prosperity (1 Kings 19: 4). If at any time we think of ourselves as the only good people in the world, we may be sure that we are very foolish. Elijah's experience proved this (1 Kings 19: 18).

The ravens taught Elijah not to worry because he could not see just how God was going to help him. God delights in sending us help at unexpected times. The Juniors should learn to seek God often in prayer. Elijah heard God in the still, small voice (1 Kings 19: 11-13). One of Elijah's greatest works was the training of Elisha. Every Christian worker should have some Elisha in view. It is not enough to pray for the sinful world in general. We are more likely to work when we have some particular person in view.

### Work for Missions.

Oct. 23.—What ought we to be doing for home and foreign missions? Acts 16: 5-10.

DAILY READINGS.—Monday: Paul's work, preaching, Acts 26: 19, 20. Tuesday: The Philipians' work, giving, Phil. 4: 16, 17. Wednesday: A day of good tidings, 2 Kings 7: 9. Thursday: Proclaim liberty, Isa. 61: 1-3. Friday: Publish peace, Isa. 52: 7. Saturday: Except they be sent, Rom. 10: 13-15.

As this will be the last missionary meeting of the year, it would be wise to make it a review. Select beforehand the various countries where our foreign missions are located, and assign the countries to the

various Juniors. The same plan might be taken with the domestic missions. Have short papers on these various countries written by the Juniors and read at the meeting. Let those who are clever at drawing, draw maps of these countries, marking the mission stations on them.

Explain to the Juniors that those churches which are most interested in foreign missions are usually the churches that look best after the interests of their domestic missions.

If possible, arrange at least a month previous to this meeting, that to it the Juniors may bring a missionary offering which shall be entirely their own earnings.

There is no use in their saying, "Go ye into all the world," to the missionary, while they are saying to their money, "Stay right here in my pocket." Then, if Christ wants us to go ourselves, we must not send, or if He wants us to send, we must not try to go.

Another plan that will promote enthusiasm for missions is to "go" with some great missionary in his biography. The study of a missionary's life has often fired others to devote their time and money to the same cause. Christ was the first foreign Missionary, and the space from heaven to earth was the space travelled by the first Missionary in the first missionary journey.

### Helpfulness.

Oct. 30.—What are some ways of helping other people? Gal. 6: 1-5.

DAILY READINGS.—Monday: Tribes of Reuben and Gad, Num. 32: 16-18. Tuesday: The captive maid, 2 Kings 5: 1-4. Wednesday: The lad with the fishes, John 6: 8-11. Thursday: The disciples, Luke 9: 16, 17. Friday: Four friends, Mark 2: 3-5. Saturday: Paul's helpers, Rom. 16: 1-3.

There is only one text-book of helpfulness—the Bible; only one school of helpfulness—your neighbor's need. The best test for helpfulness is an ungrateful person.

The true helper will seek, not the easiest way of helping, but the best way of helping. The Junior's watchword should be, "Lord, what wilt Thou have me to do."

There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper would be a boon.

These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give,

"And see how everywhere

Love comforts, strengthens, helps, and saves us all;

What opportunities of good befall

To make life sweet and fair."

Teach the Juniors to make their lives so helpful that it may be said of each one, "She hath done what she could."

THE Superintendent of the New Brunswick Insane Asylum at St. John, N.B., Dr. J. T. Steves, in his evidence before the Royal Commission, said: "The insanity of about one-eighth of our patients is directly due to intemperance and one-eighth indirectly. Compared with other causes, intemperance stands as the leading cause of insanity. It stands pre-eminently above any other cause."



# The Sunday School

## Notes and Suggestions on the International Lessons.

By Rev. Wray R. Smith.

LESSON 1.—OCTOBER 2, 1898.

### Reformation Under Asa.

(Lesson Text: 2 Chron. 14: 2-12. Memory Verses: 2-5.)  
(Read chaps. 14, 15, and 16.)

**GOLDEN TEXT.**— Help us, O Lord our God, for we rest on Thee.—2 Chron. 14: 11.

**DAILY READINGS.** Monday: 2 Chron. 14: 1-12. Tuesday: 2 Chron. 15: 1-9. Wednesday: 2 Chron. 15: 10-19. Thursday: Amos 5: 4-15. Friday: Psa. 20. Saturday: Isa. 31. Sunday: Prov. 3: 1-10.

#### The Heart of the Lesson.

Professor Baldwin Smith, a naturalist who recently made explorations in Central Australia, says that there are vast stretches of country in that land with scarcely a sign of plant, or bird, or animal life at certain seasons of the year. The sun beats down with terrific heat on miles and miles of sand and stones, the drouth sometimes continuing for months. But when the rainy season sets in, the whole scene is changed; transformed as if by magic. Clay pans and water holes become noisy in a single night with the hoarse croaking of myriads of frogs. Crustaceans hatch out with wonderful rapidity from eggs which have lain on the dry sand for weeks or months. Every inhabitant of land and water revels in the joy of living. The ground within a few days becomes green with the leaves of countless seedlings, and the once dry and silent region becomes bright with flowers and shrubbery. Birds decked out in plumage of the loveliest colors throng the air, and wild animals roam the plain.

The physical features of that dry and barren land, with its heat and drouth and lack of life and beauty, is a true picture of the moral and spiritual state of the kingdom of Judah, after the disruption under the ill-advised and selfish rule of Rehoboam, the son of Solomon, who changed his father's religion as his shields from gold to brass (1 Kings 14: 27). This state of things was continued during the reign of Abijah, who followed and practiced the idolatrous rights and usages in vogue during his father's reign, on whom the dismemberment of the kingdom left him by Solomon seemed to have had little or no effect. Idolatry, anarchy, and corruption of morals left their mark upon the material condition of the nation. Every green hope withered, and real reverence for and worship of the true and living God was strangled into lifeless forms and ceremonies. Asa was the grandson of Rehoboam. His grandmother was Maachah, the idolatrous daughter of Absalom, who inherited the fierce spirit of her father. Asa was very young at the time of his father's death. His mother's wicked influence was very strong at court, but his good principle was strong enough to enable him to resist temptation. As soon as he assumed the government, he became zealous in the establishment and maintenance of true religion. Hanani and Azariah, two of the Lord's prophets, were with him to strengthen and help him in the good work of reform.

God's work is both destructive and constructive, negative and positive; each needs the other, and it is useless to put away the false unless we seek the true (vs. 3-5). Asa's first act of reform was destruc-

tive, and showed the vigor of his character. He enforced the law against his own flesh—overthrew Maachah and the abuses she upheld. He demolished the altars and high places erected for the worship of heathen gods, and idolatry was for the time exterminated.

During the Indian mutiny, Sir Henry M. Lawrence, commanding at Lucknow, and anticipating that siege that has become memorable for ever, directed the staff of engineers to spare the places deemed sacred by the Hindoos. Thus directed by this commander whom they loved and trusted, the officers spared the buildings. During the awful siege that followed, the garrison suffered greatly from the fire of the enemy stationed in those very places. Most likely Sir Henry and the brave men acting under him did what the most sagacious men would have done in the circumstances, if humane as well as clever. The result, however, was unfortunate. It is not gentleness, but sinfulness, in these times, which induces men to permit the "high places" of card-playing, dancing, intemperance, greed, selfishness, and kindred evils to exist. It was the mistake of Asa's reign that all the "high places" were not destroyed (2 Chron. 15: 17). Those at Gilgal and Beersheba, round which many solemn associations gathered and clung, were left standing. The subsequent history shows how this local worship of God degenerated into idolatry, teaching us that it is a folly, the fruit of which is evil.

Asa's work was also constructive. He called the people to renew their covenant with God and based his reliance on Jehovah. He prayed, "Help us, O Lord our God; for we rest in Thee." Prudently in time of peace he prepared for war, and in the season of prosperity he rooted his faith deep enough to be able to meet trials (vs. 4-7). The Lord was on his side and he was invincible (v. 12).

The further records, however, show that Asa's character deteriorated. In his disputes with Baasha, king of Israel, instead of relying upon God, he bribed Benhadad, of Syria, to desert the Israelitish alliance and attack the northern part of the kingdom. In his sickness "he sought not the Lord, but the physicians."<sup>793</sup>

Let us in closing impress our minds with this thought, that in all reforms of body or spirit, individual or national, there is but one Helper. He will bring us safely through our sufferings and conflicts; He being on our side is more than all that can be against us.

LESSON 2.—OCTOBER 9, 1898.

### Jehoshaphat's Good Reign.

(Lesson Text: 2 Chron. 17: 1-16. Memory Verses: 5-6.)  
(Read 1 Kings 14: 21 to 16: 34.)

**GOLDEN TEXT.**—"In all thy ways acknowledge Him; and He shall direct thy paths."—Prov. 3: 6.

**DAILY READINGS.**—Monday: 2 Chron. 17: 1-16. Tuesday: 2 Chron. 19: 1-11. Wednesday: 2 Chron. 20: 1-13. Thursday: 2 Chron. 20: 14-21. Friday: 2 Chron. 20: 22-30. Saturday: Deut. 17: 14-20. Sunday: Neh. 8: 1-12.

#### The Heart of the Lesson.

There was a steady ascent in character from Rehoboam through Abijah and Asa culminating in Jehoshaphat. These kings succeeded each other to the throne at Jerusalem by right of birth. They were closely related to each other by nature, but they differed widely in character and history.

Jehoshaphat began his reign well, appreciating and imitating the excellent in the lives of his forefathers. "The Lord was with him, because he walked in the first ways of his father David"; just as far as David followed God, and no further. The limit of our imitation of our forefathers or Christian teachers is defined by Paul: "Be ye followers of me, as I also am of Christ." There seems to be every evidence that in his early career Jehoshaphat's outward walk corresponded with his inward life. He manifested sincerity by practical obedience. Both in the capital and throughout the country he destroyed the machinery of idolatry and established again the worship of the true God. As a result, his throne was established, his subjects loyally and cheerfully contributed to the revenue, and he had greater riches and honor than any king since the days of David and Solomon. The effect upon himself was "that his heart was lifted up."

Great success often leads to a lifting up of the heart in evil ways. "Before destruction the heart of man is haughty." Uzziah's heart was lifted up to his destruction; for he transgressed against the Lord his God, and was smitten with leprosy. It was a charge against the Prince of Tyrus. "Thine heart is lifted up, and thou hast said, I am a god, and sit in the seat of God." But there is no fear of having the heart "lifted up" too high, if like Jehoshaphat's it is "lifted up in the ways of the Lord."

There were three forms of worship practiced by the people—that of Jehovah, that of "the calves," and that of "Baal." Jehoshaphat chose the cause of Jehovah. He soon saw that the people could not be kept in loyalty to the true God unless they were instructed and trained in the knowledge of the "law of the Lord." Therefore, he sent out five princes, nine Levites, and two priests, named in the seventh and eighth verses as teachers, and their text-book was "the law of the Lord." This system was a sort of itinerant state-aided Sunday-school.

The fruits of this policy were seen in many directions. Within the kingdom, judges and courts were established, administering the law in justice without fear or favor, encouraging the good and opposing the evil (2 Chron. 19). Outside the boundary of his own land "fear fell upon all the kingdoms," and peace was preserved. The nation was blessed and made a blessing.

The great lack of our own time, in our own land, is not so much an increase of our knowledge of the Word of God as the practical application of it in our daily life. I have read somewhere of two botanists who were travelling together in South America in the interests of science. The one was of mature age and great attainments; the other was younger in years, of less experience, but with keen powers of observation. One day the young man complained of pain in his head, which was almost more than he could bear. They were searching for botanical specimens among the vegetation that bordered the Amazon river. "What is this, professor?" asked the elder, pointing to an herb on which the young man had been treading just before. He answered by telling its name, and stating certain wholesome properties it possessed as a medicine, and then flung the leaf away. "Your knowledge is correct," said his friend with a smile; "but you should not have thrown it away. Here," he continued, picking it up again, "Bruise it, and apply it to those aching temples of yours." The young man did so, and found great and instantaneous relief. You see, he had knowledge, but it was not applied; when the knowledge was applied, it brought him present help. That is wonderfully and richly true of the Word of God.

Jehoshaphat had little more than the law. We have in addition, the completed prophecies and the New Testament, with its full, clear light on life's duties, as affecting the individual, the home, the church, and the state. Have you applied the knowledge? Are you applying its principles now? There should ever be a close connection between knowing and doing.

There is no excuse for not knowing in this nineteenth century and in this highly-favored country. Ignorance now is not a misfortune, but a sin, deepening into crime. If you have no teacher to lead you into the possession of the wealth of God's Word, you can "give attention to reading"; you can "search the Scriptures," and pray, "Open Thou mine eyes, O Lord, that I may behold wondrous things out of Thy law."

In the Bible we can find a key to unlock all life's problems—social, political, diplomatic, and economic. It must be, however, not the truth known only, but the truth applied. "In all thy ways acknowledge Him, and He shall direct thy paths."



### LESSON 3.—OCTOBER 16, 1898.

#### The Temple Repaired.

(Lesson Text: 2 Chron. 24: 4-13. Memory Verses: 9-11.)  
(Read 2 Kings 11 and 12.)

GOLDEN TEXT.—"And the men did the work faithfully."—2 Chron. 34: 12.

DAILY READINGS.—Monday: 2 Chron. 24: 4-13. Tuesday: 2 Kings 12: 1-12. Wednesday: 2 Chron. 34: 1-12. Thursday: Exod. 30: 11-16. Friday: 1 Chron. 29: 6-17. Saturday: Mark 12: 38-44. Sunday: Psa. 84.

#### The Heart of the Lesson.

Jehoshaphat was one of the best kings that had sat on the throne of Judah. He was in early life a zealous promoter of true religion. From motives of worldly policy he formed an alliance with Ahab, the ungodly king of Israel, and Jehoram, his son, was married to Athaliah, the daughter of Ahab. As the marriage of Charles I. to Henrietta Maria of France brought untold trouble to England, so this ungodly alliance was disastrous to the kingdom of Judah. A temple to Baal was raised in or near Jerusalem (2 Chron. 24: 7). Of this king it is written he "departed without being desired." Ahaziah, the son of Jehoram and Athaliah, was slain after he had reigned one year, and all his children were murdered except one baby boy about two months old.

We have more than one story showing God's watch-care over a little child that was to become the champion of a great cause: Moses in a basket by the riverside, saved from a cruel death by the daughter of the king; the child Jesus, guarded by God and His angels, taken to Egypt to be saved from Herod's slaughter of the innocents to become our example and sin-bearer; and the story of the providential preservation of the infant Joash by his aunt, who hid him "in the house of God." Neither Pharaoh, nor Herod, nor Athalia can thwart Jehovah's plans.

When Joash was seven years old, Jehoiada headed a revolt against the queen, who was punished for her sins, and the young lad was anointed and crowned (2 Chron. 23: 17). Jehoiada's influence over the royal youth was wholesome and strong. "Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest."

For a century and a half the kings of Judah had paid more attention to building idolatrous shrines than to keeping the temple in repair; the result was the building became sadly dilapidated. The king,

whose childhood had found a safe asylum within its precincts, desired its restoration, and began the work some time after his marriage (2 Chron. 24: 3). The selfishness of human nature made the first effort a failure. The sluggishness and inaction of the priests left the building still broken down in the twenty-third year of his reign. There had been either deliberate embezzlement or half-hearted, languid work, which always means failure. Christian workers are fretted continually by the indifferent who, while not in direct opposition, act the part of brakemen on the train of every forward movement.

By a new arrangement the king's scribe was appointed to check the receipts and payments, and the king and the high priest were to act jointly in hiring the workmen and in paying them for their labor. This inspired fresh confidence and the people gave liberally. This is the first recorded instance of a contribution-box in Bible history. The givings filled the box "day by day until they made an end. They left no mortgage; not even a floating-debt. They made an end, not by tickling the palates of the saints with rich suppers, or by bribing them with questionable entertainments, but by giving, proportionately and systematically, "the collection that Moses, the servant of God, laid upon Israel in the wilderness."

We should make sacrifices to give. David did. "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." Alfred the Great gave half his revenue to sacred purposes, and he was one of the most honored sovereigns that ever reigned in Britain.

They gave cheerfully. Service given grudgingly is no service at all, and money given without gladness because of the opportunity of giving is not, in the truest sense, given at all. If we do not "rejoice" to give to God's cause our hearts are not right. Praying and singing in church mean but little from a person who is unwilling to give anything into the Lord's treasury. A free Gospel includes a freedom of giving as much and as often as the need requires.

This revival continued "all the days of Jehoiaada." Why not all the days of Joash? Because Joash's religion had been external; it came from good advisers and good companions, rather than from a good heart; and when the princes of Judah came with the fashionable religion of Baalism, "the king harkened unto them."

There is something more important than building or repairing temples of wood and stone. "Your body is the temple of the Holy Ghost." Have any of the stones fallen out, such as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance? Have you replaced them with hatred, envyings, drunkenness, and revelings? God alone who converted and transformed the Corinthians can aid you in the restoration (1 Cor. 6: 11) and make you a temple in which the Holy Ghost shall delight to dwell.

LESSON 4.—OCTOBER 23, 1898.

### Isaiah Called to Service.

(Lesson Text, Isa. 6: 1-13. Memory Verses, 5-8.)  
(Read Ezek. 2 and 3.)

GOLDEN TEXT.—"I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6: 8.

DAILY READINGS.—Monday: Isa. 6: 1-13. Tuesday: Exod. 3: 7-15. Wednesday, Ezek. 2: 1-8. Thursday, Jonah, 3. Friday, Luke 10: 1-16. Saturday, John 4: 31-38. Sunday, 1 Cor. 3: 1-11.

#### The Heart of the Lesson.

"In the year that King Uzziah died." There is something significant in using this fact to fix the

date of a vision. Jerome says "this was the year that Romulus was born." Uzziah had had a long spell of kingship as kings go. Few royal personages are permitted to see the jubilee of their coronation day. The royal state, as a rule, is not favorable to long life. The cares of the kingdom and the tendency to self-indulgence tend to shorten the tenure of office. The reign of Uzziah had been exceptionally prosperous; but that is generally lost sight of on account of one great sin which he committed. Alas! how true. One act of sin and folly may cast a shadow over a long and useful life. Instead of being humbly thankful to God and seeking to glorify Him, he became proud, bad-tempered, self-willed, and tried to glorify himself. For presumption Nebuchadnezzar was sent to herd with wild beasts, and Herod was smitten with worms. The ancients illustrated the folly of presumption and pride by the fable of a young woman who, being a most clever weaver, boasted that she could beat Minerva, the goddess of wisdom and the arts. Minerva acknowledged her wonderful skill and changed her into a spider, which had to be forever spinning.

Probably the pride which was the cause of Uzziah's fall came in by degrees. We do not know exactly why he wanted to burn incense in the temple, usurping the prerogative of the high priest, unless his proud heart, chafing at restriction, determined him to carry his royalty into the temple of God. For this daring act he was smitten with the brand of a leper, and by-and-by the "king of terrors," which is also the terror of kings, stripped him of all his honors and sent him down the common way to death and the grave. His brilliant career ended in disgrace.

Whatever changes take place among individuals and nations, God lives. He is "the same yesterday, to-day, and forever." In no battle is He defeated. In no national disgrace is He humbled. His throne is eternal. Ezekiel saw this throne and the likeness of a man upon it. The occupant of the throne was none other than the Lord our Righteousness, the Brother of our humanity, the Friend of sinners, and the Saviour of mankind. We also may see the Lord, not in Eden with its blight and curse, not on the steeps of Sinai amid the thunders of the law, not on the great white throne surrounded by the tokens of judgment, but in the temple, on the throne of grace, to which we are invited to come boldly that we may find mercy and help. At the sight of Divine Majesty, Isaiah, a prince, a priest, a prophet, and a poet all in one, felt his uncleanness and exclaimed, "Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." If there could be a physical effect as there is a moral effect of sinful words, there would be a sad disfigurement of many of the human race.

Isaiah's sin was purged; his lips were cleansed. A foul tongue cannot present a pure Gospel. From the altar came the coal that touched his lips. We have an altar and a sacrifice such as Isaiah never knew for himself. He prophesied better than he experienced. The divine fire since the day of Pentecost is for the universal church. It is to give, not only fitness, but power for service.

Many men have received an inward call. To but few, however, is given an outward call, such as was given to Isaiah direct from the throne of God. "I heard the word of the Lord saying, Whom shall I send? Who will go for us?" This mixture of the singular and the plural is good theology; it is in perfect accord with Genesis. "And God said, Let us make man in our image." "And the Lord God said,

The man is become as one of us." In John 12: 40, 46, it is said the Son of God, Jesus of Nazareth, was the Lord who spoke the words we read in vs. 9, 10. In Acts 27: 25, we are told it was the Holy Spirit who spake by Isaiah. What does this mean but that the divine three in one and one in three was the Lord, from whom he received his call and commission—"Go and tell this people." "Go" is a little word, but it has a tremendous meaning. It denotes energy to move forward. It is the key-word of duty for every disciple of Christ. If we are not willing to "go," it is because we lack cleansing and power. A foul tongue cannot present a pure Gospel.

Where shall we go with the message God has given us? "Go" to your own home, to the members of your own family. "Go" amongst your friends and comrades, and in your social circle, that they may take knowledge of you that you have been with Jesus, and that they may be captivated by your reflection of His grace and purity. "Go" to your shop, your office, your daily post of duty, your daily toil, and everywhere and always, by word and deed, "tell this people" the message that God bids you—a message of warning and reproof (v. 9-12), of mercy and hope (v. 13).

LESSON 5.—OCTOBER 30, 1898.

### Messiah's Kingdom Foretold.

(Lesson Text: Isa. 11: 1-10. Memory Verses: 2-4.)  
(Read the chapter, and also Isa. 2: 2-4, 9: 1-7.)

GOLDEN TEXT.—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Isa. 11: 9.*

DAILY READINGS.—Monday: Isa. 11: 1-10. Tuesday: Isa. 9: 1-7. Wednesday: Isa. 42: 1-12. Thursday: Isa. 61: 1-6. Friday: Psa. 24. Saturday: Isa. 35. Sunday: John 18: 33-40.

#### The Heart of the Lesson.

Isaiah had been known in Judea as God's prophet for many years before he uttered the words of this lesson. The nation was surrounded by perils. The power which had destroyed the Israelitish nation was approaching Judea, and the hearts of the people sank within them. Isaiah was instructed by vision and commissioned by God to speak to the king and the people for their encouragement. Their Assyrian foes (Isa. 10: 34) were represented as towering cedars which, when cut down, can never revive and can have no future. The kingdom of Juda, though apparently as utterly destroyed as the Assyrians, was represented by the vine which, cut down and pruned to the very root, puts forth new shoots and grows and flourishes, becoming more mighty, beautiful, and fruitful than the original tree or vine. "There shall come forth a rod out of the stem of Jesse: a branch shall grow out of his roots." Thus seven hundred years before Christ came, he predicts that a child should be born, whose parents were related through all the families that have come between, to Jesse, the shepherd of Bethlehem, and his son, King David, though the people thought the family stock had died out, and that the family line was lost. As a new shoot grows out of the old root, so the child Jesus came "as a rod out of the stem of Jesse." This Son of David, says the prophet, shall be full of wisdom, goodness, and power, because He will be full of God. This promise was repeated in chap. 42: 1, and 61: 1, and was fulfilled (Luke 4: 18-21).

The perfect power of the Holy Spirit was His. He used it subject to His Father's authority. He had full knowledge so as to make His judgment infallible. He was to show special favor to the poor and humble, but to rebuke and punish the cruel who oppress others and will not obey His wise and gentle rule. Just as a man binds a girdle round him to hold

all his clothes in their place, so this "Rod," this Ruler, was to have Righteousness as His girdle, to hold up His whole life and rule, firm and strong, in goodness and truth, the strength and honor of His kingdom.

Jesus' rule in the heart, the home, and the nation is the best, the kindest, the holiest thing the world has in it. It is making the world better and happier every day, changing the hearts and lives of cruel, selfish, and wicked men. The natural result of such a Ruler and such a government is to bring in the golden age (v. 6-9)—a figurative description of the universal quietness and harmony, flowing from the wisdom and righteousness of His reign. It indicates a change in the world as great as if the fierceness of wild beasts were to disappear. "In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down in safety." Cruelty to animals for fashion, for sport, or gain, that crying shame of the world to-day, shall become impossible, for lovers of this King would never stoop to such a wrong. "A little child shall lead them," literally submit to the control of a child, for man will still retain superiority over the lower animals. This may refer to the "Babe of Bethlehem" and the power of the Christ-child over the world. It may mean the child God has "set in the midst" of your home.

Themistocles, when greeted as the ruler of Greece, replied, "I rule Athens; Athens rules Greece; my wife rules me, and my little boy rules her; in him, then, recognize the ruler of the state." The large-souled, tender-hearted Thomas Binney, once said, "Every child comes into this world like a delegated prophet, the harbinger and herald of good tidings," whose office is "to win the hearts of the fathers to the children," and to draw "the disobedient to the wisdom of the pest." A child softens and purifies the heart, warming and melting it by new feelings, and awakens within it what is favorable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons but few can resist. They lead us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they brighten the home, deepen the love, invigorate exertion, infuse courage, and verify and sustain the charities of life. With all my mind and heart I endorse this witness,

"It often happens that a child

Can make us think of what we were,

And back the happy season bring,

When we were free from guilt and care."

The light and grace of the Gospel of love and kindness, peace and truth, shall prevail everywhere, without leaving a patch or corner, length or breadth or depth unblest, "as the waters cover the sea." This change is being wrought, not by destruction, but by transformation, bringing discordant natures into harmony. This should prompt us to pray "Thy kingdom come," etc.

Twenty-six centuries have passed since this prophecy was spoken. Has it been fulfilled? Not absolutely. But the final consummation is approaching. In the winter our land, snow-clad and frost-bound, gives little sign of harvest. Yet, all unconsciously to itself, it is being swept on into spring and summer. And not less truly, the silent and secret impulse of the God we adore is advancing the world toward the day when love shall perfect man's institutions and civilizations, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

## Books and Periodicals

### Looks into Books.

#### "In His Keeping."

**R**EADERS of the *HERALD* need no introduction to Amy Parkinson, the sweet Canadian poetess, whose verses find a place in almost every issue of our journal. Appointed to a life of suffering, she has in youth learned many of life's deepest lessons. Though confined to a sick room, with no prospect of recovery, she has in the quiet caught "the vision splendid," and her verses glow with the light "from where beyond these voices there is peace."

Miss Parkinson's first booklet, "Love Through All," has been widely circulated, and has gained a large circle of appreciative readers. The present little volume, "In His Keeping," will be as gladly welcomed. Its "words of sustaining from the source of all strength" will bring help to all who grow faint because of the toil and painfulness of the way. The arrangement of these selections from the author's poems is in the form of daily readings—one for each day of the month.

We cannot refrain from quoting the introductory poem, not because it is better than the other thirty-two in the book, but because it breathes out the unfaltering trust that has sustained the author amid a life of pain, and which she longs to have others share:

"In Jesus' keeping, here and there—  
On earth and in His heaven so fair—  
And Love through all between :  
No seasons shall be ours of woe ;  
No time of suffering we shall know—  
In days that intervene  
Between this moment and the hour  
When, answering His word of power,  
To yon bright world we rise—  
But to our highest good will tend,  
When pain shall cease and sorrow end,  
Beyond these darkened skies."

This is a booklet to be put in the hands of all who pass through life's weary ways. It will bring help to the sorrowing and the suffering by its messages of cheer. [The Endeavor Herald Co., Toronto. Price 20 cents.

#### Paul : A Servant of Jesus Christ.

Few English Pastors are so well known in this country as the Rev. F. B. Meyer, of Christ Church, London. His books have been very widely circulated, and his addresses and sermons at Northfield, New York, Chicago and elsewhere, have made his name familiar among religious people in all the churches. In addition to the onerous duties of a large congregation, Mr. Meyer has found time to write extensively for the press, and his list of published books must now number fifty or more. He has been enabled to publish so many books, he himself explains, because of his ability to concentrate his attention under all sorts of conditions and to use spare moments wherever they occur—on the cars, steamboats, busses, etc.

This new volume on Paul, is one of Mr. Meyer's Biblical Character series. It is characterized by the same qualities that have marked his Old Testament series—spiritual insight, freshness of interpretation, and simplicity of style. His pages everywhere bear the impress of research, and a

quick imagination represents in concrete form the main incidents of the Apostle's life. Such vivid writing as the following abounds in Mr. Meyer's books :

"In the Jew quarter of the thriving city of Tarsus, at the beginning of this era (perhaps 4 A.D.), a child was born, who by his life and words was destined to make it famous in all time and to give a new impulse to men's religious convictions. At his circumcision he probably received a double name, that of Saul for his family, and that of Paul for the world of trade and municipal life.

"The stamp of the great city left an ineffaceable impression upon the growing lad, and in this his early years were widely different from his Master's. Jesus was nurtured in a highland village, and avoided towns, loved to teach on the hillside, and cull His illustrations from the field of nature. Paul was reared amid the busy streets and crowded bazaars of Tarsus, thronged with merchants, students, and sailors from all parts of the world. Unconsciously, as the lad grew he was being prepared to understand life under every aspect, and to become habituated to the thoughts and habits of the store, the camp, the arena, the temple. He became a man to whom nothing which touched human life was foreign. He loved the stir of city life, and drew his metaphors from its keen interests."

There are twenty-one chapters in the book, covering the main features of Paul's life. The author's treatment of his conversion, his call to the apostleship, his remarkable experience when he was caught up into Paradise to hear unspeakable words, and other incidents of his life, is original and suggestive. The volume is a valuable addition to the already long list of books dealing with the great apostle to the Gentiles. The publishers are Fleming H. Revell Co., Toronto, and the price is ninety cents.

#### Little Books on Religion.

This valuable series of books on important religious themes now numbers eleven, and each volume increases one's sense of obligation to the versatile editor, Dr. Robertson Nicoll, who planned the series. He has chosen strong writers. Their choice of themes has been happy and their treatment of these themes felicitous and helpful.

The tenth volume is by the Rev. Peter Taylor Forsyth, D.D., of Cambridge, and the title, "The Holy Father and the Living Christ." The first part of the volume is an exposition of John 17:11, in which the Fatherhood of God is considered from the standpoint of Christ's mission and work, unfolding the basis of true sonship. The second part deals with Revelation 1:17, 18. The author views the Christian faith as faith in Christ, and considers it in three aspects: faith in a historic Christ, a living Christ, and a Christ personal to each of us.

In considering the divine Fatherhood, Dr. Forsyth truly says: "Men put too little into that word, Father." Their practical thought of God is not always as Father even if they speak much of the Fatherhood. By practical I mean what really and experimentally affects their religion, colors their habits of soul, moulds their silent tone of mind, helps and sustains their secret heart. They treat God as power, judge, king, providence of a sort. He is for them a most rectoral deity. But it is the

few perhaps who in their living centre and chronic movement of the soul experience sonship as the very tune of their heart, the fashion and living of their will. Most Christians are not worldlings, but they are hardly sons. They are only in the position of the disciples who stood between Judaism and Pentecost, who received Christ, but had not as yet the Holy Ghost. They are not sons, but have only received power to become sons. The Fatherhood has not broken out upon them through the cross and caught them away into its universal heaven." And so the author's object is to bring near to men the sense of the divine paternity and the privilege of sonship.

Volume eleven of this series is entitled, "From Strength to Strength," and the author is the Rev. J. H. Jowett, M.A., of Birmingham, the able successor to Dr. Dale. His book is written in four chapters: The strengthening of the will, of the conscience, of the heart, and of the mind. Mr. Jowett's treatment of these themes is keen and his style lucid. He sets in clear light the pathway by which the soul may pass "from strength to strength." The secret of a strong life is within, and this man has looked far beneath the surface and revealed the springs from which the highest manhood flows. The price of these books is fifty cents. [Fleming H. Revell Co., Toronto.

#### Faces that Follow.

This is the suggestive title of a new volume by Mrs. E. M. Mason, and published by William Briggs, Toronto. One who has had for a term of years the privilege of presiding over the affairs of a Methodist parsonage will be followed by a good many faces, and every face will bring up scenes and incidents well worth the telling. "A parsonage is a sacred place. Into it once drifted the newly-wedded. In those halcyon days the prosaic was not distinguished from the poetic. Out of it have gone after years of loving service for the Christ, a worn-out man and wife with bowed heads, in whose hearts Hope and Faith are whispering: We know that if our earthly house of this tabernacle were dissolved, we have a building not made with hands, eternal in the heavens. Over its threshold have surged life and death. Youth has looked out of the windows towards the future glory, and old age has dwelt in peaceful retrospection by its fireside."

Not every one has eyes to see the poetry and pathos, the humour and seriousness that underlie the commonest lives. Mrs. Mason has both the opportunity of seeing and the power to see, and her book is a repainting of faces and scenes for other eyes which illuminate the walls of her own memory. The chapters are brightly written, and are full of the charm and variety which are essential to sustain interest in others' sayings and doings.

#### Periodicals.

PEN and pencil have combined to make *Outing* for September a masterpiece of pictures by land and sea, and a very treasure house of useful knowledge to those who love to live in or linger over the never fading, never jading charms of mother Nature. Its hunting and fishing stories range from "Elk in the Rockies" to "Squirrels in Virginia" and "Ducking on the St. Clair Flats," and from "Bass Fishing in Lake Emile" to "How to Catch Swordfish." Its yachting embraces the new "Knockabout Cruising," "Racing with a 51-Footer," and "The Yarn of the Yampa in the Baltic." Its travel comprises one of nature's Links in the lovely Isle of Wight and the Cotswolds in merrie middle England.

The handsome external appearance of *Frank Leslie's Popular Monthly* for September is borne out by an exceptionally attrac-

tive table of contents. The leading article, "A Warship's Battery," by Henry Harrison Lewis, tells how the great guns are placed and worked, and is illustrated with some splendid pictures. The artistic rambles in Holland, of Bisping, the celebrated American cattle painter, are chronicled, with some original sketches, by his friend J. M. Erwin. "Canoe Cruising," by Commodore F. R. Wood, is full of pleasant summer suggestions. Katharine Tynan contributes some charming notes upon "The Irish People at Home," accompanying half-a-dozen characteristic pictures by Helmick. The complete short tales include: "Merely a Passing Passion," "Maude Conway's Brother," "Which Won in Cuba?" by Genevieve L. Browne, and "As a Last Resort," by J. Frederic Thorne. "The Soldier's Tent," by Carmen Sylva, the gifted queen of Roumania, will rank as one of the most beautiful war lyrics of modern times.

The September *Atlantic* is remarkably rich in that most entertaining of all departments of literature, biography and anecdote, offering material of unsurpassed freshness and value. Especially prompt and timely is William R. Thayer's brilliant sketch of Bismarck's character and political work, while the newly discovered Carlyle family correspondence annotated by Charles F. Copeland; Prince Kropotkin's unique autobiography with Robert E. Ely's prefatory sketch; Professor Newcomb's social and astronomical reminiscences, together with sketches and reviews, part personal, part critical, of Sir Henry Maine, Burne-Jones, and Whitcomb Riley, form a combination of rare variety and unusual attractiveness. W. J. McGee's summary of the wonderful advances of science during the last half-century paints a striking picture of the conditions of social life fifty years ago, and details the progress that has been made and the changes wrought, not merely in the domains of science, but in the health and comfort of the whole world by the application of scientific discoveries to the daily life of all.

Several striking articles distinguish the September *Ladies' Home Journal*, the most prominent being one by Professor J. H. Gore about the coronation of Queen Wilhelmina, of Holland, which gives a clear and new idea of her life and characteristics. "Blind Tom as He Is To-day," the famous pianist, supposed by many to be dead, is photographed and sketched in his New Jersey home. An insight into the lives of the "Covites" of the Cumberland Mountains is given by Sarah Barnwell Elliott, and there is a delightfully simple scientific contribution on "Telling the Weather from the Clouds." Edward Rok has his editorial page, while an excellent page of "Pretty Corners in Girls' Rooms," and others showing "Fifteen Hats Without Feathers," "The Autumn's Prettiest Waists" and "Children's Pinafors and School Frocks" are very good, practical and timely features. Ideas for a model farm-house are cleverly advanced by W. L. Price.

*The Missionary Review of the World* for September opens with a stirring discussion by the Editor-in-Chief on the "Great Exigency in the Work of Missions." In this paper Dr. Pierson points out clearly the financial crisis through which missionary societies are passing, and then proceeds to indicate the causes and the remedy. Dr. George William Knox, formerly of Japan, contributes an article on "Events of the Past year in Japan," and Rev. M. L. Gordon of Kyoto presents a full and able discussion of the "Doshisha" and the attitude of the Japanese Christians toward the action of the trustees. Two interesting descriptions of Medical Missions are furnished by Secretary Robert E. Speer, who tells of healing the sick in Persia, and by Dr. C. C. Vinton, who treats of the same subject in regard to Korea. Other articles are on "Christianity and Cantons in the Camps," "Fire-worshippers in Japan," "A Call from Chinese Christians," and "Some Recent Events in China." All the articles and notes are timely and readable.

A Scotsman himself, William Wye Smith gives the readers of *The Chautauquan* for September a wonderful insight into Scottish character in his "Characteristics of the Scottish People." Anna Botsford Comstock, one of the most popular contributors to this magazine, writes for this number, in her happy, interesting style, a paper on "Insect Musicians," illustrated by her own drawings. Among other timely papers are "Naval Surgeons Ashore and Afloat," by Francis R. Lee. It is fully illustrated, and gives a description of the first hospital ship, the *Solace*; "How to Prevent the Development of the Tough" by William Futey Gibbons, and the illustrations, showing some of the boys of the association and where they work, are of lively interest; Vida Dutton Scudder, associate professor of English literature in Wellesly College, shows her literary ability in a paper on "The Social Passion in Modern English Essayists"; William Matthews Handy, in "Spain as a Republic," relates the story of Spain's attempt to form a republic twenty-five years ago and her ultimate failure.

UP, up, my soul, the long-spent time redeeming;  
 Sow thou the seeds of better deed and thought;  
 Light other lamps while yet thy light is beaming,  
 The time,  
 The time is short. —H. Butterworth.

# The Societies at Work

## From the Ontario Treasurer.

I beg to acknowledge, with thanks, the receipt of the following contributions to the work of the Provincial Union: Dungannon, \$1; South Macaulay, .33; United Brethren, Berlin, \$1; Knox Church, Guelph, \$1; Arnprior, St Andrew's, \$2; Egmondville, \$1; Stratford Evangelical Church, \$1; Toronto, Cecil St. Church of Christ, \$1; Hamlet, .50; Ottawa, Bell St. E. L. of C.E., \$1; Belgrave, \$1; Humberstone, Bethel Methodist church, \$1; Byron E.L. of C.E., \$3; Rocky Saugeen, \$1.

W. J. DOHERTY, *London, Ont.*

## The Ontario Convention.

Provisional Programme of the Tenth Provincial Convention, to be held at Hamilton, Tuesday, Wednesday, and Thursday, Oct. 11, 12, and 13, 1898.

### TUESDAY MORNING IN THE ARMORY.

10.00 a.m. Meeting of Ontario Provincial Executive Committee.

### TUESDAY AFTERNOON.

*Chairman, President Rev. Wm. Johnson, South Zorra.*

2.00 p.m. Song service, led by Wm. F. Robinson, Hamilton.

2.15 p.m. Devotional exercises, by Rev. Mungo Fraser, D.D., Hamilton.

2.30 p.m. Address of welcome. (1) "How we may enjoy you, and you enjoy us," D. A. Rowland, chairman, Committee of '98. (2) "Why C. E. is welcome to the pastors, and how it may be made more so," by Rev. J. G. Shearer, B.A. (3) "The citizens' greeting to the future citizens," his worship, Mayor Colquhoun.

3.20 p.m. Response to words of welcome, "Why we feel welcome to your welcome," W. A. McIlroy, B.A., Deseronto.

3.35 p.m. Information bureau and round table on "New Methods," S. J. Duncan-Clark, Toronto.

4.15 p.m. The consecration sermon, Rev. Robert Johnson, B.D., London.

### TUESDAY EVENING.

7.15 p.m. Devotional exercises, Rev. A. F. McGregor, B.A., Woodstock.

7.30 p.m. Address, E. A. Hardy, B.A., Lindsay.

Freewill offering to help defray expenses of convention.

8.10 p.m. Address, "Christian Socialism," by Rev. Elliott S. Rowe, Toronto.

8.50 p.m. Address, "Christian citizenship," Hon. G. W. Ross, Minister of Education, Toronto.

### WEDNESDAY MORNING.

6.30 a.m. Sunrise prayer meeting in Central Presbyterian church; subject, "Discipleship," (Luke 9:18-27) led by Rev. C. A. Wookey, Toronto; in Emerald Church, led by J. W. Hopkins, Woodstock.

8.30 a.m. Bible study, "The fullness of blessing," Rev. Elmore Harris, B.A., Toronto.

9.15 a.m. Devotional exercises, by Rev. J. L. Gilmour, B.A., Hamilton.

9.30 a.m. Annual report of secretary, Thomas Morris, Jr., Hamilton.

9.40 a.m. Annual report of treasurer, W. J. Doherty, London.

9.50 a.m. Annual report of editor, Rev. J. A. R. Dickson, B.D., Ph.D., Galt.

10.00 a.m. Annual report of Junior supt., Miss Lottie E. Wiggins, Toronto.

10.15 a.m. Annual address, president, Rev. Wm. Johnson, South Zorra.

10.35 a.m. Collection of pledged freewill offerings from societies.

10.40 a.m. Appointment of Finance Committee and other committees.

10.45 a.m. Address on "Finances," by G. Tower Fergusson, Toronto.

11.00 a.m. Local township, county, and district representatives.

12.00 a.m. Meeting of Provincial Executive at lunch to talk business. Evangelistic services in factories and workshops.

### WEDNESDAY AFTERNOON.

2.00 p.m. Devotional exercises, Rev. C. T. Tough, Hornby.

2.10 p.m. Address, "A model C. E. society and its work," Rev. J. S. Conning, Caledonia.

2.40 p.m. Address, "A forward movement of Christian Endeavor," Rev. Geo. Kerby, B.A., Brantford.

3.10 p.m. Address, Rev. Francis E. Clark, D.D., Boston.

3.30 p.m. Round table conferences to be held in separate rooms.

(1) Devotional.—Prayer meeting plans, Bible study, Suitable music, Quiet Hour, Morning Watch, etc., Rev. J. S. Henderson, Hensall. (2) Aggressive.—Evangelistic, Missionary, and Sabbath-school work, W. J. Doherty, London.

(3) Christian citizenship.—Temperance, Sabbath observance, Educa-

tional work, Good literature, Tenth Legion, etc., C. J. Atkinson, Toronto. (4) Editorial work.—The Provincial editor will meet with all County editors, and County secretaries who have been doing County editors' work, to consult on the best methods of accomplishing the work of this department.

Junior school of methods. Miss Wiggins, Prov. superintendent, in the chair. The Junior meeting. (1) "How do you conduct yours?" Miss Hoppins, Kingston. (2) "Describe other meetings you have attended." Mrs. Mackay, Woodstock. "Qualities and duties of a Junior superintendent," S. J. Duncan-Clark, Toronto. "The missionary problem, to develop interest," Miss S. M. Whitworth, St. Marys. "Systematic giving," Miss Peter, St. Thomas. "Helpful Junior literature," R. E. Gunther, Toronto. Question Box.

### WEDNESDAY EVENING.

Denominational rallies in the following churches; subject, "What we have in common with other denominations, and how we may promote fellowship":

8.00 p.m. Methodist rally in Centenary Church, Main St. West. W. H. Moss, Dundas, chairman. Speakers, Rev. A. C. Crews, Toronto; Rev. H. G. Livingstone, Sarnia.

Presbyterian rally in McNab St. Church, cor. McNab and Hunter, in charge of Rev. J. S. Conning and committee.

Congregational rally in First Congregational Church, cor. Cannon and Hughson, in charge of C. J. Atkinson and committee.

Baptist rally in Victoria Avenue Church, cor. Victoria Avenue and Evans Sts. E. A. Hardy, B.A., Lindsay, chairman. Devotional exercises; topic, "What we have in common with other denominations, and how we may promote fellowship." Addresses as follows: "In doctrine and polity," by Rev. J. L. Gilmour, B.A., Hamilton; "In problems to be solved—religious, social, civic," by Rev. C. A. Eaton, M.A., Toronto; "Thorough Bible study," by Rev. Elmore Harris, B.A., Toronto; "Thorough active service," by T. F. Best, Brantford.

Church of England rally; chairman, Rev. G. B. Sage, B.A., London.

Disciples of Christ rally in the Disciples' church, Wilson and Cathcart Sts., in charge of W. W. Coulter and committee.

Christians' rally is withdrawn for 1898, owing to the quadrennial

gathering of American Christians at Newmarket, Ont.

General collections taken at above Denominational rallies.

THURSDAY MORNING.

6.30 a.m. Sunrise prayer meeting; topic, "The morning watch," led by A. M. McKay, secretary Y.M.C.A., Hamilton, in Central Presbyterian Church. Junior Sunrise prayer meeting; subject, "My favorite promise." Leader, Master George McLeod, Hamilton. Junior Breakfast, 7.30 to 9.00 a.m. After-breakfast speeches, "Snap-shots in child study."

PROVINCIAL BUSINESS SESSION.

8.30 a.m. Bible study, "The abounding life," Rev. Elmore Harris, B.A., Toronto.

9.15 a.m. Devotional exercises, by T. F. Best, Brantford.

9.45 a.m. Minute reports from societies. "Encouragements and discouragements in C.E. work," led by Rev. Dr. Clark.

10.40 a.m. Collection of pledged freewill offerings from societies.

10.45 a.m. Presentation of banners, Rev. J. F. Barker, Hamilton.

11.00 a.m. Reports from Nominating, Resolution, Finance, and other committees.

12.00 a.m. Meeting of Executive at lunch to talk business. Evangelistic services in factories and workshops.

THURSDAY AFTERNOON.

(See "Junior Department.")

THURSDAY EVENING.

Chairman, Rev. Wm. Johnson.

7.30 p.m. Song service, led by Wm. F. Robinson, Hamilton.

7.45 p.m. Freewill offering to help defray expenses of convention.

7.50 p.m. Introduction of officers elect by the chairman.

8.00 p.m. Address, "The evangelization of the world in this generation," N. W. Hoyles, B.A., Q.C., Toronto.

8.40 p.m. Address, "The Christian Endeavorer's birthright," by Rev. Francis E. Clark, D.D., Boston.

9.40 p.m. Consecration service, led by Rev. Dr. Clark.

10.00 p.m. Closing exercises.

Convention Notes.

THE Reception Committee will wear white caps, and will meet all trains and boats, and conduct or direct delegates to convention headquarters. The convener is Miss Etta A. Kelk, 162 Queen St. South. Register at once on reaching the Armory, and you will receive your programme and badge.

THE usual regulations as to rates will govern, i.e., round trip at single fare. Purchase single first-class tickets to Hamilton, which will be good from Oct. 8th to 17th, inclusive; at the same time get a certificate from local agent, which have signed by Mr. C. McLeod, chairman of Transportation Committee, Hamilton. Secure return tickets at least thirty minutes before train leaves. Delegates who travel over more than one railway will require more than one certificate. Send to Mr. McLeod for the cut-rate from your nearest railroad station.

All delegates who are members of C. E. societies and who desire accommodation are requested to forward their names and addresses, also the name of society to which they belong (stating whether Rev., Mr., Mrs., or Miss) to Mr. A. R. Gibson, 84 John St. North, on or before Oct. 1st. Those sending later cannot be insured a billet.

In the majority of cases two delegates will be required to occupy one room, and those coming from the same place can be billeted together by sending word to that effect.

It is important that any one who may be prevented from attending after sending name should notify the chairman, Mr. Gibson, of that change immediately.

Special rates have been secured at the hotels and boarding-houses of the city for those who prefer them in place of billets, and for those, if any, whom the committee may be unable to billet.

Ottawa Items.

The meeting of the McLeod St. Y.P.S.C.E. held on the 12th inst., was specially in reference to the Plebiscite campaign. It was well attended and quite interesting throughout.

The Executive of the Local Union met at the Y.M.C.A. on the 19th inst.

Erskine Y.P.S.C.E. has resumed its meetings after the summer vacation.

The C. E. societies in connection with the Presbyterian church at Merivale and Skead's Mills meet as usual Tuesday and Wednesday evenings respectively. It is to be hoped that the society in connection with the Methodist church at Skead's Mills will be re-organized this fall. This society has not met for some time.

Mr. A. Miller, of Knox Y.P.S.C.E., has returned to the Capital after having spent pleasant holidays up the lakes and in the Western States.

The society at Hurdman's Bridge meets as usual every week.

Mr. John Nicholl, of Lowell, Mass., organizer for the Province of Quebec, addressed two large meetings in the city on Sunday the 11th inst. One meeting was held in the Bank St. Presbyterian church at 4:15 p.m., and the other at 8:30 p.m. in the Y.M.C.A. Hall. Mr. Nicholl is a very fluent, forcible and pleasing speaker, and at times he rouses great enthusiasm.

Many of the Endeavorers in the city and country are busily engaged in the Plebiscite campaign, and they expect that a brilliant victory will be won in the Ottawa district on the 29th inst.

A Rally at Elmvale.

A Christian Endeavor rally was held in the Presbyterian Church, Elmvale, on Wednesday evening, Aug. 24th, under the auspices of the Elmvale Presbyterian Y.P.S.C.E. Seven societies were invited and all with one exception were represented. The weather was wet and unfavorable, but it did not dampen the spirits of the Endeavorers. Rev. J. Rollins, pastor, occupied the chair.

Meeting opened by singing "Before Jehovah's awful throne," and Rev. Mr. Cowan, pastor of the Baptist church, made the opening prayer. Rev. Mr. Brown, pastor of the Methodist Church, read the Scripture lesson. Four speakers addressed the meeting as follows:— Rev. Mr. Noble of Wyevale,—"The Young People and the Church." Rev. Mr. Elliott, of Midland,—"The Young People and Temperance." Rev. Mr. Skene, of Hillsdale,—"What Constitutes Active Membership in Y.P.S.C.E.'s." Rev. Mr. Pogue, of Stayner,—"The Tenth Legion." The addresses were interesting, practical and helpful.

The church and Endeavor choirs combined furnished the music, which was very appropriate. They rendered two anthems during the evening, "Temperance Bells," and "Labor On." Mr. Malcolm sang a solo entitled "Remember now thy Creator." The church was beautifully decorated. Red, white and blue bunting was artistically draped across the entire end of the church behind the speakers, and was fastened on the left with a floral Y, at the top with a P, at the right with an S, and suspended from the top half way down the arch thus formed was a floral C. E. The pulpit, platform, and choir railing were a perfect mass of beautiful plants and vases filled with cut flowers. A collection was taken to be devoted to mission work within the Barrie



Presbytery. The meeting closed by singing "God be with you," and the members of our own C.E., and we trust many others, went away feeling the necessity of spending more time at the Master's feet themselves, obtaining more of that true light if they are to shine as His lights in the world.

### Brantford Endeavors.

A very enthusiastic business meeting of the Local Union was held on Sept. 2nd, in the Y. M. C. A. parlor with President Thomas Hendry in the chair. Mr. Hendry makes a most efficient president and is working hard to bring the C. E. movement to the front. There was a good representation of presidents from the various churches, and the earnest manner in which they laid their plans and needs before the meeting showed the deep interest being felt by the young people in the city. A quarterly rally was arranged for, to take place October 17th, in which all societies of the Local Union will be expected to take part.

The Calvary Baptist society reports a very pleasant and profitable evening spent on Sept. 12th. The first hour from 8 to 9 was spent in the usual devotional exercises, with the president, Miss A. Davidson, in the chair. The subject, "Self-Indulgence or Self-Denial," was very creditably handled by Miss A. Farley and Mr. G. Schragg, then taken up by the young people in such a way as to express much study and consideration. The next hour took the form of a social gathering, when fruit was served and a programme of music given, and a general good time was had by all present.

The E. L. of C. E. of Wellington St. church, Brantford, held their Young People's Day on Sunday, Aug. 21st. The day began by a sunrise prayer meeting at 7.30 a.m. At 9 a.m. Mr. J. W. Hopkins gave a good encouraging talk to the Juniors and their superintendents. At 11 a.m., instead of the regular service, two of the society's former presidents addressed the congregation, Mr. Bruce Wilson, of Paris, and Mr. J. W. Hopkins, of Woodstock. Their subject was "Look up, Lift up," and both spoke earnestly and well. In the afternoon they came to the Sunday-school and as old friends spoke to the scholars. At the evening service all the presidents of the societies of the city were seated on the platform and each took some part. Our pastor, Rev. J. Pickering, opened the service with a short prayer. Three of

the lady presidents read in concert the Scripture lesson. The subject for the evening was "For Christ and the Church," and the speakers, Mr. Best, Mr. Gillespie, and Mr. Hopkins gave three rousing addresses. Mr. Best spoke very earnestly on Temperance and the coming Plebiscite. Sunday was a thoroughly enjoyable and profitable day. On Monday evening all our young people gathered and enjoyed a good sociable time together. Our first Young People's Day was a success, and we intend to make our second, next year, even better.

### Hamilton Jottings.

Have you decided to attend the Provincial Convention in Hamilton on October 11-13? Your society would be benefited, your district would be benefited, you would be benefited, and best of all your Master's kingdom would be advanced by your attendance. Will you be there?

Central Church was well filled at the annual rally of the local Christian Endeavor Union. The societies were arranged in bodies in the church, each under the superintendence of their president. The chair was occupied by Jas. Moffat, of Sheffield; Rev. Mungo Fraser, D.D., conducted the opening devotional exercises, and the singing was under the superintendence of William Robinson. The pulpit was beautifully decorated with purple and gold, the convention colors.

D. A. Rowland delivered a splendid address as chairman of the Preparation Committee, in which he urged the societies to more united effort in putting the finishing touches on the preparations for the gathering in October.

Rev. Canon Richardson, of London, entertained and instructed the audience by a description of the late international convention at Nashville, Tenn.

Rev. Wm. Patterson, the well-known pastor of Cooke's Church, Toronto, then addressed the meeting on the duty and privilege of local Endeavorers in the Provincial Convention of '98. He enjoined them to stand shoulder to shoulder in endeavoring to make this convention the grandest ever yet held in Canada. In concluding his address he charged them with their duty in fighting the liquor traffic in the approaching prohibition plebiscite campaign.

Rev. J. L. Gilmour, B.A., followed with an address along the same line, after which Rev. W. H. Watson moved the adoption of a

resolution in favor of active work in the plebiscite campaign, which was seconded by Miss Lottie Wiggins, of Toronto, who threw out some practical suggestions along the line of campaign work.

The banner for the largest percentage of members present was awarded to Lake Church and Erskine Presbyterian societies by Rev. S. E. Marshall.

The gathering had been arranged by the convention committee, and it took the form of a generator of enthusiasm among the local Endeavorers in the coming convention.

The many friends of the Rev. Archie Sinclair, M.A., will be glad to hear that the way is open at last for his going to Edinburgh to take his post-graduate course there. Mr. Sinclair is one of the most enthusiastic Endeavorers we have, as he manifested himself at Knox church, Hamilton, where he preached during the absence of Dr. Mungo Fraser.

### Toronto Notes.

CENTRAL (Presbyterian). Our missionary meeting on Sept. 4th was an exceedingly interesting one. Mr. Frost, of the China Inland Mission, spoke on their work. He paid a tribute to the power of prayer. By prayer their workers had increased from 5 to 800, and they depended on prayer for funds to carry on their mission, and were never disappointed. Our temperance meeting last Sunday was a rousing one. Four of the Endeavorers spoke along the line of Prohibition. Miss Pearson and Mr. Bryce told of the great hindrance intemperance was to Christian work. Dr. Lelia Skinner gave some practical thoughts on what we ordinary people might do in this great movement. At our business meeting on the 12th, plans for work were discussed, as no meetings had been held during July and August. The establishment of a missionary library was brought up from the June meeting, and consent of the society obtained for the adoption of the plan. Mr. J. K. McDonald has kindly donated some missionary books from his own library. The object of the library is to create and sustain a missionary spirit in the society.

EASTERN DISTRICT.—The annual meeting of the Eastern District of C.E. will be held in Berkeley St. Methodist church on Tuesday, Oct. 11th, 1898. A very interesting programme will be provided, including addresses by the Rev. J. E. Lancelly and Rev. J. McP. Scott. Collection will be taken during the evening to

defray expenses. A full attendance of all the societies in the district is requested.

**Odds and Ends.**

Miss Sawyer, who is poor, was introduced at a lunch party to Miss Taylor, who is rich, and was coldly received. Miss Sawyer is bright and knows her own antecedents, and Miss Taylor's also. She was unabashed, and spoke cheerily: "I'm so glad to meet you. I've often wanted to. It's so funny—my name is Sawyer and my grandfather was a tailor; and your name is Taylor, and your grandfather was a sawyer. Mine used to make clothes for yours, and yours used to saw wood for mine."

Very many persons die annually from cholera and kindred summer complaints who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

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He: "Can you tell me the difference between an Irishman frozen to death and a Highlander on a cold day?" She: "No." He: "Well one's kilt with the cold, and t'other cold with the kilt."

Still Another Triumph—Mr. Thos. S. Bullen, Sunderland, writes: "For

fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but four years ago I was cured by using Dr. Thomas' Eclectric Oil. I have also been subject to Quinsy for over forty years, but Eclectric Oil has cured it, and it was a permanent cure in both cases, as neither the Piles nor the Quinsy has troubled me since."

Mr. Hayseed: (in city hotel) "Waal, I guess you'll have to blow out the gas, Mandy." Mrs. Hayseed: "Why, Josiah?" Mr. Hayseed: "The porter made me promise not to do it."

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