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# THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

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

Vol. VII, No. 8)

TORONTO, AUGUST, 1896

[ 50 cts. per year

## Days of Blessing in Washington.

### THE FIFTEENTH INTERNATIONAL CONVENTION OF CHRISTIAN ENDEAVOR.

**E**ACH year the great annual Christian Endeavor gatherings seem to be planned with greater care and to be characterized by more helpful and inspiring features. It would be difficult to say how the Convention at Washington could have been improved in any respect, so thorough were the arrangements. Certainly

sion an earnest spirit of consecration, and very many had opened to them a door into a fuller and richer Christian life. No preceding convention has been marked by so many tokens of the Holy Spirit's presence and power.

Thoughtful provision was made at Washington for participation in the blessings of the Convention by the citizens. For the first time meetings were arranged specially for those outside the membership of the societies. Some of these were educative as to the aims of the movement, and others were purely evangelistic. These meetings were appreciated by the citizens, and from the number who professed conversion at the various

good of our own dear land. Another memorable feature was the meeting of the World's Union, memorable because of the glorious possibilities of service for Christ and the Church suggested by the presence of representatives from other lands—from Mexico, and India, and Persia, and China, and Japan, and Africa. Truly Christian Endeavor is a missionary movement, and more and more the story of its triumphs will come to us from "the regions beyond."

The mass-meeting on behalf of the suffering Armenians was also noteworthy. Certainly no meeting of the series was more enthusiastic. The sad, sweet face of Miss Kirkorian was in itself



A GROUP OF CANADIAN DELEGATES AT THEIR HEADQUARTERS, WASHINGTON, D.C.

this latest Convention will take its place as the best that has yet been held.

The showers of rain and the threatening clouds, which were the gloomy attendants of the opening sessions, were somewhat depressing in their influence, it is true; but the buoyant spirit of Christian Endeavor rose superior to all, and the "sunshine" songs rang out as jubilantly as though nothing existed to hinder the enthusiasm.

Chief among the noteworthy features which characterized the Convention we must place its spirituality. The key-note for such a gathering was struck on Wednesday evening, when in twenty-two churches the topic "Deepening the Spiritual Life," was discussed. From that hour until the close there breathed through every ses-

gospel services very many will bless God for the presence in Washington of the Endeavor hosts.

Then there were those splendid citizenship meetings. What noble expressions of patriotism! And what magnificent responses! There were born in thousands of hearts an earnest desire to see Christ enthroned in all public affairs and a holy determination to serve Christ better by seeking the country's highest welfare. Who could forget the vast concourse on the east front of the Capitol? The singing of "Holy, holy, holy, Lord God Almighty," in such a place was wonderfully significant. The delegation from across the northern frontier, because of these gatherings, returned to our own borders more intensely loyal and more earnestly determined to seek the truest

an eloquent plea on behalf of that much persecuted people. The burning indignation that was expressed, the sympathetic tears that flowed, and the generous gifts that were voluntarily bestowed, all told of the depth of the impression that was produced.

But why seek to specialize. Throughout the programme was of exceptional excellence. The quality of the addresses never was higher. An unusual number of eminent speakers were present to help make the Convention a success. If there was one weak meeting among the hundreds that were held we never heard of it. The Friday meetings, with the inspiring topic "Saved to Serve," the Bible studies, the Junior Rally, the Sabbath services—all deserve extended notice.

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As usual the closing consecration services were marked by earnestness and power. These moments of heart-fellowship with the Master will abide with us as hallowed memories, and their influence upon the lives of thousands, issuing in deeper spirituality and more devoted service, only the Omniscient can discern. "Well, the Convention is over!" said one, on Monday night. "No," replied a friend, "the Convention has just begun! The inspiration and spiritual help received here will be worked out in ministry for Christ in all the communities from which the delegates have come." That this will be true of this delightful Convention we believe. From thousands of villages, towns, and cities will come reports of new work undertaken and of blessed results attained because of influences received during these days' privileges.



### DEEPER SPIRITUAL LIFE.

THE preliminary meetings of the convention were held on Wednesday evening in twenty-two churches in different parts of the city. The common topic chosen for discussion in each of the meetings was "Deepening the Spiritual Life," followed by a "Quiet Hour" of prayer and testimony and consecration. It was fitting that a convention designed to furnish spiritual quickening to the delegates should thus be preceded by meetings so well calculated to bring their minds into sympathy with the important themes to be discussed. Although the weather was unpropitious, the rain falling steadily all the afternoon and evening, yet the meetings were largely attended, and many will look back with hallowed memories to these first meetings of the great convention.

There were also held on the same evening two stereopticon lectures which drew overflowing congregations. The one in the First Congregational church was by Rev. E. Lovejoy, of Stoneham, Mass., on "The Crescent against the Cross." It was a most graphic setting forth by tongue and lantern of the recent outrages in Armenia. The audience was profoundly moved as the heartlessness of the Sultan, the callousness and intrigues of the Softas, the heroic faithfulness of the Armenians to the Lord Jesus were depicted. In the First Presbyterian church the lecture was by Rev. F. S. Dobbins, of Philadelphia, on "The Land of the Rising Sun." The lecturer took his hearers into the cities and hamlets and homes of Japan, and by means of his beautiful pictures gave the great audience a most vivid view of the social and religious life of the people.

### PLUMMETS.

Afflictions and trials are the ploughing necessary to make way for the heavenly seed.—*Bishop Derrick.*

The power that made spiritual life possible is the power to deepen it. That power is God.—*Rev. Albert E. George.*

Spirituality is not like a pond in a park, made to look at, but is a great living current, directing us ever forward.—*W. H. Strong.*

Christ died for every one individually, and therefore individual consecration to Christ is the duty of every Christian.—*Rev. Arnold Strenli.*

The Spirit of Christ is the Spirit of missions, and the nearer we get to Him the more intensely missionary we shall become.—*Rev. E. R. Young.*

One verse of the Bible incarnate in one life develops that life more than all the schools and all the rituals of a whole generation.—*Rev. Smith Baker, D.D.*

The man who refuses to cultivate his best nature is as great a criminal before God as he who wastes his force and dissipates his strength.—*Rev. Wm. Rader, D.D.*

Though your entire breast be covered with badges, you are no true Endeavorer unless you are one inwardly, unless the pledge be written on your heart.—*Amos R. Wells.*

We need not only more Christians, but, if the world is going to be saved, we need also a higher standard of piety, Christians that can be weighed as well as numbered.—*Rev. J. L. Campbell.*

The kingdom of God will never come in all its strength and beauty until the whole rank and file of Christian Endeavorship are enlisted in a hand to hand fight with sin.—*Rev. J. C. French, D.D.*

The deeper we are rooted and grounded in love, that love shed abroad in the heart by the Holy Ghost, the sweeter, brighter, deeper, and more profound will our spiritual life be.—*Rev. C. Mason.*

Just as well attempt to grow a field of grain where no seed has been sown as to imagine that you can develop spirituality when your heart has never been renewed by the grace of God.—*Rev. W. D. Reid, B.D.*

Deeper spiritual life means the clearing away of the rubbish and the removing of all the obstacles which lie in the way of the Holy Spirit's complete possession of all our powers of body and soul.—*Rev. C. L. Work, D.D.*

Be not afraid of God's altar. Does it bid you climb the rugged steep of Moriah? Does it hail you to the great sacrifice? Shrink not from the task. There is an angel waiting for you when you reach the top.—*Rev. Joseph B. Morgan.*

We have come over all the seas, and represent nearly every color and tongue found among the tribes of the earth, inspired with an overmastering desire to know more of Christ, be more like Christ, do more for Christ.—*Rev. W. F. Wilson.*

If we look back over the history of the world we will find that the men and women who have been spiritual athletes and giants in their time have been those who have lived in a horizon that was broadened and enlarged by their faith in God.—*Rev. A. L. Banks, D.D.*

To root sin from the heart requires heroic treatment of self, and the uttermost sincerity in scrutinizing our own motives and secret springs of life, but it is the only treatment that will effect a cure. It is a surgical operation, but it is necessary.—*Rev. Leander S. Keyser.*

Deeper spiritual life must be in contact with human needs. It becomes stronger through duty well done. It craves private devotion—indeed, it cannot do without that—but its correlation is in practical life. It refuses to be shut within a cloister. Deeper spiritual life is found through duty intelligently met, cheerfully borne, faithfully done.—*Rev. L. R. Dyott.*



### INAUGURAL MEETINGS.

THE formal opening of the convention took place on Thursday morning in Tents Washington and Endeavor. The rain still descended and the meeting-places were far from comfortable, but both tents were filled to overflowing and the contagious enthusiasm of the vast audiences rose superior to the somewhat depressing circumstances. Bright songs like "Sunshine in the Soul" soon dispelled any gloom that may have existed, and the full, glad choruses swept out over the White Lot telling all of the cheer that Jesus gives to every follower.

In Tent Washington the convention was called to order at 9.30, by Dr. Clark, who began by saying: "The rain cannot drown Christian Endeavor and the wind cannot blow it away," referring to the disaster that had befallen Tent Williston in the night. After simple devotional exercises the invocation hymn, written for the convention by Colonel John Hay, was sung by the chorus and audience with wonderful vigor to the tune "Federal Street":

Lord, from far-severed climes we come  
To meet at last in Thee our home.  
Thou who hast been our guide and guard  
Be still our hope, our rich reward.  
Defend us, Lord, from any ill;  
Strengthen our hearts to do Thy will;  
In all we plan and all we do  
Still keep us to Thy service true.  
O let us hear the inspiring word  
Which they of old at Horeb heard.  
Breathe to our hearts the high command,  
"Go onward and possess the land."  
Thou who art Light, shine on each soul!  
Thou who art Truth, each mind control!  
Open our eyes that we may see  
The path which leads to Heaven and Thee.

After the singing of this hymn, the able and energetic chairman of the Committee of '96, Mr. W. H. H. Smith, was presented amid a waving of flags and handkerchiefs to deliver the address of welcome. His warm words of welcome to the Capital City of the United States were received by the delegates with great enthusiasm, especially when he referred to the special Act of Congress granting the use of the White Lot to the Endeavorers during the convention week. The address was eloquently responded to by Rev. R. J. Service, D.D., of Detroit. He said: "We expected a warm welcome when we came to Washington, and we certainly have not been disappointed. Knowing the gathering that assembles from year to year on Capitol Hill we were confident we would receive a windy welcome, and in that also we have not been disappointed." The principal features, however, of the meetings were the addresses of President Clark and Secretary Baer, which we will publish in our next issue. They were delivered in both tents and were received with great applause.

The meeting in Tent Endeavor was presided over by Rev. Howard B. Grose, of Boston. Two addresses of welcome were given, one by Commissioner John W. Ross, of Washington, and the other by Rev. Dr. Greene, who was to have spoken in Tent Williston. These addresses were fittingly responded to by Prof. W. W. Andrews, of Sackville, N.B., whose address was received with frequent bursts of applause. He expressed the pleasure he had in replying to kind words of welcome, and said that the District of Columbia was to him the most sacred spot in the United States. The foot of Providence had touched Plymouth Rock three hundred years ago, but the feet of Providence now walk in the District of Columbia where the laws that govern the lives and destinies of millions of freemen are made.



### CHRISTIAN CITIZENSHIP.

ON Thursday afternoon twenty-eight Denominational Rallies were held in as many different churches. The general topic for the evening meetings was "Christian Citizenship," and under the two mammoth tents, in half-a-dozen churches, and in Central Hall, crowds of Endeavorers met to listen to addresses by distinguished speakers on this important theme. The rain which had prevailed during the preceding sessions passed away and the evening was cool and pleasant.

In Tent Washington the presiding officer was Mr. John Wanamaker, of Philadelphia. He spoke of the imperative duty of all citizens to do their duty in public affairs, and said that true patriotism demanded the interest of all men in the country's welfare. He paid a high tribute to the beloved founder of the Christian Endeavor Society, saying there was but "one Lincoln, one Grant, and one Clark." Rev. Howard H. Russell, of Columbus, then spoke on "Christian Politics and the Saloon." His address, which was pointed and practical, was an eloquent plea for the exercise of that power lying dormant in our Christian citizenship for the suppression of wrong, and quoted in illustration the results accomplished by the Anti-Saloon League of Ohio, of which he is an ardent supporter. After a warm invitation to San Francisco in '97 by Mr. Horsburgh of that city, the address of the evening was delivered by Rev. R. S. MacArthur, D.D., of New York city. He urged everyone to take an interest in political movements and said that if the political pool is a dirty pool Christians should seek to make it cleaner. He made a strong plea for international arbitration and said that during the last hundred years eighty international disputes were settled by arbitration. The reason we do not hear more about these is because writers of histories think better reading can be made by recording the wars of the nations. There was loud applause from the Canadian contingent when the speaker said that he was born under a corner of the British flag and still loved the country and its noble Queen.

After a bright song service in Tent Endeavor,

Postmaster-General Wilson opened the meeting with an address on the importance of true citizenship. This was followed by an address by Rev. William Slocum, of Colorado Springs, who spoke on the general duties of Christians as citizens, declaring that the time would soon come when the vile and the corrupt would no longer control the field of public life. Rev. P. S. Henson, D.D., of Chicago, then delivered an address which was a powerful arraignment of the saloon as the greatest danger that threatens our civilization. He held his hearers spellbound until he reached points where their enthusiasm could be no longer restrained and they gave vent to their feelings in bursts of applause.

In Central Hall there was a great gathering, and the meeting was sustained in interest to the close. H. L. Castle, one of the reform leaders of Pittsburg, made a vigorous onslaught on the legalized liquor traffic. Dr. Alexander Alison, of New York, spoke on the franchise, and said that we want in this land to train our children to understand that no religion is worthy of the name that does not stand for good government and patriotism. The closing address by Thomas E. Murphy, the renowned temperance lecturer, was on "Gospel Temperance," his favorite theme.

Of the meetings that were held in the churches, perhaps the one of most general interest was that held in the Metropolitan Methodist Episcopal church. The principal feature of the evening was an address by President Booker T. Washington, of the Tuskegee Institute of Alabama. Mr. Washington is the colored man who so electrified an audience at the Atlanta Exposition last year, and at a bound leaped into public fame as an orator and as an exponent of the needs of his race. His address at the convention dealt with the negro problem, and he made a most eloquent plea for Christian treatment in dealing with the negroes of the South.

#### HEAR! HEAR!

The Sabbath should be the salute of the nation to Almighty God.—*Rev. J. W. Fifield.*

The Gibraltar of the devil, the strongest fortress he has on earth, and whose guns are the longest, is the saloon.—*Rev. P. S. Henson, D.D.*

Patriotism and piety are twin flowers, growing on one stem, whose root is obedience to and love of God and man.—*Rev. R. S. MacArthur, D.D.*

The anti-saloon campaign is a war in which organized good citizenship moves victoriously upon the fortifications of bad citizenship.—*Rev. Howard H. Russell.*

If we would have moral legislation we must elect moral legislators, and any party which puts itself on the wrong side of a moral question forfeits its right to be voted for.—*Rev. D. F. McGill.*

No member of your race in any part of this country can harm the weakest or meanest member of mine without the proudest and bluest blood in the Anglo-Saxon race being degraded.—*Booker T. Washington.*

I believe in the pulpit and I believe in the polls. I believe in the prayer meeting and I believe in the primary, and I believe it to be my duty to be at the one as much as it is to be at the other.—*Rev. P. S. Henson, D.D.*

Christian Endeavorers, protest against the continuance of the liquor traffic. There is no other way in which that can possibly be done except through the ballot box. He who knows the right and does it not, to him it is sin.—*Neal Dow.*

An important factor in the formation of Christian citizens is a live and patriotic church, aglow with the spirit of Christ. It is the light of the church that is to dispel the darkness of ignorance, superstition, and doubt.—*Bishop Walters.*

Down in the South we have a hymn something like this:

"You give me Jesus,  
And you can have the world."

The white men naturally take us at our word. They give us Jesus and they take all the rest.—*Booker T. Washington.*

Let us all be not only Christians, but citizens; not Christians in the church and citizens out of it, but always Christians, always citizens, citizen

Christians, Christian citizens, then will love to God and love to men and love to country flow pure and strong and free from the same heart.—*Rev. H. K. Carroll, D.D.*

At whatever point Christ has touched this world there transformation has begun. He touches the heart and transforms the man. He touches a community and starts a revolution in social affairs. He touches a nation and at once institutions, customs, laws, feel the thrill of a mighty transforming power running sheer down into their deepest being.—*Rev. J. T. McCarty.*

The race problem will work itself out as soon as the negro can make or do something that the white man must have. The need of the times is manual training. When a negro owns mortgages on a dozen houses belonging to white men he will have no trouble about voting. When a negro spends \$10,000 a year on freight charges, he will be able to ride in a Pullman coach all right.—*Booker T. Washington.*

From four to six million men in our land, who should possess the acute conscience and unshorn principle of right in the highest degree of development, have slept, or but faintly protested at unimportant times and by inefficient means, while year by year on the auction block of greed, avarice, and ambition, all that the church holds dearest in the affairs of government has been sold to the saloon interest of this and foreign lands.—*H. L. Castle.*

In a day when political parties are greedily looking for material to appropriate to their own use it is not surprising that the young people's movement has been led by the Spirit into the wilderness to be tempted of the devil. Thus far it has refused to turn bread into stone or leap from some pinnacle to be dashed to pieces below. It has been conservative, and succeeded with admirable good sense in keeping out of the cog wheels of partisan politics. Should the Christian Endeavor Society go into politics? Emphatically "No." Should Christian Endeavorers go into politics? Emphatically "Yes."—*Rev. William Rader, D.D.*



WASHINGTON'S TOMB, MOUNT VERNON.

#### SAVED TO SERVE.

THIS was the theme chosen as the guiding thought for all the speakers on Friday. Morning, afternoon, and evening this was the key to which all the addresses were attuned. An earnest spirit was manifest in every meeting and the addresses were listened to with deep attention and the good points warmly applauded.

In the morning meeting in Tent Washington the crowds filled the meeting-place to overflowing. Bishop Fallows presided, and the music was under the direction of Mr. E. O. Excell, of Chicago. The hymns were sung with a will by the great congregation, and after the devotional exercises, Miss Kate H. Haus, of St. Louis, spoke on "The Junior Society." She upheld the work among the Juniors as the most important of all, that of helping the little feet to become planted upon Christ for a foundation, and of watching and guiding them until they become firmly rooted in the principles of Christianity. Following this address was one on "Incentives to Serve," by Rev. Hugh Spencer Williams, of Memphis. This was one of the most earnest addresses of the convention, and was delivered with great fervor. The statement which he made that Christ receives one-half the world in spite of the devil, because all little children are saved, was greeted with the most hearty approbation. After the singing of

"It pays to serve Jesus," an address of great power on "God with us" was delivered by President B. L. Whitman, of Columbia University. The thought of the speaker which was elaborated with great ability was that without God we can do nothing, and only as we fall into line with the will of God can we accomplish anything for Him. The last speaker was Rev. J. Wilbur Chapman, D.D., who made a profound impression as he spoke on "Conditions of Successful Service." He said: "No Christian Endeavorer can be successful in the service of God until he has surrendered himself absolutely to God for three things: (1) For the baptism with the Holy Spirit. This is every Christian's birthright, and if he did not receive it at his regeneration, God waits to bestow it upon him when he will pay the price. (2) The second condition of successful service is to be filled with the Spirit. (3) The third condition is a special anointing of the Holy Ghost for every service we perform." At the close of this most remarkable address nearly every one in the vast audience arose as Dr. Chapman asked all who desired to be thus qualified for service to stand.

The exercises in Tent Endeavor were of the same earnest character. Mrs. F. E. Clark received an ovation as she stepped forward to speak on "The Mothers' Society of Christian Endeavor." A novel feature of the meeting which was greatly enjoyed was the singing of the plantation melody "Arise and shine" by the Hampton Octet. This was received with long continued applause, and the young colored students sang "Off to get de chillun, O pray to get de chillun," in true plantation style. Rev. C. L. Work, D.D., of Cincinnati, then spoke on "The School of Prayer." He said that if God's people do not know how to pray acceptably they may learn to do so. Prayer is a matter in which to make progress as followers of Christ. Mr. Ira D. Sankey was then introduced, who said: "I have been asked by a great many people that we might have before the close of the convention the singing of the old hymn, 'The Ninety and Nine,' and I have thought that perhaps you may be interested to learn from me the story of the writing of that now famous hymn. It was in 1873, when I was traveling by rail with Mr. Moody from Glasgow to Edinburgh preparatory to making an evangelistic journey into the Highlands. I was reading a newspaper, trying to find some news of home, when my eye caught the first line of some poetry in one corner of the journal: 'There were ninety and nine that safely lay in the safety of the fold.' A good strong line. I was moved to read the poem to the end, and it struck me that its sentiment was just what I wanted to carry into the Highlands—a shepherd's hymn. I tried to read the words to Mr. Moody, but owing to the noise of the train, and his distraction in letter reading, I could not get his attention, but I said to myself, 'You will hear from this hymn again, Mr. Moody,' and put the clipping into my old scrap book, that mother or father of so great a progeny of gospel hymns. A little later we were holding our farewell meeting at Edinburgh. The subject was 'The Good Shepherd.' The climax had been almost reached—all the ministers had spoken, Mr. Moody had spoken, Horatius Bonar, the greatest hymn writer of the century, had spoken. There was need for some great word or song to fill the waiting, open hearts. Mr. Moody asked me for a hymn. I would have sung the twenty-third psalm, but it had already been sung three times. Something told me to sing the words I had found in the train, but I had no music. I hesitated, but the thought pressed itself upon me, 'Sing the words found upon the train.' So, seated at the organ, with prayerful voice, I tried to recite or chant the words so that they might sink into the people's hearts. I got through, I know not how, but God guided the way, but when it was finished Mr. Moody was in tears, the hard Scotch audience was in tears. The effect was miraculous. Mr. Moody said afterward, 'What were you singing?' I said, 'They were the words I read you in the train.'" Seating himself at the small organ on the platform Mr. Sankey then sang the familiar strains. The audience was hushed and

thrilled as the melody with so many solemn associations flowed from the singer's lips. There were tears in many eyes as the tender tones died away, and Mr. Sankey led the congregation in a brief and earnest prayer. Then followed an address by one of our own Canadians, Rev. W. F. Wilson, of Toronto, on "The Joy of Soul Winning." This proved to be one of the most inspiring addresses of the convention, and the assembled multitude was thrilled as the speaker told of the joy found in life's greatest work, winning souls for Christ.

In Central Hall the meeting which was outlined for Tent Williston was held, and it was not one whit behind the others in interest and spiritual power. It was presided over by President Clark, and the musical exercises were under the direction of Mr. P. P. Bilhorn, of Chicago. The first speaker was Rev. Charles A. Dickenson, D.D., of Boston, who spoke on "The International Society." Then another Canadian, Rev. John Neil, of Toronto, who spoke on "Every Talent for Christ." Mr. Neil profoundly moved his audience as he showed how every talent men and women possess can be used in telling the story of Christ's love to a lost world. "The King's Business" was the theme of the address which then followed by Rev. Courtland Myers, of Brooklyn. There was great enthusiasm created in the audience by the speaker as he impressed upon all the importance of making the King's business theirs.

The afternoon of Friday was given over to Officers' and Committee Conferences, and to meetings for the extension of Endeavor work in new fields. The exchange of views and plans provided for by these meetings will undoubtedly do much to benefit a multitude of societies in the development of their work for Christ. One of the pleasing features of the meeting for the consideration of "Christian Endeavor among the Life Savers," was an address by Rev. J. Lester Wells, of Jersey City, illustrated by stereopticon views in colors, giving a graphic description of the life and work of the brave men who man the life-saving stations, lighthouses, and lightships of the world, and of what Christian Endeavor can do and is doing for their intellectual and spiritual good.

On Friday evening simultaneous meetings were held in the three tents, Central Hall, and in five of the largest churches. All the meeting places were filled, and the interest and enthusiasm were everywhere manifest.

It was a welcome sight to the thousands of Endeavorers to see Tent Williston in place for the Friday evening meeting. General Secretary Baer presided, and Mr. Bilhorn led the singing. Rev. S. Edward Young, of Newark, spoke on the subject, "Work Among the Life Savers." He estimated the number of life-savers in all nations at 10,000, lighthouse keepers at 28,000, and lightship crews at 4,400. A warm tribute was paid to these stalwart storm heroes who face the murderous billows to rescue souls from death. A missionary address was then given by Rev. J. E. Pounds, D.D., of Indianapolis, which was followed by an address on "Christian Endeavor an Evangelistic Force," by Rev. J. Wilbur Chapman, of Philadelphia. He said that he believed we were at the beginning of what may be called a great evangelistic era, and that in the movement Christian Endeavor would play an important part. He summoned the members of the societies everywhere to prayer and effort and organization for the salvation of the lost.

Perhaps the largest gathering hitherto held was the one in Tent Washington. The editor of the *Golden Rule*, Mr. Amos R. Wells, spoke on the Senior Society. There was great amusement created when Dr. Clark introduced him as the venerable, grey-headed "Caleb Cobweb," so well known to readers of the *Golden Rule*. Rev. J. L. Withrow, D.D., of Chicago, then spoke on "Meet for the Master's Use." Christ does not require great endowments, he said, though He has a place for the greatest of brains and the biggest of hearts.

A great throng assembled in Tent Endeavor to

participate in the exercises announced to be held in that meeting place. An address on "Christian Endeavor an Evangelistic Force" was delivered by Bishop Arnett, of Wilberforce, Ohio. Dr. Hoyt, the chairman, introduced him as one who externally is a colored man, but who has as white a soul as it is possible to find. "Thank God," he said, "Christian Endeavor knows no color line." Two exceedingly interesting missionary addresses were delivered, one by Miss Margaret W. Leitch, of Jaffna, Ceylon, who has spent seventeen years in work in that field, and the other by Rev. Arthur J. Brown, D.D., of New York, the Secretary of the Board of Foreign Missions of the Presbyterian Church.

Of the meetings in Central Hall and the five churches space forbids more than the briefest mention. Such practical topics as "Frank Talks with our Associate Members," "Choice of Books," "Public Confession," "How may the Society help the Pastor," and "Practical Evangelistic Methods," besides a number of Open Parliaments, furnished six meetings which afforded stimulus and practical help to several thousand Endeavorers.

#### NUGGETS.

What men usually need is not possession, but quickening, not knowledge, but power.—*President B. L. Whitman, D.D.*

The pledge "to do what He would like to have me do" is the marriage ceremony of Christian Endeavor to missions.—*Rev. J. E. Pounds, D.D.*

The most inconsistent thing in the Lord's universe is an endowed soul ceasing to grow in the knowledge of the Lord Jesus Christ.—*Rev. Asher Anderson.*

The vessel for God's filling; the instrument for God's using; the messenger for God's sending; the redeemed for God's witness—this is our glory and joy.—*President B. L. Whitman, D.D.*

Seeing that prayer has always preceded revival, are we not responsible before God if we do not down to our knees and pray all Christendom into a white heat of revival?—*Rev. C. L. Work.*

One may be a Christian and not know the time of his conversion, but no man can be a Christian with power until he has had a definite experience in the matter of surrendering to the Holy Ghost.—*Rev. J. Wilbur Chapman, D.D.*

If the Christian Endeavor Society of the world could be pledged to pray for the unsaved, this year would witness not one Pentecost, but one hundred, and that would mean 300,000 souls for Christ.—*Rev. J. Wilbur Chapman, D.D.*

Two of the largest denominations of the negro race are organizing the Christian Endeavor Society among the young people; and soon the pledge, prayer, and song of the Christian Endeavorer will be familiar to our sons and daughters from Huron's lordly flood to the everglades of Florida.—*Bishop Arnett.*

Our personal influence will be measured by our public confession of Christ. There is a vast difference between a guide board standing by the roadside, with its mute utterance, and an intelligent, communicative guide that can answer our questions. Justice to our Master demands that we give testimony for Him.—*Rev. W. H. York.*

#### INSPIRING MEETINGS.

THE convention proceedings on Saturday were of a very varied character. As on each day of the convention, early morning prayer meetings were held in the church headquarters. Then, beginning at ten o'clock, three meetings of great interest were held in the tents on the White Lot.

The Junior Rally in Tent Williston is reported in the Junior department, therefore we need only say that this gathering of the Juniors was probably the most interesting that has yet been held.

In Tent Washington a most impressive evangelistic meeting for men only was held. "Let us have a red-hot evangelistic meeting this morning," said Secretary Baer, "one of those meetings that bring results." And a red-hot meeting it proved to be, so satisfactory that each succeeding

convention will be sure to have a men's meeting on the programme. The first speaker was Mr. C. M. Hunt, of Minneapolis, a well known lawyer of that city who has given up his profession to engage in evangelistic work. He gave a very practical talk on the text, "How shall we escape if we neglect so great salvation?" The next address was by Commander Booth-Tucker, of the Salvation Army. As he took the rostrum he greeted the audience with a military salute which was instantaneously responded to by cheers and waving of handkerchiefs and clapping of hands. The Commander was visibly affected by the welcome. He said: "Your spontaneous and hearty welcome has killed me. If Ballington Booth had been here it would have killed him also, and you could have put us in the same grave. I am sure there is enough faith and enough fire here to cause a resurrection, and that would have been the best of all." After speaking of the work which was being accomplished by the Salvation Army, he created a sensation by saying: "There sits a man on the platform who was once a Prussian cavalry officer. He was ruined by drink, and coming to this country he sunk lower and lower until he became a common Bowery bum of New York. One night he came to a Salvation Army meeting in rags, a poor drunkard, fairly down in the gutter. He had been sleeping in lumber yards and getting drunk when he could. He received salvation that night. Again and again he came to our meetings, and at last he found work. Now look at him, a beautiful man to see, well clad and happy. I want you to see Ensign Nyce, one of our most valued officers." A handsome looking young man then stepped to the platform and said: "It is one of the greatest honors ever bestowed on me that I have been called before you to-day to tell of my salvation. In rags and tatters I came to the Cross and cried for help, and the rags and tatters dropped away. Praise God for my new life." The appearance of Mr. Nyce was the signal for great enthusiasm, and when he had closed his few words of testimony the men in thousands arose and cheered. Dr. J. Wilbur Chapman was then introduced who preached a powerful sermon from Heb. 9:27. "It is appointed unto men once to die, but after this the judgment." His address was listened to with the closest attention, and tears were in every eye as he told touching incidents of Christ's love for men. A solemn thrill passed through the audience when the speaker quoted the text and asked the audience to say after him, "The judgment." The vast congregation with one voice said, "The judgment." And again with a mighty volume of sound the words rang out over the White Lot, and who shall say into how many hearts, "THE JUDGMENT." At the close of the service Dr. Chapman asked those who were willing to consecrate themselves for more earnest service for the salvation of souls to stand. A multitude responded. And when the speaker asked those who desired to take Christ as their personal Saviour to stand, scores and hundreds in different parts of the tent thus signified their intention to choose Christ as their portion. This proved one of the most memorable occasions in connection with the convention.

In Tent Endeavor a similar meeting was held for women only. The presiding officer was Mrs. John Willis Baer, and Mrs. F. E. Clark led the audience in the devotional exercises. The first address was on "Social Purity" by Mrs. Kate Waller Barnett, the superintendent of the National Florence Crittenden Society. She drew a vivid contrast between the slavery of the South and the white slavery of civilization, showing how by swift succeeding steps the victims of vice pass from the brothel to the jail, the hospital, and the potter's field. She pleaded for interest in the work of saving the Magdalens, and the tremendous applause that followed her address showed how deep was the impression which she had produced. Then another Southern woman, Miss Belle Kearney, of Flora, Miss., spoke of the advancement of women, and contrasted the women of English-speaking countries with those in semi-civilized lands. Another enjoyable address was delivered by Major Susie Smith, of the Salvation



Army, who told an interesting story of what was being done by the Army for the salvation of the lost.

On Saturday afternoon was held an open-air Patriotic Song Service, which brought together at the east front of the Capitol a vast concourse of nearly 50,000 persons. The combined convention choir, of over 4000 singers, was on hand and sang a number of selections in grand style. The United States Marine Band was also present and played several choice selections. The Christian Citizenship banner was presented to the Cleveland Union for the best work done during the year. Of course addresses on such an occasion and to such a multitude was wholly out of the question. Thousands were unable to get near enough to hear well even the great chorus, but the sight was one of the most memorable ones of the convention. There never was assembled together before in any one place such a multitude of Christ's followers.

In Tents Washington and Endeavor on Saturday evening were held meetings for the citizens of Washington at which a number of the Trustees of the United Society spoke on the general topic: "Christian Endeavor—its aims and possibilities." On this evening the delegates assembled at their church headquarters for their State and Provincial receptions and rallies. The Canadian contingent met at their headquarters, the Central Presbyterian church, and spent a most enjoyable evening. No delegation received more kindness or more hospitable treatment than did the Canadians at the hands of the Endeavorers of Central church. The president of the local society, Mr. S. M. Ely, occupied the chair, and delivered the address of welcome. He expressed the pleasure enjoyed by the friends of Central church in entertaining their guests from the north, and, after seeing the Canadians who had come to the convention he was more eager than ever for annexation. The welcome was ably responded to by Rev. A. F. McGregor for Ontario, Revs. Mr. Finch and W. D. Reid for Quebec, and Rev. John McMillan for the Maritime Union. The national C. E. hymn was sung, then "God save the Queen," "My country, 'tis of thee," and "Blest be the tie that binds." During the evening solos were sung by Miss Kraft and Miss Cowell of Washington, and Mr. F. J. Hager, of Hagersville, Ont. At the conclusion of the programme refreshments were served in the Sunday-school room, and the reception thus terminated most happily after a hearty vote of thanks had been tendered to the generous hosts of Central church.

#### MORSELS.

There never was a reform that did not go to Calvary.—*Rev. H. Russel.*

Obedience that is paid with a promissory note never gets paid.—*Rev. J. L. Withrow, D.D.*

Jesus Christ saves cities, nations, homes, society, only as He saves the individual.—*Chas. N. Hunt.*

If I were to spell the word devil, it would be with four letters. It would be s-e-l-f, self.—*C. N. Hunt.*

What anyone has received by way of native endowment or by way of acquisition he holds in trust for all others.—*Rev. James L. Hill, D.D.*

The church may be full of hypocrites, but there was enough of sweetness in the Christian life of my mother to offset it all.—*Rev. J. W. Chapman.*

The Senior Society would not Endeavorize the church, though that would not be such a terrible thing, but it would churchify the Endeavorers.—*Imos R. Wells.*

The slain Christ is at the centre of all creation, and to be a Christian is to inject the principle of self-sacrifice that reigns in the universe into our hearts.—*Rev. B. Fay Mills.*

Great Britain and the United States are the two great nations that march side by side to the music of Christ's name for the conquest of the world for God.—*Rev. R. S. MacArthur, D.D.*

The Christian Endeavor Society is a burning bush, burning for God. This burning bush goes

on burning and burning, but it never burns up; it lights you to your duty. Fail not to follow its guidance.—*F. DeL. Booth-Tucker.*

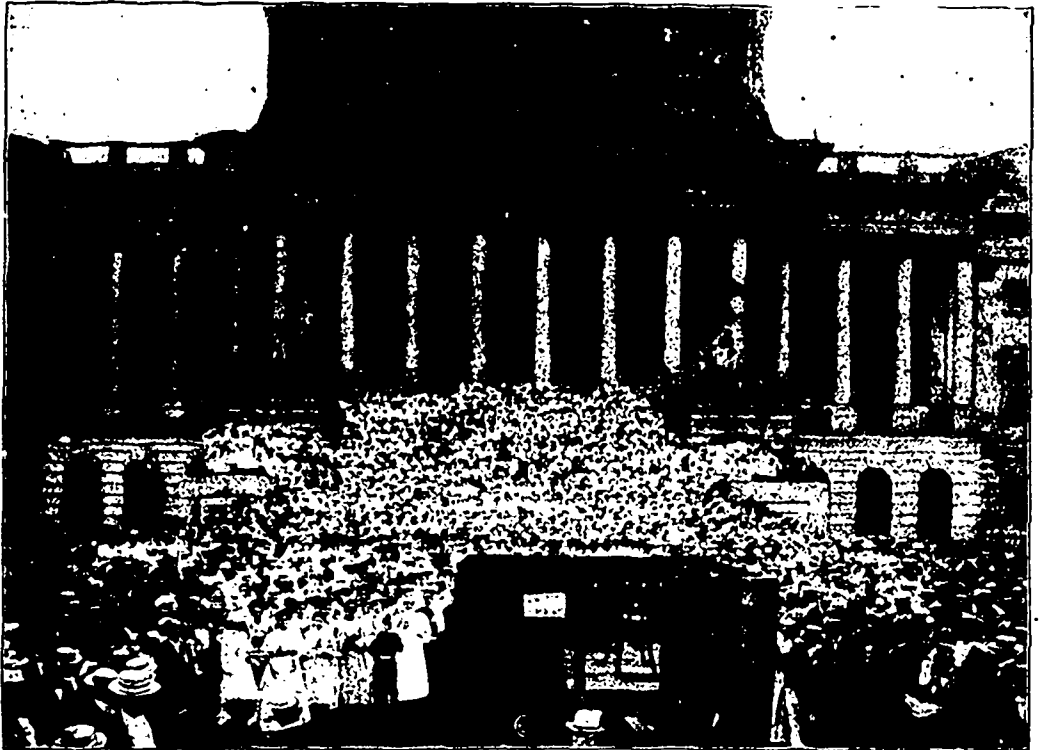
The making of the to-morrow is in the hands of the young people. And that future shall be safe for home, church, country, for all high advance, for all ennobling civilization, as that future shall pass more capitulatingly than any yesterday or to-day has done, beneath the sceptre of Jesus Christ.—*Rev. Wayland Hoyt, D.D.*

#### THE SUNDAY GATHERINGS.

THE day appropriately began with the early morning meetings which had for a common topic, "Prayer and Bible Study." The morning and evening of the day were left free for the regular church services, no convention meetings being held except in the afternoon. The church services were practically convention meetings, as the ministers who occupied the pulpits were those whose names were on the convention programme, and themes were chosen appropriate to the occasion. The Christian Endeavor meetings in the evening were largely attended and no difficulty

said: "We cannot win men over this bridge unless they see the Sabbath law dominating our lives, and making the day to us intensely holy and happy." Two other addresses were also delivered, by Dr. Alexander Alison of New York, and Dr. Wilbur F. Crafts of Washington. The former said: "Sabbath observance is at the root of national prosperity rather than the questions of tariff and finance. May we never forget that God only is the true Statesman." Dr. Crafts said: "The centre of peril and of hope is the Sabbath, the citadel of Christian morality. Our greatest peril is in the breaches made in this citadel by the Sunday paper, the Sunday cycle, and the Sunday trolley. Our greatest hope is in the reinforcements the citadel is receiving from the Endeavor societies, who are coming to the defence with a shout."

The other afternoon meeting was held in Tent Washington, and was a citizens' evangelistic service. The tent was filled, and many stood outside unable to gain admittance. The meeting lasted one hour, opening with a hearty praise service, led by Mr. E. O. Excell, of Chicago. The sermon was preached by the evangelist, Rev. B.



SINGING IN FRONT OF THE CAPITOL.

was experienced in getting the members to take part. In every case these meetings were thoroughly enjoyed by the Endeavorers.

In the afternoon, from three to four o'clock, denominational missionary rallies were held, and prominent missionary leaders connected with the various denominations brought before the young people the needs and claims of the different mission fields connected with their own church. Sympathy was enlisted and plans devised for the extension of the work, and the results will surely be seen in an increased interest in missions and in increased liberality for their support.

A Sabbath Observance meeting was held in Central Hall in the afternoon, presided over by Treasurer Shaw, and the singing was led by Section D of the convention choir. The first address was by Mrs. Henry T. McEwen, of New York. She said that God had no sooner established the home than He instituted the Sabbath—a significant as well as an important fact. The intimate relation between the home and the Sabbath is woman's justification for being the Sabbath's defender. The next speaker was Rev. J. B. Davison, of Milwaukee. He referred to the Sabbath as "God's bridge over the chasm between Christ and Christless wage-earners," and

Fay Mills, who spoke from the text, Rev. 5: 6. "And in the midst, a Lamb as it had been slain." The thought of the speaker was that love and self-sacrifice lie at the heart of all things in God's universe, and we become godly only as we obey the universal law. "The call of the Lord to us," said Mr. Mills, "is that we should lead sacrificial lives. Think of it—the Church of God has been in this world eighteen hundred years and more, and still the world is unsaved! I would not lessen the force of the call, 'Come to Jesus,' but the message I bring to-day is 'Come with Jesus.'" At the close of his very powerful sermon Mr. Mills asked all who were willing to undertake the life of sacrifice for the sake of their brethren and companions, and for the sake of the Lord, the slain Lamb, to say "I will," and thousands of Christians with earnest purpose thus resolved to follow more closely in the footsteps of the self-sacrificing Saviour. Then an appeal was made to the congregation individually to make the moment a turning point in their lives by entering upon this life of sacrifice. At this invitation scores arose in different parts of the tent, and after an earnest prayer the meeting was closed with the benediction.

(Continued on page 145.)



Published in the interests of the societies of Christian Endeavor in Canada on the first of each month by the  
**ENDEAVOR HERALD COMPANY**  
 35 Richmond Street West, Toronto.

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 E. A. HARDY, B.A., ) Associate Editors.  
 N. F. CASWELL, )  
 Business Manager . . . . . N. F. CASWELL.  
 (For Subscription Rates, etc., see page 119.)

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

TORONTO, AUGUST, 1896.

. . . The First Inter-Provincial Christian Endeavor Convention, at Ottawa, October 6 to 9, 1896.

IN the September HERALD special attention will be given to our Capital City and the Convention to be held there in October. Several specially illustrated articles will appear. The September issue will be one of great interest to our Canadian Endeavorers. Look out for it.

THE pages of this issue of the HERALD have been ever largely to the report of the great convention at Washington. Our readers, we are sure, will appreciate these "echoes" from a gathering characterized by such unusual interest and spiritual power. The annual address by President Clark and General Secretary Baer's annual report are crowded out for lack of space but will be published in our next issue.

FOR several years Sunday-school workers in the Dominion have felt the need of a journal that would give special attention to the progress of the work in our country. We are glad to announce the appearance about the fifteenth of this month of the first number of the *Sunday School Era*, which is designed to meet this need. The new journal will be published in this city by The Endeavor Herald Company, and we predict for our new contemporary a hearty reception and a speedy success.

WHEN Rev. B. Fay Mills was scorching the Government of his country at Washington, for indifference and apathy concerning the Turkish outrages in Armenia, the Canadian delegates did not feel quite comfortable. Perhaps more than any other nation Great Britain has been responsible for these fiendish atrocities. But for Great Britain, Turkey's wretched despotism must long ere this have been utterly abolished. If the conduct of the United States government could be called,—and we would not minimize the responsibility of the great republic,—"un-American, unpatriotic, undemocratic, un-republican, weak and barbaric," should any less forcible language be used of the conduct of Great Britain?

ONE of the strongest religious influences exerted by reason of the great conventions is not sufficiently recognized. We refer to the place given by the secular press to reports of the proceedings. Not only the press of the city in which the convention is held, but the leading newspapers throughout the country give a generous amount of space to the transactions. The effect of the inspiring meetings upon the auditors can in a measure be estimated, but who can es-

timate the influence of the speakers' words as they are borne far and wide through the assistance of the press? What impressions may be made and lives blessed for time and eternity through the earnest messages that are carried into tens of thousands of homes day after day by the printed page. While we pray that those who attend these conventions may be greatly helped let not forget the great multitude who are reached by the convention's ally—the press. When we consider that the daily paper finds an entrance into many homes where no distinctive religious literature is admitted, we begin to realize how wide-reaching may be the influence of these conventions upon thousands whom they reach indirectly through the printed page.

#### A HEARTY TESTIMONY.

THE place occupied by Christian Endeavor in all denominations in Great Britain is most gratifying. There does not seem to be any fear that this movement with its delightful interdenominational fellowship will weaken the hold of the churches upon their young people. The testimonies of the great religious leaders to the value of the society grow stronger and more hopeful as the work progresses. The following message, published in *Christian Endeavour*, is from the pen of Rev. Hugh Price-Hughes, the distinguished Wesleyan minister of London:

"The more I hear and read of the work of the Christian Endeavor Society in all parts of the world, the more this movement fills me with happiness and joy. Happy indeed are the young men and young women of our race, 'the heirs of all the ages, in the foremost files of time.' I envy the younger generation their unparalleled opportunities of highest service to God and man. All the signs of the times indicate that highest service can be rendered only by those who rise above the restraints and limits of sectarianism. The most blessed feature of the Christian Endeavor movement is that it brings together the young representatives of the too long divided, separated, and isolated sections of the true catholic church, which is one in Christ."

#### BE ORIGINAL.

MANY young people fear to take part in the meetings of the society from a sense of not being able to furnish anything that is fresh or original. This is due very largely to a mistaken notion as to what originality really is. If by this quality is meant thoughts which no one ever had before, then the number of original people are few. Probably not more than two or three in a century can be said to be original. But there is an originality to which we all may attain, and which it is the earnest duty of every one to secure,—the power of seeing things with our own eyes, thinking thoughts with our own minds, feeling emotions with our own hearts, and giving expression to these in our own way. This is true originality, and is within the reach of all. Writing in the *Young Man*, Rev. Herbert Horwill says: "Originality in the highest sense is not necessary to hold the attention. People will listen to a man who sees something, and can tell what he sees; it need not be something that no one else ever saw before. Even commonplace thought is tolerated if it has life," that is, if the speaker has made the thought his own and expresses it his own way. This truth should instruct and encourage many timid ones.

No one can read the Bible and pray every day, and strive to do the will of the Master without having thoughts, and revelations, and experiences which would be helpful to others. Seek the guidance of the Holy Spirit in the reading of the Scriptures, in prayer not only speak to God but listen to what He may say to you, note interesting points in the prosecution of the Lord's work, and you will never be without a message at the young people's meeting that will bring help to some heart hungry for comfort and encouragement.

#### ON TO OTTAWA!

NOW that the great international convention is over the attention of Canadian Endeavorers will be directed to our own Capital City, and we will have time to think of the splendid interprovincial convention which is to be held there in October.

This will be decidedly the most important gathering of Endeavorers ever held in the Dominion. For the first time all the provinces and territories, through their representatives, will meet for conference, while Ontario and Quebec will forego their usual provincial conventions in order to ensure the success of the interprovincial gathering. The Maritime Union would also have fallen in with this arrangement but for the fact that a convention of the provinces interested had already been announced to consider the question of a division of the Union into provincial unions in order to more efficiently overtake the work. The western provinces and the Territorial Union have already signified their intention to be represented in the Convention in October.

Then the programme will be of surpassing excellence. The best thought of experienced leaders of the movement in Canada is being expended in making the bill of fare at Ottawa one worthy of the occasion. As the programme is not yet in its final form we will refrain from speaking of some of the special features until our next number other than to say that a number of rich treats may be expected.

If energy and careful planning on the part of the local committee can ensure success, then the success of the Ottawa Convention is already certain. For months the members of the committee have been at work perfecting arrangements so that the stay of the delegates may be made as pleasant as possible. We noticed the wide-awake secretary of the committee, Mr. Andrew Miller, in Washington busy picking up ideas and booming the Convention right royally. Preparations are being made for a thousand visitors, and we hope to see the expectations of the committee fully met. Let us do our best to go to Ottawa in October one thousand strong.

Additional interest attaches to this Convention also from the fact that the question of Dominion organization is to be considered and in all likelihood will be effected. The Interprovincial Convention itself is the result of the action taken last year in the Canadian Rally at Boston, and at the rally in Washington the delegates were even more pronounced. A resolution was carried unanimously and with much enthusiasm, approving of the formation of a Dominion Union, and recommended action in this direction in October at Ottawa. Similar resolutions have been passed by each of the provincial unions which have met since the Interprovincial Convention was announced. So Ottawa '96 is likely to be a

memorable date in the history of Christian Endeavor in the Dominion.

Every society should seek to share in the blessings of this important Convention. Aside from the inspiring addresses there will be conferences on practical work, denominational and other rallies, which will be suggestive to every worker. The Convention will be spiritual, practical, patriotic, and enthusiastic. Let preparation be made by prayer and consecration that this great gathering of our Canadian youth may be characterized by earnest devotion and spiritual fervor, and that it may result in a vigorous forward movement along every line of Christian Endeavor activity.

(Continued from page 143.)

### THE GREAT DAY OF THE FEAST.

**F**OR Monday were reserved some of the most interesting features of the convention.

In the morning the first meeting of the World's Christian Endeavor Union was held in Tents Williston and Endeavor. Treasurer Shaw presided in the last named tent, and after the opening exercises, and the sweet singing of the Hampton Octet, called on Rev. Arnold Strenli, of Manchester, England, a young Lutheran minister well known in British Endeavor circles, to deliver the opening address. Speaking of the Society, Mr. Strenli said that it was not founded on mere opinions but upon deep convictions with the Holy Scriptures as their basis. The invitation which he extended from the Endeavorers of Great Britain to be present at the meeting of the World's Union in London in 1900 was received with great applause. After the address the efficient Committee of '96 was called to the platform and the members introduced one by one. A beautiful silk banner was presented to the District of Columbia Union as a souvenir of the convention and as a recognition of the faithful services rendered to the cause of Christian Endeavor. Mr. Miles M. Shand, the president of the Union, responded in a few sentences in which he referred to the pleasure which it yielded to do this service for Christ. Mr. W. H. Towns, of Manchester, England, then spoke, uttering an impassioned plea for the strengthening of those ties that bind Endeavorers together, and again inviting the Endeavorers to London in 1900. The next speaker was Rev. H. S. Jenanyan, an Armenian, who told of the horrors enacted by the fanatical Turks against those who refused to deny the name of the Lord Jesus. Persia was next represented by Mr. Jorian, who made a masterly arraignment of Mohammedanism as a source of cruelty and immorality. Then came a representative of India, Mr. S. C. K. Rutnam, a tall Hindoo clad in the garb of his country, and the president of a Christian Endeavor society, who spoke of the increasing influence of Christianity in India, and declared his belief that India would before long become a Christian country. Mr. Shaw then called to the platform all those who were missionary volunteers, and about forty responded. He then called upon them to lead in prayer, and the great congregation bowed reverently as the missionary band, one by one lifted their voices in earnest prayer for deeper consecration in the great work of the world's evangelization.

A similar meeting of the World's Union was held in Tent Williston, presided over by President Clark. The first speaker of the morning was Rev. J. G. Hildner, who spoke of Christian Endeavor work in Germany and among the Germans of this country. After an address by Mr. Yonan, of Persia, Rev. Joseph Brown Morgan, of Chester, England, and President of the British Council of Christian Endeavor, spoke of the satisfactory condition of the movement in Britain, and said that C.E. with them meant "Continual Enlargements," "Continents Evangelized," "Christ Enthroned." Rev. Geo. B. Goll, of Liberia, Africa, gave some realistic descriptions of Endeavor work in that land, and

asked that an International Convention be held there some time. He assured the audience that it was not so warm there as in Washington. A very interesting and impressive ceremony, illustrating the world-wide reach of the movement, was the introduction of visiting missionaries. Jamaica sent a cheering message through one of the pastors from that island of palms. Three missionaries from Neloré, India, and Commander Booth-Tucker, spoke hopefully of the prospects of Christ's cause in that empire. Persia responded through two missionaries, and again two missionaries from Sierra Leone, Africa, represented the work for Christ in the Dark Continent. Japan, Chili, Mexico, the Holy Land, China, and Turkey through representatives brought words of hope and cheer to the great convention.

No meeting of the whole convention, or of any convention, was more earnest in spirit, more marked by pathos and thrilling interest, than that held in Tent Washington, on behalf of the suffering Armenians. There were hundreds of wet eyes as the speakers told of the scenes of woe among Christ's people of Armenia, muttered imprecations and suppressed expressions of denunciation at the recital of their wrongs and the apathy of Christian nations, and the climax was reached when the whole audience stood and gave vent to their feelings in shouts and hisses, in groans and cheers.

The first speaker was Rev. F. D. Greene, of Van, Armenia, a missionary and the son of a missionary among the Armenians. He said: "I was born in the land of the Sultan, where my father is still laboring in the thirty-eighth year of his service as a missionary of the American Board. After spending my boyhood in Constantinople and being educated in the United States, I set sail just six years ago yesterday to go myself as a missionary from Christian America to darkest Armenia. I have come back from Armenia a missionary to Christendom. At a time when churches are being turned into mosques, and schools into cattle sheds, and when—most disheartening of all—the gifts of American Christians are so small that the missionary board is compelled to order retrenchment to the extent of thirty per cent. of the work hitherto carried on—under these circumstances, I say, a few of the missionaries at the front may well be spared for the more urgent work of arousing the churches at home. Water cannot rise higher than its source. The apathy of the Christian would be felt in the darkest recesses of heathenism and Islam."

At the close of this address Miss Rebecca Kirkonian, of Aintah, Turkey, was then presented. She is an Armenian lady and appeared in native costume. Miss Kirkonian spoke excellent English with a pleasing foreign accent. At times in the course of her address she was greatly affected as she presented the sad story of her people's woes, and many wet eyes in the audience responded in sympathy. The earnestness of her words can be better understood when it is known that her father has just been released from prison, and that two of her brothers still languish in a foul Turkish dungeon. She said: "At the end of the nineteenth century, at the culminating point of civilization and humanity, we are suffering such atrocities, such cruelties and distress as would properly put to shame the dark ages." "We do not invite you to kill the Turk. We only want you to take the dagger from his hands. We will do the rest. In spite of their cruelty we will show them what true Christianity and humanity are."

The next speaker was Miss Margaret Leitch, of Jaffna, Ceylon, who said that there were four things which everyone could do for this great cause: (1) Become acquainted with the condition of affairs in Armenia. (2) Pray for the missionaries, the Christians of Armenia, and their murderers. (3) Make sacrifices; lend a hand for the relief of the perishing. (4) We can tell others about the need and enlist their sympathy and co-operation. Miss Lynch then spoke of the inactivity of the Government of the United States and arraigned it for its indifference. At the close

of her address she called Miss Kirkonian to the platform, and taking from the railing a small silk American flag, threw it around her head and called upon her hearers to unite their efforts to aid the suffering people represented before them. A wave of emotion swept over the audience at this touching incident and the voices of the singers were choked and tears stood in almost every eye when the hymn was being sung.

The closing address by Rev. B. Fay Mills brought the meeting, which had already been marked by much suppressed emotion, to a wonderful pitch of enthusiasm. Mr. Mills, after reciting the facts that led up to the fiendish atrocities of last year, proceeded to lay the responsibility for these horrors upon the Christian governments of England and the United States, which with sufficient power to put an end to the indescribable outrages yet pursued a policy of shameless indifference. Said Mr. Mills: "I charge the Government of the United States with misrepresentation of the enlightened sentiment of the American people in this matter. Our Government has stirred the passions of the American people to anger against England on one-thousandth part of the pretext that would have sufficed for a destructive war with Turkey. The administration officers have turned a deaf and almost scornful ear to the entreaties and representations of some of our best citizens, missionaries, churches, and moral societies, and I denounce their conduct as unpatriotic, uncivil, undemocratic, unrepugnant, un-American, unChristian, selfish, weak, wicked, barbaric, and criminal in the eyes of the American people and of God and all men." Then followed the most exciting scene of the convention. In an instant every person in the great tent, which was filled to overflowing, rose with shout and cheer and clapping of hands and waving of handkerchiefs and flags to endorse the sentiments of the speaker. The chairman, Dr. Hoyt, after the excitement had somewhat subsided, asked those who endorsed the sentiments just expressed to stand. And instantaneously the multitude that filled the tent to its edges and beyond stood up and repeated with still more enthusiastic accord their endorsement of the sentiments voiced by Mr. Mills. "Say it again," shouted some one in the audience, and the request was caught up by one after another until thousands called upon Mr. Mills to "Say it again." When he concluded the reiteration of his denunciation there was another storm of approval. At the close of his impassioned address the speaker called on all who were willing to do something to aid the Armenians to rise, and almost the entire audience thus signified their intention to assist in the work of sending relief to the sufferers.

### THE MOUNT OF PRIVILEGE.

**O**F the impressive consecration services which closed the meetings of the great convention, we can but furnish the barest outline. In the three monster tents, in Central Hall and in four large churches, the assembled thousands gathered to listen to the earnest messages of the Lord's honored servants and to renew their vows of consecration to Christ. By every Endeavorer these closing hours will be remembered as the most sacred of all the sessions of this wonderful convention.

In Central Hall the sermon was preached by Rev. B. Fay Mills from the words: "Thy will be done on earth as it is in heaven." The main thought of the sermon was that God's will is to be done here on earth and through the doing of His will heaven is to be brought down to this world. He said: "May it not be that just such a company as are gathered here this evening, who shall give themselves to the answering of the prayer that you have heard thousands of times, and letting that Kingdom come in you as it has come in heaven, and in the trade and intercourse of our fellows and in our politics, may it not be that this company might make of this capital city of our country, and of the communities of our homes, cities of God, and all cities throughout the nation might catch the inspiration, and our



nation with the spirit of Pentecost might lead every other nation of the world into a holy fellowship of serving Christ." At the conclusion of the sermon Mr. Mills conducted a consecration service. Brief words of consecration were called for, and a large number thus dedicated themselves anew to Christ's service.

At the Foundry M. E. Church Rev. Canon Richardson, of London, presided, and Rev. John Neil, of Toronto, preached an impressive sermon from the words: "Many waters cannot quench love." He showed the changelessness of Christ's love to be the basis of our love for Him and the constraining power which leads men to give themselves wholly to Him.

In the First Congregational church the sermon was preached by Rev. W. F. Wilson, of Toronto, who pleaded for a true and noble Christian life. "More than ever before good living now counts," said the speaker. "The Christ of this convention is looking at you, and He is saying, 'Do your duty!'"

Dr. J. Wilbur Chapman was the speaker in the New York Avenue Presbyterian church. He spoke of the life of privilege which is open to every Christian and showed the condition of entering upon it to be entire self-surrender to Christ. "If you are willing," he said, "to submit your will and believe God, you may enter to-night into perfect communion with God, which is the life of privilege and every believer's birthright." He then descended from the pulpit and asked all who desired to surrender themselves wholly to Christ to stand. Fully three-fourths of the congregation responded. Hundreds asked for the prayers of God's people. In closing all knelt in silent prayer and then repeated together the words: "Here, O God, I give myself to Thee. Take me as I am."

Another consecration service was held in Calvary Baptist church, conducted by Dr. Ford C. Ottman, of Newark. The sermon was preached by Rev. John Faville, of Appleton, Wis., who contrasted the lives of John the Baptist, Herod, and Christ, and showed the necessity of cultivating the spiritual life.

Tent Williston was filled at the closing meeting, and the singing of the great choir under the direction of Mr. Percy S. Foster was most effective. The sermon was preached by Rev. James Vance, D.D., of Nashville, who chose for a text Acts 17: 19, and preached a thoughtful and impressive discourse in which he emphasized the fact that Christianity is not only a  *creed*  but an experience, not only a restraint but an inspiration, not only an insurance for the next world but a program for this world. Treasurer Shaw led the consecration service, which was characterized by great earnestness. In the singing of the hymn "Just as I am" with bowed heads, the thousands of Endeavorers prayerfully and tenderly yielded themselves to Christ, and with a Mizpah upon their lips and a "God be with you," passed out from the place of sacred fellowship to live truer and sweeter lives for Christ.

Secretary Baer presided in Tent Endeavor over a meeting that was marked by great spiritual power. The sermon was preached by Rev. Wm. Patterson, of Toronto. His theme was suggested by the vision of the dry bones of the Prophet Ezekiel. He emphasized three points as necessary in order to be successful in any work for God: first, a consecrated man, such as Ezekiel; second, the Word of God; and third, the Spirit of God. Mr. Patterson's earnest, stirring words prepared the way for a delightful consecration service. The responses were called for by States and countries, and, as in the other tents, Canada responded by reciting Rom. 12: 1, 2. After the roll call Mr. Baer asked all who would promise on their return home to speak a personal word to some one who did not know Christ, and seek to win him to the Saviour, to stand. Almost every one in the audience—probably 12,000 persons—stood while prayer was being offered, that they might be strengthened to fulfil their promise. "Blest be the tie that binds" was then sung, and after the benediction was pronounced the multitude passed out in the night praising God for such an hour of blessing.

The meeting in Tent Washington was presided over by President Clark, and the service held there was one of remarkable interest and power. The sermon delivered by the Right Rev. Maurice S. Baldwin, D.D., Bishop of Huron, from Acts 1: 8, "Ye shall receive power," was a fitting prelude to the solemn service which followed. "The only way we can become detached from the world," he said, "is by becoming attached to Jesus Christ." Dr. Clark then said that true consecration meant three things: first, looking up to God; second, listening for God's message; and third, going forth to do God's will. After a few moments of silent prayer the choir led softly in the singing of "Just as I am," and the prayer was offered in concert, "Create within me a clean heart, O God, and renew a right spirit within me." The States and countries represented were then called upon for a brief message of consecration, and by Scripture verse, or testimony, or hymn almost every State in the Union responded, as well as Canada, Mexico, Great Britain, Australia, Turkey, China, Japan, Liberia, and Germany. The District of Columbia responded last by singing the hymn, "My life, my love, I give to Thee." Then Dr. Clark gave a verse to different classes of workers. To the choir was given the verse, "I will sing unto the Lord as long as I live." The pastors were asked to repeat the Scripture, "Make me to understand the way of Thy precepts; so shall I talk of Thy wondrous works." Thousands of young men arose at the request of the leader and received the message, "I write unto you young men, because ye are strong, and the Word of God abideth in you and ye have overcome the wicked one." The message for the young women was, "A woman that feareth the Lord, she shall be praised." A verse then followed for the active members and another for all those who loved the Lord Jesus. Then followed perhaps the most solemn and impressive moment of all, when the assembled thousands with upraised right hands renewed their promise, "Trusting in the Lord Jesus Christ for strength I promise Him that I will strive to do whatever He would like to have me do." With hands still uplifted the consecration prayer was offered, the Mizpah was pronounced, and the fifteenth international convention was over. But the thousands that left the tent with bowed heads and with holy purposes of service in their hearts, realizing that they had been in the presence of the Master and that the place was holy ground, will bear over all this land the earnest enthusiasm of these days of blessing.

#### CANADIAN JOTTINGS.

**T**HE total number of Canadians who registered was 315. We noticed prominent Endeavor workers from Ontario, Quebec, and the Maritime provinces.

The Ontario delegates had a splendid time on the "Special" from Suspension Bridge on the Lehigh Valley Railroad. The social committee did good service in introducing the delegates to each other and helping them to have a good time.

The two concerts on the train were very much enjoyed by the delegates. They were presided over in the happiest manner by Miss Lottie E. Wiggins, and Rev. W. R. McIntosh. Half-hour prayer services were held in two of the cars before retiring, led by Rev. J. S. Conning, and Rev. Robert Laird.

After leaving Philadelphia on Wednesday morning a reception was given by the Toronto delegation which was attended by the rest of the delegates on the train. Mr. S. J. Duncan-Clark, President of the Toronto Union, presided, and read the following beautiful poem, which was specially written for the occasion:

#### CANADIAN ENDEAVOR SONG.

From where the portals of our land swing open to the rising sun,  
And old St. Lawrence shouts his praise, his pathway to the ocean won,  
There rises on the morning air the carolled cadence of a song

That with the spreading blush of day, sweeps westward growing ever strong.  
From where upon our country's breast, the lakes like jewelled necklet lie  
Ten thousand youthful voices ring the chorus to the arching sky;  
And where the golden banners wave o'er Manitoba's fertile fields,  
A loyal band with loud acclaim its tribute to this anthem yields.  
The prairie winds with one accord take up and westward bear the strain,  
And swell its music as they sweep across the undulating plain;  
From where the perfume of the pines commingles with the breath of seas,  
With that sweet incense Godward peals this song upon the morning breeze;  
It echoes where the Rockies frown, like sentries at our country's door,  
And then is shouted back again, atune to the Pacific's roar.  
And this the burden of the song that winds and waves and people sing:  
"For Christ, His church, and Canada, our youth in service pledged we bring."  
And from that home of flood and field, of mountain and of rolling plain,  
Endeavorers for Christ, we come, still echoing the glad refrain,  
To greet with messages of love our comrades of the sister land,  
And pledge allegiance to our King, heart joined in heart, and hand in hand.  
"To Washington," our watchword then; "To Washington" we turn our gaze,  
And may the Spirit of our God with richest blessing crown these days!

The Canadian delegates count themselves fortunate in having been assigned headquarters at Central Presbyterian church, Washington. Everything that could possibly be done for the entertainment and comfort of their guests was done by the kind people of the church under the thoughtful direction of Miss Lord. The church was handsomely decorated for the occasion, and the British flag was kindly loaned by Sir Julian Pauncefote, the British Ambassador, to help the Canadians to feel at home. The Canadians will long remember the kind friends who did so much to make their stay in Washington an enjoyable one.

The thanks of the Canadians were expressed not only in words, but a memento of their visit was left with the Endeavor society of the church in the shape of a framed photograph of the Canadian delegation. Miss Lord was also presented with a volume of poems as a slight expression of the kind wishes of the guests she did so much to serve.

On Saturday afternoon a reception was held by Sir Julian Pauncefote, at the British Embassy, for the Canadian delegates. Brief addresses were made by Bishop Baldwin, Rev. Egerton R. Young, and the British Ambassador. The Endeavorers appreciated very highly this kindness at the hands of the Queen's representative at the United States capital.

At the Canadian Rally held after the early morning prayer meeting in Central Presbyterian church on Monday morning the coming convention at Ottawa was discussed and a resolution approving of the formation of a Dominion Union was unanimously and heartily supported. The more Canadians are brought together from the various provinces at the international conventions, the more do they realize the benefits derived from closer fellowship in work for Christ and the church.

It was agreed at the rally that the Canadian delegation should be divided into three companies for the consecration service so that there should be representation in each of the tents. The verses chosen as a response were Romans 12: 1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

## STRAY NOTES.

**T**WO or three hundred Endeavorers, out for a bicycle run, sought refuge from a down-pour of rain in a streetcar power house. A rousing Endeavor meeting was held, and the men gathered around and enjoyed the praise and testimony meeting thoroughly.

The number of registered delegates was 31,112. There was a large number who failed to register.

Of the eight sermons preached at the consecration services four were by Canadians, and noble utterances they were.

The singing of the Hampton Octet, a band of colored students, was greatly appreciated. They were called upon again and again by delighted audiences to sing their weird negro melodies.

The convention goes across the continent to San Francisco in '97. Then the Endeavorers will take a pilgrimage to Dixie—Nashville, Tennessee, getting the convention in '98.

The music was the best yet. What a magnificent choir! What a band of able directors! What splendid solos! We will not forget the music of "Washington '96."

If you tell me you do not believe in foreign missions, I will tell you that you do not believe in Jesus Christ.—*Rev. Wallace Radcliffe, D.D.*

The weather in Washington was warm, but the tanks of ice-water placed conveniently for the use of the weary delegates did not a little to make it bearable.

We were delighted to meet the president and a number of members of the Endeavor society at Fort Myer. Splendid Endeavorers, these soldiers.

Sabbath desecration is not simply robbing God of His glory; it is more surely robbing man of his perfection. Esau selling his birthright for a mess of pottage was a far-seeing and wise man in comparison with those who, for pleasure of body, barter the wealth of the soul.—*Mrs. H. T. McEwen.*

Some have doubted whether the young people of these societies would be loyal to their denominations; but if reading God's Word every day will not keep the young people loyal to their denominations then I tremble for those denominations.—*Rev. J. E. Pounds, D.D.*

In Tent Endeavor on Thursday evening Treasurer Shaw, in introducing Postmaster-General Wilson as chairman of the meeting, said: "Before I begin I would like to pin this badge upon Mr. Wilson's breast and make him a Christian Endeavorer for to-night." There was great applause as the convention badge was pinned on the Postmaster-General's lapel.

The badge banner for the greatest proportionate increase in the number of societies during the year goes from Assinaboia to Scotland. It still remains, therefore, under the British flag. The banner for the greatest absolute increase goes back for another year to England. The Junior banner which was held last year by Assinaboia goes down south across two imaginary lines into Mexico.

The cries of the street vendors showed how fully Christian Endeavor had taken possession of the city. "Christian Endeavor Puzzle here!" "Views of Washington, only ten cents." "Star or Post! all about the convention." "Christian Endeavor badges, here." "Ice-cold Christian Endeavor lemonade!" "Here's yer place to get a nice Christian Endeavor shine." "This way for Christian Endeavor souvenirs." These were a few of the many street cries that were ever in the ears of the delegates as they walked in the neighborhood of the Armory Building.

At the close of Dr. Clark's address Dr. Hoyt asked the audience to reaffirm their adherence to

the Christian Endeavor principles set forth by him by standing and when he counted three to say "Aye." There was a mighty shout. Yes, Endeavorers are true to those great principles which have been the strong foundation of Christian Endeavor from the beginning.

To illustrate the necessity of a controlling motive, one of the speakers said that on one occasion Jay Gould was asked to what party he belonged. His reply was: "In a Republican county, I am a Republican; in a Democratic county, a Democrat; in a doubtful county I am doubtful; but everywhere and always I am for the Erie railroad!"

When Mr. Baer was reading his report in Tent Endeavor, a dog which had found an entrance into the tent punctuated almost every sentence with a distressing and ear-splitting yelp. The general secretary is not easily discomfited, but after several minutes of struggle for the ear of the audience, he was obliged to give in. "I am a Baer," he said dryly, "but I have never before attempted to compete with a dog."

## IMPRESSIONS OF THE CONVENTION.

## From President McGregor.

The memorable features of the Washington Convention were:

1. The wonderful meeting of the officers of the United Society and the State and Provincial presidents, on the first day of the feast. It was the best example of what I would call the spiritualization of a business meeting. But the secret was the mind and spirit of the individuals. Never before did I so realize how business and prayer and praise can interpenetrate one another for God's glory and His work's advance. Why not have every business meeting like this one?

2. The manifest desire of our American brethren to honor the blest tie which binds us to them as brethren. We were treated to all courtesy and kindnesses.

3. The lifting up to view of the unique place held by the Christian Endeavor societies in the religious life of to-day. No denominational organization can be compared with the broad, free, Christian Endeavor influence. God bless it for ever.

*Woodstock, Ont.*

## From Mr. S. J. Duncan-Clark.

"Spiritual power!" These two words sum up for me the most striking characteristic of the Washington convention. Smaller in numbers, less apparently enthusiastic than previous conventions, this of 1896 I believe was yet the greatest of them all. I am convinced that the influence of Washington will be felt with greater force than either Boston or Cleveland. Certainly if its watchword "Spirituality," so clearly rung out by Dr. Clark in his inaugural address, is re-echoed, as it ought to be, by the rank and file of the movement throughout the world, the future of Christian Endeavor as a Christ-exalting, God-glorifying movement is assured.

*Toronto, Ont.*

## From Canon Richardson.

I have brought home with me four strong impressions of the recent convention at Washington.

1. *Its spirituality.* During the past year the honored and devoted founder and president, Dr. Clark, has been especially urging upon all societies and members the need of a deeper spirituality. As a result, and as was hoped, spirituality was a prime feature of the convention. Evangelistic services and Bible readings were held daily and conducted by some of the most eminent evangelists. Not a few conversions were made. Thousands were quickened to a higher spiritual life.

2. *Its missionary character.* At the St. Louis convention, 1890, missionary endeavor was first brought prominently forward, and it has been rapidly growing ever since. At Washington it showed itself conspicuously. The missionary roll of honor displayed was 560 feet long and it represented \$2,200 societies that had given this year more than \$10 each to the missionary cause of their own church and it signified \$150,000. The other societies are reported as having given more than as much more for missions.

3. *Its Christian fellowship.* Never before were evangelical Christians so largely represented among the rank and file and speakers and leaders as at this convention. And never before did such complete and blessed harmony prevail. Ecclesiastics and

laymen of many names and views in Protestantism were to be found there participating in the meetings, yet all worshipped together with one mind and one soul, all learned of each other, all recognized the above Headship of the Lord Jesus Christ and realized the meaning and truth of His own word: "One is your Master, even Christ, and all ye are brethren."

4. *Its Junior Endeavor.*—There was a Junior Rally and such a glorious Junior rally as had never been held. Besides this a whole morning was devoted to a Junior workers' conference. Undoubtedly from the standpoint of a practical worker this was the best session of the convention. And this was as expected from the advances made everywhere during the past year in Junior Endeavor.

I have many deep, happy, and holy impressions of that grand Washington convention. These are my principal ones. I believe they are shared by thousands and will bring forth rich and abundant fruit in Christian Endeavor in Canada.

*London, Ont.*

## The Worker's Corner

CONDUCTED BY E. A. HARDY, B.A., LINDSAY

## GLEANED AT THE CONVENTION.

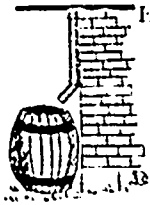
**W**ASHINGTON '96 was a practical convention. Most of the addresses were richly suggestive of what had to be done and how best to do it, while the committee conferences on Friday afternoon were mines of helpful information for the bright Endeavorer. Among the hints for missionary committees we gleaned the following, any or all of which we believe might be profitably adopted by many societies.

At the Congregational rally a simple contrivance was used for illustrating the proportionate expenditure of money in America for drink, tobacco, chewing gum, gloves, and missions. It consisted of a curtain ring with strips of different colored ribbons attached to it, varying in length according to the amount of money each represented. Thus the longest was black, and indicated the immense liquor bill of the United States, while the shortest was white and stood for contributions to Christ's work in foreign lands. The same method was most effectively used to illustrate the ratio between heathenism and Christianity. A long black ribbon stretched across the platform indicated the 800,000,000 heathen, and a short white ribbon running parallel to it showed in sad contrast the number of professing Christians. Hardly visible on the line of black was pinned a scrap of white to testify to the little band of converts made by missionary efforts in the heathen world.

The missionary committee conference was well attended, and from among the many bright things said we choose the following for our readers. One society reported having advised its members who professed to be unable to afford two cents a week for missions to write a letter to the Lord Jesus each week and tell Him so, putting the two-cent stamp in the mission box. Another society reported that its missionary committee made a house to house visitation among the members of the church, seeking to interest them in missionary literature. A third, a Toronto society, said that its committee had an educational department which in the last year had organized a library, and conducted a three months' study on China, ending with an examination for which Dr. McKay's "From Far Formosa" was presented as a prize. Further enquiry since returning home has elicited the fact that this committee is at present giving the members of the society one question each week to answer, based upon the Bible teaching about missions. Marks will be given for the best replies, and the member having the largest aggregate at the end of September will be suitably rewarded. Some member of the committee is also appointed for every Endeavor prayer meeting to deal briefly with the topic from a missionary standpoint, thus keeping this supreme question ever before the society. Many reports told of increased activity and zeal in the work. Two delegates from different parts of Africa were greeted with great enthusiasm when they rose to speak.

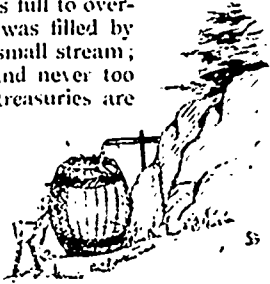
## THE TWO WATER BARRELS.

BY REV. W. SHEARER.



THE other day I noticed two water barrels. One was set under a spout which led from the troughs that ran along the eaves of a house. The other was set under a spout which led from a spring up on the side of a neighboring hill. The one was filled by fits and starts; it was sometimes empty, and sometimes full to overflowing. The other was filled by the steady flow of a small stream; it was never empty, and never too full. Most church treasuries are like the former, with the exception that they are seldom full to overflowing; the money that does happen to come into them comes by fits and starts. All church treasuries should be like the latter; filled by the steady flow of systematic giving. Then they would never be empty, there would be plenty and peace for all.

Sherbrooke, P. Q.



## The Prayer Meeting

EVEN-SONG.

BY ISABELLE ECCLESTONE MACRAY.

*"At even time it shall be light."—Zech. 14: 7.*

**G**LADLY the sparrow drops down to her nest,  
Slowly the weary sun sinks in the west,  
Twilight the beautiful brings sweetest rest.

Dews on the long grasses gratefully cling,  
Perfume of flowers the soft breezes bring,  
Nature her evensong upward doth wing.

Oh, that my soul might find comfort and peace,  
Some softly whispered word send me release,  
Quiet my restless thought, bid striving cease.

Father! canst hear me cry from far away?  
Oh, let Thy message float down tenderly,  
Bringing thy promised light at close of day.

Shed on my longing heart radiance divine,  
Lift Thou my wandering thoughts nearer to Thine,  
Help me "Thy will" to say, Father, not "mine."

Then fill my rested soul full of Thy might,  
Help me by faith to walk, if not by sight,  
So at the even time shall it be light.

Woodstock, Ont.

### NOTES AND SUGGESTIONS ON THE UNIFORM TOPICS.

BY REV. E. B. CHESTNUT.

Aug. 23. The duty and joy of church membership. Matt. 10: 16-33.

DAILY READINGS. Monday: Christ loves the church, Eph. 5: 25-33. Tuesday: He wants church members, Matt. 28: 16-20. Wednesday: The first church, Acts 2: 41-47. Thursday: Unfaithful members, Acts 5: 1-11. Friday: A faithful member, Acts 7: 54-60. Saturday: Paul joins the church, Acts 9: 17-31.

**"CHRIST AND THE CHURCH!"** Such is the motto of our great society, and a better one we could not have. It is no spirit of partisanship or of bigotry that we endeavorers, while giving any help we can to movements of a righteous kind outside the church, yet reserve our strength for the church herself as God's grand instrument for working out the highest interests of men. Christ loves the church; so do we.

Of course the term "church" is used with a variety of acceptations in Holy Scripture. In the highest and holiest sense, the church is the body of God's people of all lands and ages. That is the "holy catholic church," the church of the ransomed, consisting of all the good people of all

churches and of all lands. As ordinarily used, however, the term church has reference to the *professing* body of Christians, which is a mixed body, having within it good and bad. There is no perfect visible church on earth.

Yet with all her imperfections, it is obviously the will of God that all His people should openly identify themselves with her. This is done by partaking of the sacrament and in other ways. Christ's commission to the early preachers was to make disciples of all nations, and that not merely by teaching them but by baptizing them and organizing them into a spiritual fellowship.

Of the early church it is said, "The Lord added daily to the church of such as should be saved." Significantly enough, it is added that the joy and rejoicing of that church were great. Fellowship with saints, as with God Himself, is gladdening and strengthening.

A note of warning may be added here to the effect that the presence of unworthy members in the church is no sufficient reason for any one's refusing to become a member of it. There was a Judas among the twelve apostles; and even the apostolic church had its Demas and others like him. People that are themselves imperfect should not expect perfection in others. The parables of the tares and of the drag net warn us not to expect perfect purity of membership in any visible church. We need not be overmuch troubled if some should "go out from us"; it is only what we have been taught to expect.

Let us not in our grief at the sight of apostate members forget that there are enrolled thousands of the excellent of the earth in the ranks of the church. Where else can we look for God's saints if not in the church? There it is that we find the Pauls, the Stephens, the illustrious army of the great and good that have made the world what it is to-day—a place where, mingled with much that is evil, there is yet no little that is good.

Reader, are you a member of the church? If not, why not? It is your duty to believe in the Lord Jesus Christ, and to confess Him before men. To be a member of Christ's church is to be a companion of the greatest and best men and women of the day. Is it manly or right to stand off when God is calling for additional members? Covet earnestly right personal relations with Christ and His church.

#### Scripture References.

The church based on Christ, or the truth concerning Him, Matt. 16: 8. The church in the house, 1 Cor. 16: 19. Christ the Head of the church, Eph. 1: 22. The church an object of interest and enquiry to angels in heaven, Eph. 3: 10. The church Christ's body, Col. 1: 24.

#### Selected Hymns.

"I love Thy Kingdom, Lord," "Blest be the tie," "It is good to be here," "Keep step with the Master," "I gave my life for thee," "I heard the voice of Jesus say," "O, happy day that fixed my choice," "Stand up, stand up for Jesus."

#### Hints to the Leader.

Emphasis should be laid upon the truth that those only who trust in Jesus and have been born again should openly profess Christ. The membership of the church, understood by the term full communion, is for believers only. Yet why should not all believe? Urge the necessity of instant and personal trust in Christ in order to become confessors of the Name. Speak of the danger of disobeying the dying command to remember Christ at His table.

Aug. 30.—The happiness of Heaven. Rev. 21: 1-7, 22-27.

DAILY READINGS.—Monday: No tears, Rev. 7: 9-17. Tuesday: No evil, Gal. 5: 16-21. Wednesday: No death, Rev. 20: 7-15. Thursday: Beauty there, Rev. 15: 1-8. Friday: Joy there, Rev. 21: 10-21. Saturday: Jesus there, Rev. 22: 1-6.

In our last lesson we spoke of the *joy* that may be ours as members of the church on earth. It must be confessed, however, that such are we ourselves, still possessed of an evil heart of unbelief, and such are our surroundings in this present world, that no such thing as perfect and uninterrupted gladness need be expected here. We are in an enemy's land, and we had better plainly avow it. "This is not our rest, for it is polluted." Mingled with much that is good there is no little

that is trying to flesh and blood in this present time-state. But "now is our salvation nearer than when we believed. The night is far spent, the day is at hand."

"One sweetly solemn thought comes to me o'er and o'er,

I'm nearer home to-day than ever I was before."

To describe heaven as it is is something that cannot be done. We have never been there; our eyes have never gazed upon its enchanting glories. One who was there, at least in spirit, declared it unlawful for him to speak about what he had seen. Some things, however, we do know of that better land. It is not, like this world, "a vale of tears." "God shall wipe away all tears from their eyes." Evil never manifests its baneful presence in that land. They who do such things as are "fleshly" never enter therein. Blessed inhabitants, who are free from sin's very presence forevermore!

Conspicuous by his absence in heaven will be the "last enemy," even death himself. And an enemy to the happiness of many hearts and homes he is. People of all ages and ranks and sexes he sweeps away with unsparing and cruel hand. No victim does he ever release; no reprieve does he grant.

Beautiful beyond compare is the everlasting home of the saints. Earth's most precious stones fail to set forth fully the beauty of that city of the great King. Moreover, the inhabitants of the place are as beautiful as the place itself. This it is which makes it so serious to say a word against the saints: "they are God's workmanship, created in Christ Jesus unto good works." A Master Workman has taken them on hands. Heaven is a beautiful place for a beautiful people—a people who shall be eternally resplendent with the lustre of holiness.

This is why heaven is the gladsome place it is. Perfect holiness necessarily leads to perfect happiness. The trouble with us here is not so much in our surroundings as in ourselves—we are not all we ought to be. There the song shall be ceaseless, for it shall be sung by lips that never sin, and it shall well up from hearts that are pure as God is pure.

Let us not fail to add, however, that "the Lamb is all the glory of Emmanuel's land." In heaven, as on earth, happiness centres in the Person of Jesus. "To-day shalt thou be *with Me* in Paradise." Paradise without the Lamb that was slain would be no Paradise. "He that overcometh shall inherit all things and I will be his God and he shall be My son."

#### ADDED POINTS.

A saint was once asked in vision what he would have as a reward for all his labors here. His reply was, "*Nihil sed te, Domine*" (Nothing but Thyself, O Lord). May such be the uppermost feeling of our hearts! "Whom have I in heaven but Thee?" Love for the Person of Christ will surely lead us at last to the place where He is. "Simon, son of Jonas, lovest thou Me?"

#### Scripture References.

The gate of heaven, Gen. 28: 17. Heaven of heavens, Deut. 10: 14. New heaven, Rev. 21: 1.

#### Selected Hymns.

"Jerusalem the golden," "My ain countrie," "Marching to the land above," "The homeland shore," "Come ye that love the Lord," "The sands of time are sinking," "I will sing you a song of that beautiful land," "There's a beautiful land on high," "Oh, think of the home over there."

#### Hints to the Leader.

Heaven is a place, but it is a state as well, and it must be insisted upon that the place is only for a holy people. Refer to heaven as a land of light. A godly man who was much troubled with terrible dreams, owing to shattered nerves, used to say when going to bed at eve, "There shall be no night there." "The light is sweet and a pleasant thing it is for the eye to behold the sun." How much better to gaze in open vision upon the unsetting Sun of Righteousness!

Sept. 6.—Getting the most out of the Bible. Deut. 6: 1-9.

DAILY READINGS.—Monday: It builds up, Acts: 20: 28-38. Tuesday: It guides, Ps. 37: 23-31. Wednesday: It enlightens, Ps. 119: 105-112. Thurs-

day: It embles, Acts 17: 10-15. Friday: It comforts, Rom. 15: 1-6. Saturday: It endures, 1 Peter 1: 15-25.

Assuming that the topic is intended mainly for those already in Christ, it may be remarked that for their growth in grace, a diligent and prayerful study of the Bible is of the first importance. While the saying now so often heard—"What the church needs is quality, not quantity"—may not hold good from all points of view, it yet has a great truth within it, viz., that the power of the church lies mainly in her instructed and experienced members. Important as it is that Christ's sheep should be folded, gathered in from the wild, it is no less necessary that they should be fed when folded.

In this process of edification, the Bible holds a foremost place. Of sanctification, as of regeneration in which the process begins, the instrument of the adorable Spirit is the unerring Word. "Remember the words of the Lord Jesus." There is something in the very words of Scripture not to be found in any other words. One of the blessed results of the Spirit's working is to refresh our memories with the Redeemer's words.

For purposes of guidance it is of the utmost importance to have the mind and heart well stored with Bible truth. The Spirit of God does indeed afford the believer guidance in life, but He grants that direction through the medium of the divine Word.

How thankful we should be that we have in our hands this blest Book to be our guide in this dark and sinful world! Dark indeed should our hearts and homes be without its cheering light. The Bible, rightly understood, is the enemy of ignorance and vice in every shape and form. Would we have God's patent of nobility, let us seek it where the Bereans found it, by diligently studying the pages of the Word, and shaping our views and conduct by its teachings.

Think of the comfort, too, that is to be got from the reading of this blessed book. Its numerous promises are full of good cheer to the follower of the Lord.

Let there be no doubts on our part as to the inspiration and authority of this Book. Many things in it we do not, indeed, understand, and a few apparent inconsistencies yet remain to be cleared up, but we may well believe that those things which baffle us now shall yet be made plain, as other difficulties have been; and, in the meantime, until we get more expert, we can well afford to give the grand old Book our entire confidence. Never was there an age in which the Book of books was so widely read as now, and our confidence is well founded, but as the years go by its power with the people will greatly increase. This seed is incorruptible.

#### PRACTICAL REMARKS.

To get the most out of the Bible read it through and through from Genesis to Revelation, just as you would read any other book. George Muller, of Bristol, that prince of Bible students, tells us that for a few years after his conversion he got very little good from his reading of the Scripture because of his haphazard way of reading. He was led to the practice of reading the Book from beginning to end, which has remained ever since the habit of his life, with what results we all know. Remember that the Bible is the Book of the Holy Ghost, and never attempt to unlock its secrets without having first earnestly sought the help of its divine Author. No one can be supposed to know what a book really means so well as the author. A good plan is to read as McCheyne did, verse by verse, sentence by sentence, with continuously intermingled prayer.

#### Suggested Hymns.

"A Christian band from far and near," "How firm a foundation," "Thy word is a lamp," "Father of mercies, in Thy Word," "Sing them over again to me," "I love to tell the story," "Lord, dismiss us with Thy blessing," "All people that on earth do dwell."

#### Hints to the Leader.

It might be well if the leader would give an account of his own method of reading the Bible, with any comments thereon he might think fit, and get other members to do the same. Never let it be

forgotten that the intent of the Bible to us depends very much upon what we bring to it. There are many people to whom the Book will not speak; that is because they do not bring to it anointed ears.

Sept. 13 Our tongues for Christ.—Prov. 15: 1, 2, 4, 7, 10, 14, 23, 26, 28.

DAILY READINGS.—Monday: Helped by God, Jer. 1: 1-9. Tuesday: Fit words, Prov. 25: 1-11. Wednesday: Prudent words, Eccl. 5: 1-7. Thursday: Dangerous words, Jas. 5: 1-18. Friday: Deceitful words, Jas. 1: 19-27. Saturday: Pure words, Ps. 12: 1-8.

"As a man thinketh in his heart, so is he." There is a close connection between thought and its utterance, between the heart and the tongue. We need not be surprised if wicked men, men that make no pretensions to the grace of God, speak dangerous, deceitful words, for that is only what we need expect, fallen human nature being what it is. Men go astray from their youth speaking lies.

It must be confessed, however, that even in the regenerate the tongue often errs, and utters the thing that never should be said. "Let your speech be always with grace, seasoned with salt." This is a high ideal, but it is after which the Christian has got no choice but to aim. Instances are known to us all of Christians, very excellent people in many respects, whose power for good is largely destroyed by their failure to rule their tongues. Words are not seldom spoken in a fit of passion, even by good people, that leave wounds behind them that are hard to heal. It is true that words break no bones, but they sometimes break hearts, and that is much worse. Some lie silent in the grave whose hearts were made to bleed by words—cruel, unjust, stinging words—which the speakers thereof would now very gladly recall; but a word once spoken can never be recalled. Well were it for all of us if, by getting a larger measure of God's grace, we would let alone forevermore those dangerous, deceitful words that grieve and break hearts.

Might we not as brethren and sisters in Christ, often called in these days to transact business in conventions and church courts, learn a lesson of larger charity in the use of words. Hard words among brethren are greatly to be deplored. No advantage can ever be gained by calling hard names. Soft words, loving words, are what the spirit of Christ demands in all our relations with one another.

Leaving out much that might be pertinently brought in here as to prudence and propriety of speech in our ordinary every-day life, let me simply refer to the glorious privilege that is ours as Christian workers of speaking a word for Christ, and that in the most fitting of all language, His own words. The words of the Lord are pure words. There can never be any question as to their fitness for the soul's deepest wants. The hearts of many of us who preach and teach the Word have often been rejoiced beyond measure by such language as that addressed to Jeremiah, "I will put my words in thy mouth; I will be with thy mouth." Question it who will, as for us we place this among the dearest of our heart's convictions that both in our reception of our messages and in our delivery of them, the aid of the Holy Ghost is a great and glorious fact. Giving all the attention we may be able to preparation for speaking to the people, we would yet with the godly McCheyne, put up many a prayer to this end—"Help, Lord."

#### Scripture References.

"My speech shall distil as dew," Deut. 32: 2. See what God said to Moses as to slowness of speech, Ex. 4: 10. Of Solomon it is said, "His speech pleased the Lord," 1 Kings 3: 10. See Canticles 4: 4, for a description of true speech. See 1 Cor. 2: 1, in proof of fact that what tells is not fine words but power. Plain speech, 2 Cor. 3: 12. Sound speech, Titus 2: 8.

#### Suggested Hymns.

"Yield not to temptation," "Scatter seeds of kindness," "Am I a soldier of the cross?" "That old, old story is true," "O help me tell the story," "I will sing the wondrous story," "Blessed assurance," "The banner of the cross."

#### Hints to the Leader.

Emphasize the evil of lying and licentious speeches. The devil is preeminently an unclean, lying spirit.

Filthy, lying words are devilish. Show necessity of kind words. Some there are, but oh, how few, of whom it could be said that they never used an unkind word of another. Above all, urge members to use their tongues in speaking Christ's words, that men may be saved thereby.

Sept. 20 The need of home missionary work.—Isa. 62: 1-11.

DAILY READINGS. Monday: A call for missionaries, Acts 10: 6-13. Tuesday: Another call, Luke 10: 10-31. Wednesday: The first home missionaries, Acts 1: 8-14. Thursday: Begin at home, Luke 24: 45-53. Friday: The power of the gospel to uplift and save the nations, Haggai 2: 1-9. Saturday: Our responsibility, Matt. 5: 13-16.

We are in no danger of forgetting, hope, in these days of foreign missions, what t. Duke of Wellington called the church's marching orders: "Go ye into all the world, and preach the gospel to every creature." It is with gratitude to God we see it, that the church of God is awakening as never before to the power of the gospel to uplift and save the nations. Far be it from us to speak one word adverse to the foreign mission cause; on the contrary we advocate it with all our might.

God's idea of the church, as we take it, in reference to the nations, is that nation after nation as it gets the light should hand it on to others that are still in darkness. Not only upon churches, as such, but upon each individual Christian there rests a solemn responsibility to give the message of life to heathen lands.

But while saying all that, let there be no failure to support home missions as well. There is just now, in several of the great Canadian churches, a loud call for home missionaries, that is, for them to preach the gospel in the newer and more spiritually deserted parts of this great land; a call to which in one case at least we are sorry to say a full and satisfactory answer is being made. The writer of these notes, though comfortably settled at the time in an eastern city, at the call of duty as he thought, gave over two years to mission work in the far west, and he does not regret it, and he does not see why many others do not go and do likewise. Of one thing there can be no doubt, the best hope of the foreign field lies in having a steady, strong, earnest evangelistic church at home. There is reason as well as Scripture at the back of the familiar saying, "Begin at home." Christ was a home missionary. He said, "I am not sent but to the lost sheep of the house of Israel." He preached to His own people and in His own country. Our Scripture for this lesson is an appeal for work among the Jews, the people in the home field of that day.

While not, then, bating one jot of our interest in foreign missions, let us give a large place in our hearts and efforts to home missions. The great hope of Canada lies in the glorious gospel, preached from ocean to ocean, by men of Holy Ghost power. Let us come to the aid of our own people in this new land; let us follow them with the gospel wherever they go; let us make sure that whether they live on the prairies of Manitoba or in the mountain valleys of British Columbia, or wherever they may be, they have an opportunity to hear the Word preached. Nor let us forget our countrymen of Quebec, who stand in need of a pure gospel, and are, we expect, likely to welcome it in the near future a great deal more eagerly than in past years. Magnificent, indeed, is our great home mission field. May God give us grace to enter the wide open door.

#### FACTS TO BE REMEMBERED.

There is no conflict between home and foreign missions. Strictly speaking, there is only one mission: the field is the world. Those who do most for home missions are likely to do most for foreign missions, and vice versa. Patriotism demands that we do our best to give a pure gospel to every part of our land. Facts are on hand to prove that in districts where the gospel fades out in home lands civilization proportionately goes back.

#### Suggested Hymns.

"Send the light," "Here am I, send me," "Thy life was given for me," "Jesus shall reign where'er the sun," "Scatter sunshine," "All for a crust," "All for Jesus," "Rescue the perishing."



**Hints to the Leader.**

Wouldn't this be a good time to impress upon your society the duty and necessity of giving a loyal and hearty support to the Mission Boards of your own denomination, especially the Home Mission Board. Pray for your home missionaries; many of them are lonely and apt to grow weary. Remember they are among the country's best benefactors.

Carlisle, Ont.

**Junior Department**

CONDUCTED BY  
LOTTIE E. WIGGS  
29 Metcalfe Street - Toronto

JUNIOR WORK in Ontario is winning its way! New societies are being organized. Counties are being thoroughly equipped for aggressive work. Elgin county has appointed one of its indefatigable Junior workers as county superintendent Miss Alice D. Beatty; while Welland has honored itself in a like manner in one of its bright workers Miss Ruby F. House. A shower of congratulations and best wishes!

THE ONTARIO PROVINCIAL UNION is making a Badge Banner contributions of senior society badges are requested. Please send the badge of your society to Miss Wiggins, 29 Metcalfe St., Toronto. Some have been making a collection of badges, and here is an opportunity to devote part of it to a worthy cause. Send promptly.

**WASHINGTON '96.****BEST OF ALL.**

WASHINGTON '96 eclipsed all other conventions for magnificent Junior work. Why! there was a whole session devoted to practical discussions of live topics by the best Junior workers on the continent. In each of the three tents some phase of Junior work was treated in eloquent and forcible addresses. Then what words can describe that wonderful Junior Rally! Well might the presiding officer, Dr. Stewart, ask, "Can heaven be any better than this?"

**JUNIOR WORKERS' MEETING.**

FROM the standpoint of a practical worker this was one of the best sessions of the entire convention. What an immense throng of Junior workers the church could not accommodate the eager multitude, and a large overflow meeting was held in the school-room where the program was repeated.

Secretary John Willis Baer's graces as a presiding officer added much to the profit of the meeting. Then came those five-minute speeches. Eloquent? Yes with such a theme as Junior work could they be otherwise?—but they were more than eloquent, they were full of practical points that will be taken home and worked out in many a society over this continent. Miss Grace E. Hyde, of Winchendon, Mass., spoke on "The Model Junior Society." In a model society the superintendent is wise, tactful, loving. The Juniors are attentive, responsive; they play the piano and sing, lead their own meetings, hold regular business meetings, give committee reports, give systematically for missions, and each has some definite work to do.

Miss Jennie T. Masson, of Indianapolis, Ind., gave a most interesting talk on "A Model Junior Superintendent." Model does not mean perfect or angelic. Model Junior superintendents are not born but made. Any society can cultivate one provided there be to start with a good-tempered Endeavorer with love for children. Add to this: belief in Junior Christianity, conference with the pastor, possession of every scrap of literature regarding Junior work, correspondence with Junior workers, an abiding interest in the organization of Mothers' Societies, and constant communion with Christ. These helps are the

scaffolding which God assists you to erect for that beautiful building of character—the model Junior superintendent.

"Some Things to Avoid" was the topic so ably treated by Mr. C. J. Atkinson, the well-known enthusiast in Junior work, of whom Ontario is so justly proud. Here are a few of his terse, bright sayings:

"Superintendents should avoid doing all the work themselves."

"Teach the Juniors early the valuable life lesson that it is better to try to do something and fail, than not to try and beautifully succeed."

"Avoid increasing members at the expense of thoroughness. Hand-picked fruit keeps better than windfalls."

"Don't call the Juniors dear little children."

"If we must have long faces let them be long cross-ways."

Wisconsin's splendid State Superintendent read a paper on "The Relation of the Juniors to the Older Society." She pleaded for greater interest in the Juniors. The contrast between the older society with its half dozen officers to run it, and the lonely Junior superintendent forced to keep busy fifty eager children, each of whom wants some fresh task every week, was pathetic.

"The Parents and the Juniors" was the theme of Ontario's Provincial Superintendent, Miss Lottie E. Wiggins. Parents should possess the utmost confidence of the Juniors, sympathize with them in their aims, study their tastes, encourage their development, and have great faith in the children. Make allowance for their failures. Let the children down as easily as older people. Five-year-old Flossie said to her mother on being reproved, "When its me, you say 'cross'; when its you, you say 'nervous.'" Parents should not only pray for the Juniors but with the Juniors. Thus our family altars will mean more, and over the homes of our country shall be written "Holiness to the Lord."

"The Pastors and the Juniors" was treated in a very practical way by Rev. Peter Ainslie, of Baltimore, Md. The pastor's pre-eminent duty is to make men and women better, and since it is easier to plant a truth in a child's life than to uproot evil or disfigured truth in a mature life, his opportunities and responsibilities are measureless. It is his as never before to directly influence manhood and womanhood, and make a safe passage in the launching of human barks upon the rough and pathless sea of life. Know the children by name. Get on an equality with them. Play with them. Be one of them. "I claim that I can do anything my boy can do, and we often try it."

Words could not describe those four "Discussions" led by Sec'y Baer, the "Open Parliament" conducted by Miss Haus, or the Question Box so ably handled by Mr. Thomas Wainwright. We will try to "gather up the fragments" in our *Gleanings*.

**TENT WASHINGTON.**

"THE Junior Society of Christian Endeavor" was the topic assigned to Miss Kate H. Haus, that pioneer in work for children, and full of telling power were all her points. The Junior Society—what it is: The Consecrated Energy of the Christian Endeavorers, Constantly Employed in Continually Enlarging Christ's Encampment Grounds with Children Exclusively, for Christ's Exaltation and the Church's Enrichment. To the Junior C. E. is left a most important mission, even this, helping the little feet to become planted upon Christ for a foundation that they may learn to walk in the right direction, and tenderly watched, guided, and guarded, till they become so firmly rooted and grounded in true Christ-like living that as they grow in years they may pass unscathed through the confusion of tongues of this world, and the many seemingly right but cruelly false ways, and in Christ stand firm against the world, the flesh, and the devil. So the aim after all, of every branch of C. E. work, is Christ's exaltation in character, life, and nation.

The Juniors should be taught where to go for

help from the Bible in prayer, times of trouble and temptation, in joy or sorrow, sickness or death, study, work or play.

Take up in simple forms all the various kinds of church and committee work that the children can easily be trained to perform well.

Have the regular officers and business meetings. Train them to systematic giving as well as to every other work. Train them in loyalty to their church so that it will be a part of their lives as long as they live.

**TENT ENDEAVOR.**

WHAT a reception was given to Mrs. Francis E. Clark! Yes, it was a sea of waving handkerchiefs. Mrs. Clark bowed her thanks and proceeded to discuss the subject, "The Mothers' Societies of Christian Endeavor." Surely Christian mothers everywhere desire above all things to draw nearer Christ themselves, and to bring their children to Him and train them for His service. Why should not the mothers band together for prayer and counsel about so great a work? The Junior Supt. is the connecting link between the Mothers' society and the Junior society. The Junior superintendent should read her report to the mothers, and give a short talk about her work, its encouragements, perplexities and needs. Let the Juniors, too, come in touch with the Mothers' society. Have at least once a year a union meeting when each may learn what the other is trying to do and thus they will be drawn into closer sympathy. It is not enough to pray for the Juniors but prayers should followed up and definite results gathered. Mothers would thus find many ways of helping the children, and the children would take great pleasure in the discovery that they too, could help the mothers in many little ways.

Juniors might act as messengers for the Mothers' society in carrying invitations to the meetings. The Junior society should be visited and some interest manifested. A surprise might be planned by the mothers in the form of a presentation of banner or new pledge cards, etc., and thus a new link is forged between mothers and children. Socials should be given to the Juniors which would be the best of all the year. If this were carried out should we not see more children in the church growing up to be earnest workers and also more mothers living really consecrated lives?

**GLEANINGS.**

WHILE the women outnumber the men in the church membership "sixteen to one" it is probable that the Junior superintendent will be a woman.

Mrs. Clark's bright speech was crammed with good things. Very suggestive was her word picture of the Junior Missionary meeting.

Secretary Baer's touching remarks about our "promoted" Juniors struck a responsive chord in every heart.

The Juniors get the geometrical truth that a straight, pure life is the shortest distance between earth and heaven.

Let your Junior society take no summer vacation unless Satan does or the Bible teaches it.

The same old question, but ever new problem, "that boy," was one of the topics discussed.

The pastor's duty was under discussion. One lady who defended the pastor from such loads of work which were being put upon him wound up by saying, "I'm a pastor's wife." This brought down the house.

What a library of bright Junior books as aids in Junior work Miss Haus described!

The Junior business meeting trains in regular, systematic service, and deepens by the committee reports faithfulness as a life-principle.

Enlist the fathers' interest as well as the mothers'. "Two heads in counsel" in home and national life.



## THE JUNIOR RALLY.

It is hard to compress into the limited space assigned us, any adequate description of that thrilling and inspiring rally. How the Juniors sang! One song was specially well rendered, "Who will follow Jesus?"

The welcome was given by a Washington Junior, Raymond Miles, fittingly expressed in a short poem. Well might Dr. Stewart wish that he were a poet that he might appropriately respond.

Then came that much prized exercise prepared by that friend of the Juniors, Mrs. James L. Hill, of Salem, Mass., "The Juniors' Love of Country." One cannot in brief space describe the marches, led by Saint Christian Endeavor, who held aloft her banner, and participated in by scores of Juniors who carried the flags of all the countries where Junior societies exist.

The first march was a display of American flags, and at the close, a hollow square was formed around Saint Endeavor while the Juniors sang "The Star-spangled Banner," raising on high their flags and waving them. The audience cheered this most lustily.

Two recitations, "Bible Patriotism" and "Homes of the People," were very well rendered.

Then came the second march. The American Juniors formed on right of the platform, and the Juniors that own the sway of Britain's gracious Queen formed on the left. The right group sang one verse of "America" while up went the flags. The left group sang one verse of "God Save the Queen" while the Union Jack fluttered in the breeze. Then the second verse of each was sung similarly, and the march again formed and passed under the crossed flags—the Union Jack and Stars and Stripes. This also evoked much enthusiasm in the audience. Patriotic recitations were then given by Juniors representing England, Scotland, Ireland, Wales, Canada, Australia, India, Japan, Turkey, France, Africa, Brazil, Mexico, Persia, China, and the islands of the sea.

Canada's verses were composed expressly for the exercise by Hannah Isabel Graham, of Seaford, Ont.:

"No country's like our own dear land;  
God grant her sons may be  
Worthy the broad and great domain  
That rolls from sea to sea."

After another march the Missionary and Temperance committees advanced and sang "There's a Royal Banner given for Display." A Junior society sang "Send the Light" as part of the Missionary Committee's plea. The Temperance Committee recited, and sang "A Song for Water Bright." Then the closing march and the whole Junior chorus chanted "Our Pledge." All the audience joined in singing "Christ for the World."

A medley of national airs was played by the Junior orchestra which called forth many demonstrations from the audience.

Dr. Clark took the greetings of the Juniors that he might bear them to the lands he is soon to visit.

And the Rally so long expected is over, and we wend our way with hushed hearts to our homes, more than ever impressed with our responsibilities of winning the boys and girls for Christ.

## NOTES ON THE JUNIOR TOPICS.

BY L. E. W.

Aug. 23.—Why should we join the Church, and when?  
Matt. 10: 32-39.

DAILY READINGS.—Monday: Christ loves the church, Eph. 5: 25-27. Tuesday: He wants church-members, Matt. 28: 19, 20. Wednesday: The first church, Acts 2: 41-47. Thursday: Unfaithful members, Acts 5: 1-11. Friday: A faithful member, Acts 7: 54-60. Saturday: Paul joins the church, Acts 9: 17-29.

A VERY practical question to be discussed in the best place in the world—the Junior society. Make this a time of enlisting your Juniors as church-members if they are not such

already. Discuss the reasons *why* one ought to join the church, our need of the church, the church's need of workers, God's method of evangelizing the world, the privilege of joining in this great work. When? Oh! that is an easy question. "Now is the accepted time." Let your Juniors realize as never before "that a straight, pure life is the shortest distance between earth and heaven." Emphasize the opportunities which the Juniors have in enlisting children in Christ's army. Pledge them to make some definite effort to help at least one into the Kingdom.

"Who will follow Jesus in His work of love,  
Leading others to Him, lifting prayers above.  
Courage, faithful servant; in His word we see  
On our side forever will our Saviour be."

Aug. 30.—What are some of the joys you expect to find in heaven? Rev. 21: 1-7.

DAILY READINGS.—Monday: No hunger, Rev. 7: 16. Tuesday: No tears, Rev. 7: 17. Wednesday: No evil, Gal. 5: 19-21. Thursday: Beauty there, Rev. 21: 21. Friday: Light there, Rev. 21: 23, 25. Saturday: Jesus there, Rev. 22: 3, 4.

Our home on high to which we are journeying contains many treasures. Even the Juniors have some treasures which they "have loved long since and lost awhile." The joys of heaven—it is hard to describe them. Let the Juniors find Bible verses which describe them and quote them in the meeting. Let all repeat the most precious of these. Speak of the joys of home life. Heaven is but the home life beyond. The joys of heaven are, however, without alloy and compared with earthly home joys are increased many fold. There are children in that land—"the streets of the city shall be full of boys and girls playing in the streets thereof." Let the Juniors express freely what they expect to find in heaven, and tell them their hearts will be fully satisfied when they see the "King in His beauty."

Sept. 6.—What good can we get from the Bible?  
Deut. 8: 1-9.

DAILY READINGS.—Monday: It builds up, Acts 20: 32. Tuesday: It guides, Ps. 37: 23, 31. Wednesday: It enlightens, Ps. 119: 105. Thursday: It ennobles, Acts 17: 11. Friday: It comforts, Rom. 15: 4. Saturday: It endures, 1 Peter 1: 24, 25.

Study the daily verses in connection with this topic. The Bible is the "Book of books," which we considered a short time ago as one of the best books to read. Now the Juniors are to discuss the advantages to be derived from the Bible. What blessing comes to the nation from the open Bible? to the community? to the family? to the individual? These are questions which ought to be well answered. Take most time in talking of the benefits in building character in the individual. This is the time that the Juniors are building character. Junior superintendents, it is your privilege to lay the foundation rock of Bible truth in the lives of your Juniors. Not only in this meeting, but in every meeting, have the Juniors writing God's law upon the tablets of their memories that it may be practised in life.

"This lamp through all the tedious night  
Of life shall guide our way,  
Till we behold the clearer light  
Of an eternal day."

Sept. 13.—How should a Christian use his tongue for Christ? Prov. 15: 1, 2, 4, 7, 10, 14, 23, 26, 28.

DAILY READINGS.—Monday: Helped by God, Jer. 1: 6, 7, 9. Tuesday: Fit words, Prov. 25: 11. Wednesday: Prudent words, Eccl. 5: 2. Thursday: Dangerous words, Jas. 3: 5, 6. Friday: Deceitful words, Jas. 1: 26. Saturday: Pure words, Ps. 12: 3, 6.

The tongue is the unruly member which many people find so hard to control. Hasty words, harsh and unkind words, that are so dishonoring, are found, alas! too often on our lips. Juniors may be thoughtless and utter words which hurt. Train to thoughtful control. The positive methods of using our tongues for Christ are many. Speaking for Him—in the meeting—at home—to our companions. Juniors have an

abundance of opportunities of speaking for Christ. Inspire them to use them so that Christ's kingdom may be extended. A little lesson on purity of speech would not be amiss, and a special report from your anti-slang committee might be made at this meeting. If you have not such a committee and find that there is necessity for it, organize at this meeting.

"Keep a guard on your words, my darlings,  
For words are wonderful things,  
They are sweet like the bees' fresh honey,  
Like the bees they have terrible stings.  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life,  
They can cut in the strife of anger  
Like an open two-edged knife."

Sept. 20.—What is home missionary work? Isa. 62: 6-12.

DAILY READINGS.—Monday: A call for missionaries, Acts 16: 9, 10. Tuesday: Another call, Luke 16: 27, 28. Wednesday: The first home missionaries, Acts 1: 8. Thursday: Begin at home, Luke 24: 46, 47. Friday: The power of missions, Hag. 2: 1. Saturday: Our responsibility, Matt. 5: 14, 16.

Can we Junior workers, with the co-operation of the Juniors, make this year a crusade year among the children? That would be home missionary work of a very practical kind. We in Canada are not doing all we can to win the boys and girls for Christ. Every Junior society ought to enlarge its membership until every child in every family of the church is a member of the Junior Band. Then reach out and organize a Junior society in the churches where there is not one. Junior superintendents talk this over with your Juniors and inspire yourself and them with a holy enthusiasm to do great things. It is possible to multiply our work in a marvellous way! Of course it is—and *now* and *at it* now!

"Do noble things, not dream them all day long,  
And so make life, death, and the vast forever  
One grand, sweet song."

## JUNIOR WORK AT OTTAWA '96.

OTTAWA '96 is now the watchword of Junior workers. The feast of good things at Washington is but a foretaste of what Ottawa will bring to us. On Wednesday, Oct. 7th we will start bright and early in the morning with a Breakfast and Conference for Junior Workers. In the afternoon the subject of "The Extension of Christ's Kingdom among the boys and girls" will be presented by practical workers. Following this will be that "best of all" meetings—the Junior Rally—about which we will tell you more next month. Junior workers! you cannot afford to miss the inspiration this convention will be to you in your most important work. Let us too have some Junior delegates. Talk it up in your society. Pray! pray! pray!

## Our Story

## HOW UNCLE SILAS INVESTIGATED THE CONVENTION.

A Tale of Washington '96.

BY S. JOHN DUNCAN-CLARK.

RALLYTOWN was a place by itself, apart from all the rest of the world. Anywhere else beyond a radius of twenty miles from the village post-office was broadly classified as "Outside." It was a conservative community in the strictest sense of the term, hating innovations with utter abhorrence, and resisting all new ideas to the bitter end. It is not surprising then that so late as June of the present year, Christian Endeavor, like electric light and trolley cars, was an unknown quantity in Rallytown. The name had succeeded in penetrating its obscurity, but only to be received by a shaking of gray heads, and a strong expression of disapproval as a dangerous, new-fangled notion from which the

people of Rallytown should be thankful they were far removed.

Towards the end of June, however, one of the village maidens returned from a sojourn in the city, and among a number of revolutionary ideas, brought with her a firm faith in Christian Endeavor, to which she gave expression in very definite terms on the first night of her arrival at home. When this news spread abroad in the village, as it very speedily did, it created no small sensation, and so agitated was one of the elders of the church lest the lambs of the flock might be unsettled by the tidings of this dangerous thing, that he determined to take the opportunity of having judgment pronounced against it once for all at the coming week night prayer-meeting. Consequently on Thursday evening, when the people were gathered in the church, and the usual hour had been spent in devotional exercises, old Elder Brown, familiarly known as Uncle Silas, rose in his place, and said he wished to make a few remarks. He had heard, he proceeded, that one of the young people had lately come back from the city, and brought with her some very peculiar notions; notions that threatened to disturb the peace and quietness of Zion if they became current. He trusted that the minister would take this opportunity to pronounce final judgment against this Christian Endeavor idea, which was being so much talked about, as foolish, unscriptural, and a thing to be avoided. Having thus relieved himself of his responsibility, Elder Brown resumed his seat with the air of a man who had saved his country from impending ruin.

The Rev. Ezra Trusty seemed perplexed for a moment, but presently spoke as follows:—"Brethren, you all know how strongly opposed I am to anything not in harmony with God's Word. You will remember how, figuratively speaking, I set my foot down upon a melodeon, because I could find no scriptural warrant for its use in the service of praise. I heartily sympathize with Elder Brown in his desire to preserve our little Zion from the disturbing entrance of any human and unscriptural element; but, brethren, I cannot pronounce judgment, honestly, upon a thing I know so little about. If Elder Brown can give me more definite information I will consider the matter carefully."

But Uncle Silas only muttered something about there being "no Christian Endeavor in the Auld Kirk." Then Elder Gray, the father of the revolutionary lassie, arose to speak. "I think our minister is right," he began, "we cannot condemn something of which we are entirely ignorant. But I have a suggestion to make. My lassie tells me that next month there will be a convention of this society in Washington, the capital of the United States, where all its work will be fully explained. Now let us send someone to investigate at that convention and report to us on his return. Perhaps Elder Silas Brown would be willing to go himself."

It was a bold idea, and the sound of importance it bore had a wonderful fascination, so that when the brethren regained their breath, they found themselves nodding their approval. All eyes were then centred on Elder Brown, who, summoning up his dignity, rose to the occasion. "Brethren," he said, "I recognize the justice of our minister's remarks, and the wisdom of Elder Gray's suggestion, and I am willing if it is your wish to assume the responsibility of investigating this thing for the sake of our church; and you may depend upon me to sift it to the bottom." Thus it came about that Uncle Silas Brown was appointed a commission of investigation from the Rallytown Presbyterian church to the Washington convention.

Uncle Silas little thought of what he was undertaking, or he might have hesitated before offering his services so freely; but with his hand once put to the plow his Scotch pride would not let him turn back. Only once, since when a lad he had made his home amid the forests of northern Ontario, had he been "Outside," and then it was but to the fall fair in the country town. So when he found himself a stranger in Toronto, amid trolleys, and bicycles, and other new-fangled

things, he began to feel lonely and bewildered, and to wonder if he would ever get home again alive. He managed to find the ticket agent's office, and was halting between buying a yard of ticket to Washington, or a little buff card back to Rallytown, when help arrived on the scene in the form of a man of average height, with a short red beard, and clad in a dark colored bicycle suit. This individual overheard Uncle Silas enquiring about Washington, and said to him, "Well, sir, are you going with us to the convention?" Uncle Silas surveyed him from head to foot and began, "Well, mister, I don't know who you be; but if you're one of those bunco men we read about, why ——," but here the ticket agent interrupted, "Oh! that gentleman's all right, Mr. Brown; he is the Ontario Excursion Manager, and if you put yourself under his care you are sure to enjoy the trip." Thus reassured Uncle Silas bought his ticket to Washington, and submitted himself to the guardianship of "the man in boy's pants," as he afterwards described him.



"THE MAN IN BOY'S PANTS."

There is not space to tell you about the journey, and all the old man's strange experiences; but before he reached Washington Uncle Silas had to admit to himself that he had never met a more respectful, kindly lot of young people than his fellow travellers. "If all Christian Endeavorers are like these, they are not so bad as I thought," was the first entry he made in his note book, as a result of his investigations.

The welcome he received in Washington from the warm-hearted friends at Canadian Headquarters, very nearly won him over from the position of an impartial investigator; but when on Wednesday evening he wandered into one of the prayer meetings, and saw a woman stand on the platform, and heard her speak, his conservative soul was inexpressibly shocked and he was driven from the hall in his old role of a doubting critic. When he reached his billet this note was entered in his book, "They allow the women to speak in public, contrary to Paul's teaching."

He was too late for the sunrise prayer-meeting on Thursday morning, but 9.30 found him seated in Tent Endeavor ready to criticize everything. He was feeling severe after his experience of the night before, and when the great choir began to sing "Let a little sunshine in," he shook his old gray head in emphatic disapproval. This was not one of the Psalms of David. But as the audience took up the chorus of the sweet, new song, and sent it pealing through the tent, the spirit of it seized him, and he found himself beating time to the music with his program. Then followed the devotional exercises, and the heart of Uncle Silas felt a tingle of sympathy as he joined with the gathered thousands in reverent worship. More singing, and then Secretary Baer, with his bright, happy face, stepped to the front to read his annual report. With ever growing wonderment Uncle Silas listened to the facts and figures telling of the great growth of the movement, that fell in rapid succession from the speaker's lips. So intense was his interest he forgot to be horrified at the applause which burst out so frequently round about him, and when he heard of England winning the banner for greatest actual increase in societies, his hands involuntarily met with a clap, and he only saved himself by the thought of what Rallytown session would say. But when the news followed that Scotland had also taken a banner, poor old Uncle Silas could restrain himself no longer, session or no session,

and bringing his two horny palms together gave vent to his feelings in thunderous applause, that quite startled the little lady seated beside him. From then on Uncle Silas ceased to be the impartial investigator, and became the sympathetic student; and this entry went down in his note book, "If Scotland thinks so well of it, there must be *something* good in Christian Endeavor."

So meeting by meeting, and bit by bit, his prejudices were overcome, as the spirit of the convention captured him and taught him that Christian Endeavor was no newer nor more unscriptural than the life of Christ Himself. One objection, however, remained in his note book which had yet to be overcome. That was concerning women speakers. On Sunday afternoon he sought the Presbyterian Missionary Rally in Tent Endeavor, and to his horror the first speaker introduced was a woman. He would have gotten up and out if he could, but he was in the middle of a seat with a score on either side, and one of those cards staring him in the face, that read,—

BE UNSELFISH, AND DO NOT SPEAK OR  
MOVE ABOUT DURING THE SESSION, AS  
YOU DISTURB THE WHOLE CONVENTION.

So he kept his seat reluctantly, and was compelled to listen. The speaker was Miss M. Catharine Jones, of New York, one of the missionaries of the Presbyterian church. She had a clear, sympathetic voice that reached the farthest corner of the tent, and Uncle Silas found himself unwillingly interested as he listened to her touching description of the hardships and difficulties of the western mission fields. Presently two tears stole from his eyes and rolled slowly down his cheeks, while his heart warmed with sympathy for the thousands of hungry ones who do not know the Bread of Life. And then as Miss Jones finished her earnest pleading he wiped his eyes and wrote this in his book, "If Paul could have heard Miss Jones I believe he would have changed his mind. I have, anyway." Thus the last barrier was swept away.

And Monday evening came; and Uncle Silas went with part of the Canadian delegation to one of the three tents. No longer the critic, he felt now as though he were in very deed an Endeavorer. New aspirations stirred his old heart; he longed to take back to Rallytown some of the life, and earnestness, and power that characterized this convention. The consecration service was a new experience to him, but it was a sweet one, and when he stood up with the rest in response to the roll call he inwardly pledged himself to serve his Master with renewed zeal and faithfulness when he returned to his village home.

So the convention closed, and the commission of investigation returned to Rallytown. But it went back a different man, with a new message. The little church was crowded when Elias arose to deliver his report. The news of his journey and mission had spread throughout the countryside, and folk who had not entered the church for years were there, curious to hear the result of his investigation. I cannot tell you all he said, for he said much, but this was the conclusion of the whole matter: "Brethren, I have investigated this organization from top to bottom. And at the top of it I find Jesus Christ reigns supreme; and at the bottom of it I find the Bible as a strong foundation; and in between I find earnest, godly men and women ready and fitted for service. So the recommendation of this commission of investigation is that a Christian Endeavor society be at once organized in Rallytown." And I have no doubt if you visit that little village to-day, you will find the recommendation has been carried out.

Toronto, Ont.

MANY a storm cloud rushing o'er us  
Seldom pours on us its rain;  
Many a grief we see before us  
Never comes to cause us pain.  
Oft times, in the feared to-morrow,  
Sunshine comes, the cloud is flown;  
Ask not, then, in foolish sorrow,  
"Who shall roll away the stone?"

## THE Societies at Work

### FROM THE ONTARIO SECRETARY.

NOW that the big Washington convention is over let us devote all our energies to booming the inter-provincial convention which meets at Ottawa, Oct. 6-9.

There are still a great many schedules in the hands of corresponding secretaries, although sent out nearly three months ago. I hope the county secretaries will do their utmost to make returns before the 1st of September.

It may be the case that some society has been overlooked and has not received a printed list of questions. If such is the case will the cor.-secretary please fill in answers to the following, and return to me at once.

THOMAS MORRIS, JR.  
HAMILTON, ONT.

- 1.—Name of City, Town, or Village?
- 2.—Name of County?
- 3.—Name of Church?
- 4.—What denomination?
- 5.—Name and address of Corresponding Secretary?
- 6.—When organized?
- 7.—Name of Pastor?
- 8.—How many Active Members?
- 9.—How many Associate?
- 10.—How many church members in your society?
- 11.—How many have joined church from your Society since June 30th, 1895?
- 12.—How many members take THE ENDEAVOR HERALD?
- 13.—Have you
  - (a) Missionary Committee?
  - (b) Good Citizenship Committee?
  - (c) Junior Society?
- 14.—What special work is your society doing for missions?
- 15.—How much did your society raise for missions last year?
- 16.—Will your society contribute a sum equal to two cents per member of your society toward Provincial Christian Endeavor work for year ending June 30th, 1897?
- 17.—How many copies of the official printed report of the Ottawa Convention will your society take?  
(Price will be 15c. each; per doz., \$1.50.)

### OTTAWA '96.

“OTTAWA '96!” What words carry with them more significance and inspiration to the Christian Endeavorers of Canada than these two or three syllables each? They signify much. They represent an occasion without parallel in the history of Christian Endeavor in Canada. They foretell the greatest national gathering of the Christian young people of this Dominion ever recorded in our nation's history.

As the time for the inter-provincial convention at Ottawa draws nearer it becomes more evident that those who can attend it will gain rare enjoyment and profit. The names of the speakers suggest whole-souled earnestness and eloquence in abundance. As you read them in the convention number of the HERALD next month your heart will burn and thrill with desire and anticipation for the good things in store for you at the convention.

“I will be in Ottawa next October even if I have to sacrifice something else to be there,” said Mr. John Willis Baer, of Boston, General Secretary of the United Society, at the Washington convention a few weeks ago. And other great-hearted men of world-wide reputation like Mr. Baer have given similar promises. They include evangelists, missionaries, pastors, and workers from far and near who will gather at Ottawa to counsel, advise, and co-operate.

The Junior rally promises to be the feature of the convention. It will in all probability be held in the drill hall instead of Dominion Methodist church as formerly arranged. The Junior rally at late provincial conventions has overcrowded the church in which it was held and as the rally at Ottawa convention will be the greatest of all Junior rallies, it is proposed to secure not a

church, but the auditorium mentioned, which is capable of seating 4,000 persons. The exercises at this rally will be of a patriotic character with special and attractive features. Let the Junior meeting on Wednesday afternoon of convention week not be forgotten.

Few experiences should prove more enjoyable to the convention delegates than the excursion to Aylmer, eight miles distant from Ottawa, the birth-place of Rev. Dr. Clark, founder of the C. E. movement. Aylmer is dear to Dr. Clark as no other place on earth for there lies buried his mother, brother, and sister. No Endeavorer can visit the home where Dr. Clark spent the earliest days of his childhood, and the quiet cemetery near by with its treasured dead, and not be filled with a deeper desire to promote the cause to which Dr. Clark is devoting his life and energies. Electric cars will convey delegates to and from Aylmer, the line skirting the Ottawa river all the way, affording one of the most delightful trips imaginable.

While the Ottawa Endeavorers are thinking and planning how they may make the stay of delegates comfortable, enjoyable and profitable, they will be delighted to furnish any information desired regarding the convention. The members of the '96 committee, whose names and addresses follow, desire to be considered a bureau of information by all intending delegates.

#### COMMITTEE.

Chairman, T. W. Quayle, 262 Nelson St.; Secretary, Andrew Miller, 135 Albert St.; Finance, S. J. Jarvis, 117 Sparks St.; Reception, T. E. Clendinning, 11 Lochiel St.; Transportation, T. E. Chisnall, 56 Sparks St.; Billeting, R. H. Campbell, 376 Waverly St.; Hall, E. D. Parlow, 13 Nepean St.; Music, F. H. Byshe, 312 Cooper St.; Entertainment, Miss Ella Curry, Coligny College; Press and Printing, W. R. Greene, L.D.S., 54 Bank St.; Decoration, Miss Maggie G. Keir, 3 Le Breton St.; Junior Rally, W. F. Kerr, C.P.R. Telegraph Co.

Ex-officio, Rev. R. E. Knowles, B.A., Vice-president Ontario C.E. Union.

We would call special attention to the following circular which has been sent out by the Transportation Committee of Ottawa '96, to secretaries and superintendents of local, township, county and district unions:

Dear Friend, This committee is sending you a circular letter with a quantity of other circulars requesting in the former that you will forward one of the latter to each society in your Union. It is unnecessary for us to take up space by giving the contents of the circulars here but suffice it to say that they are concerning the obtaining of cheap transportation rates to our convention. The object of this letter through the ENDEAVOR HERALD is to impress upon you the necessity of immediate action in the matter as the time is fast approaching for final arrangements to be made. In case new secretaries or superintendents have been appointed since the lists sent us were made out, if this should catch the eye of a late secretary to whom we may have sent the circulars will you kindly forward them to your successor; or if a newly appointed one will you write the late one to forward. In the September issue of the HERALD we hope to give all the necessary information for delegates.

### TORONTO NOTES.

#### DISTRICT NO. 3.

The semi-annual business meeting of South Side Presbyterian Y.P.S.C.E. was held Friday evening, July 3rd. The following officers were elected for the current six months: Hon. president, Rev. J. G. Potter, B.A.; president, W.

H. Campbell; vice-president, Mrs. Alex. Russell; secretary, B. J. H. Boulton; cor.-secretary, Mrs. Tingle, treasurer, Alex. Russell; organist, Maggie Colville. The society has adopted the Fulton plan of giving and is urging a general use of the same among all its members. Meetings are held regularly every Monday night at 8 o'clock. Cor.-secretary's address is 279 Gerrard Street; president's address, 2 St. David Place.

#### DISTRICT NO. 4.

A sealed debate was held by the members of Broadway Avenue Congregational Y. P. S. C. E. on Monday night, June 29th, the subject for the evening being: “Resolved that the Sunday School is a more effectual instrument for Christian service than the Christian Endeavor Society.” The speeches were entirely extempore, no one knowing the subject until its announcement by the pastor, the Rev. J. P. Gerrie, who occupied the chair and also ably filled the office of judge. After a long and animated discussion the decision was given in favor of the affirmative.

#### DISTRICT NO. 5.

The Y. P. S. C. E. of College street Presbyterian church held their annual excursion to Dundurn Park, Hamilton, on July 14th. The weather was perfect and a goodly number took advantage of the pleasant trip. All were extremely well satisfied with the outing, and the Society was congratulated on the very efficient arrangements of the day.

### HUM FROM THE HIVES.

CHATHAM.—Friday evening, July 10, while the great Christian Endeavor Convention was assembled in the city of Washington there gathered in our city a number of representatives of the Christian Endeavor, Epworth League, and B.Y.P.U. societies of this district to hold a “sympathy” meeting. The meeting was called by the young people of St. Andrew's and First Presbyterian churches, invitations being sent to all the city societies and to about twenty societies in the neighboring townships. After an address of welcome, the topic “Enthusiasm in Christian Service” was thoroughly discussed under the leadership of Mr. Geo. A. Cornish. Rev. Dr. Battisby, St. Andrew's church; Rev. E. N. Baker, Methodist church, Ivor Brock, president E. L.; Fred Stone, president Y.M.C.A.; Miss Powell and Miss McDonald gave short addresses. The program was enlivened by vocal solos and instrumental music.

BURKS FALLS.—A Christian Endeavor society has recently been organized at Burks Falls in connection with the Presbyterian church here. President, Rev. J. Carswell; vice-president, Mrs. Tait; secretary, Miss H. H. Carswell, cor.-secretary, Mrs. Lamb, treasurer, Miss Smith. It begins with fourteen active and twenty associate members.

MAGNETAWAN. A union Y.P.S.C.E. was organized on Jan 28th, '96, by Rev. W. R. Roach in the Methodist church here. It began with eight active members, two associate, and one honorary member. We have now fifteen active and three associate members.—ERNEST GRINTON, Sec'y.

ST. THOMAS.—The young people of Immanuel Baptist church organized a Christian Endeavor society on June 29th, with Mr. Geo. Glover as president, and Miss Mina Finch as recording secretary. The society is flourishing nicely, having 18 active and 7 associate members, who are enthusiastic in their zeal for the cause of Christ.—M.F.

COOKSHIRE, QUE.—We have on this circuit two Epworth Leagues of Christian Endeavor; one has about fifty members, including active, associate,

and honorary. This League raised over \$30 during the year. The other, numbering ten active and two associate members, donated about \$6 since organizing, some five months ago. Two cents a week is the system adopted. Although our church membership is small the regular collections and subscriptions have not only not diminished but increased on account of this simple plan of systematic giving, and so the mite-box income is more than clear gain, besides \$50 increase in ministerial support.—REV. C. W. FISCH.

KINGSTON.—The Y. P. S. C. E. of Cooke's church held their regular business meeting on Monday evening, July 6th, with a large number of active and associate members present. The following members will form the list of officers for the ensuing term: Honorary president, Rev. S. Houston; president, Mr. T. Donnelly; vice-president, Miss May Reid; recording secretary, Mr. J. Orr; corresponding secretary, Edith D. Kennedy; treasurer, Miss J. Macdonald; organist, Miss F. A. Montgomery. Our society is still adding to its members, and although many of them are out of the city for a short time the weekly prayer meetings are well attended. At the close of the business meeting refreshments were served, and the members and their friends had a pleasant time together. The meeting was brought to a close with prayer by our pastor.—EDITH D. KENNEDY, cor. sec.

MANITOULIN.—The society organized about five weeks ago at Tekkumhah is progressing most favorably, having now fifty members, active and associate, all doing a good work.

HAMILTON. A large delegation went from here to the Washington Convention... W. K. Allen, who has been such an efficient and energetic convener of the Temperance and Good Citizenship Committee of the Hamilton Local C.E. Union, has moved from the city to the sincere regret of his many friends and fellow-workers. Mr. Thos. Morris, Jr., was elected to succeed him... The Local Union is doing successful work in several different lines and is making itself felt as a power for good in the city.—M. J. NISBET. Over 700 people enjoyed the moonlight excursion held last evening under the auspices of the Hamilton Christian Endeavor Union. With the First Methodist orchestra at the bow of the boat, and Ostler's orchestra at the stern, and hearty singing, those on board enjoyed themselves. The number of tickets being limited also added to the Endeavorers' convenience. The committee which so successfully managed the affair was composed of Thomas Hendry, Knox Christian Endeavor, chairman; Thomas Morris, First Methodist Christian Endeavor, and James McFarlane, Gore Christian Endeavor, and the amount realized was about \$35.00.—Hamilton Herald. The above sail took place July 21st, and was gotten up for the purpose of giving our Endeavorers from the city and the county a chance to get better acquainted. It is true we made \$35.00, although the price of tickets was reduced, and although we sent two complimentary to every muster in the county of Wentworth. But I can assure you that we did not run the excursion to make money. The sail was so thoroughly enjoyable that it is likely to become an annual affair, and we can thoroughly recommend this kind of outing to the Social Committees of Ontario.—THOMAS MORRIS, JR.

Throughout the world there are today 46,125 C. E. societies, and a total membership of 2,750,000. And the best of it all is that from our Juniors 21,500, and from our Young People's Societies 210,400, have this year joined the churches of America. Praise God for that!

Our Book Shelf

NEW BOOKS.

GATHERING CLOUDS.

THIS is the title of a powerful "Tale of the Days of St. Chrysostom," by Frederick W. Farrar, D.D., Dean of Canterbury. Those who have read Dean Farrar's tale of the days of Nero, "Darkness and Dawn," will welcome this new volume which deals with another fascinating period of early church history. The latter part of the fourth and the beginning of the fifth century were dark days for the cause of Christianity. The Byzantine Empire, with its degraded civilization, exerted a most baleful influence upon the church. Base men held the highest ecclesiastical posts, and gave themselves over to luxury and sensuality, while those lower in rank grovelled and plotted in the most shameful way for ecclesiastical preferment. Side by side with the scandalous worldliness there existed the most extreme forms of asceticism; monks, hermits, and saints of the Simeon Stylites order being very numerous. Against this dark background Dean Farrar has set in bold relief a number of noble and unselfish characters - Eutyches, David, Olympeus, Philip of Antioch, and more noble than all, Chrysostom, the Archbishop of Constantinople. The volume is divided into six books, the titles of which are respectively: Antioch, Days of Storm, A Chaos of Hatreds, Death-Grapples, Defeat in Victory and Victory in Defeat, Death and Life. The story is a powerful one, full of dramatic scenes and thrilling incidents, sketched with all the brilliance and picturesqueness so characteristic of this author's writings. Yet, while this book is deserving of strong commendation as a work of fiction, that is perhaps not its most noteworthy distinction. We have here a singularly vivid picture of the days of St. Chrysostom, historically reliable. Dean Farrar has made a close study of the history of the period, and every detail in "Gathering Clouds" is true to the customs of the times and every circumstance to the historic fact. For this reason this volume is of permanent value. A perusal of it by the average reader will do more to give him a grasp of the characters, events, and customs of the period than a score of volumes of ordinary church history. To what better use can fiction be put than to reflect the lives of great men in past ages and the great principles for which they suffered and bled? Dean Farrar is a scholar and a master of literary style, and both are manifest in every page of this stirring tale. [London and New York: Longmans, Green & Co.; 593 pages. Cloth; price \$2.00.

THE CHRIST OF TO-DAY.

This is a particularly interesting and valuable discussion of some problems connected with that return to Christ of which we hear so much in these days. The author, George A. Gordon, D.D., minister of the Old South Church, Boston, presents clearly and vigorously the argument for the supremacy of Christ in modern thought, and for the development of a Christ-centric theology. Even if one does not follow the author in every point he must sympathize with, and derive help from, the intense loyalty to Christ that breathes through these pages and the definite purpose to enthrone Him in every sphere of human life and thought. Growing, as it has done, out of lectures delivered before the students of Yale Divinity School and Western Reserve University, the book, as we would expect, deals with those practical and vital questions with which all earnest and thoughtful minds are concerned:

The authority of Christ; His position in the faith of to-day; The significance of a supreme Christology in relation to the higher criticism, theology, social problems, materialism and the progress of the race; and The place of Christ in the pulpit. In each of the Christian countries the answer by Christ's followers to the question, "Whom say ye that I am?" has been the same; but the context of the conception has varied. Dr. Gordon shows that in our day there has been a marked advance in "the intellectual appreciation of the Person of Christ," and with this advance the doctrinal standpoint has changed; hence the need of a reconstruction of theology with the mind of Christ as the constructive principle. An interesting chapter is that which shows the bearing of a supreme Christology upon the literary criticism of the Bible, the social problem, and other phases of religious thought. Dr. Gordon's conviction is that he who is full of the mind of Christ is dependent upon no other authority in ascertaining what portions of the Bible are truly the Word of God, and only in the grace of God in Christ that reaches and renews the heart does he see hope for the world. In the last chapter the author magnifies Christ as the message of the preacher, and to make men like Him he maintains to be his supreme mission. The book does not profess to be an exhaustive exposition of any of the questions which it discusses, but it does present in admirable form the main phases of modern theological thought. It is a distinct and valuable contribution to the advanced religious thought of the day and it will give its readers great aid in discerning the signs of the times. To say that this is a "Riverside Press" book is to vouch for its external excellence. [Boston: Houghton, Mifflin & Co. 322 pages. Cloth, \$1.50.

THE LITERARY STUDY OF THE BIBLE.

One of the marvels of the present day is the multitude of volumes published with the view of aiding in the study of the Bible. It is doubtful whether any real benefit is to be derived from the majority of these works. But here is a book which may be characterized as fresh, scholarly, original, and a real help to the Bible student. The author is Dr. Richard G. Moulton, the famous university extension lecturer, now Professor of English Literature in Chicago University. The literary study of the sacred writings, it may be urged, is not the most important study; the Bible is a practical book, written for practical ends, and it never aims at mere display. Yet, as Dr. Moulton shows, the sacred writers made use of a great variety of literary forms to set forth divine truth, and to understand the truth it is necessary to understand the form. Poetry must not be interpreted as prose, and, in drama, the utterances of different persons require to be carefully separated. One of the examples given to show the bearing of literary form upon Biblical interpretation is the opening portion of the Lord's prayer. When the clauses are arranged so as to make an envelope figure, we see that the words, "In earth as it is in heaven," are attached not only to the petition, "Thy will be done," but to the two preceding ones:

Our Father which art in heaven:  
Hallowed be Thy Name,  
Thy Kingdom come,  
Thy Will be done  
In earth as it is in heaven.

Professor Moulton regards as defective many of the conclusions of the higher critics on account of their failure to give due importance to literary form. An illustration is given from Micah 7: 6, 7. Between these verses Wellhausen declares "there yawns a century." Our author says, "What really yawns between the verses is simply a change of speakers." Professor Moulton seeks to express the thought of the author, as far as it is possible to do so

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Calisthenic Classes during the month of July under the management of Miss Berryman, of the Toronto Conservatory of Music.  
Illustrated programme, giving full particulars, may be had at the Methodist Book-Room, or sent post free on application to Mr. B. C. Fairfield, St. Catharines.  
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in English, in the exact form which the writer had in mind. In this way he is able to set many an obscure passage in a fresh light, bring out many hidden literary beauties, and increase the interest of the reader in the Word of God. He makes a strong plea for the structural printing of the Bible so that the various literary forms employed may be graphically represented. Because of the failure of the translators and publishers to distinguish these forms, and because of the arbitrary division of the Scriptures into chapters and verses, he speaks of the Bible as "the worst printed book in the world." There is certainly something striking in the way the parallelism is reflected by the author in this book. Take this example from the peroration of the Sermon on the Mount:

Every one therefore which heareth these words and doeth them, shall be likened unto a Wise Man which built his house upon the Rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the Rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a Foolish Man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof!

As the subtitle indicates, the purpose of the work is to give "An account of the leading Forms of Literature represented in the Sacred Writings." Hence a great variety of literary forms are distinguished and set in order. A valuable appendix entitled, "A Literary Index of the Bible" separates the Bible into the various literary compositions of which it is composed. This index would prove an exceedingly suggestive guide in the study of the Scriptures. It is apparent that this treatment of the text of Scripture is calculated not only to aid materially in its interpretation, but to furnish mental and spiritual quickening. A strong and reasonable plea is made for a place in the curricula of our higher schools and colleges for the literary study of the Bible. "It is one of the curiosities of our civilization that we are content to go for our liberal education to literatures which, morally, are at an opposite pole from ourselves"—literatures in which the most exalted tone is often an apotheosis of the sensuous, which degrade divinity, not only to the human level, but to the lowest level of humanity. Professor Moulton deserves the approbation of all earnest Bible students for his very interesting and instructive book. [Boston: D. C. Heath & Co. 533 pages. Cloth, price, \$2.00.

WHERE SATAN SOWS HIS SEED.

This is a book of plain talks on the amusements of modern society by the evangelist, M. B. Williams. They retain much of the flavor of spoken discourse, and deal with the subject of worldly amusements in a very pointed way. The several chapters deal with the Card Table, the Wine Glass, the Theatre, and the Dance. The title of the book indicates the attitude of the author towards the amusements specified,—they are Satan's sowing-ground. As an evangelist Mr. Williams has had many opportunities of observing the practical effects of the indicted amusements, and uses his incidents and statistics with telling effect. The principle which the author seeks to illustrate is the tendency of such diversions to gain an increasing hold on the life and to carry one on to engage in lower and more debasing forms. "Sow a decanter on your sideboard, reap a thirst for liquor; sow a saloon, reap a crop of drunkards; sow a card-table in your parlor, reap a gambler in your home; sow a square dance, reap the round; sow the parlor dance, reap the ball room." The subject of legitimate

amusements is one that is continually coming up for discussion, and this book is calculated to help young people to arrive at a right decision. [Toronto: Fleming H. Revell Co. 125 pages. Cloth, 50 cents.

THE SUPPLY AT SAINT AGATHA'S.

This is a charming story by Elizabeth Stuart Phelps, with illustrations by E. Boyd Smith and Marcia Oakes. Mrs. Ward is a true artist and everything from her pen bears the mark of a fine literary instinct. It is a question if she has ever surpassed, for beauty and tenderness, this exquisite little story. Saint Agatha's is a stately city church with a wealthy and cultured congregation. During the absence of the rector on a mid-winter vacation, a saintly old clergyman in the country is invited to supply for one Sunday. Just before the day of his departure for the city he is called out in the night to attend a dying parishoner. He is attacked by pneumonia as a result of being out in the raging storm, and is not able to send word to secure a substitute. Nevertheless, there is a "supply" at Saint Agatha's on Sunday—a man of marvellous power, and the author narrates with rare skill the awe and wonder of the audience. There is an air of mystery throughout the story which holds the reader captive, and one at the end wonders who the "supply" on that winter day could be. The volume is beautifully printed and bound, and would make an admirable gift book. [Boston: Houghton, Mifflin & Co. Cloth, \$1.

GLIMPSSES THROUGH LIFE'S WINDOWS.

This is a book of selections from the writings of that delightful author, J. R. Miller, D.D. The compiler, Evalena I. Fryer, has done her work well. She has had in mind the needs of many young people, as in the introduction she says: "In these days of young people's societies—Christian Endeavor and others with like object,—there is a desire for books with short paragraphs suitable for reading by members at the meetings." Certainly these "glimpses" are of such a nature that their use would brighten many an Endeavor meeting. There are few writers whose works lend themselves for quotation more readily than those of Dr. Miller, and these selections are characterized by the beauty of diction and aptness of illustration which distinguish this author's works. There are about two hundred selections in all, and as there is a full index, paragraphs may be readily found for a great variety of topics. The volume is daintily got up in white and gold and would make an excellent gift book. [New York: Thos. Y. Crowell & Co. Toronto: Fleming H. Revell Co. 211 pages. Cloth, price 75 cents.

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The leading article in *The Atlantic Monthly* for August is "Reminiscences of Mrs. Stowe," by Mrs. James T. Fields, who was her intimate friend during the whole period of her fame. There are several noteworthy literary papers. Professor Paul Shorey of the Chicago University, explains in most suggestive fashion the "Present Conditions of Literary Production," making a summary of the forces at work for and against literary activity; and Mr. Henry D. Sedgwick, Jr., in an out-door essay, "A Holiday with Montaigne," combines an account of an excursion in a canoe with a rare interpretation of the old French essayist. A most delightful paper of literary charm. A new story is begun in this number by Mrs. Catherwood, the scene of which is a

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new prairie town. It is a story full of action and real life, with a strong flavor of the soil. Leland Hearn writes for this number of the *Atlantic* an explanation of Japanese art, which gives the Western reader the Japanese point of view, a thing that has never before been so plainly done; and European drawing is criticised from the Japanese point of view. Other papers in the August *Atlantic* are a sympathetic review of Eugene Field's career and works, a poem by Mr. Aldrich, and an invigorating account of a caribou hunt in Canada, under the mercury stood twenty degrees below zero.

"CHINA'S STRUGGLE FOR LIBERTY," is the subject of a fully illustrated article in *Frank Leslie's Popular Monthly* for August. It is written by Fidel G. Pierra, one of the leading spirits of the Cuban Delegation in New York, and contains portraits of Generals Gomez, Maceo, Marti, Carillo, Sanchez, Garcia, Rodriguez and Palma, and some interesting views. Another feature of this number is an article on the Christian Endeavor Society, by Rev. Francis E. Clark, its president and founder, with many attractive illustrations. "The Making of a President," by Rufus R. Wilson, tells about nominating conventions, cost of electing a President, etc. There are illustrated papers on Salisbury and Wells Cathedrals. The fiction in this number is particularly good, as is also the department for young people, which contains contributions by Horatio Alger, Jr., Edward S. Ellis, Minna Irving and others.

The August *McClure's* justifies its title of a "Midsummer Fiction Number" in five short stories, all of them of such fresh and ready interest that one can read them without forcing himself and in spite of heat and humidity. Octave Thanet contributes a strong story of Western life; Stephen Crane relates a dramatic episode in the later life of the hero of "The Red Badge of Courage"; Clinton Ross tells a booming battle story, based on Perry's historic victory on Lake Erie; E. W. Thompson tells a humorous tale of the Canadian fishermen; and Annie Elliot describes a double love episode in a Yale and Harvard boat race. William T. Stead, whose personal studies of eminent men are always written with the utmost thoroughness and skill, describes the course of life by virtue of which Mr. Gladstone now, at eighty-six, serenely pursues his favorite studies in the full strength of all his faculties. These with other good things go to make up a strong number.

Seldom is so much delightful fiction presented in a single issue of a magazine as is invitingly arrayed in the short-story issue (August) of *The Ladies' Home Journal*. With the best contributions of such clever story writers as Bret Harte, Jerome K. Jerome, Sarah Parr, Lillian Bell, Jeanette H. Watworth, Caroline Leslie Field and Annie Steger Winston, the illustrations of such capable artists as W. L. Taylor, T. de Thulstrup, Alice Barber Stephens, Otto Toxopern, Florence Pearl England and Clifford Carlton, divide attention and interest. A spirit of humor, not wholly unmingled with pathos, is imparted by Mr. Woolf's page of waifs—"Life's Comedies." In a practical vein are articles by ex-President Harrison, Rev. Chas. H. Parkhurst, D.D., and department editors. Ruth Ashmore addresses girls on "How to Be a Social Success." Another useful article, "Headaches and Their Cure," is contributed by four eminent physicians, who diagnose and prescribe. The *midsummer Journal* covers a wide range of topics and is exceptionally attractive.

*Outing* for August is as wholesome and refreshing as a breeze from the sea. The contents are as follows:—"A Bout with the Bluefish," by Ed. W. Sandys; "Plain John Miller," by C. P. Burton; "Through Virginia Awhel," by J. B. Carrington; "The Half-Raters," by R. B. Burchard; "Canoeing on Pamlico," by W. A. Brooks; "A Fog on Foot," by A. W. Quimby; "Ringing a Malaya Tiger," by Dr. J. H. Porter; "An Episode of Trout Fishing," by J. K. Mumford; "A Western Brook," by C. B. Comig, and the usual editorials, poems, and records.

The August number of *The Chautauquan* is replete with most excellent reading from the pens of the ablest writers, as is shown by the following selection from the table of contents:—"A Traveler's Views of New Mexico," by John R. Spears; "Where do the Immigrants go?" by Cyrus C. Adams; Sunday Readings, selected by Bishop Vincent; "German Universities," by Alja Robinson Crook, Ph.D.; "The World's Debt to Biology," by Henry Fairfield Osborn, Sc.D.; "The Indian Sign Language," by William H. Wessell; "On Conversation," by J. P. Mahaffy, D.D., D.C.L., Oxon.; "The Bank and Future of Physical Education," by A. Moss; "The Evolution of the Piano," by J. Torrey Comnor; "Tennyson's Women," by Eugene Parsons. The department of Current History and Opinion contains a resume of all the important events of the month.

The July number of *The Pulpit* contains the following sermons: "Christ, Humanity's Universal Magnet," by Rev. W. L. Pickard, D.D.; "Israel's Golden Fruitage," by Rev. J. B. Whitford; "Sermon to Business Men," by Rev. J. A. Eeob, D.D.; "Saving a Sacrifice," by Rev. John A. B. Wilson, D.D.; and a Flower Sermon, by Archdeacon F. W. Farrar, D.D. An excellent selection of eloquent and instructive discourses.

*The Treasury Magazine* for August, 1896, has an initial sermon by the Rev. Dr. J. Thos. Pate, of Camden, S. C. Dr. Pate is the subject of a biographical sketch, as are also Mrs. Harriet Beecher Stowe and the new Methodist Bishops, McCabe and Cranston, of all of whom portraits are given. The first article is an illustrated description of the work at Northfield, with a portrait of Mr. Moody. Dr. W. E. Barton, of Boston, contributes the second sermon, and there are outlines from several eminent preachers and college presidents. Prof. Small closes his series on Denominational Characteristics with an

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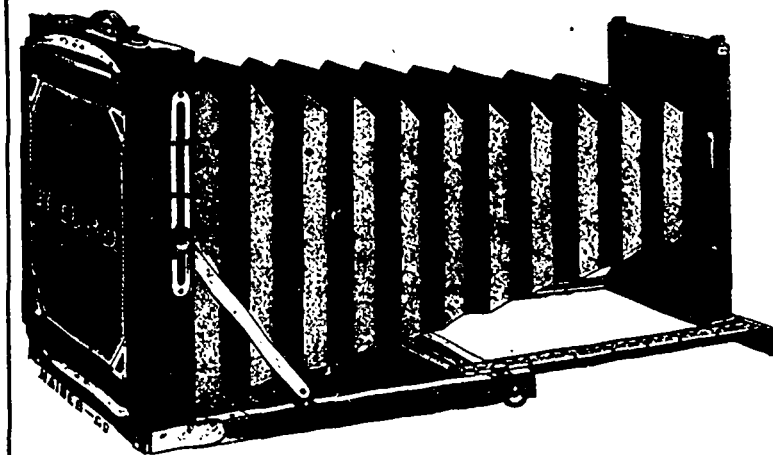
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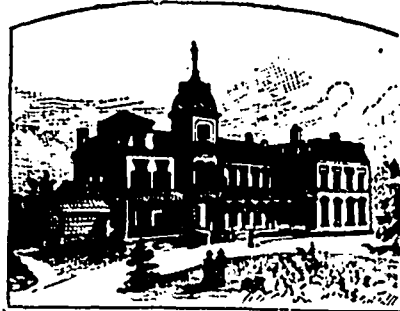
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