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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. XI]

Toronto, March, 1899

[No. 2

Brocht Back.

By Eliza Wills.

THERE'S nether licht o' star nor mune,
An' the win' blaws snell an' cauld;
Black clouds drift over the lift aboon,
"Are the sheep a' i' the fauld?"

The Shepherd's voice the question speirs,
Ilk sheep by name He can ca';
Ae name He cries, nae bleat He hears,
Ae sheep has wannert awa.

The Shepherd tak's in's han' His staff,
For the Shepherd canna sleep,
"I'll," says He, "tae the hills be aff
Tae search for my puir lost sheep."

"Shepherd, the nicht is wild an' cauld,
An' the snaw is driftin' deep,
Ye've ninety-nine safe i' the fauld,
Ne'er fash ye for ae lost sheep."

He's aff, He's aff ower hill an' dale,
"Na, I canna bide," said He,
"Ilk sough o' win', an' howl o' gale
Is a lost sheep's bleat tae me."

Nane but the Shepherd gaed that nicht
That He brocht His lost sheep hame;
His e'en were bricht wi' wondrous licht,
Tho' worn an' wrack't was His frame.

Torn were His han's, bruised were His feet,
Dank wi' His bluid was His hair,
Close tae His hert (it felt ilk beat)
A bluid-sprinkl't sheep He bare.

The Shepherd cried wi' gladsome voice,
"I've found my sheep that was lost."
Nane wha echoed His gled "Rejoice,"
Ken'd ocht o' the awfu' cost.

Toronto, Ont.

Editorial Talk.

FOR further information as to the relationship indicated by this side-heading we would refer you to "Peter Pushem's Pulpit" in this issue, where that worthy holds forth

Detroit '99 and The Herald. But in this place we want to say just a word or two that he has not had sufficient breath left to utter after his most vigorous discourse. Never in its history has the HERALD had so many appreciative and approving friends among those who have right

to express critical judgment upon matters of journalism than to-day. From men into whose hands comes regularly the richest, brightest, ablest of periodical literature, it has been ours to receive words of sincerest admiration. They have come to us like a refreshing draught to one toiling wearily uphill; they have brought us new courage and inspiration for greater efforts, the fruit of which our readers shall yet enjoy. But we should like to feel that we are giving as great satisfaction to the rank and file of the Endeavor army, as to its leaders. True there are some who have the kindly thought to speak a word of encouragement when renewing, or corresponding upon business; but they are a select few. The morning that our mail brings us a letter with no other purpose in its composition, no other object in the investment of its two-cent stamp, than to say: "You have helped us; we like you," we shall feel inclined to take a day off by way of celebration. Now to stimulate *your* interest in the management and editing of this *your* paper, we want to submit for your consideration and suggestion certain ideas that are incubating in the editorial brain. (1) How do you like the change in position of our news department? (2) During the past year several methods of conducting the prayer meeting department have been followed; which do you like best? (3) We want to strengthen our department for Junior workers; what would you suggest? (4) Do you think in our special illustrated articles we should confine ourselves to religious subjects, or go further afield in the world of science and literature? (5) What do you like best in the HERALD? what department do you read first? (6) What do you miss from its pages that you would like to see there? Let us hear from *you*, and we shall talk about these things again. Meanwhile watch us grow in helpfulness.

NEWS comes of another treasure-trove that has been rescued from a mass of papyri found in Cairo a year ago. Examination discloses one of the documents as "The Acts

The Acts of Paul the Apostle, familiar by name to all students of the early church Fathers, but hitherto in character and contents an almost unknown quantity. It is impossible at this early stage in its investigation to pronounce with certainty upon its authenticity; Eusebius has left us his doubts concerning it,

while St. John Chrysostom on the other hand ranked it with the rest of the New Testament books. We are able to give our readers one quotation from its pages which is of more than passing interest, being a personal description of St. Paul: "And Onesiphorus saw Paul approaching, a man short in stature, bald-headed, crook-kneed, of a fresh complexion, with eyebrows that joined, and a rather hooked nose, full of grace; for sometimes he appeared as a man, and sometimes he had the face of an angel." Surely if he was "full of grace," it must have been the grace of God that could give beauty and elegance to such a frame as this!

ANOTHER document of considerable interest and significance, though of much more recent origin, has recently seen the light. It is the new

The New Catechism.

catechism of the Free Church movement in England. A committee of representative ministers from the evangelical denominations, the choice of a growing number of their brethren who believe in emphasizing the points of harmony in our various forms of the one faith, have drawn up with this aim a catechism of fifty-two questions, and which is now submitted to the Christian world for its approval or otherwise. Of course a wide diversity of opinion has been expressed by those who have already given judgment. Some hail it with joy as the herald of a new era of harmony and co-operation among God's people; others reject it as backboneless and weak. For ourselves we find much in it to approve; it seems to form a broad but sound basis upon which all lovers of our Lord Jesus Christ should be able to stand and find a holy fellowship in work and worship. We can give a hearty "amen" to every one of its statements, and yet hold as tenaciously our own particular "doxy," which perhaps it does not emphasize as strongly as we would ourselves. If it makes in any measure toward that unity of spirit and purpose for which the Master prayed, it will have amply justified the thought and sacrifice spent upon its compilation.

THE work of the Local Union is receiving much thought at present from the leaders in the world of Endeavor. They rightly recognize the

The Local Union.

wide field for effective service which lies open for its occupation, and they are seeking to emphasize this fact in the hope of making the Local Union as strong an auxiliary in the work of the kingdom as God intends it should be. And we would add whatever force we may to the effort. With a caution begotten of the wisdom which is from above, for years the limitations of local union work have been the subject of many fatherly discourses on the part of Christian Endeavor's truest friends; but as Rev. John Pollock rises to remark in *Scottish Endeavour*, with the audible

approval of Secretary Baer, "no agency can exist on limitations," and so having learned our lesson of what we must not do, it is time we gave a little more thought and advocacy to the things we may do. Here are some of the suggestions that come to the Secretary of the United Society, and which we gladly give the wider publicity they will gain in the HERALD'S pages:

"Let's make new fights for the Lord's Day; let's stand consistently against the saloon and the power of the liquor traffic in the politics of the country; let's raise our banners higher for Christian citizenship; let's increase our power as an evangelistic and missionary force; let's organize *new* societies of Christian Endeavor; let's keep in mind the Juniors, and foster them even more than we have; let's urge the young people to rally with new enthusiasm at the midweek prayer meeting and Sunday evening services of their own churches; let's have a revival of giving to the Lord, as Mr. Moody has tersely put it, "Let's give until we feel it, and then give until we don't"; let's do the hundred and one duties heretofore intrusted to us, with gladness and a song in our hearts, and then let us seek wisdom from God and by the daily Quiet Hour service be prepared to hear His call for a larger and more complete service. Our unions are intrusted with great possibilities. Christian Endeavor must keep up with the times, and wisely assist in solving the problems of the day in the home, in the church, in the community, in the State, in the nation. Let's widen and broaden, and with all our ambition keep sweet, modest, and teachable in spirit, and God will use us to His glory."

THERE were two classes of members in the apostolic church, which are found clearly distinguished on at least one occasion. They seem

Witnesses or Warnings?

to us to be typical of two great classes existing in the church throughout all ages, only in latter days one of them, most sadly, has much outgrown the proportionate size it held a few years after Pentecost. The occasion upon which they were most strikingly manifested, was that solemnly critical day in the history of the new church when God dealt judgment upon Ananias and Sapphira for their hypocrisy and deceit. We do not want to emphasize the particular sin of these victims of Divine justice. The point we wish to make is this, that if a man is not a witness in the church of Christ, then God will make him a warning. There can be no purposeless lives in the kingdom. If you are in the church you must serve some use. If you will not be a guide-post pointing out the living way to God's favor and glory, then you must be a danger signal sending men shuddering back from the road that leads to hell. It is well to warn men, but to be a warning like Ananias because one has failed to be a witness is surely not an end to be wished for. To which of the two great classes do you belong?

IN these closing nineteenth century days one of the most remarkable movements is the widespread spiritual and national awakening among

A New Trial of Jesus.

The Morning Star, an English religious monthly of reliable reputation, is responsible for the story of a strange manifestation of this movement among the Jews in Russia. A committee of influential Hebrews is said to have been appointed to investigate the proof for and against Jesus of Nazareth in order to arrive at a correct judgment. The result of their inquiry, after an impartial weighing of evidence, is that the crucifixion of Jesus by the Jewish people and Roman government was a *judicial murder of God's Anointed!* These Jews have organized as "The Revisionists," and purpose in the near future to hold a convention for the discussion of this matter. Such a strange development is surely an unmistakable sign that the Spirit of God is breathing upon the dry bones in the valley of Ezekiel's vision.

Just as we were making up the present issue preparatory to going to press despatches arrived from Australia with full details of the Fourth Australasian C. E. Convention

Hands Across the Sea.

held in Melbourne last fall. The copy of the programme is a work of art in design, and a veritable mine of suggestiveness in contents. We shall advise the Canadian Council to read, mark, learn, and inwardly digest its many bright points in view of the approaching convention at Montreal. It requires one hundred and twenty-six pages to record the splendid addresses, workers' conferences, and evangelistic meetings held during the six days' sessions. It is good to learn of the vigor and enthusiasm pervading the hosts of Endeavor in the lands beyond the sea. As Canadians we take especial interest in the doings of our Australian brothers and sisters, members of the same great imperial family to which we belong. May it be our common aim to strengthen and deepen those foundations of righteousness and truth upon which the greatness of our empire rests. In this purpose we extend hands across the sea to our distant kindred.

A personal letter from the editor of the *Golden Link* came to us by the same mail. It is one of those cordial appreciations of what we are trying to do for Him, that makes us very glad we are privileged thus to serve, and humble that He may use us more. We quote from the letter its closing sentences: "Allow me to say how much I appreciate the ENDEAVOR HERALD, and admire the skill displayed by those responsible for its production. For some years now I have always looked forward to receiving it, and have found it one of the best, most helpful, and most consistently instructive and high-toned of my exchanges, and I am sure that Canadian Endeavorers are to be congratulated on such a splendid journal—a good second to the *C. E. World*."

A Hundred Years of Witnessing.

THE Church Missionary Society is making great preparations for its centenary which occurs this year. The special commemoration will be in April, but the whole year will be more or less taken up with the exercises of this grand double jubilee. A recent writer in the *Missionary Review of the World* thus describes the conditions that gave birth to this "the greatest British enterprise of the nineteenth century":

"A band of men, whose hearts the Spirit of God had touched, arose, and the history of the world was changed. The story of the evangelical revival of the eighteenth century in England is the story of as great a spiritual miracle as any which the Church of Christ has to record from the day of Pentecost onward. From the heart of the ancient church, as long before in the days of Wyclif, and later those of Latimer and Ridley, came the great spiritual awakening which restored the degenerate nation's life and quickened in her one of the greatest missionary enterprises which the world had then ever seen. The great awakening burst the bonds which prevailing church indifference sought to impose upon it, and broke forth beyond her bounds in the Methodist movement which has awakened both America and England.

"But it is with that aspect of it which concerns the Church of England that we have here to do. John Wesley and George Whitefield were both ordained clergy of that church, and a group of earnest men remained by conviction within her fold, and became the leaven which slowly and painfully leavened the whole lump. Grimshaw, toiling against persecution in his rough northern village on the edge of the heather-mantled Yorkshire moors; Romaine, showing forth the 'life, walk, and triumph of faith' in his Blackfriars parish, not by writing only, but example also; the saintly Fletcher, whom Voltaire mentioned when challenged to produce a character as perfect as that of Jesus Christ. (Overton's 'Church of the Eighteenth Century,' p. 343), instituted to the rough Shropshire parish of colliers in exchange for another living, because the income of Madeley, which he accepted, was smaller and the work more; Berridge, leaving the ease and leisure of a university fellowship for the hard work of a country parish; Henry Venn, the elder, toiling in the smoke and din of the great Yorkshire town of Huddersfield; William Cowper, singing his sweet songs of faith, bright with the light of God as the clear shining after rain, beside the Ouse at Olney; Toplady, writing his immortal hymns far away from the madding crowd, in a remote vicarage—these, and others like them, who lived on to be the link with the next age of men, as Richard Cecil and John Newton, continued to nourish within the Church of England the spiritual life which burst forth with such marked results in the second generation of evangelicals at the close of the century."

Unclean ! Unclean !

Telling of the Great Physician Among the Outcasts of Leprosy

THERE are few words that convey to our minds a more intense feeling of loathing than the awful term "leprosy." All that is hideous and disgusting we are accustomed to associate with its three syllables. We class those who are victims to that for which it stands as being outside the pale of civilization, if not, indeed, of humanity itself. From our Bible reading we have grown to link leprosy with sin, and in fact we are not far astray, for it is a peculiarly characteristic disease of every heathen land. It seems invariably to be a product of the evil

without children, men and women who have 'no more a portion in anything that is done under the sun,' and condemned to watch the repulsive steps by which each of their doomed fellows passes to a loathsome death, knowing that by the same they too must pass"?

In this article we want to give some pictures of the dire need of these hopeless people, and the blessed transformation wrought in their lives by the story of Jesus and a resurrection that will forever leave behind them the suffering, leprous frame that burdens all their days.



A GROUP OF LEPERS AT HANKOW, CHINA.

practices of pagan peoples. But if sin and leprosy be so closely allied, then the claim of the lepers upon the help of the Christian world is made doubly strong; for it was for sinners that Christ died, and the mission of His followers is to sinners and sin's sufferers. It is on record in the Gospel story how the Master spent His power for their healing, and found in the thankfulness of one an example of gratitude to all the world throughout the centuries. Walking in the footsteps of the Master, can there be a more Christly work than the carrying of the glad tidings to a people whom Archdeacon Wright describes as "doomed beings socially dead, whose only duty it is to perish: wifeless husbands and husbandless wives, children without parents and parents

India has always been the home of many lepers, but for only some thirty years out of its centuries of unspeakable woe has a ray of Gospel light reached this sorest spot in its vast population of morally and physically diseased human beings. Mr. Willisby C. Bailey, who is now the devoted secretary of the Mission to Lepers in India and the East, thus relates the incident that first touched his heart into active sympathy for this work:

"It was at Ambala, in the Punjab, December, 1869, that I had my first introduction to the lepers. I had just joined the American Presbyterian Mission, and the senior missionary at the station was the well-known Dr. J. H. Morrison. One morning he asked me to accompany him to

the Leper Asylum. To my surprise I found it was but a little way off, just on the other side of the road from my house, yet perhaps numbers had, like myself, passed by in utter ignorance that within a stone's-throw of the public highway men and women suffering from the dread disease of leprosy were being sheltered and kindly cared for. The Asylum consisted of three rows of huts under some trees. In front of one row the inmates had assembled for worship. They were in all stages of the malady, very terrible to look upon, with a sad woebegone expression on their faces, a look of utter hopelessness. I almost shuddered, yet I was at the same time fascinated, and I felt, if ever there were a Christlike work in this world, it was to go among these poor sufferers and bring to them the consolations of the Gospel."

prayerful and practical sympathy of our readers. We have already said a little concerning the conditions existing in India; let us now quote the vivid description given by Dr. Cousland of what he has seen in China. He says:

"In the region of which Swatow is the treaty port, leprosy is extremely common. Travelling in the country you meet lepers everywhere and in all stages of the disease, from the earliest manifestations to the most loathsome and disfigured state. It is not confined to any particular class or classes of the people; rich and poor, all are liable to become its victims. In the dispensary scarcely a day passes without its being one's sad duty to tell some man or woman, boy or girl, that he or she is the victim of this much dreaded disease. How often have I had a patient coming awkwardly up to me and pulling



LEPER ASYLUM AT PIU, BOMBAY.

Dr. Morrison soon after invited Mr. Bailey to take the responsibility of the work, and for two years he ministered personally to the needs of the lepers in Amhala. In 1872 he visited Ireland and was used of God to awaken an interest among some of the good people there who guaranteed him thirty pounds a year for the work nearest his heart, and thus the Mission that has since accomplished so much was founded. We may not follow the growth of the work since then, although the story is of deepest interest; but space will not permit. We can but give some of the many striking incidents and plaintive pictures drawn from life among these people, in the hope that they will not plead in vain for the

up his sleeve or opening his coat to show me some peculiar patch whose loss of sensation has alarmed him, the while regarding me with a sullen, suspicious, hunted look, anxious to hear my opinion, and yet dreading to have his worst suspicions confirmed. Practically nothing has been done for them either by Government or private societies in this region, and as yet we missionaries have not been able to do much for them either."

And now let us look at the other side of the picture for a little while. When the story of Calvary and the cleansing blood has brought new hope into the heavy hearts of these people, having learned the lesson of patient suffering

they become in very deed and truth heroes for Christ's sake. The incident that follows deserves to be inscribed among the noblest deeds of human chivalry and devotion. Six converts left the institution at Ambala, wandering down to Tarn Taran, Punjab, where there is a large Government leper settlement, with upwards of 200 leper inmates. When the little band appeared before the gates, begging for admission, they were ruthlessly repulsed by the native in charge. They must renounce Christ or they should not enter. They must not even dare to buy food at the asylum store. "Deny Christ we cannot, and will not," they reply; "we did not come to Him for food and shelter merely, but for

this number was increased to twenty-two, all won over to the faith by the Christian lepers from Ambala.

One other story we cannot forbear to quote. A recent writer thus speaks of a case in the hospital at Calcutta: "There was one poor old woman in particular. The disease had entirely destroyed her sight. She was withered away from age. She might have been any age. I could have believed anything she told me about her age, for she looked so aged with that sightless countenance of hers. When Dr. Baumann spoke a few words to her as she was squatting in the sunshine, her face brightened up, and there was such an illumination of the countenance in spite of the sightless condition of it. She lifted up her arm and spoke out with much vigor. Of course, I could not understand her words, but Dr. Baumann told me that she was expressing her joy and peace in believing she had been brought in, and she had met with much obloquy on becoming a Christian. The Hindu doctor there had taunted her about it, and he had asked her whether there was not one of all the gods of the Hindu Pantheon that would suffice for her, that she must needs go and worship Jesus. Her answer was to this effect: 'Show me one of all that Pantheon who can save me from my sins, and then it will be time to talk to me about not coming to the Lord Jesus Christ.'"

And now, in closing, let us enter a plea that should find a large place in the hearts of all Endeavorers, especially those to whom the Junior work is dear. It is a plea for the untainted children of leper parents. We give you a picture of some of the little ones who by a system of separation from their parents have been rescued from the awful fate that otherwise would almost inevitably have overtaken them. Surely this work must be very near to the heart of Christ. Shall it not find a place in our hearts also, and lay a gladly answered claim upon our prayers? Those who wish to learn more regarding the work should send to 8 Lombard Street, Toronto, for a sample copy of *Without the Camp*, the Leper Mission organ, to which we are gratefully indebted for the cuts illustrating this article.



RESCUED CHILDREN OF LEPER PARENTS.

the bread which perisheth not; to cast that away would be sheer madness." For more than a week, without shelter, and almost without food, yet strong in the grace that is in Christ Jesus, these six lepers sat by the wayside till the native doctor, fearing the story might reach the ear of his superior, the English civil surgeon, reluctantly admitted them. Their influence soon told on their fellow-inmates as they spoke of the effects of the Gospel on their own lives. God graciously so blessed their efforts to work for Him that the Rev. G. Guilford, of the C. M. S., found, on his arrival, five or six of the inmates well grounded in Christian truth and anxious for baptism. And within the space of a few months

Messages.

By Amy Parkinson.

UNWORTHY, oh, all unworthy am I
To be used, dear Lord, by Thee;
Yet many a message, glad and sweet,
Thou hast trusted to me, even me.

Oh, how canst Thou breathe such blessed
To an erring heart like mine; [thoughts
And grant to my faltering tongue to tell
Of solace and strength divine?

I wonder, I wonder, and oft I weep,
When I think how Thou honor'st me
And how all unworthy I am, dear Lord,
To utter a word for Thee.

But, though I have nothing of worthiness,
My wish is, indeed, Thy will;
And I long, I long to be used by Thee—
O give me Thy messages still!

Fill Thou, with Thy precious words, these lips
Till they speak upon earth no more;
And then let me pass to sing Thy praise
On the bright, eternal shore.

Toronto, Ont.

Too Late.

By Mrs. J. J. Butchert.

MOTHERLESS! What a world of pathos there is in the word. A sense of utter loneliness swept over the heart of the daughter as she crept silently up from the darkened room where the Angel of Death reigned supreme, and bowing her head upon the window-sill of her own room, gave way to the grief that possessed her.

The dying sun fell in golden bars across her sunny head; the wind stole softly in from the garden, laden with the scent of all the sweet things of summer. As she sat there, vainly weeping for one touch of the loving fingers lying so still across the pulseless heart, one smile from the lips sealed forever by the stamp of death, she fell asleep. And as she slept she dreamt, and in her dream she became as it were the soul of her mother. She felt, as her mother had felt, the thrill of joy when her little daughter lay in her arms for the first time, and she touched its rose-leaf cheek and understood its cries, of which the mother is the only true interpreter; later on how the mother's heart glowed when the little arms were laid around her neck and the rosy lips murmured loving words; the pride when the first faltering baby steps were taken; the delight when the first words, almost unintelligible to others, were lisped; the nights and days of anxious watching and patient care; the entire merging of the mother's life into that of the child. Then after childhood came girlhood, with its widening horizon and wondering brain. And now the mother's heart was more often sad than joyful, because of the waywardness of her daughter, and the sweet eyes were growing dim with tears that were shed over unkind words and actions. But still the mother's voice was gentle and her love strong. Girlhood merged into the borders of womanhood, and the mother saw another love steal into her daughter's heart, and by-and-by it filled it so full that there seemed no room for the old love. But she only sighed and toiled on to make her child's life brighter, and kept the smile upon her lips in spite of the pain at her heart. Only sometimes when others slept all the bitterness of being neglected made itself felt and drew the tears and marked the brow. But she sighed again and prayed a little, and told herself that she was getting old now and must expect to be forgotten. So she toiled on and sighed on and prayed on, until one day an angel beckoned her, and then—

The sun had died down, the wind was chill and no longer carried the summer scent with it but the dampness of evening, and the girl awoke with a shiver. Ah! she must go to mother and tell her that she was not forgotten, not unloved, and would never again be neglected. Then, like the breath of frost across the heat of a summer day, came the thought that she was motherless. A hand of ice seemed pressing upon her heart. She cried out—a cry that meant "Ah, mother, mother, come back!" It was sad enough, but vain, for she who had understood the heart-language, before the child's lips had learned to speak in any other tongue, was gone. There was no mother now to lavish kindness upon, only the still clay in the darkened room that took no heed of the flowers heaped around it by loving hands or of the burning tears of love and sorrow dropping above it. Mother was gone. It was too late. She had waited too long, and now all that she could do or say or think was vain. Around her were other loves, that of father, brother, sister, friends, and lover, but the mother love was gone, and in all the world there was no love like it so tender, so true, so strong, and ah, the bitterness of the thought! She had not known it until it was too late.

Toronto, Ont.

The Grace of Giving.

By A. B. C.

IN our work as a society in the years since our organization, we have come to know a good deal about giving—and taking as well, for we can both give and take. We have come to know pretty well all sides of the question: what it means of self-sacrifice on our part, as well as the pleasure that has followed upon the sacrifice; what it means in soliciting aid from others, the friendly reception or the chilling disappointment. We have learned that the more we give the easier it is for us to give—it then becomes a luxury.

There are three motives that should impel us to give: (1) because it is our duty; (2) because of the pleasure to be derived from its exercise; (3) because we thereby show our love to God and to our fellows. There are many ways in which we can give. Besides the gifts of money, food, or clothing, there are the priceless gifts of kindly deeds and helpful words and bright smiles. There are none of us too poor to give the latter. Life with us is short at the best, but it is full of opportunities for giving. Let us seize them, determined to lose none, abhorring a selfish life.

We have also learned in our work the value of systematic giving. It is the easiest way to give and it is the best. The pressing needs of the Lord's work demand generous treatment at our hands, and to Him must we render a strict account of our stewardship—for after all we are but stewards. Let us each do our part, give freely, get others to give, and then we may confidently ask for the Divine benediction to abide upon our efforts.

Unto the Uttermost Parts of the Earth

THERE are more than 8,000 Christians in Bulandshar districts, in India, about one-half of whom are women and girls.

ONE of the islands in New Hebrides group has over 800 Christians. It has sent out forty couples as teachers to other islands and twenty-one students to the Teachers' Training Institution.

A CHINESE literateur, who wrote threatening letters to a foreign missionary in Kiang-Si, has been sentenced to death, and high Chinese honors have been conferred on the missionary for his tact and forbearance in the matter. The edict has astonished the Chinese, and the action of the Empress Dowager is likely to have a salutary effect.

ROTUMA is a lonely island some 300 miles from Fiji. It is one of the most beautiful islands of the Pacific, covered with large forests of palms. Here the foreign missionary has completed his work and transferred everything into the hands of the native minister of a self-supporting church. This church has contributed to foreign missions during the past year over \$1,200, and the native pastor says the members are true and earnest in their devotion, generous in their contributions, and devout in their worship on the Lord's day.

PUNDITA RAMABAI has returned to India and intends to give herself more directly to religious work. Henceforth she will be a missionary devoting herself more and more to the work of evangelization. Full of enthusiasm, gifted intellectually and spiritually for such work, she will be able to make as great a success of Gospel work as she has of preaching and organizing. Moreover, she will kindle widespread enthusiasm among India's converted daughters for the salvation of their fellow countrymen and country women.

THE population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey proper, and Canada. If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah. The people in India, holding hands, would reach three times around the globe at the equator. Could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

As an evidence of how busy the Church of Rome is in seeking a foothold in foreign lands the last annual report of the Roman Catholic

Society of Foreign Missions in Paris, as noted in *The Independent*, shows that the work of the society extends over Eastern Asia and includes 28 dioceses, with 1,031 European and 569 native priests. The adult baptisms, without counting missions in Siam and Yunan, were 46,326, an advance of nearly 8,000 on the preceding year, and the entire community reported in connection with the missions number 1,162,165. It is sad to think of so many being deluded into hope of heaven by a few drops of sprinkled water and the mumbled blessing of a fellow sinner.

If you want to have some intelligent idea of the marvellous changes taking place in Africa, get your atlas and look up the route which the famous French missionary, M. Coellard, will take on his return to his field in South Central Africa. But a year or so ago his shortest route would have been to go round to the mouth of the Zambesi and then proceed up to his station which lies at least one third of the way from the Cape of Good Hope to the mouth of the Nile. Now however he will travel by way of Capetown and the new railroad to Buluwayo. While talking about Africa, we must give space to the good news that comes from Uganda. Bishop Tucker estimates that at least 6,000 persons put themselves under instruction during the first six months of last year, and 2,382 New Testaments and 5,091 Scripture portions were purchased by the Waganda during the same period.

Missionary Revenue Stamps.

In the *Christian and Missionary Alliance*, which is one of our most attractive missionary papers, Rev. John Robertson writes of the "new way of raising missionary revenue"—namely, a missionary revenue stamp, the Lord's war tax! Mr. Bannister, of India, gave the suggestion crystallization, and now a beautifully engraved missionary revenue stamp is prepared, which it is suggested that those who love the cause shall, "for Jesus sake," affix to every letter written, and every parcel sent out. These may be obtained for 2 cents each from the *Alliance* at the headquarters in New York city, 692 8th avenue.

Through the present internal revenue systems, the people of the United States and Great Britain are compelled to contribute to the foreign political missions of these governments. Christian disciples ought not to need any method of this sort to incite devotion to the cause of Christian missions, but the stamp may prove at least a reminder to others that the Lord too is carrying on His war, and has His claims on us. And what if every letter written by a disciple should contribute two cents to the Master's cause! What if Christ's cause were brought into competition with the *little things* of life! How immense the aggregate of income to missions!

"First Be Reconciled."

TWO smiling middle-aged faces looked at each other across the library table. Mr. Clover was recounting to his wife the prospects of success which had opened in his business this fall.

"Yes, my dear," he said, "we must do something unusual by way of a thank-offering this year. What shall it be?"

"First, how much shall it be?" said Mrs. Clover.

"Well, say a thousand; we can spare it as well as not."

"I know what I'd like to do—have the church re-frescoed and some new carpets put in. That stained ceiling and that worn path up the centre aisle do distress me."

Everything in Mrs. Clover's house was fresh and shining. Her eyes were spoiled at home for shabby things abroad.

"Well, I'd like to beautify the church," said Mr. Clover. "I'll speak to some of the committee after prayer-meeting, and tell them what we propose."

"Will they let us?"

"Let us? Well, I guess so."

"And let us have some choice about colors and carpet, I hope?"

"Oh, you'll see; you'll have it all your own way."

Mrs. Clover looked beaming. In fact, two very happy people went to prayer-meeting that night.

"Nice folks," said Ebenezer Grist, the sexton, as he saw them pass up the aisle; "but sometimes there's a little of the 'strut and crow' about 'em, too!"

Indeed, at that very minute good Mr. Clover was meditating a little speech in the meeting, which perhaps might have had the "crow" echo in it only too audible to captious ears.

But that speech was never made, for he had not been five minutes in the meeting before there came into his mind some words out of the New Testament which seemed to pull his heart right down from its place of jubilation and stuck it full of thorns. A shadow fell over his ruddy face, and his wife, who did not in the least understand it, immediately reflected it in her own.

The words which had this unhappy effect were:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

And there, across the aisle, nearer the door but still within reach of every uneasy side-glance, sat a brother who had something against Mr. Clover. It was only poor old Deacon Simon. His face was thin and his hands shook; his hair was white; his clothes were shabby. He had been made deacon because of his burning zeal; but the

severity of his spirit had not made him popular in the church. He was often at odds with his brethren. Poor Deacon Simon! who often stood testifying for old ways of righteousness, and whose sensitive spirit was so rasped by the indifference with which his testimony was received.

Only the previous month he had objected to a Children's "October Sunday," when there should be autumn leaves and kindred "frivolities" brought into the church. Then Brother Clover, who looked so good-natured but had a choleric temper of his own upon occasions, had fired up and spoken hasty words to the deacon, words as rude as a blow. They had been received in silence; they had never been apologized for; there had been little intercourse between the men ever since.

"I won't apologize," said Mr. Clover, now to himself. "I told him the truth, and nothing less would have stopped his talk and served our turn."

"If thy brother hath aught against thee"—hummed the unwelcome words in his ear.

"He was going to spoil a good thing. We couldn't stir hand or foot in this church if somebody hadn't put down his domineering spirit; I'm glad I did it."

"If thy brother hath aught against thee," repeated the echo.

"He'd no business to lay it up against me. He ought to thank me for telling him the downright truth."

"Leave there thy gift before the altar"—repeated memory again.

"Was I going to allow a good thing to be blocked by an old curmudgeon like him!"

"First be reconciled with thy brother"—reiterated the inexorable verse.

"That cannot be—might as well try to be reconciled with an old bear! There's no use wasting words with him."

"Then—then come and offer thy gift."

"Pshaw! pshaw! what a fool I am! I have not heard a word Doctor Parsons has been saying. Now, who's going to offer prayer? Dear me! if it isn't Simon."

There were a few of the customary greetings between the Clovers and their neighbors when the meeting was over. Without waiting to see any member of the business committee, Mr. Clover hurried headlong out of the church. His wife lost no time in asking for an explanation.

"Oh, I'm all upset; I'm such a fool."

"What is it?"

He knew that in the end he would have to tell her, and besides it was really a relief for him to do so. She asked some close questions.

"Tell me just what you said," she demanded.

"Well, he said we were just teaching the children to make play out of worship. That made me mad, and I said, 'Deacon Simon, if you'd been there when they brought the children

for Christ to bless, you'd have been one to rebuke them, as sure as fate. That's just your spirit right through."

"What did he say?"

"Not a word, though he kind of flushed up. Guess he was mad. You see I was—the way I spoke was as bad as the words."

"You've got to ask his pardon."

"Yes," groaned her husband.

"You might as well do it now. I'll go the rest of the way alone—you go right back and find him."

"It won't be a mite of use, Ellen. The minute he hears of the church being re-decorated he'll be mad again. He can't abide anything new."

"But you will have done your duty. I'd go right off."

Mr. Clover turned obediently but slowly. There was nothing of the "strut" or "crow" in his manner now. He looked exceedingly meek.

Deacon Simon lived quite on the edge of the town. There he had inherited a farm and homestead. He had toiled hard over his stony acres, and they had yielded him but a scanty living, yet he was deeply attached to the old place, as all knew.

Mr. Clover was surprised as he entered the old-fashioned hall to find the carpet taken up, and only a big packing-box ready to be nailed up standing there in place of furniture. The parlor, too, was bare except for some chairs piled up two and two as if for removal. One of these was given him, and he was asked to wait for a few moments. Presently he heard the deacon's well-known voice at evening devotions in the next room. And these were the words that trembling old voice was speaking:

"O Lord, we thank Thee that Thou hast blest us with the shelter of this home so long. Now, go with us as we go from hence. Thy will be done. O Lord, Thou hast been our dwelling-place in all—in all—"

Here there was a break, and, in the silence, the sound of a woman's sobbing was audible.

A new idea broke in upon Mr. Clover's mind, and greatly agitated him.

"Can it be that Martin has foreclosed that mortgage?" he thought. "Yes, that must be it. I heard the deacon was hard pressed to raise his interest. Nothing else would have moved him out of his old place. I declare it's too bad. It's awful!"

His errand was forgotten; he was in a fever of desire to do something helpful. When Deacon Simon came in he went toward him with hand extended and with such earnest sympathy in his voice as no troubled heart could have refused.

"Brother Simon," he said, "I hadn't heard when I came, but it's just come to me that you're going to give up your home."

"Yes, I'm obliged to. It seems to be the will of the Lord."

"Oh, no," said Mr. Clover, "I can't believe it yet. Wait—wait; I want to talk to you."

Deacon Simon drew another chair from the corner and seated himself.

"I came," said his visitor, "to ask for forgiveness for the rude way I spoke at the meeting last month. I'm ashamed that I spoke so; ashamed that I showed such a temper. Do forgive me!"

The deacon looked bewildered for a moment, and then he seemed to recollect.

"Oh, that," he said, "I didn't lay it up against you. I might, perhaps, if I hadn't had so much trouble since; but other things put it out of my mind. I haven't anything against you, brother; I'm used to finding the church folks differ from me."

He looked so meek, worn, and patient—the old man who had been sometimes stern and severe—that Mr. Clover's heart was broken.

"The Lord forgive me," he said.

"And me, too," said old Simon. "I know I've been too dogmatical in my judgment, and often sorely tried the brethren. I can see it all, now I'm going to leave."

"To leave! You don't mean you're going to leave the church?"

"Why, yes, we're going up country to my wife's folks—for awhile at least. We've lost our home here, you know, and I don't see just how to begin again yet; I'm an old man to begin again."

"But we can't spare you. We can't spare you out of the church; we can't spare you out of the prayer meeting."

Deacon Simon looked searchingly at the honest, earnest face of Mr. Clover, and presently tears dimmed his eyes.

"You really mean it? you're saying it in earnest? Then, thank the Lord, seems to me now I can go in peace. I made sure everybody would be glad, and that hurt me most of all just now. I—I have loved the church. Nobody prayed deeper out of his heart for it than I."

"No; and I tell you we can't spare such praying; we won't either, if I can help it. Come, I want to talk this all over. I've got some money to invest. This is the very place I've been looking for to put it in; near by the town, rising in value every day. Martin's going to put it on the market; I'll buy it of him if you'll stay here and keep it for me."

The deacon could not keep the light from rising in his face, but he said steadily:

"The farm won't bring you the interest of your money. I've done my best on it, and I know."

"Never mind, in ten years it'll be trebled in value for building lots. And, besides, wouldn't it pay if there was some capital put in it, you know—fertilizers and new machines? I am willing to try the experiment, anyway, but I can't do it alone. Won't you stay and help me out in it?"

Deacon Simon had been a proud man. He had never asked for sympathy or help in his life. To have them poured upon him unasked in this hour of desolation was very sweet to him—sweeter than he had words to express. His heart clung to the old place. He could not refuse the friendly offer thus made to him. "What a

joyful day this will be for us," said he, as he bade his visitor good-night.

"You won't mind, Ellen," said Mr. Clover to his wife that night, "if the church is not re-decorated this year, will you?"

"No," she replied; "it can spare the paint better than it can the prayers of Deacon Simon."

"You don't think I've fetched my gift off the altar by changing my plan with it?"

"No." And presently she repeated: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."—*M. E. Bennett in Christian Work.*

Thorns.

WHAT do I think Paul's 'thorn in the flesh' was?" repeated Aunt Hannah, looking over her spectacles at her questioner. "Well, now, I don't know, and I'm free to confess that it's been a thorn in my flesh many a time to hear people tryin' to explain all about it when they didn't know any more than I do. They've said it was his eyes that bothered him—that his sight was very poor, and sometimes he was most blind, never havin' really recovered from that bright light that flashed over him on the way to Damascus. Well, now, as I said before, I don't know, but the Lord sent some one to him to 'put his hands on him that he might receive his sight,' and the Lord don't do no half-way work. He never did that kind of healin' when He was here on earth, and I don't believe He began it with Paul.

"Then we're told Paul was a small man—maybe he was; there's many a mighty soul in a little body—and that he stammered and was a very poor speaker. 'Pears to me if he was, Felix and Agrippa wouldn't have been so willin' to hear him talk when he was brought before them—not unless," added the old lady, reflecting, "they was a good deal more interested in hearin' the Gospel than folks are nowadays, when even Christians won't go to church if they know there's to be a dull preacher.

"Some say Paul's thorn in the flesh was neuralgy headaches—and they're bad enough, dear knows! And some say 'twas a nervous trouble that made him twitch and tremble. Well, I can't read nothin' in original Greek nor Hebrew, so I wouldn't like to set up my judgment, but when the Lord lets nervous prostration come on a man or woman now, it's a call to halt. It's a sign that they've been breakin' some of His laws of health by overwork, and they don't get no encouragement to keep on breakin' 'em by a promise of extry grace to help 'em out.

"It always seems to me that Paul must have been a man with nerves and will of iron, whether he was big or little in size, and a winnin' speaker generally, judgin' from the folks that listened to him. But don't you s'pose, young Jewish aristocrat that he was, with his learnin' and his high family, that he had lots of friends, and a good

many ties that were broke when he turned Christian? somebody, maybe, dearer than father or mother, that had to be parted with when he changed all his plans in life? He was human, wonderfully human, was Paul, and it doesn't seem unlikely that many a lonesome, discouraged time some face might look at him out of his past and almost break his heart; some picture of a happy home that might have been his, rise up and torment him, till it seemed like a 'thorn in the flesh,' and a 'messenger of Satan' because it tempted him.

"But it seems to me the thing that concerns us most about that thorn is just that we don't know—that he never told nobody but the Lord what it was. If the rest of us would just learn to do that way with ours—take 'em to the only place where we can get help, and then go about our work, bearin' 'em as best we can without botherin' the world about 'em, we'd get all we're expected to get out of the mention that Paul had one."—*Kate Hamilton in Westminster Teacher.*

How Moody Kept Them in Church.

WHEN Mr. Moody was on a journey in the western part of Massachusetts, he called on a brother in the ministry on Saturday, thinking to spend the Sabbath with him, if agreeable. The man appeared very glad to see him, and said: "I should be very glad to have you stop and preach for me to-morrow, but I feel almost ashamed to ask you."

"Why, what is the matter?" said Mr. Moody.

"Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition on a stranger."

"If that is all, I must and will stop and preach for you," was Mr. Moody's reply.

When the Sabbath day came, and Mr. Moody had opened the meeting and named the text, he looked around on the assembly, and said:

"My hearers, I am going to speak to two sorts of folks, saints and sinners. Sinners, I am going to give you a portion first, and I would have you give good attention."

When he had preached to them as long as he thought best, he paused and said, "There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please."

But all tarried and heard him through.

LORD, here's a heart.

Thy temple it should be. Good Master, rout
All mean intruders, turn the dearest out,
And only let Thine own true priesthood in;
Be Thou the keeper; keep from every sin.
O, take this heart!

Lord, here's a life,
With all its possibilities of ill
Or boundless good, as Thou, my Lord, shalt will;
If Thou dost bless, life shall a blessing be;
If Thou withhold, Lord, all must come from Thee.
O, take this life!

Around the Fireside

Choice Selections of Poetry and Prose Gleaned from Our Neighbors

Dat Little Brack Sheep.

PO' lil' brack sheep what strayed erway
Done los' in de win' an' de rain;
An' de Shepherd, He say: "O hirelin',
Go fin' my sheep ergain."
An' de hirelin' frown: "O Shepherd,
Dat sheep it brack an' bad,"
But de Shepherd He smile laik dat lil' brack
It de onlies' lam' He had. [sheep]

An' He say: "O hirelin', hasten!
For de win' an' de rain am col',
An' dat lil' brack sheep be lonesome
Out dere, so far fum de fol'."
An' de hirelin' frown: "O Shepherd,
Dat sheep it weak an' po'."
But de Shepherd, He smile laik dat lil' brack
He lub it des' all de mo'. [sheep]

An' He say: "O hirelin', hasten!
For de frost am bitin' keen,
An' dat lil' brack sheep des shiv'rin',
De storm an' de blas' between."
An' de hirelin' frown: "O Shepherd,
Dat sheep it ol' an' gray."
But de Shepherd, He smile laik dat lil' brack
Wuz fair ez de break ob day. [sheep]

An' He say: "O hirelin', hasten!
For de winter it a'mos' here,
An' dat lil' brack sheep you shear it
'Tell its po' skin a'mos' clear."
An' de hirelin' frown: "O Shepherd,
Dat sheep am a wuthless thing."
But de Shepherd, He smile laik dat lil' brack
It fair ez a princely king. [sheep]

An' He say: "O hirelin', hasten!
Lo, here dey ninety an' nine,
But dere, way off fum de sheepfol',
Dat lil' brack sheep ob mine."
An' de hirelin' frown: "O Shepherd,
De rest ob de sheep am here."
But de Shepherd, He smile laik dat lil' brack
He hol' it de mos'es' dear. [sheep]

An' He wander out dere in de darkness,
W're de night wuz col' an' bleak,
An' dat lil' brack sheep, He fin' it,
An' lay it ergains' His cheek.
An' de hirelin' frown: "O Shepherd,
Dat sheep come back ter me!"
But de Shepherd, He smile laik de Lord He
An' dat lil' brack sheep am me! [wuz,
—Ethel Maude Colson, in *The Independent*.

Spurgeon's Deafness.

WHILE Spurgeon was still a boy preacher, he was warned about a certain virago, and told that she intended to give him a tongue-lashing. "All right," he replied, "but that's a game at which two can play." Not long after, as he was passing her gate one morning, she assailed him with a flood of billingsgate. He

smiled and said, "Yes, thank you, I am quite well; I hope you are the same."

Then came another burst of vituperation, pitched in a still higher key, to which he replied, still smiling, "Yes, it does look rather as if it is going to rain; I think I had better be getting on!" "Bless the man," she exclaimed, "he's as deaf as a post; what's the use of storming at him?" And so her ravings ceased, and were never again attempted.

The "Bread and Butter" Psalm.

LACK of employment is one of the most common causes of ill-nature, and this story, related by Lida M. Keck in the *Western Christian Advocate*, may bring a suggestion to some one who has no real need to be so afflicted:

A young woman was far from home in a strange city. She was in poor health, and compelled to call frequently upon a physician. This physician was a most devoted Christian. Once she went to him and said:

"Doctor, do you ever have the 'blues'? I am so lonely, homesick, and discouraged that I have a dreadful attack of them."

The doctor kindly replied: "I used to have them very frequently before I became a Christian, but now I am happy all day long."

"Well, doctor, can you prescribe a remedy for this very troublesome malady?"

"Yes," he answered, "take your Bible, go down to number — on — street and there you will find a man who is very sick. Go in and read to him the hundred-and-third psalm, which I always call the 'bread-and-butter' psalm. Then, before you leave, drop a quarter into his hand, for he is very poor."

The young woman, in utter amazement, said: "Why, the man would think I was very rude to come into his house and do such a thing as that. I really can't do it."

She left the office, leaving the impression that she would not go. But something led her on. By and by she found herself in a bare room, almost devoid of furniture and utterly destitute of common comforts. On the bed lay an invalid, face and hands emaciated, but with a countenance as bright as the sun. He was resting in the love of God. She approached the bed, and commenced to read the psalm as directed. At first she read mechanically, but soon the truth and beauty of the psalm burst upon her, and she read with her whole heart.

While she was reading a woman came in, and ere the psalm was finished the woman was in tears. Then she told the visitor that she was a stranger in the city, a dressmaker by trade, and that she knew no one and could get no work, so

the young woman handed her a dollar and gave another to the sick man. In a few days she returned with material for a dress, and recommended the dressmaker to friends. In two months' time the dressmaker had so much work to do that she hired two assistants, and the sick man's wife had a position as housekeeper until his recovery.

And how about the "blues"? Does the young woman have them any more? No; for the love of God came into her heart while she was reading of it to others, the sick man's mind was relieved, and the poor woman on the point of despair was delivered out of all her troubles.

A Cruel Taunt.

A REBUKE that was richly deserved was administered on one occasion by the late Benjamin H. Brewster, who was once Attorney-General in President Arthur's Cabinet. His face was terribly disfigured by scars, and when engaged on a case as attorney for the Pennsylvania Railroad, the opposing counsel made a brutal attack on him. "The dealings of the railroad," he said, "are as tortuous and twisted as the features of the man who represents it." Mr. Brewster held his peace until his turn came. Then he said: "For the first time in my life the personal defect from which I suffer has been the subject of public remark. I will tell you how I came by it. When I was five years of age, I was one day playing with a younger sister when she fell into an open grate where a fire was burning. I sprang to her assistance, dragged her from danger, and in doing so I fell myself with my face upon the burning coals. When I was picked up my face was as black"—and his finger transfixed his antagonist—"as that man's heart."

MASTER, to do great work for Thee my hand
Is far too weak. Thou givest what may suit,—
Some little chips to cut with care minute,
Or time, or grave, or polish. Others stand
Before their quarried marble, fair and grand,
And make a life-work of the grand design
Which Thou hast traced; or, many-skilled, combine
To build vast temples gloriously planned,
Yet take the tiny stones which I have wrought
Just one by one, as they were given by Thee,
Not knowing what came next in Thy wise thought.
Let each stone by the Master hand of grace
Form the Mosaic as Thou wilt for me,
And in Thy temple pavement give it place.

—*Frances R. Havergal.*

A Japanese Convert.

A JAPANESE divinity student in Cambridge, Mass., was once asked to speak. He said he would tell how he was converted. He desired to enter the Imperial University of Japan that he might study philosophy in order to counteract the influence of foreign missionaries in his

native land. He was unable to secure admission there, but was able to enter a school carried on by the American Episcopal Church, where he had a Christian room-mate. One day these two young men went to Bishop Williams, the head of the school, as the representatives of the students, to complain of the defects of the building in which they roomed. It was cold, especially on the north side, where the speakers had their room. The venerable Bishop listened attentively, and expressed his regret that the Mission Board had not been able to send them sufficient money to keep the building in good repair. Then he turned to the Christian student and said:

"But this matter can be settled as far as you are concerned. You are young, and I am old. My work is nearly ended. Yours is just beginning. Your health and comfort must be considered. I have a sunny room on the south side; you shall take that room, and I will take your cold room on the north side." In vain the young man protested; but the Bishop was persistent. His life was of little value. The young man might injure his usefulness by impairing his health. The Christian student burst into tears, and soon the heathen student did the same, for around the brow of the self-sacrificing man of God he seemed to see a light divine. He had never seen such a spirit of sacrifice among heathen people or heathen teachers, and he said, "If that is what Christianity does for a man, I want to be a Christian."

Governor Andrew at the Old Bethel.

HIGH up upon the roll of honor emblazoned with the names and deeds of noble American citizens, is found that of John Albion Andrew, the famous governor of Massachusetts. Governor Andrew knew that the supreme tonic of life is on its spiritual side. To find religious exercise, if not religious expression, for his thoughts and feelings was his frequent practice, and it never failed to rest and restore him. At the time of the Civil War his labors were incessant, and repeatedly he spent whole nights at the Statehouse in Boston. This was the case especially, as Chaplain Barnes tells in *Zion's Herald*, through the closing days of 1862.

On the last night of that year—the third night of a sleepless strain of official duty—he suddenly threw aside his work, and said to his private secretary, "We are driving this too hard. Let's turn the key in the door and go down to watch-meeting at the Old Bethel."

A crowd of sailors, longshoremen, riggers, and stevedores nearly filled the Bethel that night, but he found a seat among them, and took his silent part in the devotions. Near midnight a sign from Father Taylor called up the hard-worked chief magistrate to address the men. He had already forgotten his fatigue. Governor Andrew was an eloquent man, and more familiar with the Bible than most great lawyers; and his words, uttered in his clear, resistless manner,

carried their own force without borrowing anything from the rank of the speaker.

"In this penitential hour," was the substance of what he said, "we approach a Being Who alone can cure erring human hearts and take their sins away. 'As far as the east is from the west, so far hath he removed our transgressions from us.' For all who will cease to do evil and learn to do well He will make the sorrow that endures for a night bring joy in the morning. He will give you the garment of praise for the spirit of heaviness.

"Men! there is not one among you so good but he knows he ought to be better—better for the sake of your homes, better for your own sake, better for God's sake, for the government's sake, and for the world's. Now let me see how many of you are determined to be better men."

"You've got the ship, governor, and you must bring her into port," broke in Father Taylor, in his nautical fashion.

The men understood, and began getting up by twos and threes and fives, many awkwardly wiping tears from their eyes, till it seemed that every one in the house was on his feet. Then all knelt, and Father Taylor prayed—as only he could pray—till the bells of the city clocks rang out the old year and rang in the new.

Few who were present ever forgot the consecration of that night in the Old Bethel, when they bowed side by side with the great "war governor" at the feet of the Prince of Peace.

While We May.

THE hands are such dear hands;
They are so full; they turn at our demands
So often: they reach out,
With trifles scarcely thought about,
So many times; they do
So many things for me, for you—
If their fond wills mistake,
We may well bend, not break.

They are such fond, frail lips,
That speak to us. Pray if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by, for we may see
Days not far off when those small words may be
Heid not as slow, or quick, or out of place, but
dear,
Because the lips are no more here.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute,
Nor turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find,
We see them! for not blind

Is Love. We see them, but if you and I
Perhaps remember them some by and by,
They will not be
Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less,
Remembrances to bless,
Days change so many things—yes, hours,
We see so differently in suns and showers.
Mistaken words to-night
May be cherished by to-morrow's light.
We may be patient for we know
There's such a little way to go.

—The Independent.

How Our Language has Developed.

HERE is the Lord's Prayer in the English of former times, and it is of interest as showing how the language has changed:

A.D. 1258.—Fader ure in heune, haleeweide beoth thi neune, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The enerych dawwe bried gif ous thilk dawwe. And worzif ure dettes as vi worzifen ure dettours. And lene ous nought into temptation, bot delvvor of uvel. Amen.

A.D. 1300.—Fader our in hevене, halewyd by thi name, thi kingdom come, thy wille be done as in hevене and in erthe. Oure urche dayes bred give us to-day. And forgive us oure dettes as wee forgive oure dettours. And lede us nought into temptation, bote delyvere of yvel. Amen.

A.D. 1582.—Ovr father which art in heauen, sanctified be thy name. Let thy kingdom come. Thy wil bee done, as in heauen in earth also. Giive vs today ovr super svbstantial bread. And lead vs not into temptation. Bvt deliuer vs from evil. Amen.

A.D. 1611.—Ovr Father which is in heauen, hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our debts as we forgiue our debtors. And lede vs not into temptation, but deliuer vs from evil. For thine is the kingdome, and the power, and the glory for euer. Amen.

A New Style of Advertising.

WHISKY without a headache!" is the way a certain brand of liquor is advertised.

What a commentary is this upon the whole abominable business!

Is it necessary to advertise "No red noses from our chocolate," "Figs without fever," "Dates without delirium tremens," "Bread without a headache," "Pies that are not poisonous," "Here are apples without heartburn"! Did you ever hear of anything besides this brand of whisky that is advertised not to make one's headache?

But would not the best selling article be the whisky without a heartache? We have never seen such a brand as that advertised.—*Homiletic Review.*

For the Wide-Awake Worker

Practical Methods—the Fruit of Careful Study and Worthy of a Fair Trial

The Consecration Meeting.

It is a good rule sometimes, though not invariably, to set before the society at the meeting before the consecration meeting some special subject of consecration, about which they will think, and come ready to take a definite stand upon it at the next meeting.

The spirit of consecration will be promoted by much prayer. Encourage the members to take part often by prayer, in response to their names. The way to do this is to go to the members one by one and ask them to do it. Keep a record, and see whether the society is improving along this line.

Often let the members take part as they will for the first part of the meeting, the secretary noting who speaks or prays. At the close he will call the roll for the messages of the absent, those who have already spoken merely answering "Present."

We Want Better Prayer Meetings.

And not only do *we* want better prayer meetings, but, what is vastly more important, God wants them. Shall we not do our best, for Him?

And it is not doing our best if we go without any preparation at all. Nor if we hastily skim the Bible for a verse just before we go. Nor if we lose the benefit of others' testimony by anxiously thinking after something to say ourselves. Surely that is not our best.

It will begin to be our best if we begin to plan for our part in the next meeting as soon as this one is over.

It will begin to be our best if we begin our preparation always with a prayer. Does not God know best what He wants you to say in that meeting? Ask Him to tell you.

Put away the foolish fear of men. Think of the members, one by one. You are not afraid of any of them. Why should you be afraid of all put together?

Put away all thought of self, of whether or not you will speak well. Prepare well, trust well, attempt well, and then, though you stammer, forget, break down, be sure God will not let your effort result in anything but a glorious success. Many hard hearts have been broken by speakers' breaking down.

Take part the very first instant you have a chance. If you begin at the same time with some one else, don't be scared. Be glad of it. Such double starts give life to a meeting. Leap in again as soon as the other speaker is through.

Be brief. Oh, be brief! If you have got over trembling when you begin, you may have simply transferred that trembling to the society! A sum in arithmetic: How many members are present? How many minutes in an hour? What

is your fair share? A speech that elsewhere would be brief may be very tedious where so many are waiting to speak. Remember—there are other meetings. Don't say it all to-night!

And don't do the same thing always in the meetings. Put variety into your participation, for your own sake. Your entire view of the prayer meeting will freshen if you enter it at a fresh door.

Do something hard. "Exercise" that requires no effort makes no muscle. If it is harder for you to testify than to read a Bible verse, then testify. If it is harder for you to pray than to testify, then pray. God doesn't want to make your life hard, but He *does* want it strong. Keep at the hard things till they become easy.

With it all, be cheery; oh, be cheery! Nothing is well done till it is done serenely. Worry wastes work. If your heart sings on the way to the meeting, it will be to you a blessed meeting. If your face is alit, your tongue will take fire. Enjoy your endeavors.

Pray this little prayer over your next prayer meeting:

Dear Lord, all I can do for Thee is so little compared with what I owe! Fill me with Thy truth. Touch me with Thy love, that I may wish to speak Thy truth, Grant me all boldness, that I may dare to speak Thy truth. And may I humbly realize that I am not speaking at all, but Thou in me, blessed Spirit. Amen.—Amos R. Wells.

The Sunday-School Committee.

While the Sunday-school Committee should always hold itself at the superintendent's call, its own eyes should be open for work.

A useful plan for review day may be carried out by the Endeavorers, if the superintendent desires. Twelve of them may take the lessons of the quarter, each of them one, and speak briefly and helpfully upon them before the entire school.

The Missionary Committee may be utilized in rendering more interesting the Sunday-school missionary lessons, using those methods that have made so many Christian Endeavor missionary meetings interesting and valuable. The Temperance Committee may be used in the same way for the temperance lessons. Of course, whatever these committees have to present must be given before the whole school, and should be very brief.

To deepen the spiritual work of the Sunday-school, an occasional Sunday-school prayer meeting is useful. The superintendent will easily make it a success if he obtains the co-operation of the Endeavorers.

It is more important to look up the scholars

that, through carelessness, have fallen from the school, than to gain new scholars, though the latter work is far more grateful. Usually the Endeavorers, being young people themselves, can find out even better than the teachers the cause of the absence, and bring the scholar back again.

If the Endeavorers can obtain a proper teacher, by all means let a group of them, with the Sunday-school Committee for a nucleus, organize themselves into a normal class to study the Bible thoroughly, and prepare themselves to become teachers of it.

Keep it Warm on the Rear Row.

A successful prayer meeting, like a well-heated room, should have a pretty uniform spiritual temperature. The effect of a fervent spirit on the front row may be largely lost if apathy increases in proportion to the distance from the leader, and chilling, flippant indifference reigns in the back row.

Sometimes responsibility for the meeting falls more heavily on that rear row than on the leader or the front row. A stranger drops in and takes the rear corner seat. He can't see the glow on the faces of those in front, or get the sympathetic thrill of their tones, but he does catch all the giggling and whispering in the rear row.

He may not understand that it is thoughtless; that beneath it is a devoutness. He may even fancy that some are making fun of the speaker, or he may mistake an inopportune smile as ridicule of a testimony. He carries away a false impression, because he sat on the cold side of the meeting.

In old-fashioned churches the stoves used to be put nearest the doors, in the rear, to offset the draughts. Put a few spiritual furnaces in that back row. Make the meeting as warm there as it is on the front row. Thaw out the strangers. Melt the associates. Kindle the gigglers' hearts. Keep it warm on the rear row.—*Rev. J. F. Cowan.*

Committee Hints.

Let each member of the Lookout Committee "adopt" some one associate member or more, and seek to win him to active membership.

Let the Music Committee learn all it can about some hymn-writer, and then some evening tell about him and sing his hymns.

The Music Committee should not rest until it has sung at least once in the meetings every hymn in the Christian Endeavor Hymnal. You will discover in that way many a hymn that will at once become a favorite.

The Prayer Meeting Committee should plan for the pauses. They may have a list of those that are willing to be called upon to lead in prayer. They may call for silent prayer. They may have reserved from the opening their own prayers for this time. They may have read some poem or prose extract that will start the society off on fresh lines of thought.

Use the blackboard all you can. You may

draw a picture to illustrate the topic, or you may write a poem to be recited in concert.

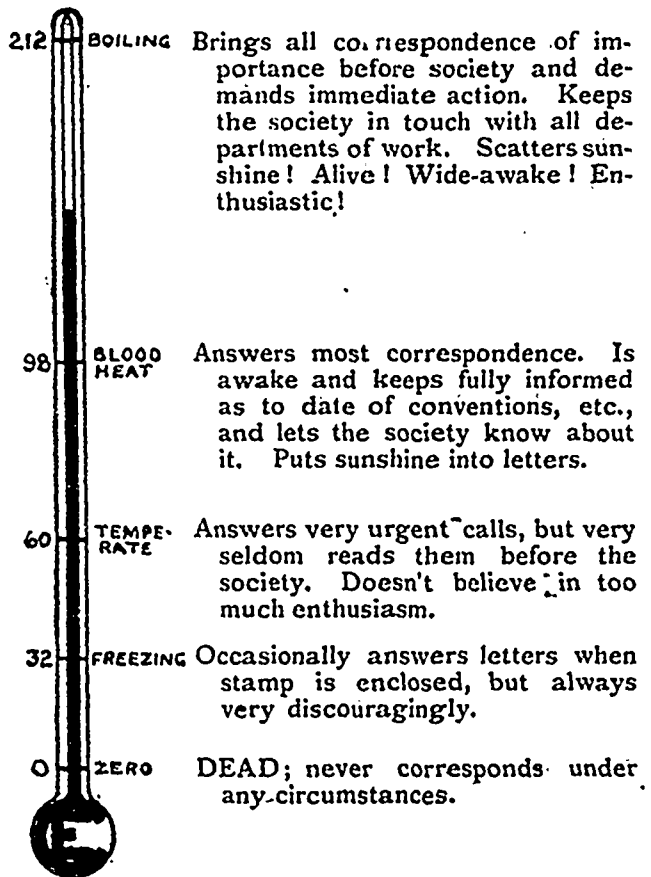
Finding God's Will.

1. Pray.
2. Think.
3. Talk to wise people, but do not regard their decision as final.
4. Beware of the bias of your own will, but do not be too much afraid of it. (God never necessarily thwarts a man's nature and likings, and it is a mistake to think that His will is in the line of the disagreeable.)
5. Meantime, do the next thing. (For doing God's will in small things is the best preparation for knowing it in great things.)
6. When decision and action are necessary, go ahead.
7. Never reconsider the decision when it is finally acted upon; and
8. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all.—*Henry Drummond.*

Corresponding Secretary's Thermometer.

Much of the success of a society depends upon the zeal and energy of the corresponding secretary. When you have secured a good one, hold on to him. Exalt his office. Make much of him. This is an office in which there should be no change made from year to year, unless it is imperatively necessary. The following suggestive "thermometer" came to us from Mr. L. R. McLeod, district secretary Yates County C. E. Union, Penn Yan, N. Y.

SECRETARIES, TAKE YOUR TEMPERATURE!



In the Whir-r-r of the Workshops

A Record of Sayings and Doings where Hearts and Hands are Busy

A Christian Endeavor "Special."

London 1901

PREPARATIONS for the Christian Endeavor World's Convention in 1900 are proceeding with considerable briskness. The Halls Committee, the Junior Committee, and the Hospitality Committee have already got to work. The last named has a particularly great work before it. To billet an army of more than a score of thousands will be no easy task. We understand a letter will shortly be sent to every church in London, asking for an estimate of how many members of the congregation will be willing to receive "paying guests." Advertisements for homes and charges will be inserted in many metropolitan and suburban papers, and a complete census will be taken of the accommodation available in every hotel and boarding-house within twelve miles of Charing Cross. An effort is also to be made to discover how many churches in London will be willing for the Committee to fit up their school premises as hostels for the Convention week.

The Halls Committee is busy gathering information about the availability, cost, and accommodation of all the halls and large churches throughout the metropolis. The Junior Committee is commencing its work by interviewing the Salvation Army, the Sunday-school Union, the Band of Hope Union, and other bodies who have had experience in the organization of great Junior demonstrations.

Wafted on the Winds.

News Echoes from Other Lands.

The South-Australian societies are in the midst of a red-hot campaign against racecourse gambling.

One of the Nashville badges was sent to Manilla, and a Montana Endeavorer wears it over his heart.

There are, according to *The Irish Endeavorer*, three Christian Endeavor societies among the redcoats in Ireland. The strongest of these is at Camp Curragh, in the Wesleyan Soldiers' Home.

The first Christian Endeavor society in Manilla has been organized,

with Mr. Henry G. Mathewson, of the First Presbyterian Church of San Francisco, as president. Mr. Mathewson is in the United States army.

Two hundred and eighty curious coins, which Carlton H. Jencks, the Christian Endeavorer who was killed on the Maine, had collected in all parts of the world, are on sale in Ottawa, Ill., to furnish a room of ten beds in his memory, in the Nagasaki, Japan, Seamen's Home.

Good news comes from the troopship "Senator." On its way from San Francisco to Manilla, a Christian Endeavor society was organized, consisting of thirty members. Chaplain Wood, of the Twenty-third



W. L. SHURTLEFF, ESQ.,
President Quebec C. E. Union.

Infantry, writes that the Sunday afternoon meetings were "feasts" indeed.

Christian Endeavor is keeping pace with General Kitchener in the Soudan. A soldier Endeavorer from Cairo, who was assigned to hospital work at Darmales Camp, has organized a Christian Endeavor society. In Cairo, an Arabic-speaking society of twenty has been added to the two flourishing English-speaking societies.

India has more than four hundred Christian Endeavor societies, the number having much more than doubled within the twelvemonth. In addition to Tamil, Telugu, and Kanarese, the Model Christian Endeavor Constitution is to be put into Malayalam, another language of Southern India. It is now found in at least ten different languages of India.

This item comes from Spain. The Valencia Baptist Y. P. S. C. E. has celebrated its first anniversary. The chapel in which the meeting was held was decorated with a large C. E., surrounded by the Spanish, Swedish, and English flags, the three nationalities represented in the society, with the motto for the year beneath. Addresses were given by the pastor, Mr. J. Uhr, and several members of the church and society. The society numbers fifteen active and four associate members, and has no less than five committees.

Australia reports 1,722 Christian Endeavor societies, with 52,340 members, to which must be added unaffiliated societies, bringing the total membership up to 55,000. Of these, 3,148 joined the church during the year, and 1,461 associates became active. The Wesleyan Methodists lead with 535 societies; then come the Baptists with 150; the Congregationalists with 131; the Presbyterians and Primitive Methodists with 110 each; the Bible Christians with 89; the Church of England, 27.

News from South Africa tells of the first meeting of the newly-formed C. E. Union of Cape Peninsula held in the Wicht Zaal, Capetown. The large hall was packed with young people. An interesting feature of the programme was the interspersing of the addresses with hymns, rendered by Endeavorers of the various denominations — Baptists, Congregationalists, Episcopalians, Dutch Reformed, and Presbyterians took part thus at different stages, all uniting in the closing hymn.

Above you will find an item announcing the glad tidings of a Christian Endeavor organization in Manilla. Now the news comes that Christian Endeavor got into Havana ahead of the United States' flag. On Christmas Day a society was organized by Mr. George Leet, who is its president. Mr. Leet, as he has always advocated and practiced, wore his Christian Endeavor pin on the lapel of his coat on the voyage to Havana. This identified him as an Endeavorer to a gentleman and his wife who were also on the boat, and the society is the result of their fellowship and enthusiasm. It is Puerto Rico's turn next.

Enthroning Christ!

Many Meetings that Mean Much.

IS Christian Endeavor waning?" Some faint-hearted, short-sighted doubter whined the question in our ears not long ago. We said, "No! Christian Endeavor is *working* and *winning* all along the line!" And here is a batch of evidence:

Lambton County's Crowning Convention.

Mr. John Trotter, Florence; Rev. Canon J. B. Richardson, London; Rev. S. J. Farmer, Petrolea; Rev. G. N. Hazen, Wyoming; Rev. A. L. Budge, Mandamin; Rev. G. H. McAllister, Watford; Rev. J. A. R. Dickson, Galt. This was the array of talent that delighted Lambton County's seventh annual convention in the thriving town of Watford last month. And the audience in numbers and enthusiasm came fully up to the standard of the speakers. Everyone said it was the best yet! Here are some pithy points from the secretary's report:

Not a society in the county unreported.

During the past year more *solid work* done than any previous year in the Union's history.

The Union has now 57 young people's and 6 Junior societies; membership, 1,507 active and 989 associate; total, 2,496. Increase in societies, 4; in membership, 72.

Raised for missions, \$620, an increase of \$214 over last year.

Enthusiasm in London.

We know, because we were there. The London Local Union was good enough to ask the HERALD'S news editor to share in its annual rally. The gathering was in St. Andrew's church, and a fine audience it was that greeted the speakers. The president of the Local Union presided with brightness and brevity, two good features in a chairman. Mr. A. T. Cooper, of Clinton, our Provincial secretary, was the first speaker, and delivered an inspiring address upon the opportunities affording themselves on all sides for true Christian Endeavor. There is a "dead in earnest" tone to Bro. Cooper's voice and manner that makes his words sink deeply, while his bright face is as winning a testimony to the blessedness of Christianity as we have ever seen. Reports from London societies followed. "Minute reports," the programme called them, we hardly know why; but they were all good. We skimmed them for our readers, and the cream will be found elsewhere. "We" spoke next; but we are all the time speaking to HERALD

readers, so we need not dwell on that feature of the programme. Solos and special music were rendered during the evening. A male choir was a somewhat novel feature.

A Good Galt Gathering.

An awakening to responsibility in the matter of the world's evangelization was a feature of the society reports read at the sixth annual conference of the Galt Union held last month in the Central Presbyterian church. Galt is simply representative of the news that we get from all over in this particular. Rev. J. F. Barker, of Hamilton, vice-president of the Provincial Union, gave a suggestive and rousing address on "The Advantages and Dangers of Christian Endeavor." The benefit of his words was shared by a number of visitors who had come into the meeting from the surrounding villages, and were entertained to tea at the close of the session. The new executive, which comes into office with a balance of \$15.66 in the treasury, is made up as follows: President, J. H. Wilson; 1st vice-president, Harry Edmonds; 2nd vice-president, Miss Currie; secretary, Miss S. Acheson; treasurer, Miss Kate Knechtel.

Ottawa's New Officers.

The Ottawa Christian Endeavor Union Executive elected officers last month and appointed superintendents of the various departments. The meeting was held in McLeod Street church, and most of the societies in the union were represented. Mr. T. W. Quayle directed the proceedings. The officers elected are: President, Dr. V. H. Lyon; secretary-treasurer, A. H. Hendry; corresponding-secretary, Miss L. Clendennin; convener of Lookout Committee, Mr. H. McGillivray; supt. of Junior work, Mrs. R. McAllen; press representative, Mr. T. E. Chisnall. Reports were presented from McLeod Street church society, Knox, Emmanuel, Dominion, Erskine, Eastern Methodist, First Congregational, and from Stewarton society.

Hamilton's E. L. of C. E. District Meeting.

The Hamilton District Methodist Young People's societies held their annual convention in Wesley church recently. Rev. S. E. Marshall, the president, occupied the chair, and there was a good attendance of delegates. Miss Duffield read a paper on "How can our young people best help their pastors?" A short discussion followed. An address was delivered by Dr. Kilborn, a returned missionary from China,

At the afternoon session reports were presented by the secretary-treasurer, president, and vice-president, all showing the district to be in a flourishing condition. The societies agreed to pay \$756 for the support of the young people's missionary. An address was delivered by the Rev. Robert Davey, of Stoney Creek, on "What is consecration?" Miss Rose E. Wakefield, of Dundas, spoke on "The advantages of the reading course." A discussion, led by Miss Mabel Taylor, took place on "The proper way to conduct the weekly topic." The following officers were elected: Miss Sadie Bowes, president; Rev. T. A. Moore, 1st vice-president; Mrs. Frank Coote, 2nd vice-president; Mrs. Charles Williams, 3rd vice-president; Miss Libby Cline, 4th vice-president; Miss Mary McLeod, 5th vice-president; Miss Duffield, secretary-treasurer; Rev. W. F. Wilson, conference representative; Revs. G. K. B. Adams, S. E. Marshall, and Messrs. W. H. Moss and George Wilson, Executive Committee.

At the evening meeting there was a song service, and the Rev. Dr. Kilborn delivered an address on "Our missionaries in China."

Light Shines in Lindsay.

Victoria County C. E. Union held its eighth birthday party in the pretty town of Lindsay last month. Cambridge St. Methodist church was the meeting place, and two days were spent in the celebration. But it was more than a celebration; it was an inspiring convention of earnest workers. The attendance was good, the programme excellent. President D. McLachlin, of Woodville, ably presided. Rev. T. Manning, B.A., of Lindsay, welcomed the delegates, and Rev. J. A. Mackenzie, of Oakwood, replied heartily. Every session succeeding was of deep interest and practical value. The following officers were appointed for 1899: President, Miss Dunoon, Lindsay; vice-president, Rev. J. A. Mackenzie, Oakwood; secretary, Miss M. Needler, Lindsay; assistant-secretary, Miss B. Bowes, Lindsay; treasurer, Miss E. A. Pogue, Reaboro; editor, Miss M. Gilchrist, Woodville; Junior superintendent, Miss H. Wellstood, Kinmount. Committee: W. Suggitt, Valencia; J. Spence, Kirkfield; Rev. R. H. Leitch, Fenelon Falls.

The address of the convention, if one may be singled out without being invidious, was given by the Provincial president, Rev. Elliott S. Rowe, of Toronto. His subject was "The present issue." We have room only for a few suggestive sentences from his masterly treatment of an important theme:

"The present is the fruit of the past, the germ of the future."

"Institutions come and go; God and man remain forever."

"In order to work successfully, we must know the present age, as the manufacturer must know the needs of his time to be successful."

"Our aim is to produce a high type of men and women—a Christian citizenship. The type wanted is that which, by the help of Christ, can be produced out of any kind of man."

"Shall materialism or spirituality predominate? Shall truth always be found on its knees to money? These are questions we must answer."

"Some people try to get through life in a zig-zag way. They straddle a fence and watch other people. When they die, they are nothing but a dead dodger."

FRAGMENTS.

The HERALD congratulates Victoria County on their choice of president. God speed you, Miss Dunoon!

"Moravian missions" was the subject of a bright paper by Miss MacLennan.

"Paul, and his Epistle to the Romans" formed a most profitable Bible reading by the Rev. C. H. Schutt, of Oxford.

Mr. Wm. Taylor, of the C. I. M., opened the eyes of his audience with a broadside of first-hand "Facts about China."

Two splendid recommendations—"That the County C. E. Convention meet simultaneously with the S. S. Convention, and that an invitation be extended to all young people's societies to be present."

Some other good things were: Papers on "South America," "Africa," "India," and "Japan," "What we owe our country," "The necessary elements for missionary service," and "Are foreign missions a waste?" This latter, of course, answered in the negative.

Little London Locals.

The First Methodist E. L. of C. E. raised \$100 for missions last year by systematic giving. No other devices were resorted to.

All the associate members in Southern Congregational Y. P. S. C. E. have "taken the next step," and joined the active ranks.

St. George's Episcopal Y. P. S. C. E. put up a wood-shed for their pastor's rectory, and they intend converting it into a commodious summer kitchen in the near future. This society gave \$40 for work in South America.

The First Congregational Y. P. S. C. E. have recently done some pruning, cutting off the active members that "did not act." During the pastor's absence, they conduct-

ed the Sunday evening service with much acceptance. A concert was given to old folks at the Aged People's Home.

Hill St. society have been specially interested in evangelistic services. St. Paul's Episcopal have had a course of Tabernacle lessons. St. James' Episcopal gave \$25 for South American missions. St. Andrew's Presbyterians are laying emphasis on a series of denominational studies.

South Wellington's Workers.

A splendid report of the fifth district convention of the South Wellington C. E. Union has reached the news editor. It is written in a beautifully clear hand that delights our tired eyes; but we cannot find room for it all, much as our heart longs to. We shall seek to extract some of its honey for our readers' delectation. The place of meeting was Alma Presbyterian church; the chairman, Mr. Mullin, president of the Union. The officers for next year will be: President, Dr. N. C. Wallace, Alma; vice-president, Miss Nellie Turnbull, Guelph; corresponding secretary, Mr. John Cassidy, Fergus; recording secretary, Mr. John Longman, Alma; treasurer, Miss Ransom, Craigholm; Junior superintendent, Miss H. McDougall, Guelph; Board of Management, Dr. Roger, Fergus; Mr. George McLeod, Guelph; Miss Mary Burns, Rockwood; Miss Emily Davidson, Elora. Some of the bright features of the convention were a conference on new methods in C. E. work conducted by the Rev. Mr. Merrill, to which Miss McDougall furnished a suggestive outline touching on the Tenth Legion, the Morning Watch, the Pastor's Cabinet, and the Graduate department. "Elements of growth in a society" was the title of a bright address by the Rev. J. A. Cranston, B.A., Rockwood, and "How to deepen interest in the Union" gave rise to a live discussion. In the evening the Pledge and Missions were two fruitful topics of discourse by the Rev. W. J. Hindley and the Rev. B. W. Merrill. The closing consecration service was conducted by the Rev. Mr. Morrow of Alma.

Two "At Homes" in Brantford.

The annual "At Home" of the Colborne Street Epworth League was a most enjoyable and successful affair. The basement of the church, where the affair was held, had been very tastefully decorated for the occasion, flags and bunting and evergreens forming a pretty profusion. There were also cosy

corners and easy chairs for those who wished to sit down. The Reception Committee looked well after the welfare of the guests. The greater part of the evening was spent in social intercourse and in getting acquainted. Several new members have joined the church lately, and these were particularly well looked after. A short impromptu programme was rendered during the evening, consisting of instrumental solos by Miss Lee; piano duet, Mrs. E. Harley and Miss Laura Mann; solo, Mr. H. Connop; whistling solo, Mr. Cropp.

The members of the Christian Endeavor of St. Andrew's mission gave an enjoyable "at home" in the Sunday-school room, Feb 21st. After having spent two hours in playing games, etc., they adjourned to the basement, where refreshments were served. Music was provided by the Misses Woods, E. Cockshutt, J. Henry, G. Moffat, and Dr. Nichol.

Away Down East.

The E. L. of C. E. in Grace church, Charlottetown, P. E. I., recently organized a reading circle that gives every promise of being a very popular and helpful branch of their work.

A very delightful and profitable social evening was spent by the E. L. of C. E., Lennoxville, Que., on Feb. 23rd. A closer sympathy and better service are looked for as the outcome.

The B. Y. P. U. of Upper Sackville, N.B., were entertained at a social given by the E. L. of C. E. in that town. A most enjoyable evening went far to strengthen the ties of Christian fellowship already existing.

The Epworth Leaguers of Halifax and Dartmouth held a mass meeting last month to consider means for helping in the rescue of St. James church, Montreal. Rev. Dr. Williams was present and made a powerful plea.

The Y. P. S. C. E. of S. Andrew's church, Sherbrooke, took charge of the evening service on the last Sabbath in February. The exercises were in harmony with the thought of an Endeavor day, and were most interesting and profitable.

The Barnston, N.S., E. L. of C. E. held a very bright missionary meeting last month. The work of world evangelization was presented in a striking manner, and a quickening

of activity along these lines is confidently expected.

The Y. P. S. C. E. of the Presbyterian church in Prince Co., P.E.I., spent a very enjoyable social evening at the home of Mr. C. E. Dobic. A short devotional meeting was led by Mr. David Docherty, after which the time passed quickly in social intercourse and bright music. It was midnight before "God Save the Queen" brought the social to a close.

A Lonely Western Item.

On the evening of Friday, Feb. 3rd, in the Presbyterian church, Brandon, a reception was tendered to the students in the city. The meeting was under the auspices of the Christian Endeavor society.

We have put a border round it; we want all our far-west readers to mark it well; it is the only item of news that has reached us from the West. With no little eagerness, deepening into anxiety, have we scanned the columns of the British Columbia, Northwest Territory, and Manitoba papers for news. As our long search proved fruitless we have wondered whether after all there were any societies out west. What is wrong, brethren? Are you sleeping, or taking a journey, or perchance following the chase on your boundless prairies? Send us word and relieve our anxiety. Your choice of any one of Sheldon's books in paper for the first item we receive.

Hamilton Happenings.

James Street Baptist church society are receiving some interesting talks on Moses from their pastor, Rev. Mr. Gilmore.

Rev. W. H. and Mrs. Watson are about to leave the city to reside in Cowansville, P.Q. Their daughter, Miss Janet Watson, will accompany them.

Immanuel Congregational society have joined the lecture bureau in connection with the college and will receive lectures from Dr. George. This society recently held a very enjoyable social at which a splendid programme of music, readings, etc., was presented. Miss Elenore Cartmell, late of this society, was married a short time ago to Mr. Tait.

Our Union Executive held its regular monthly business meeting on Friday, Feb. 17th, at which there was a goodly number of representatives. The reports were very encouraging and showed the Union to be in a very prosperous condition. The Organization and Visiting Committee have been bringing into existence new societies and by visits putting new life into old societies. The Missionary and Good Literature Committee are holding bright, interesting meetings every two weeks in the House of Refuge, and doing their best to create a missionary zeal in the societies, besides keeping the barber-shops, fire-halls, and hospitals in good reading. Miss Kelk is making a good convener of the Correspondence Committee. She wishes in her work to be in touch with correspondence committees of other unions; her address is 161 Queen St. South. These different departments of the work are all feeling and appreciating the help of the able president, Dr. Beavis.

Toronto Topics.

Erskine C. E. S. have an active Lookout Committee who adopt the plan of dividing the membership of the society equally among the committee members, who without roll call mark all absentees at every meeting. Two consecutive absences result in a visit from the committee. The committee wear white badges when on duty.

Northern Congregational C. E. S., during the holiday season distributed a large box of provisions secured from Embro church to 28 families and four institutions. At the last monthly missionary meeting South America was the theme, Mr. Wm. Revell the speaker. Cottage meetings are held weekly in the homes of the "shut ins."—M.E.C.

The pastor of the Church of the Covenant Y. P. S. C. E. recently invited his young people to a social evening at his home to meet Professor and Mrs. McFayden of Knox College. A very enjoyable time was spent in musical exercises, after which Mrs. McCaul treated her guests to a dainty repast of light refreshments. This society had an address at a late meeting from Mr. E. Robb on mission work in the Sudan.

The city union held its regular monthly meeting in Broadview Ave. Congregational church. Mr. J. Colville presided. The business docket was light. Money was

voted to pay some accounts, and certain minor matters received discussion. Mr. H. G. Hawkins gave a bright address in his usual style on prayer meeting work, which was much appreciated. The next meeting of the Union will be in Dovercourt Road Baptist church.

Two Junction items: At one of the regular meetings of the Christian Endeavor Society of Victoria Presbyterian church last month Mr. T. R. Robinson, a student of Knox College, gave an address on Mohammedanism, which was listened to with interest by the large number present.

At a meeting of the Baptist Young People's Union, Rev. W. Pady, the pastor, delivered a lecture on "Personal Work."

The Young People's E. L. of C. E. connected with Trinity Methodist church held a very interesting meeting on Feb. 20th in the schoolroom. Rev. Isaac Tovell occupied the chair. Miss Williams spoke on the requirements of the mission work in the North-West. Mr. Geo. B. Sweetnam, president of the Canadian Temperance League, then delivered an address on the evil of cider drinking among the young people of Canada. Cider, he termed the devil's kindling wood. It was a subtle and deceitful fluid, hiding its head under numerous masks for the temptation of our young people.

A splendid report comes to us from the newly organized E. L. of C. E. at Agnes Street church. We should like to print it in the breezy form its author gave it, but our space will not permit. On the evening of Feb. 20th instead of holding their regular prayer meeting, this vigorous society organized into eight bands with leaders, and set out to carry the Gospel to the non-church goers of their neighborhood. Eight meetings in as many different homes were held. Results can hardly be estimated as yet, but in one meeting two souls were saved, and everywhere a warm invitation to return was extended. The reflex influence on the young people too is of the best. New conceptions of privilege in service have come to many. The purpose is to hold a similar campaign on the third Monday of each month. This is one direct outcome of Rev. C. M. Sheldon's visit to Toronto.—G.B.B.

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,

Ontario's Overflow.

Not the lake. We do not apprehend an immediate flood. It is the news of the province that overflows this month. And there's no froth on it either. Read for yourself.

An E. L. of C. E. was lately organized at Victoria Square. The prospects for increased Bible study and active service are reported as most promising.

The Young People's societies of the three Methodist churches in Peterboro have united in carrying on a series of evangelistic services, aided by the pastors, with good success.

Altona Y. P. S. C. E. have elected officers as follows: President, C. H. Hainer; vice-president, Elias Reisor, sec.-treasurer, Claten Stouffer. The membership is fifty-three, and the meetings are characterized by a good spirit.—*B.*

Glencoe Y. P. S. C. E. provided the programme for a very enjoyable evening in celebration of the fifth anniversary of their pastor's wedding. The Local Union is busily engaged in preparing for the Middlesex county convention in May.—*S. M.*

The fifth annual convention of the Bay of Quinte District Union of C. E. and E. L. C. E. will be held in Kingston on Thursday and Good Friday, March 30th and 31st. The programme will contain topics of interest to all C. E. workers and the speakers will be the best obtained. It is earnestly desired that every society in the district be represented.—*J. B. R.*

The young people of Calvary Baptist church, Brantford, gave a reception to their friends recently in the parlors of the church. After a choice musical and literary programme, which included a debate as to the relative influence of men and women in the world, the company gathered about the daintily adorned refreshment tables, where a final enjoyable hour was spent.

On Monday evening, it being missionary night, there was a lecture in St. Andrew's Presbyterian Sunday-school under the auspices of the C. E. society; on the work of Dr. McKay in Northern Formosa. The lecture was illustrated with stereopticon views, which proved very instructive.

The same evening there was a lecture in the Baptist church on India's need. This was also illustrated.—*B. Anderson.*

Through the efforts of the C. E. of Knox church, Galt, Rev. Norman Russell, missionary from India, was invited to address a joint meeting of the C. E. and the regular church prayer meeting on missionary work in India, when our church undertook to raise the necessary funds (\$850) to erect a mission hall in Dhar, India. The C. E. raised \$100 of this amount by voluntary contributions from the young people.—*E. M. R.*

The St. Andrew's Christian Endeavor society of Whitby held their semi-annual meeting on Tuesday in the basement of the church, when the following officers were elected: Honorary president, Rev. J. Abraham (pastor); president, Dr. C. F. McGillivray; vice-president, Mr. Patterson; rec.-secretary, Miss C. Johnston; treas., Miss T. Thomson; cor.-secretary, Miss Donaldson. Favorable reports were read from the retiring conveners showing that the society was in a flourishing condition and doing good earnest work for the Master. Mr. Abraham said a few kind words to the society, expressing his pleasure and satisfaction in the work done during the past year, and also of the great help the young people had been to him in strengthening his hands in his work as pastor of the church.

The Young People's society of the Queen Street Methodist church, Kingston, has taken upon itself a new lease of life, under the direction and inspiration of the Rev. Mr. Elliott. In the first place the society adopted a new name, The Epworth League of Christian Endeavor, and in that way secured representation on the official board of the church. Next the society decided to open a reading circle, and some forty of its members and friends are now reading the literature of the Epworth League, literary evenings being arranged for once a month. At these meetings the features of the books will be made the topics for debates or essays. Then the intermediate Endeavorers, some forty-two of them, graduated into the senior society, and the reception service was one of the most impressive that has been held. The consecration of so many to active and associate membership had a most inspiring effect. The following officers were installed into office for the year: President, Miss L. Walker; honorary president, Mr. J. G. Elliott; vice-president, Miss S. E. Allen; honorary vice-president, Mr. R. Meek; corresponding secretary, Miss K. Abraham; recording secretary, Miss C. Dawson; treasurer, Miss L. Quinn.—*K. Abraham.*

Junior Jottings.

The regular Wednesday night prayer meeting in Orillia Methodist church was recently turned into a Junior recognition service.

At the Local Union rally in London, Colborne Street Young People's society were unrepresented; but their Junior society was on hand and spoke up for them when the roll was called.

The Junior C. E. society in St. Paul's church, London, has a committee that might well be adopted in some other societies we know. It is called, "The Good Conduct Committee."

Yonge Street Junior E. L. of C. E., Toronto, is helping to pack a box of serviceable articles to be sent out to Jamaica. Our news editor had a good time chalk-talking to them the other night.

The Juniors of the Kew Beach Presbyterian church, Toronto, presented their late pastor, who was also their superintendent, with a beautiful copy of Rotherham's Emphasized New Testament upon his leaving the church.

The Junior League of Colborne Street Methodist church, London, has at present thirty-one active members and nine associate members. The average attendance is about twenty-five members. The following are the officers: President, Mr. Wallace Crawford; vice-president, Miss Nellie Hill; secretary, Miss M. Elms, treasurer, Miss K. Moore; organist, Miss F. Gazo. They held a cottage prayer meeting once a week, which is attended with good results. The League has agreed to pay \$25 towards the church debt. Each committee also occupies one afternoon each week.

The Junior society of the Methodist church, St. Mary's, held its fourth anniversary and annual sleigh-ride party, Feb. 10th. In spite of the intense cold it was a great success. Over a hundred children did ample justice to the good things so liberally supplied by the friends of the Juniors. After an hour of fun and frolic an excellent programme was given which included "The Junior Wheel," a pretty exercise which shows the value and importance of Junior work. The reports show the society to be in a flourishing condition. The eight committees are all doing good work, and best of all twenty of the Juniors have given themselves to Jesus and united with the church during the year.—*W.*

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. John Duncan-Clark.

Easter.

April 2.—The birthday of hope. 1 Pet. 1:1-9.
(An Easter Meeting.)

DAILY READINGS.—Monday: Without hope, Isa. 38:9-20. Tuesday: The Christian's hope, Heb. 6:17-20. Wednesday: The resurrection and the life, John 11:23-26. Thursday: I live; ye shall live, John 14:19, 1 Cor. 15:12-19. Friday: Risen, as he said, Matt. 28:1-8. Saturday: Christ the first fruits, 1 Cor. 15:20-26.

A Message of Cheer From Babylon.

BABYLON, to Jewish ears, was synonymous with *oppression and captivity*; it stood for the darkest hours in the spiritual and national history of Israel. Yet it was from Babylon that this message issued, contained in our topic-passage, ringing with the cheer and encouragement of a certain and undying hope. If the inspiration of the Apostolic writings had depended upon circumstances and environment, the song of Peter in his exile would have had more of the dirge in its notes than the psalm; but Peter possessed a hope in his heart that like mighty pinions bore his eager soul far above the heathen darkness, infidelity, and blatant materialism of Babylon, into the rare atmosphere of the heavenly places. From such point of spiritual vantage he proclaimed to the scattered and persecuted believers in Asia Minor a message of strong encouragement.

It was to a homeless people that Peter wrote. The fierce anger of Judaism linked with the hatred of Roman officialdom for anything that created a disturbance, had dispersed the Christians broadcast throughout Asia Minor. They could look upon no earthly location as their abiding place. They had no possessions to leave to their children. When the thoughts naturally arising from these conditions were brooding like birds of evil in the minds of the new disciples, forth from Babylon came these tidings of cheer. "For ye homeless ones, God's vagabonds," shouts Peter, "there is reserved an inheritance, surpassing aught that earth can give. Look about you. See how the gold and silver of earth corrupts and corrodes, see how its sweetest pleasures defile the partaker, see how its glory fades, its laurels wither and decay! But for you there is an inheritance incorruptible, undefiled, and that fadeth not! Rejoice greatly then, for even in the midst of manifold temptations, ye are kept by the power of God!" Surely this is an evangel, indeed, of which the apostle has become bearer. Let all homeless and heavy-hearted ones lift up their heads, for to such this is the birthday of hope.

HAVE we share in this inheritance? Let us search the title and see if we have right by it. This wondrous legacy is for the "elect," the chosen sons of God. How may we qualify? Listen to the secret that unlocks the mystery of election: "To as many as received Him, to them gave He right to become the sons of God; even to them that believe on His name." After all, it is ours to "elect"; we must choose Him or refuse Him. By the choice or

rejection do we gain or forfeit right to the inheritance. And "to as many as receive Him" what is the guarantee that there will be none disappointed? With a marvellous sevenfold seal is the inheritance made certain:

- (1) The fore-knowledge of God, ver. 2.
- (2) The sanctification of the Spirit, ver. 2.
- (3) The obedience of the blood of Christ, ver. 2.
- (4) The sprinkling of the blood of Christ, ver. 2.
- (5) The abundant mercy of God, ver. 3.
- (6) The begetting of the Father, ver. 3.
- (7) The resurrection of Jesus Christ, ver. 3.

There is not a human element in the guarantee; not a clause but is based upon the will and power of Omnipotence. On the seventh stand all the rest, as on a sure foundation.

Hope Harmonies.

"There is a land beyond," "On the resurrection," "Some day the silver," "When the mists," "Shall we gather," "Weary gleaner in the field," "On that bright," "We shall sleep."

Christ, the First-Fruits.

"Because He lives we shall live also."—Paul.
"Blessed and holy is he that hath part in the first resurrection."—John.

"So also the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."—Paul.

The Birthday of Hope.

The souls of men at the end of days
All shivering stood by a sullen stream,
And they sought in vain with an anxious gaze
From the further shore a gleam.
The black, cold waters swiftly ran,
And a damp, dark mist wrapt all in gloom,
The hand of Fate pressed each soul of man
To ford the flood of doom.
But the grip of Fear held each soul back,
And above the angry river's roar
There arose the cry, "O Fate, alack!
But we see no further shore!
It is dark, all dark, there is none to guide,
We know not what beyond us lies,
The black stream flows with a strong swift tide
He who seeks to ford it dies!"

On a sudden shone a soft, clear light,
A Figure stood 'mid the souls of men,
His face and form a wond'rous sight;
They worshipped there and then!
His head was crowned with a wreath of thorn,
His hands and feet bore crimson stain,
The flesh of His side was rent and torn,
His face was white with pain.
Through the shiv'ring ranks He passed until
His crimson feet just touched the brink,
They watched Him enter the waters chill—
With a gasp they watched Him sink!

The darkness fled from the soft, clear light
That stronger grew, and more, and more,
Until at last in the radiance bright
They saw the further shore.
And there He stood who had stemmed the tide,
And beckoned all with His crimson hand;

They looked, and lo! through the waters wide
A pathway of dry land!
A gladsome troupe they followed then,
With triumph song, and shouts of praise,
For Him who had freed the souls of men
From death at the end of days!

—S. J. D.-C.

He is Risen!

To many a soul bewildered and bereaved has come the glad announcement that their lost Lord is at hand, and amid the voices of earth they have heard again His loved accents calling their names. The truth that Christ is not merely the crucified sacrifice for sin, but the ever-living Saviour and ever-present Friend, has come to them with the force of a new revelation. In the joyous consciousness of His fellowship they have entered upon life with new hope and courage. Their faith in God cannot again be shaken since they have learned "what is the exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead." And to those who have never endured such eclipse the resurrection of Christ is none the less a mighty buttress of faith. Its relation to our belief is somewhat like that of a fly wheel to delicate machinery. The mechanism is complete without it. The engine is perfectly adjusted to its work and its power is sufficient. But take away the steady regulation of the massive wheel, and how quickly wreck and loss would follow! So the great facts of Christian faith, and especially this hinge-fact of the resurrection, steady and regulate all our thinking and belief. Let us lose hold upon them, and we speedily join the sad company of those who concerning the faith made shipwreck. They are unnoted forces holding us to the course.—*Edward McArthur Noyes.*

Text Testimonies.

OUR HOPE.—Job 19: 25, Ps. 16: 10, Dan. 12: 2, 13, 1 Cor. 15, 1 Thess. 4: 16, Rev. 20: 12-15. A RISEN LIFE, Rom. 6: 8-13, 8: 10, 11, 2 Cor. 5: 14-17, Eph. 2: 4-7, Col. 3: 1-4.

The Holy Garments.

April 9.—The holy garments. Eph. 4: 20-24; Rom. 6: 4.

DAILY READINGS.—Monday: The priest's garments, Ex. 28: 1-5; 31-38. Tuesday: The wedding garment, Matt. 22: 11-12. Wednesday: Putting on Christ, Gal. 3: 23-29. Thursday: Putting on the new man, Col. 3: 1-11. Friday: The righteousness of the saints, Rev. 19: 6-9. Saturday: They shall walk in white, Rev. 3: 1-6.

Clothed in Christ.

THERE is a royal raiment for the King's children, provided by their Royal Father's bounty. It is a beautiful vesture excelling the glory of the lilies, as the lilies excelled the glory of Solomon. It is costly, for at the expense of blood was it purchased, by the sorrow of Gethsemane and the anguish of the cross. And yet to the King's children it costs nothing but love and faith in their Sovereign Father. The texture of these robes is rigateousness, and their radiance the holiness of truth (Eph. 4: 24, Mg.)

THESE clothes cannot be donned without preparation. They are not an over-suit that can be slipped on above one's ordinary apparel as a covering for rags and tatters. There must first be a "putting off" before there can be a "putting on." They who would be wearers of the royal apparel must be willing to discard the old clothes, the finery and adornment of this world, the fondly cherished trinkets and tinsel of their own self-righteousness; there

must not remain the least tag or ribbon to detract from the glory of the new garments. Furthermore, this princely vesture is not to be donned and laid aside as fancy may dictate. There are no special holy seasons for its wearing; no time or place fitly unappropriate to its character. If there be such as the latter, then with them the wearer has no concern. These garments fit themselves to the occasion. In hours of holy thought and quiet withdrawal they make possible the sweetest fellowship with the King. In hours of service, they give greatest freedom for effort and furnish a weariless strength. In hours of conflict they become an impenetrable armor to the enemy's darts.

THEY are not alone princely robes, they are priestly. They bestow upon the wearer the privileged but responsible ministry of intercession. In these garments a man becomes in measure his fellow's representative at the throne of God. He assumes a share in the burden of the world's sin and need. He learns the deepest truths of the fellowship life as he enters his Lord's Gethsemane to agonize for souls. It is by such a life that having first received our salvation we work it out, and the holy garments become ever more radiant as they become less and less a garb and more and more a character. Perhaps that is after all the chiefest value of this royal vesture. Although originally assumed by faith externally, by constant wearing they become the very being and make-up of the wearer. With the donning of them comes the renewing of the mind; change of thought, change of attitude, change of life, and a new relation to the world and God. It is not only a renewal, it is a resurrection. Out from the debris of our shattered selves, the refuse of our old self-righteousness, the corrupting garbage of our sins, rises the new man, the man God made in Eden, long dead, but now alive again. Brethren, have I written of ourselves? Is this renewal, this quickening, our experience? Have we put on the holy garments? Have we "so learned Christ"?

Songs of the New Life.

"Oh, bliss of the purified," "I have a Saviour," "My hope is built," "Soul of mine," "My life flows on," "Jesus I am resting," "Lord, I am not," "Gird on the," "Jesus, thy blood."

"Put Off" and "Put On."

"Put off the old man with his deeds."—*Paul.*

"Put on the new which is renewed in knowledge after the image of Him that created Him."—*Paul.*

"He that overcometh, the same shall be clothed in white raiment. . . . They shall walk with Me in white, for they are worthy."—*The Master.*

"What are these which are arrayed in white robes? and whence came they?" asked one of the elders.

"Sir, thou knowest," John replied.

"These are they," the elder answered, "which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—*The Revelation.*

Walking in White.

And now I appeal to thee to let everything else go, that thou mayst live out, in a practical daily walk and conversation, the Christ-life thou hast dwelling within thee. Thou art united to thy Lord by a wondrous tie, walk then, as He walked, and show to the unbelieving world the blessed reality of His mighty power to save, by letting Him save thee

to the very uttermost. Thou need'st not fear to consent to this, for He is thy Saviour, and His power is to do it all! He is not asking thee, in thy poor weakness to do it thyself, He only asks thee to yield thyself to Him, that He may work in thee to will and to do by His own mighty power. Thy part is to yield thyself, His part is to work; and never, never will He give thee any command which is not accompanied by ample power to obey it. Take no thought for the morrow in this matter; but abandon thyself with a generous trust to thy loving Lord, who has promised never to call His own sheep out into any path without Himself going before them to make the way easy and safe. Take each little step as He makes it plain to thee. Bring all thy life in each of its details to Him to regulate and guide. Follow gladly and quickly the sweet suggestions of His Spirit in thy soul. And day by day thou wilt find Him bringing thee more and more into conformity with His will in all things; moulding thee and fashioning thee, as thou art able to bear it, into a vessel unto His honor, sanctified and meet for His use, and fitted to every good work.—H. W. S.

Greater than Solomon's Glory.

Earth's wisest man, King Solomon the mighty,
Garbed in the richest robes that wealth could buy,
Was not arrayed like one of these frail lilies,
Clothed in bright sunbeams woven from God's sky.

Pure as Thine angels, simple in their beauty,
Each to Thy sky lifts up a trustful face;
Sunshine and shower from Thy hand combining
Sent of Thy love, are sources of their grace.
White as a soul by Thine atonement ransomed,
Encircled by a trinity of leaves,
What can compare in loveliness of texture
With this fair garment that their Maker weaves?
Yet do they toil not, neither are they spinning,
Anxiously caring for the future days;
Gladly they blossom, telling forth Thy glory,
And Thou, my Father, keepest them always.

Sunshine or shower, Lord, Thou art the giver,
Skies may be clear, or clouds their anger pour;
Thy love is changeless, though the wind veer east-
ward.
Lord, let me be Thy lily evermore.

S. J. D.-C.

Inspired Comment.

GARMENTS FOR THE KING'S CHILDREN.—2 Chron. 6: 41, Ps. 45: 13, 104: 2, 132: 9, 16, Eccl. 9: 8, Prov. 31: 25, Isa. 61: 3, 10, Zech. 3: 4, Matt. 22: 11, 12, 6: 30, 1 Pet. 5: 5, Rev. 3: 18, 6: 15. SOILED CLOTHING.—Jas. 5: 2, Jude 23.

The Eternal Morning.

April 16.—The eternal morning and modern missions.
Isa. 60: 1-12. (A missionary meeting.)

DAILY READINGS.—Monday: The morning star, Rev. 22: 16-21. Tuesday: The dayspring, Luke 1: 67-79. Wednesday: A light to the Gentiles, Luke 2: 25-32. Thursday: The Light of the world, John 1: 1-9. Friday: Lights in the world, Matt. 5: 14-16; Phil. 2: 12-18. Saturday: The nations in the light, Rev. 21: 22-27.

OUR topic passage is one of the most beautiful in the whole of Isaiah's prophecy. The inspired seer has been given a marvellous range of vision that sweeps through space and time to dwell upon the consummation. The translators of my Bible made these words of glorious forecast a picture of the triumph of the church, at least such is their suggestion in the heading of the chapter. In no spirit of controversy, but out of deference to my own con-

victions, before I venture to make application of this passage to the missionary activities of the church, I must state my belief that its primary and literal significance is for Israel. The Jew, having found his Messiah and being restored to his own land, in the day of Isaiah's anticipation is the ruling nation of the reconstituted earth, whose beneficent sway has become the channel of richest blessing to all other peoples. In this connection read Rom. 9, 10, 11, which are a New Testament commentary on Old Testament prophecy concerning the Jews.

THE eternal morning and modern missions,— what is the connection? The one is the herald of the other. As John the Baptist was forerunner for Jesus Christ at His first Advent, so modern missions are the John the Baptist of His second Advent that have gone out into the world proclaiming "Repent, for the kingdom of heaven is at hand." The progress of missions will stand out on the record pages of the dying nineteenth century as one of its most striking characteristics. The missionary to day is the pioneer of civilization. Wherever man can go he makes his way, and plants the banner of the cross beyond even the furthest outposts of trade and commerce. The home church is waking to the conception that this is its business, and its chief business. That the Master left us a needy world and the means to supply the need, and that alone is enough to constitute our call to service. The growth of this idea in the church has been marvellous. Only a century ago foreign missions were the theme of orthodox ridicule. Gradually the ridicule grew to criticism, the criticism changed to indifference, indifference became interest, and now interest has reached the point of enthusiasm. The growing thought to-day is that the church has no purpose in existence except as it is found in carrying the gospel message to a lost world. When the church not only gets hold of this thought; but when this thought gets hold of the church, its men and women, and their pocket-books, there will follow the mightiest missionary revival the world has ever seen; and we believe that we are on the eve of such a revival now.

Songs of the Coming Dawn.

"Sowing the seed," "We're marching to Canaan," "Our lamps are trimmed," "There's a cry from," "To the work," "Look up and rejoice," "Send out the glad," "Send the tidings," "O golden day."

Jesus Shall Reign.

There shall be no more sunset when the eternal morning dawns.

The glorious daybreak shall come with the forth-
shining of His face.

"Prepare ye the way of the Lord. Make His paths straight. . . . For the kingdom of heaven is at hand."

Modern mission are the road makers for the coming of Christ's millennial chariot.

Missionary, anti-missionary — or omissionary. Under which of these headings do you and your society come?

If you would understand the mysteries of prophecy put yourself in line with their Author's thought by joining the ranks of the missionary church.

Repent! repent! repent!

For the kingdom of God is at hand

And all the land

Full of the knowledge of the Lord

Shall be

As the waters cover the sea,

And encircle the continent.

Repent! repent! repent!
 For lo! the hour appointed,
 The hour so long foretold
 By the prophets of old,
 The desire of the nations is nigh!

—Longfellow.

Christianity a Missionary Religion.

The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder, "Go ye, therefore, and teach all nations," etc. The Spirit of truth is the life-spring of all religion; and where it exists, it must manifest itself, it must plead, it must persuade, it must convince and convert. There may be times when silence is gold, and speech silver; but there are times also when silence is death, and speech is life—the very life of Pentecost. Look at the religions in which the missionary spirit has been at work, and compare them with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn. The former are alive; the latter are dying or dead.—*Max Muller.*

The World for Christ.

At Wisconsin, I saw on the wall of the convention a sentence which thrilled my soul, "Wisconsin for Christ." That was the motto of these young people. The next day I was in Iowa, and I saw the motto, "Iowa for Christ." The next day I was at Missouri, and I saw the same words, "Missouri for Christ." Two or three days afterward I was in the Province of Ontario, and there again the motto was, "Ontario for Christ." One of these days the great chorus of the voices of the young people will arise, and it will be *Our country for Christ*; both countries for Christ on both sides of the line; America, America for Christ! and I think, as we listen and strain our ears, we shall hear an answering voice coming back from across the water from the young people in dear old mother England, we shall catch the tone of their voices, and hear them cry out, "England, England for Christ!" and I think we shall hear the young people in the other lands engaged in the same work in missionary lands, in China, Japan, Australia, all the world over, we shall hear them cry out, "Our country, our country for Christ!" and it will not be long before voices from all over the world shall arise from this great chorus and throng of young people, "The world for Christ."—*Rev. F. E. Clark, D.D., in his London address, May, 1891.*

Fore-Gleams of the Morning.

PROPHETIC PROMISES.— Gen. 49: 10, Num. 24: 16, 17, Ps. 91: 18-20, 10: 16, 24: 1-10, 29: 1-11, 45: 1-17, Isa. 21: 1-4, 11: 1-16, 12: 1-6, 25: 1-12, 26: 1-21, 35: 1-10, 65: 17-25, Jer. 23: 5-8, Joel 3: 9-21, 1 Cor. 15: 22-28, 2 Thess. 1: 6-10, Titus 2: 11-14, 2 Pet. 3: 1-14.

Common Lives.

April 23.—How Christ makes use of common lives.
 The man with a picher, Mark 14: 12-16.

DAILY READINGS.—Monday: The fishermen of Galilee, Matt. 4: 18-22. Tuesday: The tax-gatherer of Capernaum, Matt. 9: 9-13. Wednesday: The women of Galilee, Matt. 27: 55-56. Thursday: The lad with fishes, John 6: 5-14. Friday: The widow in the temple, Matt. 12: 41-44. Saturday: The good man of the house, Luke 22: 7-14.

I do not know that there is any truth of greater preciousness to the average individual than that God can use the commonplace. It is the wonder

of the incarnation that He could take a lowly, human being and use her as the means of fashioning for His manifestation the God-man, thus clothing the Godhead with the likeness of sinful flesh. And this greatest of miracles is in measure being continually reproduced. God is forever entrusting His own excellency to earthen vessels. He incarnates Himself in every believer when He indwells them with His Holy Spirit. He thus makes it possible for the lowliest life to be invested with the beauty and strength of the Christ. The life of the Master Himself, from manger to cross, is a continual emphasizing of this thought. The silent years of Nazareth at the carpenter's bench have given dignity and sanctity forever to the work of the artisan. The choice of His closest friends and followers from the ranks of the toilers, has set upon honest labor the seal that gives it right to the best society in the truest sense of the phrase. The interest and love He manifested for those in the humbler walks of life is indicative of the large place He has for lowly faith within the sphere of His kingdom.

COMMON lives become uncommon just as soon as they are fully yielded to Christ. The life of full surrender to the will and service of God is one of the sweet rarities of our present day existence. Where ever it is met with, be it in the humble dwelling or in the halls of the aristocrat, at the blacksmith's forge or the student's desk, a yielded life bears a radiance that is celestial and breathes the fragrance of the farther shore. And yet there is no loss of the practical in such living; rather there is immense gain of strength, of dignity and of sweetness from the atmosphere of other worldliness imported into the most trivial duties. When one comes to realize that the tools of trade may be instruments of divine service, that the implements of farm toil may be weapons for God's warfare, and that even washing-day has its own place in the Almighty's plan, life gains a new importance and responsibility that makes it worth living as well for those of us who must be numbered among the rank and file of the divine soldiers, as for the princes and leaders in Israel.

For Hearts that Praise.

"One more day's," "Fade, fade, each earthly," "Simply trusting," "In Christ is love," "Now just a," "Dying with Jesus," "When the mists," "In a world," "Let us gather," "There is never a day."

Blessed be Drudgery.

God makes diamonds from the same material of which He makes coal.

He who serves most is greatest. He who does great things but serves not is nought.

What good would the gold and the silver be without the iron and coal and wood of commoner substance?

It is the tedious but constant toil of an insignificant insect that builds the magnificent coral castles of the southern seas. Given these same factors in human life, need we expect less results?

If in the drudgery of the warehouse, or the tiresome toil of the kitchen, you are serving in God's place for you and doing His will, you can accomplish more for the kingdom of heaven than the minister in the pulpit who is there of his own choosing.

The moon and the stars are commonplace things,
 And the flower that blooms and the bird that sings;
 But dark was the world and sad our lot
 If the flowers failed and the sun shone not;
 And God who studies each separate soul,
 Out of commonplace makes His beautiful whole.

The Days that Drag.

Some days there are that seem to drag along
Without a ray of sunshine or a song,
Each moment bringing with it some new care,
Some burden for my weary back to bear,
Some bit of drudgery that needs much grace
So I may do it with unclouded face.

Yet 'mid the weariness of days like this,
I often pause and lift my face to His,
And catch the tender love-light in His eyes,
And hear Him whisper, "Child, I hear thy sighs;
They pained Me, but before the world began
I wrought with love these days into Thy plan;
Each spent without a murmur or a frown
Is changed into a jewel for Thy crown."

And so I turn again, and all the place
Is radiant with the glory of His face;
The gloomy kitchen even seems to shine,
And all its drudgery is made divine;
No burden now too heavy seems to bear
Since Jesus stoops, Himself its weight to share.

—S. J. D.-C.

The Trivial Round.

So many grumble about the monotony of life's dead-level, which the great majority of us have to traverse. The upland paths, which give an ecstasy to tread, in the bracing air, and the expanding glory of the world, are for a few. For most of us it is the trivial round, the common task. Each morning the bell calls to the same routine of commonplace toil. Each hour brings the same programme of trifles. There seems no chance for doing anything heroic, which will be worth having lived for, or will shed a light back on all past, and forward on all coming days.

But there are two or three considerations which, if wrought into the heart, will tend to remove much of this terrible depression.

All life is part of a divine plan. As a mother desires the best possible for her babes, bending over the cradle which each occupies in turn, so does God desire to do His best for us all. He has a fair ideal for each, which He desires to accomplish in us with perfect love. But there is no way of transferring it to our actual experience, except by the touch of His Spirit within, and the education of our circumstances without.

He has chosen the circumstances of our life, because they are the shortest path, if only we use them as we should, to reach the goal on which He has set His heart.

If, my brother, you could have reached your truest manhood as an emperor or a reformer, as a millionaire or a martyr, you would have been born into one of those positions; but since you are only a servant, a bank clerk, or an ordinary business man, you will find right beside you the materials and possibilities of a great life.

If, my sister, you could have attained to the loftiest development of your nature by being a mother, or a rich man's wife, or a queen, you would have found yourself placed there; but since your lot is that of a milliner's assistant, factory hand, or toiling mother, you must believe that, somewhere within your reach, if only you will search for them, you will discover the readiest conditions of a noble and useful life.

Every life affords opportunities for building up nobler character. We are sent into this world to build up character which will be blessed and useful in that great future for which we are being trained. There is a niche which only we can fill, a

crown which only we can wear, music which only we can waken, service which only we can render. God knows what these are, and He is giving us opportunities to prepare for them. Life is our school-house. Its rooms may be bare, but they are littered with opportunities of becoming fit for our great inheritance.

Knitting needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabric of a noble and beautiful character. It does not so much matter what we do, but the way in which we do it matters greatly. What we do may or may not live; but the way in which we perform our common tasks becomes an indestructible part of our character, for better or worse, and for ever.—F. B. Meyer.

A Christian's Time.

April 30.—How shall we divide our time? Eccl. 3:1-15.

DAILY READINGS.—Monday: Time for prayer, Matt. 6:5-8. Tuesday: Time for Bible study, Ps. 119:145-152; 2 Tim. 2:14-19. Wednesday: Time for fellowship, Col. 3:12-17. Thursday: Time for helpfulness, Luke 10:45-57. Friday: Time for service, John 21:15-17. Saturday: Time for rest, Lev. 25:1-7.

Suggestions From Solomon.

"To every thing there is a season, and a time to every purpose under the heaven," writes Solomon in his book of the Preacher. It is a suggestive sentence, perhaps even wiser than its author realized when he wrote it. Accepting its truth, we find involved in it the idea of a plan, and therefore of necessity an architect for its devising. If there be seasons for birth and death, for planting and plucking, for killing and healing, and all the other anti-thetic references of the wise man, then some one must have arranged and laid out the time for these divers pursuits. Who is the architect of time? Only the Christian can answer the question, and his response is—God. There is food for fruitful meditation in the thought that our days and years are mapped out by the Divine wisdom and foresight on a plan the following of which will make for the greatest progress and usefulness in the affairs of the kingdom. Yet how few of us follow it. When we come to divide our days, too often the chief considerations are inclination, convenience, pleasure, profit; these having been met and fitted in to our satisfaction we deduct the result from the whole; and the remainder, if there be any, we graciously and generously set aside for God.

If the inventor of some ingenious device should be willing to furnish you with plans for its working, so that you might realize the fullest measure of profit from its use, would it be the act of a sane man to reject his plans and formulate methods of your own, not based upon the character and purpose of the invention, but rather upon your own inclination, convenience, or pleasure? And yet it is thus that some of us are treating one of God's most marvellous devices. Out of eternity with omniscient ingenuity God has fashioned this, that, for want of a better name, we men call time. Fashioned it for a purpose, that through its use, His intelligent creation might fit themselves to bear His image and enjoy His fellowship. But such purpose is not to be achieved by a haphazard treatment of its wonderful possibilities, nor by a selfish and worldly-wise application of its usefulness. If the architect's ideal is to be realized, His plans must be followed;

therefore, my ambitious brother, if you would make the most of your probationary period, let God arrange and divide your time. Take Him into your councils, or rather, better far, get you into His councils. Find the place He has for you on His great chronological chart that has the record of all the days from the beginning to the consummation. Recognize every moment as a jewelled casket shaped to receive some dower of divine bounty. Presume not to fill it for thyself, or the casket may be wasted; but let Him from whom it comes fill it as He will with His own blessing or with thy activity.

..*..

OUR topic passage closes with a thought of much solemnity. Solomon says "God requireth that which is driven away" (see margin). My exegesis may be all wrong, but suppose these words refer to the opportunities we have lost, which coming to us like God's messengers, we have "driven away" by our neglect, indifference or absolute refusal to accept, how suggestive of unmet responsibility and trust betrayed is the preacher's warning. God will require them: the wasted moments, the trifled hours, the misspent days. It will be a sad work explaining and accounting for them for some of us. "How is it you do not know My Word better?" God asks. "I had so little time to study it," some one of us answers. "But what about those moments you spent abed in the morning, indulging a lazy tendency to lie till the last moment? What about the Sunday hours spent in wheeling or in idle conversation with your friends? What about the weekday noon-hour given to the magazine or the novel? What about the time you found to read the daily papers?" And with shamed head hung low there is no response forthcoming. So with the privilege of prayer, and Christian service; so with the culture of mind and soul; countless frittered moments will have to be accounted for. God gives to every man enough of capital in the priceless coinage of time to make him a multi-millionaire in the kingdom of heaven if it is well invested.

Timely Songs.

"There are lonely," "Take time to be holy," "Work for the night," "Simply trusting," "Ho! reapers of," "My days are gliding," "Hark, 'tis the watchman's," "Till He come," "Boast not thyself."

Tempus Fugit!

"Be buying up the opportunity, because the days are evil."—*Paul*.

"God hath determined the times before appointed."—*Paul*.

"Children of Issachar were men that had understanding of the times, to know what Israel ought to do."—*Chronicles*.

"Break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you."—*Hosea*.

"Knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed."—*Paul*.

Improving our Time.

Order is essential to a proper division and improvement of our time. Any one who has never made the trial, is an utter stranger to the calmness and pleasure with which the soul meets her daily duties, however various, or however arduous, if they return periodically at the same hour. There will be a sufficiency of variety to afford relief, and also stimulus.

If you will make time valuable, beware of low and trifling pursuits. Do nothing of which you will ever be ashamed, either here or hereafter. Is it right that one who has your advantages and your responsibilities should be descending to tricks, or even to trifles? What is the verdict of the world against Nero, who, when emperor of Rome, went up and down Greece, challenging the fiddlers to beat him? Eropus, king of Macedonia, spent his time in making lanterns,—a very useful article, but no business for a king. Harcatius, king of Parthia, employed his time in catching moles, and was one of the best mole-catchers in the kingdom; but does it tell to his credit? Was Biantes, of Lydia, a useful man, or worthy ruler, though he was excellent at filing needles? In the tenth century, there was a patriarch in the church, by the name of Theophylact, who had his time employed in rearing horses. He had in his stable above two thousand hunting horses, fed upon the richest dates, grapes, and figs, steeped in wines. To say nothing about the waste of money, does not the voice of mankind execrate such an abuse of time, and talents, and station? And yet, what is the difference between such a waste of life, and that which too many young men make, excepting that, in the former case, the responsibility may be greater? What "diseases of labour" truly!

In this place I may add, that your time will pass neither smoothly nor profitably, unless you seek and receive the blessing of your Maker upon you daily. I am not now speaking as a theologian, but as an observer of men; and I can unhesitatingly assure you, that there is no one, and no ten things that will so much aid you to improve your time as the daily practice of prayer. In the morning, ask the blessing of God upon your work, that He who created the mind, and has His finger upon it every moment, would keep it sound and clear, and instruct it; that He give you a disposition to spend all your time in His fear, and to improve it for Him. In the evening, recall the day, and the hours, and see wherein you have come short of duty, and what you have this day done, or omitted doing, which the conscience, quickened by prayer, tells you should have done. Alas, how many have squandered this precious gift, and then, when they came to lie on the bed of death, have reproached themselves with a keenness of rebuke, which language was too poor to convey! The lofty Queen Elizabeth, on her dying bed, cried out, "Millions of money for one inch of time!" How many such inches had she thrown away! The piercing cry came too late. "Oh," said one as he lay dying, "call back time again: if you can call back time again, then there may be hope for me; but time is gone!"

"Where is that thrift, that avarice of time, (Blest avarice!) which the thought of death inspires? O time! than gold more sacred; more a load Than lead to fools; and fools reputed wise. What moment granted man without account? What years are squandered, wisdom's debt unpaid? Haste, haste! he lies in wait, he's at the door, Insidious death! should his strong arm arrest, No composition sets the prisoner free. Eternity's inexorable chain Fast binds, and vengeance claims the full arrear. On all important time, through every age, Though much and warm the wise have urged, the man Is yet unborn who duly weighs an hour. Who murders time, he crushes in the birth A power ethereal, only not adored."

—*Todd's Manual*.

With the Juniors

The Door to the House.

THERE were idle thoughts came in at the door
And warmed their little toes,
And did more mischief about the house
Than any one living knows.
They scratched the tables and broke the chairs,
And soiled the floor and wall;
In a motto was written above the door,
"There's a welcome here for all."
When the Master saw the mischief done,
He closed it with hope and fear,
And He wrote above the door "Let none
Save good thoughts enter here."
And the good little thoughts came trooping in,
When He drove the others out;
They cleaned the walls, and they swept the floor
And sang as they moved about;
And last of all, an angel came,
With a beautiful shining face,
And above the door He wrote, "In here
Love has found a dwelling place."

Junior Suggestions.

Junior Finances.

Train the Juniors to give systematically. Youth is the time to learn the grace of giving, so that when they are older it will be a "habit crystallized." The open meetings of the Junior society may be made an opportunity for parents to help—but do not let the Juniors rely on this, but rather emphasize the systematic gifts of money by the Juniors themselves.

Consecration Service.

Concert repetition or chanting of the pledge is a good exercise for the consecration service, or some gems suggestive of the thought of such a service, as:

"I will go where you want me to go, Lord,
Over river or mountain or sea;
I will say what you want me to say, Lord,
I will be what you want me to be.
Whenever you speak I will listen,
I will read your sweet words every day,
And belong to you only and always
At my home, in my work, in my play."

The Daily Bible-Reading.

Make prominent in your talks about the daily life of the Juniors the importance of their private devotion. To encourage the Juniors ask all to study the same portions of Scripture. For variety or extra work, take something beside the topic readings. The study of some one book for a time would liven

the interest and gather concentration of attention as studying individual verses will not do. As this is considered to be the model way for Bible students of older years, why not try it for the Juniors?

Missionary Roll-Call.

In answer to the Roll-call ask the Juniors to bring some missionary fact about the workers in their own church fields. This will help to make them familiar with the names of the missionaries and of the fields in which they toil. Have also a special season of prayer for those brought to notice during this meeting.

One New Thing.

The interest in your meetings will depend on whether you teach the Juniors at least one new thought at each meeting or give them one new kindly act to put into practice through the next week. Your Juniors must be stimulated to new thought and action if they are going to *grow* in service and a live enthusiastic interest is to be maintained in this important work. Keep your eyes and ears open for new plans, and *then* put them into practice.

The Plans of the Juniors.

Ask the Juniors for suggestions,—five minutes at business meetings might be profitably used for this purpose. Sometimes have it as an open parliament, and occasionally announce it the week previous, and have the Juniors bring their suggestions written on slips of paper and drop them into a basket. Then have some one read them and adopt one or two feasible plans to be carried out the next week. The Juniors will be more interested in their own plans, and it will help to make them ingenious.

Notes on Junior Topics.

By Lily M. Scott.

True Worship.

April 2.—What is true worship of God? John 4:19-24.

DAILY READINGS.—Monday: The one God, Ex. 20:1-3. Tuesday: Worship and praise, Ps. 138:1, 2. Wednesday: Worship and obedience, 1 Sam. 13:11-14; 15:22. Thursday: Vain worship, Matt. 15:7, 9. Friday: Worship in spirit, Phil. 3:3. Saturday: In the beauty of holiness, Ps. 29:2.

Every country has some form of worship—some religion. In all of the many countries discovered and explored, there has never yet been found one where the people had no idea of a god. In many countries their ideas are very vague, and they represent their god as a cruel monster.

Many of them, while worshipping idols, still have a dim, shadowy notion of the God who is a spirit.

Tell of Paul's visit to Athens, and the inscription he found there.

Explain the tendency of the ancient Hebrews to fall into idolatry, and therefore the necessity of the first and second commandments. Ask the Juniors

what we are liable to put in God's place—what we make idols of?

Bring into this lesson the thought of reverence for God's house, and God's name, also the thought that we are in His presence all the time, and that we should make our lives, day by day, worship Him "in spirit and in truth."

Christ comes to us, and reads our hearts and the intent of our lives, just as He did with the woman at the well of Samaria. We should keep our hearts so that we shall not be ashamed when He says to us, "I that speak unto thee am He."

Select the hymns with care—"Nearer, my God, to Thee," "I need Thee every hour," "My faith looks up to Thee."



Helping the Needy.

April 9.—The least of Christ's brethren: how help them? Matt. 25: 31-46.

DAILY READINGS.—Monday: Feeding the hungry, Isa. 58: 7, 10. Tuesday: Giving water to the thirsty, Matt. 10: 42. Wednesday: Entertaining the stranger, Heb. 13: 2. Thursday: Clothing the naked, Jas. 2: 15, 16. Friday: Visiting the sick, 2 Kings 8: 28, 29. Saturday: Visiting the prisoner, 2 Tim. 1: 16-18; Heb. 13: 3.

In our day and country, though we may think ourselves kind and hospitable, we really know nothing of the grace of hospitality as the Orientals regard it. With them, it is a sacred duty—one that nothing should prevent his performing.

Let the Juniors tell you who Christ's brethren are, then who are the least of His brethren. A talk will follow this on how to help the needy and afflicted. Try to form some definite plans of work.

It has been said that an indiscriminate giver is worse than a thief. Talk this over also with the Juniors, and ascertain and guide aright their opinions and views.

The thought in this lesson to be impressed is that in helping those in need, we are serving Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Read 2 Tim. 1: 16-18.

Select a couple of real good stories for this meeting, not a poor one—better none at all. Read the parable of "The good Samaritan." It is of Him the poet Tennyson writes in these beautiful words:

"And so the Word had breath, and wrought,
With human hands, the creed of creeds
In loveliness of perfect deeds
More strong than all poetic thought."



The Life of Christ. IV.

April 16.—How does the parable of the sower apply to you? Matt. 13: 1-9, 13-23.

DAILY READINGS.—Monday: Healing a leper, Mark 1: 40-45. Tuesday: Healing a palsied man, Mark 2: 1-12. Wednesday: The appointment of the twelve, Luke 6: 12-16. Thursday: Healing a centurion's servant, Luke 7: 1-10. Friday: Raising a widow's son, Luke 7: 11-17. Saturday: A message from prison, Matt. 11: 2-11.

This is the fourth lesson in our series. A parable is to explain something unseen or hard to understand, by some simpler thing that we can see and know about. In other words parables are Christ's object lessons. Have the Juniors tell the story of this parable and its teaching. Suggest the thought that our hearts may be like the good ground, that the Master's seed may grow and bring forth abundant fruit.

How simple is the lesson! The crowd of people, on the beach where Christ taught them, were the field, Jesus was the sower who was spreading the

seeds of heaven among men. Some of His words fell on hard, cold minds, some on shallow, emotional minds, some on vain and worldly ones, that liked His teaching and resolved to follow it, but whose good resolutions faded away when they went back to their business and their pleasures. But there were good and honest minds in that crowd, too, who kept the words of Jesus, and tried to be like Him. Remember, then, that the best ground for the words of Jesus to grow in is an honest, good, and gentle heart, such as any little child may have; and what child would not like to have the words of Jesus kept safely in his memory, to bear precious fruit in his life?



Idolatry.

April 23.—What idols would God have us overthrow? Isa. 2: 10-21. (A missionary meeting. Asia.)

DAILY READINGS.—Monday: Worship of graven images, Deut. 5: 8. Tuesday: Worship of molten images, Ex. 32: 7, 8; 34: 17. Wednesday: Worship of the heavenly bodies, Deut. 4: 19. Thursday: Worship of mammon, Matt. 6: 24. Friday: "Covetousness, which is idolatry," Col. 3: 5. Saturday: "Keep yourselves from idols," 1 John 5: 21.

This lesson is closely associated with the one on True Worship. One seems to naturally follow the other. If possible borrow an idol for the occasion. The Bible can represent America, and the idol, Asia and the other countries who know not God. Here the Juniors will tell of the thousands of suffering people who are struggling in the darkness of sin, without the hope of heaven—of the idolatrous worship—the killing of innocent babes. Why is Asia still in darkness so many years after Christ died to save us? It is partly because of the idols we have set up and worshipped. Some of these are, avarice, greed, pride, self, money, home friends. But you say are money, home, or friends, idols? Yes, if they keep us from either taking or sending the gospel to those in darkness. Show that the missionaries leave them all to go and tell the story of the Cross.



The Rewards of Obedience.

April 30.—How does Christ reward those that do His will? John 14: 11-21.

DAILY READINGS.—Monday: Honored of God, John 12: 26. Tuesday: Membership in God's family, Matt. 12: 46-50. Wednesday: Admitted to Christ's fellowship, John 15: 14. Thursday: The revelation of God, Luke 10: 22; John 17: 6. Friday: The knowledge of God's will, John 7: 17; Eph. 5: 17. Saturday: The abiding presence of God, John 14: 23.

Speak first of rewards—What are they? To whom given? What rewards do Juniors get in the ordinary routine of life? Do we like rewards?

Read from the Bible "To obey is better than sacrifice." Tell the mistakes made by the Pharisees, who kept the letter of the law, most rigidly obeyed many foolish rules, but who knew nothing about real obedience—the true spirit of the law.

At the previous meeting ask each Junior to bring a promise (written) to this meeting. Have each promise read, then fasten them together to form a chain. It is this chain which helps us to bear our cross in life. To whom are these promises given? Why to those who love, serve, and obey God.

Read the fourteenth chapter of John, dwelling on the promises in it. Much of this the Juniors may not understand, but what is simplest is also greatest—how to have the spirit of Jesus within us, guiding us. What Jesus said to His disciples, He meant for us also and the more we give ourselves up to His gentle guidance, the more we will be guided.

The Sunday School

Crumbs Swept Up.

A PRAYING teacher is a practising teacher.

PUNCTUALITY is one of the chief virtues of the successful teacher.

TOO many teachers and scholars have three hands: right, left, and a little behind-hand.

"THE school for the church and all the church in the school" is one of the objects we are aiming at.

WANTED.—A clock that will keep good time, so that I will not be late so often. Address: S. E. VERAL TEACHERS.

LOST—Forever, that absent scholar whom I did not visit, and who drifted away from God and good and died without hope. C. ARELESS, teacher.

TEACHER, are you doing anything toward getting your class organized for some definite work in addition to the regular study of the lesson? If not, why not? An unorganized class has not yet realized its immense possibilities for good.

By using five minutes, either before or after the lesson, in drilling the class on certain Biblical or church information, it will surprise any teacher to find what a fund of important data can be stored in the minds of the scholars for future usefulness. Knowledge of the Bible, of missionary efforts, of the denominational activities, the evils of the liquor and tobacco habits, etc., can thus be imparted, and this way the session can be made to sweep a far wider area than merely the lesson for the day. The ignorance of many Sunday-school scholars (and officers and teachers, too), regarding the more common Bible characters and events is often painfully apparent.

Why Am I Engaged in Sunday School Work?

THIS suggestive question is one that every officer and teacher should ask of himself, thoughtfully and prayerfully. Sunday-school work is of too great importance to be trifled with, and only those who are thoroughly consecrated to God's service should take upon themselves the weighty responsibility it entails. At a recent meeting of the teachers in one of our city Sunday-schools four excellent two-minute papers were read in reply to the question at the head of this article, and we have pleasure in presenting our readers with one of the best of these, by Miss Ada Ruse:

"Had this question been asked of me on my first

entering Sunday-school work I could scarcely have answered it, for I don't think I had a higher motive than simply because I felt I ought to. I know it was not because I thought I was good enough, nor is that the reason why I am in the work to-day; for my ideal of a Sunday-school teacher is that she should be the highest type of a Christian.

"One reason why I am in Sunday-school work is because I deem it a great privilege to belong to God's great army of Sunday-school workers; and is there a greater privilege within our reach than that of being permitted in this way to do a little for Him who did so much for us?"

"Then there are the advantages derived from being associated with Sunday-school work. Which of us who has ever sat before a class of bright boys or girls has not in reality been the scholar learning so many things from the little teachers surrounding us? It has also given me a greater love for the study of God's Word, and a more earnest desire to become like the great Teacher who went about doing good.

"Then my connection with the Sunday-school has been the means of making me more careful in endeavoring to consistently live the Christian life. Very often when I have been tempted to do things which I did not really think would be harmful to me, the thought of my example to the little ones entrusted to my care in the Sunday-school has caused me to refrain from doing them, and in this way I think the Sunday-school has been a very great help to me.

"But I think the principal reason why I am in Sunday-school work is simply because I love it; and I want to display such a large view of the beauty and power of Jesus as that my scholars will forget the teacher and think only of what they are taught. To me there is no sweeter or more delightful work than that of striving to lead the little children to the Saviour's waiting arms."

Notes and Suggestions on the International Lessons.

LESSON 1.—APRIL 2, 1899.

The Raising of Lazarus.

(Lesson Text: John 11: 32-45. Commit to Memory Verses 41-44.)
(Study John 11: 1-46, also 1 Cor. 15: 1-58.)

GOLDEN TEXT.—"I am the resurrection and the life."—John 11: 25.

DAILY READINGS Monday: John 11: 1-16. Tuesday: John 11: 17-31. Wednesday: 11: 32-45. Thursday: John 12: 12-19. Friday: Heb. 2: 9-18. Saturday: 1 Cor. 15: 50-58. Sunday: Matt. 28: 1-10.

This is the pilot miracle of the resurrection series: Lazarus, Jesus, the disciples of Christ throughout the world. The herald chariot is driven through the gates of death to clear the path for the royal

train. The raising of Lazarus coming, as it did, so near the close of Christ's life, when tremendous events were culminating and the movements were rapid, there has not been proportionate attention given to this preliminary passage of the portals of the grave. We are really with the forward column of a heavenly host in its attack on the strongholds of death. We hear the shock of that first assault on the tomb, which was succeeded by the struggle in Joseph's garden.

The raising of Lazarus displayed all the great principles and powers of all resurrections.

"Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." Here was a declared purpose on the part of Christ to perform this mighty work. Jesus expressed Himself as glad that He and His disciples were not present at the departure of the Spirit, in order that they might believe. The raising up of this man was to be a conspicuous event in the training of the staff of the Commander.

There was a deliberation about the whole action which indicates the teaching trend of the transaction. A delay of two days intervened between the time of the message of the sisters regarding the illness of their brother and the start of the relief expedition. Jesus explained that He knew already of the falling asleep of Lazarus. We know of no second courier coming with sad haste to give the fatal tidings, but the Master knew that life had departed and when it went. He was keeping track of spirits in their flight beyond their earthly resting-place. He marked them wing their way in the unseen ether towards God as accurately as He departed to call them back again by His own majestic summons. The nature of the Christian's death was noted for the benefit of the disciples. It was a sleep. If men persisted in using the term, there was death. But to one who held the reins of spirits above and upon the earth there was but a slumber of the soul. A distinct challenge was given to death and its supports in human hearts by this miracle. It was performed in the face of the cross and the grave. Christ lingered for each of the sisters of the household to make her confession of faith in Him singly and to receive a higher message of the Master's mission and power. "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die." There is no declaration of the divine supremacy over death, even after Christ's own resurrection, which surpasses this. We look to these sublime utterances for our comfort and conception of immortality, given not after the angels had rolled away the stone of the tomb in Joseph's garden, but while the seal still lay upon the grave outside Bethany, and the heart of a loving sister sank at the separation till the Judgment Day.

This relation of Jesus to Lazarus was well known and recognized. The family knew it; the public were familiar with the facts. "Behold how He loved him!" said some. There was no mistaking of the sentiment which prevailed. Here was Christ with a deep affection for a man without illustrious name or calling. But on His part Lazarus was one to be loved. "Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?" Men thought of this brother as one who was a blessing to the community. They would vote to call him back if it would avail. The devotion of the sisters shows the kind of character it was of whom Jesus spoke His memorable words of friendship. The very utter-

ance of that sentence, "Our friend Lazarus," is itself an assurance of something beyond for those who are thus united to Christ. If Jesus should speak of any human being in such terms it would be all we would need to know about the future. "Because I live, ye shall live also," is involved in that title, "Our friend." We do not need to seek for refinements of expression about heaven, or for a catalogue of detailed information. One who had a friend and had the power would see His face again.

When Jesus asked, "Where have ye laid him?" faith might well have followed Christ on the trail of death. If Jesus inquired about His dead friend there was in that very question an assurance. If the Son of man is interested to ask where our sacred forms lie, it is for no idle purpose, but it has a pregnant suggestiveness. The bystanders said of Mary that she had gone to the grave to weep, but they knew not the paths of comfort to the believing disciple. Instead of the cypress grove, she sought the shadow of the Master, and knelt at His feet. Faith always has its altar apart from the burial place. He who guards our hearts will watch our graves. Men should not worship their own sorrows in the cemetery. People spend the hours of holy Sabbaths among the tombs who ought to be praising Christ in His churches. "He that keepeth Israel shall neither slumber nor sleep." Slowly and protestingly did the company proceed to roll away the stone at Christ's word. They did not realize the power that was in their midst. To-day faith often haltingly does the slight services which Christ asks as a prelude to a resurrection. Our hearts are shut and the door opens slowly to Him who is Lord of death and life.

The final victory of faith is to open the door of our hearts to Christ; He watches that no slumberer oversleeps in the great day of resurrection. He knows where the silent sleeper rests, and angels answer as of the Lord Himself, "He is not here, but is risen."—*Rev. William Rogers Campbell, D.D.*

LESSON 2.—APRIL 9, 1899.

The Anointing at Bethany.

(Lesson Text: John 12:1-11. Commit to Memory Verses 1-3.)
(Compare Matt. 26:1-13, and Mark 14:3-9.)

GOLDEN TEXT: "She hath done what she could."—*Mark 14:8.*

DAILY READINGS.—Monday: John 12:1-11. Tuesday: Mark 14:1-9. Wednesday: Luke 7:36-50. Thursday: Luke 10:38-42. Friday: Phil. 3:1-12. Saturday: Mark 12:38-44. Sunday: 1 John 4:10-19.

Our lesson to-day is most picturesque in its setting. Here, in the house of Simon, were gathered representatives of the future church, and of all the world in its relations to the church. Here, gathered in or about this little home of Bethany, were types of all mankind, from the most devoted disciples to the secret traitor and open enemy. The world has always contained these types of character. Perhaps it always will, until that day when He whose right it is shall reign.

It is significant, too, that all these types of character were determined by their relation to the one central figure, the honored guest in Simon's home. It is this same Jesus who has ever since been to the whole world what He was to the company that gathered in and about the home in Bethany. He is the world's central, regnant figure. The nations have gathered about Him in hate or love or curiosity. Consciously or unconsciously the world has done Him homage as its Lord.

Moreover, His character has determined all other

characters; that is, the attitude of men to Him has decided their place in the moral world. The real position of every man in the universe, to whom Christ has been revealed, is determined by His attitude toward the Man of Nazareth. The accidents of wealth, of position, of intellectual attainment, have as little to do with the matter now as then. "What think ye of Christ?" is still the all-important question. The day of judgment is always present, and men are ever judging themselves by the answer they give to this question of questions.

But one character is supremely interesting among all the interesting people who crowd the canvas of this lesson. Mary, the quiet, contemplative Mary, with her ungrudging vase of precious spikenard, is the one person who, aside from the Master, commands our closest attention. Of her were spoken on two occasions, by Him whose approbation is best worth having, words of unmeasured praise, "Mary hath chosen that good part, which shall not be taken away from her." "She hath done what she could." "Verily, I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

What reigning beauty, what queen or empress would not covet such praise from Him who never flatters? Yet it was accorded to this quiet, unassuming woman of Bethany. It is well worth our while to ask why it was bestowed upon her. The answer is simple and obvious. Because she chose the good part, and because her choice was so complete, so absolute, so unreserved. The choice of Christ is the most important and noteworthy act it is possible for a mortal to make. That is the teaching of this lesson.

Mary is the type of the best mystic; and for this type of character our Lord seems to have had a special affinity. His beloved disciple was a mystic. We can easily imagine Mary keeping "The Quiet Hour." We can think of her as rising up before day to enjoy the "Morning Watch" with her unseen Friend. We cannot so easily imagine busy Martha doing the same—she would be too much occupied getting the breakfast. Perhaps here we find the reason that the mystical type of character has so greatly influenced the world, because it is so akin to Christ. Thomas a Kempis, Tauler, Jeremy Taylor, Brother Lawrence, George Muller, Andrew Murray—of all of them and of all like them we can say, "They have chosen the good part"; they have found that communion was necessary to the highest service.

Once more, Mary gave the best she had. No elaborate vase was too beautiful to break, no ointment was too precious to pour, no love was too tender to be lavished on the feet, even, of Him she loved. She did what she could, and what she could was her best. Ah! I believe that is the great lesson of the incident. She gave her all, she gave herself, "'twas all that she could do." And because it was her all, her surrendered self, she heard those sweet words which assured her earthly renown and her heavenly immortality: "Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."—*Rev. Francis E. Clark, D.D.*



LESSON 3.—APRIL 16, 1899.

Jesus Teaching Humility.

(Lesson Text: John 13: 1-17. Commit to Memory Verses 14-17.)
(Study the whole chapter.)

GOLDEN TEXT.—"I have given you an example."—*John 13: 15.*

DAILY READINGS.—Monday: John 13: 1-17. Tuesday: Luke 13: 7-14. Wednesday: Luke 18: 9-17. Thursday: 1 Pet. 5: 1-7. Friday: Mark 9: 30-37. Saturday: Matt. 20: 20-28. Sunday: Phil. 2: 1-11.

Our lesson brings us into the very holy of holies in the tabernacle of the flesh which Jesus made sacred by His presence; into the upper room where Jesus ate the passover with His disciples. It is here that He gives a proof of His love, and in that proof a lesson, not so much of humility as of the dignity of service—a lesson which the disciples of the older and of the later time need constantly to learn, to remember and to practice. This was a real act of service.

Teaching and symbolism are significant only when based on a reality. An act of lowly service teaches humility only when it is an act of service, and the dignity of lowly service can only be set forth by a real service which is both humble in its nature and yet dignified in the motive and bearing of Him who renders it. If a man should abase himself before you only that he might show himself abased, it would move only your disgust and you would be inclined to rebuke him sharply for his groveling insincerity. We cannot learn the lesson of sacrifice even from our Lord Jesus, unless we regard His life and death as a real sacrifice made with an object and necessary to its attainment, and that an object other than to impress those in whose interest it claims to be made. It is not pleasant nor reverent to think that Jesus Christ ever postured, ever did things for the purpose of impressing either His disciples or the bystanders. All that He did in every act and word was genuine and real and for the purpose for which it seemed to be intended, and all that we infer of example for ourselves, of teaching and of symbolism, if we choose still to call it so, is only our natural inference based on what Jesus really did, which was in every case exactly what it seemed to be. In this case He supplied a rite of hospitality which otherwise would have been missed both as a rite and as a purifying necessity, and thus it was an example and a lesson.

What, then, is the teaching of this act of Jesus? What is the lesson of it for these disciples? What does it mean to us all and always? It is that it is service which is dignified, and not position. This is always true and always has been true and yet it is and always has been doubted or disregarded.

Exaltation is not dignity. Kingship cannot confer it. A Nero, dressed in the richest jeweled robes of state, stands before the world forever as a mean and sordid trifle. As even English historians review the lives and characters of the kings of their land, each receives his meed of praise or blame like other men and is judged by the same standards. Our American Presidents are elected by the people to their office, whatever party intrigues may intervene, because they are accounted *dignus*, that is, worthy of the eminence. Dignity consists in worthiness and worthiness is proved by service. Exalted position has its only dignity in the opportunity well improved for wider service. Most of us can serve only a few; the head of a nation can serve all. When Luke describes this same contention among the disciples, he reports the Master as bidding them look at the lordship of earthly kings in contrast with the grading of greatness in His kingdom, where he is chief that serves. "I am in the midst of you as he that serveth," He says in word and then in deed.

If there is any limitation of this principle of the dignity of service, it is where the service is com-

pelled, not voluntary, or where it is lowly only because the capacity for higher service is lacking. It is the spirit with which it is done which gives it grace and dignity. But this is only a limitation of comparison. That is the noblest spirit of service which from the highest place stoops to do that which is menial, only from the desire to help. It is not even conscious of the stooping but only of the lifting.

There can be no stronger, clearer closing words to the consideration of this Scripture than its own: "A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them." May we all be able to claim this last beatitude!—*Rev. George M. Boynton, D.D.*

LESSON 4.—APRIL 23, 1899.

Jesus, the Way and the Truth and the Life.

(Lesson Text: John 14:1-14. Commit to Memory Verses 2-6.)
(Study also Acts 4:8-12.)

GOLDEN TEXT.—"Jesus saith unto him, I am the Way and the Truth and the Life."—*John 14:6.*

DAILY READINGS.—Monday: John 14:1-14. Tuesday: John 17:1-10. Wednesday: John 17:11-19. Thursday: John 17:20-26. Friday: Eph. 2:13-22. Saturday: Acts 4:1-12. Sunday: Heb. 10:11-22.

The gospel is concentrated in this sentence. It is a text for a volume, not a sermon. What not to think and say is our problem. Hence the impression of the saying is as eloquent as its meaning. A phrase of Jesus opens vistas always into the infinite. Like this never man spake. It is the accent of the divine. It was at that answer, not at the offered nail-prints, that Thomas should have cried "My Lord and my God." For Jesus the transition from the visible to the invisible was at hand, and His wonted reticence about the heavenly seems about to be broken. In His speech there is a gleam of the splendor and amplitude of the Father's house. But ere many sentences the perspective contracts to the supreme center of interest, the Father Himself. All the terms of the text must be explained with this person, not the place, in view. They are successively ascending, or ever more penetrating and inclusive expressions of the same truth. Through Christ we come to God: He is the way; through Christ we know God: He is the truth; through Christ we share the life of God: He is the life. He is for us at once example, insight, and energy in attaining the destiny and the consummation of our being. "No man cometh unto the Father, but by me." I am the Way, for I am the Truth and the Life.

Truth that is also the life becomes the way, because of its calm certainty. One of the wisest of our religious teachers has called his book of studies into divine things "Guesses at Truth," a not too modest title for all human thinkers. We have our views, we cherish our opinions, we balance arguments and measure probabilities. Jesus alone does nothing of the kind. We never hear Him talk of His views or opinions. It is not His way to set forth evidence pro and con, and sum up the case with a strong appeal for what He sets forth as His candid judgment. If there were discovered anywhere a new saying of Jesus, expressed in that manner, we should need no textual critic to pass on its genuineness: We should each know that it was a forgery. Even when dealing with the profound mysteries of existence the style of Jesus is "Verily, verily, I say unto you."

But it is not enough to be positive. It is in virtue of what He is that Jesus dares to speak. "I am . . . the Truth, and the Life." And that is what men felt when they heard Him. Startled by the question of Jesus, before he had time to reason out an answer, the intuitive impression of Peter was struck out of him. "Thou art the Christ, the Son of the living God." "Thou hast the words of eternal life."

Have you ever in a mountain climb found yourself on some strange and dangerous steep, suddenly enveloped in cloud, all trace of direction lost, a yawning gulf, maybe, at your feet? But you are not lost. Your guide, or your expert companion is well on in advance of the party. He has passed the cloud and reached the ridge, and He calls back, "It is all clear here; I can see the way right to the summit; follow me and you will be safe." His position of advance gives him authority to speak? Astray in the mazes of our own wrong-doing, or bewildered in mists of doubt that blot out the landscape for us and chill our hearts, we hear the confident tones of One who is indeed to us "A voice from the heights." It is the voice of Jesus calling "Follow me," "He that followeth me shall not walk in darkness." He, too, is on the mountain above us—how far exalted, perhaps we cannot all of us yet see; but at all events well in advance, yes, well in advance of all the world's great thinkers and teachers of religion. Is it nothing that from that high ground He speaks to us with the voice of sure knowledge and decisive utterance? But the figure fails, for it is not only by His voice and words that He guides. His person, His life, His character are luminous and illuminating, shining before us like a clear light in the mists of earth to cheer and guide us above all clouds into the perfect light of truth.—*Rev. Charles L. Voyes.*

LESSON 5.—APRIL 30, 1899.

The Comforter Promised.

(Lesson Text: John 14:15-27. Commit to Memory Verses 25-26.)

(Study also John 16:1-15.)

GOLDEN TEXT.—"I will pray the Father, and He shall give you another Comforter."—*John 14:16.*

DAILY READINGS.—Monday: John 14:15-27. Tuesday: John 15:17-27. Wednesday: John 16:1-15. Thursday: 1 Cor. 2:9-16. Friday: Rom. 8:12-17 and 26-28. Saturday: Joel 2:23-32. Sunday: Acts 2:1-13.

In our lesson to-day Jesus says "And I will pray the Father, and He shall give you another Comforter." What does this mean but that, having been carried along a certain distance in our Christian experiences, we shall not then halt and waver and perhaps turn back. To us as to the disciples it is expedient that Christ should go away—not that we should ever forget Him whose "blessed feet were nailed for our advantage on the bitter cross," or that life upon which rested constantly the beauty of holiness, but that we should enter more deeply into a relation with the spiritual and present Christ; should avail ourselves of the force which He is yearning to bestow upon us now and here. It is this kind of a relation to Christ which is testified to by the Christian experience of eighteen centuries and which is the source of any disciple's deepest peace and greatest power.

The promise suits itself particularly to our times. This age is better acquainted with the historic Jesus than any since the apostolic. But can we be satisfied with riveting all our attention upon the Man who lived and died? What we most need is a

fresh interpretation of His mind, the ability to adjust our modern thinking to it, and, more than anything else, the power to reproduce the principles and spirit of His life in the midst of the modern world.

Our need may be sorer even than that of the apostles. They never had to wrestle with scientific thought. Evolution was to them an unknown word, and the process for which it stands an undreamed-of notion. They had no comprehension of the vastness of this universe, of the æons that have gone, of the countless tribes and nations that have been and yet are to be upon the earth. Modern Christianity looks this enlarged world in the face and its problem is to adjust its conception of holy things to the ascertained facts and truths respecting humanity and the universe. How can this be done without the guidance of the Spirit of God?

Again, we look upon social and industrial conditions such as the apostles never knew. Men are asking the Church, What did Jesus mean when He uttered the Sermon on the Mount? The world wants to know what Christianity has to say and do with reference to the vexed problems of human existence. Shall we rise up quickly and explain glibly that this or that is the solution sought; that we know precisely what Jesus meant as respects the precise mutual duties of capital and labor, or as respects international relations; or shall we wait for the promise of the Father and with all our souls believe in and expect such constant, divine illumination as will enable us little by little to point out the path of righteousness and of peace, and not only to point it out to others but to tread it ourselves at whatever cost? Thoroughly to believe in the Holy Ghost means to cherish an unshaken confidence that He dwells to-day in the study of every patient, reverent Christian thinker, that He is out in the world, impelling and guiding every earnest, Christ-like movement to lift up the race to the level of life where God would have men dwell. More than a generation ago Horace Bushnell said, "I believe that there is going, finally, to be entered into the world a more general, systematic and soundly intellectual conviction respecting all these secret relations of souls to God. When we have been out into all the fields of science, and gotten our opinion of the scientific order by which God works in matter, and the laws immaterial by which all matter is swayed, I believe that we shall turn round Godward, to consider what our relations may be on that side; and then we shall not only take up the doctrine of the Spirit and of holy inspiration, looking no more, as now, after some mere casual, fitful, partially fantastic visitations of what we call the Spirit, but we shall discover in it the truth of a grand, universal, intelligent, systematic, abiding inspiration, and the whole human race, lifted by this discovery, will fall into this gift, knowing that in God is the only divine privilege of existence."

To live with such an expectation is to emerge from every shadowed pathway and to dwell on the sunny heights with God.—*Rev. Howard A. Bridgman.*



Periodicals.

THE *Treasury of Religious Thought* for February, 1899, falls into line with the topics of the time in its opening sermon on "The Hand of God in the War." The first article is a fully illustrated account of Luther and his work, and there are sermons and parts of sermons by Dr. David Gregg, Rev. G. H. Hubbard, Dr. G. T. Dowling, Dr. S. J. McPherson, Dr. J. R. Miller, and Rev. F. P. Stoddard. Rev. J. H. Whitson gives a picturesque article on "Sunken

Ships." The "Names of Note" is peculiarly full this month, containing sketches and portraits of the late Senator Morrill, and General Garcia, the Hon. Joseph H. Choate, President Dwight of Yale, President Barrows of Oberlin, the late Mr. R. R. McBurney, secretary of the Y. M. C. A., and the Rev. Dr. N. D. Hillis, just called to Plymouth church, Brooklyn. With the number is given an article on "The Sociological Outlook," by the Rev. C. A. Eaton, of Toronto, the first of a series of six articles on sociological objects, which will give new interest and value to the magazine. Prof. Small continues his sketches of "Movements Among the Churches," Dr. Hallock his Prayer-Meeting Topics; and all departments are maintained with constant care and discrimination.

Outing for February offers a generous supply of exceedingly interesting text and artistic illustrations. The number opens with "The New England Foxhunt," which is followed by many stirring descriptions of outdoor life and adventures in all parts of the world. The contents are: "The New England Foxhunt," by Herbert L. Jilson; "The Man-Eating Tiger," by J. H. Porter, M.D.; "Ma Blonde," a complete story of Canadian life, by M. Gertrude Cundill; "Suburban Tobogganing," by Alice Chittenden; "In the Land of the Lion and the Sun Awheel," by Thomas G. Allen; "Beaver Shooting," by F. Houghton; "Bowling," by J. P. Parot; "Caiman Capture in Venezuela," by Wmfred Johnes; "Kingfishing," by J. D. Peabody, M.D.; "The Bay Birds of the Colorado," by T. S. Van Dyke; "Shooting on the Gulf Coast," by W. B. Leflingwell; "Winter Work with the Camera," by Dr. John Nicol; "Fishing in Hawaiian Waters," and the usual editorials, poems, and records.

THE *February Ladies Home Journal* offers more than the expected variety of literary and pictorial features. It opens with an article by Mrs. Ballington Booth, taking the reader through State prisons, pointing out the awfulness of prison life, and the hopelessness of a released prisoner's efforts to gain unaided a place where he can get a livelihood. The story touches the heart and will attract wide-spread interest. Mrs. Lew Wallace writes of "The Murder of Modern Innocents," a powerful and convincing protest against the over-education of children. Two pages of the *February Journal* are worthily devoted to pictures of "The Prettiest Country Homes in America," and two more to "Inside of a Score of Gardens." Barton Cheyne tells boys why and where they should learn trades, and William Martin Johnson continues his "House Practical" series, and "Good Furniture and Furnishing" are pictured. Helen Watterson Moody writes on "What it Means to be Engaged," Mrs. S. T. Rorer, on "Food for Men and Women Over Fifty," while every home and family interest is considered.

THE midwinter *Frank Leslie's Popular Monthly* is bright, crisp, and picturesque. It is to some extent a Spanish-American number, embracing among its leading illustrated articles: "West-Indiaword, Ho!" in which Champion Bissell gives some valuable information and advice to citizens of the United States who contemplate settling in Cuba or Porto Rico. "An Old Spanish-American Colony," by F. Williamson, giving a beautifully illustrated account of a journey up the great Magdalena River of South America, and a ride over the Andes to the Colombian capital, Bogota. Furthermore the number contains a paper upon "Ice-Yachting," by Wm. P. Pond; and "Ice, Snow, and Frost," an entertaining popular Science paper, by Dr. George N. Johnson. The complete short stories include: "The Thorbourne Tragedy," by Edgar Fawcett; "A Mexican Conjugation of the Verb, to Love," by Bourdon Wilson; and "Rifacimento," by M. E. Foster-Comegys.

IN the February *Atlantic* Professor James begins his interesting and valuable "Talks to Teachers on Psychology," defining the relations of the subject and the necessity of approaching it from the point of view of the practical purpose for which man's mind was given him, namely, to adapt him to his terrestrial environment. Jane Addams, the devoted superintendent of Hull House, Chicago, discusses "The Subtle Problems of Charity" in a sensible and often pathetic paper, enlivened with many quaint and humorous experiences and incidents. "Farewell Letters of the Guillotined," by J. G. Alger, is a touching and pathetic selection of some of the last letters of love to family and friends written by victims of the Reign of Terror. Mrs. Julia Ward Howe's Reminiscences embrace the period of her marriage and her two-years' wedding tour abroad, during which she met the chief notabilities of the countries which she visited, whom she describes in an entertaining paper, which sparkles with anecdote and incident. Attractive fiction by Miss Jewett, Charles G. D. Roberts, and others, valuable book reviews, and poetry complete the number.

IN *The Chautauquan* for February Miss Mary A. DeMorgan writes of "The Education of Englishmen" in a very pleasing manner. Brief histories of the famous boys' schools, Eton, Harrow, and Winchester, are followed by descriptions of their present life and accounts of institutions and customs peculiar to each. Entertaining pictures accompany the text. In the same number, Prof. T. Raleigh continues the series on English statesmen with a masterly survey of the life and public career of Lord Derby. This issue of *The Chautauquan* abounds with good reading.

Official Bulletins

Canadian Council Corner.

Coming Conventions—Keep Informed.

DETROIT, '99.

That the attendance at the International this year will not fall far short of high-water mark is a safe prediction, and that Canada will furnish her full quota is evidenced by the inquiries already being made. The convention will be held July 5th to 10th.

A one-fare rate for the round trip has been agreed upon by the various passenger associations, with the final time limit placed at Aug. 15. Prospective delegates should keep in touch with their provincial transportation managers, who will keep them posted as to special excursion parties, etc. Managers so far announced are:

Manitoba, Mr. A. H. Baley, Box 246, Winnipeg.

North-West Territories, Mr. John Buchanan, Moosomin.

Prince Edward Island, Mr. W. C. Turner, Charlottetown.

Quebec, Mr. J. H. Cayford, 267 St. James St., Montreal.

Ontario, C. J. Atkinson, 26 Langley Ave., Toronto. British Columbia, New Brunswick, and Nova Scotia are still to be heard from. In the meantime write the secretaries of these provinces for any information you may require.

MONTREAL, '99.

The interests of our first Dominion Convention have a special claim upon Canadian Endeavorers. If the matter has not already been presented to your society, see that it is done without delay. The Canadian C. E. hand-book will give you full particulars, and a "Montreal '99" flag hung in your society's meeting room will act as a constant reminder during the coming months. The hand-book and flag are 10c. each, but if ordered at the same time the two will be sent you for 15c.

The Montreal Union have appointed their local committee, and a strong and resourceful committee it is: Chairman, Jas. Wilson, Dominion Express Co.; secretary, George Lyman, Box 2353; treasurer and finance, A. Moosman, N. K. Fairbank Co.; hotels, etc., J. H. Cayford, 267 St. James St.; reception, W. S. Leslie, Board of Trade Building; press, H. A. Moulton, 12 St. Peter St.; halls, R. F. Palmer, 21 Lorne Ave.

Much of this convention's success

in point of numbers will depend upon the railway rates secured, and this question will be taken up with the various roads during the coming month.

LONDON, 1900.

Many inquiries have already been received respecting the world's convention across the sea in 1900. Steamboat companies have already been interviewed, but all decline to set figures at this early date. Canadian friends may trust to their interests being carefully watched by our Council, and all contemplating the trip should send names and addresses. Transportation companies can be approached much more advantageously where definite numbers can be spoken of. We desire a mailing list also of those to whom printed matter may be sent. The sending of your name now in no way commits you.

Yours truly,

C. J. ATKINSON,
Secy., C.C.C.E.

26 Langley Ave., Toronto.

From the Ontario Secretary.

A Young People's Society in every Church of Ontario" is our motto for 1899.

I have just received a letter from Mr. J. G. Miller, of Greenbank, containing the information that a Christian Endeavor society has been organized in that village, and asked to be enrolled in the Provincial C. E. Union. Twenty-five such letters would not be too many to receive every month, for I have reason to believe that many scores of churches throughout the province are still without a young people's or Junior society (and most of these churches are very "still").

Endeavorers, what are you going to do about it? You often get up sleighing parties and visit neighboring societies, a practice that I think is very beneficial; but have you ever besieged a church, and asked them to organize a Christian Endeavor society?

Many pastors have *thought* about organizing, but in the multiplicity of other duties have put it off until some more convenient season. If a load of young people would visit such a pastor and enthruse his young people, there would be no trouble about organizing.

Here is an opportunity for you, county officers. Find out what

churches have no young people's society, and *endeavor* to start one, not necessarily to do it yourself; get some one to do it for you. Remember, it is better to make ten people work than to do ten people's work. It is just possible that a banner may be given to the county which organizes (or reorganizes) the most new societies from Hamilton '98 to Montreal '99.

Let us remember Dr. Pentecost's story of the nine night-watchmen who were all found busily engaged pulling the bell-rope to rouse the town, instead of pouring on water to put out the fire. To ring the bell is easy; to put out the fire of sin, and cause to rise higher the flames of righteousness, is the more difficult and more important task.

Here is my hand, fellow-Endeavorer. Call upon me for leaflets. Use me, if you think I can be of service. Let us have a revival of organizing *new* societies.

I'll enlist; will you?

A. T. COOPER.

Clinton, Ont.

Coming Conventions.

- Dominion—at Montreal, Oct. '99.
- Peterboro—County Convention in Peterboro on Easter Monday.
- Dufferin—County Convention in Grand Valley, Oct., '99.
- Middlesex—County Convention in Glencoe, May, '99.
- Perth—County Convention in Atwood, July 1, '99.
- Renfrew—County Convention in town of Renfrew, Oct., '99.
- Huron County—Exeter, June 20 and 21, 1899, C.E. and S.S.
- International—Detroit, July 5-10, 1899.
- Manitoba—Provincial Convention in Brandon, May 22, 23, and 24, '99.

Ontario C. E. Union.

County Secretaries and their Addresses.

- Bruce—O. H. Nelson, Paisley.
- Brant—Miss Agnes Davidson, Brantford.
- Bay of Quinte District—Miss Jessie Redmond, Picton.
- Dufferin—E. W. Ritchie, Orangeville.
- Elgin—W. W. Coulter, St. Thomas (acting).
- Essex and Kent—Miss Ada Baird, Blenheim.
- Durham and Northumberland—J. T. Robson, Vernonville.
- Grey South—Miss Tillie Stevenson, Holstein.
- Grey North—A. L. McIntyre, Owen Sound.
- Halton—Miss Minnie Davie, Palermo, (acting).
- Huron—W. C. Pridham, Goderich.
- Glengarry, Prescott, and Stormont—Miss Janet McLennan, Apple Hill.
- Lambton—Edmund Syer, Wyoming.
- Lincoln—A. E. Hoshal, Beamsville.
- Leeds, Grenville, and Dundas—Miss C. M. Dowsley, Prescott.

Lanark—J. Walter Keith, Smith's Falls.
 Muskoka—Miss Laidlaw, Gravenhurst.
 (acting).
 Middlesex—Miss Sadie Macvicar, Glencoe.
 Norfolk—Pauline McCool, Simcoe, (act-
 ing).
 Nipissing—Miss I. M. Baxter, North Bay.
 Oxford—Miss Jessie Reader, Ingersoll
 Ontario—Miss Lillie King, Oshawa.
 Peterborough—Mr. B. Anderson, Peter-
 boro.
 Parry Sound—Emma F. Walden, Parry
 Sound, (acting).
 Perth—Dr. M. Steele, Tavistock.
 Peel—T. H. Graham, Inglewood, (acting).
 Russell—Geo. Howell, Vernon.
 Renfrew—Miss Nellie Beatty, Pembroke.
 Rainy River District—Mrs. W. H. Mc-
 Kay, Rat Portage, (acting).
 Victoria—Miss Maud Needler, Lindsay.
 Wentworth—Miss B. McKenzie, Hamil-
 ton.
 Welland—B. Lundy, Welland.
 Wellington North—Jno. A. Gray, Clifford.
 Wellington South—J. J. Cassidy, Fergus.
 Waterloo—T. H. Foley, Galt.
 York—Jessie J. Carruthers, Toronto.
 Simcoe—Maggie E. Millar, Orillia.
 Carleton—Miss A. L. Pratt, Ottawa, (act-
 ing).
 Haldimand—J. Y. Murdock, Jarvis.

Odds and Ends.

Brown: "Did you hear about the four animals that went to the poultry show?" Jones: "No, what were they?" Brown: "A frog, who went on his greenback, a duck who offered his bill, and a lamb, who presented his fore quarters." Jones: "What about the fourth? Didn't he have a dollar too?" Brown: "No, only a (s) cent, and the attendant was afraid he would frighten the automobiles." Jones: "Speaking about horseless carriages, I understand that they have horseless ice-waggons in Newark." Brown: "No?" Jones: "Yes, mules are cheaper, and they never die."

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.

A story is told of a laborer's wife. She was attempting to feed an eight months' old baby with some form of herring. "Do you think I don't know how to bring up children?" replied the indignant mother to a remonstrator: "why I've buried ten."—*The Freeman.*

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In ordering goods, or in making inquiry concerning anything advertised in this paper, you will oblige the publishers, as well as the advertiser, by stating that you saw the advertisement in THE ENDEAVOR HERALD.

Mrs. Youngling: "Join, do you suppose you can hear the baby from where you are if he wakes up and cries?" John, who is reading the newspaper: "I dunno. I hope not."—*Cleveland Leader.*

STREET CAR ACCIDENT.— Mr. Thomas Sabin 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' ECLECTRIC OIL, when the discoloration and swelling was removed, and in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

"We have a new preacher." "How do you like him?" "I can't say; my wife hasn't met his wife yet."—*Chicago News.*

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The Endeavor Herald

Published monthly in the interests of the societies of Christian Endeavor in Canada by
THE ENDEAVOR HERALD COMPANY
35 Richmond St. W., Toronto.
Business Manager - N. F. CASWELL

SUBSCRIPTION TERMS:
Single copies, per year in advance . . . 50 cents
Five copies or over 40 " "
To ministers 40 " "

Advertising Rates on application.
All matter intended for publication to be addressed to the Editor, 35 Richmond Street West, and must be sent in not later than the first of the month.

The Endeavor Herald Co.,
Toronto, Ontario

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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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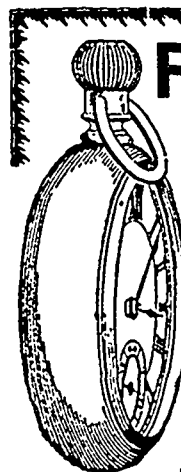
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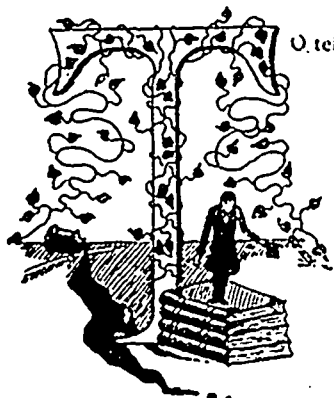
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Peter Pushem's Pulpit

He Celebrates His Promotion with a Phenomenal Proposition How Everyone May Attend Detroit '99, Free of Expense



O, tell the truth, I feel very big this month. It is the first time I have really been given room to stretch myself, although I have long felt the need of a wider sphere in which to exercise my unquestioned ability for finding good things for other people, and then spreading the good news about them. From a somewhat cramped position behind the counter, I have been elevated to the dignity of a pulpit, a pulpit that I trust shall, before long, become famous as a source of material, as well as spiritual advantage to multitudes of people.

My Text.

For the next few months my text shall be that suggestive and significant question, first uttered by some bright advertising man, "What is the good of bers. It is confidently expected that single fare rates will prevail on all railways. Now my offer is to contribute \$1.00 towards the expenses of transportation and entertainment of your delegate for every ten new or renewal subscriptions to the HERALD, secured at our special club rate of 40c., and forwarded to this office before Dominion Day, July 1st, 1899. Is not this a generous offer? No one is shut out from sharing in its advantages. Everyone has an opportunity of attending the Detroit convention free of all expense for the making of a little effort on what is as truly Christian service as any one can render—the spread of good literature. We will supply you gladly with every help in your work. Send to us now for sample copies and a bundle of our little leaflet, "If," a bright plea for more readers, containing some fourteen choice quotations from great writers, each beginning "If."

unknown good? The thought of these words shall be my theme for constant exposition, with numerous practical and helpful illustrations. To begin, what is the value of gold, for example, be it ever so rich, if its place of concealment is unsuspected and unknown? Similarly, my friends, of what good is the HERALD to your society, valuable as it is to yourself and others, if they have never been told of its worth? Now, I want you to become an auxiliary to this pulpit, and to help in spreading the good news concerning the HERALD and its usefulness to every Endeavorer. It is no great trouble to preach if you have something to preach about. I have just been looking over the last issue, and it seems to me a man (or a woman) can recommend the HERALD with a sense of doing his duty, and conferring a benefit upon those to whom he speaks. Here is something of what I find in the February issue:

Practical Work - - - - -	3½ pages.
Missionary News - - - - -	3½ "
Christian Endeavor News - - -	4 "
Helps for the Prayer Meeting, 5	"
Helps for the Sabbath School, 4	"
Helps for Junior Work - - - -	2 "
Editorials - - - - -	3 "
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Besides several pages of bright, pointed notes and interesting paragraphs.

All this, not to mention the advertising, of which more anon, for a small fraction over four cents, or three and a half cents to club subscribers! Who is there that, for the value of two two-cent stamps a month, can afford to be without the HERALD's help?

A Phenomenal Proposition.

And now as an inducement, just to coax you as it were, although it should not be necessary in so good a cause, here is Peter Pushem's phenomenal proposition, by which every society in the country may secure free transportation for its delegate to the great International Convention in Detroit next July. This will be the greatest convention for Canadians since Montreal, being so easily accessible to dwellers on this side of the line, and I am prepared to do all I can to swell the num-

ber of our readers. Here are a few things our readers will enjoy during the next few months: A special series of illustrated articles of vital interest to Endeavorers; a vigorous and much strengthened Junior department; a splendid report of the great Detroit convention; a specially prepared series of studies in the Sunday-school lessons for the last six months of the year, on new and suggestive lines; a continual supply of the brightest news items and methods of work that wide reading and numerous correspondents can obtain. Can you do without it? On the eve of the twentieth century, with its magnificent opportunities for service, can you afford to ignore the "HERALD" of Christian Endeavor's era of Christian achievement?

P. S. BEGIN AT ONCE. Find the single fare rate to Detroit from your nearest station. Multiply the dollars by ten, and you will have the number of subscribers, new or renewal, necessary to obtain free transportation. Write me at once to this office for outfit, mentioning my phenomenal proposition.

Seed! Seed! See?

P. S.—This time it stands not for *postscript*, but for *Peter's Seeds*. One of my greatest pleasures in the springtime is to help in planning for a beautiful summer by putting the best of flower and vegetable seeds with a easy reach of the HERALD'S readers. On page 2 of cover will be found a most liberal offer, the acceptance of which will prove an investment rich in delight to all who find pleasure in the cultivation of plants and flowers. No HERALD reader need have a flowerless home. If you have a square foot of earth, make it blossom. No Flower Committee should purchase its flowers. Grow them, and the joy of giving them will be increased a hundred-fold. Already a number have sent in their orders. Let yours be next!

Read! Read! How?

Let Peter Pushem help you to read the best books. Time is too precious to spend with the trivial talkers in the realms of literature, when you are at liberty to associate with the richest, truest thought of the world's brightest minds. You can't judge a book by the outside; but you know the standard of taste which Peter demands. The pages of the HERALD show it; and he is in touch with all that is best in the book world, and his knowledge is at your disposal. He can get you any book that you see advertised, and often save you ten to fifteen per-cent. on published price. If at any time you want his advice about any books, write him. He will gladly tell you what he can, and give you the best price possible. In the meantime, have you read "The Ministry of Intercession"? It is the most helpful book Peter Pushem has read for a long time. Andrew Murray wrote it.

Yours in C. E.,

PETER PUSHEM.

A Testimony Meeting.

And now the sermon is over, I will, in genuine C. E. style, throw open the meeting. There are some I know who want to say a word or two. Give them careful attention. What man has better right to our hearing than he whom we all regard so highly, Mr. John Willis Baer, secretary of the United Society of Christian Endeavor. He says, "I enjoyed about twenty-five minutes last evening in my home reading the current issue of your paper, and I want to tell you it is a mighty interesting paper." Close in his wake follows W. W. Dowling, the able editor of *Our Young Folks*, a bright exchange that hails from St. Louis. He said of our mid-winter issue, "It contained more suggestive and helpful material for Endeavorers than any other single periodical that has ever come to our tables. I had rather miss any other Endeavor paper published than yours." Many more are on their feet, ready to echo these sentiments, but I have only time to let them add their hearty "Amen" of concurrence.

Renew, or

I do not imply a threat, but think of what you are going to miss for the sake of saving