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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

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[No. 7

Away Down South in Dixie!

Glimpses of the Great Convention in Nashville, Tennessee, July 6th to 11th

NASHVILLE '98 takes its place in the history of Christian Endeavor as one of the greatest conventions yet held. In one or two of its features it has never been equalled, in others it has never been surpassed. Only in one respect did the convention fall somewhat below expectations—in attendance. And this proved to be a blessing in disguise; for thousands of citizens were thus enabled to be present at the inspiring meetings from which they would have been excluded had the attendance been doubled or trebled.

The programme was of exceptional variety and strength, and from beginning to end the meetings were characterized by intensity and spiritual power. Indeed, "Nashville '98" was above everything else a spiritual convention, and thousands received during these days of blessing such help in the higher life as shall make their service for Christ richer and fuller and sweeter through all the coming days.

Southward, Ho!

FEAR of the heat of summer in a southern city prevented many Canadians from attending the great rally in Nashville. Those who went were richly rewarded. Every member of the Canadian party is enthusiastic in his praise of southern scenery, southern weather, southern hospitality, southern meetings, and almost everything else pertaining to the land of the magnolia.

The Endeavorers of Cincinnati met the Canadian delegation on its arrival in that city and planned for them a most enjoyable street car ride. Two hours were thus spent in viewing some of the principal sights. This kindness was greatly appreciated, and the whole delegation prepared to sing the convention song of "Cincinnati '99."

At Louisville, crowds of Endeavorers were met on their way to the convention city. The union

station was gorgeous with the Kentucky colors—purple and white. Spirited songs were heard on every hand, and a genuine Kentucky welcome was extended to all.

Unique and never-to-be-forgotten was the tour through Mammoth Cave. We must leave until another time the account of the pits and domes and galleries of this wonder of the world. About one hundred Endeavorers made the journey together, and the long line of figures dressed in the grotesque cave costumes, each with lamp in hand, winding through the darkness of these weird caverns was a sight that will never pass from memory. Who can forget the pathos of the stone cottages where, half a century ago, a number of poor creatures sought refuge, in vain, from that dread malady, consumption? In the total darkness of the Star Chamber, with what heightened effect did the song peal out from a hundred voices, "There's sunshine in my soul to-day"!

The special train that was to convey us from Glasgow Junction to Nashville was claimed by the Government to convey wounded soldiers from the South. This caused a delay of several hours in one of the quietest of Kentucky villages. In search of adventure, one of the party came upon a curious barber's chair made by "an old Virginny soldier, before the war." It was a strange contrivance of hinges and pins and bolts and bars, more wonderful far than Holmes' "one hoss shay."

Wayside Jottings.

EVERYWHERE one was reminded that these are war times in the United States. Old Glory was in evidence everywhere, and everybody was eager to learn the latest news from the front.

THE Canadian badge was greatly admired. A nugget of gold suspended from a yellow ribbon bearing the inscription, "Canada, the Land of Gold—golden grain and golden nuggets."

THE placards upon the passenger coaches, "For White Passengers," "For Colored Passengers," told their own story of one phase of the

race problem that is vexing the South in these days.

A TOUCHING incident occurred in one of the cars when drawing near to Nashville. One of the Ohio delegates—a bright young lady—while reading the morning news, suddenly burst into weeping. She was looking forward to meeting her only brother at Chickamauga, and was bearing him a supply of good things from the old home. The paper conveyed the information that the company to which her brother belonged had just gone to the front. Poor little girl! There were many who dropped a tear in sympathy with her in the bitterness of her disappointment.

WE do not know which is the oldest railroad in America, but we think we know where the oldest engine can be found. It is on the Mammoth Cave railroad. We have never seen anything so old or decrepit or wheezy outside of a railroad museum. We do not agree with the Endeavorer, however, who said, "Why, it must be almost as old as the cave!"

A BATTLE as bravely fought as that before Santiago de Cuba was waged at Glasgow Junction while waiting for the train for the South. The victors were two score or more Kentucky wild bees, and the vanquished was an Ohio Endeavorer. The delegate was induced to purchase a few ounces of the toothsome sweetness, but the bees objected to be thus robbed of their hard-earned harvest. The delegate fought bravely, but in vain. The race is not always to the swift, nor the battle to the strong, and the bees came off completely victorious. A certain Ohio Endeavorer, when purchasing honey in future, will not fail to ascertain if there are any of the original owners about who may be disposed to lay claim to their stolen goods.

Scarlet and White.

THE Convention City was found gorgeously decked in convention colors. Welcomes greeted the eye from bunting and banners and flags in every direction. Everywhere there flitted about the white caps of the Reception Committee, and in a few minutes after the arrival of the trains, the delegates were on their way to their headquarters to receive their badge and their billet.

The Canadians were entertained, along with the delegates from Texas, by the warm-hearted people of Grace Cumberland Presbyterian church. Everything possible was done by them for the entertainment and comfort of their guests. The Union Jack looked down upon the loyal subjects of the Queen, from all parts of the edifice, joining in the welcome to the Sunny South.

Union Gospel Tabernacle was used throughout the convention for the morning meetings. It is a splendid auditorium, seating about eight thousand people, and situated in the very heart

of the city. Here the Quiet Hour, the Junior rally, and other important meetings were held. The convention proper was held in the Exposition building in Centennial Park. The places of meeting were re-christened "Hall Williston" and "Auditorium Endeavor," each capable of seating seven or eight thousand people. The headquarters of the State delegations were in the Parthenon. The Canadian booth was acknowledged on all sides to be the most distinctive of any. It was draped with yellow to symbolize "the land of gold," and a large Canadian shield together with a number of national flags served to set forth our allegiance to our own dear land.

Inspiring Meetings.

The Enduement with Power.

IN ten different churches in various parts of the city, this transcendent theme was brought before the delegates by consecrated speakers. The keynote of the entire convention was struck at these preliminary meetings.

The delegates from Canada attended the meeting in Grace church, their headquarters. The meeting was presided over by Rev. William T. Rodgers, the pastor of the church, who extended the greetings of the Christian people of South Nashville to the assembled delegates.

Dr. J. H. Garrison, of St. Louis, spoke on "Some Hindrances to the Enduement with Power." He showed that the gift of the Spirit was meant for all, and that whatever hindrances existed were upon the human, not upon the Divine side. These he specified as unbelief, disobedience, a wrong motive, misunderstanding as to the nature of the gift, and lack of a high ideal.

Dr. David J. Burrell, of New York city, then spoke on "The Worker and his Ways." "The first thing to pray for," he said, "is not the enduement of the Holy Spirit. The first thing that is necessary is to lay hold of Jesus Christ. There is no enduement possible without that. Then, next, we must have a firm belief in the Scriptures and possess some qualification to make use of them. After that we may get on our knees and pray for the baptism of the Holy Ghost."

Dr. J. F. Cowan, of Boston, then led the congregation in the Quiet Hour service, dwelling for a few moments upon John 14: 16, 17. After prayer, the meeting was dismissed, each one feeling that a rich blessing had been received, and that whether South or North, the Master was ever present with His own.

A Southern Welcome.

Never did an International Convention open with such a splendid meeting as Nashville '98, on Thursday morning, in Auditorium Endeavor. The building was filled with an enthusiastic audience, and the speaking was of the very highest quality.

The evangelistic character of Christian Endeavor was proclaimed in a most emphatic manner even before the convention was called to

order. A beautiful gavel, made by a Kentucky prison Endeavorer, with the aid of a penknife and file, after working hours, was presented to Dr. Clark. This symbol of lives emancipated from the shackles of sin, was a fitting successor to the Carey hammer used at the San Francisco convention.

The chairman of the Convention Committee, Rev. Ira Landrith, received a most enthusiastic greeting as he arose to extend a welcome on behalf of his corps of workers. His manly utterance was frequently applauded. Rev. James I. Vance extended the welcome on behalf of the pastors. "'Y. P. S. C. E.' is the sesame," he said, "at whose magic utterance all barriers disappear, all doors open, all hear to rejoice. All things are yours for ye are Christ's. A thousand Christian welcomes!"

The Governor of Tennessee, Robert L. Taylor, extended a noble Christian welcome on behalf of the State. He captured his audience with his first sentence: "As the flowers welcome the light of the morning, as the green earth smiles welcome to the summer sunshine and shower, as the 'possum welcomes the ripe persimmon, and the old-time darkey welcomes the 'possum, so Nashville gives welcome unto you." His peroration was quite as original and telling as his introduction. It is not every State Governor who can "raise a tune," but the Governor of Tennessee was equal to the task. He closed his address by leading the vast audience in singing "All hail the power of Jesus' name."

Brief responses were given by representatives from different parts of the country. The response that was received with the greatest enthusiasm was the one by the genial and eloquent Chairman of the Canadian Council, Mr. G. T. Fergusson. His references to the present amity existing between the two great Anglo-Saxon nations were received with ringing cheers, and one verse of "America" and of "God save the Queen" were sung at the close of his appropriate address.

The Quiet Hour.

Thousands will remember the great convention in the South most gratefully because of the meetings held every morning in the Union Gospel Tabernacle for the deepening of the spiritual life. The devotional spirit increased in intensity and earnestness as the days went by.

At the first meeting the prayer of Elisha for a "double portion of thy spirit" was the theme. Then followed Jacob's "midnight struggle," "The breaking of the day," "Receive ye the Holy Ghost," and "Over the line." Under the leadership of Dr. J. Wilbur Chapman these fine meetings led thousands into a realization of the blessings that may be gained through getting alone with God.

At the closing meeting a few moments were spent in receiving the testimonies of those who had been benefitted by the services. Some of the responses were: "This place has been to me a Bethel"; "It has been one of the sweetest experiences of my ministry"; "It has been the birth-

day of my spiritual life"; "New and fuller views of the Holy Ghost"; "An intense desire to see Jesus." Several thousand signified their purpose, by the uplifted hand, to observe the Quiet Hour.

Patriotic Endeavor.

Christian Endeavor is but another way of spelling patriotism. If any one has any doubts about it, let him attend the patriotic services in connection with any international convention. War times in the United States made these meetings in Nashville more enthusiastic than usual. The addresses of the speakers were punctuated with cheers and vociferous applause. General O. O. Howard, General T. J. Morgan, and other Civil War veterans, delivered stirring messages.

In these patriotic rallies, the speaking is, for the most part, national, and not international. As the attendance from the United States far outnumbered that of all other countries, it is natural that the conditions that affect the great republic should absorb the thoughts of the speakers. For the citizens of the United States these remarkable meetings were of absorbing interest. The removal of the last traces of sectionalism is a consummation in which Canadians too can rejoice. At the close of General Morgan's address, Bishop Fitzgerald arose to say that Dr. Clark had made one mistake. He announced that both sides in the late war would be heard, but all that had been said had been on one side. Dr. Clark aptly replied, "Because there is but one side anymore."

A Southern Sabbath.

The convention Sabbath in Nashville was in several respects the most memorable day of all the week. The weather was delightfully pleasant—"so cool, so calm, so bright, the bridal of the earth and sky." All were expecting a blessed day, and none were disappointed.

The early morning meetings were full of gracious manifestations of the Spirit's presence. Then came the Quiet Hour, which proved to be pentecostal in the blessings bestowed. Dr. Chapman called for a definite consecration to God, an open confession of entire surrender. A thousand souls, at least, in that hour laid themselves upon God's altar. Around the platform, down the aisles they knelt, claiming the baptism of power, and entering upon a new era in their service for Christ. Truly God was there.

Nashville is a church-going city, and all the churches were filled to overflowing by throngs of eager worshippers at the regular services. The influences of the convention were thus carried into all parts of the city and into the homes of the Christian community.

The other special services are all worthy of extended reference. There was the meeting in the car shed with the street-car men. It was full of spiritual power. As a result a Christian Endeavor society was formed. Then, there was a stirring service in the penitentiary, with the result that another prison Endeavor society was formed among the convicts.

The men's meeting in Union Gospel Tabernacle under the leadership of Dr. Chapman was a great occasion—great in the number in attendance, great in its spirit of earnestness, and great in its results. When the impressive address was closed, hundreds of hands were raised in request for special prayers. It was a meeting to be placed alongside of that memorable meeting in Tent Williston in Washington, when the first men's meeting was held.

Christ for the World.

Missions were given a prominent place upon the programme, and the stirring addresses and practical suggestions will surely bear much fruit during the coming months.

Home missions had a powerful exponent in Dr. Puddefoot, of Massachusetts. He has had experience as a missionary upon the frontier, and his pictures of frontier life were each of them telling pleas for Gospel effort on behalf of the neglected in the great West.

Foreign missions were ably presented by Miss Margaret W. Leitch, of Ceylon. Her address on "The Tenth Legion" was a powerful plea for self-sacrifice on behalf of the Lord's work in foreign lands. She told of the native Christians in Ceylon, who give every tenth bushel of rice and the fruit of every tenth tree, besides freewill offerings and thank offerings for the Lord's work.

Dr. John Henry Barrows, fresh from his missionary travels in the Orient, vindicated the work of missions in the most eloquent and cogent manner. He was full of optimism with respect to the cause of missions in the East. Everywhere, he says, there are the signs of approaching day. The most beautiful thing he saw in India was not the Taj Mahal, beautiful as an angel's dream, not the Himalayan mountains, whose glorious pinnacles rose three miles above the loftiest Alpine range, but the humble meeting places where the native Christians with their patient, brown faces reflected the light of the cross of Calvary.

Near the Cross.

The convention sermon by Rev. R. S. MacArthur, D.D., was a most appropriate message for the close of the great convention. His theme was, "Christ Crucified, the Source of Unity and Power." His earnest Gospel message touched all hearts, and proved once again the truth of the Master's promise, "And I, if I be lifted up from the earth, will draw all men unto Me."

After this thrilling discourse, Rev. Hoyd W. Tompkins delivered a brief consecration appeal, in which he led the thoughts of all into the holy place.

With bowed heads in silent prayer, followed by the singing of a verse of "Nearer, my God, to Thee," the convention was led toward the consecration hour. The responses of all were earnest and fitting for the occasion. Canada responded by reading a verse of the convention hymn and repeating the appropriate words of the seventy-second Psalm: "He shall have dominion

also from sea to sea, and from the river unto the ends of the earth."

Midway in the roll-call the lights went out, and it seemed as if the effect of the closing service would be marred. But the calling of the roll still went on, and the responses seemed all the more impressive out of the darkness of the vast hall.

Most impressive of all, when the lights had returned, was the sight of the vast audience with uplifted hands joining in this consecration vow:

"Lord, here's a hand!
O take this hand and lead me at Thy side,
For I would never ask another guide;
I lift it, Lord, withdrawn from other hands,
For Thee to grasp and lead in Thy commands.
Lord, take this hand!"

Then came a tender prayer and the Mizpah, and singing "God be with you till we meet again," the assembled thousands went out to bear into the service of their daily lives the joy and the inspiration of Christian Endeavor's best convention.

Convention Lights.

Surprised at the Answer.

A good wife told me once that her husband had been out of work for several months, and after trying in every way to secure a position had spent an entire week in prayer to God for work; that the next Monday morning a former employer sent for him to take his old position; and then she added, "Wasn't that strange?" Perhaps if God answered some of our prayers so promptly we should think it wondrously strange.—*Rev. S. H. Doyle.*

No Demand for Them.

Some Americans make themselves ridiculous by their obstreperous boastfulness, and succeed only in bringing reproach upon their own land. We were told in Calcutta by an Englishman that he travelled with an American of a very amusing sort, who always found fault with even the most stupendous things. They went together to the Pyramids, and the Englishman said, "You must acknowledge that these are wonderful monuments, vast, imposing relics of Egyptian antiquity, outlasting everything else which man has builded, looking out upon the Libyan sands, which have not succeeded in covering them, watching over the changing civilizations and rising and falling dynasties and peoples who have held the valley of the Nile." "Yes," said the American, "they are very great; but, then, you know there aint no demand for Pyramids."—*Rev. John H. Barrows, D.D.*

The Christ we Adore.

Leading to an Austrian city there is a bridge in the parapets of which there are twelve statues of Christ. One statue represents Him as the sower, another as the shepherd, another as the carpenter, and another as the physician; others

represent Him as the pilot, prophet, priest, and king; and still others represent Him in yet other characters. The simple-minded country people coming into the city in the early morning with their produce for market, pause and pray before Christ the sower. A little later, the artisan on his way to his workshop worships Christ the carpenter. Later still, when the sun has scattered the mists of the morning and has flooded the earth with his supernal splendors, the invalid, creeping from the city to breathe the fresh air of the country, presents his morning prayers to Christ the physician. Doubtless there is much of superstition in this worship, but there is in it also a great truth. Each worships the Christ who is nearest to himself—the Christ who best interprets his own thoughts and best supplies his peculiar wants.—*Rev. R. S. Macarthur, D.D.*

For His Sake.

I read sometime ago an incident of the civil war related by a Confederate veteran at a camp fire, recounting the bravest deed that came under his notice during his army experience.

It was a scorching July day. The Confederates were in rifle pits. The sharpshooters of the Federal army were watching them like hawks and picking off every fellow that dared to lift his head above the trench. All about them in the front lay Federal soldiers wounded who had charged right up to these rifle pits and fallen there. Only a few steps away lay a Federal officer suffering the most awful thirst as he lay there dying and pleading most piteously for water. In the rifle pit near the one who related the incident was an ungainly, raw, red-headed boy. He had only recently joined the regiment, was green as grass, and little attention had been paid to him, only it had been noticed that he was a reliable fighter. He was not yet callous to the sufferings of others. At last, with tears flooding his grimy face, he cried out, "I can't stand it no longer, boys. I'm going to take that poor fellow my canteen." For answer to this foolhardy speech one of the men stuck a cap on a ramrod and hoisted it above the pit. It was instantly pierced by a dozen bullets. To venture outside would be the maddest suicide. But all the while the dying officer's moans could be heard pleading for water. "Water! water! just one drop, for God's sake, somebody! Only one drop!" Then the tender-hearted boy could endure it no longer, and against every remonstrance he flung himself, after several desperate efforts, over the embankment, amid a storm of bullets. He crawled toward the dying man, broke off a sumac bush, tied his canteen to it, and succeeded in landing it in the hands of the sufferer. Such gratitude as that dying man gave expression to! He wanted to tie his gold watch to the stick and give it to the boy; but the brave fellow refused to take it, and crawled back and flung himself into the trench again without a single scratch. Every soldier congratulated and praised him. They said it was the bravest deed any of them had witnessed during the war. He made no

answer. His eyes had a soft, musing look. "How could you do it?" asked his comrade in a whisper, when the crack of the rifles ceased for a moment. "It was something I thought of," said the boy simply; "something my mother used to say to me: 'I was thirsty and ye gave me drink.'" She read it to me out of the Bible, and she taught it to me till I never could forget it. When I heard that man crying for water I remembered it. The words stood still in my head; I couldn't get rid of them. So I thought they meant me, and I went. That's all." That's all; yes, that's all, but it reveals the source of the finest, noblest deeds that are done under heaven.

A Crime Against Humanity.

From Calvary church went a noble young man and his heroic young wife as missionaries to Cuba. The months passed, and she went down to the mysterious land of motherhood. The babe returned alone. This woman's crime was that she was a Protestant. Bigoted priestcraft was so united with civil authority that there was not a spot in any cemetery in which this broken-hearted man could bury his young wife. Every effort to secure for her appropriate burial was in vain. When burial somewhere became a necessity, there was no place found but an ash-heap where the offal of the city was thrown; and there our brother with grieving heart buried his loving young wife, until opportunity was found for removing her body to where the Roman priesthood could not trample upon all the tenderest feelings of humanity and upon all the most sacred principles of liberty.

The great God is not dead. He cannot be indifferent to such crimes against humanity. Wrong shall not for ever be upon the throne, and right forever upon the cross. There may be a baptism of blood on the hills and valleys of Cuba; but, as God lives, liberty, civil and religious, shall yet be proclaimed throughout the Gem of the Antilles.—*Rev. R. S. Macarthur, D.D.*

For Christ Always.

When James Fisk was pushing the Erie railroad, he said: "When we were in a State that was Democratic, we were Democrats; when in a Republican State, we were Republicans; but we were for Erie all the time." If we are for Christ, and "The world for Christ" our motto, the church will not know herself in five years, and the time will soon come when in the Lord's harvest fields the ploughman will overtake the reaper, and it will come just as soon as you are ready for it.—*Rev. W. G. Puffe-foot, D.D.*

Steam Ahead!

You remember the battle of Manilla Bay. It was in the black of night when Gridley of the flagship "Olympia" signalled to the admiral, "We are approaching the entrance."

"Steam ahead!" was the admiral's order.

Then the flash from the heights and the boom of a great gun. Again the signal, "The batteries of Cavite have opened fire."

"Steam ahead!" came the admiral's answer.

On the squadron went, under batteries, over mines, into the heart of the bay; and, as the dawn broke, there stood the American fleet in battle array, flying the Stars and Stripes, facing the frowning forts and war-ships, the bands playing the "Star-Spangled Banner." Then came the conflict and the victory.

So we must crush the saloon, smother its guns, pulverize it. This is not the devil's world, and he must know it. "The hand pierced on Calvary is on the helm of the universe. The church of the crowned Conqueror over death and the grave is moving on, conquering and to conquer, and all the foes of Jesus Christ must lie in sweet submission at His feet." The Cross is the solution of this problem.—*Rev. F. D. Power, D. D.*

It was Mozart.

A boy six years old was sailing with his father down the Danube. At night they stopped at a cloister, and the father took the boy into the chapel to see the organ. It was the first large organ he had ever seen.

"Father," said the boy, "let me play."

The father complied. The boy pushed aside the stool; and, when his father had filled the bellows, stood upon the pedals. How the deep tones woke the sombre stillness of the old church! The monks eating their supper dropped knives and forks in astonishment. When they looked into the organ-loft, lo! there was no organist to be seen!

"It is the devil!" cried one of the monks, drawing closer to his companions.

When the boldest of them mounted to the organ-loft, he stood lost in amazement; there was the tiny figure treading from pedal to pedal, clutching at the keys with his little hands. He heard nothing, saw nothing, besides; his eyes beamed; his whole face lighted up with impassioned joy. Louder and fuller rose the harmony, streaming forth in swelling billows till at last they seemed to reach a sunny shore on which they broke. Then a whispering ripple of melody lingered a moment in the air like the last murmur of a wind harp, and all was still. It was Mozart.

Who shall say that the touch of consecrated young Christian manhood and womanhood shall not under God bring out the full, rich, united harmony of the church, and thus fill the world with His praise?—*Rev. F. D. Power, D. D.*

Sharps and Flats.

WHILE Principal Booker T. Washington was speaking in Auditorium Endeavor on the race problem, the lights went out. "Now," said the witty colored orator, "we are all of one color."

THERE was more singing on the streets in Nashville than at any convention since Boston '95. Bands of singers on street cars and tally-hos scattered sunshine as they moved along with their bright and cheerful songs.

DETROIT has secured the convention for '00. It is probable that two great tents will be pitched on Belle Isle, Detroit's celebrated island park. The Canadians will turn out at least a thousand strong, and several meetings on Canadian soil will doubtless be part of the programme.

THAT was an intense moment at the patriotic rally when Bishop Fitzgerald proposed that the bishop of the African Methodist Episcopal Church be presented to the convention. Bishop Arnett took the hand of Bishop Fitzgerald and said, "Not only have the blue and the gray stood side by side; but now the black and the white shake hands across the chasm and it is all done."

EVERYONE remarked on the splendid singing at the meetings. Southern people know how to use their voice. The solos by Mr. and Miss Yarnelle, Mr. E. O. Excell, Mr. Percy W. Foster, and Mr. Estey, were fine examples of what Gospel singing should be. Then there was the incomparable songs of the Fisk Jubilee Singers. The audiences never wearied of their sweet melodies, and they sang again and again to the delight of the vast audiences.

CHAIRMAN LANDRITH is possessed of a powerful voice. At one session, in making some important announcements, he said, "If you can't hear, I'll let out another coil or two of my voice." Next day, while Dr. Puddefoot was delivering his address, Mr. Landrith, in passing, suggested that he speak a little louder. Dr. Puddefoot responded in stentorian tones with the sally, "If you can't hear, I'll let out another coil or two of my voice." The imitation of the big-bodied and big-voiced chairman was instantly responded to by peals of laughter from the audience.

Gleanings from the Quiet Hour.

A MAN does not begin by having power with men, but must begin by having power with God, and then the soul-winning follows naturally.

AROUND the robe of the Jewish high priest was a golden bell and a pomegranate, a golden bell and a pomegranate, thus alternating around the hem. There is just as much fruit as sound in any consecrated life.

A GREAT many men, when they surrender to God, are at once filled with a censorious spirit. Some one else did not surrender to God, and they criticise him. I want to say to you that the spirit of criticism is no part of the Spirit-filled life.

IF the young people of your societies are to have power with God and man, they must lose no time in giving up what is questionable. Some things that are not absolutely evil may nevertheless need to be given up, if they are questionable. The pruner cuts off *real wood*.

JACOB became Israel. If you should surrender to God to-day, your wife would give you a new name when you got home; and your people, pastor, would give you a new name when you stood up to preach; and your society, Endeavorer, would give you a new name, whether you testified openly or not.

.....

THE firing of a Frazer gun sends it back in a recoil so that it can be loaded, and the recoil charges an air-chamber whose force hurls it up into place again. It is always using power and always getting power. So with the Christian: he is on a mountain, then low at His feet; it is in the pulpit, then on your face before God; it is breathing in, and then breathing out.

.....

ONCE when I was asking Mr. Meyer why I found so many hindrances and disappointments in the Christian life, he asked me to stand still and breathe out six times without breathing in once. Of course, I could not do it. Did you ever notice that you breathe in before you breathe out? Did you ever notice that your breathing out is proportioned to your breathing in? Did you ever notice that you make an effort to breathe in, but make no effort to breathe out? If you would keep filled with the Spirit, keep breathing in, and breathing in, and breathing in; and the path of the just shall be as the shining light, that shineth more and more until the perfect day. Thank God for that.



More Fruit for the World.

By Rev. Francis E. Clark, D.D.

MORE fruit from all Endeavorers, more fruit for the church, more fruit for the nation, more fruit for the world. I have not forgotten while speaking to you that in the widest, and not in the narrow, sense, this is an American Convention, that Canada is here as well as the United States, that the Union Jack is lovingly entwined with the Stars and Stripes. That is a symbol of our international mission; that Christian Endeavor has fruit to bear for all the world.

I have just returned from a magnificent British convention of Christian Endeavor in Glasgow. There the same subjects were discussed, the same covenant pledge adopted, the same methods pursued, the same enthusiasm displayed; and there I heard three rousing British cheers for the coming British-American alliance. Those cheers are echoing in my heart to-day.

Go to Australia, and you will find Christian Endeavor strong and vigorous, and great conventions like this in the land of the Southern Cross. In South Africa, too, are thousands of Christian Endeavorers, and in British India. What does all this mean except that God is in part by Christian Endeavor effecting the union of the English-speaking races? There is no other such tie binding their young people together. While our politicians have been talking

about an alliance, we have been forming one, and within the last few months, thank God! the politicians seem to have come to our way of thinking.

For arbitration as against war between all lands wherever peace with honor can be preserved thereby, we will always stand; and for an alliance of love and service with our own kith and kin on this side of the sea, and beyond the sea, let us not hesitate to declare ourselves. When in 1900 we go to London thousands strong, we will sign, seal, and deliver our treaty of alliance, and we will welcome all in every land who love our Lord. Is this fruit too large and fair for the Christian Endeavor vine to carry? O ye of little faith! let it not be thought a thing incredible with you that God can do this, for our alliance will not be to promote selfish schemes of selfish men, not to enthrone one and dethrone another, but to enthrone and crown the Lord Christ King of kings and Lord of lords in all the world.

Every extension of our fellowship on both sides of the sea, every accession to our strength in the United States and Canada, in Great Britain and Ireland, in Australasia and South Africa, in Asia and Europe, means the union of forces that bring nearer the coming of the King in His glory. Let us, then, realize the wideness of our fellowship, the vastness of our mission, as one of God's world-cementing forces. Let us rejoice in this era of good feeling, and resolve that we will do our best to turn these united forces of Christendom against the strongholds of heathenism.

In this connection let me earnestly urge the advance movement in missions so cordially approved of late by our mission boards, whereby an individual or society or group of societies may support its own missionary or native worker, or even its own mission station on the field at home or abroad. I know of no more important advance step that has been taken for many a day by our mission boards, and I trust that every Endeavor society will soon have its personal representative in the home and foreign field of its own denomination.

There are many features of our work to which I would like to turn your attention if I had time. Foremost among them is the Tenth Legion, already so productive, and sure to bear far more fruit in the future. More than ten thousand young men and women in the ranks of Christian Endeavor have already dedicated a tenth of all their present income and of all their future earnings to Christ's cause and kingdom. And this is only the advance guard of a legion a thousand times ten thousand strong; a legion mightier than Cæsar ever led to victory.

I cannot close, however, without reminding you of the one and only condition of fruit-bearing. It is *abiding*—abiding in Christ. "Without me ye can do nothing." These are Christ's words to you, fruit-bearer. Are you abiding in Him? Are you letting Christ work in you? Do you realize that it is not through might, or power, or organization, or numbers, but through Christ's

abiding presence that all this fruit is borne for church and nation and world? Some of you have come to see this the past year as never before. In the Quiet Hour we have heard our Lord's voice. In the Morning Watch He has spoken to us words of blessed, quiet, absolute assurance. There is no abiding without meditation and communion. For this reason I plead for the Quiet Hour. It is the secret of abiding, and abiding is the secret of fruit-bearing. Oh, listen, Endeavorers! The closing words of this address shall not be mine, but the Lord Christ's:

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit."

The Blessed Life.

By Rev A. C. Dixon, D.D.

JESUS tells us, next, that the "blessed" life is distributive. "Ye are the light of the world." Salt has to be distributed. It is not the nature of salt to struggle to get anywhere. You must pick it up and bring it into contact with the substance before it will do its work. But not so with light; it distributes itself. Put it under a bushel and it will struggle to get out; if there is a crack in the bushel, it will shine through it. When light ceases to be distributive, it ceases to be light. The moment it ceases to scatter there is darkness. It is not reflection. You cannot raise a crop by moonlight. Reflected light is cold. "Ye are the light," not reflectors. Light is made by a process of combustion on the altar of God's service, consumed for His glory.

Jesus said, "Go ye into all the world, and preach the Gospel to every creature." That word, "go," is as big as the earth and as little as the space between you and the next man. "Follow Me, and I will make you to become fishers of men." Every Christian is primarily a fisher, and secondarily, a feeder. His business is to catch men for God, and then feed the sheep. The fish lives in the lower realm of mud and gravel and grub and darkness. The sheep lives in the higher realm of landscape and sun and star and sky, and by the process of catching the fish, according to the Gospel plan, it is transmuted into sheep. It is the sheep who are to be fed, while the fish are to be caught. It does not say, feed the fish, nor cultivate fish, but *catch* fish. The work of feeding and cultivating men may be philanthropic, but it is not the basis of Christianity. First, there must be the transmutation of character wrought by the spirit of God, and unless there is this transmutation of character, there can be no development along truly Christian lines. "Ye must be born from above."

I was in the New York Aquarium, and greatly enjoyed it. There were all sorts of fish, big and little, ugly and pretty, and there were a thousand people studying fish. About fifty of them had

their little books, drawing pictures of fish, and marking their habitat, but there was no one catching fish.

I went to a convention some time ago, and it reminded me of my visit to the aquarium. There were scores of men there who had been studying fish. They could tell all about the gold-fish on Fifth Avenue, and the mud-suckers and eels on the Bowery. But not one of them, so far as I could see, had been fishing. Not a minnow had been caught. Jesus did not say, go and study men, nor write about men, but "become fishers of men."

I was talking to a deacon who is at the head of a great corporation. If you saw him in church you might think he would never unbend, but it was in the fishing season, and he had just bought a new rod. He forgot his rod as he talked about the pleasures of fishing. He said, "A five-pound bass at the end of that rod is Mozart and Beethoven and Shakespeare and Cicero all in one thrill." He had the fishing spirit, don't you see? He was a genuine fisherman. Would God that we Christians had the spirit of fishing for men like that! Our delight in it would excel all the pleasures of music and poetry and oratory.

And it is not mere pastime. Fishing for men is our business. Last summer I was at Lakeside, O., when there were five waterspouts seen in Lake Erie, and a meeting of the Federation of Women's Clubs on one day. The waterspouts and the women's clubs were both great in their way, but what interested me most was the maneuvering of a United States life-saving crew. The lifeboat was brought out slowly, and the life-savers in their uniforms went about their work in the most deliberate sort of way. They seemed to be very careful lest their boat might be scratched a little. I said to a friend standing by, "I would not like to have to depend on those fellows to save me from drowning, for I would be at the bottom of the lake before they reached the water." "Last winter," he replied, "when a sky-rocket went up a mile from the shore, and the cry of lost men and women was heard coming through the storm, in less time than I am taking to tell it, that door was opened, the lifeboat was out, and they were gone to the rescue." One scene was maneuver; the other was business. The one was play; the other was work urged on by the cry of dying humanity. How is it with us? Is our work a sort of maneuvering? On Sunday morning do we preachers go before the church with a kind of Gospel maneuver? Do you go through song and sermon just because the time appointed for maneuver has come? Do the people look on and say it is a pretty good effort? Oh! if we could hear the cry of lost humanity amid the storms and surges of sin in this lost world, our maneuvering would become business, and blood-earnestness would take the place of half-hearted service. Then sinners would be won to Christ by the thousands, and our joy would be equalled only by that of the angels in heaven.

More Spirited Missionary Meetings.

By Rev. Ernest B. Allen.

THERE are two open secrets of a spirited, successful meeting: first, the leader had a plan; second, he pushed it. Whatever may enforce the axiom that the prepared man has the chance, fortifies the assertion that the prepared meeting has the chance. And the leader who, under the permission of his strategic board—the Missionary Committee—goes to battle with old, illy-constructed, dissimilar weapons, deserves the defeat he courts so wantonly. In a day of rifles a man cannot fight with flint locks. Every soldier needs to be well equipped with modern guns and to be master of the drill. Missionary workers must have fresh facts, well-digested, closely-related, logically presented. No man ignores or undervalues the civil war because he is conversant with the present struggle and gets his timely illustrations from it. No worker forgets the historic Acts of the Apostles because he emphasizes the noble acts of to-day. But the difference in range is sometimes tremendous. Yesterday is far away. To-day presses close upon us. (a) Plan your meeting. (b) Push your plan. (c) Use modern facts.

That was a wisetrain-boy who, passing through his car, gave to each passenger a single peanut. When they had a taste they wanted more. You must give your constituency a taste of the inspiring facts of modern missions. "Where there is no wood the fire goeth out." Facts are the fuel for your fire. Tell them of those twenty-eight Armenian preachers, who sealed their last sermon with their life's blood, and see if some of your young people do not raise the question, "What does my religion cost me?" Tell them that foreign missions pay, financially, socially, spiritually. Every year our trade with Hawaii, through the one port of San Francisco, exceeds in amount the entire cost of missions, which undeniably created the country in over seventy years of missionary work. From Micronesia the United States receives annually \$40 for every dollar spent in missions there. Fifty years of missionary service have made Fiji a land of safety and Christianity, instead of a place of barbarity and cannibalism. Tell them that our own land affords illustration of the power of the Christ, and that this Southland has a noble Hero in Black. He was a poor carpenter in a southern city who felt that his people needed intelligent preaching, and who lived on five cents a day while he got his education. A loaf of bread thrice divided, with pure water, was his bill of fare. His course completed, he was sent to one of the hardest fields, where all that seemed left was a church quarrel. The church house burned, and for five months he gave his entire princely salary of \$10 per month for a new building. With ragged clothes he went into the building, for which his own hands had toiled, and prayed the God of the prophet to send him something to wear. A little later the barrel came from the

north, and he took it into the little chapel that he might open it. And when his hammer struck the head of the barrel he shouted, "Glory Hallelujah! The God of the prophet is my God!" Tell them that and see whether giving does not increase.

Finally, remember that the secret of missionary interest, and of a spirited meeting, lies in the spiritual life. The better the Christian, the better the meeting he plans and pushes. To deepen the spiritual life is to create vigorous missionary enthusiasm. This personal element is absolutely essential. "If my hand slacked," said Antonio Stradivarius, "I should rob God; for while God is fullest good, He cannot make Antonio Stradivarius' violins without Antonio." Spirited meetings come through spirited people, whose hearts are afire with the love of Jesus Christ.



The Mutual Dependence of the Races.

By Principal Booker T. Washington.

AT the close of our present war, we are likely to find ourselves a very much mixed nation; so much so that I fear it may be a little difficult for the white man to find and identify himself. In fact, I feel rather anxious about the white man in this respect. There is no difficulty with the negro in this regard. He never gets lost in the mixture of colors and races. We have a great advantage over the white man in this respect. You see, the instant it is proven that an individual has one per cent. of African blood in his veins he falls to our pile every time in the count of races. The ninety-nine per cent. of Anglo-Saxon blood counts for nothing. We claim the man for our race, and we usually get him. It is a great satisfaction to belong to a race just now, when white Americans are likely to find themselves intermingled with the Mongolian and the Malay from the far East, and the Latin races from the South—I say that, under such circumstances, it is supreme satisfaction to belong to a race that has such potential drawing power as is true of my race.

At the present moment, God is teaching the Spanish nation a terrible lesson. What is that lesson? Simply this: That no nation can disregard the interests of any part of its members without that nation growing weak and corrupt. Though the penalty may have been long delayed, God is teaching Spain that for every one of her subjects that she has left in poverty, ignorance, and crime, the price must be paid; if not with the very heart of the nation, it must be paid in the proudest and bluest blood of her sons, and in treasure that is beyond computation. From this spectacle which is now before the world, let America learn a lesson—the most costly product that any State can grow is ignorance, poverty, and crime, and I pray God that every city and State in the South may take warning. Every white man in the South is dependent upon every black man in the South, and every black man in

the South is dependent upon every white man in the South. There have been placed in the midst of the South eight million negroes, that in most of the elements of civilization are weak. Providence has placed them here not without a purpose. One object, in my opinion, is that the stronger race may imbibe a lesson from the negroes' patience, forbearance, and childlike, yet supreme, trust in the God of the universe. These eight millions of my people have been placed here that the white man may have a great opportunity to lift himself by lifting up this unfortunate race. The strongest individual is he who is most ready to lift up the weak. The most powerful State is that one which is most ready to make strong the weak. The white South will be intelligent in proportion as the negro is intelligent; it will be in darkness in proportion as the negro is in darkness. Not long ago, on the outer edges of a southern city, I saw a white child, who represented the wealth and culture of a white family, surrounded by a group of negro children in the playground. What those black children are that white child will be in a large measure. If these black children use language which is ungrammatical and impure, the white child will do the same. If these black children learn crime, the white child will do the same. If disease invades the body of the black child, the same disease endangers the life of the white child. My white friends, there is no alternative; we cannot escape the inevitable. Through public schools, through churches, and private benevolence, God means that you shall make the highest effort to lift us up, if you would make and keep your civilization pure and permanent. If the negro goes backward in this country, he will take you with him.

Best Things.

By John Willis Baer.

THE societies were asked to state, in short sentences, the best thing that had been accomplished this last year. Here are some of the "best things" and they have been selected with a view to showing the great range of Christian Endeavor activity. We give them without comment. They speak for themselves:

"Paid part of our church debt," "Purchased hymn-books, library books, and church furniture," "Paid part of our pastor's salary," "Sent money to educate children in schools in foreign lands," "Assisted our pastor in the evening service," "Supporting home and foreign missionaries," "Held cottage and tent prayer meetings," "Organized Sunday-schools in country-places," "Visiting and holding services in prisons, almshouses, hospitals, car-stations and fire-engine houses, in parks and at steamboat landings," "Flower mission and fresh air fund work," "Organized chorus choir for Sunday evening services," "The study of missions and missionaries' biographies," "Formation of classes for system-

atic Bible study," "Special contributions for the sufferers in India and in Cuba," "Evangelistic work among the soldiers," "Distribution of good literature," "Warsfare against Sunday baseball and Sunday excursions, whether by bicycle, train, or boat," "Well-planned Christian citizenship victories won at the primaries," "Organized no-license campaign against the saloon," "Support of a missionary's family in Alaska," "Six hundred mothers and children taken from Boston to a nearby suburb for an afternoon's outing," "Home department of the Sunday-school organized," "Opened a reading-room in our church," "Shut up a candy-store that was tempting Sunday-school scholars on Sundays," "Christmas dinners for the poor," "In charge of evening services during illness of our pastor," "Invitations to our church left at hotels Saturday nights," "Helped to close the doors of a gambling-den," "Raised the amount given to missions per member from 20 cents to \$2.50," "Forty of our members gave their hearts to Christ" (from the society in the Albany (N.Y.) penitentiary), "Sustained a good-literature exchange," "A picnic for fifty-four Chicago waifs," "Closed barber shop upon Sunday," "Paying for a church pew for strangers," "Christmas box given to each inmate of the county poorhouse," "Made bandages and comfort bags for the sailors and soldiers," "Paid our church coal bills," "Members delegated to escort two blind girls to our meetings," "Three hundred people fed in Philadelphia's slums upon Thanksgiving Day," "Furnished a bed in a hospital," "Furnished Testaments to soldiers," "Cared for four families (twenty persons) all winter," "Support native preacher in Burmah."

There are many other splendid achievements of hundreds of societies we would gladly mention at this time, but lack of time prevents.

Six Questions Answered.

By William Shaw.

How long should one remain in the Christian Endeavor Society?

Just as long as he can do more good there for the extension of Christ's Kingdom than in some other department of the church, and until his presence there prevents the younger members from assuming their full share of the responsibility. Until he is prepared to take up advanced work for the Master. There is a good deal of sanctified selfishness lying around loose in many of our societies. When a careful examination shows that the older members ought to move on into the wider work of the church, the time has come to go.

How can we get our committees to do better work?

By getting chairmen who will stop trying to do it all themselves. It may be easier, but it is not business nor Christian Endeavor. Insist upon monthly written reports. Have regular committee meetings. For a change let the mem-

bers take turns in entertaining the committee at their homes; have a simple little lunch or "English tea," and then spend the evening in planning for the month's work. If your vestry is conveniently arranged, why not have a general committee tea there? Such gatherings would be inexpensive, but exceedingly helpful. Don't try to "make bricks without straw." Use the fine helps for committees prepared by the United Society.

What would you do with officers and committee chairmen who will not attend to their duties?

Just what I would do with a clerk in my office who persistently neglected his work. Ask for his resignation or discharge him. Surely the business of the Master is as important as our own, and yet we allow one or two thoughtless young people to hinder the work of the whole society for six months for fear they will be offended if we speak to them. It is not a personal matter, it is the Father's business which we must not let suffer. The Executive Committee should take kindly but definite action at once.

How can the pastor make better use of his Endeavorers?

By getting his arm around them; embracing his opportunities, as it were. We admire a statue, we love a man. Loving leadership inspires personal loyalty. By coming into closer touch with them in their work, by more definiteness of suggestion, and systematic preparation for the work to be done. By the organization of the Pastor's Cabinet, to consist of the officers and chairmen of committees of the Endeavor society, with regular monthly meetings, where, after the general conference some practical topic in connection with the church work shall be discussed. Such a meeting would be of great educational value.

How can we get hold of the young men?

Get within reaching distance of them. The devil gets close to them, and whispers "Come." We stand up in our meetings and say "Come," but they are not there to hear. How many of us in the past year have given one earnest, manly (or womanly) invitation to a young man when we were near enough so that he could see the light in our eyes and feel the warmth of our hand grasp? Have we something to invite the young men to that is worth while? Young men like a "get there" spirit. Do they see it in your society?

How can we make a prayer meeting go?

Get some "go" in yourself, and then put yourself back of the meeting and push. Too many of us come to the meeting cold and dead, expecting to get warmed and quickened there. We ought and can come from such communion with God as will make the meeting go and glow from the start. No mechanical methods will take the place of spiritual fervor. But He who made the brain has use for it in His service. Cultivate variety, and create a home-like atmosphere. Conversation dies and interest flags in the chilly atmosphere of a tomb, but revives in the sunlight or by the cozy hearthstone. Let the heart express itself as well as the mind.

Nashville Nuggets.

It is not occasional brilliancy but constant shining that tells.—*Rev. Hoyd W. Tompkins.*

WHEN a man says he is broad on the ten commandments, keep your hand on your pocket-book.—*Rev. A. C. Dixon, D.D.*

A MAN is the greatest thing in this wide earth. I would rather be a man than the Atlantic ocean.—*Rev. Z. T. Sweeney, D.D.*

YOU cannot think about good citizenship without getting out your gun and going for the saloon.—*Rev. David J. Burrell, D.D.*

THE church is the *Ecclesia*—the "called out" to help God to establish truth and righteousness in the earth.—*Rev. David J. Burrell, D.D.*

THE ability to deny and sacrifice self to do a duty for Christ's sake is the first equipment of the spiritual soul.—*Rev. Edward H. Pence.*

THE only ambition worthy of an immortal soul is the ambition to realize the purpose of God concerning us.—*Rev. Howard Agnew Johnston.*

THERE is no defect of character, no error that debilitates and enslaves the human mind, for which the Holy Spirit is not the effective remedy.—*Rev. M. Rhodes, D.D.*

THE Tenth Legion does not wait for a sheriff or a deacon or an elder to come and sell its members out; they are the tax-payers of the kingdom of God.—*Rev. L. Pendleton.*

LET no Christian pray for the Spirit only to make his path pleasanter, his peace deeper, his praise louder, or his own feelings more joyful; but rather, to make his own life more abundantly fruitful. "Herein is my Father glorified that ye bear much fruit."—*Rev. J. J. Spencer.*

ALL people cannot have an abundance of physical life, but all Christians can have an abundance of spiritual life; and it is their own fault if they do not; for Jesus has said, "I am come that they might have life, and that they might have it more abundantly."—*Rev. Wm. Patterson.*

RECENT stirring events have but made our desire the more intense to show our English and Canadian kindred, in this most American part of America, how much thicker is blood than water, and how happy we all are that the fratricidal Anglo-Saxon bitterness of the past is dead now and buried in a grave fast growing green.—*Rev. Ira Landrith.*

A SEED, however good, will not flourish in barren soil. Does any elder in Israel say, "Our Endeavor society is not what it should be"? Before you blame the seed or curse the fruit, consider the soil in which that society grows.

In the poorest soil it will bear some fruit, but you cannot expect the best fruit except in the best soil.—*Rev. F. E. Clark, D.D.*

Worth Noting.

RUSSIA is the only country in the world without its Christian Endeavor society.

THE Tenth Legion has now an enrolment of 10,300, and the Comrades of the Quiet Hour of nearly 10,000.

THE Junior badge banner for the greatest proportionate increase in Junior societies is to be awarded to India.

ENGLAND has 4,647 societies; Canada, 3,456; Australia, 2,284; Scotland, 535; India, 433; Wales, 331; Ireland, 213; China, 139; Africa, 110.

THE total enrolment of world-wide Christian Endeavor societies is 54,191 societies, with an individual membership of more than three and one-quarter millions.

THE Junior societies continue to increase rapidly. There are now nearly 14,000 societies in the world. One thousand of these are to be found in foreign lands.

NOTWITHSTANDING the splendid record made by India, China, Germany, and Sweden, South Africa is entitled to the banner for the greatest proportionate increase in number of societies.

THE banner for the largest absolute gain in number of societies has been in England's possession for four years. England has this year increased her roll by more than 700 societies.

DURING the past year 27,686 Juniors have become members of the church. From the intermediate societies 1,518 have joined their home churches, and 196,550 from the young people's societies, making a total reinforcement of church membership during the year amounting to 225,754.

NINE thousand societies in making their annual reports mention the money that they have sent directly to their own denominational missionary boards, and the amount is \$198,000. These same nine thousand societies have given for other benevolences \$225,000, making a total for these societies of \$423,000.

THE Clarendon Street Baptist Christian Endeavor society, of Boston, has for three years reported the largest amount given by any one society for missions, and this year it again heads the list with \$1,519.77. The society in the Madison Avenue Reformed church, New York City, is second, with \$1,097.69.

CHRISTIAN Endeavor thrives in out-of-the-way and unexpected places. There are societies in

prisons, schools of reform, workhouses, almshouses, asylums, institutions for the blind and for the deaf, schools, and colleges; among car-drivers, policemen, travelling-men, life-savers on the coast, lighthouse employees, in large factories, etc., to the number of nearly two hundred.

With the Union Jack.

THE two popular Canadian trustees of the United Society, Canon Richardson and Rev. Wm. Patterson, took an important part in the convention programme.

BOTH the chairman and secretary of the Canadian Council were present at Nashville. They report bright prospects for a great national convention in Montreal in '99.

THE Canadian Council announces the publication of a Canadian Handbook for 1899. It will be issued about the first of December, and will be brimful of interesting information and Christian Endeavor helps.

THE members of the Canadian party who enjoyed the generous Southern hospitality of Judge and Mrs. Wilkin, will long remember the kindness received at their hands. Much of the benefit derived from the convention was due to the rest and comfort afforded in their beautiful home.

THE reception given by Grace Church to Canada and Texas was a very happy affair. Refreshments were served, and a number of Southern airs were rendered in excellent style by the fine choir of the church. The pastor of the church, Rev. W. T. Rodgers, conveyed the greetings of the congregation, and Canada responded in the happiest manner through Rev. Wm. Patterson, Canon Richardson, and Mr. C. J. Atkinson.

ALMOST the whole Canadian delegation was present at the National Rally in Grace Church. The proceedings were carried through with such ease and precision that a prominent convention committee worker said, "I never saw such people for business as you Canadians. You make everything move with the regularity of clock-work." We were too modest to take all that praise for our countrymen, and passed it over to our excellent chairman, Mr. G. Tower Fergusson.

THREE resolutions were heartily carried at the rally. The first expressed appreciation of the international fellowship provided in the convention, and the cordial relations subsisting between the young people of the great Anglo-Saxon nations. Then came a resolution expressing thanks to the friends in South Nashville for their cordial southern welcome. The third resolution dealt with "Montreal '99," and expressed hearty co-operation with the Canadian Council in making the convention a national success.

The Juniors at Nashville.

IN Nashville, as in other convention cities, the Junior Rally proved to be the brightest and most enthusiastic meeting of the convention. The Union Gospel Tabernacle was filled to its utmost capacity with delegates and friends of the girls and boys. The Juniors occupied the platform seats and the gallery seats on either side just above the platform. This arrangement proved very effective in the rendering of some of the songs antiphonally under the direction of Mr. Percy W. Foster.

The singing of the pledge by the Juniors to the Troyte chant was excellently rendered. Then came the welcome song. How the girls and boys did sing! Treasurer Shaw spoke earnestly on "Our trust: the boys and girls," dwelling on the responsibility of Christians for the spiritual culture of the young.

The principal feature of the morning was the chain of greetings to the convention from Juniors in all parts of the world. A boy and girl dressed in the costume of the country that they represented stepped upon the platform as the roll was called, the girl holding a series of links representing the number of Junior societies, and the boy holding the national flag. The messages were read by Dr. Clark. As the representatives retired, the girls linked their chains together, forming a continuous chain encircling the platform, and the boys stepped to the centre and placed their national emblems upon a large Christian Endeavor monogram.

Great Britain was the first country called. The representatives did their part well, and after they stepped down the chorus sang with vigor, "The boys and girls of England." Canada and the United States stood side by side upon the platform when the flashlight was taken. It was significant that when the name of Spain was announced, the audience burst into loud applause.

It was left to Secretary Baer to gather up the spiritual influences of the hour in an address on "The boys and girls for Christ." Tenderly and earnestly he delivered his message, pleading that the lives of the young, in the dew of their youth, be given to Jesus.

Junior Workers' Conference.

JUDGING from the crowd in First Cumberland Presbyterian church, the Junior workers were in full force at Nashville. The proceedings were carried through with that spirit and swing which have become characteristic of workers among the young. Mrs. James L. Hill presided over the meeting with marked ability.

Canada's live Junior worker, Mr. C. J. Atkinson, of Toronto, opened this live conference with a live subject, treated in a characteristically live manner. His theme was "Our Boys: how interested and influenced," and he dealt with it in a most concrete way by bringing upon the platform with him a specimen boy. He analyzed

his "subject" by going through his pockets, claiming that a boy's pockets were the real index of the boy. A baseball, a whistle, a string, a *Youth's Companion*, a collection of stamps, and a Sunday-school lesson leaf were hauled out of his pocket one after another. The analyst came to the conclusion that in the make-up of the average boy there is 50 per cent. of him devoted to sport, 20 per cent. to reading, 10 per cent. to hobbies, 5 per cent. to religion, and 15 per cent. to asking questions. If you would interest and hold the boys, he maintained, you must consider their natural inclinations, and as far as possible make provision for them.

Miss Elsie L. Travis, of Boston, offered some good suggestions along missionary lines. She suggested the study of a special country by the society. Another good plan was the missionary concert, the making of hospital fans and other conveniences for the sick, writing letters to invalids, etc.

Our assistant excursion manager, Master Chas. Eggett, rendered a violin medley of national airs in splendid style. "The Star-spangled Banner," "Rule Britannia," and the other stirring melodies, were received with a storm of applause.

A bright address by Mr. W. T. Ellis, of Philadelphia, on "Intermediate Societies" elicited a number of interesting questions which were ably answered. He regards the Intermediate society as a necessity in larger churches. It would keep the boys and girls between 13 and 18 in the Sunday-school, and prepare them for the duties of the young people's society and the church.

A delightful series of glimpses of Junior societies in foreign lands was given by Mrs. Clark, which brought the work for the young in other countries very vividly before the audience.

A lively time was spent by Mr. Wainwright, of Chicago, in answering questions. One of the things most strongly urged was the association of a man and a woman in the work of superintending the Junior society. This was regarded as essential to reach and hold the boys.

Then followed a pleasing address on "The Juniors as Light-Bearers," by Miss Withers, of Florida, and a sprightly open parliament led by Dr. James L. Hill.

Secretary Baer then spoke on "Ideas to be kept to the front." He said that ideas, like crying babies, ought to be carried out. He called attention first to the missionary work; second, that the prayer meetings ought to be places for definite work. He liked the Junior work because under and through it was the idea of doing something for the Master. The great need, he said, was the need of the Spirit, without which all methods amounted to nothing.

In answer to the question as to when children should be approached, Rev. Ira Landrith in his stirring address told how the Texas pony was broken, and said the time to save children was before they were lost. A child's soul was as good as any man's soul. He would rather risk the religious life of a twelve-year-old child than of any grown-up man saved by a miracle.

Flotsam and Jetsam

The Canadian Convention Song.

By S. J. Duncan-Clark.

(Sung at Nashville by the Canadian delegates.)
Air: "We are the Reapers."

WE are Canadians! To Christ our King
A tribute of praise and of love we bring!
Our joy to serve, till this land of gold
Shall lay at His feet all its wealth untold.

CHORUS.

We are Canadians! Our lives we bring
To cast at the feet of the Christ our King!
Our joy to serve Him until we mould
Our whole wide land for His crown of gold!

We are Canadians! A land of gold
Is the land we love, with its wealth untold
Of mountain and river and fertile plain,
Of golden nuggets and golden grain!

CHORUS.

We are Canadians! Our golden land
Sends greeting to Dixie with heart and hand!
For Christ united!—the shout send back—
Old Glory blends with the Union Jack.

A Further Word.

IN our June number, we published a little poem by Katherine Tynan, entitled "The Last Word." The thought of the gifted authoress was that death creates the one impassable barrier in time. Estranged hearts may be reconciled, unrequited love may be conquered, absence may be brightened with hope, *while there is life*. But when death separates loved ones, vain are all the ministries of the living.

"But seeing you are dead, my dear,
There's no more to be said."

It is a sad little poem; so sad, because so true. It is too late to seek to heal the breach when our dear one has passed to "where, beyond these voices, there is peace." It is too late to help our friend when he has passed beyond the need of our help.

"If we but breathed the same world's air,
And saw the self-same moon and sun;
If you were living anywhere!"—

then we might speak the word of reconciliation, then we might send the helpful message even to other lands, then we might seek to win a soul for God;

"But seeing you are dead, my dear,
There's no more to be said."

Since its publication, we have heard of several who have given the poem quite a different interpretation. Among these is one whose sweet messages of cheer and hope have brightened all our lives. We regret that from our pages any shadow should have fallen upon the life of so sweet a singer as Amy Parkinson, but we are glad that "The Last Word" has called forth this

"further word" from her,—a true song of trust, sunny with the light that falls from God's own face:

Yet Speaking.

WHAT is it that you say, dear?
You think that lives estranged
Were better than to be as now,
Though our hearts have never changed?
You were willing that I should prove untrue,
If but the same world might hold us two?

What is it that you say, dear?
A love that would come and go
You would choose instead of the constant love
Which doth forever flow—
If only throughout time's little space
I were where you might some time see my face?

You know not what you say, dear;
Hush! hush each hopeless word!
'Tis better, far, that death did loose
For me the silver cord:
Better, past power of speech to tell,
Than, living yet, I loved less well.

And I am not with death, dear;
Speak not of me as dead;
Say, rather, that God's messenger
To larger life hath led:
Death left me at the Open Gate,
Whereat I now do watch and wait.

I watch and wait for you, dear,
Till you one day shall come;
God gave us to each other, dear,
And He will guide *you* Home.
God gave our love to you and me—
And gave it for eternity.

Why They Don't Go.

THOSE who absent themselves from the services of the church are usually well supplied with excuses which they regard as sufficient to justify their absence. It is remarkable how flimsy these appear when viewed in the light of truth. A number of the common excuses of non-church-goers are handled by Robert J. Burdette in *Christian Work* in his inimitable way:

So you are not going to church this morning, my son? Ah, yes! I see. "The music is not good." That's what you go to church for, to hear the music. And the less we pay the better music we demand.

"And the pews are not comfortable." That's too bad—the Sabbath is a day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on Sunday.

"The church is so far away; it is too far to walk, and you detest riding in a street car, and they're always crowded on the Sabbath." That is indeed distressing. Sometimes, when I think how much farther away heaven is than church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long, always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer, and tobacco, hang on a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough board in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and you come home to talk the rest of the family into a state of aural paralysis about the "dandiest game ever played on that ground."

Ah, my boy! You see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. If you don't think you ought to go, you would not make any excuses for not going. No man apologizes for doing right.

"Yes, too hot to go to church," was the decided exclamation of Mrs. Doolittle, the other Sunday.

Oh, but she went up town on Monday to attend a fire sale of goods, and, indeed, the crowd was so great and the weather so hot that several ladies well-nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked up, soiled handkerchiefs at five cents apiece which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.

A Statesman's Escape.

DURING Lord Rosebery's term as Foreign Secretary in Mr. Gladstone's last administration, he was often annoyed by an elderly female who paid him daily visits to get his opinion on matters of no importance to him whatever. Finally, becoming exasperated at the woman, he gave the doorkeepers orders not to admit her under any circumstances. However, not a day passed that she did not make an effort to gain a hearing, and on an unusually late visit happened to meet the secretary just as he was about to enter his carriage. How Lord Rosebery evaded his troublesome visitor is thus told in *Harpers' Round Table*:

"Lord Rosebery," said she, breathlessly, "I must see you on a most important subject, and at once."

"Very well, madam," said the urbane Secretary of State, holding open the door of the vehicle for her, "I beg of you to get in."

Delighted to be invited to drive with so important a personage, the talkative lady jumped into the carriage, Rosebery gently closing the door on her, and before she could expostulate, she heard him saying to the coachman,

"Take the lady wherever she wishes to go, James, and then home."

Looking out of the window, the now irate occupant saw her late victim stepping into a cab.

Little Boy Blue.

THE little toy dog is covered with dust,
But sturdy and staunch he stands;
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair;
And that was the time when our Little Boy Blue
Kissed them and put them there.

"Now don't you go till I come," he said,

"And don't you make any noise."

So, toddling off to his trundle bed,

He dreamt of the pretty toys.

And, as he was dreaming, an angel song

Awakened our Little Boy Blue—

Oh! the years are many, the years are long,

But the little toy friends are true!

Aye, faithful to Little Boy Blue they stand,

Each in the same old place—

Awaiting the touch of a little hand,

The smile of a little face.

And they wonder, as waiting the long years

In the dust of that little chair, [through

What has become of our Little Boy Blue

Since he kissed them and put them there.

—Eugene Field.

Greater than Your Circumstances.

GREATNESS consists not in what is without but in what is within. The influence of environment is great, but the influence of the soul is greater. What we are, and not what we have, constitutes manhood. In a recent sermon, Dr. Frank Crane, of Chicago, said some striking things worth pondering by all young people. We quote from *Men* the following paragraphs:

We make much of, we well-nigh worship, advantages and equipment. We speak glowingly of our opportunities, our educations and trainings. These are all tools. But a man is greater than his tools. How insignificant are the "things" of literature compared with the users! Shakespeare had no typewriter; Chaucer had no grammar (unless a Latin one); Job had no stenographer; Dante had no patent letter-file; Pepys had no access to a clipping bureau; Homer doubtless had not so much as a pen. Yet these are the kings of letters crowned by the common consent of mankind. It makes little difference what you have with which to do a great work, if it is in you to do it. God is not on the side of the strongest battalions. Opportunity does not make the man.

True culture does not depend upon advantages. It is not denoted by the blase air of admiring nothing, the artificial accomplishment of walking through a wondrous world like a blockhead

without lifting an eyebrow nor cracking a smile upon an imperturbable face.

"Ye see yon birkie, ca'd a lord,
Wha struts and stares an' a' that?
Though hundreds worship at his word,
He's but a coof, for a' that."

Burns himself was a good sample of true culture, for it was said of him that he was equally at home among the lowly and among the nobility. It was his innate grace of soul, his fine sensibility, and thoughtfulness for others, that stood him in stead of the art of courts. One of the first gentlemen, as well as one of the greatest orators America has ever produced, was Frederick Douglas, born slave, cursed with a black skin, learning to read by spelling out the names printed on the shipping. It is the spirit within us, not the things around us, we must increase and improve. It is the life, not the abundance of things.

Health consists not in things. People who take the most medicine are the sickliest. Health depends not upon the perfection of our precautions against disease, as the doctors do vainly teach, but upon that inward tide of vitality by which we defy disease. The robust men do not frequent the gymnasiums. The people who patronize the "health foods" and make a sad of scientific diet are as a rule dyspeptic and sallow. Health is within; and if so be it is at all without, then it is in God's sweet air and green grass and running water and fresh-smelling earth.

The same thing is true in the matters of the spirit and its life. The history of the church discloses more piety in log cabins and mountain fastnesses than in imposing cathedrals. The Waldenses and the Albigenses I find to have had more of Jesus' spirit than those who were haling them to prison and death. I fancy there was more real God-serving among Charles Fox and his Quaker friends than among the frequenters of the cathedrals of Canterbury and York. There is more sound Christianity among the Salvation Army lads than among those who hold their noses when they pass by. Do not think you would be a better Christian with better advantages, nor more liberal with larger wealth.

Mahomet wrote the Koran on the shoulder blades of sheep. Shagar had no artillery nor horsemen, but delivered Israel with an ox-goad. Samson slew the Philistines with the jawbone of an ass. David did the giant to death with a pebble. Moses cleft the sea with a rod. The trouble with us now is that we are apt to magnify our institutions at the expense of the ever-greater personality. Colleges and training are good if you can digest them, and if they do not eat you. But many of our courses of study are too strong for the mediocre person who is taking them; they are taking him. I do not wish to teach anyone to despise training; so to understand me is to feloniously steal my meaning; but

to encourage the man who is so placed he cannot secure it. Our shoreless sea of literature swamps more geniuses than it floats. Shakespeare's brain fattened on the sparse buffalo grass of Boccaccio and Plutarch, while the stall-fed calves of this day are not worthy to stand under the shadow of his barn.

A Professional Life Saver.

I HAD a Newfoundland dog once," said a New York gentleman to a reporter, "that one day bravely rescued a child from the water at a seaside resort where I was stopping. The act was rewarded by much caressing and petting of the dog, and by his being fed generously with candy, of which he was extremely fond. This ceased after a day or two, and then one day the news came to me that a little girl had fallen from the end of the pier and that Ponto had rescued her. Again the dog became for a time a great hero, and the best of bonbons were his. This in turn became a thing of the past, and then, the very next week, the dog rescued another child that had fallen from the pier. Petting and candy followed this third noble act, and when they again ceased only a couple of days passed before Ponto had brought safely ashore another child that had tumbled into the water from the pier. Now, it began to strike me as something odd that the dog should happen to be so opportunely present on these critical occasions, and when he ceased being the petted hero after this fourth life-saving effort I kept a sly eye on him. The pier was a favorite play spot for the children, although so many of them had fallen into the water, and one day I saw Ponto strolling down there to join them. I followed without his knowing it. He mingled with the children, and before long I saw him deliberately, in apparent play, edge a little boy toward the side of the pier and actually push him off into the water. Then he jumped in after the boy and easily carried him a short distance to the shore. The scoundrel was actually making a practice of tumbling children from the pier and magnanimously saving them, just to receive the homage and praise and sweetmeats of the grateful and admiring guests."

THE first duty of every man who has money is to ask himself, What would Christ have me do with it? The second duty is to go and do it, after hearing the answer.—*Sheldon*.

THERE are few prophets in the world, few sublimely beautiful women, few heroes. I can't afford to give all my love and reverence to rarities; I want a great deal of this feeling for my every-day fellow men; especially for the few in the foreground of the great multitude, whose faces I know, whose hands I touch, for whom I have to make way with kindly courtesy. . . . It is more needful that my heart should swell with love and admiration at some trait of gentle goodness in the faulty people who sit at the same hearth with me, than at the deeds of heroes whom I shall never know except by hearsay.—*George Eliot*.

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. J. Duncan-Clark.

Elijah.

Aug. 7.—Lessons from the life of Elijah. 1 Kings 18: 20-39.

DAILY READINGS.—Monday: Trustful, 1 Kings 17: 1-6. Tuesday: Fearless, 1 Kings 18: 7-18. Wednesday: Mighty in prayer, Jas. 5: 13-20. Thursday: Discouraged, 1 Kings 19: 1-8. Friday: Encouraged, 1 Kings 19: 9-18. Saturday: Type of John the Baptist, Mal. 4: 5, 6; Luke 1: 13-17.

Hints on Preparation.

Call this a Biographical Meeting. Get one of your members to prepare a short, thoughtful, analytical study of Elijah's character. Give five minutes to its discussion; his estimate will probably find critics among those present, and many new thoughts may thus be elicited. Have some one else ready to tell of Elijah's probable appearance, manner of dress, mode of life and the environment in which he moved. Borrow the primary class picture roll to make this more vivid. (See also 2 Kings 1: 8.) Other subjects for thought and study are: "One man's influence, as illustrated by Elijah"; "A man of like passions: the lesson of the juniper tree"; "The supreme moment in Elijah's life."

BIOGRAPHICAL GLEANINGS.—Elijah's place of influence—standing before God, 1 Kings 17: 1, 18: 15. Elijah's implicit obedience, 1 Kings 17: 5, 10, 18: 2. Elijah a man of prayer, 1 Kings 17: 20-22, 18: 36-39. 42, Jas. 5: 17, 18. Elijah a man of courage, 1 Kings 18: 18-29, 2 Kings 1: 4, 9-16. Elijah a lonely man, 1 Kings 18: 22, 19: 10, 14.

Heart Melody.

"How firm a foundation," "The Lord's my shepherd," "In some way or other the Lord will provide," "Do you see the Hebrew captive kneeling," "God moves in a mysterious way," "Let a little sunshine in," "When all Thy mercies, O my God."

One Man with God.

R. F. Y. Pierce's simple blackboard illustration of God as one, and man a cipher either discounting or multiplying Him as he stands in wrong or right relationship is appropriate to our thought. One man alone in the face of the world's opposition is helpless, but one man with God at his back is invincible. The secret of Elijah's might lies in that little phrase twice used by him concerning himself, "The Lord God before whom I stand." The man who can stand before God need not tremble in the presence of Ahab. This is the matter that should chiefly concern us in all our living. Not "How does the world regard my conduct?" but, rather, "Can I stand before God in this thing?" It is told of Abraham Lincoln that at the opening of the civil war his supporters asked him to proclaim a day of national petition that God might be on their side; but he refused, saying "God is on the right side now; let us see to it that we are on His side." Here is the solution to all our difficulties about lack of power and poor success. There is no lack of power, but there is lack of men and women in the place to be acted on by it. The power of God is parallel with His purposes. Get in line with His will, and you will be filled with His power.

Trust in God and do the Right.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
"Trust in God and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely! strong or weary,
"Trust in God and do the right."

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God and do the right."

Trust no party, sect, or faction;
Trust no leaders in the fight;
But in every word and action
"Trust in God and do the right."

Trust no lovely forms of passion—
Fiends may look like angels bright;
Trust no custom, school, or fashion;
"Trust in God and do the right."

Simple rule and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee,
"Trust in God and do the right."

—Norman McLeod, D.D.

The Juniper Tree Experience.

"The best men are but men at the best." Elijah wailing under the juniper tree! Without heeding the special order of the verses, let us search the lesson for the causes of Elijah's plight. Knowledge of them may help ourselves. (1) Sometimes a man fails most even when he is strongest. Elijah was constitutionally brave, yet now his bravery evaporates. Even on your strongest side trust not yourself, but dependently hang on God. (2) Fatigue. Elijah had taken a long, swift journey. (3) Reaction after great excitement. Elijah had been through intense strain in the contest with the priests of Baal. Beware of reactions. (4) Hunger and thirst. Elijah had eaten little in his long, swift journey. Food and drink are a necessity. (5) Companionless. Elijah was alone. He had left behind even his servants. Comradeship is cheer. (6) Apparent failure of his work (19: 10). (7) Increasing fear instead of increasing faith (19: 10). (8) Too much thought about himself and his circumstances. Nothing will put one under the juniper tree quicker than that. Does not this sound in his reply to God at Horeb? How natural and human are all these causes, and how often do such various causes fling us under the juniper!

Now behold God's treatment of the despondent.

(1) After his fatigue, God let him sleep (19: 5). When you are despondent or discouraged, sleep, if you can. A nap or a night's rest will often put a new face on matters. And be sure, when you need it, God wants you to sleep.

(2) God sent to him a ministering angel (19: 5). I believe thoroughly in such celestial ministers. We may not be able to see them as Elijah did, but they

are about us. We have greater helps and allies than we think.

(3) God provided refreshment for him (19: 6). Do not think it irreligious to care for your physical necessities. A good meal is often a means of grace.

(4) God provides for his future emergency (19: 7). Elijah had started on his race from Carmel without sufficient provision. He must now make a farther journey. But God sees to it that his bodily wants are supplied. Do not think you can work for God well unless you take care of your body well.

(5) God took him into special communion with Himself (19: 8, 9). There is no such cure for despondency as retired and quiet communion with God.

(6) God let him pour out to Him all his troubles (19: 10). In your despondency tell God the whole matter; just your troubles and your feelings. There is often wonderful relief in this. God's heart is the true confessional.

(7) God brings Elijah to better thought about his way of working (19: 11-13). I think that the visions of the wind and the earthquake and the fire were meant to teach Elijah that there had been too much of this sort in his ministry hitherto; that he had been too declamatory and denouncing; that, after all, the truly achieving ministry is that of the "still small voice" of a patient, painstaking, forbearing love.

(8) Having thus refreshed and taught him, God sent Elijah back to his duty (19: 15). Duty is the best defence against despondency. Tell God all about your fears and troubles, and keep at your duty. Day's works are a great sacrament.

(9) God assures Elijah that his work has not been so great a failure as he has despondently thought (19: 18). When we work for God, we always build better than we know. Be sure of this; and with brave, bright heart keep at your duty. God is surely on your side.—*Wayland Hoyt, D.D.*

Exalt Christ.

Aug. 14.—Exalt Christ. Matt. 21: 1-11.

DAILY READINGS.—Monday: None other name, Acts 4: 1-12. Tuesday: King of glory, Ps. 24: 1-10. Wednesday: King of kings, Rev. 19: 11-18. Thursday: Head of the church, Eph. 1: 15-23. Friday: Exalted by God, Acts 4: 29-36. Saturday: Worthy of exaltation, Rev. 5: 6-14.

Hints for Preparation.

Practice the topic in your life; you cannot better prepare yourself to lead the meeting. When you come up to take charge, come humbly. Where self is seen, Christ is concealed. Give opportunity for self-abasement in silent prayer as the meeting begins. Sing very softly, with heads still bowed, two verses of "I've found a friend in Jesus." While the meeting is very silent, and hearts are going out in love to Christ, read slowly and quietly a selection of Scripture verses speaking of the excellencies of Jesus, such as suggested below. Sing again, this time rising, "Fade, fade each earthly joy." A profitable exercise, now, would be for each briefly to tell what they might have been if it were not for Jesus. This will help toward that spirit of humility and lowliness that will add value to the climax of the meeting. Close by appealing to all present to give Jesus the place of sovereignty in their lives. Announce "All hail the power," as the last hymn, and ask that only those who are willing to crown Christ king in their lives should stand and sing.

THE EXCELLENCIES OF CHRIST.—Song of Solomon 1: 13-16, 2: 1, 5: 9-16, Isa. 25: 4, Heb. 4: 14, 1 John 2: 1, John 1: 29, 1 Peter 1: 19, Isa. 53: 3, Rev. 21: 9, 5: 5, Heb. 2: 10, Rev. 1: 5, 19: 16, Heb. 2: 9, Rev. 19: 12.

Chiefest Among Ten Thousand.

Sink self; crown Christ.

It is the lifted Christ that uplifts fallen man.

The end of Christian Endeavor is Christ Exalted.

The exaltation of Christ must begin with the cross if it is to end with the crown.

Christ exalted means self extinguished; "He must increase, but I must decrease."

One may doubt the conversion of a man who calls Christ Saviour but hesitates to crown Him King in his life.

Brothers, hear the voice of Jesus

Pleading for our lives to-day;

Let us make a full surrender,

Let us own His rightful sway.

By our names the Master calls us,

"I have bought thee, thou art mine";

Brothers, let us gladly answer,

"Royal Master, we are Thine.

Take us, blessed Jesus, take us,

All unworthy though we be;

Cleanse us, recreate and make us

Serviceable, Lord, for Thee.

Take our wills, O Lord, we yield them,

Stubborn, selfish, yet Thy love

Can constrain them, shape them, mould them

Like to Thy blest will above."

Crown Him!

You are a Christian. You rejoice in the consciousness of pardoned sin, and the expectation of a glorious eternity. You take all God's blessings and bounties with thankful heart, and yet with a sense of right since you are His child. You are happy to think of Jesus as your Saviour, and love to sing of your deliverance from the penalty of sin. But let me put the question to you plainly, Have you placed the crown upon His head and made Him King in your life? Do you acknowledge and yield to His right to plan for you, to control and command your time, your talents, and your money? How much do you mean when you speak of Him as "Master"? These are searching questions, but they are most pertinent to our topic—exalt Christ. It is only thus that He can be exalted; only as we in our lives recognize His sovereignty and bow to His supreme sway. To make Him King means absolute submission to His mastery in all things. Your own inclination, your own convenience, your own ambitions may no longer be the arbiters of your plans. Henceforth "What is His will?" must be the only question. But there is more to it than that. His Kingship means His sovereign care and protection for all who give allegiance, and the fullness of His royal bounty for every trusting subject. Your resources are no less than the wealth of the universe; the power at your disposal none other than omnipotence; the wisdom for your guidance that of the infinite mind of God. Is it not worth while to crown Him? "In times past ye have sought for David to be king over you—NOW THEN DO IT!"

God's Anointed.

"Because the Lord hath loved His people, He hath made thee King over them." Christ said to His Father, "Thou lovedst Me before the foundation of the world." At that mysterious date, not of time, but of everlasting love, God "chose us in Him." Before the world began, God, that cannot lie, gave the promise of eternal life to Him for us, and made with Him for us "a covenant ordered in all things, and sure." The leading provisions of that covenant were, a Lamb for our atonement, and a King for our

government—a dying and a living Saviour. This God the Father did for us, and His own divine interest is strongly indicated in the typical words, "God will provide *Himself* a Lamb," and "I have provided *me* a King." So the Source of the Kingship of Christ is God Himself, in the eternal counsels of His love. It is one of the grand "thoughts of God."

Having provided, He appointed and anointed His King: "Yet have I set (margin, anointed) my King upon my holy hill of Zion." What a marvellous meeting-place is thus found in the Kingship of Jesus for God's heart and ours! He says in His majestic sovereignty, "I have set *my* King"; and we say in lowly and loving loyalty, "Thou art *my* King."

God has appointed His King "to be ruler over Israel and over Judah." Thus He gives His children a great bond of union. For "one King shall be King to them all," and He shall "gather together in one the children of God which were scattered abroad." "Satan scatters, but Jesus gathers." Shall we then let the enemy have his way, and induce us to keep apart and aloof from those over whom our beloved King reigns also? Let us try this day to recollect this, and make it practical in all our contact with His other subjects.

Why was God made Jesus King? Who would have guessed the right answer? "Because the Lord loved His people." So the very thought of the Kingship of Christ sprang from the everlasting love of God to His people. Bring that wonderful statement down to personal reality,—"*His* people," that is *you* and *me*. God made Jesus King over you, because He loved you, and that with nothing less than the love wherewith He loved Him. Which is the more wonderful—the love that devised such a gift, or the gift that was devised by such love? Oh, to realize the glorious value of it! May we, who by His grace know something of God's gift of His Son as our Saviour, learn day by day more of the magnificent preciousness of His gift of His Anointed One as our King!—*F. R. Havergal.*

The Bible.

Aug. 21.—Practical uses of the Bible. Ps. 119: 97-105.

DAILY READINGS.—Monday: Gives light, Ps. 119: 129-136. Tuesday: Gives warning, Ps. 119: 7-14. Wednesday: Gives wisdom, 2 Tim. 3: 14-17. Thursday: The Bible in the home, Deut. 11: 13-25. Friday: The Word in the heart, Ps. 119: 9-16. Saturday: Power of the Word, Heb. 4: 8-16.

Hints for Preparation.

Urge everyone to bring their own Bibles with them to this meeting. Let each come prepared to tell briefly "How I study my Bible." Have ten minutes' testimony on "Definite occasions when my Bible has helped me." Get someone who is fitted to speak on "How to use the Bible for other people." Ask several members to make out each a list of seven great truths the Bible teaches. Other subjects for thought and comment are: "The Bible as a mirror: some reflections," "The Bible as a sword, and how to wield it," "Obedience' the best Bible commentary." The meeting might well close with a drill on the books and familiar passages. A series of questions, such as follows, put by the leader, would be stimulating:

Sword Drill.

1. How many books in the Bible? In the O. T.? In the N. T.?
2. What prophetic book in the N. T.?
3. Between what two books does Obadiah come?
4. What book did Jesus quote from when answering Satan in the wilderness temptation?

5. What books are the following well-known texts in (take one at a time):

- (a) "Not by might, nor by power, but by My spirit, saith the Lord of Hosts."
- (b) "They sow the wind, and they shall reap the whirlwind."
- (c) "Like people, like priest."
- (d) "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."
- (e) "Ye are not your own, ye are bought with a price."
- (f) "Casting all your care upon Him, for He careth for you."
- (g) "Underneath are the Everlasting Arms."

6. Find three texts showing that salvation is only by faith in Jesus Christ. Find three texts showing that all believers are indwelt of the Holy Spirit. Find one text commanding believers to be filled with the Spirit. (No Bible index or concordance to be used in any of these exercises. If you purpose using this drill, be sure you are well up in it yourself first).

The Book.

God's love-letter to the world.

This Book will keep you from sin, or sin will keep you from this Book.

The Bible knows doctrinally only two great classes of men—saved and unsaved; dispensationally, three classes—Jew, Gentile, and Church of God (1 Cor. 10: 32).

Better than Gold or Silver.

Here is an old story regarding hidden treasures that will bear repeating:

A good man once entered a house in Germany and found it very wretched; no fire, no furniture, no food. Everything bore the appearance of utter poverty. Glancing round, he saw in a neglected corner a copy of the Bible, and when he went away he said to the poor inmates, "There is a treasure in this house that would make you all rich."

After he had gone the people began to search the house for what they thought must be a jewel or a pot of gold, and, finding nothing, they dug up the very floor in hope of discovering the hidden store of wealth. All was in vain.

One day the mother lifted up the old Bible, and found written upon the fly-leaf of it, taken from its own pages, these words, "Thy testimonies are better to me than ten thousands of gold and silver." "Ah!" she said, "can this be the treasure the stranger spoke of?" So she told her thought to the rest; they began to read the Bible, became changed in character, and a blessing came in to stay with them.

The stranger came back to find poverty gone, contentment and peace in its place, and a hearty Christian welcome, while with grateful joy the family told him, "We found the treasure, and it has proved all that you said to us it would."

Preparation for Reading.

Writing in the *Young Men's Era* (Chicago), on "The Bible, and How to Read It," Edward L. Pell says:

A good many publishers seem to think that Bibles, like children, should be seen and not heard, and they manufacture them on that principle. Twenty years ago it was difficult to find a copy of the Word that appeared to have any higher ambition than to be laid on the shelf. It looked as if there was a real printer's devil after all whose business it was to see that the Word of God was put up in such shape that

nobody would care to read it. But times have changed, and although a great many Bibles are printed in type that would send the most popular novel of the day into oblivion, there is a real effort on the part of publishers to meet the growing demand for Bibles that will bear handling, and that one can bear to handle. You want a teacher's Bible, and you want the best your purse can buy. The man who gets a thirty-cent Bible merely because it is cheap will hardly get thirty cents worth of good out of it. Still, the best Bible will not make a Bible scholar any more than a pair of eye-glasses will make one intellectual.

But it is one thing to own a Bible and another thing to make the Bible your own. There would be more searching of the Scriptures if we could be induced to handle the Book until it fits our hands. We will never get it to fit by using a patent index. We ought to be an index ourselves and save the royalty on the patent. Distribute a dozen saws among as many men, and in three minutes you will be able to put your finger on every mechanic in the group. A man and his tools fit. Distribute a dozen Bibles in the prayer meeting, and you will know in an instant who are Bible students. Some people's fingers are all thumbs the moment you put a Bible in their hands; others turn the leaves as if their fingers were attracted to the right text by magnetism. Have one Bible for your study and use no other. Practice turning the leaves—one at a time, ten at a time, a hundred at a time. Continue the practice until you can find any book at the first turn, any chapter at the second, any verse at the third. Hold the Book in the left hand, with the little finger unencumbered, and learn to use the little finger as a book-mark; it is better than a blue ribbon. In turning the leaves use the thumb and first finger. Turn at the top on the right hand and at the bottom on the left hand, and never yield to the temptation to turn any other way. Stick to these simple rules and you will soon acquire such facility in the use of the Book itself that it will no longer be a trial to look up references, and searching the Scriptures will become a delight.

Your next dollar should go for a Bible dictionary. It is impossible to read the Bible intelligently without knowing something of the geography of the East, the natural history of the East, the manners and customs of the Jews, the ideas and opinions prevalent among the Jews, the religious opinions of the nations by whom the Jews were surrounded—it is the business of the Bible dictionary to give you this information.

The concordance in your teacher's Bible is too abbreviated to be very valuable, though it will do if you can do no better. If you can do better get a complete concordance. This article is not a publisher's advertisement, and no names are given.

A subject index will help you or hinder you, according to the state of your liver. It is a bad crutch for a lazy student.

As for commentaries, ask somebody who is in love with them. My observation is that if you have a scholarly friend at your elbow, you will ask him one question to-day, two to-morrow, three the next day, and that it is only a question of time when he will be doing all your thinking for you. A commentary is a very good thing in its place, but it should never be in a very convenient place. Its business is to help us when we have gone the full length of our rope, and if we go to it for help before we have done our level best we will soon be doing our level worst. Go to a commentary, not for what you don't know, but for what you can't find out. I am not sure, even then, that you will get what you want.

"The commentators each dark passage shun,
And hold their farthing rush-light to the sun."



With Your Might.

Aug. 28.—With your might. *Ecc. 9: 11; John 4: 27-35.*

DAILY READINGS.—Monday: Work heartily, Col. 3: 17-25. Tuesday: Love with your might, Mark 12: 38-34. Wednesday: Girded with strength, Ps. 18: 32-39. Thursday: Strengthened with all might, Col. 1: 9-17. Friday: Josiah's energy, 2 Kings 23: 21-25. Saturday: Josiah's lack of energy, 2 Kings 13: 14-19.

Hints for Preparation.

Just imagine such a topic as this discussed by a meeting that drags its listless length throughout a weary hour! Yet there have been and are such meetings even in C. E. societies sometimes, and the summer season seems to be a special breeder of them. But this topic gives grand opportunity for breaking the record. If your society is in a rut, now is the time to give it a jolt and get it out. Let "heartiness" be the keynote of the meeting. Come prepared to be "hearty" yourself. If the evening is hot and close, every one else knows it; you don't need to tell them so; that will only send up the temperature. Rather see that the windows are all raised, and some palm-leaf fans scattered conveniently around. Put a spirit of heartiness into your greetings, your hand-clasp, your opening remarks. Choose hymns with a swing. Let the prayers be short and frequent. Let no one, including yourself, talk longer than three minutes. Topics for thought are: "Whole-hearted service," "Playing at religion," "Specialists in soul saving," "Right is might."

BIBLE LIGHT.—Eph. 3: 16, 6: 10, Col. 1: 11, 2 Cor. 13: 3, Gal. 2: 8, Deut. 11: 13, Josh. 22: 5, 1 Sam. 12: 24, Mark 12: 30, Luke 10: 27, Acts 8: 37, Eph. 6: 5, 6, Col. 3: 23.

Right is Might.

Christ in the heart makes a hearty Christian.
The joy of the Lord is your strength.—*Neh. 8: 10.*
Half done duties are often worse than if never done.

There can be no greater profanity than to play at serving God.

A self-seeking Monday cannot be atoned for by a God-seeking Sunday.

This is an age of specialists, and Christians should be specialists in their Father's business.

God would sooner have you either hot or cold, in relation to Him, than lukewarm. He has nothing but disgust for the latter.

"He did kind things so kindly;
It seemed His heart's delight
To make poor people happy
From morning until night.
He always seemed at leisure
For every one who came;
However tried or busy,
They found Him just the same."

On His Majesty's Service.

"The King's business requireth haste." And yet there is no other business about which average Christians take it so easy. They "must" go their usual round, they "must" write their letters, they "must" pay off their visits and other social claims, they "must" do all that is expected of them; and then, after this and that and the other thing is cleared off, they will do what they can of the King's business. They do not say "must" about that, unless it is some part of His business which is undertaken at second-hand, and with more sense of

responsibility to one's clergyman than to one's King. Is this being faithful and loyal and single-hearted? If it has been so, oh, let it be so no more! How can "Jesus Only" be our motto, when we have not even said "Jesus first"?

The King's business *requires* haste. It is always pressing, and may never be put off. Much of it has to do with souls which may be in eternity to-morrow; and with opportunities which are gone for ever if not used then and there; there is no convenient season for it but "to-day." Often it is not really done at all, because it is not done in the spirit of holy haste.

We meet an unconverted friend again and again, and beat about the bush, and think to gain quiet influence and make way gradually, and call it judicious not to be in a hurry, when the real reason is that we are wanting in holy eagerness and courage to do the King's true business with that soul, and in nine such cases out of ten nothing ever comes out of it; but "As thy servant was busy here and there, he was gone." Have we not found it so?

Delay in the Lord's errands is next to disobedience, and generally springs out of it, or issues in it. "God commanded me to make haste." Let us see to it that we can say, "I made haste, and delayed not to keep Thy commandments." We never know what regret and punishment delay in the King's business may bring upon ourselves. Amasa "tarried longer than the set time which he (the king) had appointed him," and the result was death to himself. Contrast the result in Abigail's case, where, except she had hastened, her household would have perished.

We find four rules, for doing the King's business, in His word: We are to do it,—first, "Heartily"; second, "Diligently"; third, "Faithfully"; fourth, "Speedily." Let us ask Him to give us the grace of energy to apply them this day to whatever He indicates as our part of His business, remembering that He said, "I must be about my Father's business."

Especially in that part of it which is between Himself and ourselves alone, let us never delay. Oh, the incalculable blessings that we have already lost by putting off our own dealings with our King! Abigail first "made haste" to meet David for mere safety; soon afterwards, she again "hasted and arose and went after the messengers of David, and became his wife."

Thus hastening, we shall rise from privilege to privilege, and "go from strength to strength."

What shall be our word for Jesus? Master, give it day by day;
 Ever as the need arises, teach Thy children what to say.
 Give us holy love and patience; grant us deep humility,
 That of self we may be emptied, and our hearts be full of Thee;
 Give us zeal and faith and fervor, make us winning, make us wise,
 Single-hearted, strong, and fearless,—Thou hast called us, we will rise!
 Let the might of Thy good Spirit go with every loving word;
 And by hearts prepared and opened, be our message always heard!—*F. R. Havergal.*

Too often God's ships come laden to our wharves, but we are not there to discharge them. Too often His carriers bring love-letters, but we are asleep and they pass our doors. Too often His blessings pass over our hills, but we do not catch their blessed fullness to fertilize and enrich our fields.—*Meyer.*

Notes on the Junior Topics.

By Lily M. Scott.

Habits.

Aug. 7.—Right habits and wrong ones. Prov. 6: 6-11, Luke 4: 16.

DAILY READINGS.—Monday: Walking with God, Gen. : 24. Tuesday: Prayer, Ps. 55: 17. Wednesday: Praise, Ps. 34: 1. Thursday: Bible study, Acts 17: 11, 12. Friday: Church attendance, Ps. 42: 4. Saturday: Evil habits, Prov. 11: 19.

It is always well, when talking with or giving counsel to the young, to tell them what to *do*, rather than what *not* to do. The Daily Readings furnish some directions for habits, but in the meetings would it not be well to select certain habits which, if acquired, will be useful to the Juniors?

Suppose we select the three p's—promptness, punctuality, and perseverance. The minds of the Juniors cannot be too strongly impressed with the importance of these qualities. Carefully distinguish between promptness and rashness. Give little illustrations. Tell of the boy who, when asked to do anything, invariably responds, "Yes, in a minute." That boy, unless he conquers that bad habit, can meet with no success in life. Show the Juniors how God has given us an object-lesson in the arrangement of Nature's processes, and the revolutions of the heavenly bodies. What if, when springtime came, all the latent forces were to remain dormant until autumn? Many writers have defined genius as patience or perseverance.

When Napoleon was warned of what stood between him and earthly glory, he answered, "There shall be no Alps." Have the Juniors understand the spirit which says, "I'll find a way or make it."



David.

Aug. 14.—Lessons from the life of David. 1 Sam. 17: 38-50.

DAILY READINGS.—Monday: After God's own heart, 1 Sam. 13: 14. Tuesday: Sparing his enemy, 1 Sam. 24: 1-7. Wednesday: Seeking God's guidance, 1 Sam. 30: 8-10, 17-19. Thursday: The love of his captains, 1 Chron. 11: 15-19. Friday: Sinning and repenting, Ps. 51: 1-4. Saturday: Sorrowing for Absalom, 2 Sam. 18: 33.

If these studies of Bible heroes are only made interesting, the Juniors will look forward eagerly to the meetings when these particular topics are discussed. Find out what the Juniors remember of the life of Samuel.

Have the Juniors give their own ideas of the peculiar qualities or possibilities possessed by David, which made him "a man after God's own heart" (1 Sam. 13: 14). Call attention to some of the strong points in David's character,—his generosity in sparing Saul's life (1 Sam. 24: 1-7), his kindness to those under him, thus winning their love to such an extent that they gladly risked their lives for him (1 Chron. 11: 15-19), and his love and sorrow for Absalom (2 Sam. 18: 33). The history of this man will show us three things: (1) That great honors are often followed by great trials. (2) That great trials generally bring unexpected alleviations—"The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul." (3) No outward trials can compare in severity with the self-torture of wicked men. Saul allowed jealousy to enter his heart, and that made him unjust to David. Nevertheless, Saul had the worst of it—even in his anger he was afraid of David, who went in and out before his enemy with a circumspection more terrible than anger. Saul was afraid of David because the

Lord was with him. Refer briefly to the interesting stories in connection with his life, with which nearly every Junior will probably be familiar.

The Bible.

Aug. 21.—What practical uses may we make of the Bible? Ps. 119: 97-105.

DAILY READINGS.—Monday: Gives light, Ps. 119: 130. Tuesday: Gives warning, Ps. 19: 11. Wednesday: Gives wisdom, 2 Tim. 3: 15. Thursday: The Bible in the home, Deut. 11: 19, 20. Friday: The Word in the heart, Ps. 119: 11. Saturday: The power of the Word, Heb. 4: 12.

The method of making this particular meeting practical would be to have the Juniors carefully memorize all the books of the Bible in order. This may be easily done by grouping them into fives and twelves. The Books of Moses, Books of History, Books of Poetry, Greater Prophets, and Minor Prophets. The most difficult to learn are the Minor Prophets. One way that I have seen used very successfully is to group the abbreviations of the names of the books and memorize them as follows:

Ho. Jo. Am. Ob. Jo. Mi. Na.
Ha. Ze. Ha. Ze. Ma.

If these were memorized before the meeting, sides might be chosen, and the Juniors tested as to their knowledge.

Then as to the use we make of the Bible. "Thy Word is a lamp" (Psa. 119: 130). If we want our lamps to burn brightly, we trim the wick, wash, dry, and polish the glass, and keep the shade clean. The lamp is our friend, but we must take care of it. What the Bible brings to us will depend on what we bring to it. All are not equally equipped for its study; but every one can do his utmost in patient study, and no labor brings a richer reward. Encourage every Junior, not only to have a Bible of his own, but to mark favorite passages and learn many by heart. Inquire what part such passages will take in the Christian armor (Eph. 6: 17). Motto, John 5: 39.

With Your Might.

Aug. 28.—Work with your might: why? how? Eccl. 9: 10, John 4: 31-35.

DAILY READINGS.—Monday: Work heartily, Col. 3: 23. Tuesday: Love God with might, Deut. 6: 4, 5. Wednesday: Strengthened with might, Eph. 3: 16. Thursday: Strong in the Lord, Eph. 6: 10. Friday: Josiah's energy, 2 Kings 23: 25. Saturday: Joash's lack of energy, 2 Kings 13: 18, 19.

It is an old but none the less true rhyme:

"Whatever you do, do with your might;
Things done by halves are never done right."

It is a curious fact that the word "character" signifies first the sharp tool with which a seal or die is engraved, and then the inscription or the object which is cut in the seal or die. Our character then is the image we cut upon our life, for however much happens to us from outside causes beyond our control, it is true that we largely determine our own character. We hold the tools, which are thoughts. "As a man thinketh in his heart, so is he." Let our might first be directed to our thoughts. Fill the mind with the good, the pure, the noble, then our purposes in life will bear the same stamp.

Reviewing the Bible heroes, notice that the ones who accomplished their great deeds were the energetic people—those who did their work heartily (Col. 3: 23). Contrast the two men mentioned in the Daily Readings, Josiah and Joash. No one serves God with all their might until he learns that all his might comes from God. It is said that if every

Christian in the world for one short twenty-four hours did as he should, looked after his Father's business with zeal and energy, that the world would be won for Christ in a remarkably short time.

Gems of Thought.

LINGER, O gentle Time,
Linger, O radiant grace of bright To-day!
And daily, hourly, loving and giving,
In the poorest life make heavenly living.

THE Lord also will be a refuge for the oppressed,
a refuge in times of trouble.—David.

Do you know the Scriptures better than you did a year ago? You ought to. Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be. Suppose some one had intrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose that when I felt like it I went and read a sentence, and then, after a week, half a dozen sentences; I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus!—Hoyt.

GOD broke our years to hours and days, that hour
by hour

And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life

Be laid across our shoulder, and the future, rife
With woe and struggle, meet us face to face

At just one place,
We could not go;
Our feet would stop;

God lays a little on us every day,
And never, I believe, on all the way

Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burdens of the hour.

It is very easy to find reasons why other people should be patient.—Brooks.

GROW very familiar with Bible prayers, those terse sentences pregnant with meaning: "Create in me a clean heart, O Lord"; "Keep the door of my lips"; "In thee, O Lord, do I put my trust"; "Be thou to me a strong rock"; "Continue thy loving-kindness unto them that know thee"; "Send out thy light and thy truth." I should like to continue these quotations without number. The Bible is very rich as a prayer-book. If we linger much among such petitions, habit will come to our aid, and the Bible words will rush in upon us when we pray before others.—Meyer.

THY Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.
Thy Word is like an armory
Where soldiers may repair,
And find for life's long battle-day
All needful weapons there.

The Sunday School

Crumbs Swept Up.

TALK *with* your scholars; not *at* them.

NEVER give rewards to scholars for the performance of mere duty.

AS the thermometer goes up, the zeal of the officers must rise accordingly.

PRAYER, planning, and patience, are three essentials in successful Sunday-school work.

SOME Sunday-school teachers appear to think that the devil takes a holiday during hot weather.

ONE of the surest ways to stop that leak in your school is to adopt some effective plan of looking after absentees.

ONE afternoon picnic with your scholars will bring you closer to their hearts than weeks of teaching in the schoolroom.

FAITHFUL "hot weather teachers" make faithful "hot weather" scholars, and cause the heart of the superintendent to rejoice.

NOW is the time to begin planning for your Rally Day in September. Make the "home gathering" day one long to be remembered.

IF you wish to wear a crown by-and-by as a successful Sunday-school teacher, you must bear the cross of its duties faithfully and well.

THE superintendent often adds to the interest of announcements by having them made by the persons interested. Let the chairmen of committees make any announcements relating to entertainments, picnics, etc. The pastor of the church should announce special church meetings, and Christian Endeavor presidents, anything relating to Christian Endeavor. Do not repeat the announcements made by others.

MR. T. G. ELLSWORTH, a teacher in the 37th Street Methodist Episcopal Sunday-school of New York, has a Bible class of young men, which he conducts upon the theory of interesting all by giving everyone something to do which he has a talent for doing. So the class has a secretary, a treasurer, a geographer, whose duty it is to make clear the geographical facts of the lesson; a historian, to whom are referred all questions of history; a librarian, who gets the books from the library that are desired; a blackboard artist; two persons who have charge of a question bureau; an advisory committee of five, who look after the regular and prompt attendance of the members. The class motto is,

"Crowned with Good Deeds," and the class flower is a white carnation, which is worn on special occasions. The class has its own stationery, the letter-head containing the names of officers and committee members. Each member is asked in turn to take the position of teacher. Thus the class is really a working class.

Writing Letters.

WHY not try writing letters to your boys? You say you do. How often? Once or twice a year, perhaps? Good, cheerful, helpful epistles they are, too, no doubt, and a great deal better than nothing. But wait a minute; how would your best friends feel if you wrote them in such a fashion, once or twice in every twelve months? And don't you wish above all things to be a "best friend" to those eight up-and-coming boys in your class?

Did you seize the occasion to write three or four merry sentences to Bert, the day after he distinguished himself by making that touchdown? Or a somewhat longer letter to Hal, with a funny clipping tucked in it, the week that he had the tonsillitis? Or did you cut out that editorial on the Cuban question and despatch it promptly to Roger, the Monday after you had that pleasant discussion in Sunday-school? Three chances gone if you didn't.

And here is your sturdy Phil just leaving the high-school and starting out to work, and you wonder why you have only just discovered that Bobby has always aspired to be a druggist; and there was that hearty tribute to Jim's good sense that the judge brought out in your hearing the other day,—queer that you never once thought to scribble a cordial little note about those things! And then there are the birthday letters, the Christmas and New Year's and Easter and Fourth of July epistles—have all these gone as they should?

You don't think the boys will appreciate all these missives? They certainly won't unless you yourself take pleasure in writing them. But if you write a good plain hand and use your prettiest and most correct stationery, the very boy whom you think "all that style is wasted on" will value it the most; and if you take as much pains to have your letters bright and friendly and interesting and *grown-up*, as you would if that boy were ten years older, and if you direct it on the outside to "Mr. Bertram H. Torrey, Jr.," you won't find out in a hurry that your boys are avoiding the post-office—not exactly!

They won't tell you in Sunday-school that they liked those letters—of course they won't! And they won't improve in their characters with the lightning rapidity of story-book boys; and the very next Sun-

day after Bobby gets the letter you thought most beguiling, he may not appear in the class at all!

But it will happen by-and-by that your boys will begin to talk to you more freely than they did, when you question them about anything they will answer you in a matter-of-course way, with real good-will and zeal. You will hear about Harry's ambitions with regard to a business training a great deal sooner than you ever heard about Bobby's drug-store aspirations. Even the boy who hardly ever comes into the class will smile and stop when he meets you on the street. And more than once when Bert is pulling over the papers in his inside pocket, you will catch a glimpse of a carefully tucked away billet envelope that you recognize on the instant as the one you sent three weeks ago! And is all this nothing? Is it not "worth while"? Just try it and see.—*The Westminster.*

Points for Teachers.

- (1) If you are going to be absent, don't fail to secure a substitute and notify the superintendent.
- (2) If you are going to be present, don't fail to be there before any of your scholars.
- (3) If you are going to *really teach*, somebody is really going to learn something, and that means that you are really going to study something.
- (4) And that means that you are going to take advantage of teachers' meeting, prayer meeting, and everything else that will help.
- (5) If you are going to hold your class, you must hold yourself untiringly and interestedly in the work.
- (6) Time has passed when a few minutes sleepy Saturday night or lazy Sunday morning study will hold bright boys and girls.
- (7) If you do not take active part in the doings of the school session, you need not expect your scholars to do so.
- (8) If you have very slight symptoms of distress at the absence and indifference of your scholars, you may be sure the disease will not reach any vital part of the scholar.
- (9) If your feet are not long enough to reach the home, occasionally at least, you need a larger development in that direction, and you should begin at once to exercise in order to reach it. We need many big-footed teachers along that line.
- (10) If any of your scholars are sojourning, or you are away during the summer, you can open the sweetest treasury of their nature by presenting them constantly with a picture of your heart "on ordinary writing paper." And when the "harvest home" comes on in the ripening fall, you will have your well-rounded shock of many sheaves, compacted together and ready to be gathered into the great granary. Try it.—*John K. Pepper.*

Notes and Suggestions on the International Lessons.

By Rev. Wray R. Smith.

LESSON 6.—AUGUST 7, 1898.

Elijah's Spirit on Elisha.

(Lesson Text: 2 Kings 2: 6-15. Memory Verses: 11-14.)
(Read the chapter.)

GOLDEN TEXT. "How much more shall your heavenly Father give the Holy Spirit to them that ask Him!"—*Luke 11: 13.*

DAILY READINGS.—Monday: 2 Kings 2: 1-8. Tuesday: 2 Kings 2: 9-15. Wednesday: 2 Kings 2: 16-22. Thursday: Heb. 11: 1-6. Friday: Luke 12: 32-49. Saturday: 2 Tim. 4: 1-8. Sunday: John 14: 8-17.

The Heart of the Lesson.

We have come to the last mile-stone in the life of Elijah. He is like a pilgrim who, having trod a long and weary path, is just in sight of home and rest. The time and manner of his departure seems to have been revealed to him. In company with Elisha, his faithful companion and servant, he decided to make a final tour and visit the youth in the schools of the prophets. These educational institutions were established at Gilgal, Bethel, and Jericho, and were similar to those in the time of Samuel, located at Ramah and Kirjath Jearim. The solicitude of Elijah for these youths reminds us of Paul's love for Timothy, his own son in the Gospel. The students were being trained for their work. They were the hope of the nation's religious life. If the education and training of young men was important then, how much more important now!

Elijah had been faithful in the discharge of duty, still God had much more to be done. Could the prophet be spared? Yes; for God had chosen Elisha to succeed him. Elijah's work was done; rounded off, so to speak, so far as he was concerned. New times demand new men and new methods. God lays aside one tool, but only to take up another. He has inexhaustible stores. The work goes on though the workers change. We are apt to think that the prosperity of a good cause depends upon the life of one man, like F. E. Clark or General Booth. This is a mistake. Men may come and men may go, but God's work goes on for ever. When Joseph dies, he is assured of the welfare of his people and says, "I die, and God will surely visit you and bring you out of this land." When Moses was dead, Joshua spake to the children of Israel to "go forward." God plans a long time ahead, and holds in readiness and reserve agents and forces that we cannot see. So when Elijah goes, Elisha comes, and the work advances.

When Elijah finished his part of the providential plan, Elisha was to dovetail on at the point of pause and perfect his, and both share in the final reward. The men and their manner strangely contrasted with each other. One lived a life of solitude, the other in the city; one was rough in word and way, the other polite and gentle; one was the enemy of kings, the other was in friendly relation with them, an honored guest and trusted counsellor. Elisha was as complete a contrast to his stern predecessor as the still, small voice was to the hurricane. "There are diversities of operations, but the same God." God's work needs that all join hands in serving Him though in diverse ways, each able to say of the other, "He worketh the work of the Lord, as I also do."

Three times Elijah requested Elisha "to tarry" behind; the reason why is not clear. Perhaps it was to test his steadfastness, like the thrice repeated question put to Peter by Jesus Christ. Perhaps it

was because he did not care that the honor to be put upon him should be a public spectacle. Both Moses and Enoch had passed away alone, probably without the witness of a human eye. When Elijah and Elisha left Jericho, fifty students followed them to an eminence, overlooking the Jordan, "to view afar off." The two crossed the Jordan, which opened a pathway for them as the prophet smote it with his mantle. Elijah spake to his faithful attendant: "Ask what I shall do for thee before I be taken away from thee." He did not ask for the prophet's staff, or his mantle, or riches, or greatness, or honor, but for a double portion of Elijah's spirit, the portion of the son who was to be the heir and successor of his father (Deut. 21: 17). Like Solomon, he wished to be gifted so as to take the lead in completing his work. The answer to this request was conditioned on Elisha's personal fitness (v. 10). Only a spirit, purged enough to behold the vision of the ascending saint, was pure enough to receive the double portion which Elisha asked.

It is interesting to note that just as Elijah had a special interest in the pupils in the schools, the pupils had a love and reverence for the aged prophet. It is right that this mutual interest of age and youth in each other's welfare should be wedlocked and padlocked with no possible divorce. We need the aged for council and the youth for action.

"They still went on and talked." Like the conversation of the two disciples with Jesus on the way to Emmaus, we can do little more than imagine the theme. Suddenly a bright, flaming light shot from the sky. It seemed like a chariot of fire and horses of fire. It came between them, parted them, and Elijah was gone as regards the flesh, but present as regards the spirit. Elisha had met the conditions; he had prayed and watched; now the double portion was received. He was to be ruler over a few things; now "he was to be ruler over many things." The prophet's mantle that came into his possession was nothing in itself without Elijah's spirit. The outward and visible are useless without the inward and spiritual. Possessed with the spirit, and inheriting the office and cloak of his predecessor, he smote the waters of the Jordan as Elijah had done, and the "Divine amen" assured him of his right and title, and the sons of the prophets, spectators of the scene, understood the divine token and said (v. 15).

We have a better legacy than Elisha had. When Jesus ascended, He sent the Holy Spirit to be with His people forever. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

LESSON 7.—AUGUST 14, 1898.

The Shunammite's Son.

(Lesson Text: 2 Kings 4: 25-37. Memory Verses: 32-35.)
(Read the chapter.)

GOLDEN TEXT.—"Cast thy burden upon the Lord and He shall sustain thee."—Psa. 55: 22.

DAILY READINGS.—Monday: 2 Kings 4: 8-17. Tuesday: 2 Kings 4: 18-24. Wednesday: 2 Kings 4: 25-37. Thursday: 2 Kings 8: 1-6. Friday: Luke 7: 11-17. Saturday: Luke 8: 41, 42, 49-56. Sunday: Psa. 116: 1-13.

The Heart of the Lesson.

The famous artist, Thomas Nast, once, when giving an exhibition of his skill, performed a strange feat with his brushes. On a piece of canvas he rapidly sketched a beautiful rural scene, with green meadows and grazing cattle, cornfields, orchards, gardens, farm-houses, and buildings, and over all the bright-blue sky with fleecy clouds seemed to pour

heaven's benediction on the scene below. As he stepped to one side the audience heartily applauded the work of the artist's brain and hand. Then, dipping his brush into darker colors, he seemed to apply them recklessly to the canvas, obliterating the sky, blotting out the fields and meadows, until it seemed there was nothing left but a wretched daub. Again the artist stepped aside. The audience gazed perplexed on what seemed to be the blurring of former beauty. He then called his attendant to put a gilded frame around the ruined work of art and turn it to a vertical position; then the mystery was solved. Before the audience a panel picture of a beautiful waterfall was revealed, the water plunging over rocks, with overhanging trees and verdure. Then the audience again made the air ring with rounds of applause.

That was but a faint illustration of the way the Great Artist changes and metamorphoses our lives and their environment. Nast knew, though his audience failed at first to see it, that every stroke destructive of the landscape was a constructive stroke of the waterfall. Even so it is with God in His dealings with men. What in His providence seems strange to us is very clear to Him. This truth is brought out in this lesson. The story is one of the sweetest, tenderest, and best known in the Bible; it is full of practical lessons for those who suffer, and lessons for those who work.

The first picture represents the hospitable home on the farm at Shunam, where the prophet was received and made welcome by a God-fearing woman, who was great in faith, great in hope, and great in love. She was rich, yet made no display; careful for the welfare of her husband and the comfort of her guest, the honored man of God, who visited her home on his frequent journeys to Carmel, where stood the altar made famous by Elijah, which was a gathering point where the faithful assembled to worship God on the new moons and Sabbath days. Elisha desired to repay the woman for her kindness shown to himself and servant; so he offered to use his influence to secure royal favor for herself and her husband (v. 13). She was not ambitious. She had no desire to be lifted into a conspicuous place; so she replied, "I dwell among mine own people."

Though unspoken, her life was lacking one great blessing. Like Sarah and Hannah she had no son, and it was reckoned a calamity by every Jewish wife to be without children. A child was promised, and in due time she embraced a son. Then, what congratulations of friends, what joy of parents, what eager questions would rise in their hearts concerning the future!

"A child, more than all other gifts
That earth can offer to declining man,
Brings hope with it and forward-looking thoughts."

As the boy grew up to youth, the hospitable house was the picture of joy and contentment. Then the picture was changed. To have is not to hold. Blessings sometimes come like glints of sunshine through a cloud-rack, only to make the gloom deeper by the clouds again obscuring the brightness. One hot day in the reaping fields, the boy had gone to join his father and the reapers. Suddenly he was smitten with sun-stroke, crying to his father, "My head, my head." He was carried home and laid on his mother's knees, where he died at noon. Late won and early lost. Broken-hearted, the mother carried the body and laid it on the bed in the prophet's chamber and went out to do what could be done.

A little girl just recovering from a severe illness,

still confined to her room, was visited every morning by her grandpa before he went to his office. One morning she had broken some crackers and laid them on the floor, spelling out the words, "Please, grandpa, bring me a doll." Grandpa made no reply, but left her with a kiss and a smile. As soon as he had gone she rearranged the broken biscuits so as to read, "Thank you, grandpa, for bringing me a doll." She believed her grandpa would grant her request. This woman believed in God. So conspicuous was her faith, she is mentioned among the great worthies in (Heb. 11). Her faith was not like Martha's—belief in a resurrection at the last day—but anticipated it as Abraham did, reckoning "that God was able to raise him up even from the dead." Her burden was transferred to the Lord and she was sustained. Persistent in her plea, she could not be satisfied with the servant, though he carried the prophet's staff. Jacob at the brook Jabock said, "I will not let thee go." This woman says, "I will not leave thee." Like Jacob she was triumphant.

The picture changed again. Her child was given back, now doubly precious, as the glorious reward of her faith. The love-sent calamity became a blessing. Her tears were seeds of joy, her sighs a prelude to the song of a rewarded faith. This last scene seems to say:

"All is right that seems most wrong,
If it be His dear will."

"Cast thy burden on the Lord and he shall sustain thee."



LESSON 8. — AUGUST 21, 1898.

Naaman Healed.

(Lesson Text: 2 Kings 5: 1-14. Memory Verses: 13, 14.)
(Read the chapter.)

GOLDEN TEXT.—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved." —*Jer. 17: 14.*

DAILY READINGS.—Monday, 2 Kings 5: 1-7. Tuesday, 2 Kings 5: 8-16. Wednesday, Mark 1: 35-35. Thursday, Luke 17: 11-19. Friday, John 9: 1-11. Saturday, Rom. 5: 12-21. Sunday: 1 John 1.

The Heart of the Lesson.

At the Queen's Jubilee, the son-in-law of her majesty, the then Crown Prince of Germany, rode in magnificent uniform, the stateliest of all the twenty princes who followed the carriage of Queen Victoria in that memorable procession. "But," amid the cheers and admiration he drew from thousands that day, there was a flaw in the crystal of his prosperity, a fly in the ointment of his applause, a shadow that clouded his glory. He felt that the disease which was to strike him down after a short reign as emperor was a fatal presence that followed him everywhere, the bitter dreg in his cup of joy.

Affliction and disease are not the heritage of poverty alone. They find their way into the highest and wealthiest homes. "Man is born unto trouble, as the sparks fly upward." Death robs the Shunammite of her child, and the Syrian general is smitten with leprosy. Naaman was a great officer, a great man with his master, the recipient of great honors because of his success in fighting the king's battles. He was a chivalric hero, a popular man of valor, enriched by his master with the spoils of successful warfare. Tradition says it was he whose hand shot the arrow that wounded Ahab between the joints where his borrowed armor did not fit. "But he was a leper." He possessed superior qualifications, *but* he was hindered by his loathsome disease. All his honor and power was nullified by this powerful obstacle to his success.

But there was in the home of this great man "a little maid." A little chink may let in much light, and this captive, with her heart warm to her mistress, cherishing no bitterness against her captor, was sympathetic. Her pity and compassion went out to her suffering master. She believed that God was able to heal his disease though he was a heathen idolator. She, by intuition, believed in the boundless universality of God's grace. She was better informed and had more real, religious knowledge than Joram, the king of Israel, who did not seem to know there was a prophet in Israel that could heal a leper (v. 7). He ought to have known; but kings have short memories for prophets' services, and the maid was wiser than the monarch. She was not so bigoted and conservative as Jonah, who refused to go to Ninevah, or Peter even, who at first declined to go to Cæsarea to preach to the Roman centurion. So, in a simple, childish way, she told her mistress of the great prophet, whose name she did not seem to remember. Her environment had not corrupted her faith, nor made her ashamed of God. How this rebukes our unfaithfulness in this noonday of Gøspel privilege!

The late Dr. Oliver Wendell Holmes divided men into three classes: One-storey intellects, fact collectors, who have no aim beyond their facts; two-storey intellects, who reason, compare, and generalize; and "three-storey intellects, with skylights," their best illumination coming from above. As Daniel kept his window open toward Jerusalem, this maid kept her "skylight" open heavenward. The teaching she had received in her native land had anchored the principle of righteousness deep in her soul, otherwise, she might have lived and died an unknown slave. The word of the maid came to the ears of Benhadad, who was ready and anxious to do anything for his favorite. So he wrote a letter to the king of Israel and sent his general to him with suitable presents. He "reasoned" and "compared," but he had no "skylight" illumination. He thought the prophet was the head of an order of magi, who would be influenced by a word from his sovereign. Joram was in despair and rent his clothes. He had no "skylight" illumination. He could "reason" and "compare," and remember how unreasonable this same king had been with his father (1 Kings 20: 7). He thought this was a diplomatic trap the king of Syria was setting for him. Elisha heard of the king's dilemma and sent to him (v. 3).

Naaman was anxious to be cured, *but* he had gone to the wrong physician. How many make the same mistake in seeking soul cure! They apply at the palaces of pleasure, power, and influence, or of the kings of society, and, like Naaman, find no healing. When Naaman went to the right place he went in the wrong mood—proud, conceited, and full of prejudice, forgetting his leprosy in the remembrance of his earthly greatness. Man loves forms and ceremonies; God loves simplicity. So the servant of the King of kings sent his attendant with a message (v. 10). Patriotism and prejudice roused Naaman's anger against the prophet, the message, and the means (vs. 11, 12).

The general had good servants. They had more "skylight" illumination than he had. As the shepherds of Bethlehem knew more than the wise men of the East, and more than the doctors of Jerusalem; as the maid knew more than her mistress, in one matter at least, the servants saw things more clearly than their master (v. 13). Their suggestion was common sense (v. 14). "He stooped to conquer and conquered by stooping."

Is there a *but* that discounts your religious life? It

must be removed at any cost. The potent agencies of redemption were never meant to be brought into ridicule by proving it true that "He is a good man, but he has a bad temper," but he is stingy, etc. There is a stream where such defilements can be cleansed, not the rivers of Abana, Pharpar, or the Jordan, but the fountain opened in the house of David for sin and uncleanness, where the soul, like Naaman after his sevenfold bath, can be made pure as that of a little child.



LESSON 9.—AUGUST 28, 1898.

Elisha at Dothan.

(Lesson Text: 2 Kings 6: 8-18. Memory Verses: 15-17.)
(Read 2 Kings 6: 1-23.)

GOLDEN TEXT "The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Psa. 34: 7.

DAILY READINGS.—Monday: 2 Kings 6: 8-18. Tuesday: 2 Kings 6: 19-23. Wednesday: Psa. 125. Thursday: Psa. 27. Friday: 2 Chron. 32: 1-8. Saturday: Rom. 8: 24-32. Sunday: Psa. 37: 1-10.

The Heart of the Lesson.

The miracles of the Bible have two distinct aims: (1) To evidence the divine authority of the messenger sent from God; (2) to confirm the truth of His message (Heb. 2: 4). But besides this they had another aim, that of conveying a spiritual lesson. This miracle shows the material and spiritual guardianship God exercises over His people. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

The healing of Naaman proved to the Syrian king that the God of Israel was omnipotent. This miracle taught him that Jehovah was omnipresent as well. It seems strange that so soon after the friendly embassy to the king of Israel, and the healing of the royal favorite, the Syrian king should wage war against a nation to whom he was so much indebted. But gratitude and personal favor do not bear much weight in politics or diplomacy. No doubt, the secret ambuscades and military snares set by this experienced warrior to entrap Israel were as clever as human wisdom could devise, but somehow or other, every device was reported to Joram, and the Syrian was baffled and angry.

When the English ambassador to the court of Prussia sat at the table of Frederick the Great, then meditating a war depending mainly on English subsidies, round the table sat infidel French wits, making merry over the decay of the follies of ancient faith. When the talk turned to war, the ambassador said, "England would, by the help of God, stand by Prussia." "Ah!" said the infidel Frederick, "I did not know you had an ally of that name." That was Benhadad's mistake. He did not know that God was Israel's ally; so he endeavored to account for his failures on a natural basis. He suspected it was due to some secret treachery of his own officers. To free themselves from the suspicion they said, "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber." Then straightway the Syrian army tramped to Dothan and spread themselves on all sides to besiege the city, and bottle up Elisha in Dothan like Cervera, the Spanish admiral, in Santiago harbor.

Alexander the Great said he slept in security because his friend, Parmenis, watched over him. Elisha had a standing army of angelic guards as his protectors. He always had these invisible resources at command. At Jordan they raised for him the borrowed axe that was sunk beneath the stream; at Bethel they brought out the defending bears; at

Moab they reddened the waters with the deceptive hue of blood; at Samaria they filled the hosts with panic and fear; and now he knew himself consciously encircled by the unseen agents of Jehovah. This was the secret of his unflinching calmness and quiet courage. Benhadad's army was no match for this heavenly host. "They that be with us are more than they that be with them." To calm the fears of his attendant, a young man who had been called to fill the place of the faithless Gehazi, Elisha did not reason. There are times where argument is worse than useless. Elisha prayed. He did not pray that the guards might come, but that there might be a momentary unveiling of what was already there and would be still there after the curtain had dropped.

This manifestation was like a repetition of Jacob's vision when he was threatened by Esau. He saw God's army of angels encamped around him and his family, and in thankfulness he named the place Mahanaim. The same thing occurred in the life of Balaam. His eyes were opened, and he beheld an angel stopping his path, an angel who was there, but whom his natural eye had not seen. These invincible armies of the Lord of Hosts come in the form needed. "All things work together for good to them that love God." "All things." The stars fought against Sisera, the sun aided Joshua in the Valley of Ajalon, the ravens took the part of Elijah against the black-hearted, red-handed, Queen Jezebel. Indeed, for the trustful and prayerful, God has helps and allies, seen and unseen, around them everywhere. They are our warriors when we are ringed about by foes, our comforters when we mourn, our counsellors when we are perplexed (Heb. 1: 14, Matt. 18: 10, Psa. 91: 11, 12, Luke 15: 10).

The invisible world is more real than the visible one. One of the greatest blessings we can have is to have our eyes opened to see that world and live accordingly. "While we look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

The Syrian army was smitten with temporary blindness in answer to Elisha's prayer. Their sight was confused, like the men of Sodom who wearied themselves to find the door of Lot's house. Elisha went out and led the army to Samaria, where their "eyes were opened," and he practiced on them Solomon's precept: "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." This was a better way of conquering enemies than smiting them, as the king of Israel suggested. The most glorious victory over an enemy is to turn him into a friend. That was Elisha's recipe for finishing a war, and it succeeded; for after the feast and liberation of the captured army, "the bands of Syria came no more into the land of Israel."



TRUE politeness is real kindness kindly expressed.

POLITENESS has been compared to an air-cushion, which, although there is apparently nothing in it, yet eases our jolts wonderfully. . . . But, when we go below its surface, and consider that its foundations are based upon the universal needs of the human soul, we see that it is no longer the most insignificant of the arts, but the very finest of them all. Courtesy is the legitimate offspring of Christian charity, and the etiquette of politeness is only the form which embodies the spirit of this Christian courtesy.—Carey.

Books and Periodicals

New Books.

Gold for the Klondike.

THIS is a collection of Scripture and hymn verses for each day of the month. The compiler, Rev. T. Mason, has had in mind the needs of the miners in Canada's far-off gold-fields. The selections have been well chosen, and are "more to be desired than gold." [Toronto: William Briggs.

The First Hundred Years.

This is a valuable handbook on modern missions, by Rev. J. S. Ross, D.D. The first edition was widely circulated, and the present edition has been rendered more valuable by revision and the incorporation of an immense amount of up-to-date information. These are the kind of facts that create missionary fires. [Toronto: William Briggs; 94 pages.

Home and Marriage.

The family was the primal institution. From it evolved the community, the school, the church, the state. The roots of all are still to be found in the home. Whatever tends to its upbuilding is a blessing to the world. "Home, Marriage, and Family Relations in the Light of Scripture," by Jas. Inglis, is a volume that deals with these questions strongly and helpfully. The book has already had a wide circulation, and wherever its principles are carried out, the home will be safeguarded against some of the most menacing of the evils of our time. [H. L. Hastings, Boston.

Familiar Bible Texts.

In this interesting volume, Blackford Condit, D.D., furnishes a most valuable help in the study of the English Bible. Ordinary readers of the Scriptures will be surprised to learn how many familiar texts are mistranslated, misinterpreted, or misquoted. Dr. Condit has done a good work in rescuing these texts from the dominion of error, and setting them in their true light. In the preface he says, "In conning these pages, doubtless, the reader will not only be surprised, but in some instances highly indignant. To be unceremoniously deprived of a familiar text, especially when it is accepted in a deep religious sense, is by no means pleasant." But it is well to remember that no false meaning of any text can be so precious or edifying as the true one. [Toronto: Fleming H. Revell Co.; 180 pages; cloth, \$1.00.

The New Testament and Its Writers.

This is a very valuable addition to the "Guild Text Books." The author, Rev. J. A. McClymont, is a recognized authority in the department of New Testament Introduction. While the little volume is marked by the highest scholarship throughout, it is yet written in the most lucid and interesting style. One who masters this text-book will have gained most valuable help in the interpretation of the New Testament. It is just the book that we would recommend to Bible students, both young and old. [Toronto: Fleming H. Revell Co.; 155 pages; price, 40 cents.

David Lyall's Love Story.

The author of that delightful series of sketches, "The Land of the Leal," has given us in this volume

a companion series equally powerful and fascinating. It is a vivid picture of the life of Scots' folk in London. And through all runs the love story of David Lyall—a story full of interest and charm. Falling in love with a maiden of high degree, he is rebuffed by the proud old father, and goes to London to win his way, so that he may claim by merit and position his own true love. His struggles and triumphs are cleverly told, and many another story full of brightness and pathos besides. [Toronto: The Copp, Clark Co.; 302 pages, \$1.00.

Across the American Continent.

The journey last summer with the Canadian delegation to the Christian Endeavor convention in San Francisco was one well worthy of a permanent record. The incidents by the way, the lofty mountain ranges, the gloomy canyons, the busy cities and towns, the inspiring meetings, the vast crowds, all created impressions, vivid and interesting, that can never pass away. Those who travelled across the continent last summer will be thankful for this book. It will help them to live over again the experiences of that most enjoyable trip. Many others will enjoy the privilege of joining the party in imagination, singing with them at wayside stations, passing through the Royal Gorge, crossing Marshall Pass, looking upon the everlasting mountains crowned with eternal snows, wandering through the streets of Salt Lake City and San Francisco, listening to the stirring addresses and mingling with the throngs in the great convention halls, and enjoying the thousand and one other interesting experiences of that memorable occasion. The author, Mr. Hugh Bryce, is a well-known Toronto Endeavorer. He is a close observer, and saw a great deal more than most along the way. His book is well written, and his vivid description and pen-pictures quicken the imagination while they inform the mind. [Toronto: The Endeavor Herald Co.; 167 pages.



Periodicals.

THE President on horseback rides spiritedly across the cover of the July *Ladies' Home Journal* under his new flag, and his chief characteristics are detailed in an illustrated anecdotal biography, contributed by his nearest and most intimate friends. On the editorial page Edward Bok writes for women and young men, and Miss Lillian Bell, who writes from St. Petersburg, tells of how she made a snap-shot photograph of the Czar of Russia. "Where Christmas is like the Fourth of July" describes a New Orleans Christmas, and "A Peace-Loving People" gives an interesting glimpse into the lives and customs of the quaint, picturesque Dunkers. "Sam Markham's Wife," Hamlin Garland's new Western story, and Julia Magruder's serial, "A Heaven-Kissing Hill," are strong fiction features. Mrs. S. T. Rorer writes on "Forty Kinds of Summer Sandwiches" and "The Best Foods for Stout and Thin Women," and other contributors also present articles of practical value and interest to women in the home.

The opening article of *McClure's Magazine* for July portrays the private and official life of President McKinley from the first dawn of the war crisis down almost to the present moment. The illustrations of the article consist of typical war-time scenes in the White House and departments, drawn from life, and a number of excellent portraits from recent special photographs. Stephen Bonsal, who was himself a participant in it, tells the story of "The First Fight on Cuban Soil" in the war with Spain, and his article is interestingly illustrated from photographs taken by himself. Cleveland Moffett's account of "The Fastest Vessel Afloat"—the "Turbinia," which easily makes forty miles an hour—is the narrative of a thrilling and unique experience as well as the description of a most remarkable invention. General Miles, in an account of his personal experiences as one of the guests of honor at the Queen's Jubilee, gives a most impressive exhibition

of "The Military and Naval Glory of England." Perhaps the most striking contribution, however, is Mr. Henry Norman's paper of impressions of America as he finds it on revisiting it in war times. As one of the editors of the *London Chronicle*, making tours of special observation into all parts of the world, Mr. Norman's views have an exceptional value.

"Some Famous Naval Battles" appropriately opens the July number of *Frank Leslie's Popular Monthly*. The article contains a graphic description of the Battles of Trafalgar, Mobile Bay, Albemarle Sound, Lake Erie, and Yalu River. There are many excellent illustrations, including a number of full-page naval battle scenes. Another timely article of great interest is "Life in Manila," in which Charles B. Howard gives a full description of that Phillipine Island city. The Society of Friends is treated exhaustively in an article by Daniel Gibbons. San Antonio, the "Alamo" City of Texas, is well described and pictured by Charles Thomas Logan. There are a number of good short stories, and a particularly interesting department for the young people.

"GLADSTONE, more than any other public man of our time," says the July *Atlantic*, "needs to be studied with a sympathy, passionate but warm, and with an interest impartially keen"; and in that spirit its opening article is devoted to a careful and sympathetic study of his rare and splendid life and character, and his place in history. The Right Hon. James Bryce, M.P., the foremost foreign observer and critic of American affairs, enters an earnest plea from the British standpoint for international friendship. James K. Hosmer analyzes the elements involved in our national history, our past dependence upon England, our present independence of her, and recognizes a state of interdependence as now existing which should reunite the two peoples as one in effect and sympathy. A delightful picture of a beautiful and earnest spirit is given in "A Soul's Pilgrimage," a too brief sketch of the inner life as well as the external history of the Rev. Charles F. B. Miel, D.D., who, beginning in the French Catholic ministry, finally found rest in the bosom of the American Episcopal Church. Bradford Torrey continues his captivating investigations of "Spring in Virginia" with an exploration of the Natural-Bridge Region—one of the wonders of the world,—which he discovers and describes to be picturesque, grand, and a very "paradise for botanists." In "The Russian Jew in America," Abram Caham presents forcibly and interestingly the claims of these people to higher consideration than they have had. He shows them to stand high in literacy and to be anxious to learn; to be industrious, honest, home-loving, ever striving to better their condition for the benefit of their children, with a low death-rate, and producing almost no paupers or criminals.

AMATEUR photographers can find no better help than that afforded by the *Amateur Photographer*, published by the Outing Company, 239 Fifth Ave., New York City. In addition to being beautifully illustrated every month with reproductions of the best products of the photographic art, it contains much that is helpful in the way of suggestions and formulae. The leading amateurs of America and England are frequent contributors to its pages; and neither pains nor expense are spared by the editors and publishers in producing a journal at once attractive and useful.

ALREADY many are planning for "London 1900." It will be a great convention—in all probability the largest religious gathering ever held in Europe in all the nineteen centuries.

THE following is the quarterly statistical report of the secretary of the United Society of Christian Endeavor, given July 7th, 1898:

UNITED STATES.	
Young People's Societies	41,222
Junior	13,000
Intermediate	759
Mothers'	90
Senior	45
CANADA.	
Young People's Societies	3,456
Junior	500
Intermediate	9
Parents'	2
Mothers'	1
FOREIGN LANDS.	
Young People's Societies	11,775
Junior	1,000
Senior	6
Intermediate	5
Mothers'	5
Floating Societies	111
Total Societies	54,199
Total Membership	3,250,000

Appreciative Words.

By Rev. James Caswell.

BRAVE little HERALD, we hail thee!
Thy mission is truly sublime:
To rescue, wherever they may be,
The youthful addicted to crime;

To chase the dark night of intemperance,
With Christian Endeavor on fire,
Till the drunkard shall bear the resemblance
Of his holy and heavenly Sire;

To spread far and wide the effulgence
Of knowledge, and virtue, and truth,
And save from each sinful indu'gence
The beauty and pride of our youth;

To give talent a scope for its power,
Through strength of the gospel of grace,
And hasten the longed-for millennial hour,
A bright gala day for our race.

The day when beneath his own vine
And fig-tree, each son of mankind
Shall bask in the rays of a beauty divine,
And pure joy and security find.

Like the hand-cloud rising out of the sea,
Go forth to bear showers abroad,
Till the earth, full of beauty and plenty, shall be
A paradise fitted for God.

Grimsby, Ont.

BEAR ye one another's burdens, and so fulfil the law of Christ.—*Christ*.

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.—*Southey*.

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

No member has incorporated the principles of the Christian Endeavor pledge, and lived up to its exalted requirements, without marked progress in spiritual life and activity. The impress of a consecrated spirit is unmistakable. A true Endeavorer may be counted on in later life. He is sure to become a pillar in the church.—*D. M. Pratt*.

WHY cannot we, slipping our hands into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?—*Phillips Brooks*.

IT is a hard climb, my child, sunshine and shadow; but at the darkest always He has fulfilled His promise, "At evening time it shall be light."—*Porter*.

GOD gives His days for us to use
For some good purpose. If we choose
To squander them, how great our sin!
I shudder when I think He keeps
A record of them all, and weeps
To see the misspent ones therein.

The Societies at Work

From the Ontario Treasurer.

I desire to acknowledge thankfully the receipt of the following pledges to the work of the Provincial Union:

Ventnor, \$1; Douglas, .35; Pine River, Bethel, \$1; Wales, \$2; Beachburg, .25; Carluke, \$2; Woodville, .25; Russell, \$1; Black Creek, \$1; Teeswater, .50; Hamilton, First Meth., \$2; Toronto, Wesley Meth., \$2; Belleville, John St. Pres., \$1; Essex and Kent Union, \$10; Kingston, Princess St. Meth., \$1; Sydenham St. Meth., \$1; Beamsville, \$2; Canton, Rattanbury St. Meth., \$1; London Local Union, \$5; Sunbury, .50; Sand Hill, Pittsburg, .50; Blenheim Pres., \$2; Granton, .50; Rockwood Pres., \$2; Durham, \$1; Streetsville Pres., \$2; Thorold Pres., \$1; Bernam, Bethel, \$1; Perth Bap., \$1.

W. J. DOHERTY.

London, Ont.

From the Capital.

The Sunday afternoon meetings are being conducted this month by members of one of the Endeavor societies.

The Local Union of C. E. will run an excursion on the civic holiday, Aug. 1st, to Cornwall by the Ottawa and New York railway. As this will be the first excursion on this new road, it is expected to be well patronized by the Endeavorers and their friends.

Three Methodist clergymen commenced their labors in Ottawa on July 3rd—Rev. Dr. Rose in Dominion church, Rev. Mr. Scanlon in West End church, and Rev. Mr. Timberlake in the McLeod street church. The Endeavorers of the latter church tendered their pastor a reception shortly after his arrival.

The C. E. society of Knox church held a garden party at the residence of Mr. George Hay on June 21st.

Rev. Mr. McIntosh, pastor of the Congregational church, takes deep interest in Christian Endeavor work.

The Erskine C. E. society decided not to hold meetings during July and August.

Mr. H. S. Campbell, a former president of the Local Union, is this year president of the Y.M.C.A.

Dr. Green, who was convener of the Lookout Committee of the Local Union last year, is superintendent of the McLeod St. Methodist church Sunday-school, one of the largest in the city.

South Grey C. E. Convention.

THE fifth annual Convention of S. G. local union of C. E. was held in the Presbyterian church, Priceville, Tuesday, July 5th, with a very large attendance.

The morning session opened at 10.30, with President W. J. Sharp in the chair. After song service and devotional exercises Rev. Mr. Matheson, Priceville, gave an excellent address on "The relation of C. E. to missions." He showed the great need of missionaries. In olden times young people especially took very little interest in mission work, but now since young people's societies have been organized the church has been strengthened by the young people taking a strong hold of church work and adding to this great cause.

Afternoon sessions opened with devotional exercises, followed by the President's address, in which he gave an account of the work done by the Executive Committee during the year, and of the aims of the Union. The ideal society aims to bring men to Christ.

The Secretary's report gave 23 societies, consisting of Methodists and Presbyterians. Total number of members, 976. Amount raised for missions, \$121.24. The Treasurer's report was also read.

Rev. Mr. Johnson, President of the Provincial C. E. Union, gave an excellent address on "The spirituality of C. E. methods." No one can reach young people like themselves. God gives the command of personal approach. The consecration service teaches us that we are no longer ourselves, but belong to Jesus Christ. We present our bodies, etc., to Him. It teaches the Christian Endeavorer that whatever he does it should be done in honor of Christ. It is only through this spirituality that we can do work.

Mr. McWhinney now opened and conducted the Open Parliament, bearing on the subject, "The advantages and dangers of C. E." Advantages:—1. Does away with backwardness in speaking to one another on spiritual subjects; 2. Young people get plenty to do; 3. Its social aspect; 4. To take more active part in church work; 5. Better acquainted with God's Word; 6. Unity. Dangers:—1. Formalism; 2. Neglect of duty; 3. Lives not consistent with our profession.

"The Pledge" was taken by Rev. Mr. Fleming, Maxwell, who gave a very interesting and helpful address. The great aim of C. E. is Christian growth. The one thing for us to do is to carry out our pledge, no matter at what sacrifice, not formally, but in the spirit of it. The pledge calls for perseverance to the end, also enthusiasm.

"Difficulties of your Society and how to overcome them," was the subject for the Question Box. A good selection of questions were handed in to Rev. Mr. Campbell, of Dromore, who answered them well and satisfactory to all.

Evening Session. - The Nominating Committee's report was read and adopted.

The Consecration service was led by Rev. Mr. Humphries, Priceville, subject: "The blessedness of entire surrender to God."

Mr. Johnson again gave us another very instructive address on "Distinctive features of C. E." More than 51,000 societies in the Province of Ontario, and one and a half million members. Distinctive features are: 1. A young people's movement; 2. A religious movement; 3. Its consecration service; 4. Beautiful blending of fidelity and friendship.

Executive Committee for coming year is: President, Mr. Ramage, Durham; vice-pres., Mr. Blakeston, Priceville; sec., Miss Stevenson, Holstein; treas., Miss Campbell, Swinton Park.

Open-Air Workers in Annual Conference.

A LARGELY attended conference of the Open-Air Workers' Association of America, was held in Boston, June 27th.

C. N. Hunt, of Minneapolis, represented the young people's societies. He said that young people, with their winning, bright testimonies, are needed in open-air meetings. They have the best training for such work. Young people's meetings are not an end in themselves, but a means to equip workers for service outside the church.

Rev. J. A. McElwain reported the meetings he held on the steps of the late Dr. A. J. Gordon's church, where audiences of four hundred gathered on pleasant evenings. They began with a fifteen minute song service, followed by a brief sermon and three-minute testi-

monies. At the close of each service a large number followed the workers into the church where, in an after-meeting, as many as six or eight would frequently seek the Lord. Similar meetings on church steps are practicable for all localities.

Dr. Alexander Blackburn, of Chicago, recommended outdoor preaching to pastors as beneficial to their health, as giving them an opportunity to study the people, and as a school of criticism for their "fine" compositions. He said that men on the streets demand sermons on fundamental doctrines, and pastors, whose lifelong training has been in this line, should supply the demand.

Henry Varley, of Australia, advocated preaching in the market places in conformity with the example of Christ and the Apostles. It cannot be denied that the working people do not care much for the churches, and the churches should overcome this barrier by going to the people.



Hamilton Notes.

As the time approaches for the meeting of the Ontario provincial convention, the members of the '98 Committee feel more keenly the responsibility of entertaining that host of Endeavorers. Slowly and carefully plans are being matured that augur well for the success of the gathering. With the enthusiasm of young Christians, heightened by a feeling of obligation, guided and wisely restrained by the counsel of experienced advisers, and all under the all-wise supervision of an unerring Father, what is to hinder this coming convention from being the best yet held?

The Committee has decided to hold all the sessions in the Drill Hall, a building whose capacity and acoustic properties are unquestionably better than those of any building in which the convention has been held in former years. Mr. W. Robinson has been selected as the musical conductor, and in this the Committee has acted wisely. It is Mr. Robinson's intention to form a chorus of four or five hundred of the best singers in our city, together with a large and efficient orchestra. Some of Hamilton's best soloists will also contribute to the program. The speakers will be the best that can be secured; the meetings will be enlivened by the introduction of new features. Do you think you can afford to miss it?

Bartonville Methodist church was the scene of a happy gathering on the evening of June 23rd. The ladies of the C. E. society were the

hosts, and the guests were never more cordially entertained. The programme was too long for mention here, but we must mention the addresses made by Revs. Caswell and Mooney, and by Mr. Rowland, chairman of the '98 Committee. At the conclusion of the programme, the friends were invited to the parsonage, which was beautifully illuminated, where refreshments were served by the ladies.

The Junior Union held a moonlight excursion on the evening of June 17th. A very enjoyable time was experienced.

change would in no way interfere with his relations with the Union.—
H. M. G.



Huron County Convention

FOLLOWING up the plan inaugurated last year, the Sunday-school workers and the Endeavorers of this Banner County again united their yearly conventions; and the success which has followed this union meeting in the saving of time and expense, and in the increased interest and enthusiasm, should be



MR. WM. F. ROBINSON,
LEADER OF SINGING FOR PROVINCIAL CONVENTION.

The regular monthly meeting of the Local Union Executive was held in James St. Baptist church on the evening of June 17th. After receiving reports from the standing committees, a resolution was unanimously adopted expressing regret in regard to the resignation of Rev. J. F. Barker from the pastorate of the Victoria Avenue Baptist church, and conveying the hope that this

an inspiration and stimulus to other counties to go and do likewise.

The progressive town of Wingham was the meeting-place this year, and the date, Tuesday and Wednesday, June 21 and 22. The attendance was very large, over 300 delegates from all over the county being present. The townspeople gave the visitors a most hearty reception, decorating both streets

and houses in a most elaborate manner. The sessions were held in the pretty Presbyterian church, which was appropriately decked out in banners, flags, and flowers. The addresses, discussions, papers, etc., were all of a high order. Many persons declared that this was the best convention they ever attended.

The first day was given up to Sunday-school work. Earnest, practical addresses were given by C. W. Andrews, of Wroxeter, J. P. Ross, of Exeter, Rev. J. W. Rae, of Toronto Junction, R. Holmes, of Clinton, and Rev. B. Clement, of Clinton. A mass meeting of school children in the afternoon was addressed by Mrs. P. J. Mackay, of Woodstock, the well-known contributor to the HERALD.

Treasurer Scott's report was given by Secretary A. T. Cooper. It showed a surplus of \$18.05.

Mr. Cooper then gave his own report in his characteristically earnest and passionate style. He illustrated the young people's societies by means of a train. The sections of the train represent the denominations; the cars may be different and the conductors may adopt different methods, but all belong to the same train. He used the locomotive to illustrate the machinery of each society. The report was interesting and was well received. The number of members in the young people's societies of Huron county is 5,471. They are grouped into 105 societies. The largest society is that of Lucknow Methodist Church,

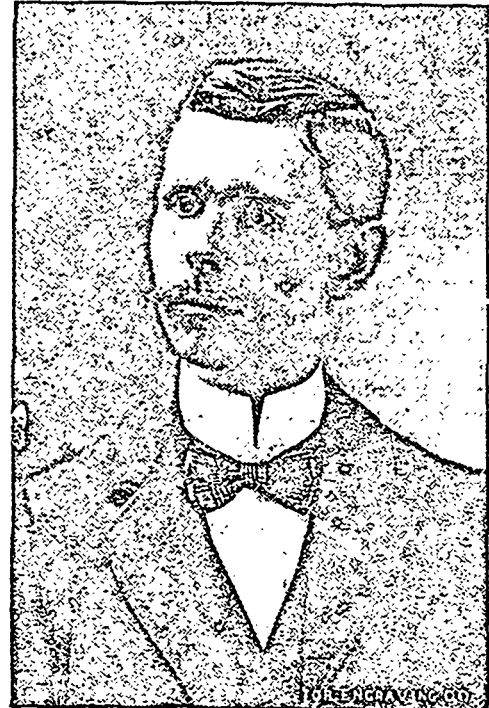
on "Personal Work by Young People." Rev. W. Rigsby, of Blyth, then spoke on "The Imperilled Sabbath," followed by Mrs. Pentland, of Dungannon, with a soul-searching talk on "The Quiet Hour."

Another "open parliament" was held, led by Rev. J. S. Henderson, on "The Social Life of Young People." This was taken part in by a great many of the delegates.

The report of the Junior superintendent, Miss Washington, who was not able to be present, was read by Mr. Cooper. She lamented the fact that all societies had not responded to her "sudden passion for news." She had found great difficulty in organizing new Junior societies. An encouraging tone prevails in the existing societies. There are 12 Junior



REV. J. S. HENDERSON,
EX-PRESIDENT HURON COUNTY C.E. UNION.



MR. WALTER R. PRIDHAM,
PRESIDENT HURON COUNTY C.E. UNION.

But the greatest interest of the gathering centered about the second day's sessions, which were given over to Christian Endeavor. The day was well begun with a sunrise prayer meeting, led by E. P. Paulin, of Wingham. At 9 o'clock Mr. McTavish, of Clinton, gave a thoughtful talk on "Yesterday and To-day." He was followed by Miss Mary E. Robb, of Clinton, who spoke on "Forever—the Hope of the Young People."

Miss Robb was succeeded by A. S. McDowell, of Westfield, who gave a stirring address on "The Pledge—our Backbone." This was followed by an "open parliament" on "The Work of Committees," led in a very bright manner by W. H. Kerr, of Brussels.

with its 156 members. Praise of the secretary, by the president, for his efficient and laborious work of the past year followed.

The opening service of the afternoon was led by Rev. R. Millyard, of Wingham.

The following are the officers elected for the ensuing year: Walter R. Pridham, Goderich, president; Miss M. E. Washington, Clinton, Junior-supt.; Benjamin Higgins, Brucefield, missionary-supt.; A. T. Cooper, Clinton, secretary; Miss Mary Rose, Brussels, treasurer. Executive Committee: Rev. J. S. Henderson, Hensall; J. P. Ross, Exeter; Miss Minnie Armstrong, Bayfield, Halsey Park, Wingham.

The first address of the afternoon was by Wm. Stoddart, of Goderich,

societies, with a membership of 450. \$50 was expended in missions.

"The Value of Junior Work" was the subject of an address by Mrs. P. J. Mackay, who, in the all too short time that was allotted to her, showed that she was not only accustomed to the platform, but that she is a fervent, earnest, and practical worker. She was the only speaker of the convention honored with the Chautauqua salute.

On a motion of Mr. Cooper it was decided to convene in Exeter next year, June 20 and 21.

The convention then adjourned to the Town Hall, where the "Junior Garden" was given by 75 Juniors of Wingham, who have been training under the direction of Mr. Halsey Park and Miss Houghton.

Many persons could not gain admission to the hall. Masters Chapman, of Wingham, and Stevenson, of Clinton, distinguished themselves as orators.

The evening meeting was a rousing one. The first speaker was Mr. Dickey, of Seaforth; and his subject was "Missionary Inspiration."

Secretary Cooper then gave Amos R. Wells' illustrated address on "The Tenth Legion." The closing address was by Rev. W. F. Wilson, of Hamilton, and it made a splendid finish to a grand convention.

Huron County Christian workers are to be congratulated upon the marked success of this gathering.



Toronto News.

Northern District.

THE annual rally of the Toronto Central District Epworth League was held on June 27th in Yonge St. Methodist church. An inspiring address was delivered by Rev. J. W. Graham, after which reports were submitted from the various departments of work, and officers elected for the ensuing year as follows: Hon.-president, Rev. W. R. Parker, D.D.; president, G. Herbert Wood; secretary, T. G. Rogers, 6 Dupont Street.

YONGE ST. (Methodist). — The members of this enterprising society have already elected their officers for the coming year, which begins in September. It was thought wise to elect officers now in order to give the new officers time to arrange their work and thus be able to take the work up where the retiring officers left it. The officers are as follows: President, R. J. Lydiatt; 1st vice-president, Miss Rowland; 2nd vice-president, Miss Hall; 3rd vice-president, Mr. Elliott; 4th vice-president, Mr. E. Grainger; cor.-secretary, Miss Clara Fooks, 2 Tacoma Ave.; rec.-secretary, Mr. Albert C. Rankin; treasurer, Miss Gertie Sheppard.

Central District.

CENTRAL (Presbyterian).—Great interest was aroused in the Deep Sea Fisheries Mission at the last missionary meeting. Various branches of the work were ably expounded by different members. This mission was almost unknown to the majority present. Mite boxes have since been distributed, and the pastor has asked that the same information may be given at a congregational prayer meeting in August.

The meeting of this society on Sunday evening, July 10, was held in the church, which was well filled, when

an able and most interesting address was delivered by the Rev. Mr. McMillan, of St. Enoch's Presbyterian church, on "The Scottish Covenanters," pointing out the period covered by the Covenanting times, the great principles for which they fought, and some of the prominent leaders. Boxes and parcels of religious magazines and books have just been sent by the Good Literature Committee to three mission stations in this province. Several members of this society are actively engaged distributing the temperance leaflets in the subdivisions of Ward 3 assigned us for the prohibition plebiscite.

Our first open-air meeting in connection with our Elizabeth Street Mission was held on Friday evening, July 22nd, at the corner of Christopher St. and Centre Ave. These streets are very thickly populated, but the majority of the people neither attend church or mission, and open-air preaching is almost the only way in which we can endeavor to point them to Christ. A number of our Endeavorers came to help the singing along, and two stirring addresses were given by Messrs. Waters and Robb. Many children gathered around us, and a few adults accepted hymn books and joined in the singing. Numbers sat on their doorsteps throughout the service, which was short but spirited.

ZION Congregational Y.P.S.C.E. held its bi-monthly missionary meeting on Sunday, July 17th. We had the pleasure of a visit from the members of the Northern to hear Mrs. Knight give us an address on "Mission Work in China." She took for the Scripture lesson Nehemiah 4, showing the different parties who took part in building the wall and the different ways they went about it, and then went on to show how all the different trades and professions can be made useful in the mission work in China. We had the pleasure of a visit from a number of American Endeavormembers. One of our Missionary Committee was at the prison in the morning, and brought us the good news that a prisoner had started to follow in the footsteps of the Master.

Eastern District.

BROADVIEW AVE. (Congregational) —At our consecration meeting, our pastor extended the right hand of fellowship to eleven new active members. There is an encouraging movement among the young men of the Sunday-school and congregation, and quite a number have recently taken a stand for the Master, and are uniting with the society.

Western District.

A spirit of enthusiasm in missionary work has taken hold of our Endeavorers, and this work is progressing favorably. At a recent missionary meeting in Claremont St. Mission, held after the church service, only two of the congregation were known to leave the church.

The annual picnic of the Executive and their friends was held on Saturday, June 18th, on the Humber river. An exceptionally pleasant time was spent. After an exceeding sumptuous repast, speeches were in order. Officers of the district and others spoke along C. E. lines, and the coming prohibition plebiscite was discussed, and it was concluded that this was an opportunity when young people should work together with deep earnestness to stamp out this great drink curse. The day was brought to a close by all locking boats and coming down the river singing songs and hymns, much to the enjoyment of all present.



PICTON.—The Church and Sunday-school Committee of our society is doing excellent work for the pastor by taking note of absent members from the Sunday services, and by letting him know of any sick, and of strangers coming to the church. This committee also supplies teachers in the Sunday-school, and looks after absent scholars.—EMILY RANDALL.

MAXWELL.—One good way to make the meetings of the society of Christian Endeavor interesting as well as profitable is to have the different societies arrange to change leaders wherever it is convenient for them to do so. This has been tried by different societies, and has always proved to be a means of blessing.—G. BUCKINGHAM.



Canada's Great Exposition

MANY new and interesting features will be offered at the Toronto Exhibition this year, which is to be held from the 29th of August to the 10th of September. The harvest throughout the Dominion is good, and with the return of better times and the unusually low fares now being given by the railways, many will be induced to visit this great exhibition, who, perhaps, would not otherwise do so. The entries in all departments will be great, and the attractions offered will be of a character to draw. Among the many will be realistic representations of the present

Cuban-American war, the blockade, bombardment and battles of Santiago, or Havana, firing and explosion of shells, explosion of submarine mines, and blowing up of vessels on the lake in front of the exhibition grounds, exhibitions by Maxime and Gatling machine guns, etc., all of a specially interesting nature at the present time. The programme of attractions promises to far excel that of last year, which is saying a good deal. The exhibits will include many from Great Britain, France, and the United States, whilst almost every section of the Dominion will be represented.

Wit and Wisdom.

"Ah!" sighed the poet, "I shall be satisfied if I can produce but one line that will make the world better." "Say," said the poet's wife, "just come back here and try your hand at stringing this clothes-line, will you?"

Some persons have periodical attacks of Canadian cholera, dysentery, or diarrhoea, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed, no further trouble will be experienced.

Belle—"I had an awful scare the other day while out for a walk with Will." Betsy—"How?" Belle—"Why, we met the minister, and Will asked him to join us."

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

Ill-fitting boots and shoes cause corns. Holloway's corn cure is the article to use. Get a bottle at once and cure your corns.

Grandma—"What are you doing in the pantry, Tommy?" Tommy—"Oh, I'm just putting a few things away, gran'ma."

Street Car Accident—Mr. Thomas Sabine says: "My eleven year old boy had his foot badly injured by being run over by a car on the street railway. We at once commenced bathing the foot with Dr. Thomas' Electric oil, when the discoloration and swelling were removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

"O Bridget, I told you to notice when the apples boiled over." "Sure I did, mum. It was a quarter past eleven."

Sleeplessness.—When the nerves are unstrung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleeplessness comes to add to the distress. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmelee's Vegetable Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

"My Lord," said the foreman of an Irish jury, when giving in his verdict, "we find the man who stole the mare not guilty."

The Flagging Energies Revived.—Constant application to business is a tax upon the energies, and if there be not relaxation, lassitude and depression are sure to intervene. These come from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmelee's Vegetable Pills will be found a recuperative of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

Attention! Endeavorers.

Just published, "Across the American Continent," being a Daily Account of a Trip from Toronto to the Sixteenth International C. E. Convention at San Francisco, including a Careful Epitome of its Proceedings; also, of Side Trips to several important places of interest in California, and of the Return Journey via the C. P. R. and Lakes Superior and Huron, from June 20 to August 10, 1897. By Hugh Bryce, Good Citizenship Superintendent of Central District of Toronto C. E. Union. Illustrated. Cloth, 8vo., 167 pages, 75c., paper, 50c. To be had at THE ENDEAVOR HERALD office, 35 Richmond St. W.; Upper Canada Tract Society, 102 Yonge St.; Wm. R. Adams, 401 Yonge St.; and from H. Bryce, 334 George St., Toronto.

Consumption Cured.

An old physician retired from practice, and placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, Powers' Bk., Rochester, N. Y.

TORONTO C. E. UNION

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H. W. Barker, 4 Simpson Ave., Press Supt.
If corresponding secretaries of societies outside the city will notify the corresponding secretary of the Union of the name and address of any young people removing to Toronto, they will gladly be visited and introduced to Christian friends in our churches and societies. Kindly do not neglect this matter.

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