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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. XI]

Toronto, June, 1899

[No. 5

Compensation.

THE truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills,
And down their sides will those who seek
With hopeful spirit, brave though meek,
Find gently flowing rills.
For snow's white wing a verdant field;
A gain for loss.
For buried seed, the harvest yield;
For pain, a strength, a joy revealed,
A crown for every cross.

Editorial Talk.

"DETROIT will be almost a Canadian convention," said Dr. Clark when in Hamilton last autumn. Certainly the Eighteenth International

Convention meets at a point the most accessible to Canadians since "Montreal '93." There will doubtless be the largest delegation from the

"Land of the Maple" that has ever attended a convention in the United States. Detroit is a point easily reached by various rail and water routes, and the programme is probably the most attractive and helpful that has ever been prepared. Some of the special features that have been arranged for are deserving of particular mention. There will be a daily "Quiet Hour" in the Light Guards Armory, conducted by Dr. J. Wilbur Chapman. This has been the feature which many have found most profitable at recent conventions. A daily Bible Study Conference has also been planned to be led by Professor H. L. Willett, of Chicago, and Professor W. G. Moorehead, of Xenia, Ohio. Mr. H. B. Gibbud, of Springfield, Mass., will conduct daily a Personal Workers' Conference. Rev. Charles M. Sheldon, the author and pastor, will be present and conduct conferences on such practical topics as "What would Jesus do?" "In the other man's place." He will also read one of his stories. But time would fail to tell of the addresses of famous convention speakers like Dr. P. S. Henson, Bishop Vincent, Robt. E. Speer, President John Henry Barrows, Dr. W. F. Gunsaius, and Professor Graham Taylor. A new

idea that old convention goers will appreciate is that of holding the consecration services in some twenty-six churches instead of in two large halls as formerly. This will have a tendency to reduce the spectacular features to a minimum, and secure deeper and more lasting results. The singing will be under the direction of Mr. E. O. Excell and Mr. Percy S. Foster, names that are a guarantee that this portion of the convention programme will be of the very best. Those who are planning to go—and we hope a thousand of our Canadian readers will make an effort to be present—will find information in regard to transportation and other matters in another column.

A CERTAIN president of a Christian Endeavor society was one day thinking seriously about the possibilities for service that lay for the most part

A Beautiful Dream.

latent in the seventy or more members of his society. As he balanced the possibilities over against the work actually performed, he was painfully conscious that the society, while doing much, was yet far from attaining the full measure of its capabilities. As he mused, the fires of fancy burned, and he had a very beautiful dream. It was a waking dream, and it was about a working society.

The prayer meeting was a most delightful gathering. It was a feast spread by the hand of Christ; and He was always present as the real leader of the meeting. None of the members were absent who could be present, and all came from their closets with some thought or experience which they longed to share with others. Each meeting was so interesting and spontaneous that dullness and painful pauses found no place.

Then the social climate of the society was always warm and sunny. It was never frigid or foggy or malarial. The strangers who came in casually found the atmosphere so inviting that they said, "It is good for us to be here; we would like to be associated with these friendly young people."

The influence of the society was felt in all departments of the church's work. The members could be relied upon to do whatever work was required of them. They looked after the young people of the congregation, and especially after the strangers and the sick. They taught in the Sunday-school, and encouraged the Bible-class teacher by their presence and their interest

in the lesson. They all contributed their mite for the work of the church and for missions, and when their offerings were put into the hands of the church treasurer, the whole church was stimulated by their liberality and self-sacrifice.

The spiritual temperature of that society never fluctuated, falling toward zero in July and August, and rising toward blood-heat in January and February. The Holy Spirit abode in the hearts of the members, and the power of the Spirit was manifested in their Christian growth and in the conversion of sinners. They were all workers for Christ, and scarcely a week passed round that the society did not rejoice together, like the angels above, over some lost one who had been brought back to the fold.

At this point the dreamer was awakened by the question, "Is the society of your dream possible?" At first he was disposed to think that the ideal which he had reared was too high. But when he thought of what had been already accomplished, and of the fullness of the divine promise, he took a sheet of paper, and writing the first words of the pledge, "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," he signed his name, and with renewed prayer and consecration resolved to make the ideal actual.



THE phenomenal circulation of Charles M. Sheldon's "In His Steps" is an unparalleled event in the literary world. Never in the history

A Literary Wonder.

of Christian literature has any book received in so short a time so large a sale, or had from pulpit, platform, and press so much attention. The criticism has not always been of the appreciative kind. Litterateurs have criticised it for its want of literary finish, and theologians for its failure to emphasize fundamental truths. Replying to a critic who wrote a personal letter complaining of the lack of recognition of the Atonement, the author said, "I believe with all my soul in the atonement of Christ for a sinful world, and I preach it constantly in my church. The book, 'In His Steps,' was written to arouse church members and nominal Christians. It was not written as a text-book on the doctrine of the Atonement."

Still, in spite of all its faults—and the book has a good many—it is beyond dispute that no book of recent times has laid hold so powerfully of the Christian conscience. It calls attention to the sad fact that the Church as a whole is not living upon the high plane that it ought to occupy. Professed followers of Christ are making no serious or determined effort to carry out in daily life the principles of the gospel. Indeed, it is a question if many do not regard such adaptation of the laws of Christ to the affairs of life as chimerical or wholly impossible. The fact that millions of people read and approve of a book of this kind is an indication that, after all,

there is a widespread desire on the part of Christian people to live a higher and more satisfactory life, and to manifest the spirit of Christ more fully in their daily occupations.



THE battle against Sunday papers in England has proved completely victorious. The end has come sooner than was expected. The proprietors

Seven-Day Journalism.

of the seven-day newspapers have received a lesson that they will not soon forget. It is not likely that any other attempt will be made to establish a Sunday paper for at least a decade. The great victory was won by the simple plan that Christians should withdraw their support from the offending journals. The plan was carried out most effectively. Both the *Daily Mail* and the *Daily Telegraph* dropped in their circulation by tens of thousands, and some of the largest advertisers in the kingdom withdrew their advertisements. The publishers soon realized that their venture was not merely unpopular, but, what they regarded far more, unprofitable.

In Canada we have escaped thus far the Sunday newspaper nuisance, but in many of our cities and towns the way is being prepared for this abomination through the circulation of United States papers. Evil communications corrupt good manners, and we commend to the Christian public in Uncle Sam's domain the object lesson which has been given by their kinsmen and ours beyond the sea.



As the summer season comes with its beauty of foliage and flower, the thoughts of a multitude will turn to planning for a vacation among the green fields, the leafy woods, and the laughing waters of our many unexcelled Canadian resorts. Away from the toil and heat, the dust and noise of the busy city, tired brains

Fresh Air for the Children.

and bodies, absorbing the marvellous tonic of God's free air, have opportunity to rest and recuperate. To those favored with such privileges we would whisper a word of suggestion. In your flight from the city, you will leave behind you hundreds of weary workers whose circumstances forbid to them the enjoyment of God's beautiful world. The fight for existence demands that they remain confined in houses and workshops earning to-morrow's bread by the sweat of to-day. These people have children. Boys and girls, with all the childish possibilities for enjoyment that your little loved ones possess, whose developing natures, hungry for the wider world that lies beyond the pale of asphalt pavements and jangling trollies, bid fair to be dwarfed, stunted, aged without maturity, for want of room to grow. What sweeter work, what charity nearer the heart of Christ, than to send a party of these children out to the country for a week in summer time? God talks to the child-heart in the still, small voice of nature. The yellow-eyed

daisy, the golden buttercup, the meadow lark, the tiny, tumbling brook—these are all Divine messengers opening the door of the child-mind for reception of revealed truth. Perhaps this paper will go into some country homes whose occupants will be glad to entertain the Lord Jesus this summer in the person of one of His little ones. Let the "inasmuch" of His long ago injunction find a place in your hearts as you plan for the summer. The Rev. H. C. Dixon, who has charge of the Fresh Air Fund in Toronto, will be glad to hear from any who are interested in this truly Christlike service.



How many societies have we in Canada?

In all, 3 482. Of these 534 are Junior, 14 Intermediate, and 3 Mothers'.

Is there still room for growth?

A Brief Catechism.

Yes, indeed. There are hundreds of churches in which Christian Endeavor has never been tried; and in many

churches where the society is organized, scores of young people are not included in its membership.

Are there any churches that object to the formation of a Christian Endeavor society?

Yes; there are objections raised by some pastors and officers, most of them originating from a misapprehension of the spirit and purpose of the society. Christian Endeavor has never wanted critics. That is what should be expected.

What is the best way in which to disarm criticism?

Be true to the pledge. Be unquestionably loyal to the pastor, and show your consecration to Christ by your earnestness in supporting the various departments of work in your own church.

Why do some societies fail?

There are many things that interfere with the successful working of societies. Here are a few: Want of sympathy between the society and the church; selecting indifferent members as officers in order to interest them in the work; cessation or languor in committee work; no business meetings; lack of variety in methods of work; want of earnest Bible study and prayer.



THE fact that Christian Endeavor is a part of the church, in the same sense as the Sabbath-school or the Missionary society, is one that needs to be continually emphasized.

Christian Endeavor At Home.

It exists for the church, and the sole test of its usefulness is the measure of its service to the church in training up

young people for the various departments of its work. If it fails here, it fails to fulfil the main purpose of its organization. One of the best friends of Christian Endeavor has recently uttered a wise word that is deserving of repetition in every society in the land. He says:

The essential and important thing in Christian Endeavor is not that it is a movement. Indeed, it is not so, fundamentally, and the interests of the young people and the church will be better served if we may have a little less talk of Christian Endeavor in the ends of the earth, and a little more of Christian Endeavor in the individual home church; less of peace memorials, national expansion, Tenth Legion, Quiet Hour, and great conventions, and more of the obligations of the individual Endeavorer to his own society as a department of church work.

It was not for these general purposes, however desirable they may be, that Christian Endeavor came into the world and was admitted into the churches. The original mission of the organization—and it can have no other to-day, if it be true to itself—was to be an agency to the local church in training young people to discipleship, confession, and service. Its avowed purpose was to prepare for the church a generation of skilled and consecrated workers. By no means would we say that it has failed in this mission. Thousands of pastors and churches bear willing testimony to the contrary.

Nevertheless, the hour has struck for renewed emphasis upon this fundamental principle. Christian Endeavor is for the church, and not for Christian Endeavor. Its business is not to build up a great society, nor to appear before the world as a mighty movement, but to pour all its vigor and ability into the local church. The purpose of the society is not to make Endeavorers, but better church members. The young people ask for no special consideration as a distinct class, for such they do not claim to be. They are simply young Christians in training.

Christian Endeavor is not a big society dwelling in our midst. It is a part of us; it belongs to us. It is an integral part of our local church organization, and nothing more. The pastor and the church are supreme over it; from no other source will it accept direction.

We have had a good-citizenship year in Christian Endeavor, and a missionary year, and a patriotic year, and a Quiet-Hour year. Now let us have a year of church loyalty, in which all the influence of the United Society and of Christian Endeavor workers will be exercised to awaken and promote a spirit of definite and practical loyalty in the young people. We ask for a year of the apotheosis of the church. Let us elucidate the truth that because a person is once an Endeavorer he is not, therefore, to be always an Endeavorer, but that his trained energies are to be given to the work of the church through which God elects to lead the world to Himself. Christian Endeavor cannot be "for Christ," except it be "for the church."



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

Detroit in the Past and Present

A Sketch of the Convention City by Rev. Nehemiah Boynton, D.D.



SO long ago as the year 1710, Detroit was pictured by the Jesuit missionaries, who with rare consecration and devotion sought the salvation of the original citizens the Indians, as "the most pleasant and plentiful spot in all America." The lapse of centuries and the development of the city have confirmed the testimony of the

ancient observation, and to-day it is the pride of the Queen City of the Straits so that her devoted children, the world over, sing of her as Kipling sung of Bombay:

"Surely in toil or fray
Under an alien sky,
Comfort is it to say,
'Of no mean city am I.'"

Detroit owes its existence to the discriminating judgment and persuasive power of Antoine de La Mothe Cadillac, who, sent to have charge of the post at Mackinac, saw, with his eagle eye, the ideal advantages of Detroit both as a favorable location for fur-trading, and also for securing the co-operation in time of need of friendly Indians. His enthusiastic representations to the French authorities of the "living and crystal waters" of the river, of the orchards loaded with luscious fruit, and of the "ambitious vine which has never wept under the pruning-knife"; of the great forests, plentifully supplied with game, and the strategic value of the region, so impressed these worthy gentlemen that Cadillac was empowered to fulfil his wishes and found the post.

But if it owes its existence to a chivalric man, Detroit owes its preservation to an Indian girl. More than sixty years after the founding of the town, Pontiac, the great chief, fighting for his home against the encroachments of the white man, had laid a cunning plot to massacre the inhabitants of the post at Detroit. An Indian girl disclosed the conspiracy to Major Gladwyn, commander of the garrison, and enabled him to check the awful atrocity which Pontiac had proposed. The Historical Society of Michigan has a fine painting representing the Indian girl in-

forming Major Gladwyn of the plot. It is almost a pity that the girl does not drop from history at this impressive moment, but tradition will have it that Pontiac, in his anger, gave her a severe beating; that the poor girl, even then, did not die, but lived, acquiring the liquor habit, and one day, when intoxicated, fell into a kettle of boiling maple-sap, and in this very terrible and prosaic manner ended her life! Alas, that glory is so near our dust!

From a trading-post, the city has grown to be in size one of the first dozen in America, while in the solidity of her commercial institutions, the comfort of her homes, and the quality of her higher life, she is a worthy representative of the best achievement of our republic in its endeavor to solve not only the political but the human problem. The conditions which make for comfortable living—healthy climate, abundant and cheap food supply, inexpensive rent, diverse employments, worthy education, and wholesome moral sentiment—are met as satisfactorily as in any city in our country.

Situated upon the bank of her wonderful river, on whose calm bosom floats each year a greater



CENTRAL PRESBYTERIAN CHURCH, DETROIT,
Headquarters for Canada and District of Columbia.

tonnage than any single port in the world can boast, Detroit claims a population of more than 300,000, and a diversified industry of more than 2000 plants. Her mammoth car-works, and stove manufactories, her world-renowned chemical laboratory, her unique seed-house, send her

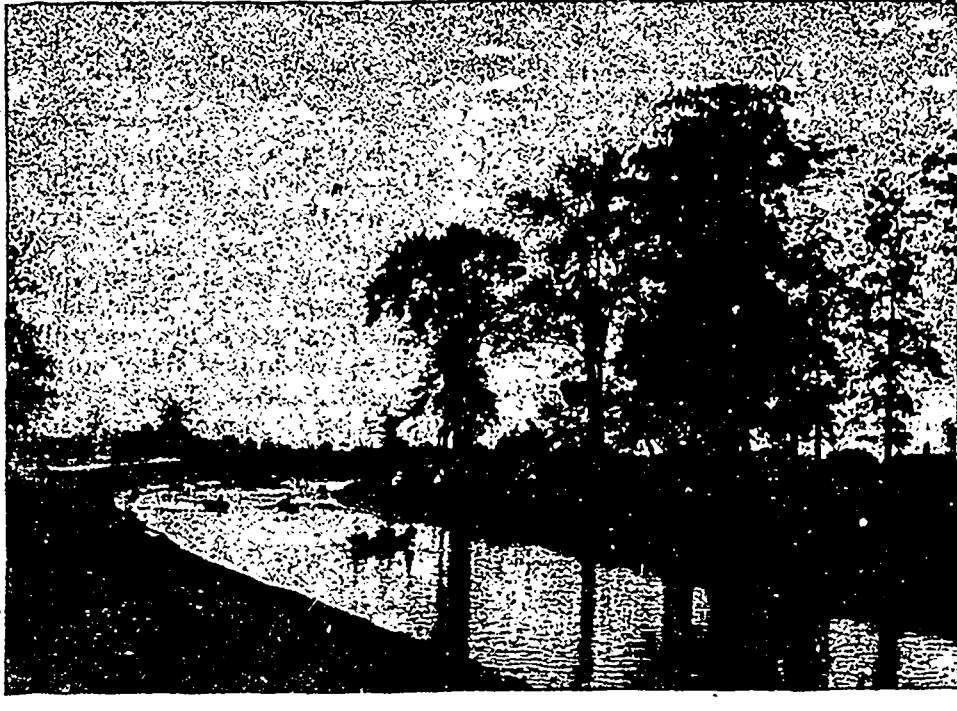
name literally to the ends of the earth, while the combined industrial and shipping interests give her a financial prestige of enviable value.

The City's Higher Life.

While thus business opportunity furnishes the foundation of the well-being of the people by offering varied and remunerative employment, still, dollar-hunting has never been the absorbing passion of our city. Beyond very many of our sister municipalities, the higher and nobler "goods of the soul" have exercised keen attraction, and have been the objects of hot pursuit among us. When, in the year 1805, a disastrous fire reduced to ashes every house save one in our city, the apparent misfortune revealed itself as one of those peculiar blessings which, unexpected and apparently impossible, leap out of the surrounding clouds and darkness; for Judge Wood-

is an island in our noble river. You can sit by the shore and toss a pebble upon the deck of a passing steamer as large as an ocean greyhound and as elaborate in all its appointments; in a moment you can be lost in a tangled wild-wood, which is the forest primeval; in a moment more you can be winding in and out along a most woodsy bicycle path, or riding upon a noble boulevard; in ten minutes you can enter the dominion of the gracious Queen on whose empire the sun never sets. The world has many parks which show at every turn the handiwork of man; but the world has but one Belle Isle, and that belongs to Detroit.

Educational and philanthropic interests are prominent among the better things which are highly prized in the city. Our schools are a credit, and just at present the endeavor is making to secure legislation which will make possible



A BIT OF BELLE ISLE SCENERY, DETROIT.

ward, an executive and nobly persistent man, obtained the authority of Congress to replot the town, and laid it out with all the imaginative magnificence of broad thoroughfares and generous parks, meantime keeping his aspirations beneath the eye of the suffering people by the mottoes on the city seal: *Speramus meliora*, "We hope for better things," and *Resurget cineribus*, "It will rise from the ashes." The hoped-for better things came: people began to build their own homes upon the streets and avenues; tenements were discouraged, till to-day forty-two out of every hundred families live in their own homes, and practically no slums are to be found among us.

Early the zeal for better things showed itself in parks provided for the recreation of the people, the principal of which, Belle Isle, has been called the most beautiful natural park in the world. It

radical improvements. The president of a New England college faced the 1700 pupils in our high school the other day, and confessed his delighted embarrassment, for he had never before addressed so large a company of students! Our hospitals and asylums claim and receive the generous support and care of the best life of the city, while the churches are beautiful in architecture, and are filled with noble congregations of earnest, warm-hearted, and intelligent people. The Y. M. C. A. has a building of its own, which in size and equipment is among the finest in the country.

The city can never outgrow its religious history. The foundations were laid by those faithful Jesuits, whose untiring devotion, consecrated zeal, and heroic sacrifice are the memorial of their remarkable work in North America. This work was supplemented by Protestant mission-

aries as the town grew, and by their united endeavor a stamp of influence was placed upon Detroit which is virile to-day.

Two men should be named, Father Richard, Catholic priest, and John Monteith, Presbyterian minister. These men, bemoaning the low estate of education in Detroit, founded a school. Monteith was principal; Richard, assistant. Together they labored in harmony and sympathy, and out of their labor has grown that tower of strength in American education, Michigan University.

In 1701, twenty-five canoes, in which were one hundred white men, accompanied and escorted by a hundred Algonquin Indians, came in the quiet of the evening of a July day down the broad, silent river, landed at Detroit, ate supper, and, having been led in evening worship by two priests, lay down to sleep. The leader of the expedition was Cadillac, who, armed with authority from Paris, had come to found the town. The following morning, the priests having led devotions, a procession was formed, the white banner of France, with its three lilies, was flung to the breeze, and Detroit was declared a French possession in the name of Louis XIV. Later, Detroit was acquired by the English, and finally by the United States. Surely the traditions of the city make it an appropriate place for an International Convention!

Detroit was founded with religious ceremony, in July, 1701; to it will come, in July, 1899, another religious procession. The whole world will have representation. From Maine to California an army of enthusiastic and ardent spirits will join the mighty throng which, with flying banner and martial song, will hasten to the village, city grown, which heard two centuries ago the prayers of the priests. Others have labored, and we are entered into their labors. To be true as they were true, heroic as they were heroic, responsive to opportunity as were they, consecrated as they were consecrated, is an ambition and a prayer worthy of every Christian Endeavorer who sets his foot on this religious soil.

"They climbed the rugged steps to heaven
Through struggle, toil, and pain.
O God! to us may grace be given
To follow in their train."



Official Flag of Committee of '99
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"Let Patience have its Perfect Work."

By Amy Parkinson.

WOULD'ST thou not weep, when 'tis the tear-
wet faces
Shall feel the tender touch of God's own
hand?
Would'st ne'er be weary, when for weary pilgrims
He keeps such sweet rest in His glad home-land?
Would'st suffer naught, when they His will who
suffer
With Him a regal diadem shall wear?
Would'st have thy portion here, when heavenly
mansions
He doth for thy inheritance prepare?
Nay: suffer now—and pass to joy eternal!
Be weary for a while—then rest away!
Bear here the cross; grasp not at things that perish;
Thou shalt be crowned where treasures are for aye!
Toronto, Ont.

Some Citizenship Comments.

By Kerux.

I SOMETIMES think there is more than the chance of history in the close coincidence of dates that makes it possible for all the young people of this continent to discuss the topic of Christian Citizenship with equal appropriateness at the same time. Our national holiday and that of our Republican neighbors are but three days apart, so that from north to south and sea to sea the minds of the free people of America turn with a common interest to thoughts of patriotism and civic responsibility at the same mid-summer season, when the year is at the zenith of its glory.

The fourth of July approaching will find our brothers and sisters across the line with a large programme of important issues for wise consideration and careful handling. We do not envy them the problems, internal and external, which await solution with an impatience and restiveness that forebode trouble to the minds of many far-seeing lovers of their country. The race problem of the South, with its smouldering fires of bitterness and hatred bursting ever and anon into a flame of passionate vengeance and inhumanity; the economic problem of eastern manufacturing interests *versus* western mining and agricultural claims; the social problem of the unemployed, and the flood of foreign immigration; the new and perplexing problem of imperial expansion; all these combine to cloud the political horizon of the United States and give cause to her Christian citizens for much prayerful waiting upon God.

But we Canadians do not need to cross the line in search of problems. We have them ready to hand in this growing and expanding country which we so proudly call our home. It is for us to face them bravely and grapple with them now, while the vigor of youth is ours and the national

conscience is still tender to conviction of national sin. Those who have given thought to the condition of things existing in this country have been troubled to find the spoils system, so prevalent in the United States, gradually gaining a hold upon the political life of Canada. The idea that the government of the country is a huge contrivance for personal aggrandizement, and exists solely for the benefit of those who have assisted the successful contestants to places of power and profit, is one of the most stifling conceptions of citizenship possible. As yet it is not a controlling factor in our national life, but it will soon become so unless checked by some healthful influence that may be imported into politics by the consecration of our youth to a Christian citizenship. It is this perverted conception of civic responsibility, which, leading men to cling to party with a servile adherence to every moral vagary of their chieftains, makes the securing of reforms impossible without the dominant party's consent. If Canada is to be claimed for Christ by the enactment of righteous legislation and the suppression of social and commercial crime, the growing tendency must be repressed and extinguished.

Another phase of the outlook that assumes a serious aspect to thoughtful people is the growth of Sabbath desecration which has become so marked a feature of our time. At a recent meeting of the Presbyterian Synod, Principal Caven declared that the Ontario Lord's Day Act was in ruins, a statement which, falling from the lips of one so moderate in the use of language, caused a mild sensation in the assembly. But it is a truth that the observer of recent court decisions and provincial legislation cannot deny. On every side you hear people declare that the Sabbath is a lost cause in Canada, and if we talk and think so much longer it will become so in sad reality. The fight for the Lord's day has ceased to be a local one. It has become a provincial and even a national struggle. What on the other side of the line our brothers and sisters are seeking to regain, it is ours now to seek to retain. The Lord's Day Alliance has made a noble stand for the Sabbath, but it has been all too feebly supported by the dormant Christian conscience of the country. Let us wake up, comrades, to the need of vigilant and aggressive citizenship in this matter, for when the Sabbath is gone we have lost the trenches that defend the citadel of national righteousness.

Then there is the liquor traffic to be dealt with yet. Some of us, no doubt, are very well pleased with ourselves since we succeeded in carrying the country for prohibition, and now we are enjoying the exercise of gnashing our teeth at a government that does not feel justified in experimenting in revolutionary legislation with a half-hearted minority at its back and a very large majority of indifference and opposition to overcome. Personally I reckon myself among those who were willing to abuse the government for

what seemed to be a breach of faith when its decision upon the plebiscite was given; but time for quiet contemplation has convinced me that prohibitionists will be wiser to cease venting their wrath upon a government that common sense commends, and to turn their energies to converting and strengthening the weak brethren who have not moral stamina enough to vote the right way. It is our duty to get out after that big unpolled vote that we claim is favorable and to discover what strange paralysis seized it on voting day; though for my own part I cannot see why we should be so anxious to spread the hem of our garments over a constituency of moral cowards and call them followers of the prohibition flag. Before these notes will have reached my readers, the little group of prohibition members in the House will have taken its sense upon the proposed measure giving the provinces local option in the enactment of prohibitory legislation. I believe this is a reasonable and righteous demand based upon the plebiscite, and I cannot see how the government dare resist it.

Toronto, Ont.

The Seasons' Queen.

By Eliza Wills.

O'ER the length and breadth of the land one day
A rapturous message thrill'd,
'Twas the gentle voice of the soft south wind
That the air with gladness fill'd;
The voice murmured low to the leafless trees,
"Awake and put on thy green,
For summer is coming, will soon be here,
Of all the seasons the queen."

The south wind swept o'er the rivers and lakes
Winter had fetter'd with chains
Then clasp'd in his arms till his cold embrace
Had chill'd the life in their veins;
The wind's soft voice made them stir in their beds
The snow-cover'd banks between,
"O, ye waters, awake and sing to greet
Sweet summer, the seasons' queen."

The wind breath'd softly to old mother earth,
"Call to the flowers, arise!
The roses, daisies and fair lily buds,
Violets blue as . . . skies;
Haste, wreath ye a crown for our queen to wear,
And line it with mosses green,
Weave it of blossoms, the rich and the rare,
A crown for summer, our queen."

The flowers sprang up from the ground in haste,
And their fragrance fill'd the air;
The glad waters danc'd and sang in their glee
To welcome their queen so fair;
The twittering birds came and built their nests
On the wind-rock'd boughs so green;
And summer reigned over all the land,
Sweet summer, the seasons' queen.

Toronto, Ont.

"NO SERVICE in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."

Aunt Welcome's Contribution

AUNT WELCOME NYE watched the whirl of dust behind the stage-coach settle back to its place in the road. Then she took off her "far-off" glasses, and laid them on the mantel. Aunt Welcome's sweet face was clouded a little with perplexity, not distrust. O no, it was all the rest of Smyrna that was distrustful. Aunt Welcome clung to her trust; it was a little habit of hers that must have been set down on the credit side of her page in the recording angel's book.

"She's gone off *again*," Aunt Welcome mused over her resumed knitting-work; "that makes the fifth time according to my count. 'Rindy Philpot says it's six, but 'Rindy always exaggerates a little mite. Five times, and I declare I don't see where she goes to; no, I don't! If she hadn't told me she hadn't any relations in the world——"

Aunt Welcome stopped to sigh gently. The mystery of little Mrs. McPhee's frequent goings-off troubled her a good deal. It made so much talk in gossipy little Smyrna.

"Nobody'll go there to see her," resumed the plaintive reverie. "And now they're getting so they don't even bow to her. I saw 'Rindy Philpot looking straight ahead when they met yesterday—I never knew 'Rindy to be near-sighted before. I'm afraid it must've hurt little Mis' McPhee—heart alive, I guess it would have hurt *me!*"

Four times before, the stage had lurched up to the little brown house opposite Aunt Welcome's little white one. The little woman who rode away in it did not look as if she were going holidaying. Her lean, wistful little face was always solemn. It had looked more solemn than ever the fifth time.

"She'll stay three days,—or four, mebbe,—and, when she gets back and lights her lamp, I'll see her crying. She won't even wait to take her bonnet off. She'll look so pitiful, but I sha'n't dare to go in and comfort her up a little. That poor little mite of a woman's in trouble, and the dear Lord pity her!"

Aunt Welcome's face was tender with sympathy. The fog over her "near-to" glasses made her drop a stitch.

The mysterious little woman and she had neighbored only a summer and autumn. Before that, the little brown house across the street had stood empty. Aunt Welcome had been so glad when it found a tenant.

Nobody knew where little Mrs. McPhee came from when she moved into the brown house, and—what was worse—nobody knew where she went when the stage lumbered up to the gate every month. That rankled in the minds of the good people of pleasant little Smyrna. In Aunt Welcome's mind it lay like a tiny discord in the calm melody of her life. There were so few discords in that tune!

As it happened, Lettie's letter came next day, and there was discord in that, too. Lettie was Aunt Welcome's city niece—"she that was a Nye," Aunt Welcome explained, and had married good-natured Miles Crotty and gone away to the city to live. There were five little Crottys now, and the middle one was sick; that was the discord.

"If I could only see you one minute, auntie," the letter read wistfully, "*you'd* know whether to soak his feet or pack his head in cold water. I never wanted you so much in my life."

"The blessed dear!" breathed Aunt Welcome. It was not plain whether she meant the middle little Crotty or "she that was a Nye."

She read the letter a number of times absently. Then she went upstairs and packed her canvas bag.

"The blessed dear, I guess if I'm needed, I'll go," she said. And the next day the stage lumbered up to the little white house.

She got to Lettie's city in mid-afternoon. It was cool and pleasant, and Aunt Welcome thought the walk would do her good; so she waved off the ten-cent men pleasantly, and started down the busy street.

The way to Lettie's went by the jail, and Aunt Welcome looked up in awe at the looming bulk, pricked with its barred windows. It always awed her. The pity of it in the great, clean, bright city!

"The dear Lord pity 'em!" Aunt Welcome murmured.

As she passed the great door in the wall, it swung out heavily and little Mrs. McPhee stepped out. She did not seem to see Aunt Welcome. Her eyes were red with crying, and it may have been she did not see anything.

"Heart alive!" gasped Aunt Welcome under her breath. The small figure melted away in the crowd, and there was no chance to overtake it. "But I wouldn't dare to say, 'How do you do?' to her *here*, if I could catch up," thought Aunt Welcome, still mindful of the little woman's feelings. "She'd feel so embarrassed—dear heart alive, and so should I!"

The middle little Crotty, after the fashion of childhood the world over, had sprung back into a certain degree of health when Aunt Welcome arrived. There was really no need of her advice about the hot or the cold water packing.

"But you're *welcome!*" cried Nettie delightedly, taking the whole quaint figure into her arms.

"Of course, my dear, I'm always Welcome," Aunt Welcome said, taking the whole little Crotty tribe into her arms in her turn. She only stayed one day, and then, the middle Crotty being quite recovered, went home.

On the next day after that she made a long round of calls in Smyrna, ending at 'Rindy Philpot's house.

"I'm taking up a contribution," she said at the door, with a little twinkle in her gray eyes; "but of course I'm welcome—anyway, I'm Nye Welcome! No, don't take me into the parlor, 'Rindy. Take me into your sewing-room. It isn't a plush-cushioned errand." She sank down in a wicker rocker, and took out a little book.

"How much may I put you down for—I mean how *many*? I'm taking up a contribution of kind words."

"Welcome Nye, what are you talking about?" cried astonished 'Rindy, letting her own rocker jolt to a stop. She was used to Aunt Welcome, but this! What in the world was she up to now?

"How many did you say, 'Rindy—a dozen, was it? Will you say a dozen kind words to a poor man who is sick and very, very unfortunate? I've got Mrs. Millard Hull down for two dozen—that's a 'hull' lot! And Arvilla Drew is going to give a dozen and a half. And—let's see—here's Timothy Daggett down for a few—he wouldn't say just how many—and, O yes, here's little Carroll Keene going to give *three* dozen! I've been real successful so far. You're the last one, 'Rindy. How many'd you tell me to put down?"

'Rindy's rocker was jogging again. She smiled grimly.

"I guess I'll know what it's all about first," she said.

"Well," Aunt Welcome began in her sweet voice, "then I guess I'll tell you; of course, I've explained to everybody. Little Mis' McPhee's husband is coming home sick to-morrow. He's just been pardoned out o' jail."

"Welcome Nye!"

"Yes," continued the quiet voice; "he's just been pardoned out. It was partly for good behavior and partly because he's sick. I found out all about it when I went to Lettie's. That's why I hurried home; the kind words ought to be given in the very beginning, you know. The poor man'll need 'em most then—and little Mis' McPhee will, too. Heart alive, how they will both need 'em then, 'Rindy!"

"Well—I—never!" ejaculated 'Rinda Philpot in shrill amazement. "Then *that's* where that woman kept going to?"

"She kept going to visit her husband—every month. I should go to visit my husband, shouldn't you?"

"If he was in jail, Welcome Nye?"

"If he was in jail, 'Rindy. I should *want* to stay there with him. Little Mis' McPhee wanted to, they said. It would've comforted and cheered him up, you know. 'Rindy, how many kind words are you willing to say to that poor man when he comes out, with the whole world against him? I'm waiting to set it down."

There was no answer immediately. The only sound was the rocker's creaking. Then Aunt Welcome said softly: "We belong to the Christian Endeavor society, 'Rindy; I guess the dear Lord would call this a Christian endeavor, don't you? He's sick and ashamed and discouraged,

poor man! Think how many kind words the Lord would say to him! They're coming home together, and little Mis' McPhee's all worn out worrying about how folks'll treat him. I saw her the day I came home. She said they didn't want to try to hide anything from us now. They were going to begin at the beginning again, she said."

'Rinda stood up suddenly with softened face. "Put me down for two dozen," she cried with a little laugh that jolted over stones.

The next day, at the distant Smyrna station, two people alighted from the train. The man was white and tremulous. His cap was pulled down over shorn hair in a pitiful attempt to hide it. The woman was tiny and anxious and pale. Some one went along the platform to meet them.

"Mrs. Hull thought the gentleman bein' sick, he might find it easier ridin' up in her kerridge, ma'am," he said, lifting his cap gravely to the nervous little woman. "It's right this way—I'll take the bags. It's a pleasant day, ma'am, aint it?"

One, two, three, four—yes, surely Mrs. Millard Hull had sent her "two dozen" kind words. Aunt Welcome heard them, and nodded brightly to herself. She had just time to grasp the man's thin, hot hand and say heartily: "We're glad to see you in Smyrna, Mr. McPhee. I guess you can't stay sick long in our good air—it's right out o' the Lord's factory. There isn't any medicine in the world like Smyrna air!"

Then she rumbled and jolted home in the stage. She had taken the uncomfortable ride on purpose to say those words. "It'll be sort of cheering-up to find a Welcome right down there on the platform," she had reasoned, with her gentle, time-worn pun.

In the little brown house a tidy bit of supper was set out on the table—ah, was that why Aunt Welcome had coaxed for the key? And little Carroll Keene had slipped in and out, and left little clusters of poppies and late sweet peas in her wake. They brightened up the dull little rooms wonderfully. Arvilla Drew stopped at the door a moment to see whether there was not something she could do for the sick man, and gruff Timothy Daggett "jest brought over a little mess o' Smooth-jacket potatoes"—they were nice an' mealy an', land o' livin', they couldn't hurt even real sick folks! "*Spare* 'em? Well, I guess so!"

So the whole kind little conspiracy surrounded the two sore-hearted ones, and revived their faith in the world.

"All but 'Rindy, *so* soon," commented Aunt Welcome from her window. Then she laughed.

"If there aint 'Rindy comin' now," she cried. "And, if she hasn't got a mess of her famous beef tea in that blue bowl, then I'm *Un*-Welcome Nye! I can almost smell it here."

Aunt Welcome took out her little note-book, and made small crosses against all the names that were written in it.

"Paid!" she murmured softly.—*Annie H. Donnell in C. E. World.*

From Our Neighbors' Gardens

Selected Samples of Choice Fruit Grown on Other Trees than Ours

My Service.

I ASKED the Lord to let me do
Some mighty work for Him ;
To fight amidst his battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill ;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone ;
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door ;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry ;
Think not that mighty deeds alone
Will bring the victory,
The battle has been planned by Me,
Let daily life thy conquests see."

—From *The Quiet Hour*.

A Scot Indeed.

By Ian MacLaren.

HE had demanded that afternoon to be told the truth, and the doctor, himself a young Scot, had told him plainly that he could not recover, and then he had asked, as one man speaking to another, both being brave and honest men, when he would die, and the doctor thought early next morning.

"Aboot daybreak," said the Scot, with much satisfaction, as if, on the whole, he were content to die, and much pleased it would be at the rising of the sun. He was a characteristic type of his nation, rugged in face and dry of manner, an old man, who had drifted somehow to this English city and was living there alone, and now he was about to die alone, without friends and in a strange land. The nurse was very kind to him, and her heart went out to the quiet, self-contained man. She asked him whether he would like to see a clergyman, and said that the chaplain of the infirmary was a good man.

"A've nae doot he is," said the Scot, "and

that his meenistrations wud be verra acceptable to English fouk, but a've never hed ony dealin's wi' Episcopalians. He micht want to read a prayer, and I cudna abide that, and mebbe I cudna follow the texts in his English tongue."

The nurse still lingered by his bed. He looked up to her and assured her he was in no need of consolation. "Saxty year ago ma mither gared me learn the wale (choice portions) o' the Bible, and they're comin' up ane by ane to ma memory, but I thank ye kindly."

As the nurse went back and forward on her duties she heard her patient saying at intervals to himself, "I know whom I have believed," "I am persuaded that neither life nor death." Once again she heard him, "Although the mountains depart and the hills be removed," but the rest she did not catch.

During the afternoon a lady came into the ward whcse service to the Lord was the visitation of the sick, a woman after the type of Barnabas and Mary of Bethany. When she heard of the old man's illness and his loneliness, whom no friend came to see or comfort, she went to his bedside. "You are very ill," she said, "my friend."

"A'm deein'," he replied, with the exactness of his nation, which somewhat fails to understand the use of graceful circumlocution and gentle phrases.

"Is there anything I can do for you? Would you wish me to sing a few verses of a hymn? Some sick people feel much comforted and soothed by singing; you would like, I think, to hear 'Rock of Ages,'" and she sat down by his bedside and opened her book, while a patient beyond, who had caught what she said, raised his head to enjoy the singing.

"Ye're verra kind, mem, and a'm muckle obleeged to ye, but a'm a Scot and ye're English, and ye dinna understand. A' ma days hev I been protestin' against the use o' human hymns in the praise o' God; a've left three kirks on that account, and raised ma testimony in public places, and noo wud ye send me into eternity wi' the sigh of a hymn in ma ears?"

For a moment the visitor had no reply, for in the course of all her experiences, during which she had come across many kinds of men and women, she had never yet chanced upon this kind of Scot. The patients in the infirmary were not distinguished by their religious scruples, and if they had some prejudices they turned on large and full-blooded distinctions between Protestant and Catholic, but never entered into subtleties of doctrine.

"You'll excuse me, mem, for I'm no ungratefu'," he continued, "and I wud like to meet yir wishes when ye've been so kind to me. The doctor says I canna live long, and it's possi-

ble that ma strength ma' sune give way, but a'll tell ye what a'm willin' to do."

The visitor waited anxiously to know what service he was going to render her and what comfort she might offer to him, but both were beyond her guessing.

"Sae lang as a've got strength and ma reason continues clear, a'm prepared to argue with you concerning the lawfulness of using anything except the Psalms of David in the praise of God either in public or in private."

Dear old Scot, the heir of many a covenanting tradition and the worthy son of covenanting martyrs, it was a strange subject of discussion for a man's last hour, but the man who could be true to the jots and tittles of his faith in pain of body and in face of death was the stuff out of which heroes and saints are made. He belonged to a nation who might sometimes be narrow and over-concerned with scruples, but which knew that a stand must be taken somewhere, and where it took a stand was prepared to die.

The visitor was a wise as well as gracious woman, and grasped the heart of the situation. "No, no," she said, "we will not speak about the things wherein we differ, and I did not know the feeling of the Scots about the singing of the hymns. But I can understand how you love the Psalms and how dear to you is your metrical version. Do you know I have been in the Highlands of Scotland and have heard the Psalms sung, and the tears came into my eyes at the sound of the grave, sweet melody, for it was the music of a strong and pious people."

As she spoke the hard old Scot's face began to soften, and one hand which was lying outside the bedclothes repeated the time of a Scots Psalm tune. He was again in the country church of his boyhood, and saw his father and mother going into the table seats, and heard them singing:

"O thou, my soul, bless God the Lord,
And all that in me is
Be stirred up His holy name
To magnify and bless."

"More than that, I know some of your psalm tunes, and I have the words in my hymn-book; perhaps I have one of the Psalms which you would like to hear."

"Div ye think that ye cud sing the twenty-third Psalm—

'The Lord's my Shepherd, I'll not want'?

for I wud count it verra comfortin'."

"Yes," she said, "I can, and it will please me very much to sing it, for I think I love that psalm more than any hymn."

"It never runs dry," murmured the Scot.

So she sang it from beginning to end in a low, sweet voice, slowly and reverently, as she had heard it sung in Scotland. He joined in no word, but ever he kept time with his hand and with his heart, while his eyes looked into the things which were far away.

After she ceased he repeated to himself the last two lines:

"And in God's house for evermore
My dwelling-place shall be."

"Thank ye, thank ye," he said, after a little pause, and then both were silent for a few minutes, because she saw that he was in his own country, and did not wish to bring him back by her foreign accent.

"Mem, ye've done me the greatest kindness ony Christian cud do for an' ier as he stands on the banks of the Jordan."

For a minute he was silent again, and then he said:

"A'm gaein' to tell ye somethin', and a' think ye'll understand. Ma wife and me wes married thirty-five years, and ilka nicht of oor married life we sang a psalm afore we gaed to rest. She took the air and a' took the bass, and we sang the Psalms through frae beginning to end twal times. She was taken frae me ten year ago, and the nicht afore she dee'd we sang the twenty-third Psalm. A've never sung the psalm since, and a' didna join wi' ye when ye sang it, for a'm waitin' to sing it wi' her new in oor Father's hoose the mornin's mornin', where there'll be nae nicht nor partin' evermore."

And this is how one Englishwoman found out that the Scot is at once the dourest and the tenderest of men.—*Westminster Teacher.*



Determination Wins Success.

IN a recent book, Orison Swett Marden gives the following instances of the power of determination, backed by hard work, to bring success.

"Do you know," asked Balzac's father, "that in literature a man must be either a king or a beggar?" "Very well," replied his son, "I will be a king." After ten years of struggle with hardship and poverty he won high success as an author.

"Why do you repair that magistrate's bench with such great care?" asked a bystander of a carpenter who was taking unusual pains. "Because I wish to make it easy against the time when I come to sit on it myself," replied the other. He did sit on that bench as a magistrate a few years later.

There is about as much chance of idleness and incapacity winning real success, or a high position in life, as there would be in producing "Paradise Lost" by shaking up promiscuously the separate words of Webster's Dictionary and letting them fall at random on the floor. Fortune smiles on those who roll up their sleeves and put their shoulders to the wheel; upon men who are not afraid of dreary, irksome drudgery, men of nerve and grit who do not turn aside for dirt and detail.

"Circumstances," says Milton, "have rarely favored famous men. They have fought their way to triumph through all sorts of opposing obstacles."

Determination, perseverance, sublime faith in God and in yourself, are the keys to success.

Tears All Wiped Away.

AND God shall wipe away, at last,
 All tears from eyes that weep;
 Death, sorrow, crying, pain, all passed
 For those in Christ who sleep.
 Not e'en a mother's love can stay
 Her child's returning tears;
 But those which God doth wipe away,
 Are gone for endless years.

Our tears of shame and sorrow, shed
 O'er failure, sin, and loss—
 Tears for our cherished hopes now dead—
 Tears 'neath our heavy cross—
 Tears for a loved one gone astray—
 And tears with those who weep—
 All tears, God's hand shall wipe away,
 For those in Christ who sleep.

O this the vision from of old,
 Sometimes of greater cheer
 Than gates of pearl, and streets of gold,
 And waters, crystal clear.
 No death, nor grief, nor pain, nor sighs—
 And tears all wiped away!
 For that we wait with lifted eyes;
 Speed, Lord, that happy day!

—Rev. Edward A. Collier, D.D.

To Be a Boy Again.

IF I were a boy, I should want a thorough discipline, early begun and never relaxed, on the great doctrine of will-force as the secret of character, with faith in God as the foundation. I should want my teacher to put weight of responsibility upon me; to make me know and feel that God furnishes the material and the conditions, but that I must do the work of building my character; to fill me with the thought that I am not a "thing," a stick, a stone, a lump of clay or putty, but a "person," a "power," a "cause," a "creator," and that what I am in the long run, in the final outcome, I am to make myself.

If I were a boy with my man's wisdom, I should eat wholesome food and no other. I should chew it well, and never "bolt it down." I should eat at regular hours. I should never touch tobacco, chewing gum, or patent medicine; never once go to bed without cleaning my teeth; never let a year go by without a dentist's inspection and treatment; never sit up late at night, unless a great emergency demanded it; never linger one moment in bed when the time came for getting up; and never fail to rub every part of my body every morning with a wet towel, and then with a dry one. But all this takes will power. Yes, but that is all it does take.

I should never speak a word to anyone who might be worried about it, and only kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights or stories in my memory and imagination. I should want to be able to say, like Dr. George H. Whitney, "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world." I should treat

little folks kindly, and not tease them; show respect to servants, and be generous to the unfortunate.

I should play and romp, sing and shout, climb trees, explore caves, swim rivers, and be able to do in reason all the manly things that belong to manly sports; love and study nature; travel as widely and observe as wisely as I could; study with a will when the time came for study; read the best books; try to speak accurately, and pronounce distinctly; go to college and go through college, even if expected to be a clerk, a farmer, or a mechanic; try to be a practical, every-day Christian; help every good cause; "use the world, and not abuse it"; treat older men and women as fathers and mothers, the young as brethren and sisters in all purity.

Thus I should try to be a Christian gentleman, wholesome, sensible, cheerful, courteous, independent; a boy with a will; a boy without cant or cowardice; a man's will and wisdom in me, and God's grace, beauty, and blessing abiding with me. Ah, if I were a boy!—*Bishop Vincent.*

Beecher and the Protesting Pew.

A DEVOUT Western man, having occasion to be in New York over Sunday some years ago, decided that he would improve the opportunity by going over to Brooklyn and hearing Henry Ward Beecher preach. It was on the eve of a great local campaign, and the Plymouth pastor preached a stirring sermon, calling men to their civic duties. This angered the visitor, who believed that politics had no place in the pulpit, and upon reaching his hotel he sat down and wrote to Mr. Beecher:

"Dear sir: I journeyed over from New York this morning to hear you preach, expecting, of course, that I should hear a sermon. Instead of that I got nothing but a political address for my pains. I suppose it means little to you to be told that I was disappointed, but I nevertheless want you to know that there was one man in your congregation who feels that politics has no place in God's temple, and that such political rantings as was your address this morning are unbecoming to a servant of God. Plainly speaking, sir, you made an ass of yourself.

"Very truly yours,

"_____."

Mr. Beecher read the letter, and with his characteristic love of fun took a sheet of paper and wrote:

"My dear Mr. _____: I am very sorry you were disappointed at my sermon yesterday morning. Some of us like to think, however, that a man's highest duty as a citizen is essential to Christian character. Still, I regret you didn't like my words, and I regret even more that you think I made an ass of myself. However, you have a great consolation in the fact that you will never be put to the trouble and mortification of making an ass of yourself. The Lord did that.

"HENRY WARD BEECHER."

Wise Ways of Working

Suggestive Ideas for Those Anxious to Forward the King's Business

Getting Illustrations.

A correspondent suggests that missionary committees make more use of the missionary books in the Sunday-school library, and advises each member of the committee to take out a book and study it with special reference to the prayer meeting topics for the coming month. Every life of a great missionary is full of suggestions that will prove useful in our Christian Endeavor meetings. During these meetings, then, let each member of the committee take pains to speak of his book, and to give illustrations from it. This will be an excellent way of popularizing the missionary books that are accessible to the Endeavorers.

Some Stimulating Union Meetings.

Recipe for a good union meeting: Find out along what line the societies want help, and then frame the meeting to meet that need.

Hear from the Endeavorers themselves in every meeting, by an open parliament, a question-box, an answer-box, a set of one-minute papers, one from each society, or in other ways.

Never get a speaker merely because he is eloquent or famous or entertaining, but because in some way he will help the societies.

Try a patriotic meeting with one strong address. Get some practical Christian politician to stand up and answer questions regarding Christian citizenship. Have a symposium from society presidents: What we young people may do to train ourselves for citizenship.

Try a missionary mass meeting. Choose from the union five or six societies, and let each have a quarter of an hour in which to present, as effectively as possible, some missionary theme, such as the good of medical missions, or the heroism of native Christians.

Try a committee evening. Begin with a short address, by a strong speaker, on faithfulness in committee work. Get some Endeavorer strong along the line of each committee—a different person for each committee—and have him stand up for a few minutes to be questioned on its work. Prepare suggestive questions beforehand.

Try a city missions' meeting, to be addressed by representatives of as many different city missions as you can bring together.

Try a Christian Endeavor history meeting, to be made up entirely of historical accounts and reminiscences and stories of the great Endeavor conventions in all corners of the earth, etc.

Try a musical evening, the entire evening given up to Christian music as exemplified by instruments and singers, with appropriate addresses. Add an open parliament on the duties of the Music Committee.

Try a biblical meeting, introduced by a talk on methods of Bible study by your brightest

Bible student, and followed with a series of open parliaments on such points as "The best time for Bible study," "The parts of the Bible that have helped me most," etc., the whole concluded by a question-box on the Bible.—*Amos R. Wells.*

Committee Mottoes.

The following bright mottoes for Christian Endeavor officers and committees are sent us by Rev. A. F. Newell, of Lincoln, Neb. He prepared them for an installation service, in which he inducted into office the new officials of his Christian Endeavor society. They will be of use in many another society, we are sure.

President—Your President Shall Counsel Earnestly.

Lookout Committee—You Pacify Some Cranky Endeavorers.

Prayer Meeting Committee—You Pray Silently Concerning Endeavorers.

Missionary Committee—You Put Some Christianity Everywhere.

Flower Committee—Your Plants Surely Cheer Everybody.

Sunday School Committee—You Pay Some Calls Evenings.

Social Committee—You Prepare Several Clever Entertainments.

Y. P. S. C. E.—Young People, Serve Christ Enthusiastically.

What a President May Do.

He may greatly increase the zeal of every committee by noticing all its good work and praising it publicly before the society.

He may keep all the committees at work by seeing that the Executive Committee meetings are bright and regular, and by requiring full, written, monthly reports from each committee.

He may plan some novel and helpful feature for each business meeting.

He may shrewdly supply the deficiencies of awkward leaders by calling for bright features in the meetings.

He may preside so gracefully and graciously over the socials, in conjunction with the chairman of the Social Committee, that they will be regular schools of good manners.

He may form the connecting-link between the society and the church, learning what the church would like to have the society do, and seeing that it is done.

If any committee is deficient in its work, it is his business to prod that committee. He should never do himself the work that belongs to a committee. Let him make the committee do it.

It is the president's duty to form the broad plans for the society, to take a wide view of its work.

The president should see that the committees make use of the books and pamphlets that would be helpful to them, and if they do not themselves discover them, he should point them out.

The president is placed in so conspicuous a position that his example is of the greatest importance, and he should be a model to the society in all respects—attendance, participation, church work, giving, etc.

A wise president will refuse under most circumstances to serve longer than one term, remembering that the society is a training-school, and he will see to it during his term that some one is prepared to take up his work after he lays it down.

Whoever is honored with the position of president of a Christian Endeavor society should accept it as a great trust from God, and fulfil his duties in humble dependence on the Holy Spirit.
—*Daily Companion*.

For Missionary Committees.

By all odds the best plan I have ever seen for the carrying on of missionary study in a society is that of missionary groups. The society is divided into as many companies as there are great mission lands they wish to study. Of course special preference will be given to those countries in which the society's denomination is at work. Each group will have a chairman who will direct its reading and study; and each group will be responsible for one meeting on its specialty during the year.

For instance, the China group will aim to learn all they can about China—its history, geography, resources, customs, religions, missions, biographies of its great missionaries, and the like. They will gather Chinese curios, pictures relating to China, make maps of the country—indeed, they will get ready to run just the most lively meeting on China that ever was known, when it comes their turn. Here is a sample programme:

A home-made outline map of China. Several members come forward, each pinning by the side of the map a map of some other nation drawn to the same scale, so as to show the comparative size. Another shows a diagram in which squares drawn to scale exhibit the populations of China and of other countries. Eight Endeavorers, rising one after the other, give eight facts about the Chinese language. Twelve Endeavorers, sitting together, rise and give, one after another, accounts of twelve of the queer customs of China. Three members, going forward and beginning, "I am Morrison," "I am Gilmour," "I am Hudson Taylor," give in the first person some account of the work of those great missionaries. Three five-minute papers on Chinese education, resources, and religions. Review.—*C. E. World*.

Sensible Socials.

A color social would be pretty. Decorate the room with all colors. Place before the members samples of all kinds of colors for them to name. Announce which young man did the best, and

which young woman. Recitations based on color. Exhibition of the spectroscope. Talks about the rainbow and similar displays of color in nature.

A tree social, to which each member brings a leaf of some tree pinned upon coat or dress. Each is given a number, and a contest follows to see who can name the most trees accurately. Sing songs about trees, have essays on trees, show curiosities connected with them. Have a humorous recitation about some one "up a tree."

A show of all the old-fashioned things you can gather. A comic lecture on the same. Reminiscences of the "good old days" by some veteran. Old-time songs. Old-time refreshments.

An amateur photographers' exhibit. There are so many "camera fiends" everywhere that this is sure to be successful. Let each show his best along various lines. Decorate with blue and red ribbons the best portraits, the best landscapes, the funniest "freaks," the best interiors, etc. Talks on photography. Exhibition of old-time photographs. A guess at baby-photos.

A vacation social held in the early fall, occupied with accounts of vacations and exhibition of vacation trophies of all kinds. Announce this at the beginning of the summer.

Taking Part in the Meetings.

Many that now do little or nothing but read verses in the meetings would take part in ways more original and helpful, if they knew how to "get something to say."

The trouble usually is procrastination. Ideas are not "on tap" in most people's brains. Keep a topic note-book, and jot down thoughts on the topic far ahead. You will often come across suitable anecdotes, illustrations, and comments, if you know what the subjects of the meetings are to be, and keep on the lookout for helpful material.

Read the Daily Readings. One of them will surely give you a hint.

Ask yourself some question on the topic, and then answer it. That answer will be your speech.

Consider whether you have ever had any experience bearing on the subject of the meeting. If so, give it by all means.

Keep a collection of scraps in envelopes; label them with general topics, such as "temperance," "faith," "courage," "missions," "the Bible," "prayer." This will be a rich reservoir, yielding a continual flow of ideas.

Talk with your Christian friends about the topic. Every such conversation will set your brain to work.

Pray to God, and ask Him to give you a message. He will.

Read the comments published in the denominational and Christian Endeavor papers. Expand some idea you find there.

Try to put in practice the truth of the lesson, and tell the society the result.—*The Endeavorer's Daily Companion*.

The Missionary Problem in India

Reflections after a Winter Tour in India, by Rev. F. B. Meyer, London, Eng.

INDIA is now the scene of a mortal conflict between Christianity and Hinduism. The issue is not doubtful, but the conflict is severe, and demands all the thought and prayer that the Christian church can give. The hoary system of Hinduism is not yielding her ground without a strenuous resistance, and, especially in South India, there is every appearance of a revival. The temples have been refurbished; the festivals were never more zealously maintained, and the crowds of devotees were never more numerous. This was specially notable at the vast temple at Madura, which can easily accommodate 40,000 pilgrims within its vast corridors and courts. This imposing structure within the last twenty years has been encircled with walls and railings, paved with magnificent granite blocks at great cost, and redecorated. Immense and costly additions are also being made to its splendid Buddhist shrines at Rangoon, and though there is a vast difference between Buddhism and Brahminism, yet the great extensions which are in progress in Burma are evidence of the reaction which is taking place in the non-Christian world of the East, as though every effort were being made, and every nerve strained, for the last scenes in the mortal strife.

The defenders of Hinduism realize that no quarter can be given or accepted on the part, at least, of those evangelical forces from which they have most to fear; and they are endeavoring to meet the present crisis by the establishment of colleges and schools, the sending forth of itinerating preachers, and the imitation, even to open-air preaching, of those methods which are pursued by Christian missionaries. And it is, therefore, of untold importance that the Christian church should discern the signs of the times, and avoid all that would needlessly dissipate her forces or diminish her strength.

The great missionary societies in Great Britain and the United States should seek to adopt adequate means of conserving their forces for this great conflict. I would suggest the following items for consideration:

(1) *The desirableness of relieving the missionaries, so far as possible, from the details of reports, statistics, and accounts.* In many cases, missionaries possessed of great linguistic and evangelistic talent are confined within their compounds, and unable to devote themselves to the direct work which they love best, because their strength and time are so largely monopolized by book-keeping, which might as well be attended to by young laymen, who are sincerely anxious to be employed in the great missionary cause, but may not feel distinctly called to preach the Gospel. It is likely enough that, though well acquainted with bookkeeping, they may not have had the opportunity of becoming specially educated and

attaining the standard of efficiency on which most of the missionary societies insist. In these days of shorthand and typewriting, it does seem a pity not to save, in every possible manner, the time and energy of our most capable and experienced men and women.

(2) *The necessity for securing a more complete delimitation of frontier.* It is a bitter experience to see the divisions of the home lands repeated on the foreign field, and to find the C. M. S., the American or English Baptists, or some form of Methodism, in the same city or district. Whenever this is the case, not only are the minds of the non-Christian peoples greatly exercised as to which is the true faith, but there is a perpetual unrest amid the native pastors, catechists, teachers, and members. Authentic reports have come to me of native agents, who would retort on their superintendents, that if they were not satisfied, there would be no difficulty in obtaining employment in some neighboring mission, which, in fact, would pay them a rupee or two more per month.

In contrast with this, how pleasing it is to turn to the habitual practice of Bishop Moule in mid-China, who refuses to receive into his church the member of a family, if the remaining members are connected with some other mission. If one strong evangelical society were prepared to carry on the work offered in a given district, and could guarantee the maintenance of all existing agencies, thoroughly and energetically, it surely should be arranged for other societies to withdraw and concentrate their efforts on some other portion of the vast unevangelized portions of the Indian Empire. The question as to which society should remain, and which withdraw, might be settled by a joint commission of inquiry, on which most of the great missionary societies should be represented; and its decision would be determined by such considerations as the date of occupancy, the amount of money invested, and the schemes on foot for affecting all the district.

Is such a commission quite an impossibility; and even if it could not affect the *status quo*, might it not arrange for the division of the land in coming times, so that there might be some organized plan of campaign, some coordination of forces, some brotherly arrangement, that the unwholesome rivalry, which now exists in certain directions, should not spread?

(3) I would also urge most strongly *the extreme undesirableness in Christian people at home giving support to free-lance institutions.* Whilst I was in Calcutta, a telegram was received from Europe, from a distinguished person, to ascertain the respectability of a Hindu, who was seeking his patronage. The reply was sent back that the man was an absolute fraud.

(4) There seems some hope that the missionary

societies are slowly coming to the conclusion, that India will never be reached by Europeans or Americans, and that the main hope for its evangelization must rest with the Christian natives themselves. But if this is to be so, *the self-reliance and self-help of these men must become a very definite object.* Whether they be specially versed in Presbyterianism, Episcopalianism, or Methodism, is not of material importance; for these forms of church government may advantageously merge into a very simple and specially Oriental method, when the Indian Christians are really left to themselves. But it is of prime importance that the native workers should be thrust away from that reliance on the missionary, for his initiative and direction, which at present is so perceptible. One is repeatedly met by the remark, "They are so exactly like children." But babes will remain babes until they are forced from their mothers' arms. Few things seem to me of more importance than the raising-up of men of vigor, self-reliance, and devotion, who shall be able to stand alone; and I do not see how these are to be formed apart from the inculcations of deeper aspects of truth, and especially of the doctrine of the Holy Spirit, concerning which the apostle said, that they who receive them were no longer babes, but strong men in Christ Jesus.

I can not close without expressing my admiration for the devotion, earnestness, and self-denial of the immense majority of missionaries whom we met in India. We were everywhere welcomed with an infinite warmth and thoughtfulness, and shall ever cherish the remembrance. The number, manifoldness, and excellence of the methods employed were equally interesting and astonishing; and the swiftness with which, as in the case of the famine children, the missionaries adapt themselves to a new situation and seize an opportunity.

It is much to have seen the Taj, the Pearl Mosque, and Akbar's Tomb; to have stood in the Residency graveyard at Lucknow, and to have seen the angel carved in white marble at the grave in Cawnpore; to have prayed under the roof of Henry Martyn's Pagoda, and to have sat in the room where Carey died; but it is a greater privilege to have stood for a moment beside the leaders of the greatest fight that the Christian church has ever waged since the time of Constantine, and to have been permitted to raise to their parched lips a draught of the living water, making a brief interspace in their great fight.—*Missionary Review of the World.*

Missionary Jottings.

THE English Presbyterian Church, the mission work of which is mainly in China and India, has 165 stations, 153 native and 55 European missionaries. Ten hospitals are open, at which some 30,000 patients are treated annually. The hospital of this mission at Swatow is the largest in all China.

To show what Bible societies have done for missions, it is stated that the British and Foreign Bible Society alone has put 155,000,000 volumes in print, 4,367,152 last year. For use in Europe 80 languages are employed. in Africa as many, and 24 for Moslems. An agency on the line of the Suez Canal sells Bibles in 70 languages.

It is somewhat significant that since the town of Yatong on the borders of Thibet was opened to European trade, the only European to avail of the privileges thus conferred is Miss Annie R. Taylor, the heroic medical missionary. Considerable interest has been manifested in what she has to tell concerning Jesus, and the copies of the Gospels she had for distribution are eagerly sought after.

THE following statistics of Christian schools in Japan are compiled from native papers, and so will not err on the side of exaggeration: Protestant boarding schools for boys, 15, with 1520 scholars; for girls, schools 47, with 2527 scholars. Day schools 105, pupils 6031; Sunday-schools 837, pupils 30,624. The Greeks and Roman Catholics have no Sunday-schools, although they have 50 day and boarding schools between them.

A SECOND monthly paper appealing to French Romanists is *Le Pretre Converti*, edited by a band of ex-priests, who have taken their stand by the evangelical faith. Though friendly disposed toward Abbe Bourrier's paper, *Le Chretien Francais*, the newcomer moves on a slightly different plane, and opens with a bold pronouncement for Protestantism, both in doctrine and practice. *Le Pretre Converti* takes good account of current work among priests.

DR. EDKINS, giving in the *Chinese Recorder* his reminiscences of the last fifty years, says: "The great river of idolatry is dried up. The conflict now is between Christianity and the world power. Our books are being widely examined, and the result will be an enormous accession to the Christian ranks in a few years. Faster than India, sooner than Japan, China will become a Christian land, and it will be the greatest victory achieved by the Christian religion since the conversion of the Roman Emperor Constantine."

IN Ludihana, India, there is a medical school which has been established for some twenty years, and is under the direction of Christian women, qualified physicians for soul and body. Rev. F. B. Meyer, during a recent visit to India, inspected this institution and reports concerning a portion of its work as follows: "The amount of medical work done at this place and in the three dependent dispensaries is something surprising. Last year at one village 2000 cases, at another 2000, in the city between 12,000 and 15,000. Think of what is meant by 233 major operations—that is, those which required the use of anaesthetics—and 1100 minor operations!"

Canadian Endeavors

Manitoba's Magnificent May Meeting. Dominion Doings Racily Reported

A Breeze From Brandon.

Manitoba's Eighth Convention.

THE eighth annual convention of the Manitoba C. E. Union was held in the city of Brandon, May 6-9. It is almost impossible to convey a proper idea of a convention in a short sketch, as much of the fellowship, inspiration, and enthusiasm which one attending receives, goes far to make it real, and interesting. The programme was indeed one of such a character as showed thought and tact on the part of those who had the matter in hand. The weather also did its part in making the gathering a success, and the presence of Rev. Dr. Clark was in itself an inspiration. The great multitude that met us at the station showed that Brandon did indeed extend to the large delegation from all parts of the province, a right royal welcome. Saturday evening the opening service was held, at which Rev. E. A. Henry, on behalf of the churches and people, gave the delegates a very hearty welcome, the more so, as they had brought

DR. CLARK, BELOVED BY ONE AND ALL,

to their midst. Replies were given by Mr. H. W. Baker, of Portage La Prairie, and I. F. Brooks, Winnipeg. Dr. Clark then addressed a few words to the convention. He brought to them the well-wishes of Detroit '99, and an invitation to stop off at Minneapolis on the way to Detroit. He also brought greetings from Endeavorers the world over. He described in a most interesting manner, his recent visit to Cuba and Jamaica, and told of a convention in the interior of India, that was of a very novel nature, many delegates having to walk all night to attend, and return the following night the same way.

A praise service on Sunday morning at 9.30, was well attended. It was conducted by R. C. Horn (Provincial Secretary, Y. M. C. A.), and the subject, "Christian Fellowship"; the thought of the hour was "more love." At 4.15 in the afternoon, a mass meeting was held, when the church was

PACKED TO THE DOORS.

Dr. Clark spoke on "God's purposes in C. E." One of God's purposes in C. E. was that it should reconcile certain hitherto unrecon-

cilable elements in religious life, such as the spirit of religion. The old theory of sowing wild oats first is fast dying, and higher, nobler ideas growing in its stead. Christian Endeavor appealed to what was strongest and most manly in young lives. Another purpose was the reconciliation of denominational loyalty with interdenominational fellowship, and to unite the hearts of those acknowledging allegiance to different flags without lessening their loyalty to their own. He gave many illustrations from his own life and history, making his address both interesting and impressive. Monday morning opened with praise service at 7 o'clock, led by Mrs. T. Omand, Melita, the subject being "Patient continuance in well-doing." The leader spoke of the tendency now-a-days to drop stitches. Every time we failed in our duty

WE DROPPED A STITCH,

and thus the rents are left in our web of life which are irreparable. The motto of the Salvation Army is one well worthy of copying, "Stick at it and keep smiling." The business session opened at 9.30, the president, Mr. W. H. Thomson, Winnipeg, occupying the chair. He addressed the convention, showing need for still more earnest service, reasons for encouragement, and reviewed the work and growth of the past year. The secretary's report shows a membership of 5,961, of which 962 are Juniors. The treasurer's report showed a balance on the right side. The Junior superintendent's report gave good advance in work, if not in numbers. The new system of delegates paying their own expenses was adopted as more satisfactory than the old idea of billeting. Invitations were received for

THE 1900 CONVENTION

from Neepawa, Souris, and Winnipeg. The latter was accepted. In the afternoon the roll call was a very interesting feature, showing the work being done all over the province. A few extracts would not be out of place: "The members of our society are the chief supporters of the church." "The Sunday-school teachers are provided, the church cleaned, and cottage meetings held." "Scrapbooks made for the children's ward in the hospital." "Supporting a

missionary in an unoccupied field." "Giving Christmas dinners to the poor and needy." "Strangers systematically invited to the church." "Poor helped and fed." "Subscribing \$100 to the Students' Volunteer Band." "Paying for education of boy in India." Following the roll call was a very helpful paper on "The pledge as a stimulus to activity." The pledge is a solemn covenant, and cannot be lightly taken nor lightly broken. We must

MARK MORE OF THE PLEDGE,

when receiving new members into the society, emphasizing the first clause, "Trusting," ever looking to Him for strength to keep it, and our efforts to keep our covenant with God will surely stimulate us to still greater activity. The Question Drawer answered by Dr. Clark was both interesting and instructive. In the evening a pleasant social time was spent from 7 to 8, the Local Committee having prepared an excellent programme of music, etc. After the song service Dr. Clark addressed the audience on the "C. E. Birthright." Our readers will remember the report of this address published by the HERALD after the Hamilton convention of '99. On the conclusion of it, Dr. Clark held a very impressive service, asking all the large audience to bow their heads, and ask God if He would give them this birthright, and use it for His honor and glory in this year of Christian Endeavor work.

WITH BOWED HEADS

the audience sang in whispers, "Just as I am," and then repeated a consecration verse and the Lord's prayer. Tuesday at 7 o'clock a.m. the "Quiet Hour" was spent, at the close of which Dr. Clark spoke a few words of counsel and farewell, and at 9.15 the station platform was crowded to see the last of the one who was indeed a source of joy and delight to us in convention and one whose memory will long remain with us. We bade him god-speed, and amidst the singing of "God be with you" and the waving of handkerchiefs the train moved out. The morning session opened with an address by Rev. H. Wigle, of Winnipeg, on "The Christian Endeavorers and the Home Mission Problems." He dwelt more especially with our duty in respect to the

social problems of the day, the unemployed, the over-worked, the under-paid, the monopolists, and the criminal classes. This was followed by

AN OPEN PARLIAMENT

on the "Tenth Legion," which was very enthusiastic, many taking part. Eight five-minute papers on the model committees came next, which were very helpful in setting forth the best ways of conducting the various branches, and the vast amount of work that a consecrated committee is able to accomplish. The secretary then conducted a model business meeting. In the afternoon the reports of committees were read, and adopted. Resolutions dealing with patriotic and loyal sentiment, the delight at the visit of Dr. Clark, urging an inauguration of a movement among the foreign element pouring into the province, and the importance of more Junior efforts, also supporting the Peace movements, and expressing confidence in the purposes of the C. E. movement. The following

OFFICERS FOR THE ENSUING YEAR

were then elected: President, A. H. Bailey, Winnipeg; 1st vice-president, Rev. J. H. Morgan, Holland, in charge of Local Unions; 2nd vice-president, Wm. Gordon, Portage La Prairie, "Quiet Hour"; 3rd vice-president, T. Gordon Russell, Winnipeg, "Tenth Legion"; secretary, N. J. Matthew, Winnipeg; assistant secretary, I. F. Nix, Winnipeg; treasurer, W. C. McLeod, Winnipeg; superintendent of Juniors, Miss L. DuVal, Souris; directors, Mrs. H. N. Halfpenny, Minnedosa; Mrs. T. Omand, Melita; Rev. J. H. Muldrew, Morris; J. Fraser Cocks, L. H. Garry, R. J. Campbell, Brandon; W. H. Thomson, Winnipeg; Detroit '99 transportation Manager, A. H. Bailey, Winnipeg.

Following these elections a report was heard from their delegate to the Nashville Convention, and then came a very interesting feature of the convention—the Junior rally. This was led by a Junior and the children took part very enthusiastically. A Junior workers' conference then followed, and was a means of bringing out new and interesting ways of conducting Junior work. A very helpful talk on

"AIMS AND METHODS"

was given by Mrs. Dale, of Hartney, and the formation and conducting of Junior societies was well told by Miss Moore, Rat Portage. In the evening Rev. J. H. Morgan gave an address on "The Christian En-

deavorer's attitude to world-wide missions." He said in part, "If the religion of the Lord Jesus Christ could not adapt itself to the young and lay hold of them, but had to wait until they had attained maturer years before it could appeal to their minds and sympathies, it would never have been established in the world as it is. The Christian Endeavor society, then, takes its place among the other institutions of the church as an agency for the promulgation of its work, that is to say, that the C. E. society is an evangelistic or missionary agency. It is that in its very essence, and no C. E. society can ever be true, and lose sight of this fact." He then emphasized the necessity of more earnest study of missions and more earnest prayer and giving. The closing service took the form of a thanksgiving and testimony meeting, and the convention of 1899 was at an end, after singing "God be with you" and repeating the Mizpah. Our prayers for its success were surely answered, and now may our prayers for its fruit be answered too by Him who is the giver of all. His name be praised.

Busy Brantford.

The Juniors Rally.

A very successful rally of the Junior societies of Brantford was held in the Wellington Street Methodist church.

Master Norman Merrill, president of the Huron Street League, conducted the meeting in a very able manner. The subject taken up was "Kindness." A short but very interesting paper was given by a member from each society. The banner for the society turning out in strongest force was captured by the Juniors from the Congregational church. The following were some features of the programme: Texts on "Kindness" by all the Juniors. Duet, Houlding Brothers, Colborne Street society. Sentence prayers, closing with all repeating the Lord's prayer. Solo, Gladys Garvin, Brant Ave. society. Recitation, "Speak a Kind Word," by Lecne Park. Solo, Laura Stewart, Calvary Baptist society. After this followed a collection in aid of Miss Robertson's Home and the presentation of the banner won by the Congregational society. The Mizpah benediction hymn brought the gathering to a close.

A Warm Reception.

An evening was recently given by the young people of Zion church, Brantford, as a welcome to the new

pastor, Rev. Mr. Martin, and his wife. The event proved a decided success. The room was filled with young people who came to spend a pleasant and enjoyable evening, and who were not disappointed. The president of the society, Mr. Peter Duff, made an acceptable chairman, and after a neat speech, introduced Rev. Mr. Martin in a pleasing and cheerful manner. Mr. Martin spoke of the kindness that had been showered upon himself and Mrs. Martin since coming to Brantford. He also briefly outlined the work the young people could, and, he was sure would, do to assist him in his work among the congregation. Brief addresses were also made by Mr. Hendry and Miss Spratt from the society, and Miss Flora Davidson sung acceptably a solo. W. N. Hossie and W. B. Wood gave short addresses of welcome and god-speed from St. Andrew's church. Dr. Nicol and S. M. Thomson spoke on behalf of Zion church.

Sing the Doxology!

The Young People's Society of the Calvary Baptist church, Brantford, is in a flourishing condition. New members are coming in and taking an active part in the work. The young men are to take charge of the next meeting and we are expecting a grand time. We cannot praise God enough for the blessings He is bestowing on our young people.

Capital Clippings.

The Executive of the Ottawa C. E. Union is attempting the organization of Carleton County, and a committee has been appointed with the president of the Union for convener. Letters have been sent out to the various societies and it is expected that this, almost last, unorganized county of the province will fall into line.

Five new members were received into each of the McLeod Street Methodist and First Congregational societies this month. The former society now gives five minutes of intermission just before closing its meetings by which an opportunity for personal work is given. "Resolved that the franchise should be extended to women" formed the subject of a debate by this society recently in which the affirmative won. A picnic to Chelsea, a most delightful spot, was greatly enjoyed on Queen's Birthday.

Emmanuel Reformed Episcopal is thinking of forming a Junior society.

Rev. James Todd, the lately appointed pastor of this church, was vice-president of the Delaware State Union at the time of leaving his last charge at Wilmington. He will be a welcome addition to our forces.

The Erskine Presbyterian society visited the Methodist society at Mosgrove, a village about five miles out of the city, and had a goodly time of fellowship. The latter society belongs to our Union and it is part of our policy to have these interdenominational exchanges.

Little London Locals.

The Centennial Endeavorers have organized a Bicycle Club.

The Presbyterian Young People's societies of the presbytery of London met at Dutton on Monday, May 8th. A large number from the city attended.

The Local Union Band visited the Grove Methodist church on the 3rd inst., accompanied by the Quartett and assisted the society in that place with their meeting. They report a very pleasant time.

St. Paul's Episcopal society celebrated their eleventh anniversary on the evening of May 4th by a public meeting in Bishop Cronyn Hall. The speakers were the Bishop of Huron and Mr. Wm. D. Thomas, of Toronto, who both delivered eloquent and helpful addresses. Music was furnished by Messrs. Maynard and Marriott of the Local Union Band Quartett. Dean Innes presided.

The Local Union held their regular monthly meeting on the 24th ult. There was a good attendance and considerable business transacted. In future only two general rallies will be held instead of four; divisional rallies of the different sections of the city will be encouraged by the Local Union. At the next meeting the Junior work will be made a prominent feature of the meeting.

Down in Whitby.

South Ontario held its annual convention in Whitby last month.

They sent for the HERALD news editor to go down and talk to them. His impressions follow. Whitby folk are hearty entertainers, and South Ontario Endeavorers are among the brightest he has been privileged to meet. The convention was representatively, though not crowdedly, attended. But lacking

quantity was fully made up for in excellent quality. The papers by local workers were away above par. Two of these were secured for the HERALD and will appear in early issues. Junior work had a prominent place in the addresses, although it is not strong in the county. The hope is it will receive an impetus from this convention.

Everybody missed the Rev. Percy Fletcher, president of the Union, who was unable to be present owing to the illness of his parents.

The Rev. Elliott S. Rowe addressed the convention in the evening on "The Duty of the Hour." It was one of his pointed, practical, searching talks, often eloquent, never commonplace, always suggestive. The HERALD man had the privilege of preparing the way for the speaker of the evening in a short address on "Aggressive Christianity."

By Wireless Telegraph.

The Local C. E. Union of Portage La Prairie at its annual meeting held last month elected Mr. W. W. Miller as president; A. E. Parsons, vice-president; A. C. Williams, secretary; P. McPherson, treasurer.

The Y. P. S. C. E. of the Congregational church in Guelph recently sent a beautiful gold C. E. pin to a native evangelist whom they are supporting in Africa. The gift will be borne to its recipient by a returning missionary.

The Y. P. S. C. E. of Emmanuel Reformed Episcopal church, Ottawa, sends us its second semi-annual report, the chief characteristic of which is the tone of deep spirituality that pervades its references to the growing activities of the society. We wish all our societies regarded their work as much from the standpoint of prayer and consecration as these young people seem to.

The Shut-in Endeavor Band of Toronto are engaged in the blessed work of carrying messages of hope and cheer to those confined to their homes by physical disability. The band is affiliated with a wider organization that has branches in many parts of the United States. They request prayer for a young man, son of a "shut-in" mother, that he may be saved from the drink habit and set free to serve Christ. Mr. A. H. Lee, 37 Amelia Street, will furnish enquirers with information concerning the work.

At a business meeting of Christ church Episcopal Y. P. S. C. E.,

Forest, held on Wednesday evening, May 31st, after the weekly prayer meeting the following officers were duly elected for the ensuing seven months: President, Rev. A. T. Beverley; first vice-president, Mrs. Parsons; second vice-president, Miss Cowan; recording-secretary, Miss Pettypiece; corresponding-secretary, Mr. Henry O. Lane; treasurer, Miss Pearl Woodhouse; organist, Miss Edna Porte; assistant organist, Miss Cowan.—H. O. L.

A Hint From Hamilton.

Our Missionary Committee held a parlor concert at the home of its convener in aid of foreign missions and the invitations to the parents and friends of our Juniors were written on cards to which small bags were attached. The following rhyme was used, and the novelty brought about a good result in our missionary cause:

"This little bag I send to you,
Begging with hopes and fears
That you return as many cents
As represent my years.

And if perchance you guess too much,
My pride will bear the blow,
'Twill swell our fund for charity
Toward which it is to go.

What special object we've in view,
Perhaps you'd like to know,
'Tis helping send the Gospel
To lands both east and west.

So feeling you'll respond at once,
The thanks I'll now express,
Of myself, my society,
And the people you will bless."

This invitation was signed by our convener, and on the other side of the card was written the date of concert and address of his home. Hope that this may give an idea for some other societies.

A Union Meeting.

A profitable meeting of the Eramosa and Garafraxa C. E. and E. L. Local Union was held in the stone church, Centre Inn, on Friday evening, May 26th, when the societies from Bethel church, First Presbyterian, Eramosa, Everton, Rockwood Methodist, and First Congregational, Garafraxa, were well represented. The topic for the meeting was "How shall we divide our time?" and was handled by an excellent paper given by Miss Bathgate of the First Presbyterian society, and by J. J. Hutchinson of First Congregational society, also by Rev. Holden of Rockwood, Rev. Mann of First Presbyterian, and Mr. Hoskin of Everton. Music was supplied by the choir of the Stone church, Bethel choir, Miss Tabbott of Everton, and the Rockwood trio. Rev. Sharpe answered the questions of the question drawer. At the business meeting, the Belwood

Epworth League was received into the Union. The interest in the meetings is increasing, and we trust, under the command of our president, Mr. T. J. McKee, to be of great use to the Master.

Christian Endeavor Science.

Recently the Epworth League of Christian Endeavor in connection with the Queen Street Methodist church, Kingston, entered upon its study of "The Fairy Land of Science," and opened this phase of the season's work with short addresses upon the first three chapters by Mr. Meek, Miss A. Phillips, and Mr. J. G. Elliott. There was a large attendance, and the interest was good. Indeed this interest has been growing since the society made its new departure and made its object mental as well as religious development. The recent visit of Rev. A. C. Crews has given new life and vigor to the work of the Epworth League, but behind the movement, so far as Queen Street society is concerned, is Rev. Mr. Elliott, the pastor of the church, with his abiding influence and presence.—K. A.

Blessing in Beamsville.

The annual convention of the Lincoln County C. E. Union was held in Beamsville on Thursday, May 8th, 1899. Three sessions were held. The morning was principally a business session when reports were read and other general business transacted. In the afternoon a very helpful time was spent in hearing five-minute papers on the work of the different committees, viz.: Prayer Meeting, Social, Missionary, Lookout, Music, and Temperance. An address by Rev. W. H. Geddes, of St. Catharines, on "Our pledge," was also very instructive. Mr. Thos. A. Rodger, of Toronto, gave an address on "Methods of Bible study," emphasizing a systematic study of the Bible.

In the evening three addresses were given, one by Rev. H. B. Christie, of St. Catharines, on "Witnesses unto Me," another by Rev. Mr. Stevens, of Beamsville, and a third by Mr. Rodger on "Several aspects of Christian service." The latter speaker said we must be willing to be nothing that Christ may be exalted, we must realize that God has first place and exalt Him to His proper position. Then there is quality in service, faithfulness in service, responsibility in service, a deep passionate love for the souls of men, our time in service, and lastly the reward, a crown of life.

The convention was one of great

interest and blessing to all who attended, and the delegates appreciated heartily the kindness and hospitality of the Beamsville friends, nor will they soon forget the good time spent there. The officers for the ensuing year are: President, A. E. Hoshel, Beamsville; vice-president, Geo. A. Snyder, St. Anns; secretary, Miss Lizzie Watson, St. Catharines; treasurer, W. Groves, Beamsville.

For the Sunday Evening Service.

The C. E. society of Clarence, Ont., thus works for Christ and the church: "In our Sunday evening service we use cards. One of the ushers is a member of our society, and consequently knows the members of the different committees. As strangers come in, this usher chooses a seat near a member of our Lookout Committee. A card is then handed to the member by the usher. At the close of the service the member welcomes the stranger, and asks for his name and address, which he writes on the card. Every two weeks these cards are handed to our pastor, who visits these people and invites them to church, if they do not attend elsewhere. Our Social Committee also makes an earnest effort to welcome all strangers with a hearty hand-shake. This committee supplies flowers for the pulpit. Our choir is composed mostly of Endeavorers, and greatly encourages our pastor as they lift up their voices in praise. Then, too, we all pray for the Sunday service, and ask God's blessing upon our pastor as he preaches."—J. C.

Heard in Hamilton.

The Union will hold a garden party in the near future. It is also considering the advisability of starting tent meetings in Woodland Park, which has been for a long time a rendezvous for toughs.

The Juniors held their May rally in Central church. Rev. Dr. Beavis was in the chair and conducted opening devotional exercises. The beautiful cantata, "Juniors' love of Country," was given by a large number of Juniors. Miss Whitworth gave a vigorous address to the Juniors, full of encouragement, warning, and inspiration.

The rally of the Hamilton C. E. Union was held in the Centenary church. There was not as large a turnout of the Endeavorers as there ought to have been, and those who neglected to be present missed two very fine addresses. Rev. Neil MacPherson gave a grand address

on "Individual Responsibility." He criticized many of the weak points of the societies and emphasized the personal responsibility of its members. Rev. Elliott S. Rowe received a hearty ovation on rising to speak. He took as the text of his remarks, "The Christian worker's burden." His words, which were brief and very much to the point, were of a very helpful character. The meeting was enlivened by music led by a selected chorus under the direction of Mr. H. Martin.

From Victoria County.

The members of the Y.P.S.C.E. of Cambridge St. Methodist church, Lindsay, are preparing for great things on Sunday and Monday, June 25 and 26, which they will observe as C. E. days. Rev. R. N. Burns, of Orillia, is expected to address the young people on Sunday at both services; and on Monday the local societies will unite, when papers will be given along the line of "The Christian Endeavorer's Relation to the Church and State," interspersed with plenty of music. The president, Mr. W. W. Staples, together with an energetic executive, are putting forth every effort to make the days worthy of the standard that C. E. has enjoyed in this county. The young people are heartily supported by the pastor, Rev. T. Manning, B.A.

Cameron Local Union held a successful session at Cameron on Monday, May 22. Very helpful papers were read and profitable addresses given by Rev. R. W. Leitch, of Fenelon Falls, Mr. W. W. Staples, of Lindsay, and others. The president, Mr. W. Bryson, occupied the chair. The officers were re-elected.

On the evening of May 24th, the E. L. of C. E. at Kiamount held an entertainment in the Orange Hall. Addresses were delivered by Rev. A. J. Terrill, B.A., of Norland, and Mr. W. Booth. Mr. W. A. Leith was present and assisted in the musical line. Over \$12.00 was received. Miss M. Wellstood, county Junior superintendent, is the energetic president, to whom the success of the entertainment is largely due.

Maritime Messages.

The quarterly meeting of the Halifax and Dartmouth Local Union of Christian Endeavor was held in Robie Street Methodist church, Monday evening, May 8th. The purpose of the meeting was to bid

farewell to our president, Rev. G. A. Lawson, of the West End Baptist church. Mr. Lawson has accepted a call to another charge, and will be much missed in Halifax. A farewell address was read by Mr. Irwin, ex-president. Many of the Endeavorers testified to the great work done by Mr. Lawson, especially during the temperance campaign last year, and also in connection with the Sabbath schools.

Rev. Clarence McKinnon, of Park Street Presbyterian church, gave a short address on "The pledge—a harm or a help." There is harm if the pledge becomes a mechanical feature. No mechanical method can make a man righteous. Spiritual life cannot be secured by force, but by personal devotion to Christ. The subject of the Mizpah mission was discussed by the Union. It was referred to the Executive Committee. After the singing of "God be with you till we meet again," Rev. John McMillan, D.D., of Chalmers church, pronounced the benediction.

Toronto Tidings.

The City Union Meets.

THE Christian Endeavor meeting-place of the Church of the Ascension was comfortably filled with delegates at the regular monthly meeting of this Union on Saturday evening, May 20th. The president occupied the chair; all the other officers were present excepting the Good Citizenship Superintendent.

A communication was read stating that, at a meeting held on the 11th inst., in the Bloor Street Baptist church, when eighteen societies of young people in Toronto were represented, it was resolved that some organization uniting all the young people's societies in aggressive work for Christian citizenship was greatly needed, and the already existing societies were invited to take immediate action with that object in view. The Union was asked to co-operate and appoint representatives. It was unanimously agreed to do this; and the union and district good citizenship superintendents were appointed representatives.

The Northern Chairman report that cottage prayer meeting was being taken up by the Bloor Street Presbyterian society and that the holding of religious services in the North End Fire Hall and some charitable institutions in the neighborhood was engaging thoughtful attention.

The annual rally of the Central

District had been held on the 13th inst., in Beverley Street Baptist church, and the officers for the ensuing year had been appointed. A most harmonious and profitable evening was spent planning out future work.

Junior work is in a very satisfactory condition. Two societies—Lambton Mills and Reformed Episcopal—have lately been formed and admitted into the Union. The annual rally just held in the Massey Hall had been a success in every way, and all debts would soon be paid off.

Mr. S. J. Duncan-Clark gave some particulars of the arrangements for the International Convention, which will be held at Detroit in July. The Canadian delegates will, he said, be entertained while there in the Central Presbyterian church. The cost by rail from Toronto would be a little over \$6. A uniform charge of 50 cents for lodgings and 25 cents for each meal would be made in private houses. It was expected that a special car would be needed for the Toronto delegates.

It was agreed to hold an echo-meeting after that convention; and a special committee was appointed to make the necessary arrangements. It is expected that the Rev. Henry Tressider, of London, England, Chairman of the Hospitalities Committee for the London C. E. International Convention, will be secured as one of the speakers.

A suggestion that the International C. E. Convention be invited to meet in Toronto in 1901 was referred to the Business Committee, to report at next meeting.

Central District.

The annual meeting of the Central District of the Toronto C. E. Union was held in a class room of Beverley Baptist church on Saturday evening, May 13th. Mr. H. G. Hawkins, chairman, presided. There were twenty-one persons present altogether, representing nine societies; Agnes Street Methodist society was best represented. In his opening remarks, the chairman said that the district work for some time had been lying dormant, but that the various societies had been very active, especially along the line of good citizenship and temperance work. The election of office-bearers resulted as follows: Chairman, Mr. John Wilson (Cooke's Church); vice-chairman, Mr. H. G. Hawkins (Beverley Street Baptist); secretary-treasurer, Mr. Wm. Harvey (Agnes Street Methodist); prayer-meeting superintendent, Miss Workman (Erskine Presbyterian); lookout superinten-

dent, Mr. George Graham (Broadway Tabernacle), missionary superintendent, Miss Smith (Church of Christ); editor and good citizenship superintendent, Mr. H. Bryce (Central Presbyterian). A most harmonious and profitable time was afterwards spent planning out work for the coming year.

Jubilant Juniors.

The records of the Toronto Junior Union will have to devote a special chapter to the sixth annual rally held on May 19th, in the Massey Hall. Those who advocated retreating to a smaller building this year when plans were being discussed some months ago, will surely be convinced that Toronto has nothing too big for its Juniors. The programme was most successful as a presentation of the wide field now covered by this movement to win the boys and girls for Christ, and the two societies rendering it, Parliament Street Baptist and East Presbyterian, are deserving of especial credit. The Dunn Avenue Methodist church orchestra generously furnished sweet music, and never has this part of the programme been more ably handled. But the chairman, Master Earle Dawe, made the greatest impression, probably, of all who took part. A little mite of humanity he looked upon the big platform, as his feet dangled several inches above the floor, while with grace and dignity he occupied the presiding chair. His clear, ringing tones and careful enunciation of words set an example worthy of imitation by chairmen of larger growth.

The reserved seat scheme of the Finance Committee proved popular and successful beyond the most sanguine expectations. We do not know of any other organization in Toronto that throws the doors of the Massey Hall wide open to the public and provides them with reserved seats free of any charge or even collection at the door. That the people appreciate this treatment, and that God honors such methods, is evident from the fact that the audience gave over \$60 free will offering.

Three Methodist societies took the banners—St. Paul's, St. Clarens Ave., and Woodgreen—representing the north, the west, and the east ends of the city.

The flashlight photos of the Juniors on the platform, taken by Galbraith & Lucas, of Toronto, were very successful. They may be seen, and copies may be had at 50c. each, on application to the HERALD office.

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. John Duncan-Clark.

Our Country.

July 2.—Our country for Christ. Ps. 33: 10-22.

(A Christian-citizenship meeting.)

DAILY READINGS.—Monday: A blessed nation, Ps. 144: 1-15. Tuesday: A victorious nation, 2 Chron. 20: 1-30. Wednesday: Penitence for sin, Dan. 9: 3-19. Thursday: Praise for blessings, Ps. 147: 12-20. Friday: Praise for victories, Ps. 44: 1-8. Saturday: The nation for Christ, Luke 14: 15-24.

Christ for Canada.

"Christ for Canada," in these words lies the kernel of all good citizenship movements that are worth supporting. I prefer to put it that way, because while "Canada for Christ" speaks of a glorious aim, "Christ for Canada" reveals the only way in which it can be achieved.

Prohibition is a reform for which every earnest Christian ardently longs; but, good and much to be desired though it be, every thinking Christian knows that prohibition alone will not mean Canada for Christ. Woman suffrage goes hand in hand with reason and righteousness, yet the candid advocates of this concession to justice do not claim that the millennial dispensation will follow its inauguration. Equality of opportunity, such as the Christian socialist pleads for, we may concede to be in accord with the eternal principles of right and equity, but even the rising of its sun will not mean the dawning of God's day.

Let all of these come, and may the day be hastened when they shall, and still we shall have the same old problem of sin and selfishness to solve. You can change men's environment by legislation; you can give them better homes, cleaner cities, fewer temptations, wider freedom, greater equality, —but no law that God or man ever made to regulate conduct can ever change their hearts, and make them love their neighbors better than themselves. Thus "Canada for Christ" is not a mere question of votes and acts of parliament. It means more, much more than this. It means "Christ for Canada"; Christ, and His shed blood the only remedy for Canada's ills, individual, social, national.

There is no such thing as "social salvation" apart from individual salvation. You can only save a community as a whole by saving its members singly. We must understand this now, and nail it down as a foundation plank in our citizenship platform, or else the movement will make certain shipwreck. Strongly as we sympathize with such earnest opponents of injustice and social oppression as Professor Herron of Grinnell University, Iowa, we feel as strongly the need of expressing the conviction that the scheme of reform advocated by such men, is built upon shifting sand and must inevitably collapse disastrously to all concerned in its construction. The cross of Christ must be the basis of every effort to lift men Godward; and that not in any mere ethical sense as an example of self-sacrifice, but in an effective sense as the power of God to redeem and regenerate human nature. Let our leaders of religious thought ring out a clear

note on this important question, for these are times of dangerous drifting for young thinkers. The currents are strong, and one may find himself far from Calvary before he knows it, if not warned in season.

Our Land for Christ.

"Our land for Christ," our rallying-cry;
"Christ for our land," our hearts reply,
And lift to heaven an earnest plea
That He its Lord and King will be.

'Tis ours His banner to display,
With loyal hearts His will obey,
Lift high the standard of His love,
As forth at His command we move.

To give the gospel of His grace
To men of every tongue and race,
Who from all climes have hither come,
To find in this fair land a home.

—Mrs. G. M. Lane.

The Duty of Citizenship.

In a republic every voter is a ruler; and the only solid basis of good government is the *individual conscience* which seeks to know what is right and dares to do it. The ballot is infinitely more than a privilege; it is a solemn *trust*; and the man who fails to use it, or who uses it carelessly or corruptly or wickedly, is guilty of treason to his country.

Next to the sin of voting wrongly is the sin of not voting at all. What right have thousands of reputable citizens, who stay away from "primary meetings" and from the polls, to complain of mischievous legislation, or the election of corrupt officers and lawmakers? The neglect of suffrage by those best calculated to exercise it is one of the gravest of our national perils. The more the ignorant and worthless rush *into* politics, the more have cultured and intelligent citizens rushed *out*; and dearly has the commonwealth paid for this criminal neglect of the *first duty of citizenship*. Next to Christ comes country.

One of the most serious dangers is the tendency of so many people to divorce their religion from their politics. Their moral make-up seems to be divided into two separate compartments: on Sunday they worship God in their church; during the week they worship a party creed. Politics is not to them a matter of sacred duty; it is a game to be played at, and conscience goes under the table.—*The Independent*.

A Patriot's Praise.

"For Christ our Prince," "Jesus shall reign,"
"Onward, Christian soldiers," "Christian soldiers
all," "O golden day," "Encamped along the hills,"
"All hail the power," "The land of the maple,"
"The maple leaf," "Canada, dear Canada."

A Good Vacation.

July 9.—A good vacation. Mark 6: 7, 12, 13, 30-32.

DAILY READINGS.—Monday: Rest, Gen. 2: 1-3; Num. 9: 18-23. Tuesday: Ministry, John 4: 1-10, 25, 26. Wednesday: Revelation of God, Ps. 19: 1-14. Thursday: Communion with God, Mark 1: 28-35. Friday: Christian fellowship, Luke 24: 13-32. Saturday: Renewed strength, Isa. 40: 28-31.

Some Suggestions.

Have you ever tried a holiday with your Bible?

It is a grand vacation idea. Make up your mind that for one whole week you will read nothing else but the Word of God. Decide on some plan that you will follow faithfully for seven days. Take the thought of fellowship, for example, and let your reading be directed along that line. Read about the friends of God; try to find the secret of their lives of sweet and holy companionship with Him. Study John's first epistle as the New Testament treatise on fellowship. Read only a little at a time and think much, with mind and heart open Godward. Give the truth time to take root and grow; it will blossom and bear fruit all in due season to the glory of God. Keep away from newspapers and magazines. Shut out the world and its cares. Make it a Patmos week, shut in with God, and you will have a revelation of Jesus such as John had.

While you take time for your Bible, take time for prayer too. Learn something of the privilege and joy of intercessory prayer. Get out in the woods with your Bible, and wait upon God, pleading for souls, and laying your life open before Him for His blessing and guidance. Get up in the early morning, and meet God out in His beautiful world among the birds and the blossoms before man has risen from slumber to intrude upon your fellowship. Associate some companion with you in this vacation; someone who can appreciate the opportunity for getting better acquainted with the Lord Jesus, and with whom you can converse freely concerning spiritual matters. Three or four might unite to spend such a holiday as this. Camping together at some quiet spot, they could hold a little conference of their own for the deepening of spiritual life, and enjoy such healthy, happy fun, as Christians alone are capable of enjoying. Such a holiday would be of more value than all the crowded conventions and great gatherings in the world, for some of us. We have had enough of the excitement and hurrah of religion, we who have been at several conventions and seen some active service in Christian Endeavor. What we need is not more enthusiasm, but a closer acquaintance with Christ, such as quiet and continued companionship with Him alone can bring us. This year of the Quiet Hour has surely created in many hearts an appetite for such a fellowship as this; could we better spend our vacation than by seeking it in some such way as I have suggested?

Of course many of us will go to Detroit for our holiday, and I am sure many of us need to. Those who have been privileged to have a private view of the programme know how rich a feast is in course of preparation. I believe Detroit will be a center of deep spiritual blessing to thousands of people next July. If you can combine Detroit '99 with a quiet-hour vacation, do so by all means; I hope to. But find a place for a Patmos week somewhere this summer, and you will count it one of the holiest, happiest memories of your life when the cares and toils of everyday throng once more upon your tired head and heart.

The Need of Rest.

No one can do his best work without periods of rest from work. Every tree and plant must have its resting time. We put our hyacinths in the dark for a few weeks if we would have them bloom well. There is a kind of crystalizing process, an "unconscious cerebration," going on in the mind and in the soul during these periods of rest. Moreover, the fountain needs often filling if it would flow freely, and we cry out:

"O bliss of blisses, to be freed
From all the cares with which this world is driven,
With liberty and endless time to read
The libraries of heaven."

Resting Times.

It was a grand, if one-sided saying of one of God's workers: "Let us toil on now. There will be time enough to rest in eternity." The most willing workers need times of rest on earth. So the stillness and restfulness of night succeeds the stirring day, and the quiet Sabbath rest comes round after six days of labor. But what would life be if it were all passed in night and rest? That man only can enjoy rest who has won it by honest work. Bunyan's armed man had to fight through opposing ranks before he could sit down to rest and banqueting. Hercules won the rest of Olympus through toils and sufferings. Even the Olympic gods passed through the fiery ordeal of battle before they could enjoy the divine calm of Olympus. It is true that a rest remains for the people of God; let us not forget the further truth, that we must "labor . . . to enter into that rest."—*Sunday School Times.*

Songs of Sunshine and Rest.

"Jesus, I am resting," "On Thee my heart is resting," "In a world where sorrow," "There is sunshine," "Do you fear the foe," "Keep step with the Master," "Blessed assurance."



A Friend in Need.

July 16.—A friend in need. Luke 10:30-37.

DAILY READINGS.—Monday: Barzillai, 2 Sam. 17:27-29; 19:31-40. Tuesday: Widow of Zarepath, 1 Kings 17:7-16. Wednesday: Elisha, 2 Kings 4:18-37. Thursday: Onesiphorus, 2 Tim. 1:16-18. Friday: Luke, 2 Tim. 4:9-12. Saturday: Ye have done it unto me, Matt. 25:31-40.

The Friendship of Jesus.

Jesus has surely proven Himself to be a friend in need, for "while we were yet sinners" He died for us. Our lives were unlovely and unloveable, our hearts filled with bitterness and rebellion, our wills impotent to save from the sure destruction towards which our footsteps hastened, when Jesus interposed. We were impoverished, degraded, helpless; but He lavished His love upon us, cleansed us from the stain of sin, garbed us in His own righteousness, and put courage into our fainting hearts. When first He spake to us of better things we resisted, we clung to the old life with the tenacity of madness, we turned our backs upon Him and refused His offer. But He was not easily repulsed; He stood outside the shut door of our lives, and knocked with nail-pierced hand in tender persistence. If we at last have let Him in, it is only because of the infinite patience and love that would not be rejected.

Yes, we can be sure of the friendship of Jesus, for Calvary has set on it the seal of eternal strength and faithfulness. But I wonder how many of us are in any true sense to-day enjoying His friendship; walking moment by moment in realization of it; keeping company with Him through the toils and trials of our daily work. It is this sweet privilege, which is so truly ours, that many of us miss. Our whole life has been transformed, touched into beauty with the light of hope, by the knowledge of the friendship that found expression on Calvary; but is it not so with some of us, that the friendship of Jesus has become more a precious sacred

memory than a present reality? We love to think of what He has done for us; but of what He can do to-day and every day we know too little. If you had an earthly friend who dearly loved you, and had at one time in your life proven his love by an act of supreme self-sacrifice, do you think he would be content to have your mutual friendship rest upon that one act, and be the mere recalling of it day after day? No, he would want to be ever proving afresh his love; he would want to share in your joys and griefs, your failures and successes, your hopes and fears continually. So it is with Jesus. He wants that we should know the sweetness of His friendship every passing moment, and find His strength sufficient for every need however little or however great.

There is but one way to enjoy such friendship with Jesus as this. He Himself said, "Ye are my friends if ye do whatsoever I command you." The sweet philosophy of this relationship is that whoever humbles himself to be the servant of Jesus, yielding full and hearty obedience to His will, is immediately promoted to the privileged place of friend. And after all, fellow-Endeavorers, is not this our pledge, "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"? Surely upon those words of allegiance, if they mean anything of true loyalty in our lives, we seek the privilege of friendship with Him. There are some very beautiful things about the friendship of Jesus. One is that He never misunderstands us, or fails to respond to the mood we may be in. Earthly friends so often misinterpret our words and conduct; but Jesus sees behind it all the love of a loyal heart, often mistaken, often foolish, but in the very haste of its mistakes and folly proving the warmth of its love. Then, Jesus is never in a hurry. Other friends are. Busy about many things they cannot always be at leisure to listen to us, and sometimes they weary and become impatient of our frequent failures and stupidities. But Jesus never does. The whisper of His name by the weakest of His little ones secures His whole attention, and the longer we talk to Him the better He is pleased; He wants to know all about it. He loves to have His friendship tested, because He loves to prove it true.

Surely His is a friendship we can recommend to others. I read somewhere the story of a little boy who was eating some honey, and he said to his father, "O father, this is so sweet," and his father replied, "Yes, Charlie, how sweet is it?" "O, it is very sweet!" answered Charlie. "But tell me just how sweet it is," his father insisted. "It's very, very, very sweet—but here, father, taste it for yourself." And so we can say about the friendship of Jesus—It is very, very, very sweet—but, O, brother, sister, come and taste it for yourselves!

Fragments on Friendship.

A MAN that hath friends must show himself friendly.—*Solomon.*

WHEN I choose my friend, I will not stay till I have received a kindness; but I will choose such a one that can do me many if I need them. But I mean such kindnesses which make me wiser, and which make me better.—*Jeremy Taylor.*

It is beautiful to feel our friends are God's gifts to us. Thinking of it has made me understand why we love and are loved sometimes, when we cannot explain what causes the feeling. Feeling so

makes friendship such a sacred, holy thing!—*Rose Porter.*

"AND it came to pass that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

This friendship was formed and cemented by deep piety and devoted friendship to God. Only in the religious atmosphere and in supreme love to God can be found the deepest and most enduring friendship among men. It was disinterested, unselfish, and mutually helpful. It was a friendship in adversity as well as in prosperity. It was faithful and constant to the end.—*Peloubet.*

Friendship With Jesus.

There is something very sweet in the thought that we may be Christ's friends. "The secret of the Lord is with them that fear Him." This means that if we are Christ's friends He takes us into the closest intimacy. Not many of us realize all that is possible in the way of companionship with Christ. If we are on terms of unhindered friendship with Him, we can talk to Him freely, as friend with friend.

"How does He talk to us?" some one asks. A heathen convert said, "When I pray, I talk to Christ; when I read my Bible, Christ speaks to me." If we live very close to Christ, the words of Scripture are very plain to us; Christ Himself, indeed, speaks to us in them.

There was a godly man in Germany, named Bengel, who was noted for his intimacy with Christ. A friend desired to watch the saintly man at his devotions. So he concealed himself one night in his room. Bengel sat long at his table, reading his New Testament. The hours passed. At length the clock struck midnight, and the old man spread out his hands, and said with great joy, "Dear Lord Jesus, we are on the same old terms." Then, closing his book, he was soon in bed and asleep. He had learned the secret of friendship with Christ.—*Year Book.*

Hymns of Friendship.

"What a friend," "I've found a friend in Jesus," "There's not a friend," "Oh, the best friend to have," "I've found a friend, oh such," "Jesus, lover of my soul," "Keep thou my way."

The Lord's Day.

July 23—Honoring the Lord's Day, Ex. 20:8-11; Rev. 1:10.

DAILY READINGS.—Monday: Holy of the Lord, honorable. Isa. 58:13, 14. Tuesday: Purpose of Sabbath, Mark 2:27-28. Wednesday: Rest from labor, Deut. 5:12-15. Thursday: Public worship, Heb. 10:19-25. Friday: Doing good, Matt. 12:1-13. Saturday: Lord's Day offerings, 1 Cor. 16:1-4.

For the Lord and His Day!

I should like to suggest the heading of these notes as a battle-cry for our Canadian Endeavorers. The situation in Ontario and elsewhere throughout the Dominion has assumed a most serious aspect, and it is evident that unless an immediate and aggressive crusade is begun to awaken the public conscience and to crystallize Christian conviction into effective legislation, the Sabbath will be lost beyond regain as a day of rest and opportunity for spiritual refreshment.

It would be a work of supererogation to dwell in this department upon the importance and value of a quiet Sabbath. We believe in the day as Christians with all our hearts; we need no elaborate argument, scriptural, social, or hygienic, to convince

us that life without a rest day would scarce be worth living. But the trouble with many of us is that we do not realize our responsibility to keep the Sabbath not only for ourselves but for those also from whom it is gradually being taken away. We think that our duty is done when we have spent the day in harmony with the divine purpose in its appointment, and fail to see that every encroachment upon its sanctity for our neighbor is a direct threat to us that some time ours too shall be invaded.

The spread of Sabbath desecration in Canada is due to the fact that in this country the Golden Rule is being speedily superseded by the rule of gold, and the almighty dollar is the supreme deity in matters social and political. How truly this is so you may judge from a simple illustration, the truth of which has become such a commonplace that we do not estimate its significance at its real weight. If a deputation of earnest Christians were to visit Ottawa and petition for the prohibition of open canals and railway traffic on the Sunday, basing their plea upon the law of God, they would be met with the reply, that the business interests of the country demand Sunday trains and Sunday canals, and be told that their request was unreasonable and impracticable. In other words—God must stand aside for gold, when the dollar speaks the Deity must keep silent. The sorrow of it all is we have accepted the situation as a necessity, and now we are reaping the fruits of our cowardly acquiescence. Long ago we should have taken the determined stand, that any legislation that militates against the highest welfare of humanity, that subjects the spiritual to the material, is wrong and unnecessary, and have refused to retreat from this position every day in the year, including polling day. Even now it is not too late to recover much lost ground if we are prepared to fight; it is not too late to defend what is left and repell all further advance of the enemy; but it will never be done without unity of effort such as seems almost impossible to secure in a church divided by doctrinal quibbles and political alliances.

The Day of Days.

SUNDAY is the golden clasp
That binds together the volume of the week.
—*Longfellow.*

THIS is the day the Lord hath made:
He calls the hours His own;
Let heaven rejoice, let earth be glad,
And praise surround the throne.—*Watts.*

SUNDAYS the pillars are
On which heaven's palace arched lies;
The other days fill up the spare
And hollow room with vanities,
In God's rich garden, that is here bare,
Which parts their ranks and orders.
—*The Shadow of the Rock.*

THE longer I live, the more highly do I estimate the Christian Sabbath, and the more grateful I feel towards Him who impresses its importance on the community.—*Daniel Webster.*

YOU keep the Sabbath in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work.—*Ruskin.*

O SABBATH rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love.

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.—*Whittier.*

Sunday Bicycles.

There are two things to be considered in deciding the question of Sunday bicycling. One is its effect on yourself. Are you certain that it will not lower your reverence for the Sabbath, and your general moral standard? But, after all, this question, and many others like it, resolves itself into Cain's old question, "Am I my brother's keeper?" No man liveth to himself, and no man dieth to himself, and no man rideth his bicycle to himself. We are involved in so complex a network of relationships one with another, that others must be considered in deciding such a question. You are not a Robinson Crusoe, with your man Friday, and your goat and parrot, on a desert island. Will your bicycle lead somebody else to break the Sabbath? . . . Shall you be counted among Sabbath-breakers, and your profession of religion be discounted, if you take a ride just for exercise? Will your example do something to break down the sanctity of the American Sabbath? Does this mean a narrow, cramped sort of life,—always looking out for somebody else, always living in fear of public opinion? There is one motive that raises such self-denial above the fear of public opinion. . . . "The love of Christ constraineth us." Therefore, we will not ride, if it bring dishonor upon His name, or cause others to desecrate His day.—*The Golden Rule.*

Sabbath Songs.

"O day of rest," "Sweet hour of prayer,"
"Come ye that," "'Tis the blessed hour," "Safely through,"
"We gather again," "Blessed day, when pure."

Choices.

July 30.—That good part. Luke 10: 38-42.

DAILY READINGS.—Monday: Lot's choice. Gen. 13: 1-18. Tuesday: Esau's choice. Gen. 25: 27-34. Wednesday: Joshua's choice. Josh. 24: 14-25. Thursday: Solomon's choice. 1 Kings 3: 5-15. Friday: Matthew's choice. Luke 5: 27-32. Saturday: The young ruler's choice. Mark 10: 17-22.

As You Like It.

The right to choose is at once the greatest privilege and most tremendous responsibility with which we have been entrusted by God. Man has been made a free agent, with a mind capable of judging the comparative values of things to at least a limited extent, and with a will capable of deciding with what class of things he will associate his life. God could have made man with fixed impulses and unvarying desires, the mere automaton of His own will, moving mechanically in tune to God's music; but though such a being would have furnished a tribute to Divine ingenuity, it would have been no glory to the Divine character. God would have been little else than an omnipotent puppet-maker of marvellous deftness and skill. The purpose of the Almighty in creating man was infinitely superior to this. He had in his heart to make a being who of his own accord would choose to serve his Maker, and so by his choice give highest tribute to the worth and attractiveness of the Divine nature. Thus man has been gifted with intelligence beyond all other creatures, and God has sought in every way to so present Himself in nature and in revelation as to win his worship and his love.

The business of the devil for nigh on six millenniums has been to warp man's judgment and blind his eyes to the beauty of God, so that he will make wrong choice and thus frustrate the Divine plan. And so far as can be seen to-day the devil has been in some measure successful in his attempt, or at least temporarily so; for there can be no question that a vast proportion of the human race have been thus blinded and lead away from the real object of their unanswered aspirations. But nevertheless God's plans are not frustrated, and we doubt not, when the balance sheets of eternity are finally made up, that the number of those who have seen the Lamb's beauty and chosen to follow Him, will far exceed the deluded victims of Satanic wiles. Herein also lies a responsibility, and a grave one, for the modern church. It is our duty so to present Christ to the masses as to win their faith and loving allegiance for Him. It will not do to present any other than Christ; to substitute any system of ethics, however good, any form of worship, however beautiful, any social or material advantage, however philanthropic, is to play into the devil's hands; for he cares not what people follow so long as they do not follow Christ. One sometimes wonders whether it is not a substitute of this kind that multitudes of people who fill our churches to-day are flocking to; for if they are indeed following Christ, why are they not more like Him?

This responsibility of presenting Christ to the world is of course one in which every Christian shares. If we are professed followers of the Master we either represent or misrepresent Him, and the world's choice will be largely determined by which we do. But there is another responsibility which the right to choose brings with it. The Christian's life is a life of choices. There is always a good, a better, and a best for us to take. God wants us to have His best; but whether we do or not depends upon our own choice. It is the right of each of us to have closest companionship with Christ, to be filled with the Holy Spirit and enjoy pentecostal power for service in our lives, to be students and teachers of the Word, knowing the deep things of God; but these things can only be ours to the exclusion of other things. It then remains for us to choose which we shall have; and many of us to-day are lacking in God's best for us, simply because we do not choose it.

Choose Ye To-Day.

Choose to be among God's chosen.

"Many are called, but few are *choice ones*."

It is only a fool who would choose dross, when for the same cost he might have diamonds. There is one side of the doctrine of election we can understand, and that is our ability to elect to follow Christ.

Every choice of good that involves exercise of will and denial of self adds another stone to the building of a Christ character.

Choosing a Life Work.

No one can fairly face the responsibilities of life without asking prayerfully, "Lord, what wilt Thou have me to do?" . . . It is a good sign when a young Christian is, first of all, as he begins to think of the future, drawn towards the ministry, or towards missionary work, and asks himself whether God has a place for him there. But it does not follow, by any means, that the question must be answered in the affirmative. . . . I like to quote William Carey's famous saying, when he was a

"consecrated cobbler," before he went as a missionary: "My business is to preach the gospel. I mend shoes to pay expenses." That ought to be true of every one of us, whatever our so-called profession. Our "business is to preach the gospel" by our lives, in the school, at the store counter, on the farm, or in the shop. Whether you ought to preach it from the pulpit, . . . God, if you take it to Him, will tell you.

To sum up the whole matter: First, ask wisdom from on high, often and earnestly; second, consult the wisest friends who know you best; third, use your own sanctified common sense; fourth, be guided, in part, by providential circumstances and opportunities; fifth, be sure that you are perfectly willing to do just what God would have you do, and follow in His way, and you will not go far wrong.—*The Golden Rule.*

Chosen Hymns.

"O happy day," "I heard the voice," "More holiness," "Oh, to be nothing," "God calling yet," "Fade, fade, each earthly," "All for Jesus," "Anywhere, my Saviour," "What will you do with Jesus?"

Pledge Points.

You make your pledge to Christ; only He can release you from it.

Never say you can't do what the pledge requires. You are "trusting in the Lord Jesus Christ for strength." Is there anything in the pledge He cannot do?

"Whatever He would have me do"; you promised that. Don't see how little you can make that mean, but how much.

Glory in the pledge! It is your badge of honor, like the soldier's epaulets that bind him to endure hardships.

Recipe for making pledge-keeping hard: do only the easy things. Recipe for making it easy: do the hard things.

The pledge has two handles by which you may lift it readily: daily prayer, daily Bible reading.

"None liveth to himself." You cannot keep your pledge "to yourself." Think of your example.

Are you sorry that Christ has made so many pledges to you? Will you not be eager to make, reiterate, and keep many pledges to Him?

Pledge-fidelity is a test of your manliness and womanliness. If you have not grace and grit enough for this, what a failure your life will be.

Are you tired of your pledge? Shame! You do not expect God to become tired of His pledges.

Detained at Home.

LORD, Thy servants are now praying in the church, and I am here staying at home, detained by necessary occasions, such as are not of my seeking, but of Thy sending; my care could not prevent them, my power could not remove them. Wherefore, though I can not go to church, there to sit down at table with the rest of Thy guests, be pleased, Lord, to send me a dish of their meat hither, and feed my soul with holy thoughts. . . . I fear too many at church have their bodies there, and minds at home. Behold, in exchange, my body here and heart there! Though I cannot pray with them, I pray for them. Yea, this comforts me; I am with Thy congregation, because I would be with it.—*Thomas Fuller.*

With the Juniors

"OUT from the hearthstone the children go,
Fair as the sunshine, pure as the snow.
A licensed wrong on a crowded street
Waits for the coming of guileless feet.
Child of the rich and child of the poor
Pass to their wreck through the dramshop door.
O say, will they ever come back as they go,
Fair as the sunshine, pure as the snow?"

"NOT once in history alone, but every day and always Christ sets the little child in the midst of us as the truest reminder of Himself, teaching us the secret of happiness and leading us into the kingdom by the way of humility and tenderness."

TAKE your vase of Venice glass out of the furnace and strew chaff over it in its transparent heat, and recover that to its clearness and rubied glory when the north wind has blown upon it; but do not think to strew chaff over the child fresh from God's presence and to bring the heavenly colors back to him—at least in this world."—*Ruskin*.

The Juniors in Session.

A Corner for Themselves Alone.

IT has seemed strange to us sometimes that we have been able to conduct a Junior department so long without giving the Juniors a little corner in it for themselves; but you see there has been so much need of talking to the young people about the importance and benefits of Junior work that we have had no room until now for anything else. But at last we are finding space for the boys and girls themselves to give expression to their thoughts, and to talk together about those things that interest them. "The Juniors in Session," will be your corner henceforth, and this month we are pleased to introduce to you Master P. Carrol, a Hamilton Junior who read the very interesting and timely little paper that we publish here at a recent meeting of the Hamilton Junior Union. Next month we will have something more to tell you about our plans for this corner. In the meantime let us hear your suggestions; send us on a post card topics you would like the Juniors to talk about, and any ideas you may have as to how this corner may be made very helpful and interesting. One word more; be sure to read what Peter Pushem has to say to you on the last page. Now, Master Carrol will address us on

The Bridge Between.

Our Intermediate department of Christian Endeavor work forms a link in the chain between the Junior and Intermediate society, and we aim to be

an inspiration to our younger members in so conducting our work and meetings that they will look eagerly forward to the time when they may enter our department, and help us in our work, and we also aim to be a source of encouragement to the Senior society, so that we may feel that we are a band of boys and girls who will soon be ready to engage with them in a wider field of usefulness.

In our department we aim to promote Bible study among our members, that as a result we may have a thorough and systematic knowledge of its truths, and thus cultivate a taste for only that which is pure and good. Ruskin tells us that we need but few books, but they must be good.

Then we aim to educate our members along the line of Christian Citizenship and patriotism. This spirit we should seek to develop, and link with our obligations to Christ our country's welfare. The Intermediates of to-day are the men and women of to-morrow; the future of the country lies in our hands, and we should use all the strength of our coming manhood and womanhood in the overthrow of all that tends to destroy the sanctity of the Sabbath, and feel it our duty to help put down such vices as intemperance, gambling, and kindred evils. We can help our country now by being good Christian boys and girls, and when we grow up use our influence for the good of our country.

The need in our work is not for more workers, not for more ability; but simply for more faithfulness, and above all for consecrated boys and girls, ones who will steadily pursue the dead level of commonplace duties without growing weary or discouraged.

We aim also to be a help in our church. We can join the church; it is our home. We can help our pastor by our regular attendance and always speaking well of him to others. We should aim to bring boys and girls, without Christian influence, within our Sunday-schools and churches.

A life of ministry is the noblest service. Our great Leader said, "I am among you as one that serveth." We become like Him only as we are of use. What we are, influences more than what we say; we must be up ourselves if we would lift up. The low aims may be easily attained, but the aims that are far-reaching take time for their realization; and behind the love that would bless, and the faith that would win, there must be a patience that holds on its way in spite of difficulties, that never grows weary in well doing. Our society furnishes every opportunity for work, and it is our duty to make this work ours and a work that will be lasting.

We hope to win the field for "Christ and the Church," and to fortify each against the devices of the evil one, by an army of boys and girls, who,

when age permits, will swell the ranks of the standing army of Christian Endeavor soldiers already at the front.

The Master's "Lo, I am with you alway," should give us confidence, and power, and courage to go bravely forward in our Christian Endeavor work, and inspire us to resolutions of new obedience, and greater effort than we have ever made before.



Junior Suggestions.

The Juniors' Love of Country.

THIS is the patriotic season of the year. The firecrackers and other tokens of the small boy's loyalty are heard from the 24th of May till July 1st. The wise superintendent will make capital for patriotism and citizenship. Get the Juniors to prepare short papers on Canada and its outlook, Canadian temperance. Short patriotic recitations may be given also, while the ringing songs of Canada will not be forgotten. A march around the room, with flags and Junior banners, may close this service.

Keeping the Juniors Interested.

There are two things that must always be done to keep the Juniors interested. The superintendent must keep up her own enthusiasm, and give the Juniors plenty of work in the meeting and on the committees to keep them busy. Enthusiasm is contagious, and the Juniors catch the fire from the leaders—oft times when the Juniors lack interest, it is because the older ones are growing less interested and enthusiastic. Some superintendents do all the talking in the meeting, instead of allowing the Juniors to prepare short papers and give their Scripture verses bearing on the topic. Even if the superintendent's talk is much better than anything the Juniors prepare, it will not interest the Juniors nearly as much as their own efforts. Let us also remember that the Junior society is to *train* the girls and boys in conducting the meeting themselves, and doing active work on the committees.

The Lookout.

On board the vessel, the Lookout man is most important. In Junior work the Lookout Committee must ever be on the watch for new members, and also to keep the old members up to the mark. Sometimes a crusade for new members ought to be made. For this the whole society may be divided into "broken tens"; that is, into companies of five or six who will be expected to gather others into their companies to make up ten. A social to welcome the new members at the close of the crusade, ought to be given by the "broken" circles who did not complete their companies. At your socials do not forget to have something about "Why I belong,"

or "What the Junior society has done for me," so as to at once enlist the sympathy of the new-comers for the work.

Sentence Prayers.

Do the Juniors take part readily in prayer? So many questions have come in about the way to get the Juniors to take part in prayer, that we venture to say some things that may be old to some, and yet need to be said for the new Junior workers. Distribute slips with simple sentence prayers, asking the Juniors to commit to memory. This will teach them to put their thoughts into words. Then some days have a special topic to pray about, and, before having the season of prayer, ask the Juniors what they want, what they have to be thankful for, etc., and ask each one to express one of these thoughts in prayer. Where there is timidity, get the Juniors started in their committee meetings of five or six at your own home.

Missionary News.

Have a meeting to report news from the mission fields. Assign different countries to each Junior and then call the roll by countries, and the Junior representing that country will give some piece of news about the missionary work—the freshest, latest information he can find. Perhaps it would stimulate interest to offer a prize for the *best* bit of news.



Notes on the Junior Topics.

By Lily M. Scott.

The Fruit of the Spirit.

July 2.—The fruit God wants us to bear. Gal. 6: 19-26.

DAILY READINGS.—Monday: Love, 1 John 4: 11, 12. Tuesday: Joy, Phil. 4: 4. Wednesday: Peace, Phil. 4: 6, 7. Thursday: Longsuffering, Eph. 4: 1, 2. Friday: Faithfulness, Rev. 2: 10. Saturday: Meekness, 1 Pet. 3: 3, 4.

At this time of the year, there is fruit in abundance, in nearly every section of the country. We would suggest that this topic be taken up as an object lesson. Have a plate of fruit—berries, apples, oranges, and with them burrs, gourds, etc., and weed seeds—a mixture of all kinds of fruit: good, worthless, and even some poisonous.

Have the Juniors tell what each is, and its qualities, laying the good and bad in separate piles. From this lesson, Gal. 6, the Juniors will readily see that the good fruit represents "the fruit of the Spirit," and the burrs, weeds, etc., the evil fruit. This fruit in the lesson is called wrath, strife, drunkenness, revelling, etc.

How do we know what kind of tree we are looking at? By its fruit. In the same way, it is by our actions that people judge what we are. From what do these trees grow? From the seed.

While we are Juniors we must plant the seed of the good fruit in our hearts, and keep out the seed of the evil fruit. Then if we carefully tend the plant as it grows, the result will be the "fruit of the Spirit."

"By and by I shall be stored
In the garner of the Lord
Like a prize;

Thanking Him for every blow
That in sorrow laid me low,
But in beating made me grow
For the skies."



Missionary Work.

July 9.—How to tell others about God. Acts 17:22-31.
(A missionary meeting. South America.)

DAILY READINGS.—Monday: Christ's command, Mark 16:15. Tuesday: Giving ourselves to God, 2 Cor. 8:3-5. Wednesday: Praying for laborers, Luke 10:2. Thursday: Helping to send missionaries, Rom. 10:13-15. Friday: Praying for missions, Col. 4:3, 4. Saturday: Giving money for missions, 2 Cor. 9:7, 8.

As our topic is about South America, have one of the Juniors draw a map beforehand, and bring it to the meeting. Let it be of good size, so that all can see it at the meeting. Prepare a little talk about this continent (which has been named the Neglected Continent), and tell the Juniors of some of its inhabitants, their manners, customs, and religions.

They are really our neighbors, and Christ has said, "Thou shalt love thy neighbor as thyself." We must not shalt to the missionary, "Go ye into all the world," while we say to our money, "Stay right here in my pocket." This command, "go" means "send" in some cases. We cannot all go, but we can all help to send some one else. Christ was the first missionary, and all Christians must take up their cross and follow Him to the mission field He chooses for them.

God has singled out *you*—you of all the earth—for your tasks; and no one else can do them so acceptably to Him.

Impress upon the Juniors the necessity of praying for missions and missionaries. Whatever we pray for, soon comes very near to our hearts. Don't be discouraged; we may not seem to do much, but every little helps.

"Look starward; stand far and unearthly,
Free-souled as a banner unfurled;
Be worthy, O brother, be worthy!
For a God was the price of the world."



The Life of Christ. VII.

July 16.—How is Jesus like a good Shepherd?
John 10:1-16.

DAILY READINGS.—Monday: Christ's yoke, Matt. 11:28-30. Tuesday: The good Samaritan, Luke 10:25-37. Wednesday: The home at Bethany, Luke 10:38-42. Thursday: Teaching in the temple, John 7:14-32. Friday: The light of the world, John 8:12-20. Saturday: Healing a man born blind, John 9:1-25.

Intervening events—casting out of a demon which the disciples could not cast out, the tribute money miraculously provided, sending forth of the seventy, ten lepers cleansed, parable of the good Samaritan, return of the seventy, healing of the man born blind. Explain the duty of a shepherd. How he gathers his sheep at night into a fold, which is a large open space with stone walls around it, covered on top with strong prickly thorns, to keep wild beasts from leaping over. Then explain that which seems wonderful to us. The sheep know the voice of their own shepherd, and will not obey the voice of a stranger. Have the qualities of a good shepherd suggested. Questions might be prepared, which can be answered from the Scripture text.

Where will a good shepherd enter in? "He that entereth in by the door is the shepherd of the sheep." How does he call his sheep? Does he drive them out? What would happen if a stranger

were to try to get the sheep out in the same way? What is the difference between the hireling and the shepherd?



Duties to Parents.

July 23.—What we owe to our parents. Prov. 10:1; 13:1, 22; 17:6.

DAILY READINGS.—Monday: Honor, Ex. 20:12. Tuesday: Obedience, Eph. 6:1. Wednesday: Affection, Psa. 103:13; Isa. 66:13. Thursday: A mother's love, Matt. 15:22-28. Friday: A father's love, 2 Sam. 18:31-33. Saturday: A child's love, Gen. 45:1-3, 9.

At this meeting repeat the commandments. Which one has a promise attached to it?

When the Juniors grow up, and become the fathers and mothers, and learn what their toil is, one of their greatest regrets is that they honored their parents so little when young. The Bible can think of no worse or more unlikely condition than "when thy father and mother forsake thee." Whatever we can do for our parents is no more than we owe them, and is to be done as the paying of a debt.

A disobedient child will have disobedient children. If you would learn how to bear yourself toward your earthly father, study how Christ bore Himself toward His heavenly Father.

Write on the blackboard a promissory note, and have the Juniors fill out the blank with suggestions as to what the debt is to be paid with:

"For value received (parental love, care, instruction, etc.), I hereby promise to pay my parents, with interest, filial honor, to be paid in"



Pride.

July 30.—Pride, and the harm it does. Phil. 2:3-15.

DAILY READINGS.—Monday: Nebuchadnezzar's pride, Dan. 4:29-31, 37. Tuesday: Haman's pride, Esth. 3:1, 2, 5, 6; 7:9, 10. Wednesday: God's thought of the proud, Prov. 16:5. Thursday: Punishment of pride, Prov. 16:18. Friday: Reward of humility, Prov. 22:4; Isa. 57:15. Saturday: "Be clothed with humility," 1 Pet. 5:5.

Read the Daily Readings carefully.

For this meeting, if possible, select a little story. Suppose you take one of two streams that flowed merrily side by side through meadow and wood. One grew very much dissatisfied, and thought if it were only wider how much happier it would be. Soon it began to spread out and get broader until it covered a meadow. But having no more water in it than before, as it grew wider it grew shallower. Besides, it no longer had a clean, stony bottom, but had instead black mud that made a disagreeable smell. Instead of being a clean, cool stream, it was a stagnant, poisonous swamp, the home of snakes and lizards. The other stream kept on in its little rocky way, giving drinks to thirsty travelers and to the cattle and birds. Other little streams joined it, until after miles and miles it became a wide, deep river, and at last, a part of the sea.

The children can readily make the application.

Select appropriate references for reading at the meeting.



Why not take life with cheerful trust,
With faith in the strength of weakness?
The slenderest daisy rears its head
With courage, yet with meekness.
A sunny face hath holy grace
To woo the sun forever.

—Mary Mapes Dodge.

The Sunday School

Our Bible School.

Notes and Suggestions on the International Lessons.

By S. John Duncan-Clark.

WITH the coming quarter we return to the study of the Old Testament, taking up the thread of the lessons with the period of decline immediately preceding the downfall and captivity of Israel. In commenting upon this series of studies we purpose following a somewhat different plan from that usually pursued in dealing with the Sunday-school lessons. Complaint has been made against the International series that they are fragmentary in character, and fail to give any connected view of Biblical history or biography. The period that the present lessons deal with is one of the most important in the history of Israel, and one with which few Sunday-school teachers are really familiar. We purpose treating these lessons as focal points about which to center a study of the whole period of which they are but representative incidents. We believe that this method, while it may not be just as suggestive for the teaching of the particular lesson, will in the end prove of much greater value to the teacher, by giving a deeper and stronger knowledge of the Bible story and its message for our times. With this prefatory note we shall pass on to our first lesson, leaving the method employed to unfold itself as we proceed.

Impending Downfall.

The Message of Hosea to his Erring People.

(Lesson for July 2, 1899.)

The prophecy of Hosea, from which the first lesson of our new series is taken, was delivered during the period immediately preceding the downfall of Israel under the combined onslaught of national immorality and Assyrian aggression. The descent of Israel had been swift and awful ever since it rejected the divinely appointed place and manner of worship, and sought to establish a national religion suited to its own peculiar conditions and convenience. Thus it ever is when man meddles with God's methods and seeks to mould them to his own ideas. There is no end when once such interference is begun, but the end that came to Israel. The very concessions made to prejudice, or conventionality, or intellectual pride, become at last the chains of bondage holding the helpless captive in exile from God.

Hosea, the passionate Galilean poet-prophet, foresaw the impending doom of his country as a result of its sin and apostasy, and lifted his voice in protest, denunciation, and entreaty to a heedless people, who no doubt cursed him for a gloomy pessimist, and laughed at his earnestness as the delusion of a crank. Hosea prophesied during the reign of Jeroboam and the five or six minor kings of Israel that followed in quick succession. The keynote of his deliverance is that Israel has forgotten God. He lays emphasis over and over again upon the fact that their national decline is due to an ignorance of God. For instance in chap. 4:1, "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor *knowledge of God in the land*"; again in 4:6, "My people are destroyed for *lack of knowledge*"; 4:10, "They have

left off to take heed to the Lord"; 5:4, "They know not the Lord"; therefore, sad consequence (5:6), "they shall seek the Lord and shall not find Him: He hath withdrawn Himself from them." So the message continues, now with burning indignation and reproach, and then again with tenderest pleading for return and promise of pardon. It is such a passage as the latter which forms the special selection for the Sunday-school lesson. The opening verses of the chapter are the cry of repentant Israel, as the prophet sees her in the day when the Divine discipline will have borne fruit in sorrow for sin and a desire to return. In verses 4-7 we have the Lord's gracious response, assuring Israel of a welcome and the healing of all her backslidings. The picture of national prosperity, material and spiritual, is among the most poetical passages of the book. The beauty of the lily, the strength of the cedars, and the fruitage of olive, corn, and vine are all employed as symbols of future blessedness when God is again gracious to the people of His choice. A dialogue follows between the Lord and Ephraim, as representative of Israel, the beauty of which is lost by the verse arrangement of our Authorized Bibles. Ephraim exclaims, "What have I to do any more with idols?" (see 4:17), and the Lord responds, "I have answered, and will regard him," (something no idols had ever done); again Ephraim, in happy contemplation of the betterment in his condition, exclaims, "I am like a green hrtree!" and with a tender suggestiveness the Lord replies, "From Me is thy fruit found." The chapter closes with an epilogue addressed to the intelligent reader of the prophecy which sums up the teaching of the book in these epigrammatic words, "The ways of the Lord are right, and the just shall walk in them: but transgressors shall fall therein." Thus Hosea delivered his message with a heart overbrimming with love, while on every hand he witnessed his people sinking lower and lower in the depths of godlessness and sin. The decline was swift until in the days of Hoshea, Shalmaneser, and Sargon his successor, made conquest of Israel and she ceased to be a people or to have a history. But the day is coming when our lesson passage will be fulfilled, and our prophet vindicated as a true revealer of the Divine purpose.

This lesson also is the only one we shall have dealing with Israel, or the northern kingdom; the rest of the series being devoted to studies in the history of Judah, and the prophets of Judah.



In Babylon.

The Story of Judah's Captivity and its Teaching for To-day.

(Lesson for July 9, 1899.)

After the fall of the northern kingdom, about 720 B.C., Judah continued to maintain a more or less independent existence for over a century. During the greater portion of this period the spiritual condition of the people alternated between extremes of good and evil. Hezekiah was a good king and did much to overcome the evil influence of his predecessor, Ahaz, but he was succeeded by Manasseh and Amon, having a combined reign of 57 years, who departed from the way of righteousness and re-established idolatry. Josiah, the boy king, had no easy task before him to restore the true worship of

God on his accession, but during his 31 years' reign he accomplished much of good. In quick sequence four kings followed concerning whom only evil can be written, and during these twenty-two and a half years things speedily went from bad to worse, until about 588 B.C., Jerusalem was destroyed by the Chaldeans, and king Zedekiah was carried captive into Babylon, with the rest of his people. It was during this period, beginning some seven years earlier, that Ezekiel prophesied, whose remarkable writings we shall study next month.

The Babylonish empire at this time had reached the acme of its glory, and ranks as the most magnificent of all the great world powers, ancient and modern. Nebuchadnezzar (the Nebuchadnezzar of our Bibles) succeeding to the dominion of his father Nabopolassar, who had created the Babylonish empire as an independent power, began by making Judah tributary about 606 B.C., at which time probably Daniel and his three princely companions were carried back with him to Babylon, to be followed some 18 years later by the rest of Judah. In 605 B.C. he overthrew the power of Egyptian Western Asia at the battle of Canchemish, and became supreme sovereign of the then known world. The regal magnificence of Babylon, into which the Hebrew youths were transported, must have seemed dazzling after the faded glory of Jerusalem. At the command of the king, Ashpenaz, master of the eunuchs, had chosen them for the special culture and nurture of the royal palace that they might be taught the learning and language of Chaldea. It was a wise move on the part of the king to seek thus to lay hold upon that element in the captive race, who if left with their people might be likely to foment trouble and rebellion, and to assimilate them with the life of Babylon by kindly treatment and careful training. But whatever impression the grandeur of the heathen city had made upon the mind of Daniel and his fellows, its devotion to luxury and the gratification of every sensual desire had set them on their defence against the probable defilement of contact with its gilded vice. Thus it was that Daniel, speaking for the little band of exiles, refused to partake of the highly seasoned foods and strong wines from the royal table, and begged to be allowed to feed upon lentil pottage and water, a simple diet which would keep the brain clear and the blood cool. It is a lesson which Christians are slow to learn, that their bodies being temples of the Holy Ghost demand the most careful treatment that common sense and physiological knowledge can suggest. I am convinced that many Christians who look upon the use of stimulants with abhorrence, are intemperate and unwise in their use of food to the injury of their health. I remember some time ago being privileged to spend a few days in a Christian home, where comfort and elegance were most delightfully conspicuous, and a tone of hearty, happy hospitality pervaded every portion of the house. It was a model home in many ways; but its inmates eat too much. The table was always over-loaded with good things, and everybody eat liberally of food that was often rich and indigestible. I was not surprised to find the head of the home an active Sunday-school worker, often incapacitated for work by severe headaches (which he never knew how to account for), but which were only too plainly the consequence of over-indulgence in rich food. His is no exceptional case. Many others are to-day confined dyspeptics, or victims of bilious disorders, because they have not had the good sense of Daniel and his companions to abstain from unhealthful diet. We need much to learn that the

body is for the Lord and the Lord for the body, and that we have no right as the purchased possessions of Christ to eat just what we please and to treat our physical nature as though it were our own, to be used or abused as we feel inclined. The relation of the physical to the spiritual is strongly emphasized in our lesson, by the fact that God was enabled to quicken the unclouded minds of the Hebrew youths to an intelligence and intellectual acuteness that far outshone the wise men of Babylon. The pampered physical nature is always a hindrance to spiritual development, and the temperate habits of Daniel are largely responsible for the place of honor, confidence, and responsibility to which God called him. God has little use for the man who considers the claims of the flesh greater and more worthy of consideration than those of the spirit; or who will neglect his prayer season for the sake of his breakfast.

We are lead to another consideration by our lesson to-day, namely the conflict between light and darkness, superstition and truth, sensuality and spirituality, the world-power and the God-power, which had begun in Babylon with the entrance of Daniel, Hananiah, Mishael, and Azariah into the king's court. With noble decision they drew the line of separation at the start, and the fight was on. Soon after the arrival of the Hebrew captives Nebuchadnezzar dreamed a dream. It was a strange, perplexing one that left him uneasy and apprehensive when he awoke. Its details had slipped his memory, and only a confused impression remained to disturb his peace of mind. The magicians of various ranks were summoned and given the unprecedented task of discovering the lost vision. Now to interpret a dream when one knows what it is, is a comparatively easy task; but to remember a dream that some other dreamer has forgotten, is another matter, and the men of magic thought their sovereign most unreasonable in his request—and said so politely. But the king was impatient and threatened dire things if his dream was not told him; moreover, he suggested that the wise men were given to manufacturing interpretations to order, and there was consternation in the camp of the occultists as they saw their chances of continued existence speedily vanishing. The news reached Daniel, and he at once requested permission to see the king and seek to satisfy his enquiries. I need not tell in detail the story. My readers know how God gave Daniel the dream and its interpretation to the wonderment of the magicians and the delight of the king. The promotion of the Hebrew prince to the position of governor of Babylon and its host of mad sorcerers followed, and on Daniel's suggestion his three companions were also given places of authority and honor. Thus truth scored its first victory over error; and error, embittered by defeat and the humiliating thought that its continued existence was due to the intervention of the upstart Hebrew captive, slunk into its den of obscene rites and vile enchantments to await an opportunity of striking its poisoned fangs into the object of its hatred.

Error Versus Truth: The First Blow.

(Lesson for July 16, 1899.)

The opportunity soon came. Nebuchadnezzar, with a lingering recollection perhaps of the dream image in which he was the head of gold, had a colossal statue erected on the plain of Dura, near Babylon, to be the object of Chaldean homage and adoration. The image was of gold, eighty-seven

and a half feet high and nine feet in width, deserving of admiration, but certainly not of worship. The decree was promulgated that at the sound of certain instruments all those who heard should fall down and worship. Our heroes, no doubt, knew of the decree, but it was of no concern to them; they heard but heeded not. The watchful Chaldeans gleefully reported the Hebrews' rebellion to the king. For the present Daniel was to be left alone. With the cunning diplomacy of such men they preferred not to risk too much in making the first blow at the royal favorites, lest Nebuchadnezzar might suspect their motive and foil their plot for vengeance. Thus Shadrach, Meshach, and Abednego found themselves summoned to the king's presence with peremptory command. The heathen monarch was in a towering rage, and demanded of the three if their disregard of his command was shown on purpose, threatening that the burning, fiery furnace would be their portion should they continue to refuse the image homage. To my mind there is on record no more heroic answer than that which the three made to this terrifying demand, "O Nebuchadnezzar, we are not careful to answer thee in this matter!" What, not careful? Is not the situation one that calls for serious thought and consideration? No, all the thought in the world cannot make it right to do other than one thing, and that is—refuse obedience to the command and declare fidelity to Jehovah. But think of the consequences, young men! A fiery furnace, an awful death! Could you not yield a little? Perhaps if you just bent your head, or crooked your knees a little, Nebuchadnezzar would be satisfied, and surely God would forgive you! Consequences, what have we to do with consequences? It is ours to act right; consequences belong to God. O that we might have more of such loyalty to truth in the lives of modern Christians, and less of the cringing, compromising spirit; less of the carelessness to answer when God's honor is involved, that one finds in the religious world to-day.

Nebuchadnezzar was true to his word. The three young heroes were seized, bound, and cast into a furnace heated to so high a temperature that their executioners were slain in the act of committing them to the flames. With a triumph that speedily gave place to awe, the king witnessed the deed; but a strange thing had happened. In the midst of the flames he saw his three victims freed of their bonds, walking unharmed, and with them one like unto "a son of the gods." In utter astonishment Nebuchadnezzar, approaching the furnace as near as he dared, summoned the trio forth. A curious crowd of courtiers gathered about the men who had walked in the flames of a seven times heated furnace and emerged without smell of scorching on clothing or person. It was unprecedented, and beyond the wildest flights of fancy of the maddest of their magicians, but it was a fact. Only the bonds that had held them captive were gone; the fire had befriended them and set them free. Thus does Jehovah prove Himself faithful to those who prove faithful to Him, and He is the same God to-day as then. To those who in loyalty to Him enter the furnace of affliction there is no loss but the melting of chains and burning of thongs, and One like unto the Son of God walks with them.

In the midst of the buzz of comment and acclamation from the astonished crowd came the voice of Nebuchadnezzar demanding attention and declaring, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed

the king's word, and have yielded their bodies that they might not serve nor worship any god except their own God. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego shall be cut in pieces and their houses shall be made a dunghill: because there is no other god that is able to deliver after this sort." Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon. Thus the first attack of the enemy was turned into significant triumph for righteousness and truth. With the cup of vengeance dashed from their thirsty lips, the embittered Chaldean hierarchy were compelled to submit for a time to the supremacy of the Hebrews; but they would not forget their defeat when opportunity offered itself anew for revenge.

Shortly after this stirring episode the remnant of Judah, left in Palestine, took flight into Egypt, carrying with them the prophet Jeremiah, who according to tradition met his death there by stoning. Nebuchadnezzar during this period underwent a strange experience of which we have his personal narrative in Dan. 4: 1-37. We have not time to dwell upon its significance; suffice it to say that in the form of insanity by which his pride was humbled, making him believe himself a beast, we have a picture of the true nature of the world-power as opposed to God, harmonizing with the symbolism of Daniel's visions.

Three kings succeeded Nebuchadnezzar within six years, during which time the Hebrew princes seem to have been undisturbed in their authority. The reign of the last of these, Nabonidus, after some eighteen years terminated in the victory of Cyrus the Persian, who appointed Darius, a conquered prince of Media, viceroy of Babylon. The dramatic circumstances of this fall and rise of empire are related in the story of

The Feast of Belshazzar.

(Lesson for July 23, 1899.)

Nabonidus, last king of the Chaldean dynasty in Babylon, hearing that the Persian army threatened his capital seems to have lost his head, and leaving the protection afforded him by the city sallied forth to meet the invader in open conflict. Meanwhile, young Belshazzar was left as sole ruler in the imperial city. The pride of youth may in some measure account for the infatuation that made the night of battle for his absent sovereign a night of debauchery in Babylon. The feasting and revelry in which the golden empire forever sank are a vivid picture of the climax of materialism, sensuality, and superstition which can be reached by a people in whose hearts the prince of this world has sway, and God is only known to be cursed. We have been watching the conflict between the world power and righteousness; in this lesson we have reached the crisis, where Error in blind folly suicides, and Truth by waiting wins its triumph.

There was an intensified abandon and profanity in this banquet. Even the scant morality required by heathen custom was disregarded, in the presence of the royal wives and concubines at the drunken debauch; then, in the usage of the temple vessels with which to pour out libations to their gods of lust and cruelty, there was a direct and awful challenge to that Jehovah God, whom Belshazzar's illustrious predecessor had been compelled to humbly acknowledge as supreme. The Almighty accepted the challenge. What a sublime dignity there is in the interference of outraged Deity with this hideous orgy! Simply the fingers of a hand silently, swiftly

inscribing their message on the palace wall. With the coward heart which is born of superstition and indulgence, the astonished king pales at the strange portent, and his knees smite beneath the table. The madness of the wine is driven from his fuddled brain by the sobering influence of the ominous apparition, and with a loud voice he summons the soothsayers to the task of interpreting the message. A purple robe and a chain of gold, with the third place in the kingdom, shall belong to the successful reader; but as on former occasions they were dumb. The hand of God can be read only by those whom He Himself has taught. Then the queen remembered Daniel, whom we may be sure was keeping as far distant from the banquet hall as possible, and on her suggestion he was sent for.

With supreme contempt for the environment in which he stood and the audience he addressed, Daniel began by dignifiedly refusing all promises of reward. Then with some solemn words he reminded the king of Nebuchadnezzar's self-exaltation and subsequent humiliation, which he declares Belshazzar has failed to profit by, lifting himself up against the Lord of heaven and neglecting to glorify the God in whose hand was his breath and all his ways. With ringing tones he then began to read the message, "God hath numbered thy kingdom: and brought it to an end! Thou art weighed in the balances: and art found wanting! Thy kingdom is divided: and given to the Medes and Persians!" With a faithfulness to his word one would scarcely have expected, Belshazzar clothed Daniel in purple robe and golden chain, making him third in the kingdom; Nabonidus and himself being alone superior.

Meanwhile Nabonidus had met disastrous defeat, and that night drunken Babylon fell a ready victim to Cyrus, so that on the morrow Darius reigned in the seat of Belshazzar. But in all the change consequent upon the death and birth of an empire, Daniel remained unshaken in his God-given supremacy. The new sovereign of the new dynasty, hearing the fame of the Hebrew's wisdom, which no doubt before this had travelled far beyond the walls of Babylon, in reorganizing the territory appointed Daniel chief of three presidents with an hundred and twenty minor governors beneath them. Naturally enough this evoked a bitter jealousy, and the man of God became the focus for a concentrated malice unscrupulous and undying. The careful scrutiny of his life and service of the State in the search for some flaw or failing that might be used against him, prompted this wonderful testimony to his character from his enemies' lips, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." We could wish no higher tribute than this, were we but worthy of it. God gave us grace so to live.

Thus they began to plot so that he might be trapped into some indiscretion or apparent disloyalty, accomplishing their desire for his destruction, and succeeded in producing the story of

Daniel in the Den of Lions.

(Lesson for July 30, 1899.)

The story is so familiar that I need dwell upon it but briefly. The plot was built upon Daniel's well known custom to pray to his God three times a day. Darius, unsuspecting of the evil motives behind the suggestion, was flattered into enacting the arbitrary decree that for thirty days no one should make petition of any save himself, either God or man, upon pain of being thrown to the lions. When Daniel learned that this new law was written and

signed by the king, without further thought he went, as usual, three times that day to his room and kneeling at the open window that looked toward Jerusalem, prayed to his God. There was no attempt at compromise, no deviation from the habit of his life. Daniel did not say to himself, "For thirty days I will pray silently and secretly. I will pray standing up, and at my work. It can make no difference to God, and it will save me from the lions." No, I can imagine that Daniel would have had a fine contempt for a God whose inability to protect His faithful servants required such humiliating compromises as that; and as for himself, he would as soon have become a worshipper of Persian deities at once as fail in his unswerving loyalty to Jehovah.

So Daniel for his obstinacy and lack of wise, diplomatic attitude under these trying circumstances (at least the world would so describe his conduct), got into the den of lions. But he had a better time there alone with God, than if he had managed to juggle things so as to stay outside alone with his conscience. Meanwhile, the king was conscience-stricken, for now he realized the motive that had induced the appeal to his vanity, and he spent a sleepless night, waiting anxiously for the dawn, hoping, no doubt, against hope that what he had said by way of comfort to Daniel would prove true, and in some way the Hebrew's God would work out his deliverance. So early in the morning he went to the den and cried aloud to Daniel, and to his joy with all cheerfulness the response came back from the depths of the pit, "O king, live forever! My God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me!"

Thus did the Jehovah religion again triumph over the superstitions of heathenism; and Daniel's accusers found that the God who could close the lions' mouths could open them again. This was the climax of the conflict between light and darkness in Babylon. Within a year the period of captivity for Judah was brought to a close by the proclamation of Cyrus, permitting return to Palestine and the rebuilding of the temple. Of the future history of Daniel all we know is that he prospered in the reign of Darius and of Cyrus the Persian. It seems probable that he died at a good old age in Babylon, faithful to his God in death as in life.

The Lessons Applied.

LESSON 1.—JULY 2, 1899.

Gracious Invitations.

(Lesson Text. Hosea 14: 1-9. Commit to Memory Verses 4-7.)
(Read chapter 10: 1-13.)

GOLDEN TEXT.—"Come, and let us return unto the Lord."—Hos. 6: 1.

DAILY READINGS.—Monday: Hosea 14. Tuesday: Hosea 2: 16-23. Wednesday: Isa. 1: 10-20. Thursday: Jer. 3: 11-19. Friday: Joel 2: 12-19. Saturday: Matt. 11: 25-30. Sunday: 1 John 1.

Suggestive Points: "Turn to the Lord." An ancient Rabbi said to his disciples, "Turn to God one day before your death." "How can a man know the day of his death?" "True, therefore turn to God to-day; you may die to-morrow."

Luther says, "A new life is the best and the most sublime penitence."

The Christian's growth is a wonderful one. His roots, like the cedars of Lebanon, laying fast hold of God's truth; his character, like the beauty of the lily, spotlessly pure and fair; his life, like the olive,

the corn, and the wine, richly fruitful for the blessing of others. *Suggestive Questions*: What is the figure of speech in verse 2? Who was Asshur? What does Christ say about the growth of lilies? What is the beauty of the olive? What previous statement in Hosea does Ephraim refer to in verse 8?

LESSON 2.—JULY 9, 1899.

Daniel in Babylon.

(Lesson Text: Dan. 1:8-21. Commit to Memory Verses 17-20.)
(Read the whole chapter.)

GOLDEN TEXT.—"Daniel purposed in his heart that he would not defile himself."—*Dan. 1:8.*

DAILY READINGS.—Monday: Dan. 1:1-7. Tuesday: Dan. 1:8-21. Wednesday: Gen. 39:1-6. Thursday: Psalm 1. Friday: Prov. 16:1-9. Saturday: 1 Cor. 9:19-27. Sunday: Jer. 35:12-19.

Suggestive Points: Daniel gained authority over others by learning to control himself.—Daniel did not model his life in Babylon by the modern saying, "When in Rome do as the Romans do."—God delights in the man who recognizes the claim of the spirit as superior to that of the body. *Suggestive Questions*: What was the source of Daniel's popularity? What saying of Solomon's would apply to the thriving of the Hebrews on simple diet? What feeling would you expect the Chaldeans to show toward Daniel and his companions after their promotion?

LESSON 3.—JULY 16, 1899.

The Hebrews in the Fiery Furnace.

(Lesson Text: Dan. 3:1-28. Commit to Memory Verses 16-18.)
(Read the chapter.)

GOLDEN TEXT.—"Our God whom we serve is able to deliver us."—*Dan. 3:17.*

DAILY READINGS.—Monday: Dan. 3:1-7. Tuesday: Dan. 3:8-18. Wednesday: Dan. 3:19-30. Thursday: Isa. 43:1-7. Friday: Isa. 41:8-16. Saturday: 1 Pet. 4:12-19. Sunday: Acts 12:1-11.

Suggestive Points: If God cares for us then we can afford to be "not careful" about many things which worry others.—There are furnaces still for the faithful: ridicule, persecution, poverty; but One like unto the Son of God walks with them.—Some men are never freed from bonds for service until they have been in the furnace. *Suggestive Questions*: What kind of idols are men tempted to compromise for now-a-days? Could not the three Hebrews have satisfied the king by bowing without worshipping? Why did they not? Who was the man like unto a son of the gods?

LESSON 4.—JULY 23, 1899.

The Handwriting on the Wall.

(Lesson Text: Dan. 5:17-31. Commit to Memory Verses 24-28.)
(Read chapters 4 and 5.)

GOLDEN TEXT.—"God is the Judge."—*Ps. 75:7.*

DAILY READINGS.—Monday: Dan. 5:1-9. Tuesday: Dan. 5:10-16. Wednesday: Dan. 5:17-31. Thursday: Jer. 52:12-19. Friday: Jer. 51:47-58. Saturday: Acts 12:18-23. Sunday: Luke 12:13-21.

Suggestive Points: Material prosperity often makes men fools.—To forget God is to court destruction.—The fall of Babylon is the handwriting on the walls of time that warns of God's judgment for national indifference to His law. *Suggestive Questions*: What example had Belshazzar which should have taught him the folly of his course? What was the heart of Belshazzar's sin? Are there any banquets like his to-day? What statement of Belshazzar's confirms the belief that he was only second ruler in Babylon?

LESSON 5.—JULY 30, 1899.

Daniel in the Den of Lions.

(Lesson Text: Dan. 6:10-23. Commit to Memory Verses 21-23.)
(Read the chapter.)

GOLDEN TEXT.—"The Lord is thy keeper."—*Ps. 121:5.*

DAILY READINGS.—Monday: Dan. 6:1-9. Tuesday: Dan. 6:10-17. Wednesday: Dan. 6:18-28. Thursday: Psalm 56. Friday: Acts 5:25-32. Saturday: 2 Tim. 4:1-8, 16-18. Sunday: Rev. 2:1-10.

Suggestive Points: The faithful man must expect to be hated by the unfaithful.—Only a man of prayer can be a Daniel.—It pays to stand with God in Babylon where there are furnaces and lions' dens. *Suggestive Questions*: What excuse might Daniel have had for praying less than he did? What is the lion that Christians have to face to-day? Who do you think was the angel that shut the lions' mouths? How long after this did Daniel live? See Dan. 10:1.



Looks Into Books.

Love Unto the Uttermost.

THIS is the second volume of F. B. Meyer's expositions of the Gospel of John. It deals with selected passages from the thirteenth to the twenty-first chapters. This Gospel of the heart of Christ has afforded a congenial field of study for Mr. Meyer, and all his devout insight into divine revelation and his skill in application are seen at their best in this his latest volume. There are thirty-seven chapters in the book, and every one of them is full of tender thought, inspiring meditation, and forceful messages, such as every aspiring Christian will find spiritually quickening and upbuilding. The author has appreciated to the full the difficulty of expounding this most profound portion of Holy Writ, He says, "Time has been allowed to lapse in the hope that the view would be clearer and the expression more adequate of the deep things to which the Lord gave expression. But it is useless to wait till one is satisfied with the adequacy of one's work, else life will have run its course before a beginning has been made. At the end of ten more years the task would seem still more impracticable." It is with this earnest and dependent spirit that the work has been undertaken; and the spiritual fervor and keenness of vision which the pages make manifest show how close has been the author's communion with the Master whose words he so eagerly seeks to understand. Every disciple will be benefited by these lucid and spiritual expositions. [Toronto: Fleming H. Revell Company; price, \$1.00.]

Our Sisters in India.

Of late years there has been much interest shown in the condition of the women of India. The information given by missionaries of their sufferings and sorrows has led to many earnest efforts to ameliorate their condition and bring to them the comforts and hopes of the Gospel. Perhaps no form of missionary effort has proved more fruitful than that expended for the wives and mothers in India. In this volume Rev. E. Storrow has given us the results of long and careful study of the position and needs of women in Hindu homes. His experience as a missionary in that land, and his access to the best sources of information, have qualified him ably for the work; and the book which he has produced is the most reliable as well as the most interesting on the subject that has yet appeared. One cannot read this book with-

out feeling profoundly the stupendous and pathetic importance of the work which it advocates. It is apparent, even to the superficial, that no marked advance in the progress of the Gospel can be looked for in any land until access has been secured to the homes of the people. In India this is most difficult, owing to the way in which the homes are jealously guarded and the lack of personal freedom which is generally accorded to women. The author of this volume deals fully with such themes as, Women in ancient history, in modern literature, Child life, Child marriage, Infanticide, Widowhood, The status of women, Missionary efforts in their behalf, and the various forms of female agency. The pages are packed with interesting narratives and facts, and the positions advanced are fully supported by quotations from many native authorities, ancient and modern. The book is well written, well illustrated, and well bound. [Toronto: Fleming H. Revell Company; 256 pages, cloth, \$1.25.]

Missionary Expansion.

The purpose of this volume is to give, in short compass, a general view of the principles, history, and present position of the missions of the Reformed churches. In dealing with so large a subject within the compass of two hundred and fifty pages, so as to be at once comprehensive and interesting, is no easy task, but it has been accomplished by the author of this book in a most satisfactory manner. "Missionary Expansion Since the Reformation" is the full title of the volume, and the author, Rev. J. A. Graham, M.A., is the missionary representative of the Church of Scotland Young Men's Guild at Kalimpong, India. The whole of the extensive literature of modern missions has been brought under tribute, and the arrangement of the material has been well planned. The Reformation and its influence is sketched briefly, the rise and development of the missionary spirit is traced, and the labors of the workers in all lands, under the various organizations, are outlined concisely yet interestingly. As an introduction to the study of the important and fascinating subject of modern missions, we do not know of a work so readable as this. It should be in every Sunday-school and young people's library. The value of the volume is enhanced by the use of eight maps and one hundred and forty-five illustrations. [Toronto: Fleming H. Revell Co.; price, \$1.25.]

The Testimony of History.

Among the eminent students of our generation who have given their time and labor to the investigation of Oriental antiquities, none has rendered better service than Rev. George Rawlinson, Camden Professor of Ancient History in the University of Oxford. In these pages we have presented in the briefest form the results of some of his researches in his own department of study. In the most striking way the statements of Scripture are illustrated and confirmed. In every department of research infidelity and scepticism are being driven from the field. Voices out of the forgotten past are roused to corroborate the truths of divine revelation. The pick and the spade of antiquarians in the East are bringing out of the shadows of the past fresh testimony to the historicity of the Bible. The present edition of Prof. Rawlinson's work has received additions and notes from the pen of the late Prof. H. B. Hackett, well known as the American editor of Smith's Bible Dictionary and one of the American revisers of the New Testament. The veteran editor of *The Christian* has written an able and incisive introduction. [Boston: H. L. Hastings; 240 pages.]

Periodicals.

THE first chapters of Miss Johnston's brilliant historical romance, "To Have and to Hold," form a most attractive opening for the June *Atlantic*. Like her previous novel, "Prisoners of Hope," which has commanded such immediate and universal popularity, the scene of the story is laid in early colonial Virginia. The foundation of the plot rests upon the well-known instance of the sending a ship-load of young women from England to the colony, soon after its founding, for the purpose of furnishing wives to the colonists; and the masterly manner in which the situation is handled and the plot developed will enchain the attention and interest of all readers from the start. In "Japan and the Philippines," Arthur May Knapp analyzes the salient features of Japanese character and policy, and the reasons which make that nation averse to taking the Philippines themselves, but which induce them to welcome our presence there, and to look upon England and the United States as their most natural and best allies and friends. Jacob A. Riis continues his papers on the poor of New York with an article upon "The Tenement House Blight," in which he pictures the hideous nature and the terrible effects of these places as they formerly existed, and, to a great extent, still exist in many parts of New York city. Harriet Waters Preston, taking as her subject the recently published letters of Robert and Elizabeth Barrett Browning, contributes a sympathetic and attractive account of the love-life of these two distinguished authors. Prince Kropotkin's autobiography becomes intensely interesting and instructive. He describes the nature of the revolutionary meetings which he attended, the character and behaviour of his fellow-revolutionists, and his own secret, sudden, and dramatic arrest, and his incarceration in the famous fortress of St. Peter and St. Paul. Gilbert Parker's brilliant Egyptian tale, "The Man at the Wheel," and other fiction; a group of poems headed by the tribute to W. Wilfred Campbell (a fellow Canadian poet) to the memory of the gifted Lamppman, whose last lyric appeared in the March *Atlantic*; and a lively symposium of the Contributors' Club complete the number.

Outing for May is an exceedingly attractive number. Among its many breezy sketches angling naturally occupies a prominent position. The illustrations are numerous and beautiful. The contents are: "The Dam Leapers" (trout fishing), by Wm. A. Whitney; "Up to the Hills in India," by P. E. Stevenson; "Angling for Eastern Trout," by Mary Trowbridge Townsend; "Golfing Round the Hub," by Geo. H. Sargent; "The Challenge of the Shamrock," by A. J. Kenealy; "Plover and Plover Shooting," by Ed. W. Sandys; "Fool's Gold," by Paul Pastnor; "About Fly-Casting," by G. E. Goodwin; "Through the Yellowstone on Foot," by C. H. Henderson; "A Day with the Long-bills," by J. D. Ackerman; "Five Weeks Aweel in France," by Sidney Cross; "Loitering on a Canal," by R. R. Tybout; "A Cruise in the Dark after Duck," by E. W. Chubb; "A Fishing Convert," by Oliver Kemp; and the usual editorials, poems, and records.

MAJOR-GENERAL NELSON A. MILES, commanding the United States army, is the leading contributor to *Frank Leslie's Popular Monthly* for May. General Miles writes of "The United States Army and Its Commanders," reviewing the development, and organization of our national military force and his predecessors in its command. Felipe Agoncillo, the cultured and astute Filipino diplomat, whom Aguinaldo dispatched as his envoy plenipotentiary to the United States, writes a most able and instructive article under the ironical title of "Are the Filipinos Civilized?"—which question he answers in an overwhelming affirmative. Alice Ives, author of "The Village Postmaster," discusses "Women as Dramatists." The short stories include "Corney Clergy's Balance," by Seumas McManus, and "The Beggar's Angel," by Isabel Darling.

"THE Art of Listening to a Sermon," in the *May Ladies' Home Journal*, inaugurates the first of a series of articles on the pulpit and the pew by Ian Maclaren. Another notable feature of the same issue is "The Secrets of a Happy Life," by the Rev. Newell Dwight Hillis, D.D., pastor of Plymouth Church, Brooklyn, who has become a regular contributor to the *Journal*. Paul Leicester Ford writes "The Anecdotal Side of George Washington," recounting some of the best but least-known stories of the "Father of His Country." Joseph Edgar Chamberlin introduces "Helen Keller as She Really Is," giving some interesting glimpses of this marvellous blind and deaf girl. The feminine wardrobe is considered in elaborate detail, the articles being by the best fashion writers—and illustrated. Pictorial features of practical interest are "Nature's Garden," "The Prettiest Country Homes in America," "Rustic Arbors and Summer Houses," and "The Flag in the Church." Maria Parloa inaugurates a new department, "Household Helps and New Ideas," and Mrs. S. T. Rorer gives the menus of "Little Dinners by Eighteen of My Girls," and writes of "Milk: Its Use and Abuse." Helen Watterston Moody defines "The True Meaning of Motherhood," and Mrs. Humphry contributes her second article on "How to be Pretty though Plain."

I do not cast my eyes away from my troubles. I pack them in as little compass as I can for myself, and never let them annoy others.—*Soulhey*.

Official Bulletins

From The Ontario Treasurer.

I BEG to acknowledge with thanks the receipt of the following contributions to the work of the Provincial Union for the months of March and April, 1899:

Holstein E. L. of C. E. \$1.50, Sombra, St. Bridge End, St. Paul, St. Nanticoke E. L. of C. E. St. Stirling, St. Lietrim, St. Hillsburg, St. Andrew's, St. Holstein, .80, London, First Methodist, St. Ridgeway E. L. of C. E., St. Canfield E. L. of C. E., St. Moore .50, Ridgetown, St. Cam-lachie, St. Glanford, Mount Hope, St. Stoney Creek, St. North Pelham, St. Black Creek, St. Thamesville, St. Bradford, St. Dromore, Amos, St. Embro Congregational, St. Winona, St. St. Thomas, Centre St. Baptist, St.

W. J. DOHERTY.

508 Grey St., London.

Ontario at "Detroit '99."

AN opportunity is offered this year of making the annual gathering of the Endeavor hosts "international" in numbers as well as in sentiment. Detroit, the beautiful City of the Straits, situated as it is on the very border-land of the vast and "vaster" empires, is an ideal trysting-place. Canada should send her thousands to clasp the "glad hand" extended, and so assist in making the Convention historical as an Anglo-Saxon reunion—and Ontario should play the lion's part in the drama. It has more than double as many societies as all the other Provinces combined, and the majority of these societies are within a few hours' ride of the Convention city.

What are the Prospects

of a large delegation from the Premier Province? Poor, judging from the number who have sent on their names to the Transportation Manager. Good, judging from reports of representative workers. Here is a sample. An officer in a county from which but one name is reported writes: "I meet Endeavorers by the score who are planning to go to Detroit. When asked why they had not sent you their names, the reply is in effect that it is not necessary to bother the Transportation Manager when they can step on the train and in a few hours step off again at Detroit." Thanks for your consideration, kind friends, but the T. M. wants to be bothered, and if he is not, many delegates may be bothered in getting accommodation at Detroit. Our Detroit friends must know the number to provide

billets for. Further, the issuing of a circular has been delayed until it could be ascertained whether special trains would be required, and from what points the greater number were coming. You will thus see that it is imperative that every intending delegate send name and address without the delay of a single mail after reading this announcement.

The Circular

will be ready to send out by the time this issue of HERALD reaches you, and it will answer every question that has been asked or should be asked. The barest outline will be given in this article, so that it will be necessary for those desiring details to send for the circular.

Elsewhere in this issue will be found particulars as to programme and the convention city. The picture of the Central Presbyterian church shows the Canadian Headquarters. As its name indicates, it is located in the very centre of the city, within one block of the City Hall. The secretary of the C. E. society connected with the church writes:

"The Central Presbyterian church feels itself highly honored in having the delegates from the Dominion to the C. E. Convention assigned to it, and I beg to assure you it will do all in its power to merit the honor."

Rates for Transportation and Billets.

One way first-class fare for round trip. Your nearest ticket agent can tell you what this will be from your point. No stop-overs *en route*. Tickets sold from July 3rd to 6th inclusive. Good to return leaving Detroit not later than July 15th. Extension of limit may be obtained by deposit of ticket with joint agent on or before July 12th and upon payment of fee of 50 cents, to leave Detroit not later than Aug. 15th.

Entertainment in Detroit homes has been fixed at 50 cents per night for each person's lodging, and 25 cents for each meal. Meals can be secured at restaurants at rates to suit delegate. Any one may take advantage of the railway rates, but only Christian Endeavorers should ask for billets. It is not necessary, however, to be an officially appointed delegate.

Junior Workers

will note that special preparation is being made for their edification and entertainment. Those having this feature in charge plan for 10,000 Juniors and Junior workers. A daily

conference on subjects vital to Junior workers is announced, and a cozy Junior headquarters will be the rendezvous of these kindred spirits.

For new features, arrangement of topics, character and reputation of the speakers, this convention is easily the leader of them all.

Drop a post-card to-day if there is any probability of your attending this great International C. E. Convention, the last on this continent until 1901, and the circular sent you will give complete information about everything, including boats, badges, baggage, bicycles, billets, etc.

Those intending to stop with friends are requested to notify me of that fact when writing.

Yours for "Detroit '99,"

C. J. ATKINSON,

Ontario Transportation Manager,
26 Langley Ave.,
Toronto.

Ontario C. E. Union.

County Secretaries and their Addresses

Algoma—D. Wes Brett, Sault Ste. Marie, Ont., (acting).
Bruce—O. H. Nelson, Paisley.
Brant—Miss Agnes Davidson, Brantford.
Bay of Quinte District—Miss Jessie Redmond, Picton.
Carleton—Miss A. L. Pratt, Ottawa, (acting).
Dufferin—E. W. Ritchie, Orangeville.
Elgin—W. W. Coulter, St. Thomas (acting).
Essex and Kent—Miss Ada Baird, Blenheim.
Durham and Northumberland—J. T. Robson, Vernonville.
Grey South—Miss Tillie Stevenson, Holstein.
Grey North—A. L. McIntyre, Owen Sound.
Haldimand—J. Y. Murdock, Jarvis.
Hamilton—Thos. Vincent, Minden (acting).
Halton—Miss Minnie Davie, Palermo, (acting).
Huron—W. C. Pridham, Goderich.
Glengarry, Prescott, and Stormont—Miss Janet McLennan, Apple Hill.
Lambton—Henry Bird, Mandaumin.
Lincoln—A. E. Hoshal, Beamsville.
Leeds, Grenville, and Dundas—Miss C. M. Dowsley, Prescott.
Lanark—J. Walter Keith, Smith's Falls.
Muskoka—Miss Laidlaw, Gravenhurst, (acting).
Middlesex—Miss Sadie Macvicar, Glencoe.
Norfolk—Pauline McCool, Simcoe, (acting).
Nipissing—Miss I. M. Baxter, North Bay.
Oxford—Miss Jessie Reader, Ingersoll.
Ontario—Miss Lillie King, Oshawa.
Peterborough—Mr. B. Anderson, Peterboro.
Parry Sound—Emma F. Walden, Parry Sound, (acting).
Perth—Dr. M. Steele, Tavistock.
Peel—T. H. Graham, Inglewood, (acting).
Russell—Geo. Howell, Vernon.
Renfrew—Miss Nellie Beatty, Pembroke.
Rainy River District—Mrs. W. H. McKay, Rat Portage, (acting).
Simcoe—Maggie E. Millar, Orillia.
Victoria—Miss B. Bowes, Lindsay, Ont.