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THE ENDEAVOR HERALD

FOR CHRIST AND THE CHURCH

Vol. X]

Toronto, March, 1898

[No. 3.]

Rest.

By Isabelle E. Mackay.

LIGHT at the eventide,
 Peace at the close of day,
 Wond'rous twilight falling soft
 Over the rugged way.

Fair are the morning hours,
 And fair the noon-day bright ;
 But we whose hands are tired
 Welcome the tender night.

Twilight calm and still,—
 Perfumed, quiet, and gray,—
 Resting time of the weary world
 After the busy day.

Holiest peace and rest,
 Silence dewy and dim,
 Mystic glory filling the soul,
 Lifting it up to Him.

Rest for the burdened brain,
 Solace for those who weep ;
 Sweetest of gifts to His own beloved—
 Twilight and night and sleep.

Woodstock, Ont.

WITHOUT wise plans much labor is lost.

SELF-CONTROL is good, but Christ-control is best.

NEXT to faith in God we need to cultivate faith in effort.

PRAY to be kept from harm, but also keep out of harm's way.

THE needs of life are many, but all these needs are met in Jesus Christ.

THERE are some people who mistake indolence for waiting on the Lord.

THOSE who would transform the world must be themselves transformed.

IF you would have a blessed day, set the morning watch with care; begin well if you would end well.

A GOOD life does not consist in doing as professing Christians do, but in obedience to what Christ requires.

THOSE who live in closest communion with Christ will be emulous to do the most and talk the least about it.

IF you would contend successfully with evil, get on the solid ground of faith; there is no fighting on a quagmire.

FISHING for souls, like the other fishing, requires much skill and labor, and often brings us into the storms of life's Galilee.

THERE are two persons mentioned in the pledge—"Christ" and "I"; and if faith unites the two the individual can say, "I can do all things through Christ which strengtheneth me."

Union Conventions.

FOR several years there has been a growing feeling among Christian workers that there would be a saving of time and money if religious organizations of similar aims could unite in their annual conventions. The multiplication of meetings has become a serious tax upon many active workers who are connected with several societies, each of which has a regular annual gathering. In a number of counties the Sunday-schools and Christian Endeavor societies have united in an annual rally with very satisfactory results.

There is a movement now on foot to secure a federation of conventions for all young people's societies and unions. The Junior Union of Hamilton has memorialized all the young people's societies in the district, and also the various Unions within the province, to appoint representatives to meet for the consideration of this important question. The idea, in its present form, is to have separate sessions for the various organizations represented, in which all matters pertaining to their distinctive work would be discussed; but to unite in larger meetings for fellowship and the quickening of interest in young people's work in general. Such a federation seems practicable, and it is possible that if those interested got together a satisfactory basis for such meetings could be arranged.

To Safeguard the Klondike.

THE present agitation by temperance workers to secure the prohibition of intoxicants in the Klondike is one that deserves the strongest support of all interested in the welfare of our country. The evils that accompany the saloon, in a mining community, are exceptionally grievous, as all who have any acquaintance with life in such towns can testify. They are breeders of vice, lawlessness, and violence. Especially in the trying climate of the Yukon region is the advent of the liquor curse to be deplored.

The approaching summer will see the influx of a great multitude of gold-hunters into those mining-fields, many of them of low morals and of vicious life. The gravity of the situation is apparent, and immediate steps should be taken to prevent the introduction of civilization's blot and blight. The Government will be culpable if it does not act quickly and decisively in the matter.

All religious as well as temperance organizations should speak emphatically, and give the authorities to understand the strength of public opinion on this question. Let every society send a resolution or petition to the member representing the district urging immediate action. There is no time for delay. Let your voice be heard in behalf of this worthy cause.

Endeavorers on the "Maine."

THE loss of the United States battleship "Maine," in Havana harbor, has called forth expressions of deepest sympathy the world around. We mourn with the relatives and friends whose dear ones went down in that appalling disaster. But in a special sense we mourn as Endeavorers, because three of our number are counted among the dead.

In writing of these earnest followers of the Master, in the *Christian Endeavor World*, Miss Antoinette P. Jones, of the Floating Society, gives some interesting glimpses of these loyal young Christians.

William Rushworth was converted at San Diego, California, while serving on the "Thetis," and represented the society of that ship at the Boston convention in '95. Elmer M. Meilstrup was another active member. Concerning him, Carlton H. Jencks wrote: "I have found him a loyal Christian brother. I enclose the stub from his pledge. He is a noble Christian boy, was in his last high-school year in view of preparing for the ministry, and can easily go through the study necessary to take his degree."

The third Endeavorer, Carlton H. Jencks, the writer of the above note, was one of the most active workers afloat. It was he who was the originator of the Christian Endeavor Home for Seamen, in Nagasaki, Japan; and wherever he went his life was fruitful in good works. "I pray," he once wrote, "that my whole life and

actions may speak for Jesus. There is work for me to do on this ship, or I never would have been sent here."

The passing forward of these brave standard bearers for Christ calls our attention anew to the need of more consecrated effort on behalf of those who spend their lives upon the waters. Every Christian Endeavor society in a lake or ocean port has opportunities of doing work the value of which surpasses computation. What Canadian society will be the first to report definite service on behalf of our brothers on the sea?

The Spread of Mormonism.

IT seems incredible to those who have any intimate acquaintance with the teaching and practices of the followers of Brigham Young, that disciples could be won to that corrupt religion in any part of our Dominion. But such seems to be the case. It is reported that there are in Ontario alone over 100,000 Mormons. When in Salt Lake City last summer, we were deeply impressed with the statement of a young Mormon in answer to a question in regard to the aggressive character of his religion. He said: "Every Mormon must be ready to go on a mission whenever and wherever the elders of the church direct. He may be sent to Norway, or Canada, or to the Pacific islands; it does not matter where, he must implicitly obey and go forth depending for his support upon the people to whom he goes." Such is the obedience rendered to the hierarchy that every year a large number of missionaries go out into all parts of the world to proclaim the doctrines of Joseph Smith. That they do not go in vain is evidenced by the fact that every year converts come to the "city of the saints" from all lands. We are not able to learn where these agents of Mormonism are at work in Ontario, but those who are brought into contact with them should not hesitate to expose their hideous doctrines and their polygamous practices.

The Student Missionary Convention.

AN event of exceptional importance was the third international convention of the Student Volunteers, held recently in Cleveland. The significance of this new missionary movement may be judged from the fact that 458 colleges were represented by 1717 students. No one hall or audience room in the city was large enough to accommodate the throng seeking to attend the meetings. The gathering was remarkable for the Christian fellowship which it expressed, and for the intense purpose which was deepened to publish salvation to the ends of the earth.

This new power in Christendom will make itself felt as an important factor in the great missionary enterprise. No one can estimate the possibilities of this splendid movement in carry-

ing forward the standard of the cross in heathen lands. It looks as if the dawning century was to see such advances in the spread of the gospel as have never been equalled. The watchword, "World-wide evangelization," is everywhere being caught up with enthusiasm, and a legion of thoroughly consecrated young men and women will soon set forth to win fresh conquests under the leadership of Christ, the victorious Captain of this mighty throng.

About Ourselves.

THE recent improvements in the HERALD have brought to us showers of congratulations. Every reader is enthusiastic in praising the appearance and contents of our journal. That is what we expected. And what is more satisfactory, both to editors and publishers, is the steady growth of our circulation, without which these improvements would be impossible.

But we are far from being satisfied. There are tens of thousands of Endeavorers in Canada whom we have not reached, and who would be helped and blessed by the monthly visits of our paper. There are many societies that would receive fresh stimulus in service and deeper interest in their devotional meetings if we could have the privilege of helping them in their work. Every Endeavorer should be well-informed with respect to the progress of the movement and the most successful methods of carrying on the work. This is not possible without the regular visits of a well-equipped and up-to-date organ of the movement. This is what the HERALD is acknowledged on all sides to be, and we feel that it is for the best interests of the movement that our circulation should be extended as widely as possible.

We need the help of our friends. In making the HERALD known, our readers will extend the influence of the movement in the Dominion and secure the circulation of spiritual helps that cannot but carry blessings wherever they go. The subscription price has been kept as low as possible, so as to make it easy for all to avail themselves of our help. With the first of May, the lowest club rate will be advanced to forty cents. This is necessitated by the increased cost of production. There will be an opportunity for a few weeks for societies to avail themselves of our offer to receive clubs of sixteen, and over at the remarkably low price of twenty-five cents. This offer will positively terminate on May first. Those who desire to get up clubs should act at once. What is wanted is a good word by our readers at the meeting of the society. Make it clear that the HERALD will bless them and strengthen them for service, besides furnishing them with a multitude of bright suggestions for carrying on their work. Send for sample copies at once for distribution, and you will have no difficulty in getting a large club of subscribers.

Kindly note: After May first the HERALD will not be sent after the date up to which it is paid.

Christian Endeavor Chat.

PROBABLY few of our readers are aware of the organization of a York County Union, effected last fall in Toronto. Mr. Charles L. Ferrier was elected president, much to the pleasure of the delegates who were present at the convention. Mr. Ferrier is a man of striking personality in many ways. He was for some years principal of Huron St. public school, Toronto, one of the largest and best schools in the city. It is not probable it will ever surpass in popularity and efficiency the standard attained under him. Greatly to the regret of the scholars, to whom he had endeared himself by his manly Christian character, he resigned to accept the advanced position of superintendent of the Victoria Industrial School at Mimico. His field of usefulness here is a wide one, and we know of no man better able to cultivate its abundant possibilities. We are glad to record Mr. Ferrier's name among the active Christian Endeavor workers of Ontario, and feel certain that the new county union will prosper under his presidency.

By the way, talking about York County Union, its first convention since organization will be held on May 17, 18, at Newmarket. A thoroughly bright, up-to-date programme has been prepared that promises to far excel the interest of the average small convention programme. Toronto is expected to send a large delegation, and plans are being talked over for a bicycle party that should prove one of the most enjoyable of the year. It has been suggested that the Toronto delegation should meet for breakfast in the early morning at some hostelry a few miles up Yonge St., and having thus fortified themselves on simple but substantial fare, set out together to complete the quarter century remaining of the road to Newmarket. On a fragrant, clear May morning, what could be more enticing than such a ride as this? Personally, we look forward to the excursion with anticipation of keenest pleasure. We omitted to say, although probably it is quite unnecessary, that the moving spirit is, of course, Mr. C. J. Atkinson.

AMONGST the multitude of great and eloquent speakers at the recent Student Volunteer Convention in Cleveland, our own beloved Bishop Baldwin seems to have made the deepest impression upon many hearts. We are proud to speak of him as "our own" because he is both a Canadian and a Christian Endeavorer. His wise influence and leadership has given the Anglican church the place of vanguard in effective, spiritual C. E. work in the London district. We hope to see the day speedily come when the presence of many such men in the ranks of the good old Church of England will make possible a much wider welcome to Christian Endeavor than it has yet received from that important branch of the Church.

Missionary Gleanings

Moody's Chinese Namesake.

AT least one little dusky lad in the Land of Sinim bears the name of America's famous evangelist. Mrs. Lowrie, of Powtongfoo, tells about it in an interesting letter:

"I was calling a few days ago on a Chinese Christian family to congratulate them on the birth of a little son, their first son having died of cholera two years ago. As I held the little boy he seemed as cunning and beloved as any American baby. Among other inquiries in regard to his welfare, it occurred to me to ask his name, although he is still not two months old. Were he in a heathen home, he might very likely be called Number 2, but his father very promptly replied, 'His name is Mu-dee.' I asked, 'What does that mean?' for I had never heard the combination and could not imagine its meaning. The father, who is very well educated, explained that 'Mu' means 'love,' and 'Dee' is the name adopted by many of the English for 'God.'

"I replied, 'That, of course, is Wen-li (which means book language), that is the reason I did not understand it.' Then in an almost diffident manner, he asked, 'Is there not a very good man in your country who is the means of making many know and love God, whose name is Mr. Mu-dee?' It struck me as so interesting that I said, 'I must write and tell Mr. Moody and ask him to ask God to make his little namesake in China a power for good in this very needy land.'"

Prayer for Missions.

THERE is the closest possible connection between missionary success and prayer. A quickening of the spirit of supplication in the church at home has invariably been followed by missionary triumphs in the foreign field. Dr. A. T. Pierson has written the following wise words on the subject:

There is a lack of supplication. Prayer has always turned the crises of the kingdom. It is a remarkable fact, that from the inception of modern missions to their present period, no important stage or step of their development has ever occurred except in connection with prayer. Even while the bulk of disciples were yet asleep to the needs of man and the duty of the church, a few were, like Elijah on Carmel, bowed before God in importunate prayer.

First, William Carey, in England, and Jonathan Edwards, in America, besought to arouse an apathetic church, and almost simultaneously in England and New England the monthly concert of prayer began to be observed in 1784.

Then prayer arose to God for the opening of doors into the whole habitable world. From 1819 to 1884 the most remarkable series of events occurred ever known in history. Cannibal islands

in the South Seas, Brahministic India, Buddhistic Siam, Persia, Turkey, China, Japan, Korea, and even Italy, Spain, and France were thrown mysteriously open. Africa was suddenly thrown open also by that strange combination, the cotton spinner of Blantyre and the reporter of the *New York Herald*.

Then praying souls began to plead for increased supplies of men and means to enter these open doors, and workmen offered and money was furnished, until, in 1878, some twenty donors gave more than \$4,000,000. Then the awful condition of woman in pagan lands attracted the attention of praying women, and the great Zenana Movement began, and simultaneously the organized form of woman's work. Then came an exigency, when it seemed that there must be more volunteers—and from the educated classes—and within five years, in America and Britain, thousands of young men and women, the flower of the church and of society, have offered themselves willingly.

Every time the church has set herself to praying, there have been stupendous movements in the mission world. If we should but transfer the stress from dependence and emphasis from appeals to men to appeals to God; from trust in organization to trust in supplication; from confidence in methods to importunate prayer for the power of the Holy Ghost, we should see results more astounding than have yet been wrought.

JUDGE TUCKER, brother of the late "A. L. O. E.," served long in India, giving to missions \$200 per month. To those who remonstrated at his liberality, he replied: "There are 86,000,000 adult population; 5000 die daily; every day's delay means 5000 souls."

THE decay of caste is rapidly going on in India. The educated classes pour contempt on it, observing it in public for personal ends, but utterly ignoring it in private life. Eating-houses are increasing in Calcutta, and in these Hindus eat all sorts of food without asking who prepared it. Modern modes of travelling also tend to produce this same disregard of the severe demands of caste.

HEATHEN are often so much interested in the looks and apparel of the foreign missionary that he often finds it difficult to secure their attention for his message. A missionary in China reports that on one occasion, after he had preached to a company which seemed to be listening intently, he asked if any of those present would like to make any inquiries that they might know more about what he had been saying. One of the company responded immediately by saying, "We would like to know what those two buttons on the back of your coat are for?"

The China Inland Mission

By Henry W. Frost



NE of the greatest factors in the progress of modern missions is the China Inland Mission, organized by the Rev. J. Hudson Taylor of England in the year 1865. The great interior of China was at that time almost untouched, eleven out of the eighteen provinces being without a single witness for Christ. Nearly two hundred millions of souls were thus

perishing in their sins, and that generation was in danger of passing without warning, as many preceding generations had done, into Christless graves. There was need of a new effort for China; none of the great Missionary Societies felt able at the time to undertake so large a task, and Mr. Taylor was constrained to put his life at God's disposal with the prayer that he might be used in his lifetime to put at least two laborers into each of the unoccupied provinces.

Mr. Taylor had first gone to China in 1854, and had worked particularly in the seaboard province of Cheh-Kiang. Upon returning to China in 1866, after a furlough in England, he began work, with the new missionaries he had brought out with him, in that same province, and in a short time was able to open several stations in the interior and to locate the missionaries there for permanent work. This was a feeble beginning in view of the need of the great districts lying on beyond; but it was a marvellous thing in those days to get even this far away from treaty-ports, and it was only done at the risk of lives and because finally of the protection of the infinite God. As years went on other missionaries joined those already in the field, and thus some of the older workers were set free for itinerations further inland. A number of missionaries were peculiarly fitted for toilsome service, and thus long and wearisome journeys were taken inland until even the far west was reached and Thibet itself heard something of the gospel. The opening of stations followed these prospecting tours

in quick succession, and as, in answer to prayer, the supply of men and women steadily increased, the ground which was taken in faith by these brave pioneers was occupied and held in faith by the no less brave workers who followed them.

In the years 1881-83 God sent out, in answer to prayer, no less than seventy new missionaries, and in 1887, in marvellous answer to special prayer, He thrust forth the still larger number of one hundred new workers. Thus in a few years' time the Lord of the harvest had so far exceeded Mr. Taylor's petition for workers for



REV. J. HUDSON TAYLOR

China, that the answer bore almost no correspondence to the prayer: Mr. Taylor had dared in faith to ask for at least twenty-two new laborers in his lifetime; God our Father heard and answered, and in thirty years gave over six hundred workers to the China Inland Mission, besides other hundreds which He sent forth in connection with other Missions.

What God will yet do, if He may see on earth some praying, trusting hearts, He alone can conceive of. At present, there is gathered together, by His grace, in the China Inland Mission somewhat over seven hundred and fifty missionaries, together with over five hundred trained native helpers. These workers are established in some three hundred stations and outstations, scattered throughout the length and breadth of China, and in these stations are over two hundred organized churches. There are about ten thousand baptised persons in connection with these churches, and a larger number of adherents, many of whom are converts. It is estimated that there have been led to the Lord by the workers of the Mission, since the work began, between twenty and thirty thousand souls.

The China Inland Mission adopted for itself, from the beginning, several distinctive principles, and these still prevail. It holds practically to

matters of church doctrine; it accepts both ordained and unordained men, both men and women, and single as well as married women; it uses persons of moderate as well as of better education, though it requires on the part of all its missionaries a thorough understanding of the foundation truths of the Scriptures, experience in Christian service, and a high spiritual development; it welcomes into its ranks those who have special training, such as teachers, physicians, and nurses; it requires its missionaries in the field to conform as far as possible and right to the outward habits of the Chinese, and, to this end, adopts the native dress and other customs; in its work it is largely evangelistic, its first desire being to bring an intelligible presentation of the gospel to "every creature" in China; it seeks to use unpaid native agents as far as possible in the development of its work in the field, holding that the missionary is chiefly responsible, after con-



A GROUP OF CHINA INLAND MISSIONARIES FROM NORTH AMERICA

the Scriptural injunction, "Owe no man anything," and never goes into debt in the furtherance of its work, at home or abroad, having no assured income, it does not guarantee to any of its missionaries any financial supply, it makes no solicitation of funds, except from God, authorizes no collections, and only receives the free-will offerings of the Lord's people as they may be sent to the officers of the Mission, it seeks to give its whole energy to the work of evangelizing China, believing that if its members will be intent upon seeking first in their lives and service the kingdom of God and His righteousness, all needful temporal supplies will be added to them, it accepts prepared persons without reference to denominational tests, provided they are sound in the faith, and allows full liberty in the establishing and overseeing of churches in China in

verts are gathered, to lead the native Christians to be the evangelizers of their own people; lastly, it is international in character, having Mission headquarters, besides those in China, in England, North America, Australia, and New Zealand, and having associate Missions in Norway and Sweden, in Germany, in Switzerland, and in other European countries.

In spite of the fact that mission work in China has been carried on for the greater part of one hundred years, and in spite of the added fact that there are now serving there about two thousand missionaries, the need of the land is still overwhelmingly great. For many years, in all the earlier part of the century, the workers were but a handful of men and women; and since their numbers have increased they are, in comparison to the numbers of the people, a totally inadequate



PARTY OF CHINA INLAND MISSIONARIES WHO LEFT ENGLAND IN 1866.

supply. Besides this, the majority of the workers are in the seaboard provinces, and out of those working inland, many are at treaty-ports, so that the great interior remains for the most part unreached. There are fully three hundred millions of persons in China, and the large majority of these have no more knowledge of redemption than would have been the case if no Redeemer had ever come to earth. There are over nine hundred walled cities where there is not a witness for Christ, and the smaller cities, towns, and villages in the same condition are almost beyond numbering.

A member of the China Inland Mission from Toronto had for several years a parish two hundred miles wide and three hundred miles long, with a population of five millions, and for most of

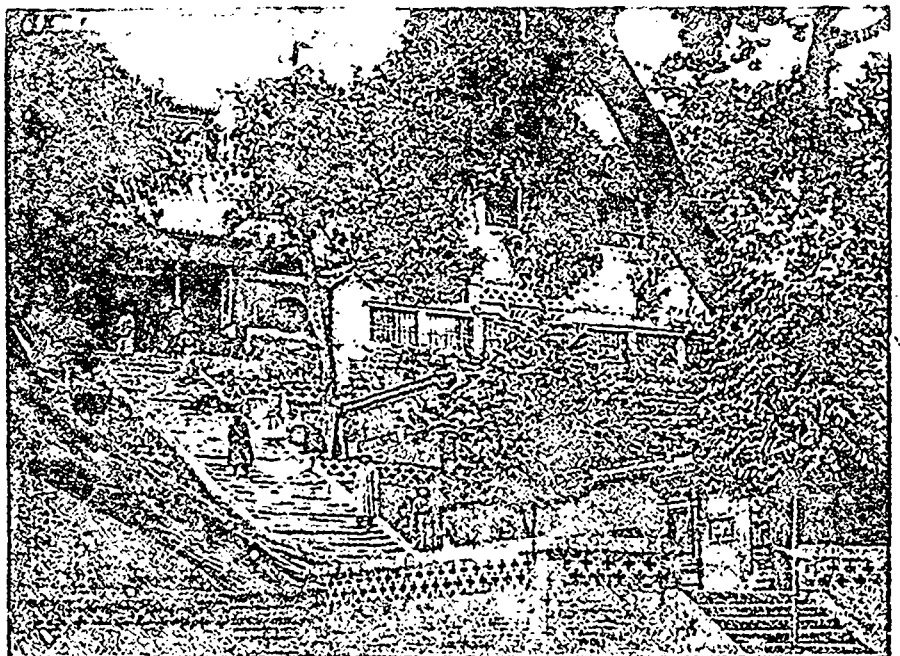
the province of Szechuan each missionary, if the territory were equally divided among the workers, would be responsible for an area of about one thousand square miles. With the same division, each worker in the province of Kuei-cheo would have a territory of two thousand square miles, and in the province of Lin-nan, of three thousand square miles. In most of these districts, cities, towns, and villages abound, and even in the country places, houses dot the hill-sides and stand on the plains and in the valleys. It has to be stated as a fact that,

with thousands of Christians in Christian lands who could take the gospel to China, and with tens of thousands who could send it, there are still over two hundred millions of beings there, sin-laden and needy, and as capable as ourselves of understanding that Christ can save, who have never so much as heard the Saviour's name. The need, therefore, when the spiritual condition of these peoples is considered, in view of time and eternity, is appalling.

The opportunities in China at present are beyond anything ever known. Through the work already done by Missionary Societies and by many providences of God, the country is open and the people are easily accessible. It is true that the missionary cannot always settle when and where he would

like, but he can always itinerate, can easily find an audience, and can generally obtain patient and willing hearers. Even settlement is possible in most cases, where tact is shown. All these facts constitute both a call and a challenge to the Church of God and to individual Christians. Solemn, indeed, will it be for such open doors to be passed by.

The headquarters of the China Inland Mission in North America are in Toronto, at 632 Church street. It is here that the officers of the Mission live and carry on the work of the Mission, and that the candidates of the Mission are tested and trained. The prayers of Christian people are requested that God will continue to bless the work of the China Inland Mission.



AN ANCIENT CHINESE TEMPLE

Thanksgiving.

By Amy Parkinson.

I THANK Thee, Lord, not only for the joys
I may have seen,
And for the days of quiet restfulness
That in my life have been;
But I thank Thee, too, for every suffering hour
That lies between.

I know not why some things that seemed so good
Have passed me by,
And things from which my spirit shrank with dread
Have drawn so very nigh;
But I take my lot with thankfulness, because
Thou knowest why.

I give Thee grateful thanks, for I am sure
No drops can fall,
Of bitterness, into the cup I drink,
But Thou dost count them all;
And I know no trial for Thy sympathy
Can be too small.

So, Lord, I take with thanks, from Thy dear hand,
All Thou dost send,
Knowing that every sorrow borne for Thee
To some great joy doth tend,
Where the weary rest and troubled hearts grow glad,
And pain shall end.

Toronto, Ont.

The Significance of Easter to the Christian.

By Rev. Salem G. Bland, B.A.

EASTER is, first, *the commemoration of Christ's resurrection*. The resurrection of Jesus was God's seal on His life and teaching. Thereby He was "declared with power to be the Son of God" (Rom. 1:4).

The resurrection can be proven as an historical fact. On it rests our confidence that Jesus was what He said He was. It is the foundation stone of Christianity. "If Christ hath not been raised, then is our preaching vain; our faith also is vain: we are yet in our sins." So Paul reasons, the man who had seen the risen Jesus and by the vision been changed from furious foe into loyal disciple. So felt the apostles who had looked into the deserted tomb and talked with the Conqueror of death, when "with great power they gave their witness of the resurrection of the Lord Jesus" (Acts 4:33).

The empty grave of Jesus still confronts those who would eliminate the miraculous from Christianity and reduce its founder to the level of the great teachers of human history. Extraordinary the resurrection of Jesus undoubtedly is, but not so extraordinary or incredible as that His disciples should have preached as they did if Jesus did not rise, and that a mere legend should have conquered the world as did the story of the Risen One.

Easter reminds the Christian that he is no more a citizen of this present world, in bondage to sin and death. He is risen with Christ. Having

died with Him to sin he shares His resurrection life. The powers and glories of that risen life he already claims. In virtue of his union with Christ he reckons that he, too, is dead unto sin and alive unto God. Through faith in that oneness with the risen Christ he is no longer under the dominion of sin. Already he treads this earth as a citizen of Heaven, enjoying the privileges and dignities of that high citizenship. Raised up together with Christ he now sits with Him in the heavenly places.

The Christian is not what he seems to the worldly eye. His real life is a hidden life, as was the life of his Lord, therefore the world knows him not, even as it knew not Christ. To the child of the world this risen life may seem an imagination, a dream. But faith finds it real, as Peter, while he trusted in the word of Jesus, found the waves as solid rock beneath his feet.

From the ways of the world, its principles and its fashions, its sorrows and its weaknesses, from all law save the law of Christ, from sin and from the world's poor methods of fighting sin, the Christian, risen with Christ, is emancipated. He belongs to another order. His feet still tread the earth, but his spirit breathes a diviner air.

This is the message of Easter: Realize the resurrection life; let your actual life correspond to your ideal life in Christ; let doubts be dispelled and weakness disappear in the consciousness of oneness with the Risen One.

Easter heralds the redemption of all things. Christ was the first-fruits of the great harvest of God. In One Man and in His body of clay has the great redeeming, transforming purpose of God been accomplished. Already in their spirits believers in Christ have experienced the same redemption. Their mortal bodies also shall know its power, being changed and made like unto Christ's glorious body.

But the widening circles of this great restitution do not cease there. The lower creation shall share in the redemption. The whole range of animate nature with eager out-stretching expectation waits for the manifestation of the sons of God. Sharers without guilt in human misery, sufferers through human sin, the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. The earth itself, the theatre of sin, shall be redeemed from the curse. There shall not only be new heavens but a new earth wherein dwelleth righteousness.

Only a corner of the veil has yet been lifted: only the earnest of what shall be has been given us. Death still reigns, and the cry of the travelling creation goes up to the ear of the patient God. But in the resurrection of Jesus and the glorification of His body of dust we have the beginning and the pledge of the universal glorification of everything that does not deliberately shut itself out from the great redemptive sweep.

"On the Resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain!

For a space the tired body
Lies with feet toward the dawn;
Till there breaks the last and brightest
Easter morn.

Soul and body reunited
Thenceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied.

Oh, the beauty! oh, the gladness
Of that Resurrection day!
Which shall not, through endless ages,
Pass away.

On that happy Easter morning
All the graves their dead restore;
Father, sister, child, and mother
Meet once more.

To that brightest of all meetings,
Bring us, Jesus Christ, at last;
To Thy cross, through death and judgment,
Holding fast."

Smith's Falls, Ont.

Frances E. Willard.

By Lottie E. Wiggins.

[Thinking that our readers were already in possession of the facts in connection with Miss Willard's life and work, at our request Miss Wiggins (who as chairman of the Committee of Arrangements for the last International W. C. T. U. Convention at which Miss Willard was privileged to be present, came into close fellowship with the great leader), writes concerning her personal relations with Miss Willard.—ED.]

TO have known and loved Frances Willard is to have touched every sympathy with light and song. Her generous, whole-souled devotion to the cause of poor humanity is inspiration to nobler efforts to lift the tempted, weak ones nearer, yet nearer, to the true kingdom of manhood and power. The memory of her sweet thoughtfulness and love lingers in our hearts and hallows every thought and deed, we hope for aye.

To write something new of the greatest woman of the century seems well-nigh impossible, as she has been viewed from every standpoint, but may I share with you some memories of loving fellowship during the past year?

When it was decided that the great gathering of the World's White-Ribboners was to meet in Toronto, there was of necessity much correspondence about the convention plans. From the beginning, in both Miss Willard's letters and dear Anna Gordon's, there was the utmost loving confidence, and I almost had the thought after reading a letter that I was the only one about whom they had to plan. I knew that this was not so, but when they came to Toronto and settled down for hard work before convention days, I noticed the careful thought that was given to every one's perplexities; and not only was loving counsel given, but a part of their own personality and power was given by them both. To see these two, Miss Willard and Miss Gordon, working together in the interests of the cause they loved so well; to watch the tender devotion of Anna toward her elder sister; and to note the perfect sympathy and kindly love in every look and word, was an object lesson in friendship that

the world has never surpassed. To Anna Gordon's loving ministrations, and to her executive skill, the world owes much, for she, as Miss Willard herself has said, made her leader's work possible.

One particular letter to Miss Willard which I had written, asking for advice, received as usual a prompt reply. When I read it, a shade of disappointment crept over me, as I realized she had not answered my queries. With a sigh I took it up and read it again, and I found that she in her wisdom had answered it better than I dreamed. "I rely on your wit and wisdom to meet the emergency: I cannot tell you how Anna and I have learned to love you and lean upon you." I was inspired to meet the difficulty, and afterward I realized that if she had answered as I first hoped, I might have been hampered with a plan



FRANCES E. WILLARD

which would not suit our local circumstances. She gave herself to those whom she would help, and thus gave better gifts than words.

When the telegram came that Lady Henry Somerset's physician had forbidden her sailing, I wrote a letter to Miss Willard expressing our sympathy for her at missing the companionship and help of her friend in convention. But a letter from her was speeding on its way to me of sympathy for us and for Lady Henry, and assuring us she was gaining so much strength from her restful summer, that she would be able to get through the conventions well, and asking me to write Lady Henry a letter of good cheer and sympathy. This remarkable friendship in which each seemed to have given herself to the other, and every thought was for the other's comfort, was still further exemplified in Miss Willard's loving loyalty to her friend, though she must differ from her in her views about the C. D. acts of India. Who can ever forget the diplomacy with which she won every heart's sympathy for the brave-hearted, noble comrade across the sea,

and yet stood firmly for the purity of the home. "If I forget thee, O Jerusalem (and to me humanity's Jerusalem is evermore the home), may my right hand forget her cunning."

In all Miss Willard's addresses she seemed to idealize humanity, and where we had lost hope, it seemed to revive with a glow and a sparkle as she enthusiastically yet tenderly said, "Men say there is a fiend in every heart; I *know* there is an angel."

On her first public appearance at the great convention, she started out by saying, "Brothers and sisters of the wider hope," and her words thrilled all with strange, undefinable hopes, and we forgot our own failures and the failures of the world, and we believed, yea, *hoped*.

But the gem of her addresses in Toronto was the impromptu speech at the Children's Demonstration. All through the meeting she was inspired by the children's sweet songs, and in her seat opposite the platform, as she looked into the bright faces of those who in to-morrow's strife would fight the battle, fresh enthusiasm kindled in her heart. When her own song, "Saloons must go," which Mr. Cringan had set to music, was sung, the enthusiasm of the children as they sang in eager prophecy, "Saloons must go," and then at the close the prayerful turn in words and harmony,

"Thy kingdom come, O Saviour great,
In hearts and homes, in church and state.
But ere it comes, full well we know
Saloons, saloons, saloons must go,"

while her loved comrades on the ground floor waved flag and white kerchief and looked up lovingly at her, as if they, too, saw the fulfilment of the children's prophecy and their leader's hopes, she was roused to her best. When she came to the platform, she tripped out like a girl of sixteen, and was presented with flowers by a little girl; in her own sweet way she said her thanks, adding, "Blessed is the woman to whom the little children bring flowers." But who can describe the way in which she captured all hearts, or how the slender, frail woman, with the lifting of her finger, compelled the vast audience to repeat a temperance gem in unison, as the enthusiastic children had already done, so perfectly that some thought they had been drilled for a month:

"Write it on the nation's laws,
Trampling out the license clause;
Write it on each ballot white,
So it can be read aright—
Where there's drink there's danger."

No place or opportunity seemed to be unsuited to her; with rare grace and dignity she filled the lowliest office as well as the highest. Apt and witty, with pathetic humor, and a yearning tenderness, you could hardly look at her without tears filling your eyes. Perhaps her frailness seemed to imply she soon must leave us, and the glory of that other world was already casting its halo around her.

Whether we think of her as we saw her in Toronto, filled with inspiring emotion; or as we

last saw her, sweet and lovely, in her casket amid a bower of such beauty that even she, for whom it all was, had seldom seen—through our thoughts there mingles the message from her presidential address, which then as now so softened and subdued our hearts:

"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—yea, hours;
We see so differently in suns and showers.
Mistaken words to-night
May be so cherished by to-morrow's light.
We will be patient, for we know
There's such a little way to go."



Sheldon's "In His Steps."

By Wayfarer.

"Said Christ the Lord, 'I will go and see
How the men, my brethren, believe in Me.'"

SOME time ago an English bishop said "that to put into practice in every-day life the principles of the Sermon on the Mount would be absurd, for they would disorganize business and social life." If this be true, then the fault lies with the life and not with the Sermon on the Mount.

"In His Steps" is a story showing the results that would follow the application of these principles to individual lives. It is, indeed, an honest attempt to point out "what Jesus would do" if He stood in our place and had our chance.

Hundreds of books were poured from the press during the past twelve months, for it is still true that of the "making of books there is no end." We doubt if any of them is worthy to be ranked with this. Take the novel that has created the most sensation recently, "The School for Saints," a work abounding in epigrammatic sayings that linger in your memory. Place it beside "In His Steps." There is no comparison between the two, especially if the province of a book be not only to amuse but to instruct. The real "School for Saints" is found depicted in the pages of "In His Steps." This book ought to have a wide circulation. We think ministers would do well to read it to their people at week-night services, and it could with profit be taken up and discussed in all young people's societies. To the story itself, however.

The Rev. Henry Maxwell is the fashionable pastor of the fashionable church of Raymond. His congregation consisted largely of the great, the wealthy, the influential of the city. His church had the best music that money could buy, and its quartette choir had a continental fame. The Rev. Henry was an ornamental and eloquent preacher; smooth diction and well-rounded periods marked his delivery. There are such

churches to be found, even in Canada. Into Maxwell's church there came one quiet Sabbath morning a "tramp printer." At the close of the service, evidently under a spirit of desperation, this man walked down the aisle, faced the people, and before any one had time to grasp the significance of the incident, told his simple yet pathetic story—the story of a man out of work honestly desiring to have work to do and unable to find it. In conclusion he said:

"I was wondering, as I sat there under the gallery, if what you call following Jesus was the same as He taught. What did He mean when He said 'Follow Me'? The minister said that it was necessary for the disciple of Jesus to follow His steps, and he said the steps were obedience, faith, love, and imitation. But I did not hear him tell just what he meant that to mean, especially the last step. What do Christians mean by following the steps of Jesus? Do you mean that you are suffering and denying yourself and trying to save lost, suffering humanity just as I understand Jesus did? What would Jesus do? Is that what you mean by following in His steps?"

The speaker fell unconscious on the floor. The pastor had him carried to his own house, and "with the entrance of that humanity into the minister's spare room, a new chapter in Henry Maxwell's life began, and yet no one, himself least of all, dreamed of the remarkable change it was destined to make in all his after definition of Christian discipleship."

Before the next Sunday the man died, and the minister, under the impulse of the Spirit and with a new, strange life throbbing in his soul, told his congregation of the impression the incident of the last Sunday had made on his life. At the close of the sermon he asked all who would volunteer for an entire year to do nothing without first asking the question, "What would Jesus do?" to remain behind that they might take counsel together.

Think of this question being put to the ordinary aristocratic congregation of any church. Think how it would change your life, dear reader, if for a whole year you were bound to do nothing without first finding out what Jesus would do in the matter.

About fifty members of the congregation gathered in the vestry in response to the minister's question. Among them were some of the most influential. As they prayed and counselled, a baptism from above descended on them, and they went out from the meeting resolved to try for one year to do as the Master would do if He stood in their room and had their chance.

The story then gives in detail the changes made by their decision in the lives of some who had given their pledge. Foremost among these was Edward Norman, editor of the *Raymond Daily News*. This was the leading evening daily, and without any "yellow journalism" it had reached this honorable position. On Monday morning the editor began his routine work, with a degree of hesitation and a feeling akin to fear.

How would his decision affect his paper? Within a few minutes the managing editor called out, "Here's this press report of yesterday's prize fight at the Resort; it will make about three columns; I suppose it all goes in?"

Norman took the typewritten matter, laid it on his desk, did some hard thinking, and finally said, "We won't use it." The managing editor was dumbfounded. Norman said to him:

"Clark, if Christ were editing a daily newspaper do you honestly think He would print three columns and a half of prize fight in it?"

Clark gasped in astonishment. Finally he replied, "No, I don't think He would."

"Well, that's my only reason for shutting this account out of the *News*. I have decided not to do a thing in connection with the paper for a whole year that I honestly believe Jesus would not do."

Clark could not have looked more amazed if his chief had suddenly gone crazy. "What effect will that have on the paper?" he finally managed to ask in a faint voice. "What do you think?" asked Norman, with a keen glance. "I think it will simply ruin the paper," replied Clark.

Norman sat silent a minute. Then he said: "Clark, what in your honest opinion is the right standard for determining conduct? Would you say that the best law for a man to live by was contained in asking the question, 'What would Jesus do?' and then doing it regardless of consequences? In other words, do you think men everywhere ought to follow Jesus' example as close as they can in their daily lives?"

Clark turned red, and moved uneasily in his chair before he answered the editor's question. "Why—yes—I suppose, if you put it on the ground of what they ought to do, there is no other standard of conduct. But the question is, what is feasible? Is it possible to make it pay? To succeed in the newspaper business we have got to conform to the customs and the recognized methods of society. We can't do as we would do in an ideal world."

"Do you mean that we can't run the paper on strict Christian principles and make it succeed?"

"Yes, that's just what I do mean. It can't be done. We'll go bankrupt in thirty days."

The editor carried his policy out, however; he lost subscribers, advertisers, etc., but he stuck to what he deemed to be right.

Rachel Winslow, the renowned singer; Miss Virginia Page, the wealthy heiress; President Marsh, of the University; Alexander Power, the railway superintendent; and Milton Wright, the merchant prince, are others of the leading characters in the book. It is not our purpose, however, to give further details. Everyone should read this book. It is one of intense human interest; the characters live, and in their many parts play out the drama of life.

Reader, consider for a while the question, are you walking "in His steps"? He began in a manger; He ended at a cross. Be sure, if you are a true follower of His, you also will know first the world's manger and then its cross. Do

you think that you are honestly striving in everything to do as Jesus would under similar circumstances? If you are, then you have walked and will walk the *via dolorosa*; you will be a man of sorrows and acquainted with grief.

The Master's idea of the world is that of a great human family, where each should be ready to sacrifice himself for his brother's good. The three cardinal principles on which you will have to work will be justice, trusteeship, love. Dr. Johnson said, "I have found men more kind and less just than I expected." It is a common experience. It is often easier to be kind than just; easier to endow a church with the profits obtained from a whiskey distillery than to give up a lucrative trade, which is damning the souls and bodies of men; it is easier to have a country home for working girls, where they may go for a week in the summer, rather than pay a decent weekly wage by which they might honorably live. Justice is the crying need of the world.

Then you are only a trustee. God gives to you that you may give to others. You are His steward, the dispenser of His bounty, an honorable but also responsible position. It does not matter to God how much you possess. You are only worth to Him and the world what you give away. The motive power of your justice and your stewardship must be love, and love cannot help but give.

To do as Christ would do, you must deny yourself, take up your cross, and along the dusty highways of the world's traffic walk with Him. With bare and bleeding feet you shall often walk, but "it is the way the Master went." The road by your walking therein shall be made smoother for others. Be sure that you, too, shall know Gethsemane if you walk with Him. But it is all worth the joy of being like Him, and "being satisfied when you awake with His likeness."

Suppose now for the balance of this year, you, in your sphere, solemnly resolve to do only what He would do. Is it worth the trying? For you there would be the peace that He gives, the "peace that passeth understanding." For those entrusted to your care, the world would be made brighter by your presence and speech. And then? Why then, life's battle ended, life's victory won, for you there would be the precious "enter thou" and "the glorious beauty of the palace of the King."

Toronto, Ont.

The Holy Spirit's Indwelling.

Thoughts for the "Quiet Hour," from Rev. Andrew Murray.

THE Holy Spirit is in you as the light and fire of God to unveil and to consume sin.

The temple of God is holy, and this temple you are. Let the Holy Spirit in you have full mastery to point out and expel sin. After He makes you know sin, He will, at every turn, make you know Jesus as your life and your sanctification. He will give you knowledge

concerning the power of Jesus' blood to cleanse, and the power of Jesus' indwelling to keep. He will make you see how literally, how completely, how certainly, Jesus is with you every moment to do Himself all His own Jesus-work in you.

Beloved young Christian, take time to understand and to become filled with the truth: *the Holy Spirit is in you*. Review all the assurances of God's Word that this is so (Rom. 8: 14, 16, 1 Cor. 6: 19, 2 Cor. 1: 22, 6: 16, Eph. 1: 13). Pray, think not for a moment of living as a Christian without the indwelling of the Spirit. Take pains to have your heart filled with the faith that the Spirit dwells in you, and will do His mighty work, for through faith the Spirit comes and works. Have a great reverence for the work of the Spirit in you. Seek Him every day to believe, to obey, to trust, and He will take and make known to you all that there is in Jesus.

Hold yourself still to attend to the voice of the Spirit. As the Lord Jesus acts, so does also the Spirit: "He shall not cry nor lift up His voice." He whispers gently and quietly: only the soul that sets itself very silently towards God can perceive His voice and guidance. When we become, to a needless extent, engrossed with the world, with its business, its cares, its enjoyments, its literature, its politics, the Spirit cannot lead us. When our service of God is a bustling and working in our own wisdom and strength, the Spirit cannot be heard in us. It is the weak, the simple, who are willing to have themselves taught in humility, that receive the leading of the Spirit. Sit down every morning, sit down often in the day, to say: "Lord Jesus, I know nothing; I will be silent: let the Spirit lead me."

Listen to the inner voice, and do what it says to you. Fill your heart every day with the Word, and when the Spirit puts you in mind of what the Word says, betake yourself to the doing of it. So you become capable of further teaching. It is to the obedient that the full blessing of the Spirit is promised.

It is by the Holy Spirit that the child of God is sealed, separated and stamped and marked as the possession of God. The sealing is not a dead and external action that is finished once for all. It is a living process, which has power in the soul, and gives firm assurance of faith only when it is experienced through the life of the Spirit in us. On this account we are to take great care not to grieve the Spirit: in Him alone can you have, every day, the joyful certitude and the full blessing of your childship. It is the very same Spirit who leads us, who witnesses with our spirit that we are children of God. And how can anyone grieve the Spirit? Above all, by yielding to sin. He is the Holy Spirit given to sanctify us, and, from every sin which the blood cleanses us, to fill us with the holy life of God, with God. Sin grieves Him. If you would walk in the stability and joy of faith, listen to the Word: "Grieve not the Holy Spirit of God."

The Boy

WHEN first I knew The Boy he was a little fellow, the only son, the idol of his parents.

He had a noble head, of perfect shape, crowned with a thick mop of curls falling about a face of singular beauty and sweetness. His broad white forehead, firmly moulded chin, and girlish complexion were all outranked by his wonderful, brilliant brown eyes that gave to him his "speaking countenance." They flashed, they shone, they danced, or they revealed solemn, earnest depths, as his mood was gay or grave.

From wee babyhood he showed that he was a gifted child, from cutting his first teeth and taking his first step weeks in advance of other babies, until he began to astonish parents and friends alike with long words, searching questions, and curious sayings. He was always called The Boy, as if no other ever existed. He possessed in unusual degree the quality of manliness, and this, combined with his intellectual gifts and noble expression, caused even the most critical to forgive the fond parents' pride.

He loved grown people, and chose from among them his chief associates. Children delighted to play with him because of his gentle, yielding ways, but he rarely gave them of his presence, although toward his baby sister he showed touching devotion. When she was first presented to him he asked anxiously: "Mamma, don't you think our baby is *most* as beautiful as Moses was?"

Though not two years old, he was well versed in Bible lore which he used on every occasion. About this time he was one day discovered waving his arms frantically back and forth. When questioned he said his arm was the sword "wavin' back and forth to keep Adam and Eve out of the garden."

He loved horses with singular passion. His first original prayer was, "O God, bless all the dear horses I see a-goin' by." It was at this time that he announced, "When I'm a man I shan't whip my horse to make him go. I shall only whip the wheels."

His nature was extremely sensitive. His very soul shrank, as if in pain, when, at three years old, he first saw a sightless organ-grinder and a one-armed man upon crutches. He was excited to such a pitch that he prayed, "Dear God, please give that poor blind man all the money and friends he wants," and he talked in his sleep of the lost arm, the crutches, the blind man. Utmost care had to be used to prevent his seeing cruelty to animals or pitiful sights among men.

Nothing so offended him as to intimate that he could not understand, "Oh, do try me and see," he would plead. He read in books beyond his years, and with remarkable expression born of his intense interest in and comprehension of the theme.

He always went with papa to the Y. M. C. A. Sunday service, where he delighted to pass the

hymn books and, although the only child present, he often rose and repeated a Bible verse.

He dearly loved to practice athletics in the Y. M. C. A. gymnasium. From his fourth to his sixth year he might often be seen going alone on the car to join the men in their sports. They came to regard the little fellow as of their number. One day he came bounding home in great excitement. "Mamma, all the other men wear slippers when they practice. Can I take mine next time?"

I see him now as he trudged off, eyes shining, cheeks red as roses, his overcoat pockets bulging comically, as a pair of red slippers protruded. When mamma indulged in ill-concealed laughter, he said:

"Please don't laugh. All the other men carry slippers. You needn't worry for fear I shall lose my shoes either. I'll put them in a corner so I can be sure to tell them from the other men's." Then he turned, his heart seeming to overflow, and added, "I don't know which I love the best—the Y. M. C. A. secretary, or the superintendent of the gymnasium, or the boot-black in the hall, but—I believe—[slowly] I love that negro boot-black best."

He became fast friends with all ranks from clergymen to telegraph wire repairers. He loved everybody. Conductors tossed him playfully upon their cars, elevator boys gave him rides, teachers asked him to read for them. He was "chums" with the electricity man, the sewer diggers, the Chinaman, and the busy merchants. At six years old he had impressed himself upon hundreds in the city of his birth.

There came a day when mamma must seek for a warmer climate, and The Boy proudly assured papa that he could care for her upon the long journey. The lovely southland opened a new world to him. He revelled in its tropic beauty. The night of his arrival he watched a glorious sunset, and as the light flushed and paled and flashed along the mountains, he whispered:

"O mamma, say that about how Hiawatha sailed

'To the region of the home-wind,
To the kingdom of Ponemah.'"

The place became to him the very gate of heaven toward which he walked as if a Jacob's ladder had been set up for his feet. In a few weeks he had grouped friends about him. His buoyant life, correct language, and sparkling conversation drew everybody to him.

He worked most industriously for a neighbor's coachman, Tim.

"What can you do?" asked mamma.

"Oh, I unhitch the horses and water them, and carry in the whip and lap-ropes. I sweep the barn, too. Tim can't get along without me."

For these valuable services he received five cents a week! His first precious nickel was

given to a shoemaker he had found in a little room down town,

"I gave it to him because he's *so very* poor, mamma, that he sleeps on a cot right in his store."

One day a kind neighbor whom he dearly loved and called "Uncle James," let him ride upon a harrow to take the place of the stone that kept it down. At night he came in with face scratched by orange boughs, the tears near the danger line. As he climbed into mamma's lap he reluctantly admitted, "I guess I did get too tired being a weight."

"How much does Uncle James pay you for all this work?"

The beautiful eyes flashed with amazement and indignation as he drew himself up proudly to explain:

"Why, mamma, Uncle James is a poor man. He can't afford to pay me anything—I work for nothing for him. Tim is able to pay, and he gives me a nickel a week, but I never charge a poor man anything." This last was said with indescribable pride.

His character developed with amazing rapidity. Within three months he had gained a new and deeper hold upon spiritual truth. There was a strange expanding of his nature, as if he suddenly comprehended what he had before dimly known. He would listen for hours to Bible stories, his faith absolute, his interest unflagging.

He was better posted in the Scriptures than many a boy of fifteen. The stories were so real and vivid to him, and brought the ancient heroes and their woes so clearly before him, that he actually suffered while he insisted upon the telling. He was devoted to his Sunday-school, and very anxious to learn his lesson at home, so that he wouldn't seem "ignorant" before his beloved teacher. One Sunday as he was preparing it, he said, "Mamma, I can't *bear* to think Stephen was hit by those stones." His eyes filled and he added, "Did Stephen really see God's throne and Jesus?" "Yes," was the reply.

He went out upon the porch, and gazed long and earnestly skyward, then said, "It seems to me as if I couldn't *wait* to go to heaven."

At bedtime he always wanted to fall asleep with some tale of tragedy or sacrifice. "I love the story of Joseph the best, because it makes tears come in my eyes." He insisted each night upon repeating his own unique prayer, followed by, "Now I lay me," "Our Father," the first and twenty-third Psalms, besides many single verses and golden texts. Sometimes mamma felt she could not tarry so long. Then he would say, "You needn't ever wait for 'The Lord is my Shepherd.' I love it so much I always say that after you are gone."

If sister cried in the night he would call, "Don't worry, mamma. I'm comforting her. I reach out and give her a drink so she won't get cold."

One day he asked, "May I eat lunch with a man that's fixing the wires out here?"

"I am afraid you will be kidnapped, if you go with strangers," objected mamma.

"Why, mamma,"—in a tone of surprise—"he's a good, clean workingman, with a dinner pail three stories high, and he won't kidnap me."

"Uncle James" took him to ride one morning upon a load of sand. In some unknown way he fell between the heavy wheels, and was brought in unconscious to his mother, the cruel wound deep down amid the clustering curls she had so often fondled. All day the physicians fought for the precious life, but no glimmer of reason or flutter of lids rewarded their efforts. And so it came to pass that before the sun hastened to his setting the Shepherd had led the little feet so gently through the dark waters that he never felt their flow or felt their swelling depths, and so swiftly guided the young pilgrim down the Valley of the Shadow that its gloom never so much as touched his brow until he came out where the waters are "still," and pastures are "green," and the Sun of Righteousness is light.

Up over the giant mountains sped the swift message to the stricken father, "The Boy has entered into life"; and back to the anguished mother flew the assurance, "Beloved, all is well with The Boy." The Y. M. C. A. also sent on the wings of the wires their message of sympathy which breathed of the honor conferred because the "little member" had been called to higher service.

The little boy who would not charge a poor man anything, could never have borne the knowledge that must have come of sin, of baseness, of friends untrue. To have known the world, its suffering, its crime, its assaults upon the Bible, would have crushed his trusting spirit to earth. Only six years old! Yet his was a completed life. Into it had been compressed years of living.

The beautiful face was uninjured, and, for a mother's comfort, the merciful Father added to the marble loveliness a "glory look" that made it passing fair. The first to see the little form upon the bed of roses and smilax was the man with whom he had lunched upon the log. Piti-fully, lovingly, the stranger gazed. Then next came "Uncle James." As he bent to kiss the dear face, while his tears fell, he whispered brokenly, "I kiss the little boy who was too noble to charge the poor man anything."

Into a grave whose gloom was half concealed by beautiful pepper tree boughs was the casket placed, and there, up above the San Gabriel Valley that is buttressed by the sounding sea he awaits the resurrection.

"Does brother help God send down the rain?" asked the little sister. Who shall say what privileges shall be granted to him that so thirsted for knowledge, now that he dwelleth in the secret chambers of the Almighty? The dear face that ever shone with joy when allowed to pass the hymn books in an earthly temple must now glow with radiance divine as his willing feet speed upon glad, swift messages for the King in that City wherein the Lord God Almighty and the Lamb are the temple of it.—*Florence C. Parsons in The Advance.*

Flotsam and Jetsam

Only a Song.

IT was only a song that the maiden sung,
With a thoughtless tone, yet the echoes rung
In the heart of the lad. Like a pure white hand
It guided him over sea and land.

Only an old, old-fashioned hymn,
Sung in the twilight gray and dim,
By mother's side or on father's knee;
Yet time cannot blot it from memory.

Only a song from the lips of one
Whose mission is past, whose brief life is done—
A simple song; and yet, after all,
I never can sing it but tears will fall.

Only a song from a feeble pen
And a faltering hand and heart; but then
Who knows? Perhaps some life once sad
In sin was made to rejoice and be glad.

Brief as a song is this life of ours,
Fleeting as sunshine and frail as the flowers;
Then sing, my heart! oh, sing and be strong!
Thou shalt one day join in the "new, new song."

"Jesus, Lover of my Soul."

NO collection of sacred songs would be considered complete that did not include Charles Wesley's famous hymn. It voices the aspirations of every longing, troubled soul. Many are the hearts that have been brought to the Saviour as it has been sung by consecrated lips, and many are the lives that have been strengthened and comforted as its tender words have brought them, like tempest-driven craft, to the haven of rest. Among the striking incidents recorded in connection with this hymn is one published recently in *Northfield Echoes*:

Two Americans who were crossing the Atlantic met on Sunday night to sing hymns in the cabin. As they sang the hymn, "Jesus, Lover of my soul," one of the Americans heard an exceeding rich and beautiful voice behind him. He looked around and although he did not know the face he thought that he recognized the voice. So when the music ceased he turned around and asked the man if he had not been in the Civil war. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first. "Yes," he said, "and a curious thing happened that night; this hymn recalled it to my mind. I was on sentry duty on the edge of a wood. It was a dark night and very cold, and I was a little frightened because the enemy were supposed to be very near at hand. I felt very homesick and miserable, and about midnight, when everything was very still, I was beginning to feel very weary and thought that I would comfort myself by praying and singing a hymn. I remember singing this hymn:

'All my trust on Thee is stayed,
All my help from Thee I bring,
Cover my defenceless head
With the shadow of Thy wing.'

After I had sung those words a strange peace came down upon me, and through the long night I remember having felt no more fear."

"Now," said the other man, "listen to my story. I was a Union soldier, and was in the wood that night with a party of scouts. I saw you standing up, although I didn't see your face, and my men had their rifles focused upon you waiting the word to fire, but when you sang out

'Cover my defenceless head
With the shadow of Thy wing,'

I said, 'Boys, put down your rifles, we will let him live.' I couldn't kill you after that." God was working in each of them, in His own way carrying out His will. God keeps His people and guides them, and without Him life is but a living death.

Single Temptations.

A GREAT friend of the boys was the late Prof. Drummond. Few men could equal him in his power to interest them and enlist their sympathy in religious work. We take the following from his little book, "Baxter's Second Innings":

"Well, each boy has his own Temptation—different in different cases, but always some one thing which keeps coming back and back, back and back day after day till he is tired and sick. What though he score off all the other balls if this one takes him? It's not new sins that destroy a man; it's the drip, drip, drip of an old one.

"Have you ever heard of the castle that was taken with a single gun? It stood on the Rhine, and its walls were yards thick, and the old knight who lived in it laughed when he saw the enemy come with only a single cannon. But they put the cannon on a little hill, and all day long they loaded and fired, and loaded and fired, without ever moving the muzzle an inch. Every shot struck exactly the same spot on the wall, but the first day passed and they had scarcely scratched the stone. So the old knight drank up his wine cup, and went to his bed in peace. Day after day the cannonade went on, and the more they fired the louder the knight laughed, and the more wine he drank, and the sounder he slept. At the end of a week one stone was in splinters; in a month the one behind it was battered to powder; in ten months a breach was made wide enough for the enemy to enter and capture the castle. That is how a boy's heart is most often taken. If I had any advice to offer anybody I should say, Beware of the slow sins—the old recurring Temptation which is powerful not so much in what it

is or in what it does *once*, but in the awful patience of its continuance. It is by the ceaseless battery of a commonplace Temptation that the moral nature is undermined and the citadel of great souls won."

For Mother's Sake.

EVERY kind deed brings nearer the era of peace and good-will. And had we but eyes to see, that day might be descried drawing on apace. We are glad when reporters turn aside, in their search for news, to tell of some kindly act like this, done "for mother's sake":

The florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy, who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he replied: "It's for my mother. She's sick, and she can't eat nothin', an' I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out on the sidewalk, he held in his hand a beautiful, half-opened rose, which he carefully wrapped in tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most."

Fashion's Brand of Shame.

THE heartless fashion of wearing birds in ladies' headdress seems always to be "in." Everywhere one sees upon the streets the slaughtered forms of nature's songsters. We wish that those votaries of fashion who wear, to their shame, these badges of their own heartlessness, could be induced to read and ponder these words of Buffalo's eloquent Baptist divine, Dr. O. P. Gifford:

"Yonder, on that 'love of a hat,' is a plume of white—an 'aigrette'—as delicate as the autograph of the frost king when he registers his coming on the window-pane. This white plume was torn from the back of the 'white heron.' It was natural once; it is artificial now; it was nature's hint of a new home and multiplied lives; it is now fashion's brand of shame on thoughtless women. The supply is gathered when the breeding season is well advanced; the young are fully fledged, but are not able to fly; the mother seeks

food for her young, and returning, is shot by the waiting hunter, the tuft torn from its place, the body left to rot, and the motherless young to starve. One hunter kills a hundred in a day, forty to sixty hunters are out in the season, the air is tremulous with shrieks of suffering, heavy with the odor of decaying flesh—and all that vanity may be fed and pride nurtured. The white heron is almost exterminated in Southern Florida. Milliners' agents seek new fields. Yonder is a stuffed body that came from Italy. A bird was caught, blinded with a hot iron, caged, put in a tree, the branches of the tree slimed; the pitiful cry of the blind bird called sympathizing friends; they were caught by the bird slime, captured by hunters, robbed of life, and the skin stuffed for millinery. Italy sits well-nigh songless to-day that vanity may parade our streets adorned with stuffed skins, and gentle-hearted women swell the funeral procession, each one bearing a bird's corpse."

A Courageous Utterance.

AN honest and earnest Christian is that able and eloquent railroad president, Chauncey Depew. The Nineteenth Century Club, of New York City, composed mostly of those who claim to be "advanced thinkers" with respect to revelation and all supernatural religion, invited him to be present and speak at one of their meetings. When called upon to speak, he electrified the club by expressing his views in the following unequivocal fashion:

"I never felt so absolutely out of place. I am a practical man, overwhelmed by the cares of business. It is exceedingly difficult for me to get on the plane of philosophic thought. I am a practical man. I believe in the Old Testament and the New Testament precisely as they are presented by Christianity. I am in antagonism to Mr. Wakeman, who dismisses the Bible as entirely a mass of legend, and to Prof. Fiske, who accepts it with an interpretation entirely his own. It was the atheism of France that taught license for liberty and led to the French Revolution. Where are those old philosophies and philosophers? They are dead, while Christianity survives. The school of Atheism led to despair. Materialism soon found that every violation of the moral law could go on consistently with its teachings. So Pantheism and Positivism have followed only to be destroyed, and now we have the school of Humanity and the cosmic philosophy coming close to the borders of Christianity as expounded by John Fiske. They tell us there is no more Creator, only a cosmic dust. Who made the dust? That there is only protoplasm. Indeed! Who made protoplasm? They tell us of evolution from dust to monkey and then to man; but all the scientists have never found the missing link. The simple Gospel of the Son of God, preached by twelve fishermen, has survived the centuries and outlives all other philosophies of eighteen hundred years."

Suggested Methods

A Canadian Social.

THE annual social of the Dominion Square E. L. of C. E., Montreal, took place on Feb. 17. Each visitor on entering the room was presented with a souvenir card, bearing on the front page a suitable inscription, the date, an invitation to attend the league meetings, a map of the Dominion of Canada, the maple leaf and beaver. The back page contained an engraving of the city of Montreal. The inside pages of the card were devoted to "items of interest to Canadians," containing the principal events which have occurred from 1497 to 1898. There was one blank space in every item, and, as each person was expected to fill up his or her card as rapidly as possible, it meant that these cards served as admirable excuses for moving from one part of the room to another, seeking information from friends, introducing strangers, and becoming acquainted generally. The one rule, "Copy only from those in red ink," made it necessary to speak to many persons before obtaining the required date or name, because only one person in the room had the card with that particular item filled up in red ink, some one else having the name for the second space, and still another for the third, and so on.

Next, blank sheets of paper were distributed, on which those who wished to do so were invited to write a brief, patriotic essay on "Canada," showing its resources, etc., or some of the advantages of living there, limited to six sentences, the first letters of same to form the word "Canada."

Three judges were appointed and two prizes awarded to the best and second best productions.

Then followed another competition: "Describe, either by words or sketch, the coat of arms for the Dominion of Canada." To show how the Dominion coat of arms is made up from the coat of arms for each separate province, small colored tickets were then distributed, each bearing the impress of the coat of arms for one province, excepting a few which had instead an illustration of a maple leaf or a beaver. The person getting the maple leaf was expected to locate the other persons having the tickets to complete one set of that particular color, and gather them around one of the small tables, and by placing their tickets together the Dominion coat of arms was completed. The person having the beaver was to bring from the lunch room refreshments for that group; each province being necessary to form a complete Canada.

A Mock Parliament.

Westmoreland Avenue E. L. of C. E., Toronto, recently held a somewhat novel but most profitable form of meeting. It was a sort of Christian Endeavor Mock Parliament, in which the Endeavorers acted as the government, and a number of the congregation, led by the Quarterly

Board, acted as the opposition. The speech from the throne was read, outlining the work of the society for the year, and the reply was moved and seconded by two able members of the cabinet. Then the opposition took a share in the proceedings, and indulged in a good deal of pointed but kindly criticism of the government plans and methods. The constitution was attacked with some vigor, and the cabinet ministers had to be well up in its provisions to reply to many questions and comments made by their opponents. A division of the house resulted in the government being sustained, and after adjournment it was realized that the plan had proven a most effective one for discovering weaknesses in their work, the gaining of suggestions, and the clearing up of some misconceptions on the part of the opposition.

Summer Work.

Some will no doubt think that it is a little early to begin planning for summer work, and yet two months will bring us practically face to face with it; therefore we urge that you should set about making preparations. Now for a summer of aggressive Christian service. And first of all settle that question of keeping up the meetings during the summer months. Take time to pray and think over it well, and let nothing but the most serious reason lead you to give your society a two months' holiday from prayer meetings, and the devil a grand opportunity to do vacation work.

Find out as soon as possible where your summer absentees will be spending their holidays, and commission them to do some special service, concerning which they may report on their return. A printed certificate of the kind here shown might be given to each, as a somewhat novel but practical way of emphasizing their responsibility away from home:

TO WHOM IT MAY CONCERN.

This is to Certify that

M.....
is hereby duly appointed a specially commissioned representative of
..... Y.P.S.C.E.
to turn to advantage every opportunity for Witness Bearing and Christian Service during the summer season of 18... It will be the duty of this representative to attend and assist in every way possible any C. E. society in the neighborhood, and if there should be none, to use every proper effort to have one organized, to which end we agree to furnish him (or her) with all necessary literature,

June 15

Signed,



1898

on behalf of Y.P.S.C.E.

The Prayer Meeting

Notes and Suggestions on the Uniform Topics.

By S. J. Duncan-Clark.

Hospitality.

April 3.—The grace of hospitality. Gen. 18: 1-10; Heb. 13: 2.

A Thought For a Day.

MONDAY: 1 Kings 17: 8-16. It is in ministering to the needs of others that we come to learn the inexhaustibility of God's supplies for ourselves.

TUESDAY: Luke 10: 38-42. Only one thing is needful in true hospitality. If the heart really receives the guest the hands will not fail to serve him.

WEDNESDAY: Luke 19: 1-10. When Christ found welcome in the house of Zacchaeus, Zacchaeus found salvation had come to his house. God's guests always bring blessings.

THURSDAY: Luke 24: 28-35. Often Christ may seek our hospitality in disguise, and only in ministering to Him may we hope to recognize His face.

FRIDAY: Acts 16: 9-15. Hospitality is an evidence of a God-opened heart.

SATURDAY: 3 John 1-8. Hospitality toward our brethren in Christ is a Christian grace with which God is well pleased.

An Object Lesson Meeting.

This is a good opportunity to show some of the strangers and unattached young people of your church and neighborhood what a Christian Endeavor society means by Hospitality. Arrange for a social evening. Social to save. Tell your members to come prepared to demonstrate the grace of hospitality. Let them practice it for a week or so before by seeking out the strangers, the careless ones, the neglected and unlovely ones, and giving them a warm invitation to be present. Let them call for their guests and take them if need be.

Then make your preparations to have everything as home-like as possible. Arrange your meeting room like a bright home parlor. Have no formal programme. Just music and singing occasionally by some of the members; one or two good games, perhaps, and social chat with your guests. Let every member be under instructions to impress upon the invited ones that the real host of the evening is Jesus Christ, and urge the wisdom of accepting His loving invitation to always enjoy His fellowship. Much might be accomplished thus under God's blessing; and of course every detail should be prayed over beforehand.

INSPIRED THOUGHTS.—Rom. 12: 13, 1 Pet. 4: 9, 1 Tim. 3: 2, Tit. 1: 8, 1 Tim. 5: 10, Heb. 13: 2, Isa. 58: 7, Luke 14: 13, 2 Kings 6: 22, 23, Rom. 12: 20, Heb. 13: 2, Gen. 14: 18, Gen. 18: 3-8, 2 Kings 4: 8, Luke 19: 5, Acts 28: 2, 3 Jno. 5, 6.

SOUL SONGS.—"Let us gather up," "Knocking, knocking," "Not now, my child," "Call them in," "God will take care of you," "The Homeland," "There is never a day."

Christian Hospitality.

Christian hospitality is the natural atmosphere of the Christian home. When a house is dedicated to God, He becomes in reality the host and has right to

ask whom He will to share its comforts and privileges. His guests will be always welcome whether they are from the humblest or the most honored of His disciples. The home that is most like heaven, will be most hospitable. As the New Jerusalem, the home of God, has twelve gates that close not for the rising or the setting of the sun, so should our door stand ever open in glad welcome to whomsoever God may send. But think not that hospitality is a grace to be shown only by those who are rich in this world's goods. Hospitality is an exercise less dependent on things than on hearts. He who, unable to do more, as a disciple of Christ, bestows a cup of cold water upon the thirsty, may thereby show a vaster hospitality than he who out of his abundance spreads a banquet that costs no thought of love or tender sympathy.

The blessing of hospitality lies in the fact that it tends to make us Godlike. With every such act, if it be prompted by right motives, we are changed more into the image of Christ. It is thus also that we gain opportunity to minister to our blessed Lord, for He dearly likes to visit His children in disguise, and so put to the test the sincerity of their love.

—S. J. D. C.

The Homeless Man.

It was said of the Son of Man when He trod the sacred fields of Palestine that "He had nowhere to lay His head." "He came to His own, and His own received Him not." "He was despised and rejected of men, a man of sorrows and acquainted with griefs," homeless, and often unutterably lonely. For those three years into which were concentrated His life of death, and His death of life the Christian world has yet to atone. For those nights spent pillowless on the mountain side beneath the star lit skies; for those long walks over roughest roads with no glad welcome at the end to relieve their weariness, it is ours now to make some slight amends. Christ still is dwelling amongst us, and too often even now His presence passes unheeded through our midst. "We do not recognize the disguise of the Nazarene, and yet Isaiah wrote of yore concerning Him, "He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him." Thus in some unlovely form perhaps He comes to us. The stress of poverty may show itself in the thin and worn clothes, the hands may be soiled and hardened by long labor at the bench with plane and saw; even His face may be marked with lines of suffering and of care. The accent may be that of Galilee, uncouth, uncultured; but shall we hesitate now to give Him welcome? Shall not our door stand ever open for His step?

But how shall we know Him when He comes? Would not the loving bride know without thought the presence of her beloved, even though his garb was unfamiliar? So shall we recognize Him whom our hearts love. Our hearts shall burn within us whenever He draws nigh, and as we press Him to abide, in the breaking of the bread of hospitality shall there come the unveiling of His face.

The Legend Beautiful.

Longfellow's exquisite poem, which must surely be familiar to most of our readers, tells of a monk who was visited in his gloomy cell by a vision of the Christ. His heart went out in ecstatic devotion to the beautiful apparition,—

In an attitude imploring,
 Hands upon his bosom crossed,
 Wondering, worshipping, adoring,
 Knelt the monk in rapture lost.

Suddenly, as he feasted in spiritual exaltation, forgetful of time and circumstance,

Loud the convent bell appalling,
 From its belfry calling, calling,
 Rang through court and corridor
 With persistent iteration
 He had never heard before.

It was the summons to ministry. Daily at the convent gate gathered a mendicant crowd seeking the charity of the brotherhood. To him fell the service of distributing the daily dole. The situation was perplexing,—

Deep distress and hesitation
 Mingled with his adoration;
 Should he go, or should he stay?
 Should he leave the poor to wait
 Hungry at the convent gate,
 Till the vision passed away?
 Should he slight his radiant guest,
 Slight his visitant celestial:
 For a croud of ragged, bestial
 Beggars at the convent gate?
 Would the Vision there remain?
 Would the Vision come again?

In the end duty triumphed. With reluctant step, and longing gaze, he left the cell and went to his ministry. As he served the destitute crowd,

Who, amid their wants and woes,
 Hear the sound of doors that close,
 And of feet that pass them by,

An inward voice was whispering to him,
 "Whatsoever thing thou doest
 To the least of mine and lowest,
 That thou doest unto me!"

And with the whisper of encouragement, came the searching thought, equally so for us as for the monk,

Unto me! But had the Vision
 Come to him in beggar's clothing,
 Come a mendicant imploring,
 Would he then have knelt adoring,
 Or have listened with derision,
 And have turned away with loathing?

Thus meditating he turned to his cell, and lo! the lovely Presence still illumined its narrow confines. Can we wonder that the monk felt his bosom burn,

Comprehending all the meaning,
 When the Blessed Vision said,
 "Hadst thou stayed I must have fled."

Is there not for us a deep lesson in true hospitality in this legend? Shall we not learn that Christ can only abide with us, as we faithfully minister of His bounty to the physical and spiritual hunger of this needy world?

Conquering Death.

April 10.—"Conquering the fear of Death." Jno. 8: 51-54, Phil. 1: 21-26.
 (An Easter Song Service suggested.)

A Triumph Meeting.

Make the word "Triumph" the key-note of the meeting.

Open by singing "Rejoice and be glad." Then while all remain standing read in concert 1 Cor. 15: 51-58.

Have a season of sentence prayers, giving thanks for the blessings of the resurrection, and seeking a fuller enjoyment of the new life.

Plan for some special singing in the way of solos, quartettes, etc., and without announcement let those prepared arise and take part.

Get some one to speak briefly on "The fear of death conquered by the power of the new life."

Morning Messages.

MONDAY: Acts 7: 54-60. The closing of earth to the Christian simply means the opening of heaven. Whom the world rejects, Christ welcomes.

TUESDAY: Psa. 23: 1-6. It is not the valley of death, but the valley of the shadow. Shall we then fear a shadow? There could be none, if the sun were not shining.

WEDNESDAY: Job 19: 21-27. More certain than death itself is the fact that Jesus lives; and because He lives we shall live also.

THURSDAY: Jno. 14: 1-6, 18, 19. Jesus is the life. Union with Him means that our life should be like His in power, character, fruit, and duration.

FRIDAY: Rev. 21: 1-8. No more death, because no more sin. Sin separates from God, and separation from God is death.

SATURDAY: 1 Cor. 15: 51-58. Whatever your past experience may be, your prospect as a Christian is summed up in two words, "Victory; Glory."

SWORD THRUSTS.—Rom. 6: 9, Hos. 13: 14, 2 Tim. 1: 10, 1 Cor. 15: 26, Heb. 2: 15, Rev. 1: 8, 1 Th. 4: 14, Rev. 14: 13, Phil. 1: 21, Isa. 57: 2, Prov. 14: 32, 1 Cor. 15: 55, Psa. 23: 4, 48: 14, 116: 15, Luke 16: 25, 2 Cor. 5: 8, Phil. 1: 23, 2 Tim. 4: 8, Rev. 2: 10.

SONGS OF HOPE.—"On the resurrection," "On Jordan's stormy," "Asleep in Jesus," "Only a little while," "Light after darkness," "When the mists shall roll," "When the roll is called."

Death Defeated!

On Dean Alford's tombstone the inscription reads, "The inn of a traveller on his way to Jerusalem."

I hope for a resurrection, not from any power in nature, but from the will of the Lord God Omnipotent who made nature and me. He created man out of nothing; which nature could not do. He can restore man from the dust; which nature cannot do.—*Charles Reade's Last Words to Mankind.*

Nature preaches ceaselessly of resurrection. The living plant from the dying seed; the foliage of spring's new life, after the long sleep of winter; the butterfly from the caterpillar passing through its chrysalis stage of suspended animation. The beautiful diamond, the product of a dead vegetable world; all these are marvellous prophecies of a life beyond the grave.

TRACKS LEADING OUT.—A fox once came upon a cave into which he saw many foxes had entered, the sand being full of footprints. He was about to pass in when his cunning eye detected that all the footprints pointed *one way*. All were turned inwards, and there were none leading out of the cave. We have come to a great cave—the grave—and its entrance is marked by many footprints. All once led in and none out. But Christ set His feet the other way; and now, if we go into this cave we shall follow Him out again.—*Sunday-School Chronicle.*

Life's Riddle.

Life looked itself in the face and questioned—
 "Whence, and whither, and what am I?
 Whence my coming? whither my going?
 What my being, and why?"

Sage, philosopher, great in wisdom,
 Sought to answer Life's eager cry;

Whence they found not; whither was hidden;
What they knew not, nor why.

Bent in thought o'er an infant's cradle,
Watched they life in its sparkling eye.
"Here," said they, "may we find all answered,
Whence and whither and why."

Babe to man, so the life expanded,
And whence and what received reply,
For He cried, "From God is my coming,
I am Life, Life is I."

The priests and the rulers cried all fearing,
"Thou the life! we will prove thy lie,"
Nailed the Man to a cross with jeering,
"Now then, whither?—and why?"

"Whither?—To God, and this thief goes with me
Where ye cannot come.—But why?"

"That they who believe may have life abundant
I, the Life, have to die!"

THE CAPE ROUNDED.—There was once a famous cape reputed to be the fatal barrier to the navigation of the ocean. Of all those whom the winds or the currents had drawn into its waters it was said that none had reappeared. A bold navigator determined to surmount the obstacles. He opened the route to the East Indies, acquired for his country the riches of the world and changed the *Cape of Storms* into the *Cape of Good Hope*. So Christ on the voyage of life's sea has safely rounded the wave-beaten, frowning promontory of Death, and opened up for all a fair passage to the new world that lies beyond.

RESURRECTION.—Dr. Bonar speaking of the resurrection tells us that the heathen sorrowed without hope. A shattered pillar, a ship gone to pieces, a race lost, a harp lying on the ground with snapped strings, with all its music gone, a flower bud crushed with all its fragrance in it—these were the sad utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting or brighten the sepulchre. The truth that the grave was the soil, and the body the seed sown by God's hand, to call out all the latent life; that the race was not lost, but only a little earlier won; that the column was not destroyed, but transferred to another building and another city, to be a pillar in the temple of God; that the bud was not crushed, but transplanted for fuller expansion, and with all its odour unexhaled and unimpaired, to a kindlier soil and air; that the harp was not broken, nor its music spoilt and lost, but handed up to a truer minstrel, who, with a finer touch and heavenlier skill, will bring out all the rich compass of its hidden music, which man would not have appreciated, and which earth would have spoiled—these were things which had no place in their theology, hardly in their dreams. They sorrowed as those who had no hope.

Is Death the End?

Is Death the end?
Does life cease at the tomb?
Is there naught else
Beyond earth's narrow room?

If so, why life?
How all its woes explain?
Why does the world
Then travail so in pain?

Why Death itself,
If it is not the way
To life more full,
To everlasting day?—S. J. D.-C.

The Great Missionaries.

April 17.—"Lessons from great Missionaries,"
Acts 13: 1-3, 13-33, 42-52.

Planning for Profit.

Before every other consideration in planning for a meeting put that of making it profitable.

For this meeting ask several members to find illustrations in the lives of great missionaries of entire consecration, patient perseverance, absolute trust, prayerfulness, joy in service.

Every Missionary Committee should have a scrap-book containing pictures of missionaries clipped from magazines and other sources. A number of these might be arranged on a large card or sheet of manilla paper and hung in some prominent place in the meeting. Of course secure and display all the missionary maps and charts you can.

Devote some time to prayer for those in foreign lands, for those preparing to go, and for an awakening to responsibility in matters of finance on the part of those at home.

A Daily Text and a Daily Thought.

MONDAY: Mark 16: 14-20. It is a great commission, because it involves our partnership with a great Worker. He does not ask us to go anywhere, that He will not go with us, v. 20.

TUESDAY: Acts 13: 1-5. "Separation" not "congregation," is the watchword of the missionary church. God took the best from the Antioch church. He wants the best from ours.

WEDNESDAY: Acts 2: 1-4, 16-18. There can be no real service without being Spirit-filled. You must experience Pentecost before you can preach Christ.

THURSDAY: 2 Cor. 4: 5-12. Fellowship in suffering with Christ is according to wide testimony one of the sweetest privileges of a missionary life. If you have never suffered with Him there is serious reason for thinking you have not always been faithful.

FRIDAY: Jonah 1: 1-10. To run away from God is to run into trouble. Unless you want to go to school like Jonah did in the fish, you had better do as God tells you.

SATURDAY: Rev. 6: 7-11. The man who is not faithful unto life, will not be faithful unto death. The only guarantee that you would die for Christ, is your readiness to live for Him.

THE MISSIONARY'S BOOK.—Psa. 8: 2, Pro. 31: 26, Matt. 21: 15, 16, Phil. 4: 3, 1 Tim. 5: 10, Titus 2: 3-5, Psa. 34: 8, Isa. 2: 3, Jno. 1: 46, 4: 29, Psa. 71: 24, 77: 12, 119: 27, 145: 11, 12.

SINGING THE GOSPEL.—"Go work in My," "Ho! reapers of life's," "Weary gleaner, whence," "Come sing the gospel," "We are workers," "Leave not for to-morrow," "Send out the glad."

Heroes of Christ.

We are playing at missions.—*Alexander Duff.*
I will go down, but remember that you must hold the ropes.—*Wm. Carey.*

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

Prayer and pains through faith in Jesus Christ will do anything.—*John Eliot.*

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

If I thought anything could prevent me dying for China the thought would crush me.—*Rev. Samuel Dyer.*

If you want to serve your race, go where no one else will go, and do what no one else will do.—*Fidelia FISKE.*

You have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Dr. Carey's Saviour.—*Wm. Carey.*

While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign field.—*Ion Keith Falconer.*

Entire Consecration.

The idea of consecration is the very soul of the word missionary. All great missionaries have been living incarnations of that word. When we study the lives of apostles from the days of Paul down to those of John Williams, Allen Gardiner, Bishop Hannington and a host of others, we find the word spelled in every detail of their lives. These men realized the meaning of the term "disciple," and in some measure of completeness fulfilled the conditions it demands. It is well that we who call ourselves by the name of Christ, who from month to month reemphasize the consecration which we have made once for all, should often read again the Master's definition of discipleship (Luke 14: 25-35), and meditate upon its meaning in the light of these devoted lives. These questions will take much of thought, "What is it to follow Jesus? What is it to bear the cross? What is it to deny MYSELF?" And the study of the heroes of missions will perhaps help us to an answer.

A Missionary's Message.

"I want—I want the Christians to go all over the world spreading the glad news."—*Reginald Radcliffe's last message.*

I want—I want the Christians
O'er all the world to go,
To spread the wondrous tidings
To all that dwell below.
I want each Gentile people,
And those from Jewish Stem,
To know there is a Gospel,
And that it is for them.

Dark Africa for ages
Has been without the light;
Its tribes have worshipped stocks and stones
With every heathen rite,
Its witchcrafts and its wickedness
Have sunk them low in sin;
I want the Christian witnesses
To let the light stream in.

The long "Neglected Continent,"
So populous and vast,
Has groaned beneath Rome's tyranny
For generations past.
Peru, Brazil and Ecuador
Are dark as dark can be:
O men and women, saved by grace,
Go forth and set them free.

Go everywhere, go everywhere,
Go all the world around;
To Persia, India, China,
Wherever man is found.
This generation soon will pass,
Time speeds with rapid wing;
O loiterers in the harvest field,
How will you face your King?

—*Christian (London).*

The Prayer Life.

The following extracts are from the diary of David

Brainerd, the saintly missionary to the American Indians. They emphasize the need of prayer in the life of God's servants:—

Lord's Day, April 25.—This morning I spent about two hours in secret duties; was enabled to agonize for human souls.

June 30.—Spent this day alone in the woods in fasting and prayer . . . spent almost the whole day in prayer incessantly.

Jan. 3.— I find that I do not, and it seems I cannot, lead a *Christian life* when I am abroad, and cannot spend time in devotion, Christian conversation, and serious meditation, as I should do. Those weeks that I am obliged now to be from home, in order to learn the Indian tongue are mostly spent in perplexity and barrenness, without much sweet relish of divine things; and I feel myself a stranger at the throne of grace for want of more frequent and continued retirement. When I return home and give myself to meditation, prayer, and fasting, a new scene opens to my mind.

The Life Eloquent.

God wants more than teachers and preachers, He wants witnesses, who, when they preach God's salvation from sin, can say, "I have it" and know it is so. If people see such witnesses in business life, see uprightness in every transaction; if they see such in the home life among the children, in the kitchen with the servants; if they see God's perfect grace manifested there, than there will be no discount on our professions; they will carry weight and conviction to souls. What an abomination to God to have spurious, yea, hypocritical religion before His eyes among those who profess to love Him.

The Spirit is exposing and bringing to light these things, showing the difference between mere theory and fact, between profession and possession, between intellectual power and spiritual power. Intellectual power emanates from theological schools, culture and brains. It runs in grooves and programmes and is a very proper thing. Spiritual power comes from God the Holy Ghost. It may fall on a man without much brain power and will make him a mighty man of God. It is an irregular thing and one does not always know where it is going to strike, but *strike* it does, where sin is found, and does *execution*.—H. E. M., *Bombay, India.*

Habits.

April 24.—Habits, Prov. 6: 6-11, 12: 14-25, Luke 4: 16.

Praying and Planning.

A practical topic should have practical treatment. Illustrate the growth of a habit at the outset of the meeting. Use one of your Juniors. Call him to the front, and bind his arms to his side with a strand of cotton. He can snap it easily. Double the strand, it is a little harder to break. Now wind the cotton several times around, and at last, his arms are imprisoned as though by the strongest rope.

Have some one speak on "Little foxes and how they trap them."

Have others prepared to speak on the habit of prayer and Bible study; the habit of church attendance; practising the presence of God.

Thoughts on the Daily Readings.

MONDAY, DAN. 6: 1-10. It should be as much a habit of the spiritual life to pray as it is for the natural life to breathe.

TUESDAY, PSA. 34: 1-8. The soul that habitually

prays will soon acquire the habit of unceasing *praise*.
WEDNESDAY, ACTS 17: 10-15. If it is a bad habit to be irregular in supplying the needs of our body, surely it is a worse to be careless in feeding our spirits with the Bread of Life.

THURSDAY, PSA. 42: 1-5, 43: 3-5. Begin in time to make a habit of attendance at church and prayer-meeting, and you will soon find it easier to go than to stay away.

FRIDAY, GEN. 5: 21-24, Heb. 11: 5, 6. The practice of the presence of God in every circumstance of life is the secret of calm strength, ceaseless joy and constant triumph.

SATURDAY, PROV. 1: 24-32. Bad habits are made. You can best avoid them by not making them. A habit is simply a single act perpetuated; refrain from the first act and there can be no habit.

WORDS OF WARNING AND WISDOM.—Ps. 1: 1, 2; 5: 2, 3, 39: 1, 63: 1-7, 89: 1, 139: 23, 24, Prov. 1: 10, 3: 5, 6, 4: 23-27, 5: 22, 6: 27, 28, 23: 31-35, Luke 4: 16, Heb. 10: 25.

HINTS FOR HYMNS.—“Lord Jesus, I long,” “More holiness give me,” “Go thou in life’s,” “Yield not to,” “My soul, be on thy guard,” “’Twas Jesus, my Saviour,” “In a world where,” “Our willing service,” “Keep step with the Master.”

Cords that Bind.

Man is a bundle of habits.—*Parey*.

A good habit is as hard to break as a bad.

Habits are soon assumed; but when we strive to strip them, ’tis being flayed alive.—*Cowper*.

Habit often comes in the guise of a dwarf, but before long assumes the proportions of a giant.

Sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap a character; sow a character and reap eternity!

Some one has illustrated the persistency of habit thus: “It is hard to get rid of habit. Drop the first letter and you have still *a bit*, drop the second and the *bit* remains, drop the third and even now *it* is left, drop the fourth and it is not *t* totally gone.”

Unconscious Habit.

Habits grow oftentimes unconsciously from association with certain people or places. Henry Drummond said, “It is a law of influence that we become like those whom we *habitually* admire. Who has not watched some old couple come down life’s pilgrimage hand in hand, with such gentle trust and joy in one another that their very faces wore the self-same look? These were not two souls; it was a composite soul. Half a century’s reflecting had told upon them; they were changed into the same image. They had become alike because they *habitually* admired It was left for Paul to make the supreme application of the law of influence. He himself was a changed man; he knew exactly what had done it; it was Christ. On the Damascus road they met, and from that hour his life was absorbed in His. The effect could not but follow, on words, on deeds, on career, on creed. He became like Him whom he *habitually* loved.”

The Habit of Prayer.

Maintain always a praying frame, a temper of mind ready to converse with God. This will be one way to keep praying graces ever ready for exercise. Visit Him therefore often and upon all occasions, with whom you would obtain some immediate communion at solemn seasons of devotion, and make the work of prayer your delight, nor rest satisfied until you find pleasure in it.

What advantages and opportunities soever you enjoy for social prayer, do not neglect praying in secret; at least once a day constrain the business of life to give you leave to say something to God alone.

Take frequent occasion in the midst of your duties in the world to lift up your heart to God. He is ready to hear a sudden sentence, and will answer the breathing of a holy soul towards Himself, in the short intervals or spaces between your daily affairs. Thus you may pray without ceasing as the Apostle directs, and your graces may ever be lively.—*Isaac Watts*.

Little Sins become Habits.

There is an Indian story of a morsel of a dwarf, who asked a king to give him all the ground he could cover with three strides. The king, seeing him so small, said, “Certainly”; whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with the first stride, all the water with the second, and with the third knocked the king down and took his throne.

It is said that a man one day was strolling along in the country, when he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration; but as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass. What could be the matter? No human hand had harmed it. No sportsman’s shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it had drawn them near to its body for flight, the little creature had wormed itself out of them, and drank the life-blood from the eagle’s breast.

How like this is all sin! It may appear a little thing, but it fastens upon the soul and works death and destruction.—*G. B. F. Hallock, D. D.*

The Habit of Fault Finding.

Fault-finding is a habit that is easily learnt. All you have to do is to find out some little thing that is wrong, and then think about that and keep your eyes always upon that, and by-and-bye you won’t be able to see anything but that.

You know there are black specks on the face of the sun? Well, some people are greatly interested in these specks, for they can tell us so very much about the weather—about cold seasons, storms, and the like. Once when a speck appeared on the face of the sun, a gentleman called one evening upon an astronomer, who had been all day studying the speck through his telescope.

“What a fine day we have had,” said the visitor; “I have seldom seen the sun so bright.”

The astronomer looked puzzled for a minute, and then gave a hearty laugh. “Do you know,” he said, “though I have been looking at the sun all day, I have never noticed whether it was bright or not. I was so interested in the new speck which had appeared that I didn’t see anything else, and, really, until you spoke, my idea of the sun had been that it was rather dark!”

This is the way fault-finders get so much to do; they see something or other that is not just right and they go on thinking about that, and speaking about that, until they cannot see anything else; yet the fault they notice may be only a speck in the midst of a great deal of brightness. Try to discover the brightness that is in people, and then you will scarcely notice the specks.—*Great Thoughts*.

THE Lord will give strength unto His people.

The Sunday School

Crumbs Swept Up.

TO BE successful, the Sunday-school worker must be an enthusiast.

MODERATELY good teachers are worth as much as moderately good eggs.

THE teacher who is habitually late should either resign or buy a new clock.

A CROOKED stick well used is far better than a straight rod never bent with service.

THE teacher who is not present to greet his first scholar misses a helpful opportunity.

THE teacher that "gets there" has long feet—feet that reach to the homes of his scholars.

UNLESS the hour of teaching is backed up by seven days of living the teacher's efforts will be wasted.

A POD of p's for Sunday-school workers—prayer, patience, perseverance, precept, practice, principle, punctuality.

HOW many scholars of your school joined the church during last year? Can you not increase the number this year?

A LARGE rib in the anatomy of a school is good music. The wise superintendent makes the musical part of the service a strong feature.

A GREAT many people seem to think that a Sunday-school is a kind of orphanage, intended for children only, with a matron and a few nurses to look after them. Great mistake.

A GOOD plan is this: Choose certain choice passages of Scripture, and give them one to each class, making it the custodian of that passage. The class should be prepared to give this portion whenever called upon.

EVERY Sunday-school worker who has not already done so, should read "In His Steps," by Rev. Chas. M. Sheldon. As a practical exposition of what it means to be a Christian, this remarkable book is eclipsed by few.

WELL-KEPT Sunday-school records are as needful as a cash-book and ledger in a mercantile establishment. Great care should be exercised in the selection of a secretary, for in many respects the office of secretary is as important as that of superintendent.

A VISITOR to a school usually brings with him his

eyes, ears, and heart. Of course, if he finds wooden posts standing at the front door, instead of heart-throbbing, hand-shaking friends, he will expect and receive only a wooden greeting, and in future will turn his steps elsewhere. Be on the lookout for the stranger within thy gates.

THE minister regularly announces from the pulpit the next preaching service, the general prayer-meeting, the young people's meeting, the ladies' aid meeting, etc. Why does he not also announce the Sunday-school? Is the Sunday-school not a regular part of church work, called to give instruction in God's Word? Will you give the minister a hint?

THE best cure for "fits" is stick-at-it-ness. The best plans, the best motives, may all fail for lack of a stiff backbone. Many can and do start excellent things, but how few keep sticking to them to successful issue. One good, even homely plan, thoroughly worked, is worth ten dozen backboneless efforts. Everlastingly sticking at it brings success.

THE superintendent should announce the regular services of the church, the meeting for preaching, the general prayer-meeting, and the young people's meeting. Does he do it? If not, please give him a hint. It is the proper thing to do. All these meetings, with the Sunday-school, are designed for building up in the knowledge of truth and the experience of grace.

SAID a teacher the other day: "Whenever I grow discouraged in my work, and the temptation comes to me to give it all up and spend my Sunday afternoons—as so many, many professing Christians do—in the restful quiet of the home, I at once turn to what I call the teacher's hymn, 'Go, labor on, spend and be spent,' and this leads me to think of all that Christ suffered for me and all He would like to have me do, and at once the temptation leaves me." This hymn should be read at least once a week by every Christian worker.

ONE good way to get the scholars to study the lesson at home is for the teacher to ask each pupil to think up a new topic for the next Sunday's lesson; one which will bring out what the pupil thinks is the leading thought in the whole lesson. Have them write their topic on a slip of paper and sign their name to it, and hand it to the teacher on Sunday. Let teacher read all the topics to the class, but not the names to them. Then take a vote of the class as to which topic suggested is the best. Then give the name of the person whose topic is voted best, and then ask all the pupils to give a reason for the topic they selected, or, if they selected none, to give a reason why.

A Progressive School.

THE following bright sketch is condensed from an article in *The Awakener*, the Indiana State S. S. organ, by the editor, Mr. C. D. Meigs. And by the way, Mr. Meigs is one of the liveliest S. S. men in the United States. He is superintendent of the Indiana S. S. Association, and you may gather something of his energetic manner from his "war cry," which runs as follows: "Wake up! Get up! Stay up! Pay up!"

A few weeks ago *The Awakener's* door-bell rang, and the editor was called down stairs to meet a visitor. The visitor proved to be a large, fine-looking gentleman, who announced himself as the Rev. A. L. Murray.

"Come in, Mr. Murray; step into the parlor, and tell me what I can do for you."

"I came," said the visitor, "to report to you that I have a Normal Class of forty-one members connected with our Sunday-school. I have a letter from the State superintendent of the Michigan S. S. Association, advising me to call and report to you."

"I am very glad to meet you. How often and when does your class meet?"

"We meet every Friday night from nine to ten o'clock, and there hasn't been less than thirty-six present at any meeting yet."

"Nine to ten! Isn't that pretty late to hold a meeting?"

"No; our people don't seem to think so. Indeed, we can't have it any earlier, because we have to hold our teachers' meeting and a S. S. chorus practice the same evening."

"What! Three meetings in one evening? Tell me about them."

"Well, we have a S. S. chorus choir of forty voices, and I train them in singing every Friday night, from 8.15 to 9 o'clock. Then comes the Normal Class; but the teachers' meeting comes first, from 7.15 to 8.15."

(At this the editor took a long breath.)

"What is the enrollment in your school?"

"About 300."

"How many officers and teachers?"

"Twenty-six."

"How many persons attend your teachers' meeting?"

"Well, twenty-six to thirty."

The editor gasped and grabbed for another long breath, but he couldn't make it. The announcement that twenty-six to thirty attended the teachers' meeting "took his breath away," but finally he got it back again, and then leaned back in his chair and did some right energetic thinking about a lot of other teachers' meetings which exist, and a bigger lot which don't exist at all.

"What about your primary department?"

"We have it graded by classes, with a teacher for each class, and a splendid woman as superintendent of the whole department, Mrs. Ella Williams. The class meets in a room by itself and is large and well attended."

"How about the Home Department?"

"Well, that is one thing we are short on, but we are talking of it, and expect to start it soon."

"Would you like me to come over and explain it to your school?"

"Indeed I would. When can you come?"

"Next Sunday."

"All right. The school usually meets at 2.15, but I'll call them together at 1.45, so you can have all the time you want."

With that the visitor departed, and the editor got back to his den—thinking, wondering.

The next Sunday we reached the church at 1.40 p.m. The polite superintendent, Mr. Wm. Thompson, greeted us cordially, and said, "Come and look over the church a little, it is early yet."

We soon reached the pastor's study, a neat, cozy, comfortable room, where we sat down to await his coming. In a few moments he hurried in.

"Excuse me for being five minutes late, Mr. Meigs, but the Spirit got hold of us at the meeting this morning, and we couldn't get away. Several persons were converted and came to the altar."

"Praise the Lord. You couldn't have a better reason than that for being a little late," said the editor.

Well, we went into the S. S. room and met the school, fully 250 strong. The pastor prayed, and he prayed for the State S. S. Association and for the State superintendent, too. The chorus (forty voices) sang; and they did sing, too, and no mistake. The editor was introduced, and proceeded to explain the Home Department. How some of the black eyes flashed and sparkled like diamonds of jet.

At the close of the address the superintendent said: "How many persons present think this school ought to adopt the Home Department, and go to work at it?" Up went the hands all over the room.

"Now, then, if we will adopt it, how many will pledge themselves to take hold and help work it? All stand up who will."

In less time than it takes to write it thirty-six stood up.

Before leaving we learned that the church is a perfect beehive of industry, only beehives don't do business in the winter, while this church goes winter and summer, and is open every day in the year for some kind of service. Preaching, class, Sunday-school, Christian Endeavor, prayer meeting, teachers' meeting, normal class, chorus practice, missionary meetings, and lastly, a "Twentieth Century Literary Club,"—going, growing, all the time.

Now, reader, what do you think of this Sunday-school? If you think it a better organized, more earnest, aggressive, more nearly up-to-date school than your school is, just hold up your hand. Now, then, get your breath and hold it fast, while we whisper something to you. Hush—a—listen—

This is a Colored School!!

Yes, a colored school! The Allen Chapel, A. M. E.—Rev. A. L. Murray, pastor, Indianapolis, Ind.

They now have a Home Department of thirty or more members, and thirty members of the normal class have just passed examination, twenty-two of whom scored 100, and not one less than 90.

Notes and Suggestions on the International Lessons.

By Rev. Wray R. Smith:

LESSON 1.—APRIL 3, 1898.

The Woman of Canaan:

(Lesson Text, Matt. 15: 21-31. Memory Verses: 25, 28.)
(Read Matt. 15, and 1 Kings 17: 1-24.)

GOLDEN TEXT. "Then she came and worshipped Him, saying, Lord, help me."—Matt. 15: 25.

DAILY READINGS.—Monday: Matt. 15: 21-31. Tuesday: Matt. 15: 22-35. Wednesday: Matt. 9: 27-31. Thursday: Luke 18: 35-43. Friday: Luke 7: 1-10. Saturday: Rom. 10: 1-15. Sunday: Mark 7: 24-30.

The Heart of the Lesson:

In the interesting story of Jesus' life, as told by the

evangelists, we often meet with the record of persons who encountered difficulties, hindrances, which acted as whetstones, giving a keen edge to exertion in their effort to secure for themselves, or others, the good that Jesus alone could supply. Zaccheus, the diminutive banker, who wanted to see Jesus, but could not for the crowd; the four men, who brought the fifth, met a material obstacle in the roof of the building filled with the people listening to the teaching of Jesus; and the mothers of Salem who brought their children to receive Jesus' blessing were fenced off by the disciples,—yet all succeeded. The hindrances were only temporary interruptions, like masses of ice or drift wood in a channel, increasing the volume to burst forth with greater power.

The Gentile woman, whose case is before us in this lesson, had such an accumulation of difficulties, following each other in quick succession, as were enough to overwhelm one of lesser energy and faith. How her faith survived what it had to encounter is a marvel. It was admired by Christ. "O, woman, great is thy faith"; and where He favored it is safe to applaud.

The woman was a Gentile. Having no covenant to rest upon, no promise to plead, brought up in heathenism, with at best but a vague knowledge of the true God, she overcame the traditions of her race and the prejudice of the Jews who despised her origin. Her daughter was "grievously vexed with a devil." A dreary opening for a young life indeed. The light of life quenched at its very dawn. Her reason dethroned before it had tasted the blessedness of sovereignty. The description of a similar case is given in Matt. 17: 15-18. There seems to be a distinction between demoniacal possession of the body and satanic influence upon the soul, as when Satan "entered into" Judas and "filled the heart" of Ananias.

This mother had made her daughter's trouble her own. They had been melted in the same furnace of affliction and run into the same mould; they had been welded into one on the same anvil of trial; so she pleads with fitness, "Lord, help me." Dr. Parkhurst aptly says, "God and one man could make any other religion, but it requires God and two men to make Christianity." When our concern for the pupil in the class takes the form of the concern of this woman for her afflicted child, our faith shall be like triumphant. As the burnt barley fields brought Joab to Absalom, so the seeming hindrance of the daughter's affliction brought this mother to Christ. He was in reach; she heard of His fame; He was passing; promptly she seized the opportunity that might never have returned. The tension on the bow-string of her affection sent her prayer like an arrow to its mark. The cry of the woman, unheeded by Jesus, seemed inexplicable. It was not a selfish silence. He was never so taken up with His own sorrow as to lose sight of the troubles of others. It was not the silence of indifference. Continued contact with the world's sufferings had not dried up the stream of His emotions yet. "The Physician withheld His remedies and the Word had never a word." The silence was golden. He knew when to speak. Strong faith is developed by silence; confidence is increased by reticence. Silence is often the best answer to the cry of grief. The burdened spirit is relieved by telling its tale of woe to a sympathetic listener. When the current of electricity is to be developed from the invisible flow to the clear bright light it is made to pass through obstacles which bring out the heat and glow. So this hindering silence was more help than the many words of the Scribes and Pharisees. All divine

silences are preparative. Nature moves with soundless tread to the accomplishment of her grand designs. Silence is not denial, but encouragement.

Poor Peter had rather a feeble faith when sinking in the waves. He called, "Lord, save, I perish." Saul of Tarsus had an infant faith born in his soul when he groped in darkness in the house at Damascus. But this woman had a faith of giant strength even at its birth, and her faith fruited into worship (v. 25). Still He further tests her. "It is not meet to take the children's bread and cast it to the dogs." She has given Jesus His place in worship; now she takes her own. "Truth, Lord, but the dogs eat of the crumbs." She accepts the imputation and turns it to enforce her own claim. "You will surely treat me as kindly as a man treats his beast." She had no thought of merit, but only mercy. She was willing to have her request granted as a pure act of grace, yea, even as a crumb is thrown to a dog. "And her daughter was made whole from that very hour"—the hour when she took the lowly place and claimed that humble portion. You may not have "great faith" like this woman; but have you living faith? Then it is prevailing faith. Faith to win such divine favors for your pupils as Hannah sought and secured for Samuel, and as this woman secured for her child.



LESSON 2.—APRIL 10, 1898.

The Resurrection of Jesus.

(Easter Lesson.)

(Lesson Text: Mark 16: 1-8. Memory Verses: 6, 7.)
(Compare Matt. 28.)

GOLDEN TEXT.—"Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor 15: 20

DAILY READINGS.—Monday: Mark 16: 1-8. Tuesday: Matt. 16: 21-28. Wednesday: Acts 2: 22-32. Thursday: Rom. 6: 1-11. Friday: Mark 15: 25-38. Saturday: Acts 13: 26-37. Sunday: Luke 24: 36-48.

The Heart of the Lesson.

"When the Sabbath was past." What a contrast to that Sabbath at the completion of creation—man's first Sabbath on earth—when God declared everything that He had made "very good." Then man was pure and holy, supreme in dominion "over the fish of the sea, over the fowl of the air, and over every living thing that moveth upon the earth." Now he has lost that dominion and is terrorized by the fang of the serpent or the sting of a bee. In his heart, where love was dominant, envy, hate, pride, and lust, are now supreme; and his passion has culminated in that tragedy of all time—the crucifixion of the heaven-sent Messenger who came to seek and to make reconciliation between men and the Father.

"When the Sabbath was past." The last Sabbath of the old covenant, the end of a solemn pause and stillness between two great events, the crucifixion and the resurrection. A Sabbath of blasted hope and despairing grief to the stunned and overwhelmed disciples. In the arrest, trial, and crucifixion of our Lord they saw only the disappointment of everything they had looked for. "We trusted that it would have been He who would have redeemed Israel."

"The Sabbath was past." A Sabbath of guilt and fear to the members of the Sanhedrim, who had compassed all malice and hate to secure the death of Jesus of Nazareth. The Sabbath when the Roman soldiers had sternly stood guard over the tomb of the buried Lord, on which the official signet had been placed to prevent the clandestine exit of its helpless and mangled prisoner.

"When the Sabbath was past." A dead past but a living future is now in order. "Very early" the

two Marys, the last to leave the cross, with Salome and Johanna, wife of Chuza, steward in Herod's palace on Mount Zion, were first at the tomb, bearing their costly spices to complete the Lord's embalming. These loving seekers of the Lord's body found that the grave that had been borrowed for three days from Joseph of Aramathea contained only His cast off grave's clothes. God, who has no respect for Roman seals, guards, and clerical police, had sent His angel, "a young man," whose garments were like the driven snow and his countenance shining like lightning, to roll away the stone. This angel was the first to preach the resurrection—"He is risen." Glorious Easter tidings! No sooner had the determinate hour arrived than earth, unable to detain the body, and hell, as impotent to constrain the soul, at once relinquished their high deposit, and He came forth to His sorrowing disciples, exhibiting the tokens of that shameful and dreadful death He had suffered for us.

"The first begotten of the dead"; "the first fruits of them that slept." It seems impossible to separate the resurrection of the Lord Jesus from the spring-tide of the year. How we watch the opening of the first bloom and the ripening of the first fruits that are a sample to us of what the after crop shall be.

What were some of the traits and characteristics of Jesus after the resurrection?

He recognized individuals. He saw Mary weeping and called her by name. He knew the doubting disciple and singled him out among the eleven. He remembered Peter and spake to him on the shore of the sea of Galilee. He knows each of His sheep and calleth them by name.

The risen Christ had a sympathy with human trouble and need, just as in the days of His public ministry. Then He felt for the bereft mother at Nain, for the beggar by the wayside, and the palsied at the pool. We might have expected that entering into a new life He would be lifted above the common troubles of earth, but we find the first words spoken after the resurrection were to a weeping woman: "Woman, why weepst thou?" Next, to reassure the heart of repentant Peter, to encourage the sinking hopes of Cleophas, and strengthen the faith of Thomas.

"And now is Christ risen," and He is still the Comforter of all that mourn and the hope of all in need. He is "the first fruits," our brother. He is not ashamed to call us brethren, and because He lives we "shall live also." He died that we might live, and now He lives that we may never die. Tell this truth to some one else; good news should never be kept to yourself. If your fears have passed away at the sight of the empty tomb, show the vision to others; the good news is for all.

LESSON 3.—APRIL 17, 1898.

The Transfiguration.

(Lesson Text: Matt. 17: 1-9. Memory Verses: 1-3.)
(Read Matt. 17 and 2 Peter 1: 12-18.)

GOLDEN TEXT.—"We beheld His glory, the glory as of the only begotten of the Father."—*John 1: 14.*

DAILY READINGS.—Monday: Matt. 17: 1-9. Tuesday: Mark 1: 1-11. Wednesday: John 5: 19-32. Thursday: 2 Peter 1: 15-21. Friday: Heb. 1. Saturday: Rev. 1: 9-18. Sunday: John 1: 1-14.

Just prior to the transfiguration there had been a week of silence; "six days," say Matthew and Mark; "about eight days," says Luke. The gap was so memorable that each of them recalls it. This silence had followed the awful revelation Jesus had made concerning His sufferings and death, when Peter with loving heart and foolish tongue began to

rebuke Him (Matt. 16: 22). Jesus was sorely pained at this, very much as we are when we try to explain our best intentions to our nearest friends, but are misunderstood because they are unable to take it in, and instead of being a help they are a hindrance. Thus Jesus was denied the relief that comes from sympathy—the relief of utterance and kindly presence. "Six days" after that incident, "Jesus taketh Peter, James, and John, his brother"; Peter, the energetic, full of work, John, the beloved, and James, prominent for his spirit of wisdom, who was to be the first to attest that death could as little as life separate from His love; the three who could best appreciate the wonderful revelation, and who were hereafter to be witnesses of His agony in the garden.

"Into a high mountain." It is a dull life which has no mountain in its suburb. A hill-top is a moral as well as a spiritual elevation, or men would not have worshipped on hill-tops, nor high places have become synonymous with sacred ones. In the silence and solitude of the mountains some of God's grandest revelations have been made (Gen. 22: 2, Ex. 19: 11, 1 Kings 18: 19-40). Now on Tabor the King manifests some of His hidden glory, preparatory to His suffering and His ascension to His mediatorial throne. It is a blessed thing to be a close companion of Jesus. He does not make arbitrary selection of His favorites; He would have all men alike if all men would honor Him alike. It is the privilege of all to hold intimate communion with Him. But alas! how few cultivate the communion.

These men longed to know more of Christ, so He took them "apart." Seclusion is needed for the highest sort of devotion (Matt. 6: 6). We must be with Christ in the valley before we can be with Him on the mountain; and to reach the summit we must climb the grade with Him. The mountain you climb may be the study of literature, fine arts, nature, law, science, etc. If you climb these heights with Christ you will see more in Him and get more from Him than you can realize if with such possibilities you are content with the low level in your daily life. But on the mountain you are not lifted above the need of prayer. Christ prayed at this junction point, the border land of heaven (Luke 9: 29). Not from without does the light come, but from within; not as when Moses caught the glory of the divine presence; not as when they saw the face of Stephen glow with holy gladness. This was the outshining of the glory of "the Sun of Righteousness." It was of this hour Jo'm spake (John 1: 14). "The transfiguration," says Maclaren, "was a revelation and a prophecy of the perfect spirit and body which is His now, and shall be ours when 'we shall see Him and be like Him.'" If we are faithful followers and patient learners, we shall be transfigured also (2 Cor. 3: 18). The outbeaming of the divine radiance had scarcely made the form of the Son supremely majestic before (v. 3). They came with their identity absolute and unimpaired. The disciples recognized them and named them. Heaven could not have given two men more representative and fitting for the occasion—Moses, the law giver, leader of the exodus and builder of the Hebrew commonwealth, and Elijah, the grandest figure among the older prophets; one who died on the mountain and was laid in his tomb by the loving hand of God, and the other who had experienced a most marvellous translation. Moses, representing the risen saints; Elijah, those who are to be caught up to meet Christ at His last appearing. These two, representing the principles of law and liberty, of form and order, came from the same place, to the same place, to talk upon the same

theme (Luke 9: 31). What a group—Moses and Elijah, representing the church above, and the three dazed disciples representing the church below, linked together by the presence of Christ. The law, the prophets, and the Gospel, all three dispensations, a triangle, the centre of which is Christ. They looked from Tabor to Calvary; it was all in all to them, as it is all in all to us. They were saved in anticipation as we are by retrospect. The atonement is to be the subject of their endless song as it will be of ours.

Peter, open and frank as ever, exclaims, "It is good . . . be here"—good to be in company with Jesus and two saints. What will it be to meet? (Heb. 12: 22-24). Peter now proposed to make this scene of glory permanent. "Let us make here three tabernacles," etc. It was a momentary, unreasoning, and uncalculating impulse. All heaven could not be concentrated on a mountain-top for the enjoyment of *three* friends of Jesus. It was good to be there, but not to stay there. We must be workers as well as worshippers. If people with a mountain-top experience emphasize division, no wonder that on the lower plane Paul found (1 Cor. 1: 12).

"While he yet spake." The Shekinah glory, the cloud that shone upon Israel of old, that filled the temple so that none could bear the brightness, now overshadowed them and crowned the hill-top with its radiance. "A voice." The voice of the eternal Father said, "This is my beloved Son; hear ye Him." Hear only Him; hear Him first and last and always. His is the final authoritative voice of God to the world. That mountain scene declares Christ to be "Lord both of the dead and the living." The old dispensation was founded on the soul's immortality. Here it is confirmed and made clear. Verily, there is a reward to the righteous. Moses, a disembodied spirit, still lives in glory; and Elijah's translated and transformed body dwells in glory too. The sainted dead as well as the angels are interested in the welfare of the church on earth (Luke 15: 10).



LESSON 4.—APRIL 24, 1898.

A Lesson on Forgiveness.

(Lesson Text: Matt. 18: 21-35. Memory Verses: 21, 22.)

(Read Chapter 18.)

GOLDEN TEXT.—"Forgive, and ye shall be forgiven."—*Luke 6: 37.*

DAILY READINGS.—Monday: Matt. 18: 1-14. Tuesday: Matt. 18: 15-22. Wednesday: Matt. 18: 23-35. Thursday: Eph. 4: 25-32. Friday: Col. 3: 8-15. Saturday: Rom. 12: 10-21. Sunday: Luke 6: 27-36.

The law of the new kingdom of grace is the law of love; it is the unique thing in the history of this world. Nature does not teach forgiveness in all her broad domains. She is stubborn and inexorable, and brings sure retribution when any of her fundamental principles are violated. Thousands of our fellow creatures are to-day, in consequence, suffering weakness and infirmity of body and mind, and find no deliverance from their tormentors until the debt is paid, though they seek it "bitterly and with tears." The law given on Sinai was fixed and firm, demanding implicit obedience to its commands, enforcing them by the utmost penalty. So in olden times it was rendered, "An eye for an eye and a tooth for a tooth." In business life the note that is given must be met. One day too late may bring financial disaster and plunge the family into poverty. The trend of the thoughts of the natural man is, "Do as you are done to, not as you would be done by; get even and keep even with your fellows at any cost."

The twilight heralding the meridian of a new era was thought by the Jewish Rabbis to be complete in

the practice of forgiving three times and no more, based on the words of Amos: "Thus saith the Lord: for three transgressions of Judah and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept His commandments." And Peter credits himself with the utmost stretch of Christian charity when he increases the number to seven times, on the basis of Solomon's proverb (24: 16): "For a just man falleth seven times and riseth up again." It did not seem to occur to Peter that he might be the offender, or he might not have wished to be so precise and definite as to the mathematical regulation of the limit of forgiveness to "seven times."

Chaplain McCabe tells about a superannuated minister who was an officer, thirty years or more ago, at Missionary Ridge, who, amid a rain of bullets and bursting shell, shouted to his soldiers, "Come on; come on," and they followed him in patriotic impulse to a successful charge up the mountain. General Grant, who was present and looking on, said to General Sheridan, "Did you order that charge?" "No"; said Sheridan, "they are doing it themselves." Just so in this new kingdom. The right goes not by rule, by measure, by enumeration, but by the law of the spirit of love. Those who have love don't need to count or to measure; "they do it themselves."

A beautiful illustration of this was shown in the case of George Bradford and John Wesley. They were intimate friends and travelling companions, enjoying close fellowship with each other. They had their little disputes, however, as the following incident shows: "Joseph," said Mr. Wesley one day, "take those letters to the post." "I will take them after preaching, sir," came back the answer. "Take them now, Joseph." "I wish to hear you preach, sir, and there will be sufficient time after the service." "I insist upon your going now, Joseph." "I will not go at present," was the decisive reply. "You won't?" "No, sir." "Then you and I must part." "Very good, sir." They slept over the matter. Both being early risers, the refractory "helper" was accosted at four o'clock the next morning by his master. "Joseph, have you considered what I said, that we must part?" "Yes, sir," said Joseph. "And must we part?" "Please yourself, sir." "Will you ask my pardon, Joseph?" "No, sir." "You won't?" "No, sir." "Then I will yours, Joseph." Bradford melted into tears and they became firmer friends than ever, and he it was that offered the last prayer at the bedside of this dying friend, a man of God.

It is strange that amongst professing Christians forgiveness should be so imperfectly understood. Have we not seen and heard bickerings and strifes innumerable—men refusing each other the right hand of fellowship, saying they can forgive but can't forget? There is nothing for which we more earnestly plead, or that we so reluctantly grant, as forgiveness. There is no prayer more persistent on the lip, and more stubbornly refused by our heart, than forgiveness. We forgive with mental reservation, and with if's in parenthesis. We have an ever-ready excuse for our own faults and failings, but turn a deaf ear to the pathetic appeals of those who have injured us; and thus we burn down the bridge over which our own souls have to pass.

"So likewise shall your heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Jesus' reply to Peter is the first parable in which God appears in the character of a King—a great King who grants great forgiveness.

With the Juniors

If We only Knew.

THERE are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street.

If we knew, our pace would slacken,
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell,
That some word that we have spoken
Pained or wounded where it fell,
We would speak in accents tender
To each friend we chanced to meet;
We would give to each one freely,
Smiles of sympathy so sweet.—*Sel.*

A Golden Thought.

HEAR what two great men have to say about
the possibilities of childhood. Phillips Brooks
says:

"He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again."

President Garfield pays this tribute: "I feel a profounder reverence for a boy than a man. I never met a ragged boy on the street without feeling that I owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat."

Bright Methods.

A Prayer-Hymn Service.

A GOOD prayer service for the Juniors groups itself around some fitting prayer-hymns, such as "Just as I am." The first verse is sung, and three or four of the boys are called upon to lead in prayer. After the second verse three or four of the girls are called upon in a similar way, and so it alternates until, after the last verse, the superintendent herself offers prayer, at the close of which all join in the Lord's prayer.

A Musical Surprise.

Do not let the music of the Junior society run into a rut any more than you permit the same fate to any other part of the society work. For each meeting think out some little surprise, such as a solo or a song from some older Endeavorer, or an easy anthem by the choir, with which to incite the Juniors to fresh interest in this branch of their work.

A Temperance Meeting.

Be sure to urge "patriotism" as a keynote in your temperance meetings, remembering that "Whoever sounds the highest moral note does the most for his country." Sing patriotic songs and have the Juniors repeat together some appropriate patriotic temperance gems, such as:

"Write it over every gate,
On the church, the hall of state,
In the heart of every band,
On the laws of every land:
'Where there's drink there's danger.'"

For the Lookout Committee.

1. Speak to those who are careless in keeping the pledge.
2. Be present every week, and mark the roll-call books.
3. Bring new members into the society.
4. Visit the absent ones, and report the reason for their absence to the superintendent.
5. Be first at the meetings and first to take part.
6. Praying always.

Notes on the Junior Topics.

By Lily M. Scott.

The Fourteenth Chapter of John.

April 3.—What help have you found in the fourteenth chapter of John? John 14: 1-31.

DAILY READINGS.—Monday: The Father's house, John 14: 2. Tuesday: With Jesus, John 14: 5. Wednesday: Christ the way, John 14: 6. Thursday: Loved of the Father, John 14: 21, 23. Friday: The Comforter, John 14: 26. Saturday: Christ's peace, John 14: 27.

Referring to the last topic, "Promises," it would be well to introduce this topic with a reference to the promises made in this chapter.

Even children realize that there always seems to be a peculiar significance attached to a person's last words. Lately we have been reading with misty eyes of the last words of that sweet woman, Frances Willard, who, like her divine Master, "went about doing good." Have the Juniors give in detail the circumstances under which Jesus gave the words in this chapter to His disciples. He is having His last sad talk with the faithful ones, after the departure of the traitor Judas. He said, "Little children, yet a little while I am with you; whither I go, you cannot come." But further on is the promise, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." Then when they are

grieved He describes to them the home to which He is going, and which He will help to make beautiful and lovely for them.

Make certain that the Juniors understand that that home is as much for them as for the disciples. Then, lest like Thomas they may not know the way, have them carefully read together what Jesus said: "I am the way; no man cometh unto the Father, but by Me." See that the Juniors thoroughly comprehend what is meant by Jesus being the way. So often older people get into the habit of using fixed phrases which *seem* easy of comprehension, but which, in reality, are very puzzling to children. The proofs that we know the way and are walking in it are to be found in verses 21 to 23.

Explain that the Comforter who was promised to the disciples is still with all who truly love and serve God. What is a Comforter? Why did the disciples need comfort? When do we require comfort? Who never fails to give us whatever consolation we need?

Draw the attention of the Juniors to the benediction with which so many meetings are closed. It is a prayer that God's peace and blessing may rest upon the people who are departing. Christ in this last conversation with His disciples said, "My peace I leave with you; My peace I give to you. Let not your hearts be troubled nor afraid." Tell the children how precious has this chapter been to the sick, the burdened, and the dying. The older we grow—the nearer we come to the "many mansions"—the more do we love to read the fourteenth chapter of John.

Have the Juniors read the chapter, either responsively or in concert, at the close of the lesson.



In Heaven.

April 10.—Why should we look forward joyously to heaven? Rev. 21: 1-4, 22-27.

DAILY READINGS.—Monday: No more sorrow, Rev. 7: 16, 17. Tuesday: No more sin, Rev. 7: 14. Wednesday: No more death, 1 Cor. 15: 54. Thursday: Everlasting joy, Isa. 51: 11. Friday: Perfect service, Rev. 22: 3. Saturday: With Jesus, John 17: 24.

Have the Juniors give their ideas of what constitutes happiness. Get them to mention their own special longings and desires. Then impress upon them that heaven is a place where we will have everything which is then necessary to our happiness. As we grow older our tastes alter. The thing which pleased us last year, or would have pleased had we been able to gratify our tastes, this year would give little pleasure. So as we get nearer heaven, our tastes become more in accord with what Christ would wish them to be.

In the daily readings several things are mentioned that will not be in heaven. These are all things which create unhappiness on earth—sorrow, sin, and death.

This is a good lesson in which to explain the Book of Revelations. Refer to John, who wrote the chapter studied in last meeting; then explain about his banishment and his vision.

Have the Juniors note particularly that "there shall in no wise enter into heaven anything that defileth, neither whatsoever worketh abomination, or maketh a lie"; also, "without are drunkards." We are usually happiest when in congenial company. Suppose, then, it were possible for us to go to heaven, taking with us our sins, our sordid tastes, and desires, would we be happy? Why not? Have the Juniors freely express their opinions; then impress upon them so to live, and with God's help govern their desires and actions, "until all things

sweet and good seem their natural habitude." Teach the Juniors that sometimes the pathway to heaven is very difficult. Henry Ward Beecher once said: "God washes the eyes by tears until they can behold the invisible land where tears shall come no more. God teaches us, while yet our sorrow is wet, to follow on and find our dear ones in heaven."

It would be well to have the Juniors bring passages of Scripture telling of heaven, and read them at the meeting. This can only be done by mentioning it at the previous meeting. Select appropriate hymns, such as "Home of the soul," etc.



Moses.

April 17.—Lessons from the life of Moses. Ex. 3: 1-12.

DAILY READINGS.—Monday: Of the king's household, Ex. 2: 10; Acts 7: 17-22. Tuesday: Forsaking Egypt, Heb. 11: 24-27. Wednesday: Called to deliver, Acts 7: 30-34. Thursday: Unwilling to obey, Ex. 4: 10-16. Friday: Interceding for the people, Ex. 32: 30-34. Saturday: None like unto Moses, Deut. 34: 10-12.

Every boy and every girl has his heroes. Have the Juniors mention their heroes, also tell why certain ones are especially admirable. "The great of earth—great not by kingly birth." Any man is a hero who does a noble deed or bears a prominent part in any remarkable action or event. Then look at the life of Moses. His own people were in bondage—the bitterest slavery. He lived in luxury in the palace of his adopted mother. He had been reared to look upon the Hebrews as upon hirelings. It was not necessary that he should have anything to do with them; and yet, what do we find? "And it came to pass in those days, when Moses was grown, that he went out unto his brethren and looked on their burdens," etc. He did not merely *look* at their sorrows and afflictions, and then like the priest and the Levite pass by on the other side, but he openly took their part, and so compromised himself in the eyes of the Egyptians that when Pharaoh heard it "he sought to slay him." Why, the whole story reads like a fairy tale. His mother hides him in the ark on the river; his sister watches over him, and, at the request of the princess, brings a nurse who is really his own mother. He grows up in the palace, is educated as an Egyptian prince, then leaves his life of ease and luxury and goes away, pursued by the wrath of Pharaoh, and spends long years in the land of Midian. Then, when shepherding his flocks, he sees the burning bush and gets the message from the Lord to go to Pharaoh and demand the release of the Hebrews, and the Lord gives him the promise, "Certainly, I will be with thee, and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Then follow the miracles which the Lord had performed as a further token. Moses then returns, takes his wife and sons, and goes back to Egypt, where he and Aaron interviewed the king. Their simple request is refused by Pharaoh, and not until many plagues had well nigh destroyed the land and the Angel of Death had passed over, leaving one dead in each house, did they get permission to leave. Then follow the pursuit, the wonderful passage through the Red Sea, and the long wandering in the wilderness. Even after all this he does not enter himself into the Promised Land, but views it from a high hill. Then "Moses, the servant of the Lord, died there in the land of Moab, and He buried him in a valley in the land of Moab, and no man knoweth of his sepulchre unto this day." Surely a great hero was Moses;

for "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

Lessons from the life of Moses? Why, they are many. Every Junior admires his self-denial, his courage, his patience, his devotion to the Lord's cause and people, and no better text for the lesson can be found than some of the last words of advice given by Moses to his people, "The eternal God is thy refuge, and underneath are the everlasting arms."

Missionaries.

April 24. — What may we learn from great missionaries? Acts 14: 1-7, 19, 20.

DAILY READINGS.—Monday: The great commission, Mark 16: 15. Tuesday: Separated for the work, Acts 13: 2. Wednesday: Suffering persecution, 2 Cor. 4: 8-10. Thursday: Winning souls, Acts 18: 9-11. Friday: An unfaithful missionary, Jonah 1: 1-3. Saturday: Faithful unto death, Rev. 6: 9, 10.

The dictionary tells us that a missionary is "one sent by authority to perform any special service." We have always thought of a missionary as one who either carries the Gospel to the poor and degraded in our own land, or else to the heathen in foreign lands. According to our definition, many others are missionaries. If God shows us plainly that our special duty is to stay at home and do patiently the every-day tasks assigned to us, then we are also missionaries. But our topic has to deal more particularly with those who leave their homes and brave the dangers of strange lands, and often hostile people, in order to obey the command of the Lord Jesus found in Mark 16: 15—one of the daily readings.

Have the Juniors give some of the qualifications necessary to a missionary. Of course, he must be brave; then he must have a certain amount of preparation for his work, and he must have great patience; but above all, he must have so much of God's love in his heart that the poor heathen people, viewing his life, may so admire it that they will be led to earnestly follow the same Master. One of the missionaries on the Congo river worked for seven years before getting a single convert. Then he translated the Book of Matthew and read it to the people in their own language, trying to explain to them that he endeavored to obey all its precepts. When he came to the verse, "Give to him that asketh of thee," etc., the people said, "Missionary, do you obey this?" "Yes," said the missionary. Then immediately they kept asking for his things until, at last, the poor missionary and his wife had nothing left in their house. Outside, the people were talking excitedly about his extraordinary conduct. One of their number looking through the window saw the missionary and his wife alone in their empty house, and the sight touched him. He said to his neighbors, "Friends, this is a good man; he fully obeys all his good book teaches, and he must love us, for he has given us all he has." Then, this man quietly went in and restored that for which he had asked, followed by all the others, who then asked eagerly to be taught out of the book which taught such a law of kindness. Tell the children about the good Dr. Livingstone, the first white man who ever penetrated the depths of Africa. Long years afterwards, when white men went to that country, they were kindly treated by the natives, who loved all white men for the sake of the one white man who had lived and died among them.

Select some of the daily readings for reading at the meeting. Speak of the first missionaries mentioned in the Bible, of the dangers to which they were exposed, then of the reward of all the faithful (Rev. 6: 9, 10).

Thought Pearls.

I SOMETIMES feel the thread of life is slender
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender.
The time,
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy love in aught;
Soon thou mayest need the sympathy of others;
The time,
The time is short.

—*Hezekiah Butterworth.*

THERE is no ideal like that presented in the character of the Man Christ Jesus; no motto so wholesome and so inspiring as to ask, What would Jesus have done? no ambition so ennobling as to walk through the world being as absolutely Christlike as possible, so that weary and alien souls may look up to us and think that Christ has come again to the world, and bless God for us.—*Rev. F. B. Meyer.*

BETTER to strive and climb, and never reach the goal,
Than to drift along with time, an aimless, worthless soul,
Ay, better to climb and fail, to sow, though the yield be small,
Than to throw away day after day, and never strive at all.

GUARD your society light at the centre. Keep it strong and vigorous at the altar. Do what you have promised to do. Keep the pledge. Never allow yourself to think that the pledge repels; it draws if you keep it; it repels only as you violate it. When new members join you, give them something to do at once. Start them in the blessed work of pledge-keeping at the first meeting. Let your society light shine.—*Rev. A. W. Spooner.*

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

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!—*Anon.*

HABITS, soft and pliant at first, are like some coral stones, which are easily cut when first quarried, but some become as hard as adamant.—*Spurgeon.*

MARK you, young man, the line you succeed in will be of your own finding. The Davids in life do not slay the Goliaths of difficulty and temptation in another's armor, even though it be the king's, but with their own self-made weapons, though they be nothing more formidable than a sling and pebble.
—*C. E. Bishop.*

Books and Periodicals

New Books.

Sabre Thrusts at Free Thought.

THE purpose of these chapters is the defence of divine inspiration. The author, Rev. W. W. Walker, wields a vigorous pen, and marshals his facts in convincing order. He speaks to the people rather than to those learned in theological lore, and for this reason his book should have a general circulation. Those who have fears with respect to the authority and inspiration of the Book would have their faith fortified by a perusal of these pages. In these days, when many are questioning the character of divine revelation, it is reassuring to the fearful to come into touch with one who courageously battles for the truth and convincingly shows the reasonableness of belief in the sacred Scriptures. [Toronto: Wm. Briggs; 136 pages; cloth.

Next Steps.

We have here an advanced text-book in Christian Endeavor by Rev. W. F. McCauley, ex-president of the Ohio Union. It is a comprehensive view of the whole movement, giving an analytical study, special features, methods and applications of Christian Endeavor. Every worker should have a copy of this manual. It is brimful of ideas and a clear presentation of the sphere of the movement in its various relations. [Boston: United Society of Christian Endeavor; 197 pages; cloth, 50 cents.

Nuggets of Gold.

This is a collection of temperance songs by John M. Whyte, the well-known singing evangelist, intended to be used at temperance campaigns. Good music is a very important element in securing large and enthusiastic meetings, and in view of the approaching struggle for temperance in the Dominion, the publication of this book is timely. The various aspects of the temperance problem have been considered in the preparation of the book, and several pages of telling facts on prohibition are interspersed through the book. [Toronto: Wm. Briggs. 25 cents; \$17.50 per hundred.

Periodicals.

THE March number of *The Missionary Review of the World* is unusually attractive in its appearance and interesting in its contents. The Editor-in-chief opens with a paper on the rise and development of Rescue Missions—a truly thrilling and inspiring story. Rescue Mission work in London is graphically and powerfully described by Pearl Fisher, who tells the story of the George Yard Mission—"One of the Lights in Darkest London." Robert E. Speer reports "A Japanese Symposium," which gives a clear and valuable insight into the present missionary situation in the Sunrise Kingdom. "Some Gospel Triumphs in Mexico" are narrated by Rev. Wm. Wallace, of Saltillo, and "The Mission Fields of Central America," by Dr. Scofield, of the Central American Mission. The Digest Department contains important articles from recent magazines and books. Dr. Gracey, in the International Department, reports the Secretaries' Conferences, and gives much other important matter. The Field of Survey contains hints and suggestions in Mexico, Central America, the West Indies, and the City Missions. Other departments are also full of interest.

Outing is the recognized authority as well as the leading publication devoted to sport, and as its influence is always wholesome, its success is well deserved. Well chosen matter and many beautiful illustrations make the March number a welcome guest. The contents are: "The Fox Terrier," by Ed. W. Sandys; "Hunting the Fur Seal," by W. G. Emery; "Pig Sticking in Northern India," "One Bear Story," by John K. Johnson, "A

Naturalist in Nicaragua," by J. Crawford; "A Week with the Singhaless," by E. M. Allaire; "A Glimpse of a Florida River;" "The Fitting Out of a Yacht," by A. J. Kenealy; "Alone and Awhel from Chicago to Frisco," by Margaret V. Le Long; "Coasting," by A. H. Godfrey, and the usual editorials and records of sporting events.

In the March *Ladies' Home Journal* the social life and customs of New Yorkers of a century ago are mirrored by Mrs. Burton Harrison, who writes of "When Fashion Graced the Bowery." Lillian Bell relates the amusing experiences of her yachting voyage on the English Channel. "In Fashionable Siberia," Thomas G. Allen, Jr., presents the bright, interesting side of life in that boundless Asiatic province. "The Decay of the Sunday School" is critically analyzed by Edward Bok, who reveals the cause and prescribes the remedies. Pictorial features tell of "A Day in a Country School," and show tantalizingly cozy views "Inside the Rooms of College Girls." Mrs. S. T. Rorer writes on "What to Eat When You Have Indigestion," and "Cooking for the Sick and Convalescent." Easter hats and bonnets, jackets and wraps, and the newest spring gowns, are also practical, special features, and are very timely ones.

"The Propagation and Cultivation of Fish by the Government" is interestingly and instructively described by Joanna R. Nicholls Kyle in *Frank Leslie's Popular Monthly* for March. The same magazine contains an important paper on "The Congregationalists," setting forth the history and growth of that denomination in this country, by Rev. A. E. Dunning. This also is accompanied by many fine illustrations. Helen Bradford describes the life and people of Christiana. "The City of Orleans" furnishes the subject for a long and superbly illustrated article, by Charles Thos. Logan. Another elaborately pictured article is one on "Harvard University," by L. W. Sheldon. There are a number of clever short stories, some good poems, and an attractive young folks department.

"What is to be done with the tramp?" is one of the most important questions of the day. How the German nation is solving it is told in a scholarly manner by A. F. Weber in the March *Chautauquan*. Hereafter "History as It is Made" will head the events of the month, which will find there clear discussion in a scholarly article written by a prominent political authority and fully illustrated with appropriate half-tones. This department succeeds that of "Current History and Opinion," which proved so popular a feature of the magazine. In "The Women of the Cabinet" Etta Ramsden Goodwin gives a newsy and accurate account of the home and social life of these leaders of Washington society. In sharp contrast is the delineation of the toilsome and prosaic existence of the fishwives of Newhaven, Scotland, in "Newhaven Fisher-Folk," contributed by Laura B. Starr and illustrated with quaint Newhaven scenes and picturesque groups of these sturdy women.

Henry D. Sedgwick, Jr., opens the March *Atlantic* with a sparkling and suggestive paper on French and English Literature in which he demonstrates the supremacy of our own tongue for all the great purposes of literature, and shows the superiority of the results attained by the great English authors over anything which has been or can be accomplished in the French language. "England's Economic and Political Crisis," by J. N. Larned, is an interesting and valuable analysis of the national and commercial supremacy of the English nation; its social and other causes; its nature and extent, and finally its present condition. E. L. Godkin's article on "The Australian Democracy," treats of the origin and rise of democracy in these colonies; the differences of their systems from ours, what they have accomplished; the advantages and dangers of their methods, and their present status. The account by K. Mitsukuri of the family relations and domestic and social life of the Japanese is both new and entertaining, and brings the daily habits and manners of this interesting people vividly before the readers. The plot of the "Battle of the Strong" develops still farther this month, with added strength and interest, including a charming love episode. Short stories and sketches are contributed by Miss Williamina L. Armstrong, Mrs. Madalene Yale Wynne, and others.

The March number of *McClure's Magazine* might be characterized in a sentence as a literary and pictorial exposition of the heroic side of real life. A letter from Nils Strindberg, one of the two men who have gone no one knows whither with Andree, in the bold endeavor to reach the North Pole by balloon; Herbert E. Hamblen's account of his own adventures as a locomotive engineer, and a true story of the ingenuity and bravery of a Chicago fireman—all dealing with matters of fact, are still full of the very stuff which the novelist (too often in vain) beats his brains for. Charles A. Dana's personal recollections of Grant, Sherman, Gordon, Granger, and "Fighting Joe" Hooker, as he saw them in the midst of the particularly "spectacular military movements" of the battle of Chhattanooga; still further emphasize the heroic side of life. And so, too, does an article by Mr. Hamlin Garland on the Klondike, although it aims at nothing more than setting

forth in good plain terms new information regarding the Klondike and the various ways of reaching it and getting at its riches. The fiction of the number comprises two good short stories by new writers and a stirring instalment of Anthony Hope's new Zenda novel, "Rupert of Hentzau."

A year ago the National Congress of Mothers was started in Washington, D.C., and at once developed into a great national movement, having for its objects the establishment of Mothers's Clubs throughout the country, and the consideration of all matters pertaining to childhood and motherhood, and of the knowledge that science teaches concerning the care of the young and formation of character. We have just received a copy of the very handsome and interesting *Mother's magazine*, designed to work along the same lines as the Congress of Mothers, and to disseminate, in an attractive form and interesting way the most valuable and instructive information of use to mothers. The leading article in the March number is "The Scope and Aims of the National Congress of Mothers," by the President of the Congress, Mrs. Theodore W. Birney. It is illustrated (20 illustrations) with the portraits of all the officers of the Congress and cuts showing national headquarters of the Congress in Washington. The principle articles following this are: "Home Decorations for Children," by J. F. Douthitt, illustrated; "A Baby Incubator," by Professor Edwin L. Scott, four illustrations; "A Trouble of Some Mothers," by Mrs. Harriet Prescott Spafford, with an excellent portrait of the authoress; and the beginning of a serial story "Sister Serena," by Gordon Graham, beautifully illustrated by Ethel L. Johnston; "The Don't Worry Movement," by its founder, Professor Theodore F. Seward, with his portrait. Following the editorials there are ten departments headed by artistic, original cuts, and named: "Other People's Children," "Woman's Work," "Rests," "All Over the House," "Where Baby Holds Sway," "The Children's Hour," "The World Outside the Home," "Fashions of the Day," "Discussions," and "Fun." [New York: G. H. Baker.

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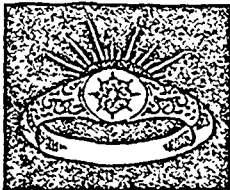
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NASHVILLE '98.

EXCURSION BULLETIN FOR MARCH.

GOOD news for this month. The Ontario C. E. Excursion to Nashville, for which arrangements have already been partially made, is to be augmented by the addition of a Quebec contingent, thus forming a union excursion of the two Provinces. The Executive of the Quebec Union have requested the Excursion Manager for Ontario to act as their manager also, and the details for that Province are already well in hand, and will be announced in the next issue of the HERALD.

The transportation, as announced, will be single fare rate for the round trip. Ask your nearest ticket agent the rate to Nashville and you will have total cost of railway ticket, going and returning. Add to this about \$4.50 each way for sleeper, and \$1.50 per day for expenses, and you will have an approximate cost of the trip. The tickets will be good returning until July 31st, and may be further extended to Aug. 15th. The route of the Canadian party will be through Cincinnati and Louisville, but whether by Detroit or Niagara, Buffalo and Cleveland, has not yet been decided. Short stop-overs at interesting points, and a side-trip to the Mammoth Cave, Kentucky, are already partially arranged for, at very slight additional cost.

Delay in preparing our bulletin this month has prevented the publishers giving the space desired, but the April HERALD will make up for this deficiency.

Some fifteen Ontario Endeavorers have already intimated their intention of joining our party, which, at this early date, is a fine showing. Will our Quebec friends feel quite free to open up correspondence re excursion matters, and those who contemplate the trip kindly send name and address at once to be placed upon our mailing list. Yours for Nashville '98.

C. J. ATKINSON,

Excursion Manager for Ontario and Quebec.

4 Simpson Ave., Toronto.

ARE YOU IN ARREARS?

RENEW! RENEW!! RENEW!!!

IN common with most periodicals of its class the ENDEAVOR HERALD has always been continued to a subscriber until notice has been received that it is no longer required. Following this plan, we have continued to send the HERALD to some people for two, three, four, and even five years, without hearing from them, and when we seek to collect the amount due we are met with refusal. In this way we have lost hundreds of dollars.

However, as was announced last month, on the first of May next, we will inaugurate our new system, whereby the HERALD will not be sent to any subscriber beyond the time paid for. All papers—both single and those in clubs—will invariably be discontinued at the expiration of the subscription. All renewals should therefore be made promptly.

On the first of May all names then in arrears will be struck off our list, and the amount due will become at once payable. If you desire to continue the HERALD, renew your subscription without delay.

TO MEMBERS OF CLUBS.

On the first of May the present club rates will be done away with. While the rate for single subscriptions will remain the same as at present, 50 cents, there will be but one rate for clubs, viz., 40 cents for clubs of five and over. So if you wish to take advantage of the present low rate of 25 cents, act at once.

No Canadian Endeavorer can afford to do without the HERALD.

See list of Rewards on another page.

THE ENDEAVOR HERALD CO.,
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The Societies at Work

A Live Society.

THREE years ago the United Brethren Church (Radical), Berlin, organized a small society which now numbers about forty active members, but as these are nearly all people whose time is very fully occupied in business pursuits we cannot do so much C. E. work as we should like. Our Prayer Meeting, Lookout, and Sunday-school committees are well organized and active, and, though not branching out into any new lines of work, are faithfully attending to the old. The Missionary Committee have done a great deal for the society by adopting the two cent a week plan which has been spent in Home Mission work. They have added to the society's library three of Mrs. Florence M. Kingsley's books.

The Temperance Committee have recently had a very good meeting, addressed by Rev. D. B. Sherk and the pastor, Rev. W. Gribble. They next held a public meeting in the town hall after the Sabbath evening services and invited all the sister churches. The pastor, who is a well known Temperance lecturer, both in this country and England, delivered an excellent address on "The Child: What shall he Become?" A silver collection was taken, to aid in the work of the committee.

The Social and Music Committee have rendered valuable service by the careful arrangement of the programmes they give every three months, and by their efforts to promote sociability among the members and visitors. They have organized and conduct a C. E. choir of about ten of the oldest boys and girls. This has been a great relief to the church choir, and the Junior choir leads the singing in our weekly meetings.

The Good Literature and Press Committee spend a part of every afternoon at the County House of Industry, singing and reading to the inmates and distributing religious papers. Papers are also taken to the Orphanage and given to any others who are found to be in want of good reading. They have commenced to collect a library, and have succeeded in getting together a few very good books. They have contributed articles, original and otherwise, to the local papers, and have made up several scrap books on missions, etc., for the library, besides giving an occasional Authors' Evening for the society.

The Visiting Committee visit the sick of the church and any others who need them, and "go about doing good," generally.

The Flower Committee have done excellent work in supplying the pulpit with flowers which they afterward send to the sick. For winter flowers, they bought hyacinth bulbs and divided them among the committee to care for, and the result was a delight to those coming in from the storm to the perfume-laden air of the chapel.



Student Volunteer Convention Nuggets.

Difficulties were made to be overcome.—*Miss Leitch.*

Christ Himself is the greatest argument for His own religion.—*Bishop Baldwin.*

If we are all for Him, He will be all for us.—*F. B. Meyer.*

"There is none other name,"—that is your only franchise.—*Dr. Burrell.*

Systematic giving is as important as systematic living.—*R. P. Wilder.*

The church is saved only to the extent that there is a new spontaneity in giving.—*Dr. Mabie.*

The strongest evidence of a risen Christ is a Spirit-filled church.—*R. P. Wilder.*

No interest in missions means no interest in that very thing for which Christ died.—*Bishop Dudley.*

It is not the need I wish to emphasize, but the command of Christ.—*R. P. Wilder.*

Deliverance from the power of sin is proof of deliverance from the penalty of sin.—*Bishop Dudley.*

The Christians of to-day are the only ones to whom the heathen of this generation can look for the gospel.—*John R. Mott.*

We cannot afford to export doubt to foreign countries: they have enough religious speculation of their own.—*Dr. Ewing.*

If there is any lack of success in the mission field, it can usually be traced to a lack of interest at home.—*Dr. F. E. Clarke.*

If I were to tell you of some of the triumphs of the Word of God without a man near it, you would say, "Thank God for the Bible."—*H. P. Beach.*

The longer I live, the more I see it requires not ordinary wisdom but divine wisdom to handle money aright.—*Dr. Shaufler.*

When a business man realizes that Christ is his partner, it transforms his life: he will be the same man in the counting-house as he is in the prayer-meeting.—*Bishop Ninde.*

If we are on fire with God, we will burst through circumstances. If the support is not forthcoming,—why, the ravens are not all dead yet.—*E. S. Brockman.*

To do the work of God, we must have the power of God. The energy of the flesh or trained intellect must not be allowed to take the place of the Holy Spirit.—*J. R. Mott.*

In a very real sense must the messenger speak that which he knows and testify that which he has seen.—*Dr. Ewing.*

What we all want is to have the selfishness which predominates over lives eliminated from them, and to be "filled with all the fulness of God" by the operation of the Holy Spirit.—*Gen. Beaver.*

It is true that he that saveth his time from prayer shall lose it, and he that loseth his time in communion with God shall find it again in added blessing and power and fruitfulness.—*J. R. Mott.*

The world will never be carried away by our teaching unless they see the image of Christ in us. The strongest proof of a Christ in heaven is to see Christ on earth.—*Bishop Baldwin.*



From Winnipeg.

The E. L. of C. E. of Grace church, Winnipeg, secured the services of Dr. John P. D. John, late president of Nepal University, Indiana, on Feb. 19th and 21st, to give his two lectures, "The worth of a man," and "Did man make God or did God make man?" The latter is a reply to Col. Ingersoll. These lectures were ably handled and thoroughly enjoyed by those whose privilege it was to hear Dr. John.

The Executive of the Manitoba C. E. Union are holding bi-weekly meetings now, and are getting the programme for the May convention into order. They are glad to be able to announce that Mr. C. N. Hunt, the lawyer evangelist and president of the Minnesota C. E. Union, has been engaged as the chief speaker of the convention, and a great outpouring of power from on high is the earnest desire of the executive in connection with his visit. His name is known throughout Canada and the United States, and his power under God has been frequently mani-

fested in the past, so that our executive feel satisfied that he will do us all good. Further announcements connected with Mr. Hunt's visit will be made.

The Epworth League of Christian Endeavor of Wesley church recently held their semi-annual meeting, and elected F. W. Insull, pres., and Miss A. G. Insull, sec. The society is in a most flourishing condition, and is one of the sources of strength to the life of the church.



Hamilton Endeavors.

The Hamilton and Wentworth Christian Endeavor Union held their annual convention in Knox church, on February 24th, afternoon and evening. There were a large number of county friends present, and it is hoped that they received many helpful hints from the addresses which were delivered.

The president's address was full of good advice for the delegates present. He counselled earnest, prayerful efforts towards personal good living and consecration to the service of Christ. The better a man or woman tries to be personally, the more likely he, or she, was to influence others for good. He urged the necessity for quiet mission work among friends and neighbors. In closing, he touched briefly upon the necessity for united efforts in connection with the great provincial convention to be held in Hamilton in October.

The ninth annual report of the Union was presented by Miss Annie Henry, the recording secretary. The report contained detailed references to the work of the different departments of the Union. Both the society and individual membership of the Union have been greatly increased, and altogether the report was very satisfactory.

The other addresses of the afternoon were very practical and inspiring. Rev. F. E. Howitt spoke on "Christ in you, the Hope of Glory." Rev. J. V. Smith was unable to be present but sent his greetings to the convention. Rev. S. Judson Kelly gave an excellent address on faithfulness to the prayer meeting pledge.

The address of the convention was that given by Miss Olive Copp. It was entitled, "Junior Work," but it could properly be called, "Our obligations as Seniors to the Children." A synopsis will be found in the Junior department of next issue.

Rev. Wray R. Smith, of Grimsby, conducted a Question Drawer, in his usual interesting style, which was very helpful to the workers. The evening session was particularly

good. Prof. Johnston conducted a song service in first class style. Mr. L. O. Archibald, of the Y.M.C.A., gave a very thoughtful address on "Is Christianity suited to young men?"

Rev. J. S. Conning, editor of the ENDEAVOR HERALD, gave a stimulating address exhorting the members to seek after consecration. Jesus Christ does not deal with committees, societies, or conventions, but with individuals, he said.

During the evening service solos were sung by Miss Sadie Fraser, and Prof. Jas. Johnston. Miss Mary Watson had charge of the literature table. The church was prettily decorated with flags and streamers. "Hamilton, '98" being hung in a very conspicuous position.



London Notes.

Mr. A. C. McMullen, correspondent for HERALD at London, left for Chicago on March 19, where he intends residing for the future with his sisters. At the C. E. meeting of St. George's church, West London, on March 17, as a parting memento of the esteem in which the members of that society held toward him, Mr. McMullen was presented with a beautifully prepared address, read by Mrs. M. Gahan, and a handsome Bible.

St. James' (Episcopal) visited the St. George C. E. society last month. St. George's returned their visit the following Monday night.

At the last meeting of the Local Union a letter of condolence was sent to the pres., Mr. A. D. Benson, sympathizing with him in the loss of his sister.

The Y.P.S.C.E. of St. James' church, South London, has elected Mr. H. Pope pres. for the coming six months. The society is holding monthly entertainments at the Aged People's Home, which are greatly appreciated by the inmates.



Toronto News.

Eastern District.

SIMPSON AVE. (Methodist). The election of officers took place on Feb. 28th. The president is Mr. W. S. Mahaffy, and cor.-sec., Mr. Geo. Richardson, 18 Langley Ave. We are sorry to report the loss of one of our most active members, Mr. Howard Richardson, who has removed to Manitoba. Mr. Richardson was especially interested in the Junior Endeavor, and his absence will be regretted there. We hope that he will still find work to do for his Master.

PARLIAMENT ST. (Baptist). A very pleasant and instructive Cantata, entitled "The Junior Garden," was given by the Junior society of Christian Endeavor on Monday evening, Feb. 21st. There was also a short miscellaneous programme given. The church was well filled, and at the request of several who were present the concert and cantata will be repeated on Thursday evening, April 28th.

BROADVIEW AVE. (Cong'l). Our Good Literature Committee aids the pastor in his secretarial and editorial work. He is secretary of the Congregational Union and District Association, besides being editor of the *Congregationalist*, and two of our number who are shorthanders give their services to make his work as light as possible.

Western District.

The monthly meeting of the Western District was held Jan 29th, in the West Y.M.C.A. parlors, with a fair attendance of representatives of the societies of the district. The reports of the different officers were encouraging, and showed the work to be progressing along the different lines. It was decided in place of having a Sunrise prayer-meeting on "Endeavor Day," to seek the co-operation of the pastors of the district to remember C. E. work in the weekly prayer-meeting.

The Cowan Ave. Presbyterian society C. E., gave during 1897 over sixty dollars to missionary work distributed among the Presbyterian Home missions, Presbyterian Foreign missions, Presbyterian Klondike missions, Presbyterian India missions, Jewish mission, Toronto, China Inland mission, Korean College mission. This society has the "Fulton Plan" in operation, which proves to be satisfactory.

Dunn Ave. Presbyterian C. E. society has just elected officers. The pres. is Miss Nicol, and the cor.-sec. is Miss A. Fraser, 69 Spencer Ave.

Central District.

During the first week in March a series of gospel meetings were conducted by the Christian Endeavorers of this district in the Centre Avenue Mission Hall. Nine societies took part in this work, which had blessed results, although the attendance of the people in the neighborhood was not as large as had been expected. Some of them, however, were led to decide for Christ.

CENTRAL (Presbyterian). A very interesting missionary meeting was held on March 6th, when about twenty delegates to the remarkable

Student Volunteer convention lately held in Cleveland, spoke briefly regarding the impressions they there formed. The need of waiting upon God in private prayer, as suggested by the "Quiet Hour," was emphasized by each speaker. About a dozen delegates went to the convention from this society. The attendance was excellent, both the lecture room and adjoining parlor being filled. Before the C. E. meeting, a stirring address on the main features of the convention was delivered to a good congregation by our missionary in India, now home on furlough, the Rev. Norman Russell. The annual election of office-bearers for ensuing year took place on March 14th. The pres. is Mr. Thomas McMillan, and the cor.-sec. Miss English, 490 Yonge St.

ZION (Congrega'l). Our Juniors held a very successful entertainment recently at the Old Women's Home on Elizabeth St. Songs, readings, etc., were given by the Juniors, and short addresses by the pastor, Rev. C. A. Wookey, and Mr. A. Lee. All present seemed to enjoy themselves. An old lady about 80 years of age sang a solo very acceptably. Our seniors hold very successful evangelistic meetings once a month. On Easter Sunday we intend holding a Sunrise Prayer-meeting, to which all are invited.

News.

PARRY SOUND.—The E. L. of C. E. of the Methodist church, recently held a very interesting missionary meeting, which consisted of readings and sacred songs. We have formed a mission circle in connection with our Endeavor; quite a number have joined and we hope to do good work this year.

LAMBTON COUNTY UNION.—Our societies in this county are all doing good work this winter. From all parts of the county reports are coming in of work done. We are thinking of starting a "Crusade" for the month of May. All the societies will be asked to help by securing all the new members they can during that time.

HECKSTON.—The Y.P.S.C.E. had a very successful social entertainment on Friday evening, March 4th. After an entertaining programme consisting of singing, speeches and recitations, the audience were invited to a hall near by, where refreshments were served and a pleasant social hour spent. Three neighboring societies were invited, but two of these were unable to be present.—M. S. HUGHES, *rec.-sec.*

OSHAWA.—New society. A Y. P. S.C.E. was formed on Jan. 18th, 1898, in connection with the Christian Workers' church of this place with a membership of 23, and having for pres., Jno. Hoar, and for cor.-sec., Mr. F. Gilroy. The society on Feb. 15th enjoyed an address by Mayor Fowke, on the "Aims and purposes of Christian Endeavor." We are hopeful of a life of usefulness in the work of our society.

SARAWAK.—The Sarawak society of Christian Endeavor gave an "At Home" to their friends on a recent evening. The invited guests were the young people of our own church, the Endeavor societies of Kemble and Lake Charles, the Epworth Leagues of Kemble and North Kerpel. Members of the visiting societies read papers on the following subjects: Missions, Christian Citizenship, Review of League work, Work of the Social Committee. There were also short addresses by some of the visitors, a recitation by Miss McGregor, a solo by Miss Mabel Mackenzie, Presque Isle. Miss Hemstreet, vice-pres. of the home society, gave a review of the C. E. movement, after which the pastor gave an address upon the subject: "How can the society be a particular help to the pastor?"—L. A. MCKENZIE, *secretary.*

SPRINGHILL, N. S.—St. Andrew's Y.P.S.C.E. of this place, some time ago held a Committee Social, attended only by members on committees, forty-four in number. Each committee given paper containing five questions, and sent to different parts of the room to discuss them. After twenty minutes bell rung by Social Committee, and all return and report their answers to questions. Answers given proved both interesting and instructive. Refreshments followed by social intercourse. Hymn. Mizpah. The following questions were used: (1) What have you done? (2) What do you purpose doing? (3) Where have you failed? (4) Wherein does the importance of your committee lie? (5) How does your committee work help to develop Christian character? Each paper was headed by a verse of Scripture, bearing on the work of the committee.—JENNIE R. FAIL.

BEETON (Presbyt'n).—On Tuesday evening, March 8th, there was a grand rally of the Christian Endeavor societies in the Presbyterian church. In the opening remarks of the chairman, Rev. Mr. Nicoll, he referred to two new movements in connection with Christian Endeavor work, namely: "The Quiet Hour," and "The Tenth Legion." Rev. Mr. Smith, of Essa, gave some inter-

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5. The Book of the Twelve Prophets. By Geo. Adam Smith, D.D., LL.D. Vol. II, \$1.50.
6. Pictures of Southern China. By Rev. J. Macgowan. Seventy-seven illustrations. \$3.00.
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8. Christian Institutions. By Alex. V. G. Allen, D.D. (International Theological Library.) \$2.50.
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esting facts and figures in connection with the progress and present condition of Christian Endeavor in Presbytry of Barrie, which includes the counties of Simcoe, Muskoka and Parry Sound. Mr. Smith was followed by Rev. Mr. McIntosh, of Allandale, who gave a most inspiring address on "Christ, the Model Endeavorer." Rev. J. R. S. Burnett, of Alliston, then gave much interesting information on the subject, Home Missions of the Barrie Presbytry. Rev. Mr. Pogue, of Stayner, also addressed the meeting on Foreign Missions. He said that to say one is not interested in missions is to reveal the fact that he does not possess the spirit of Christ. —S. MARTIN, sec.

CREEMORE.—The Christian Endeavor and Epworth League Convention, held here Mar. 2nd, proved a great success. Rev. Bedford read a paper on "Temperance," which called forth considerable discussion in regard to the promised "plebiscite vote," and also in regard to "direct taxation." This was followed by a very interesting and instructive paper by Miss Nellie Carlton, of Avening, on "Christian Conversation," showing the responsibility of Christians as regards the use of "slang" and all manner of impure speech. The afternoon session closed with a paper by Rev. Miles on "Discipleship Tested by Service." In the evening the Methodist church was so packed that it was necessary to place seats in the aisles in order to accommodate the audience. After devotional exercises, Rev. Jones of Avening gave a paper on "Personal Influence and Personal Responsibility." This was followed by a brief discussion, after which Mr. H. Stanton, of New Lowell, gave an excellent paper on "Character Building." The closing paper, "Sabbath Observance" was given in an able manner by Rev. R. Pogue, of Stayner.

EMBRO.—On Friday evening, March 4th, twenty or more Endeavorers from the Congregational church, Embro, went to Stratford, in response to an invitation from the Endeavorers of the Congregational church of that city. Upon reaching Stratford, we were most cordially welcomed at the church by the members of that society. After spending an hour or more in social chat, supper was served. In this first part of the entertainment Stratford ladies excelled. After supper was over Mr. L. Moir, secretary of the Stratford society, gave an address of welcome. Mr. D. J. Matheson, of Embro, responded in a few humorous and well chosen words.

We were then invited to the parsonage, which is but a few steps from the church, where Rev. and Mrs. Carr received us in a most gracious manner. The evening was spent in games, interspersed with music, recitations, and readings. After most kindly remarks by Rev. Mr. Carr, in which he spoke of the pleasure it had given them as a society of young people to entertain the Y.P.S.C.E. of the sister church in Embro, a most enjoyable evening was brought to a close by singing "God be with us till we meet again."

Our News Department.

TO stimulate interest in this part of the **HERALD**, and to encourage our readers to write, a reward was offered by me last month for the best written item of news, not to exceed 60 words. This reward goes to E. W., Parry Sound. If E. W. will send full name we will forward book.

OFFER FOR MARCH.

For the best written and most interesting item of news (not more than 60 words) received by me before April 12th, I will give a copy of "In His Steps." Address: The News Editor, Endeavor Herald, Toronto.

Kindly allow me to suggest a few classes of news that I especially desire to receive:

1. Any unusual accession to your church from the associate membership.
2. Any special work undertaken by your society.
3. Money granted to mission work, noting briefly how it was raised.
4. Anything of general interest developed in any meeting of your society.
5. New methods of committee work, that have proved successful.
6. Ways of helping your church and pastor that have been found useful.
7. Very brief accounts of local, county, and denominational union meetings.
8. One good point from an address or a paper read before the society. In fact anything of a Christian Endeavor nature that is practical, original, and helpful.

Yours in the work,

THE NEWS EDITOR.

Odds and Ends.

"What is the trouble, Maggie? You look worried." "Sure an the trouble is with the twins, mum. One of them is cryin' because he swallowed his rattle and the other is howlin' out o' sympathy, and betwixt the two of them bawlin' I can't tell which one swallowed the rattle." —*Harper's Bazar.*

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." The Pills do not cause pain or griping, and should be used when a cathartic is required.

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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.

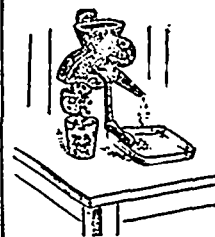
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